

Awake!

1955

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GAMBLING—DOES IT SQUARE WITH CHRISTIANITY?

May the Christian gamble?
Can gambling be turned to a good purpose?

Embattled Formosa

The Communist threat is overshadowed
by an even greater peril

The Keenest Noses in Nature

Amazing facts about the sense of smell

A Shock for Sunday Worshipers

Is the sun-god your god?



JANUARY 8, 1955 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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., January 8, 1955

Number 1

Pinball Craze Hits Japan

ONE of the greatest gambling crazes in history has gripped Japan. What is its significance? What are the effects? Students of gambling are now compiling data. They want to know how a mammoth craze affects the population, how it affects individual lives: the life of a physician, housewife, baby, pupil, executive and politician.

But first, what kind of game is involved? It is pachinko, an upright-standing pinball machine that has no blazing lights, no ringing bells; but it does have an array of nails protecting winning cavities. A lever kicks a steel ball around a board. If a ball falls into one of nine winning cubicles, the player gains ten new balls. The extra balls can be turned in for certain kinds of merchandise. What probably heightens the game's enticement is the low cost of operation per play. Each ball costs about half a cent. Still the amount of money siphoned out of the public pockets by pachinko is by no means small. During one year Japan spent 100,000,000,000 yen (\$276,000,000) on the machines, or 11.7 per cent of the entire national budget!

Pachinko playing can be detected from a distance by the hail-like pelting of the balls. In fact, the game receives its name from the sound it registers in Japanese ears. The players know well the habit of playing for hour after hour. Thus there is the spectacle of a "pachinko parlor," where

the machines are lined up row after row. Almost every machine will be in full blast with teeming addicts engrossed in them.

Reports on the effects of this gambling rage have, in many respects, been what experts expected. For example, take pachinko's effect on executives of big industrial enterprises. They are not at all happy. This is because many pachinko shops have opened up near the exits of the factories. Workers—men and women alike—take their pay there and are promptly fleeced. This, in turn, adversely affects marriages. A 26-year-old wife was granted a divorce from her husband on grounds that he lost their savings to the pachinko machine. A husband in Osaka gained a divorce because the wife had turned into a raving pachinko-maniac. So overwhelming is the craze that doctors report cases of sprained thumbs resulting from an overindulgence. This affliction, being somewhat common, has become known as pachinkosis.

But though the craze may have its humorous aspects, its true effects are bitterly tragic. Two teen-age boys, after selling their personal belongings to play pachinko, sold their blood. When authorities took them into custody, they were too weak to talk. The *New York Times*, reporting on some effects, said that pachinko has "supplanted the lunch hour, lowered student book purchases and marks and made

housewives neglect their babies. It has led to suicides and petty crime. . . . Many a Diet [Parliament] member has received and given support to pachinko owners, many of whom are tied in with local politicians and neighborhood hoodlums."

Now as to the magnitude of the craze. Perhaps this can be best illustrated by author Edward Hunter's startling description given in the Oregon (Portland) *Journal* of August 25, 1954: "On my way back to Asia I stopped over at Las Vegas to see the highly publicized gambling centers. I never suspected that these would seem like small-time stuff when I returned to Japan. Imagine several gambling districts, each with as many slot machines as there are in all of Las Vegas, in each of the main cities of the United States. This will give

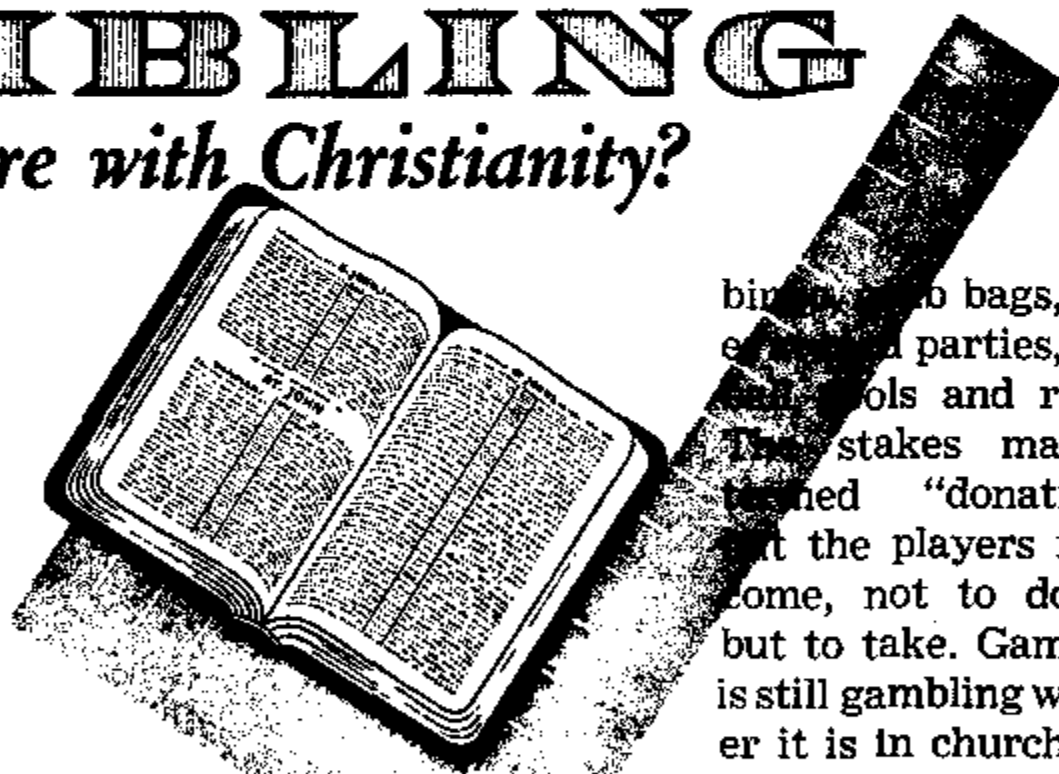
you an idea of the extent of the 'pachinko' craze that has struck Japan. Cities such as Osaka outdo even Tokyo in this gambling craze. There has never been anything like it in Japan before, or anywhere else in the world. There is more gambling any day or night now in Tokyo than in Monte Carlo, Macao or Indochina's Cholon."

A colossal craze, sinister effects. What does the pleasure- and prize-seeking craze mean? It only intensifies mounting evidence of the sign of the "last days" of this wicked system of things: 'Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, disobedient to parents, without self-control, lovers of pleasures rather than lovers of God.'—2 Timothy 3:1-4, *New World Trans.*

GAMBLING

—Does It Square with Christianity?

THERE was a time when persons with two dollars to wager would have to travel to a race track or else find a dark alley. Not any more! They just go to church. True, not every church today has adopted gambling, but the number of churches that have is amazingly large; it would be much larger if many antigambling laws did not prevail. When it comes to this matter of filling church coffers with the help of "Lady Luck," some people overanxiously point their finger at the Roman Catholic Church. If they were more observant they would notice that Protestant churches in significant numbers have also jumped on the try-your-luck bandwagon, featuring



bingo, raffles, prizes, parties, football pools and raffles. The stakes may be termed "donations," but the players really come, not to donate, but to take. Gambling is still gambling whether it is in church or a back-room saloon. So

thinking persons rightly ask, Does gambling square with Christianity?

Many professed Christians say it does. They proffer five popular statements to justify church gambling: (1) The nation of Israel used lots; (2) church gambling is only small-time; (3) it is the abuse of gambling that is sinful, not gambling; (4) the Bible does not condemn gambling by

name, and (5) gambling profits go to a worthy cause; so the end justifies the means. Are these justifications for gambling sound? Can they endure the error-destroying light of God's inspired Word, the Bible? It will be interesting to see.

First, the lots mentioned in the Bible. A careful reading of the Scriptures reveals that no lots were ever used by Jehovah's people for pleasure or money-making purposes. No selfish gain was involved. No temples or priests were enriched. Only when a serious matter had to be settled were lots used. It pleased Jehovah that lots be used to determine his will in a controversy. That seeking God's direction was the purpose of the lots, God's Word declares: "The lot is cast into the lap; but the whole decision is of Jehovah." (Proverbs 16:33, *Darby*) Since no money or amusement was connected with the lots used by Jehovah's servants, the lots used by Israel and by the apostles cannot be used to justify gambling.

Is Church Gambling Insignificant?

Some say that any talk about church gambling is harping on trivialities, for such gambling, it is asserted, is small-time. In this regard a statement made by *Life* magazine a few years ago is thought-stimulating. It said that more Americans risk money in church lotteries than in any other form of gambling! The news magazine *Pathfinder*, in its

Throughout the world millions of professed Christians gamble daily. Many of them have asked questions about gambling, but too often they receive foggy answers. Is it true there is nothing morally wrong in gambling? What does the light from God's Word reveal about gambling as a money-raising practice for professed Christian organizations?

issue of November 5, 1952, said of bingo in just one country in Christendom, America: "Nobody knows how much money bingo absorbs annually but it must approach the stratospheric \$1.6 billion [\$1,600,000,000] wagered annually on the ponies." So nick-

els and dimes count up. Many individual churches make gambling an elephant-sized business. The Glendale (California) *News-Press* has a column "The Wor-

ry Clinic" by Dr. George W. Crane, a physician. In the issue of May 28, 1954, Dr. Crane wrote:

"Our daughter Judy attended a church gambling party here in Chicago . . . Among other gambling devices in full swing was a mechanical game which operated as a horse race. The parishioners were to lay their bets on any one of five or six ponies. After all the money was down the cleric would tamper with the machine so the winner would be the horse on which the fewest bets had been made. The church took in over \$2,000 that night, on this one item, for Judy was asked to help tally the money and wrap it in packages for deposit. And that horse racing gadget was just one of many other gambling devices."

So church gambling is hardly small-time. But whether gambling is large or small, whether it is "abused" or not, is really not the vital factor. It is principle. If gambling is wrong, it is wrong to do it with nickels just as much as with



\$5,000. The unbending principle, we must never forget, is the one laid down by Christ himself: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much."—Luke 16:10, *New World Trans.*

A Biblical Appraisal of Gambling

We can acquire an insight into God's view of gambling by noting what happened to the backsliding Israelites when they took up the vile habits of the pagans and began sacrificing to false gods and goddesses, some of which were deities of the gamblers: "Ye that forsake Jehovah, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword." (Isaiah 65:11, 12, *Am. Stan. Ver.*) Moffatt's translation of verse 11 reads: "Spreading tables to Good Luck, pouring libations to Fate." So the Jews incurred Jehovah's fierce anger when they sacrificed to the gods and goddesses of gamblers.

Who were the ones that gambled in the Bible? Not Christians, but pagans. Pagan Roman soldiers gambled with lots for Christ's apparel, not Christians. (John 19:24) Indeed, Christ Jesus never gambled. What do you think Jesus would say if he walked up to a group of Christianity-professing people engrossed in horse-racing games, bingo, raffles and roulette wheels, all of them going at full tilt? Bible readers have a good idea, from the way Jesus dealt with the money-changers in the temple: "It is written, 'My house will be called a house of prayer,' but you are making it a cave of robbers."—Matthew 21:13, *New World Trans.*

We cannot justify gambling, then, on the basis that the word itself does not appear in the Bible. For in truth the whole tenor of the Bible condemns the rotten fruits of gambling. Jesus gave us a rule

by which we can distinguish the evil practice from the good: "There is not a fine tree producing rotten fruit; again there is not a rotten tree producing fine fruit. For each tree is known by its own fruit."—Luke 6:43, 44, *New World Trans.*

Rotten Fruits of Gambling

Gambling corrodes morals. It eats away at moral fiber until it is weakened disastrously. Contentment vanishes. The gambler is never satisfied; he always wants more. "Double or nothing," he says. As soon as "Lady Luck" abandons a gambler, dishonesty tempts him. Eventually dishonesty triumphs. The love of money is fostered, and that leads to all kinds of injurious things. (1 Timothy 6:10) This is to be expected. The Bible rule is: "Those who are in accord with the flesh set their minds on the things of the flesh." Then the apostle explains: "Those who are in harmony with the flesh cannot please God."—Romans 8:5, 8, *New World Trans.*

In the sight of most honest men church gambling is wrong. This means nothing to the clergy. They become so brazen that, if laws go against them, political pressure is applied to keep the gaming wheels spinning. The whole procedure is flagrantly contrary to the example of Christ's apostles: "We 'make honest provision, not only in the sight of Jehovah, but also in the sight of men'." "We have renounced the underhanded things of which to be ashamed."—2 Corinthians 8:21; 4:2, *New World Trans.*

Gambling foments disrespect for law. In 1953 two New Jersey candidates for governor tried to outdo each other by promising churches full exemption from the law against raffles and bingo. Thus some states have legalized gambling for churches, but in night clubs it is illegal. A double standard of morals has cropped up—with the churches decidedly on the lower level.

Gambling brings disrespect for law even on the part of those whose duty it is to uphold it. An example of this recently occurred in New York. It happened this way: Deputy Chief Inspector Louis Goldberg was commanding the special Brooklyn morals squad. One day he halted gambling at a Jewish synagogue and three churches (two Roman Catholic and one Protestant). Goldberg was merely enforcing state law, which prohibited all gambling anywhere. But Goldberg's superiors had adopted a policy of winking at church gambling. Goldberg was demoted. Said the *New York Times*: "We had been wondering for the past week how long it would be before Deputy Chief Inspector Louis Goldberg's number came up." The whole city, the *Times*' editorial suggested, had been waiting for the ax to fall on a policeman who would dare enforce gambling laws against the clergy. Churches and politicians hoped that the whole affair would be quickly forgotten. But never will many persons forget the sneering contempt for law that was thus spawned. Declared *The Christian Century*: "When an honest cop is broken because he threatens the illicit financial income of churches, the moral havoc resulting is beyond calculation."

Children are taught to regard the clergy as shining moral examples. So when the clergy, as they did in New York, break the law for their own gain by using various forms of mass gambling, what does this teach the young? Can a child really think gambling in school or in an ice-cream parlor is wrong when he can do it or see it done in church with the blessing of the parson?

Morals sag even lower when the clergy use children as their pawns. Children who are little more than toddlers are seen selling chances for the clergy. Note this report in the *San Francisco Chronicle* of October 15, 1954: "Complaints charging nuns at a

Catholic school with violating the State's lottery law were filed here [Merced, California] yesterday." The complaint, said the *Chronicle*, charged teaching nuns "with participation in a lottery and with contributing to the delinquency of children by having them sell the chances. . . . The district attorney said a 10-year-old boy came into his office yesterday and asked him to purchase a chance on a 1955 Cadillac." And so juvenile delinquency is one grim outcome of church gambling.

Gambling encourages laziness. In his book *Problems of Conduct* Durant Drake, a professor of ethics, wrote: "Insidiously this getting of unearned money promotes laziness, and the desire to acquire more money without work. It makes against loving relations with others, since one always gains at another's expense. It quickly becomes a morbid passion, an unhealthy excitement, which absorbs too much energy and kills more natural enjoyments." Mental slackness, physical laziness—these are fruits of gambling, fruits condemned by the Bible. Christians are to work, not gamble: "Work with your hands, just as we ordered you, so that you may be walking decently as regards people outside and not be needing anything."—1 Thessalonians 4:11, 12, *New World Trans.*

Gambling wastes energy, consumes time. Time is to be valued by the Christian. He must use it wisely in the study of God's Word, to share in announcing the good news of God's kingdom before the battle of Armageddon destroys this hollow-hearted world. Not much more time remains for this, the "last days" of Satan's system of things.—Revelation 12:12.

What a morbid passion gambling inflames! Bingo addicts abound. Said the *New York Times* of October 13, 1954: "The bingo addict is no myth. She can be seen in New York and in New Jersey. She can be spotted by her gear. . . . She arrives

early and stands in line before the doors open. She plays six, eight, ten and sometimes more boards at the same time, not just the two boards she receives when she pays her admission fee. . . . The spectacle of the bingo addict, usually a housewife, middle-aged or older, playing the game with fanatic concentration night after night in church after church is dismaying to many people. The fact that she and her sisters by the thousands travel across town, into other counties and across state lines in chartered buses to larger games offering larger prizes is thought-provoking."

Appeal to a Wrong Motive

That provokes the thought that it is not charity-giving that sends masses to church gambling halls, but, rather, prize-winning. Selfishness is the stimulus. The clergy want to get, not give. The parishioners want to get, not give. If there is no profit the clergy lose interest. If there is no prize the players lose interest. So there is more than pleasure-seeking involved. Both the clergy and players want to gain something without rendering any service. Both want something for nothing. So instead of appealing to love, gambling appeals to the wrong motive—selfishness.

The early Christians gave out of love. Said the apostle Paul: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Corinthians 9:7, *New World Trans.*) But what kind of givers does Christendom parade? Grudging givers! They must be compelled to give by some crafty enticement. A well-known columnist, Herb Graffis, once wrote: "Churches and charitable organizations run illegal gambling because that's the sure way of getting money for holy causes from people who wouldn't otherwise con-

tribute if the Almighty pushed a .45 [pistol] at them."

The Lord Jesus said: "There is more happiness in giving than there is in receiving." But the motto of church gamblers is: "There is more happiness in receiving than there is in giving." They even wear this contrary-to-Christ motto on their faces. Look at the smile of the winner, the frown of the loser. The gamblers are sad when they lose, happy when they win. So their happiness comes, not from giving to a church, but from taking from a church. One crestfallen bingo addict in Flint, Michigan, not long ago sued St. Nicholas Greek Orthodox Church for \$4,000, which she claimed she lost over a two-year period at church. Really, there is no happiness in gambling.—Acts 20:35, *New World Trans.*

So all the specious attempts to harmonize gambling with Christianity fail. Coins may clank into church money chests, but the end does not justify the means, not when the means is opposed to the words of Christ and his apostles. True Christians give voluntarily. It is by voluntary contributions that the world-wide preaching work of Jehovah's witnesses is carried on. When right-hearted persons are brought the truth from God's Word, the news of Jehovah's new world, they respond. The sheep, Jesus said, will hear his voice. They will not need the whirl of the roulette wheel. The clergy have bare spiritual cupboards. That is why they have to resort to games of chance.

God's Word does not square gambling with Christianity. Rather, it spotlights gambling as evil, as a sign of false religion. Those who hope for life in God's new world will abandon gambling. And they will also abandon false religion, thus heeding the command: "Quit sharing with them in the unfruitful works which belong to the darkness."—Ephesians 5:11, *New World Trans.*

HAVING TROUBLE WITH NYLONS?



REMEMBER the good old days when nylon stockings used to wear like iron? Every last pair of them seemed as if they could be worn over and over again without ever wearing out. But gone are those good old days! Today's "supersheers" last only about half as long.

What has happened to milady's nylons? Ever since the startling innovation was made available to the public in 1938, nylon hose have been improved steadily in construction, in fit and in sheer beauty. Government and industrial experts, who have the facts and figures from nylon tests and experiments, state confidently that the "miracle fabric" is as strong as ever, if not stronger. Yet, in those reminiscent prewar years, nylon was advertised as having filaments as "strong as steel" and possessing the delicate "finish of a spider's web." Advertisers today, however, are rather hesitant about making similar claims.

Statistics for the past two decades show that in the United States the ladies have been buying on an average per person one pair of nylon stockings a month. Why, this is scandalous! outrageous! Nylons should last twice as long! At least so the ladies think. Behind this outrage, however, lies one important fact, and that is that today's nylons are only about half as strong as they used to be with only half the wear-life to them. For this sad state of affairs, manufacturers say, the ladies have no one to blame but themselves.

Catering to female tastes for sheer, sheerer, supersheer and sheerest nylons, manufacturers have spent a fortune developing stockings that are feather light, breathlessly thin, as soft as natural silk and as fleshlike in color as flesh itself. They have created hose for every combination of ankle, calf and thigh measurements; a stocking to fit any leg. Particular attention has been devoted to designing nylons so that they make women's legs look nice—nice in themselves and nice in relation to her dress, her shoes and her entire costume. But these added luxuries have come at a greater cost—the cost of making the stocking more fragile, thus more susceptible to snags and irritating long runs.

Like with all delicate and fragile items, their life can be extended by treating them very gently. The first secret of preserving a delicate hose is to get the right size and fit. The next thing is to wash it after each wearing to remove the soil and, more important, to restore it to its original shape. Extreme care should always be taken when handling nylons. Hands and nails should be perfectly smooth, because a snag spoils the sleek appearance of the nylon stocking and all too often turns into a run. When washing or otherwise handling your nylons, check to see if you are wearing a ring that might cause a snag. It pays to be cautious. Also, a body lotion on rough legs and

feet will keep them smooth, thus decreasing the possibility of damaging the hose when slipping them on. By following simple rules for care, even the sheerest stockings will respond favorably with long wear-life.

As Strong as Its Sheerest Link

The natural strength and life of nylon hose are in its weight. A denier means the thickness of the yarn. It represents a "unit of measurement expressing the fineness of nylon in terms of weights in grams per 9,000 meters of length." Gauge, on the other hand, means the distance between the knitted loops of the mesh and is expressed in terms of number of loops. Therefore the lower the gauge and the lower the denier, the sheerer the stocking. A 40-denier nylon is appropriately referred to as a "service weight" nylon. Nurses, who are on their feet a lot, very often wear as heavy as a 70-denier stocking. The sheerer the hose the shorter its wear-life. Prewar nylons were no sheerer than 40-denier. But today the popular hose is only 15-denier. Naturally, then, women should not expect 15- and 12-denier hose to wear as long. In fact, they do well to wear half as long as did the prewar brand, because with each decrease in denier there is an increase in fragility and hence an enlarged possibility of encountering snags and runs, thus shortening its wear-life.

With these points in mind, the following quotation from the *New York Times* will help us to understand why there have been growing complaints about the life of nylons. "In 1947," says the *Times*, "17 per cent of full-fashioned nylon hose production was 15-denier. In 1948, this percentage had risen to 35 per cent; in 1949 to 62; in 1950 to 74; in 1951 to 79; in 1952 to 81, and in 1953 to 88 per cent. The 1953 figure also includes the new 'sheerest' nylons, which are 12 and 10-denier. As for seam-

less hose, 96 per cent of that production was 15-denier in 1952." In other words, when women began to forsake the 40- for the 15-denier stocking, their troubles began. It is all a matter of choice, which means either a heavier nylon with a longer wear-life or a sheerer nylon with a shorter wear-life. At the moment, there are no other alternatives.

Maintaining Popularity

What the women desire most is well indicated in last year's sales. More than two hundred times as many nylons were sold as the combined total of rayon, cotton and silk stockings. The above-mentioned authority reports that "last year 50,334,631 dozen pairs of full-fashioned nylons were produced in this country, and 6,271,393 pairs of seamless nylons. This compared with 148,574 dozen pairs of full-fashioned cottons, 11,715 dozen pairs of silks and 45,672 dozen pairs of rayons."

But not all buyers are attracted by the sheerest stockings. The United States army, navy and air force still order 40-denier nylons. The female recruits get only six pairs for a start. Even though she can obtain the regulation 40-denier nylon for 60 cents a pair at a canteen, her preference for the sheerer nylon remains undisputed.

So, to please the ladies, even the United States navy has weakened slightly. According to Bess Furman, the navy is "changing its specifications from 40-denier, 45-gauge (that means forty-five knitting needles each inch and a half) to 30-denier, 51 gauge. The machines that make the 40-denier type are becoming obsolete but the Navy, though told that weight makes all the difference, is hopeful that a few more threads will help make up the 10-denier difference."

How long women will go on insisting on supersheers is anybody's guess. Some hopefuls predict the tide to shift to a heavier

denier any time now. They base their prediction on the pattern that silk stockings left behind. There was a time when silk stockings went from 4-thread to 3-thread to 2-thread, and then leveled off at 3-thread. So these hopefuls say that as soon as the ladies realize that they are sacrificing wear-life for sheerness, then, look out! Gone will be the days of the supersheer nylon. However, this appears most unlikely. Can you imagine milady quibbling over a few pennies or the wear-life of a stocking that fills her with personal pleasingness and charm? "After all," she will say, "I spend so little on myself. I'm entitled to at least one pair of nylons, am I not? And these do feel so won--der--ful!"

Cheap Stockings No Barg

There are some women who insist on the impossible. While they do not expect a \$3.98 house dress to be so becoming or wear so well as a \$60 dress, yet these very same shoppers demand that an 89-cent pair of nylons match or outmatch, wear as well as or outwear a \$5 pair. Why? No one, it seems, can explain. There are some low-priced nylons that do wear well, but this is the exception, not the rule.

Are not all nylons inspected before they are shipped to stores? Yes. But do not rely too heavily on this one fact alone. Non-brand manufacturers cannot afford to be too critical. Every pair of nylons that is discarded represents a loss to them. Manufacturers of well-established brands inspect all stockings minutely before they reach the stores. They cannot afford to permit any imperfect pairs to reach their custom-

ers under their label, because each defective pair of nylons sold represents a customer lost. If there is even the slightest flaw in fabric, color or dimension the stocking is marked "irregular" and must be sold at a considerable markdown. "Seconds" are stockings that have repaired breaks in the fabric. These are even cheaper than the "irregulars." Most brand-named manufacturers do their business on a long-term basis. Their desire is to establish regular customers who will insist on their brand. Nonbrand firms do not take the time or the trouble. They are not trying to make a name for themselves that the customers can depend on. All they are interested in is making a sale. To purchase hose without a brand name is to buy at a considerable risk to oneself.

The magazine *Mademoiselle* offers this good little bit of advice. It says: "Expensive nylons will cost you less in the end. You'll never get stuck with stockings that run before you put them on. Your stockings will stay in shape—branded nylons are proportioned to fit you, nonbranded nylons aren't. Your stockings will always match. When you pay for higher gauges—60, 66, 72-75—you'll be sure you're getting them: brand nylons are never mislabeled, nonbrand nylons may be. And the more stitches to an inch the smaller the loop, the less chance for snags and runs."

So the next time you shop for nylons, be wise, economize by treating yourself to a better pair of nylons. And the moment you slip into them, they promise to become a hit, with no runs, no errors.

Shark Swallows Boy

Found in the belly of a 2,000-pound shark, caught near Nagasaki, Japan, on Saturday, October 2, 1954, was the body of a 13-year-old boy, still wearing a shirt and white linen pants. How about it, scoffers? Do you still think it impossible for the great God of the universe, Jehovah, to prepare a fish large enough to swallow Jonah and house him for three days and nights?—The report was in the *New York Times* of October 6, 1954.

The Amazing Antarctica

By "Awake!" correspondent in Australia

CAN you imagine a land buried in perpetual ice in most parts to a depth of 7,000 feet? Can you imagine a land with a summer temperature of about 12 degrees Fahrenheit below freezing point? Can you imagine a land where winter temperatures may drop lower than 80 degrees below zero Fahrenheit? Such a land really does exist. And here is the surprise: it is a land area almost equal in size to the combined areas of Australia and the United States! Yet it is the least known of the continents of the world—Antarctica. For many generations this vast continent has fired the imagination of exploring men.

❑ The continent of Antarctica itself is a roughly circular land mass centered around the South Pole. At no point does it come closer than 600 miles to any other land. Located some 200 feet above a plateau, which, in turn, is 10,000 feet above sea level, is the South Pole. It is here that the thickest layers of ice are found.

❑ Temperatures in the Antarctic are colder than at any other part of the world, averaging five degrees colder than any corresponding latitude in the Arctic. Average wind velocity in the southern region has been recorded at 50 miles an hour. But on several occasions wind has blown steadily for a considerable time at well over 100 miles an hour! (Winds over 75 miles an hour are classified as hurricanes.) Such persistent winds are unheard of in other parts of the world.

❑ It almost seems as though this land set out to defy exploration. For the barriers presented, as stated in Phillip G. Law's *The Antarctica Today*, are threefold: (1) Winds of gale and hurricane force; and after these have been weathered, (2) seas frozen to a depth of three to four feet, and then (3) the final but toughest barrier of all, land ice or glacier ice. This last is formed by ice moving over the polar plateau into the sea until large sections, sometimes 100 miles long and 60 or more feet high float free from the land. Some of this shelf ice, as it is called, has been known to extend 100 miles beyond the limits of the land.

❑ It has been more than forty years ago that an Australian expedition has set foot on the Antarctic mainland. But on December 12,

1953, the "Kista Dan," a Danish polar vessel chartered by the Australian government headed toward the land of many barriers. The purpose was to relieve teams of scientists already established on Heard and Macquarie Islands in the Antarctic, and also to establish, if possible, for the first time a permanent station on the mainland itself.

❑ The team of scientists who set out in the Kista Dan into a land of almost unknown qualities achieved their main objective by establishing a permanent camp on MacRobertson Land. On February 11, 1954, the Kista Dan was finally brought into a deep fiordlike harbor. On February 13, the task of establishing the station began. Unloading operations proceeded smoothly, but at any time during the operations a strong storm could have driven the ice between ship and shore out to sea.

❑ The ice bearing the brunt of the work at the ship's side was thinning, even sagging. Great risks had to be taken running weasels (tractorlike vehicles) over it during the concluding stages when it was only six inches thick. Temperatures were consistently 10 and 15 degrees below freezing. As the sea passage in the ship's wake was freezing over more thickly each day, the passage had to be opened up again by taking the ship out to the open sea, about three miles away. For the next four days the weather was perfect with light breezes and warm sunshine. Expedition members worked unflaggingly at assembling huts. On February 22 the afternoon was declared a half holiday to permit the wintering party to write letters before the ship's departure.

❑ The team of scientists were to be completely isolated for twelve months. No doubt the men expect to discover much and thus be able to shed light on many of the mysteries that this frozen part of the world has held secret for so long. What they will discover, and what other secrets the great Creator of the amazing Antarctic, Jehovah God, holds, man does not yet know. But no doubt there is a great deal to be learned now. And a further great storehouse of information regarding this strange land will be opened up in Jehovah's righteous new earth, for that new earth will also include the great, now-frozen land of the Antarctic.

Embattled Formosa

Communist threat overshadowed by greater peril

By "Awake!" correspondent in Japan

THE bloody dagger of communism in the East turned from Korea to Indochina. Now it has turned again, and rises to strike toward Formosa. The question of American armed intervention comes to the fore, as Formosa is a key link in the island chain that stands guard against the Communist mainland of China. Break one link in the Japan-Okinawa-Formosa-Philippines chain and not only would the West's line of defense in the Orient crumble, but America's own front line would retreat to her own shores. Moreover, America's prestige in the Orient would be irreparably damaged by such a defeat.

Red bombings of Quemoy, the first island-hop in the direction of Formosa, have again alerted the West to the danger.

Formosa is important strategically. It also has a population of over 8,000,000—as many as Australia—and it has the sixth-largest army in the world today. It is a rich country productively, being one of the few in Asia that are able both to support themselves and to help support others also. If communism could engineer its fall, Formosa would be a prize rich in the picking.

The danger to Formosa is internal as well as external. The government of Chiang Kai-shek is anchored to the foundering hope of reconquering the mainland of China. His army, unable to draw new recruits, will soon be comprised of old men—according to Oriental standards it is old already. And now it looks as though the mainland is making ready to come in Chiang's direction. American news correspondents re-



port that the war of nerves is already having its effect in Chiang's capital of Taipei. They say that the president is "firing" generals and administrators of ability, and surrounding himself with palace favorites who are ill-suited to affairs of government.

President Chiang is also surrounded by six-and-a-half million native Formosans, or Taiwanese. Concerning these, Washington columnists Joseph and Stewart Alsop recently wrote: "The Chiang regime there is far less popular than its propagandists claim." The Formosans never asked Chiang and his army to come to Formosa. In fact, the first Chinese to arrive there were met by armed insurrection, so that two divisions of troops had to be rushed in from the mainland to quell the disturbance. There appears to be little love between the Formosans and the Chinese. The Formosans want Formosa for the Formosans, and not as a wrangling ground between East and West.

A letter signed "A Formosan," appearing in the Tokyo *Nippon Times* on October 2, aptly sums up the general Formosan attitude to both Chou En-lai and Chiang Kai-shek:

"Morally and legally Formosa has no relation to the Chinese civil war, and consequently we Formosans have not any responsibility to it. . . . We have the right to decline any kind of Chinese rule and to decide the fate of Formosa based on the

principle of the right of racial self-determination. The stipulation of the Cairo Declaration in regard to the disposal of Formosa is invalid in that it ignores the will and interest of the people of Formosa. . . . To change the sovereignty of Formosa against the will of her native islanders is the egoism of large powers, and without question it is an imperialistic attitude ignoring fundamental human rights."

In the event of a hot war, what kind of assistance will the native Formosans provide the Chinese Nationalist government? As Formosa staggers through the cold war, she appears to be beset by real dangers, both external and internal.

The Greater Peril

However, the greater peril to the Chinese government in Formosa lies in the judgments that must come upon it from Almighty God if it persists in its opposition to Jehovah's witnesses and to the free circulation of the Bible in the island. This opposition continues down to the end of this year 1954. The opposers have failed to consider the words of Gamaliel concerning Jehovah's witnesses: "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.*

This meddling with the lawful Christian work of Jehovah's witnesses was begun by the Japanese and was marked by cruel tortures. When the Chinese Nationalists came to liberate Formosa, the Chinese police continued the persecutions where the Japanese left off. These persecutions are entirely uncalled-for. Jehovah's witnesses are a humble, law-abiding people. Most of them in Formosa are Ami-tribesmen, who toil peacefully and honestly in

the rice fields. They pay their taxes. They are not politically-minded like many around them who make a pastime of speaking against the government. Jehovah's witnesses respect the government. However, Jehovah's witnesses are the ones who are persecuted.

In an endeavor to gain relief, documentary evidence was submitted to the provincial government during 1954, protesting against the many indignities committed against male and female witnesses of Jehovah and against the Bible, under the Chinese Nationalist regime. Here is the translation of a typical affidavit signed by seven ministers of Jehovah's witnesses:

"We were put in prison for seven days. . . . The tortures inflicted were as follows: To make us give evidence, we were taken one by one to separate cells, made to kneel on the concrete, and were severely struck and clubbed, till we bled freely from nose and mouth. We were beaten and kicked all over the body, until some of us were unconscious. We were tortured repeatedly. At the second occasion of torturing, the seven of us were assembled together, and were told, 'You must abandon your faith! You must abandon your faith!' Despite strong threats, we replied, 'We will not!' The police got angrier and angrier, and struck us with clubs repeatedly. The tender part of Lin Kon Mei's right breast was prodded repeatedly until the color drained from his face, and he became unconscious. He is unable to do heavy work until this day."

The official reply given to this and eleven other affidavits of protest stated only this: "The government has not received any report of maltreating Christians. Please do not listen to one-sided stories. However, all unlawful acts are forbidden by the government." There was no apology, just a closing of the eyes to the dastardly indignities committed by the Chinese police.

However, these acts of violent persecution have recently died down, only to be succeeded by a more subtle method of "meddling" with the Christian witnesses of Jehovah.

The Bible Banned!

When William Tyndale started work on his translation of the Bible into English, he declared: "I will cause a boy that drives with a plow to know more of the Scriptures than the great body of clergy now know." The Bible in the language of the common people has spread throughout the world since that time, so that even the boy that drives the plow in the rice paddies of Formosa may read it. Many of these have become Jehovah's witnesses. And because they now "know more of the Scriptures than the great body of the clergy" in Formosa, it appears these clergy have prevailed upon the government to restrict circulation of the Bible in the only language that the plowboy can read—the Japanese language.

For a long time the Formosan government has waged war on the publications of Jehovah's witnesses, prohibiting their entry into the country, and confiscating them from the private homes. However, during the past year this campaign has been extended against the Bible itself. No longer is it possible to send Japanese-language Bibles into Formosa. No longer is it possible for one of Jehovah's witnesses in Formosa to keep a Bible safely in his house, unless in a place of hiding. This is borne out by the following statements taken from among the affidavits presented to the government by Jehovah's witnesses in Formosa in 1954:

"On November 4, 1953, I was called to the area police station, and ordered to take my Bibles there immediately, so that the Police seal could be stamped in them. In all good faith, I did this, but the police confiscated the two Bibles, and did not re-

turn them. They said they would send them 'above' and advise later. As yet, I have received no further word of the Bibles."—Lin Mo E.

"On November 9, 1953, a police officer from Zuiho entered my house, opened the drawer of my desk, and took from it my Japanese Bible. The policeman said he must send it to headquarters, but not to worry, as it would be sent back again. But no word of it has been received until this day."—Lin Ko Oh.

"On November 23, 1953, at 30 minutes after midnight, a police officer from the Ruya Area station entered my home quietly like a thief, and, without speaking or awakening anyone, took one Bible from a clothes box. When I woke up, he said, 'I must send this Bible up above. Please await further word.' I have not received my Bible back."—Ko Ei Ka.

When these violations of religious liberty were protested to the provincial government of Formosa, the secretary-general, Dr. Dison H. Poe, replied in writing: "As the government is encouraging the use of the mandarin (standard Chinese) in the mountain areas, the use of the Japanese language is restricted." The secretary-general explained verbally that in order to read the Bible Jehovah's witnesses in Formosa must learn either Chinese or English. But Mr. Secretary-General! How can humble farming folk, who have read only Japanese all their lives, now turn around and learn these difficult new languages? Even if they gave up their farming to find the time, it must take the best of them several years! And during all that time, are they to be deprived of the privilege of reading the Bible? To which the secretary-general's only reply was, "They must learn Chinese if they want to read the Bible."

At the same time the secretary-general insisted that there was freedom of religion

in Formosa, and pointed to the fact that in Taipei there is a church on nearly every corner. It is true that whoever walks or "rickshas" the streets of Taipei will see many churches. But are these church buildings a guarantee of religious liberty? No more so than the temple in Jerusalem guaranteed religious freedom to Jesus when he preached there!

The visitor in Taipei will also see many bookstores, and in the bookstores he will find many cheap Japanese novels, magazines, comics. Apparently the government ban on the Japanese language does not extend to literature of a lighter vein. The people may read "trash" in Japanese, but the Bible—well, that is different! Indeed, great darkness threatens to descend on Formosa, the darkness of the "Dark Ages" of centuries gone by. It was then—and compare Formosa now!—that "the boy that drives the plow" was denied access to the Bible, except through the clergy or an unfamiliar tongue.

Whither Formosa?

Here is a country that continues to suppress its best citizens. Jehovah's witnesses are that kind of citizen, because they obey the laws that make for good citizenship. Eight times they have applied for lawful registration as a religious organization,

but, while these applications get lost in a maze of red tape, the government keeps on telling them, You must not preach until you are registered!

Jehovah's witnesses in Formosa continue to make supplication for "all those who are in high station, in order that we may go on leading a calm and quiet life with full godly devotion and seriousness." (1 Timothy 2:2, *New World Trans.*) They respect the government, and try to do right by the government. The recent tremendous growth in the number of Jehovah's witnesses in Formosa provides no threat to the government. Good citizens who hear and heed the message of Jehovah's kingdom only become better citizens.

However, if the Chinese government of Formosa continues to "meddle with these men" through persecutions or Bible banings, it must expect the wrath of their God, Jehovah. As the Jerusalem that persecuted Jehovah's prophets was destroyed by the hordes of Nebuchadnezzar, and the Jerusalem that outlawed Jesus and his disciples was destroyed by the hordes of Rome, so Nationalist China stands in grave danger if she persists in "fighting against God." May she awake to her danger before it is too late, and grant the religious freedom that is the rightful heritage of Jehovah's witnesses of Formosa.

'heads absent without love'

¶ Describing the present-day churchgoer, Simeon Stylites, in a letter to *The Christian Century*, July 14, 1954, said: "In Muslim countries worshipers leave their shoes outside when they enter the mosque. In Christian countries, alas, it is different. People often leave their heads outside when they enter church. Many a pastor has sat in blank wonder over the apparent miracle that some of the richest men on the official board ever managed to keep out of the poorhouse. They do not bring into the work of the church the headwork that they put into business. Does not much of our trouble come from bodies from which the heads are absent without leave? The difficulty about massing any great moral and religious force against flagrant evils in our country is that too many people operate by tradition and not by headwork." But is not the real reason for these "Christian" heads' being absent without leave that the clergy have spiritually starved the churchgoer, feeding him the husks of tradition and politics instead of the meat of the Bible?

THERE is something marvelous about a nose. So let us highlight this marvel of the nose by getting acquainted with the keenest noses in nature. Whose nose is so keen that its possessor identifies comrades solely by the sense of smell? Whose nose is so keen that its owner has been called the champion "smeller" of the insect world? Whose nose is so keen that it can detect the scent of man several miles away? Whose nose is so keen that it can detect leaks in underground gas mains that are too small to be registered by a meter? Whose nose is so keen that it can follow a scent over dry land where no tracks are visible and still hold its nose chest high? And whose nose is so keen that it can distinguish the amazing number of 16,000,000 odors? Intriguing questions these! The answers will spotlight the keenest noses in nature.

By the word "nose" we mean the olfactory organ, the organ of smell, which varies in different creatures. Thus the antennae or "feelers" are to insects what the nose is to man. Some insects, surprisingly enough, have a sense of smell that is truly wonderful. Why, any bee that ventures to buzz into a strange hive does not die of old age; it is put to death. How do sentry bees identify the foolhardy stranger? Since the odor of a foreign beehive clings to the in-

vader, the sentries, thanks to their noses, catch hive-breaking bees red-handed.

Certain ants also know their comrades through the sense of smell. When their or-

gans of smell are cut off, these ants fall with the greatest fury upon one another. Probably the champion smeller of the insect world is a moth (who would guess it?). This moth seemingly can scent a female moth, during the mating season, more than two miles away!

Snakes, Deer and Elephants

One hardly thinks of snakes as having much of a nose. Yet snakes have an unusually strong sense of smell. The tongue assists by catching the smell particles from the air. Some serpents, such as the American black snake, make their living by their nose, hunting largely by scent.

Many are the mammals with keen noses. Musk oxen have noses so sensitive that the slightest taint of wolf odor on the wind sends them off like a stampede of buffaloes. The deer family also finds that much protection comes by way of their noses. If the wind is blowing toward a deer, elk or moose, a hunter might as well not attempt a stalk. Then there is keen-nosed Mr. Bruin. Yes, bears have extremely delicate noses. The great Alaskan brown bear, the largest carnivore in the world, has such a keen nose that the taint left by a man's recent tracks, or the faintest odor on the breeze, starts him off at full speed.



The Keenest NOSES in Nature

Wild sheep use their keen noses in a clever manner, according to a hunter who had this experience in the Altai Mountains of Mongolia: "A herd of sheep usually fed on a steep slope in the early morning. When the sun was high they retired to a narrow ridge connecting two peaks to sleep away the midday hours in plain sight. Always an old ewe acted as a sentinel. For an hour or more after the sheep were lying down, she would stand on a rocky spire above the saddle, gazing in every direction. At last, satisfied that it was safe, she would settle herself with the rest. Then my Mongol hunter and I would begin the stalk, being sure that the wind was blowing from them to us. But never could we approach near enough for a shot. Always the herd was up and off. At last we realized that the reason they selected this particular ridge day after day, and attempted no concealment, was because the air eddied in a peculiar way about the saddle and brought odors to their noses no matter from what direction the wind was blowing."

Then there is that mammoth creature with the elongated nose. His trunk is his nose and at the tip of it are located the nostrils. When a wild elephant raises his trunk high and waves it slowly from side to side, some scent of danger is usually in the air. So hunters can approach a herd only upwind. But if the wind is right elephants can detect the scent of man several miles away!

Bloodhound—Tracer of Missing People

Now that animal with the phenomenal nose, the bloodhound. He has a well-known job; he tracks down missing persons. His specialty is fugitive criminals. If a shoe or garment of the desired fugitive or an authentic footprint can be shown this dog, he will sniff the article until he has the scent. Then he picks up the trail. It makes no dif-

ference whether tracks are visible. And it is useless for a fugitive to walk fences, double back on his path, climb trees, pass through a herd of cattle, step in the tracks of another person or even cover his tracks with red pepper. Such stratagems will not outwit this keen-nosed animal.

Since the bloodhound has one of the most interesting noses in nature, it would be well to clear up a few false ideas about him. First, his very name makes it appear that the dog lusts for blood. In reality the bloodhound is not bloodthirsty. He tracks down men because he just likes people. He likes people so much that his idea of having the grandest time is to track down a man, any man at all. He is probably the gentlest and friendliest of all dogs. So unless otherwise trained, the bloodhound never attacks a man; he would rather lick the man's hand. Then why his sanguinary-sounding name? It is said, when the Normans introduced the St. Hubert breed into England about 1066, the dogs were bred with the English Northern and Southern hounds. The result was the blooded hound. Over the centuries the name was shortened to bloodhound.

When tracking down persons, do bloodhounds always bay like the Hound of the Baskervilles? Some people think they do. But because it would forewarn armed criminals, bloodhounds are trained nowadays to trail their quarry quietly. Another misconception about bloodhounds is the idea that, even with a fresh scent, they must always keep their noses flat to the ground. Since a person's scent is not just in his footprints, but hovers over the ground, bloodhounds carry their noses chest high. Then there is the false belief that the foxy strategy of wading in water will befuddle the hound. But since a man's scent lingers above water much as it does above land, the hound can readily follow a trail while swimming.

So amazing is the bloodhound's nose that, depending on the weather, he can follow a trail three to four days old. These canine noses can follow a human trail for a hundred miles. Once a bloodhound led detectives 138 miles—and found its man. A Kentucky bloodhound named Nick Carter sent 600 fragrant fugitives to jail. A real tribute to the bloodhound's keen nose lies in the fact that bloodhounds are the only dogs whose identification of a criminal by smell is accepted in courts of law.

Another tribute to the bloodhound comes in a report showing that their noses are better than gas meters for detecting leaks in underground mains. At Monroe, Louisiana, dogs traversed a three-mile line just after it had been checked by the conventional leak-meter method. The bloodhounds confirmed the meter, but they also found a few leaks that the meter crew had missed!

The Nose Extraordinary—Man's!

After learning of the bloodhounds' sniffing exploits, we may feel that the human nose is hopelessly outclassed. But cheer up. For the human nose can learn to recognize at least 10,000 distinct odors and detect the most fantastically tenuous odors. Many professional perfumers memorize at least 7,000 different odors. Memory seems to hold smells very closely. In fact, an odor may bring back the recollection of events long forgotten. Smelling, then, is an extraordinary, complicated process, involving nose and brain. In their recent study, Dr.

R. H. Hainer and his associates of the Arthur D. Little Company reached the following conclusion about the human nose:

In each nostril there is a lobe about as big as the end of the thumb. This lobe is made up of some 1,900 "telephone exchanges" called glomeruli. Each of these sends 24 neurons to the brain. These neuron bundles can be compared to a board with 24 lights. So when an odor is detected, certain ones of the 24 neurons "light up," to form a code for that particular odor and nothing else. With only 24 neurons, it is possible to get some 16,000,000 patterns, corresponding to as many different odors. In other words, according to this new theory, the human nose is equipped to distinguish about 16,000,000 odors!—*Science News Letter* for May 2, 1953.

So you see there is much that is marvelous about our own noses. Never need we feel that the human nose lacks excellence. And what rapturous joys it can bring to man! Why, there are thousands of joy-producing odors: the redolence of the morning rose, the tang of the ocean breeze, the enchanting aroma of an exotic perfume, the beckoning bouquet of the early morning coffeepot, the tantalizing savor of a roasting turkey, the luscious scent of a rich, producing vineyard, the zestful crispness of a tangy autumn day, the purity of rain-swept air and the exquisite fragrance of the pine-fresh mountains.

With keen noses and perfect health, how exhilarating will life be on the paradise earth in Jehovah's new world!

Outfoxing the Fox



At Monticello, New York, a former airman collected \$915 in bounties for trapping the incredible number of 305 foxes in just two months. Asked about his trapping technique, the man explained that he discovered a special scent in India. He declined to disclose its formula, but said that it would attract a fox five miles away. So Reynard has finally been outfoxed, but it took a man with the secret oriental scent to do it. We wonder whether compliments are due the man who discovered the fox-luring scent or due the fox whose nose is so keen it seemingly picks up the scent miles away.

UNFORTUNATELY, there are more experts in horn honking than there are in auto driving. This, of course, has raised a few ear-annoying problems throughout the world. The problem is handled differently in the various countries of the world. But most of them agree that horn honking should be curbed. Still there are places, such as New York or Port-au-Prince, where the horn-happy motorist can remain in a perpetual state of boisterous bliss. At the other extreme is Caracas, Venezuela, where tooting the horn will, in a remarkably quick time, ruin one financially.

Caracas has an amazingly effective way of handling its problem of raucous toots. For honking the horn brings a policeman, and the motorist winds up paying a fine of \$105. This ban on horn honking is in effect day and night. If a driver wants to warn a pedestrian or another motorist, all he can do is strike the side of his car with the palm of his hand. This results, especially for the anxious driver, in the production of hand callouses. But the over-all picture is one of reduction of traffic accidents.

In Bogotá, Colombia, an antinoise campaign was inaugurated in 1950. It had some gratifying results. However, according to newspaper reports, the city has reverted to its normal condition—its "noisy normal." Auto horns now blend in with the cacophony of blaring radios and jukeboxes and the cries of newsboys and lottery venders.

In Rio de Janeiro, Brazil, honking is not banned, except during those hours when people want to rest: 9 p.m. till 7 a.m. But it is said that traffic policemen go home at 8 p.m. So citizens of Rio de Janeiro have a fair amount of honking noise to contend with, but the pedestrians particularly appreciate the noise—it gives them a chance to jump.

Port-au-Prince, Haiti, may well be the paradise of horn-happy motorists. Says a report in the *New York World-Telegram and Sun*, (September 22, 1954): "There is no horn honking problem in Port-au-Prince. When you start your car, you start your horn and keep it going. However, many motorists ease up on the horn occasionally for a moment to rest themselves or to give it additional emphasis when they start again."

In Copenhagen, Denmark, there is traffic noise, but horn honking is not considered ex-

cessive. There is no ban. The most disagreeable noises come from motor bikes and motor scooters that, like a swarm of locusts, have swooped down on Copenhagen. The police began an antinoise campaign and compelled the scooter drivers to put back their silencers, which had been removed to increase speed.

In Stockholm, Sweden, horn blowing has been curbed ever since 1936. So horn-happy motorists are rare. In thickly populated areas a motorist may honk only to pass a car ahead or to avert an accident.

Paris, France, was once noted as one of the world's noisiest cities. But the ear-splitting tooting came to an end on August 1; a law went into effect forbidding horn blowing except in the case of imminent accidents.

In London the horn is not a big problem. Motorists know that if they honk too loud or too long or honk at all in a stationary auto, except in a traffic jam, they may be arrested. Honking is forbidden in built-up areas, and that includes nearly all the 117 square miles of London, between 11:30 p.m. and 7:30 a.m.

New York is noted for drivers that rely heavily on the horn. Almost every New York motorist is familiar with the persistent tooting that comes from autos when the first motorist fails to make a jack-rabbit start as the light changes to green. Said the *New York Times*: "Traffic in the city is bad enough without having to pay heed to assorted horns pressing for clearance which is rarely available in any event."

Rome, Italy, seems to have outdone New York for sheer traffic noise. When Dr. Fritz Reiner, conductor for the Chicago Symphony Orchestra, stepped off the liner *Andrea Doria* in New York, he observed: "Italy today is the noisiest country in the world—much worse than Chicago or New York." His reasons: motorcycles roar with open exhausts. There is the put, put, bang! of the motor scooters, the clang of the streetcar gongs and the shrieks of outraged motorists and pedestrians. But horn honking is no problem. It was banned several years ago. Still the removal of the auto horn from the competing din of Rome's traffic was, at least to symphony conductor Reiner, like removing a flute from an eighty-piece orchestra.



CLANS OF SCOTLAND



By "Awake!" correspondent
in Scotland

THE clan spirit lives on—even in a modern world where old loyalties are apt to die and the graciousness of other years gives

way to speed and still more speed." So claimed the *Scottish Daily Mail* when introducing a series of articles on the clan chiefs of Scotland in its issue of February 13, 1954. Ironically, that day was the 260th anniversary of the Massacre of Glencoe, which resulted from clan treachery and has been described as the blackest deed in Scottish history.

Scotland, home of the clans, is a land of great beauty and charm, with its hills and glens, lochs and streams. Named after the Scots who settled on the west coast in the sixth century, it was populated also by the Picts, the Britons and the Angles, as well as the Celts who had lived there since pre-Roman times. Geographically, Scotland may be divided into the Highlands and the Lowlands, and it was in the Highlands north of the rivers Clyde and Forth that the clan system originated and developed.

A clear picture of the development of the clan system in Scotland can be drawn only from the reign of Malcolm Canmore in the early part of the eleventh century. Canmore introduced the feudal system of land tenure into Scotland. Under the Celtic system the land had belonged to a family branch within the tribe and was held by

the chief, but under feudalism the king was the ultimate superior and all land was to be held by him. The Highlanders accepted feudalism in so far as it affected the relationship between sovereign and chief but their own tenure of the land remained on the same footing as before. This fact, along with the new practice in Scotland of adopting surnames, began to make clear the existence of clans.

Because the clan system related to land tenure the clans were confined to localities or districts, usually selected for ease of defense as well as suitability for residence and livelihood. The chief of the clan was responsible for governing the clan, distributing the land and determining the differences and disputes among the clansmen. In turn he was the object of their love and devotion and, by token of the bond of kinship, he commanded unquestioning obedience.

Clan Feuds

The clansmen's devotion to their chief impelled them to take the part of any clan member involved in a dispute with an outsider, regardless of who was right. From this the hereditary clan feuds originated. An injury to one member of a clan by a member of a different clan was an injury to the whole clan by the whole clan. Bitter feuds followed, sometimes resulting in isolated murders, sometimes in clan battles and wars. Stone monuments raised to commemorate these battles served only to instigate further violence in succeeding generations.

The tale is told of a clan feud that had its start in the early part of the sixteenth century and did not end until the seventeenth century. Two MacGregors, passing through the lands of the Colquhouns, stole a sheep to stave off their hunger. The theft was soon detected. The thieves were caught and hanged without mercy. Whether this began the feud between the MacGregors and Colquhouns is not certain, but it did not end until the Colquhouns were massacred in the Glen of Sorrow, near Loch Lomond.

The allegiance and devotion of the clans to their chiefs made it an easy matter for the chiefs to embroil the clans in their many clashes with their neighbors. It was also easy to induce the clans to follow in marauding raids on Lowland barons. When James I resumed his kingship of Scotland A.D. 1424, he determined to bring order to a lawless land. He invited the clan chiefs to meet him in parliament at Inverness. When they complied he had them all seized and thrown into prison. One chief, Alexander, Lord of the Isles, upon his release, retaliated by summoning ten thousand of his vassals, then proceeded to lay waste the crown lands. Only after a bitter war was he subdued.

The Highlanders' battle technique was, on the command to advance, to rush down the incline, discharge their firelocks, and then, broadsword in hand, hurl themselves on the enemy. Almost nine hundred Highlanders were killed in the charge at the battle of Killiecrankie, but they cut through the enemy lines and the battle was over in minutes. By strategic positioning of their ranks the English, years later, withstood the first wild Highland charge (A.D. 1746) and the battle was theirs. The technique failed.

Among the customs of the clans there were two that were exceptional. Trial marriage was one. It was practiced by the clans

of Scotland under the name of handfasting. The couple agreed to cohabit for a year and a day. If no issue resulted the contractual arrangement could be dissolved. This custom, however, was not widespread. The other was the custom of fosterage. There was an exchange of babies or children, even sons of the chief were reared by other families in the clan. The bonds of kinship were thus strengthened and the respect of the various ranks of the clan for one another was enhanced.

Tartans

No consideration of the clans would be complete without mention of their tartans. The know-how of manufacturing the woolen cloth and tastefully coloring it with dyes obtained from plants was brought to Scotland by the Celts. At first there were but a few tartans with simple checkered patterns and not many colors. But gradually the clans came to be recognizable by the distinctively colored setts or patterns of their tartan. As the clans increased in numbers the need for differentiation was met by adding a line or two of various hues. The modern shop that carries the advertising legend, "If your name is here we have your tartan," has a range of almost four hundred different tartans, but that is the result of commercializing the romantic and nationalistic appeal of the kilt. The modern commercial articles number four times as many as the true clan tartans, worn as sark, kilt, trews, plaid and shawl.

The clan tartans and the clan music of the bagpipes both played their parts in clan warfare and it is not surprising that after the rebellion of 1745 the wearing of tartans and the use of the pipes were prohibited by act of Parliament, in common with the bearing of arms. The banning of the tartan, enforced under the severe penalty of deportation for seven years upon sec-

ond conviction, brought great hardship to the Highlands. Practically all masculine attire had been made of tartan and one can well imagine the indignation and shame of the proud Highlanders who for some time had nothing to wear but women's petticoats and blankets stitched up the middle for breeches. The proscribing enactment is considered by some to have sounded the death knell of the Scottish clan system. Others point to the social scene as the true reason for the disintegration of the system. In some cases stark poverty drove the clansmen from the land of the hills and the heather to all corners of the globe.

The Clans Today

What of the clans today? Commenting on the clan spirit a noted clan chief, as quoted by John MacLennan in the *Scottish Daily Mail*, February 17, 1954, said: "It seems to me that pride of race burns more strongly in some of these sixth-generation exiles of Highland descent than in many places nearer home." There is probably much truth in this. The clans are still legal-

ly recognized entities; their chiefs have sanction of law for their rank; clan societies abound; but the average Scot, who may still have an affection for the kilt and who will thrill to the tune of the pipes, no longer lives in the era of clans. The nostalgia and the romance that pull at the heart strings of the Scot abroad have little effect on the dour Scot at home battling reality.

The clan spirit no doubt produced loyalties and graciousness in other years; some of the clans were famed for their kindness and hospitality. But it also produced a fruitage of greed, hatred, enmity, bloody battle and treacherous massacre. How different is the spirit and mental make-up of the descendants of the Picts, the Angles, the Britons, the Celts and the Scots, who today are busy in Scotland and many other lands announcing the righteous kingdom of Jehovah God by his Son Christ Jesus! In the knowledge that God made all nations of one blood, they recognize blood affinity with all, not merely with those who bear the same clan name, and they walk by a different spirit, the spirit whose fruitage is love, joy and peace.

"Ruining the Earth"

During World War II many parts of the earth were turned into a ruin. One of those places was the Marshall Islands, where some of the atolls were laid waste by bombardment. But it was not until the hydrogen age came in that the great mass of Marshallese people came to the horrifying realization that their home was being ruined. In May, 1954, they sent a heart-breaking petition to the United Nations. It asked that the hydrogen-bomb tests, being conducted near their tiny atolls, be ended. The petition explained that inhabitants of two of their islands "are now suffering in various degrees from 'lowering of blood count,' burns, nausea and the falling off of hair from the head." They said that unsuspecting inhabitants of the island of Rongelap were poisoned when they drank water from their wells: "The people of Rongelap would have avoided much danger if they had known not to drink the waters on their home island." But the Marshallese were concerned not only over danger from nuclear tests but for their very land: "Land means a great deal to the Marshallese. It means more than just a place where you can plant your food crops and build your houses; or a place where you can bury your dead. It is the very life of the people. Take away their land and their spirits go also." The Marshallese people will be comforted to know that since God's Word, the Bible, assures us that Jehovah has taken his great power and rules through his Son, Christ Jesus, the time is at hand for God "to bring to ruin those ruining the earth."

—Revelation 11:18, *New World Trans.*

By "Awake!" correspondent in India

THE Parsis (pronounced "Par'sees") are followers of the ancient prophet Zoroaster. Their religion may be summed up in six words, "Good words, good thoughts, good deeds." There are only about 100,000 of Parsis in the world. Originally they stem from Persia. But in 641 (A.D.), when the Persian empire was overthrown by the Arabs, the Parsis fled for their lives. After more than a hundred years of hiding and wandering, they finally found refuge in the land of India. The Hindu Rana cordially received them, and they were granted permission to stay if they would agree to adopt the language of the country, the dress of the Indian, perform their marriage ceremonies at night, as was the Hindu custom, and wear no armor. To this the Parsis agreed.

Today their customs are similar to those of the Hindus. In India the Parsis progressed steadily in education and business, until today they are skilled in many arts and are the land's leading industrialists. At present they represent one of India's wealthiest religions.

When Zoroaster was born is uncertain. Some say 1300 B.C., others give later dates. His mission as a prophet was "to guide the leaders of houses, streets, villages and towns" in the path of virtue. He taught that there is but one god existing from all eternity, who is almighty, and from whom all good things flow; that this god alone was to be worshiped; that idolatry was blasphemy and brought only disastrous results. Zoroaster also believed that this god, being the very essence of all that is glorious and brightness, was best symbolized by fire.

So to Parsis fire is sacred and not to be polluted. Because they believe fire to be sacred, they forbid members to smoke tobacco or opium. Their places of worship are called fire-temples, and in them is contained the sacred fire fed by fuel such as sandalwood. In establishing a new fire-temple many ceremonies are undergone to have an acceptable fire. Great efforts are made to obtain a fire started by lightning. One such is contained in a fire-temple in Bombay. This fire was obtained by a Parsi in Calcutta. Upon hearing of a burning tree that had been struck by lightning some miles from Calcutta, the Parsi proceeded to the place and got a block of the burning tree.

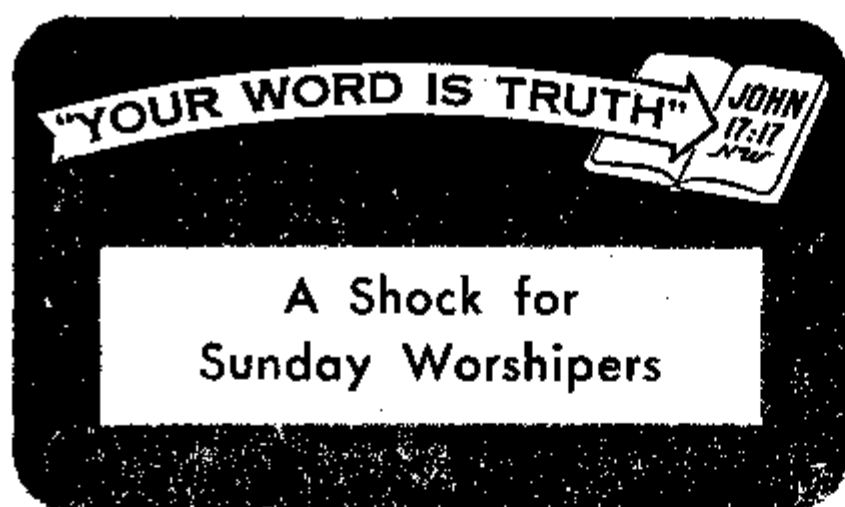
He kept the fire alive several days, feeding it with sandalwood and then arranged for its conveyance to Bombay.

To the Parsis the elements earth, fire and water are considered symbols of God; that is why they do not bury or cremate their dead. Funeral service of prayers and the burning of sandalwood over a fire is held, during which service the face of the deceased is exposed to a dog three or four times. The reason for this is believed to be to keep the evil spirits away from the deceased. The body is then taken to the "Tower of Silence," specially designed for this purpose. The body is stripped, exposed and soon denuded of the flesh by the vultures that always hover overhead. To some this may sound revolting, but Parsis ask: "Is it worse than having the insects of the earth do the same work?" They believe that vultures are sent by God and that from a sanitary point of view nothing could be more nearly perfect.

Parsis believe in doctrines that are similar to those of Christendom's religions. For example: They believe in the immortality of the soul, heaven, hell, purgatory, resurrection. They also believe that the earth was created in 365 days, divided into six unequal periods and at the end of each was a rest day. Heaven may be attained chiefly by good words, good thoughts, good deeds. Only those born to Parsi parents may become followers of Zoroaster.

All Parsis wear the *sudra* (sacred sleeveless shirt made of fine linen or cotton gauze), which is worn next to the skin, and the *kushti* (sacred cord made of 72 threads representing the 72 chapters of the sacred book of the Parsis). The investiture of the child with the *sudra* and *kushti* takes place after he reaches the age of six years and three months. This is an occasion for giving gifts and great rejoicing, second only to the marriage celebrations.

The city of Bombay, present home of the Parsis, bears good testimony of their "good deeds" in the form of hospitals, schools, public halls, art galleries, parks and homes for poorer Parsis. But their community still forms such a strong tie that none of them have yet desired to extend those "good deeds" to preaching Jehovah's established kingdom, though for many years they have kindly received its messengers.



THE Kansas City *Times* of February 22, 1954, reported Ralph T. Boggs, pastor of the Roanoke Baptist church, as saying that the original idea of Sunday is fast fading. "We should restore the Sabbath to its rightful place," said he. Early in the history of the American colonies Puritans were so strict that they even forbade one to smile or kiss his own child on Sunday. Clergymen stretched chains across the streets to keep their parishioners from using their horse and carriage on Sunday. Church attendance was compulsory. When the automobile first became popular so many people spent Sunday driving in their cars that the clergymen shouted from their pulpits that their automobiles were taking the people to hell.

Today, among professed Christians, Sunday is observed rather irregularly, the meager attendance at many "churches," to compare with the large crowds at sports events and the movies, testifying to the extent to which the day is taken seriously. Pastor Will A. Sessions, Jr., of the Independence Boulevard Christian church, reminisces: "There was a time, not so long ago, when one was not permitted to ~~say~~ and travel on Sunday. But today," says he, "people do not speak of Sunday as the Lord's day, rather as the week end. The tendency is to commercialize it as a day off, when one does as he pleases." Perhaps Pastors Boggs and Sessions have never stopped to investigate whether Sunday

really was "the Lord's day." So let us investigate.

Vain have been the efforts of clergymen to unscramble Scriptural evidence for the support of keeping Sunday as a holy day. The majority are quick to admit that it has no basis in the Bible. For example: Amos Binney of the Methodist Episcopal church states: "It is true there is no commandment . . . for keeping holy the first day of the week." A Lutheran publication confesses that "the observance of Sunday as the Lord's day is not founded on any commandment of God, but on the authority of the Church," that is, the Catholic Church. Philip Carrington, Anglican archbishop of Quebec, told Toronto clergymen that there was nothing to support Sunday's being kept holy, and that tradition, not the Bible, had made Sunday the day of worship.

How, then, has the world come to keep Sunday as a holy day? The Convert Catechism of Catholic doctrine says: "We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (A.D. 336) transferred the solemnity from Saturday to Sunday." *The Catholic Mirror* (Baltimore, Maryland), official church organ of Cardinal Gibbons, makes these challenging remarks: "The Catholic Church for over one thousand years before the existence of Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday . . . The Protestant world at its birth [in the Reformation of the 16th century] found the Christian Sunday too strongly intrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath (Sunday) is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, with-

out a word of remonstrance from the Protestant world."

Did the holy spirit dictate the switch from Saturday to Sunday? What Bible proof is there for such assertion? None. Just tradition. Commenting on the origin of Sunday as a holy day, Dr. Edward T. Hiscox, a Baptist author, declares: "What a pity that [this day] comes branded with the mark of paganism, and christened with the name of the sun god, when adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism."

As Philip Schaff says in his *History of the Christian Church*: "The Sunday law of Constantine must not be overrated. He enjoined the observance, or rather forbade the public desecration of Sunday, not under the name of *Sabbatum* [Sabbath] or *dies Domini* [Lord's day], but under its old astrological and heathen title, *dies Solis* [Sunday], familiar to all his subjects, so that the law was as applicable to the worshipers of Hercules, Apollo, and Mithras, as to the Christians. There is no reference whatever in his law either to the fourth commandment [of the Ten Commandments] or to the resurrection of Christ." Or, to quote another church historian, A. P. Stanley (*History of the Eastern Church*): "The retention of the old pagan name of '*dies Solis*' or 'Sunday,' for the weekly Christian festival is in great measure owing to the union of pagan and [so-called] Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the 'venerable day of the Sun.'" Thus by Constantine was the pagan Sunday sprinkled with the unholy waters of apostasy and renamed the Christian sabbath day. Thereafter the Roman Catholic Church fostered this piece of mischief by her councils. And so today Christendom observes Sunday.

Our Sunday Visitor of February 5, 1950, chides the Protestant world for keeping Sunday. It says in part: "Practically everything that Protestants regard as essential or important they have received from the Catholic Church. They accept Sunday rather than Saturday as the day for public worship after the Catholic Church made that change. . . . They observe Christmas on the day assigned to it by the Catholic Church. They accept the date for Easter Observance from the Church. But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, in keeping Christmas and Easter, they are accepting the authority of the spokesman for the Church, the Pope."

But what the Catholic Church fails to realize or does not care to realize is that, by accepting these various pagan days in the name of the pope, she is rejecting, not only the Word of God, but God himself. As Jesus said: "Why do you also transgress the commandment of God for your tradition? . . . Hypocrites, well hath Isaiah prophesied of you, saying: This people honoureth me with their lips; but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men."—Matthew 15:3, 7-9, Catholic Douay Ver.

To wayward Christians that turned aside to keep special days, the inspired Paul wrote: "How is it that you are turning back again to the weak and inadequate elementary things and want to be slaves to them over again? You are scrupulously observing days and months and seasons and years." Yes, why should Christians keep days, months and years when they were redeemed from these things? But you ask, What about the Sabbath law? Are we not commanded to keep it holy? In our next issue we shall answer.—Galatians 4:9, 10, *New World Trans.*



Jehovah's Witnesses Preach in All the Earth



Italy

ITS bootlike shape, surrounded on three sides by water, distinguishes Italy completely from all other nations. It is a land of art and music, and its mild climate and natural beauties have earned for it the name "the garden of Europe." Here in the "boot" live 47 million people.

Settled on "seven hills" is the capital city Rome, the home of the papacy, the center of Christendom and the birthplace of the Roman civilization. Hence the saying, "all roads lead to Rome." From the top to the tip of the boot lives a determined, hard-working people. Their soil makes some of the best wine and grows some of the finest fruit in the world. But the farmers are poor, completely sapped of their strength and wealth by political and religious conspirators. Often the farmers' daily ration will consist of a few slices of bread, an onion and a few olives. Their plight many attribute to the Catholic Church, which has dominated them for centuries.

Few support the church wholeheartedly anymore. Some of these are nuns, monks, Jesuits and priests who draw benefits from church rule. But the vast majority of people are dissatisfied. They go to church occasionally, because they still believe in God and Christ. They know of no other place to go. There is another class made up of radicals who are demanding a complete change in Italy. "Out with the capitalists and the Vatican-controlled politicians," they shout, "and let us build a new government for the people." It is to this

mixed multitude that Jehovah's witnesses preach the kingdom of God as mankind's only hope.

To have ministers go from house to house to preach is very strange indeed in Italy. True, priests and nuns go regularly from house to house, but not to preach or explain Bible truths, but to collect money from the oppressed for some deceased Catholic-made saint. Even though Rome is next door to the home of the papacy, which claims to have written and preserved the Bible, yet shamefully enough the great majority of Italian people have never seen the inside of a Bible. Say these people, It is a sin for one to read and interpret the Bible by himself. If anyone is found reading a Bible or a publication that explains Bible passages, which publication is not approved by the church, such one is committing a grave sin and stands the chance of being excommunicated. When asked, Who says that it is a sin to read the Bible? the answer invariably is, The priests. For fear, these people will not converse on religion. Their minds are so filled with prejudice and superstition that it is almost impossible to penetrate them.

Amidst this turbulent sea of humanity there is a fine field for the Christian missionary. In 1947 there were only 150 of Jehovah's witnesses in all of Italy. Now there are more than 2,500, who are closely organized in more than a hundred congregations. More than 4,000, however, crowd in these meeting places desirous of associating with Jehovah's witnesses.

Many wonder what it is like to do missionary work in Italy. Here is an exper-

ience: Two of Jehovah's witnesses called at the home of a young college student who marveled that ministers would call on him to talk about God's kingdom. His first words were, "Did the priests send you?" "No," was the reply. "Do you believe in the priests that they are God's ministers?" "No," again. The young man's brow raised and a brief smile swept across his face. "Wait." He turned his head and shouted back into the house, "Mother, come here! I have found someone with my ideas!" When she came to the door, he spoke out very seriously: "You know, I quit going to church because I have seen the corruption that goes on there. I am so glad that you do not believe in the priests. But, tell me, why do you carry on this preaching work? Are you paid?" Jehovah's witnesses explained that they were not paid, that they do their preaching even as did Jesus and his apostles, freely and voluntarily. "Remarkable!" said the young man. After a brief discussion an appointment was made to call again, because, in the words of the young man, "I certainly want to become acquainted

with this new religion." It is very possible that his search for truth *will be satisfied* now that he has become acquainted with Jehovah's witnesses.

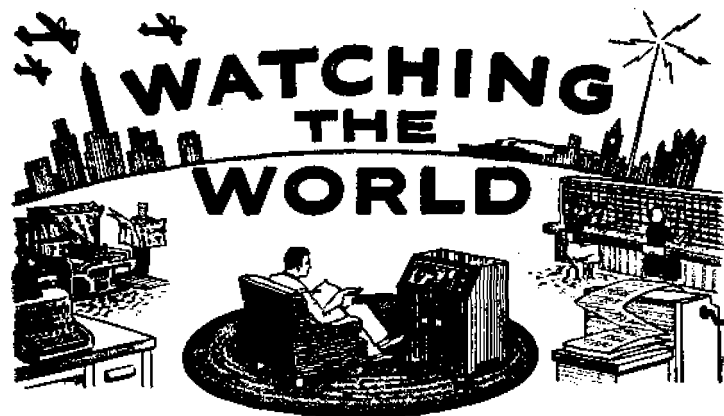
How badly people desire the truth and how tenaciously they will hang on to it is well exemplified in this case: A young woman received a booklet from Jehovah's witnesses, read it, and was deeply interested in learning more. When the witness called on her she enthusiastically responded to an invitation to study the Bible. After a few Bible studies the young lady revealed parts of her body that were battered and bruised by her husband because he resented her studying the Bible. This young woman, with chin high, said: "I don't care what he does. I still want my Bible study." Now instead of studying in her home, they study in a park out of sight and mind of her husband.

The missionary field in Christendom's heart is ripe for harvesting. Right in Rome people are in search of Christianity, and from all observations the good Shepherd is leading them out into the glorious light of truth.

? DO YOU KNOW? ?

- What arguments try to justify church gambling? P. 4, ¶4.
- What kind of gambling occupies the largest number of Americans? P. 5, ¶2.
- What rotten fruits gambling produces? P. 6, ¶4.
- What example church gambling sets for children? P. 7, ¶2.
- How to extend the life of nylon stockings? P. 9, ¶5.
- Why nylon stockings do not wear nearly so long as they once did? P. 10, ¶1.
- Which part of the world is the coldest? P. 12, ¶3.
- How Chinese Nationalist authorities have shown disdain for religious freedom? P. 14, ¶6.

- What excuse Formosan authorities have given for suppressing the Bible? P. 15, ¶6.
- What peril even greater than that of communism now threatens Formosa? P. 16, ¶4.
- How a man leaves a trail even through water? P. 18, ¶5.
- What animal can legally identify a criminal in a court of law? P. 19, ¶1.
- In what city a driver slaps the side of his auto rather than honking his horn? P. 20, ¶2.
- Why Parliament specifically banned the wearing of Scottish tartans? P. 22, ¶6.
- Who the Parsis are, and why they came to India? P. 24, ¶1.
- Whether the background of Sunday worship is Christian or pagan? P. 26, ¶2.
- Whether the majority of Italians are satisfied with their religion? P. 27, ¶3.



The McCarthy Censure

◆ Senator Joseph R. McCarthy began his meteoric rise to notoriety early in 1950 when he declared that he had the names of 205 Communists in the State Department. (Later the figure was reduced to 57.) The Senator's provocative career reached a peak in 1954 on an altercation with the army that lasted 36 days. Indeed, for a whole year the U.S. Senate was more occupied with McCarthy's conduct than with any other matter. When the Senate debate on a motion to censure McCarthy, he charged that he was being punished for his strong campaign against communism. The procensure forces argued that the question of internal communism had nothing to do with the censure issue, that McCarthy was "on trial" for his behavior to the Senate. The climax to the long censure debate came (12/3) when the Senate voted 67 to 22 to condemn him. All 44 Democrats voted against McCarthy, so did one independent. The Republicans were evenly divided. The Senate's action condemned McCarthy for contempt of a Senate Elections subcommittee that investigated his conduct and financial affairs, for abuse of its members and for his insults to the Senate itself during the censure proceedings. Keen interest was widely man-

ifested in the McCarthy condemnation; for it is only the fourth time in U.S. history that a senator has been so condemned.

The Reaction

◆ Following the condemnation of McCarthy came the reaction. Most newspapers applauded the action. Some took a different attitude, such as the *Dallas News*, which wrote under the editorial heading "Happy Day for Reds": "This is a happy day for Communists and their fellow travelers in America. Senate censure of the one man who has done most to expose their web of treason within our Government gives them the green light. Let's hope the smell of red herrings will not rise to pollute our land." But the *Milwaukee Journal* wrote editorially: "The censure had nothing to do with communism or anticommunism. . . . McCarthy deserves expulsion. He deserves it not only because he has offended the dignity of the Senate, but because of serious harm he has done this country and the help he has given the masters of the Soviet." The *St. Louis Post-Dispatch* put it this way: "If this is a day to applaud the Senate, it is also a day to lament that the Senate by inattention, by inaction, by fear and paralysis, allowed itself to be put in a hole so deep

that its mildest recourse was to censure one of its own members." The *New York Times* said pointedly: "The Senate of the United States has done much to redeem itself in the eyes of the American people . . . The contempt Mr. McCarthy has shown for the Senate, for the Constitution and for the basic rights of citizens of the United States was apparent to anyone willing to look."

Japan: The Premier Resigns

◆ When Japan was still at war with the U.S., a farsighted man by the name of Shigeru Yoshida laid the groundwork for a political future in post-war Japan. He smuggled out of Japan a secret letter of sympathy for the U.S. By 1945 Yoshida actively advocated peace negotiations through British channels. For this he was jailed. After Japan's surrender he was released and, as one of the few leading Japanese who was not on General MacArthur's list of warmongers, Yoshida plunged successfully into political life. In 1946 he became premier and, except for two brief upsets, held control of the government until December 7. That day he resigned with his entire Cabinet. His exit from the political scene occurred just before a motion of nonconfidence was to have been presented by the Opposition in the House of Representatives. Yoshida's opponents accused him of arrogance and said he was too closely identified with Allied occupation to give Japan an independent policy. The proposed nonconfidence motion had accused Yoshida's regime of secret diplomacy, irresponsibility and scandal.

The Provocative Speech

◆ Just a few days before Britain's Sir Winston Churchill reached his eightieth birthday, he made a speech at Woodford that has a fair chance of becoming one of the most controversial in recent British

political history. In the speech he recalled that in May, 1945, he had ordered Field Marshal Viscount Montgomery to stack captured German arms for possible reissue to captured German forces in the event that these prisoners had to be used against the advancing Russians. The impact was immediate: bitter criticism. Even the *Times* of London censured Sir Winston, saying that his remark was "unwise." The editorial also said that, though he saw the Russian danger in World War II "more clearly" than President Roosevelt had, the remark was still ill-timed, since it would not help to convince Russians that Western powers were straightforward in their declarations of peace today. Sir Winston apologized to the House of Commons. Yet the repercussions continued as Herbert Morrison, leader of the Labor party's dominant right wing, attacked Sir Winston's "clumsy and mischievous piece of exhibitionism" and said that the prime minister might consider resignation "in the public interest."

Moscow: "Comrade Tito"

◆ For more than half a decade Marshal Tito of Yugoslavia has been vilified by the Kremlin with such epithets as "fascist dog," "capitalist spy" and "traitor Tito." But in Moscow Kremlin leaders did an about-face (11/28); they raised their glasses to toast "Comrade Tito." And Communist First Secretary Nikita S. Khrushchev remarked that "as both the Soviet Union and Yugoslavia followed the teachings of Marx and Lenin there was no need for them to disagree." How did Tito feel about the Kremlin's change of attitude? A statement by Tito indicated that he had too good a memory and was too experienced a statesman to take Moscow's "Comrade Tito" seriously, no matter how many toasts the Kremlin leaders drink to him.

Mau Mau: Declining Fortunes
◆ Last April Britain gave Kenya's Africans an increased voice in local government. The effect, according to one of Kenya's top political figures, Michael Blundell, was that the Mau Mau fortunes were on the decline. Surrenders had jumped from two a week in May to twenty-five a week in November. But some 6,000 Mau Mau still roamed Kenya's jungles. In spite of this Blundell said: "We must expect sporadic outbreaks, but the end is in no doubt at all." Even the finding of the body of Arundel Gray Leakey, friend and tribal "blood brother" of the Kikuyu since his youth, did not dampen Kenya's optimism. Leakey's body was found some five miles from his lonely farm. His death was a ghastly one: he had been tortured, buried alive and then left as prey for wild animals. A captured Kikuyu witch woman led police to Leakey's gruesome grave. She told police that he had been made a human sacrifice in the hope that his death would reverse the declining fortunes of the Mau Mau.

"The Father of the A-Bomb"

◆ Many men have figured prominently in ushering in the atomic age. But of them all Dr. Enrico Fermi, Italian-born physicist who fled Mussolini's Italy in 1938, was regarded as most fully meriting the title of "the father of the atomic bomb." On November 28 the 53-year-old Nobel Prize winner died of cancer. His death came just a few days after he had been named recipient of a special \$25,000 award for his work as architect of the A-bomb. It was Dr. Fermi's epoch-making experiments at the University of Rome in 1934 that led directly to the discovery of uranium fission, the basic principle underlying the atomic bomb.

The "Climate of Fear"

◆ A recent survey by the New York *Times* dealt with an un-

usual subject: the Russian language. The survey showed that the study of the Russian language has dropped sharply since 1950. At present only 183 colleges offer courses. Many colleges have dropped their courses because of lack of enrollment. Why the drop in interest? The *Times* explained that the language was difficult and that there were not enough teachers, but then it spoke of the most important cause: "a climate of fear on the campus." One professor said that "an interest in the Russian language or in Russian studies would fall under the rubric of subversion." Some students said their parents told them to stay away from anything that might tie them with "communism," no matter how remotely. At the time the "climate of fear" was affecting the Russian language, it was also affecting intercollegiate debating. The U.S. military academy at West Point and the naval academy at Annapolis were to participate in intercollegiate contests on the subject of whether the U.S. should recognize Communist China. Military authorities refused to allow the students to debate. Naval officials contended that to take the affirmative would be to uphold "the Communist philosophy and party line." Senator J. William Fulbright commented on the matter: "I think they should be allowed to debate it. I think there's no great merit in ignorance." And the New York *Times* (12/4) spoke of the "growing belief that study of an evil such as communism itself, means infection from that evil." It added: "This kind of ostrich-like attitude can only harm the United States."

For Bad Boys:

"A Good Beating"

◆ In 1772 Dr. Samuel Johnson defended the use of the cane on bad boys, saying: "The discipline of a school . . . must

be enforced till it overpowers temptation; till stubbornness becomes flexible." In 1954 (11/23) a famous soldier agreed with Dr. Johnson. Speaking at Columbia University, Britain's Field Marshal Viscount Montgomery said he endorsed the practice of "caning" unruly boys. After deploring the passing of corporal punishment from schools, Lord Montgomery said: "A boy cannot be expected to imagine intellectually the misery and pain he has the power of inflicting on other people; he has no experience, no imaginative capacity, to enable him to do so. . . . A good beating with a cane can have a remarkable sense of awakening on the mind and conscience of a boy. Not to administer such chastisement in bad cases is in effect a sort of cruel neg-

lect—cruel to the child and cruel to society."—*New York Times* (11/24).

Avalanche on Fujiyama

◆ About 70 miles southwest of Tokyo is the celebrated sacred volcano of Japan, Fujiyama. Fuji, the highest mountain in Japan, rises in an almost perfect symmetrical cone to a height of 12,395 feet. The mountain figures frequently in Japanese literature and art. On the slopes of this famous mountain an avalanche swept 39 university students down its majestic slopes (11/29). Twenty-four students escaped, at least one was killed and 14 were missing under tons of snow and snapped tree trunks. Japanese authorities said the disaster was the worst in the history of Fujiyama.

Meteorite Crashes into Home

◆ A mysterious explosion (11/30) about fifty miles south-east of Birmingham, Alabama, set off a search that involved three states. But the mystery was only heightened when reports showed that no airplanes were missing. But there was a clue to the explosion: a meteorite had crashed through the roof of the home of Mrs. Hewlett Hodges, injuring her slightly. A U.S. Geological Survey representative identified the object as a sulphide meteorite. An Alabama state geologist explained that a meteorite had exploded and that a particle from it had injured Mrs. Hodges. But the "particle" weighed nine pounds and smashed a three-foot-wide hole in the frame house ceiling.

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Awake!

CAN PRIESTS FORGIVE SINS?

Public Scandal Rocking Italy

Hawaiian Vacation

Every Day Is Sabbath Day



JANUARY 22, 1955 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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., January 22, 1955

Number 2

Praying with a Wrong Purpose

MANY persons pray with a wrong purpose. This is obvious from the many things that people ask for in prayer. Some ask God for wealth; others just ask him to win a football game. But a new kind of prayer that has provoked several questions is prayer to test the effectiveness of prayer. Sound strange? Then let the *Los Angeles Times* (August 15, 1954) explain about the experiments of preacher Franklin Loehr, director of research for the Religious Research Foundation: "Using plants as guinea pigs, the experimenters set about with meticulous care to conduct controlled tests to determine whether prayer had any measurable effect." And so "the 150 members of the foundation have prayed and pored over some 24,000 seeds." Preacher Loehr describes the seed-praying procedure this way:

"Use the prayer methods you are accustomed to, plus any other you want to try. Talk to the seeds, visualize them growing, think of them growing, express to them emotions of love and joy and life-sharing, invoke God's blessing and power upon them, use the laying on of hands—not physically, so as to touch them, however. Give prayers to your seeds half a dozen or more times daily."

Is this praying with a wrong purpose? Is it Scriptural to pray over seeds? Is it Scriptural to pray for the sole reason of measuring prayer's effectiveness?

Nowhere in the Bible do we read of Christians' praying just for the purpose of measuring prayer's effects. The true Christian, both in the apostles' day and now, knows that there is no need to test or measure the effect of proper prayer. Trying to do so could well indicate a lack of faith. Says Jehovah's Word: "Let him keep on asking in faith, not doubting at all, for he who doubts is like a wave of the sea driven by the wind and blown about. In fact, let not that man suppose that he will receive anything from Jehovah." —Ephesians 3:20; James 5:16; 1:6, 7, *New World Trans.*

But now this matter of praying for seeds to sprout. What does a seed have to do with God's kingdom and the vindication of the holy name of Jehovah? Are we to imagine that the great God who runs the universe is concerned about a seed that glory-seeking individuals want to germinate just to see how effective prayer is?

According to nature, seeds may or may not sprout. So there is no glory due the boy in the following statement by preacher Loehr: "It seems impossible to predict at the outset who is going to be most effective. In one family, a small son was most effective, and he prayed just once." Why were the seed-prayers of the others not so successful? Is God partial? Or is the truth of the matter the fact that, according

to the laws of nature, we do not know which seeds will sprout? Says the Bible: "Early abroad, to sow thy seed, and let evening find thee still at work; which sowing shall speed better, none knows, or whether both shall thrive to thy profit." (Ecclesiastes 11:6, *Knox*) This scripture can be applied chiefly to the spiritual seed of the Kingdom, but it can also be applied to literal farming. What is advised is hard work, such as sowing and watering, because we do not know which seeds will thrive.

The important thing is not how well some seeds sprout but, in the matter of prayer, what is right. Jesus gave us the acceptable pattern: "You must pray, then, this way: 'Our Father in the heavens, let your name be sanctified. Let your kingdom come. Let your will come to pass, as in heaven, also upon earth. Give us today

our bread for this day.'" (Matthew 6:9-11, *New World Trans.*) Note that Jesus placed Jehovah's name and kingdom far ahead of personal needs. And even personal needs were limited to essentials! Is it essential to pray for a seed?

For prayer to be answered we must pray for those things that are in harmony with Jehovah's purpose of a new world and with his written Word, such as for food, for forgiveness, for understanding, for family and for the destruction of the wicked. So, to preacher Loehr's words, "We have some pretty impressive results, but we make no claims in these fields at present," we say, in the words of the Bible writer James: "You do ask, and yet you do not receive, because you are asking for a wrong purpose."—James 4:3, *New World Trans.*

Can Priests Forgive Sins?

THE Knights of Columbus said in the *St. Louis Post-Dispatch*: "Christ empowered Catholic priests not merely to announce that sins were forgiven, but actually to forgive sins . . . And finally note that this authority is not confined to any particular kind of sins, but extends to all sins without exception." This view is upheld by the *Catholic Encyclopedia*, which says: "The power to forgive extends to all sins: 'God makes no distinction; He promised mercy to all and to His priests He granted the authority to pardon without any exception.'"



Regardless of religion or nationality, salvation to life will depend upon this matter of forgiveness. Therefore, you owe it to yourself to become informed. This article should prove enlightening.

The means by which priests pardon sins is called the "sacrament of confession."

Confession, according to a Catholic catechism, "is a sorrowful declaration of our

sins to a Priest, in order to obtain Absolution [forgiveness] from him." Auricular confession simply means confession into the ear of a priest.

However, is this teaching Christian, that is, was it taught by Jesus and his apostles? Can priests forgive sins? Documented records of religious historians plus an abundance of Scriptural testimony force this subject to an irresistible conclusion. One point appears unanimous among historians, that is, that neither the Jews nor the apostles nor the disciples practiced private or auricular confession. According to Samuel Barnum, Count de Lasteyrie, a French nobleman, in his *History of Auricular Confession*, "quotes from Tertullian, Chrysostom, Augustine, Basil, Ambrose, and other Church-fathers to show that among the early Christians confession of sins was made to God alone . . . that they held, as Augustine says expressly, 'that man cannot remit sins,'—and that auricular confession, unknown to earlier Christians, was the work of popes and councils." Tertullian, says Lord Bexley, "speaks adversely to auricular confession," and "in all his references to confession never once describes confession as being made to a priest, but to God." The *Encyclopædia Britannica*, regarding auricular confession, declares that "for the first three centuries little or no mention is made of any such practice." And McClintock and Strong's *Cyclopædia* concludes: "Auricular confession . . . was wholly unknown to the ancient Church."

History shows that not until the Lateran Council A.D. 1215 was confession declared an official dogma of the Catholic Church and in the year 1439 in the Council of Florence it was added to the number of "sacraments." Hence the auricular confession, says Domenica, "lacks nearly 1400 years to be a Christian and Apostolic practice."

Great claims are advanced as to the moral and social value of confession. *The Catechism of the Council of Trent* asserts that confession not only removes the sinner's present malady, but serves as an antidote against its easy approach in future; and that it likewise contributes powerfully to the preservation of social order. As to its moral value, the catechism says: "Abolish sacramental confession, and, that moment, you deluge society with all sorts of secret crimes—crimes too, and others of still greater enormity, which men, once that they have been depraved by vicious habits, will not dread to commit in open day. The salutary shame that attends confession restrains licentiousness, bridles desire, and coerces the evil propensities of corrupt nature." In regard to this declaration, Cramp in his *Text-book of Popery* declares: "Seldom have so much misrepresentation and untruth been conveyed in so few words. The very reverse of these statements is the fact."

Confessionals Lead to Corruption

This is certainly strong language, yet no stronger than has been used by many others who have directly known or carefully investigated the facts on this subject. John Henry Hopkins, bishop of the diocese of Vermont, in his book *The History of the Confessional*, writes: "Where has the boasted moral superiority of the Confessional been found in the countries which continued subject to the papal scepter? What portions of the globe were so noted for robberies and assassinations as the very territories of the popedom? Where were chastity and conjugal fidelity so lightly regarded? Where was, notoriously, so little restraint upon the worst passions of our nature, lust, malice, and revenge? Where was the administration of justice so uncertain, bribery so shameless, per-

sonal liberty so insecure, faction so fierce, cupidity so unscrupulous, despotism so cruel?" All these crimes were committed in Catholic lands where confession was decreed under pain of excommunication.

Lasteyrie, in his *History of Auricular Confession*, says Barnum, "devotes one chapter to accounts of the seduction of women in Spain by means of confession," and mentions "the brief of pope Paul IV., January 18, 1556, commanding the inquisitors of Granada to prosecute the priests whom the public voice accused of outraging the confessional." Further, he says: "In 1561, 1564, bulls were issued by the same pope against the same evil. An edict published at Seville in 1563 gave rise to such numerous denunciations of confessors by females that it took 120 days to register them all, and the prosecution of the delinquents was abandoned on account of their prodigious number."

Roman Catholic archbishop Kenrick is quoted by Edward Beecher in his *Papal Conspiracy Exposed* as saying: "We scarcely dare to speak concerning that atrocious crime in which the office of hearing confession is perverted to the ruin of souls by impious men under the influence of their lusts. Would that we could regard it as solely a conception of the mind and as something invented by the enemies of the faith for the purposes of slander! But it is not fit that we should be ignorant of the decrees which the pontiffs have issued to defend the sacredness of this sacrament." Little wonder, then, that McClintock and Strong's *Cyclopædia* declares: "Auricular confession is unquestionably one of the greatest corruptions of the Romish church. It tends to corrupt both the confessors and the confessed by a foul and particular disclosure of sinful thoughts and actions of every kind without exception."

Is Confession Christian?

What about Roman Catholic claims that Christ empowered Catholic priests to forgive sins? *The Question Box*, a Catholic publication, states: "Auricular Confession is nowhere expressly mentioned in the Bible," but adds, "Christ Himself divinely commanded it by giving His Apostles the power to remit and retain sins." Perhaps Roman Catholics can explain why it is that we do not find one instance where the apostles in their ministry, which covered a period from forty to fifty years, exercised this prerogative if they had it. Nowhere does the Bible say that the apostles or disciples forgave sins. Why this silence?

Did Peter forgive sins? The Bible says No. In Acts, chapter eight, we find a very significant episode that clearly demonstrates that the apostles never exercised such a prerogative. A certain man named Simon offered Peter a sum of money for the gift of the holy spirit. Peter rebuked the man, saying: "May your silver perish with you." The man begged for forgiveness. Did Peter forgive him? No. Instead of forgiving him for sins against God, Peter told Simon to pray to God for forgiveness. "Repent, therefore, of this baseness of yours," said Peter, "and supplicate Jehovah that, if possible, the device of your heart may be forgiven you." Here was a golden opportunity for Peter to exercise a prerogative to forgive sins if he had had it. Since he did not have it, he told Simon to pray to God for forgiveness.—Acts 8:19-24, *New World Trans.*

Did Paul forgive sins? The Bible does not say so. He had splendid opportunities, too, to exercise that authority had he possessed it. But not having it, he could do no more than Peter, asking sinners to pray to God. At Philippi a jailer inquired of Paul and Silas: "What must I do to get saved?" Paul simply told the man: "Believe on the Lord Jesus and you will get

saved, you and your household." Not one word was said about his having to confess to a priest or to any other man. Paul, in his letter to the Hebrews (7:23-25), argues that Jesus has no successors, needs no priests as mediators, that by virtue of faith in Christ's sacrifice sinners can come directly to God through prayer; because Jesus acts as High Priest who is alive forever. "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." Christ therefore fulfills the Levitical priesthood. He is man's way to God and God's way to man. Being alive, Christ needs no successor or priest to mediate for him.—Acts 16:25-34; 1 Timothy 2:5, 6, *New World Trans.*

What did the most beloved disciple of Jesus, namely, John, have to say about receiving forgiveness of sins? John, like Peter and Paul, refers to Christ as the means of forgiveness. Said he: "If anyone 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." "If we confess our sins [to God], he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness." "However, if we are walking in the light as he himself is in the light, we do have partnership with one another and the blood of Jesus his Son cleanses us from all sin." The harmony and perfect understanding of the apostles on this point are undeniably apparent.—1 John 2:1, 2; 1:9; 1:7, *New World Trans.*

For the Catholic Church to quote James 5:16 as support for the sacrament of confession is to throw a boomerang, because James says (*New World Trans.*), "Therefore openly [not privately or in secrecy] confess your sins to one another," that is, mutually, which would mean that when a

sinner would confess his sins to a priest, the priest, in turn, would oblige by confessing his sins to the penitent. This, of course, is wholly contrary to Roman Catholic practice.

That men can go directly to God for forgiveness, without the need of any earthly priest as an intermediary, is clearly taught throughout the Scriptures. Jesus, for example, instructed: "You must pray, then, this way: 'Our Father in the heavens, . . . forgive us our debts, as we also have forgiven our debtors.'" He makes no mention of a priest. Who is it that forgives our sins? God himself answers: "I am Jehovah thy God, the Holy One . . . I, even I, am he that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." To Jehovah the psalmist David confessed, saying: "I acknowledged my sin unto thee [Jehovah], and mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; and thou forgavest the iniquity of my sin."—Matthew 6:9, 12, *New World Trans.*; Isaiah 43:3, 25; Psalm 32:5, *Am. Stan. Ver.*

Understanding John 20:21-23

But you ask: "How are we to understand John 20:21-23, which is cited in support of the Catholic doctrine?" This scripture, according to the *New World Translation*, reads: "Jesus, therefore, said to them again: 'May you have peace. Just as the Father has sent me forth, I also am sending you.' And after he said this he blew upon them and said to them: 'Receive holy spirit. If you forgive the sins of any persons, they stand forgiven to them; if you retain those of any persons, they stand retained.'" Please note, Jesus did not send them out to act as confessors. He merely assures them that the holy spirit would enable them to declare forgiveness; that Jehovah and not they would actually do the forgiving. That this is the correct under-

standing is assured us by none other than Jesus himself who, after his resurrection, declared that "on the basis of his name repentance for forgiveness of sins would be preached in all the nations—starting out from Jerusalem." *That the apostles so understood Jesus' words is obvious by Peter's reply to the question: "Brothers, what shall we do?" Peter told them: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins." The good news that the apostles declared was that salvation was through Jesus Christ.—Luke 24:46-48; Acts 2:37, 38, New World Trans.*

Discussing this point, Angelo Lo Vallo in his article "Were the Apostles 'Priest-Confessors'?" says: "When the Roman Church interprets verses 20-23 of the 20th chapter of John, she customarily tells her adherents that Christ addressed these words to the apostles, who were the only ones present at the moment. In doing this she deliberately meddles with the facts of Scripture and leads her people astray. For even the Roman Catholic version of the Bible, the Douay, uses the term 'disciples' and not 'apostles' in verse 19 as descriptive of those present on this particular occasion. In this instance the word 'disciple' is a generic term that refers not only to the apostles but also to the other disciples, among whom were women such as Mary, the mother of Jesus, and the other Marys. Therefore, if the Roman Church wants to interpret this statement of Christ as meaning to confer the power to forgive or retain sins, then to be logical she will have to admit that all those present—including the women—obtained this spiritual power to remit sin.

"But the Roman Catholic Church cannot do precisely this, because she would then run the risk of being accused of borrowing from paganism and of establishing

in the Church a new caste system of priestesses! To circumvent this embarrassing difficulty, she arbitrarily restricts the term disciple as referring only to the apostles. Once she does this she stands contradicted by one of her own rules of Scripture interpretation—namely, that when a word, phrase, sentence, or text has more than one meaning, no one, not even the Pope himself, has the right arbitrarily to accept only one meaning and restrict its application to only one person or group of persons to the exclusion of all others. Thus, in this case, the Church must be adjudged guilty of violating this all-important norm, and consequently all arguments that she might advance in defense of her thesis must be rejected as entirely unreliable.

"Moreover," says Lo Vallo, "if Christ, when He uttered these words, intended to make the apostles priest-confessors with a priestly character on their souls from which flowed a spiritual power to forgive or retain sins, then when and where did all this happen to Thomas and Paul? Thomas was absent on this momentous occasion; and Paul was not yet converted to Christ. No amount of theological hair-splitting will ever enable the Roman Catholic Church to solve this difficulty."

So, by weighing all the testimony before us, we are forced to conclude, even as did Barnum, that neither pope nor bishops nor priests have the right or the authority or power to forgive sins, that sins are forgiven *only through faith in Jesus Christ*, that, as one writer said, "the so-called sacrament of confession is a mere human invention, unscriptural and anti-scriptural, unalterably and grossly immoral in its nature and tendency, fraught with the most imminent and dreadful danger, temporal and spiritual, to priest and to people, to the church and to mankind, for this world and for the world to come."

MADE IN Sheffield

By "Awake!" correspondent in Britain

ENGLISH mariners of old used to sing: "Hearts of oak are our ships . . ." To-day the "hearts of oak" have become "hearts of steel," and the land once reputed for its oak is now noted for its steel. The city of Sheffield has done more, perhaps than any other town to enhance this reputation, for wherever the word "steel" is mentioned, certain to be heard also is the name "Sheffield."

From the quiet English countryside—the producer of oak—to this center of steel, with its streets and factories and chimneys and smoke, seems a far cry. But no, this mighty industrial city was born by trickling streams, in green cloughs and with the fresh scent of heather in its nostrils. Even today the beauty of its surrounding countryside has not been lost and, to quote a popular saying, Sheffield is but "an ugly picture in a beautiful frame."

By the fourteenth century Sheffield was already known for its production of cutlery. Sheffield's prominence today is due, not just to its fine cutlery, but rather to the value of its specialized steel and immense steel forgings. The important factor is the value of Sheffield's special steel, such as steel that can be drawn out into wire strands one thousandth of an inch thick or steel able to stand the severest test in a modern jet engine or steel that must withstand steam at a working pressure of 1,400 pounds to the square inch. The price of some special tungsten steels is as high as eighty-five cents a pound. And it has been estimated that Sheffield's annual one million tons of steel are equal in value to

the other fifteen million tons produced throughout Britain!

The Evolution of Steel

These modern achievements have not come about suddenly. Says Mary Walton in her book *Sheffield, Its Story and Its Achievements*: "The industry which was to overshadow all the others grew slowly in its early stages. Huntsman's invention of crucible steel took place about 1740, and steel manufacture was well established, on a small scale, by 1780, but it was not until after 1815 that the industry really got started on that sweeping and spectacular progress which carried Sheffield without interruption to her place as the City of Steel."

"On May 1st, 1161, Richard de Busli, as lord of the manor of Kimberworth granted to the monks of Kirkstead Abbey in Lincolnshire 'a site within the territory of Kimberworth (near Sheffield) for their houses and an orchard and four forges, to wit, two for smelting iron and two for forging it, whensoever they wished, and leave to dig for ore throughout the territory of the township, so much as would be suffi-



cient for two furnaces.' The smelting and forging would be carried on mainly in the open air, and not always in the same place, as primitive smelting required the full force of the prevailing winds in the absence of effective artificial blast.

"The technical secrets of the Middle Ages were not committed to writing. All we know of the process of early iron smelting is that ore was put in a furnace and packed around with charcoal, and the fire kept alight by continual refuelling for several days; then the whole mass was allowed to cool down, and the lump of melted iron taken out at the moment which practice had proved to be best.

"Unfortunately we do not know what proportion of fuel to iron was used, or what was the state of the iron when it was judged best to take it out. The degree of heat, the amount of fuel, and the length of the smelting process would determine whether the resulting metal was pure iron or mild steel. Whichever was made, might be the result of choice or a degree of ignorance."

Around the year 1700, there is a record of Henry Ball, a Sheffield steelmaker, who was engaged to "make slitt and gadd" steel. It was evidently at this time that steelmakers began to reason that if hammering would rid the iron of some of its impurities then other methods might be found to purify it; and if iron would absorb carbon to make it hard, then possibly other elements could be added to make steel of the quality desired. No doubt this is how Benjamin Huntsman reasoned. Having been born in Lincolnshire, he settled in Handsworth (now a suburb of Sheffield) in 1740. By trade he was a watchmaker, and possibly his interest in steel sprang from his desire to create a good watch spring. Huntsman's work can be said to have helped the development of that high-grade steel for which Sheffield is so famous.

Hand-hammering was superseded by the steam hammers that gradually grew to accommodate the sizes of forgings. But not in size alone did they grow, for these modern giants are as precise as they are powerful, a modern 800-ton hammer being able to crack a nut without damaging the kernel. But steam hammers alone were insufficient and only with the development of forging presses have the heaviest of present-day forgings been made possible. No less important are the forging plants that can shape masses several feet in diameter by exerting a continuous squeeze of 6,000 tons or more. These modern plants, together with their auxiliary cranes, rotating gear and other tools for manipulation, are equally as fascinating to watch as the furnaces. It is in the large melting furnaces that the huge ingots of steel are produced. The spectacle of such a plant at work on hot masses of steel, upward of 200 tons in weight, is one to be remembered.

Melting, Charging and Tapping

Whatever the requirement, the steelmaker knows how to "charge" his furnace with the elements required. Normally, steel is melted from specially selected pig iron and scrap. This may be done by the "open-hearth" method or by electric heat, since this yields steel very free from nonmetallic inclusions and which possesses increased resistance to shock effects. As the scrap and pig iron start to melt, sulphur and other impurities, through an acid process, are expelled. This is known as deoxidation. Now comes the time to "charge" the furnace with the special alloying elements. There are many of these: titanium, cobalt, columbium, chrome, nickel, molybdenum, manganese, to mention but a few. The requirements govern the choice and the steelmaker knows his mixture as a Yorkshire housewife knows her Yorkshire pudding.

Then comes the time to empty the furnace, a process known as "tapping." White-hot, molten steel is rather like milk in appearance and just as easy to pour. But with 200 tons in the furnace a special lifting and pouring gear is necessary together with the workmen's high degree of skill. The order to tap the furnace, however, comes from a metallurgist. A small sample of steel will have been taken from the furnace to his laboratory. Then if his special tests show the steel has been charged correctly and if all the other processes are up to standard, he will give the order to tap the furnace. The steel is now transferred to a large bucket and taken to the ingot pits by overhead rails. Here the steel is poured into ingot molds and left to cool. Soon it will be converted into billets or bars for commercial purposes.

Hollow Forgings and Stainless Steel

One of the most interesting operations in modern steelmaking is the production of "hollow forgings." Normally, when we think of a steam boiler we visualize many plates riveted together. But with the increase in the thermal efficiency of steam plants over the last few years there have come higher steam pressures and temperatures. Steam boilers have to be made stronger, and this has largely led to the

abandonment of riveted constructions and to the substitution of forgings in a single piece. A celebrated achievement along this line was the production of twenty-four hollow-forged, seamless boiler drums for the transatlantic liner *Queen Mary*.

In making hollow forgings the furnace needs to be heated, charged, tapped and the ingot allowed to cool. When cold the ingot can be cut to length and a hole trepanned through it, thus completely removing its center. In this way it is possible to keep one end of a drum completely closed, the other having only a small manhole for inspection.

In 1914 the process of making stainless steel was discovered in Sheffield. It was Harry Brearley, born in Sheffield, who played an important part in its development and who, in fact, took out the American patent.

Tubal-cain was a "forger of every sort of tool of copper and iron." From earliest times metals have played a big part in man's life, often to his own hurt. We may rejoice, however, in the knowledge that in the new world of God's promise this planet's resources will be used in the peaceful purposes of its contented inhabitants and will find their legitimate places in beautifying the earth to the praise of its Creator, Jehovah.

Too Big to Explode

☛ A United Press dispatch, dated September 21, 1954: A new book says America now has a "super-giant" hydrogen bomb probably powerful enough to knock out an entire nation with a single blow. A copyrighted, condensed version of the book, which was written by James Shepley and Clay Blair, Junior, of *Time* magazine, has appeared in the magazine *U.S. News & World Report*. The authors say that the missile has an explosive force of nearly forty-five million tons of TNT. And they add that "it seems more than probable that no people could survive" the impact of such a bomb.

☛ Shepley and Blair say the estimated power of the bomb is so terrible that officials decided not to risk setting it off during the tests in the Pacific this spring. The government never has said publicly how much power it thinks the big bomb packs. But sources revealed last May that it was officially rated at between forty million and forty-five million tons. That would be twenty-four hundred times the force of the A-bomb that hit Hiroshima.

ANCIENT ALEXANDRIA

By "Awake!" correspondent in Egypt

IT WAS in 332 B.C. that Alexander the Great built in the western part of the delta of the well-known Nile River a city, and called it by his name. The city was situated on a strip of land between the Mediterranean Sea and the big lake now known as lac Mariout. After Alexander's death and the division of his empire, Alexandria flourished as a capital under the rule of the Ptolemies and came to be an artistic and literary center of the East. Before the time of Christ it could boast many temples and museums and a remarkable library that contained almost 700,000 volumes. Apart from this notable repository of knowledge, which was burned by the Romans in 48 B.C., Alexandria was also famed for its 400-foot-high lighthouse that was classed among the seven wonders of the world.

Alexandria was a center of Greek philosophy and a prosperous commercial city, dealing with the Mediterranean countries and the lands of the Far East, such as Ceylon, India and China. Its history can be divided into two important periods. The first covered nearly a thousand years, from 332 B.C. when the city was founded until it was conquered by the Arabs, A.D. 641. The second period extends from the Arabian conquest up through the present day.

During the city's early history it was the home of many Jews, who even had their own senate and judicial council. In the course of time these Jews forgot the Aramaic and Hebrew languages and spoke only Greek, which led to their being called Hellenists. On Pharos, a small elongated island near Alexandria, seventy-two prominent Greek-speaking Jews began the translation of the Hebrew Scriptures into the Greek language. It was this translation that was used extensively by the first-century Christians in preaching to the Hellenist Jews and that was used by the apostles themselves. Today it is known as the *Septuagint* (or "LXX," indicating the number seventy) version. Fragments of this translation are kept at the Cairo French Institute of

Archaeology and are of outstanding importance due to the fact that they contain the Tetragrammaton, or the four Hebrew consonants of the divine name Jehovah, amid the Greek text and are of either the second or the first century B.C.

It is thought possible that Alexandria received the message of true Christianity through Egyptians who had been present in Jerusalem at the time of Pentecost and there took in knowledge about salvation through Jesus Christ. However, the Alexandrians intermingled Christianity with pagan philosophies. Athanasius, a bishop of Alexandria, played a vital part in the production of the Nicene Creed and the adoption of the trinity doctrine. False teachings brought divisions among the people, and religious division is very evident in Alexandria to this day. Among the city's population of about a half million people there are many conflicting denominations, including Orthodox Coptics, Catholic Coptics, Greek Catholics, Syrian Catholics, Armenian Catholics, Protestant groups, and, of course, the Moslems, who are the greatest in number.

It was in 1930 that Jehovah's witnesses began to proclaim to the many nationalities who live in Alexandria the good news of Jehovah's established kingdom. During the first couple of years three people met in a home for study. Then two full-time missionaries arrived. It was necessary to use Bible literature in many tongues—carrying the literature in at least three languages whenever Kingdom publishers engaged in the house-to-house ministry. The work in this city has grown until today there are ninety-five active ministers sharing in the proclamation of the Kingdom good news. Despite opposition on the part of certain so-called Christian denominations, Jehovah's name is being made known more and more, and additional sheeplike ones continue to abandon this world's dying system of things to enjoy the peace and safety that come from Jehovah's hand.



PUBLIC SCANDAL

ROCKING ITALY



CORRUPTION IN HIGH PLACES ENDANGERING ITALIAN DEMOCRACY!

By "Awake!" correspondent in Italy

THE biggest public scandal in the post-war era and in fact for many a year of Italian modern history is now rocking Italy. This scandal continually threatens the present government and may yet have grave unforeseeable consequences in the future. It is the topic of conversation everywhere. The ship of state is being rocked by the sea of malcontentment aroused by the Italian people. What has caused so much public clamor that even the international press has taken notice of it?

On April 11, 1953, the body of a young girl, Wilma Montesi, was found on a deserted beach near Rome called Tor Vaianica. After a brief investigation the police stated that she had died by accidental drowning. Because of much agitation by the press, where references had been made that the girl had been murdered, the district attorney's office opened a judicial investigation on the case. They too confirmed the report of the police and concluded that after a full investigation all insinuations and calumnious stories making their rounds were unfounded, and hence closed the case. Their report was dated January 3, 1954.

Sensational Revelations

But the matter was far from being closed. The press was in constant fermentation. Silvio Muto, publishing his own rel-

atively unknown newspaper, made the allusion that Wilma Montesi died under criminal circumstances after having passed out at a narcotic party. Soon after the closing of the first judicial investigation, Muto, the newspaper reporter, was indicted for trial by the district attorney's office for having placed in circulation false and defamatory statements. Just as this trial was about to begin, the district attorney's office closed for the second time their judicial investigation as to the death of Wilma Montesi. This investigation had been started in order to calm public criticism. Again the conclusion was accidental drowning.

On the first day of the trial Muto sustained his innocence by naming two prominent persons in Roman society, Piero Piccioni and Ugo Montagna, as involved in the death of the girl. He referred to other individuals that could give the court more information on these individuals. Figuring prominently in his story was Anna Maria Caglio, already well known for her statements to the press against Ugo Montagna. She seemed to be in a position to know, having been his mistress up until a short time ago. She claimed that she left him when she found out about his corrupt dealings.

The defense lawyers called on Anna Maria Caglio to support what Muto had written in his newspaper. Out came some stories that rocked Italy to its roots. Of out-

standing interest in her story appeared a hunting lodge near Rome named "Capocotta" that was run by Ugo Montagna, her former boy friend. Accounts of sex orgies, narcotic parties, etc., that had taken place at Capocotta came out that offended all sense of morality. She testified that involved in the case was a gang of dope smugglers using the isolated area near Capocotta and Tor Vaianica (where the dead girl's body was found) for their smuggling activity.

According to Caglio's story, once on April 29, 1953, she was with Piero Piccioni and Ugo Montagna when they called at the ministry of interior. Ugo Montagna and Piero Piccioni went in to talk with the national head of the Italian police, Pavone, and having returned to the car Montagna is reported to have said, "I have taken care of everything." She claimed that this was in reference to the Montesi murder. Other incidents were recounted showing the close association of Montagna with high government officials. These sensational revelations had a stupefying effect on the people. Even more incredible and astounding appeared the fact that she had already told her story to the district attorney when he had investigated the rumors regarding the death of Wilma Montesi.

Many of her declarations had a dramatic confirmation during the trial from a report prepared by the *carabinieri*, the semi-military police force of the government. Muto's lawyers were demanding that the report of the *carabinieri* on Montagna be read, since it was in the files of the district attorney's investigation on the Montesi case. Despite attempts on the part of the district attorney to prevent the reading of this report, the judge finally permitted it to be read in court. This sensational report showed the great influence Montagna had on various high government officials. Other well-known personalities were named as

personal friends and business associates of Montagna. Among these was the personal physician of the pope, Count Galeazzi Lisi, the national head of the Italian police, Pavone, prefects, Piero Piccioni, and other lawyers and doctors. It showed that Ugo Montagna was the sole administrator of the corporation running Capocotta, having as a business associate Count Galeazzi. Montagna was shown to have had a rather long criminal record, a spy for the Nazis and Fascists, then a companion of the Allies, procuring women of easy morals for his associates. This came not from some young, supposedly revengeful mistress but from a report signed by Colonel Pompei of the *carabinieri*!

The scandal took another melodramatic turn. The national chief of police, Pavone, resigned the next day after the reading of the Pompei report! On March 12, 1954, another report on Montagna in the district attorney's file received from the treasury department of the government was read in court. This dealt with his business dealings and various associates in corporations formed, naming the individuals implicated. Some names had already been brought out by the report of the *carabinieri*. His income tax evasion was exposed.

Things were looking bad for Montagna. To stop any further incrimination against him and to warn the "higher-ups," Montagna called a press conference the next day, stating that should he talk: "This isn't to exclude the end of the world. Each one will have to assume his own responsibility before the law and public opinion." With this declaration he released a list of names of those who frequently paid visits to Capocotta. On the list appeared names of royalty, generals of the army, air force and *carabinieri*, high government and police officials, deputies, prefects, lawyers, doctors, etc.

Accusations

All over Italy interest was high on the case. What would happen next? Where would this chain reaction stop firing? Repercussions were heard in Parliament. To save face and stop the public clamor for action on the part of the government, the prime minister appointed a minister of his cabinet, De Caro, to conduct an investigation on departments of the government and their relations to the Montesi case and charges of corruption.

March 20, 1954, tension is high around the court building where the trial of Muto is still going on. Due to the dramatic turn of events heavy police reinforcements are seen around the building to control the jam of curiosity seekers anxious to learn what is being said inside the court building. On the witness stand sits Anna Maria Cagli voicing more sensational words: "Unfortunately, I learned that the head of the band dealing in the traffic of narcotics is Montagna, who is connected with the disappearing of many women. He is the brain of the organization, while Piero Piccioni is the murderer!" These accusations made the political implication, already grave, take even a more serious turn, because the father of Piero Piccioni is the minister of foreign affairs and a leading figure in the Demo-Christian party, which has the majority in Parliament.

The public and the press were more keyed-up than ever in wanting to know what the truth was and who had caused the murder of Wilma Montesi. On all sides the demand was mounting for the judicial forces to take action and reopen the case concerning Wilma Montesi. It became apparent that Muto was no longer the one to be on trial. Finally, the district attorney asked the judge to suspend the Muto trial and to turn back to the district attorney's office all the material dealing with the Montesi case and to reopen the judicial inves-

tigation for the third time on the death of Wilma Montesi. On March 23, the Muto trial was suspended and the third judicial investigation opened! This time a judge of the appellate court, Dr. Sepe, was given charge of the investigation.

Third Investigation and Arrests

As the months pass public interest follows closely the various developments of the Montesi affair. On July 1, 1954, the Minister of the Cabinet De Caro made a report on his findings in a stormy session of Parliament. De Caro refused to discuss the judicial aspects of the Montesi case until the judicial branch finished its investigation. Only the conduct of governmental agencies was discussed. The most reliable newspaper of Italy, the *Corriere Della Sera*, stated that the results of the investigation were "very thin," and probably did not satisfy anybody.

The press followed closely the investigation made by Dr. Sepe. Over 700 witnesses were called by him for questioning. Each day speculations could be found in the press on what probably was said and what might happen. Actors and actresses were called in to be questioned as well. Piero Piccioni is an Italian band leader who had received training in Harlem, New York, and was the first Italian band leader to introduce be-bop in Italy. Practically all strata of Italian life figured in on the investigation. During all his investigation Dr. Sepe made no announcements except to summon individuals for questioning or arrests of minor characters who had lied under oath.

On July 22, 1954, Dr. Sepe handed to the district attorney's office the first part of his report and then a second part on September 10, 1954. Over eighty-six large volumes containing the proceedings of the investigation were given on which an indictment could be based. At this time three

of the caretakers of Capocotta were arrested with one of their wives. It is felt that their testimonies were the ones that broke the case, although their information was not given voluntarily. As yet no action came from the district attorney's office. To prod this office along, and as a precautionary measure, Dr. Sepe had the passports revoked of Piero Piccioni, Ugo Montagna and that of the former police chief of the province of Rome, Saverio Pòlito. This indicated in which direction the investigation would now go and possible implication in the murder. Expectations were now running high that the end of the case might be in sight after almost a year and a half.

On September 11, 1954, Dr. Sepe made an unusual announcement that he was suspending his investigation until an indictment or other indications would come from the district attorney's office. To the fore came more rumors and charges against the government that they were stalling and trying to cover things up.

Events began to precipitate and became melodramatic. September 19, 1954, Attilio Piccioni, the minister of foreign affairs, resigned his office. He claimed that he could thus better defend his son against the false charges certain to be levied against him. Late September 21, 1954, Piero Piccioni was arrested at his home charged with the death of Wilma Montesi. Ugo Montagna was arrested for favoring the accused murderer and trying to cover Piccioni's guilt. The police chief of the Rome province, Saverio Pòlito, who had directed the original investigation on the Montesi case, was not arrested because of his age but was charged the same as Montagna plus "having done this with the abuse of power and the violation of the duties of a public official." So it seemed that the theo-

ry that Wilma Montesi died by accidental drowning was now definitely set aside.

Repercussions

Block-letter headlines appeared in the papers making these announcements. Police and troops were confined to their barracks ready for any possible rioting. The news spread like wildfire through the streets of Rome, as the people became more and more excited. Rapidly followed charges against about thirty other individuals who either testified falsely or otherwise sought to obstruct justice. Among these are some of the police officials who carried out the original investigation on the Montesi affair. More dramatic arrests are anticipated and there is no telling how far these may go.

The Communists, always exploiting every turn of this affair, brought the matter up again in Parliament and the Senate charging the government, during stormy sessions, of being morally unfit to rule the nation. In both houses, however, a narrow vote of confidence was obtained by the government. Yet the future of the present government does not appear very good. Already the Communists have gained much by this affair.

The international press has reported on the case, making unfavorable comments on the political setup in Italy. The Manchester *Guardian* stated that the Montesi affair had assumed the proportion of the famous "Dreyfus affair" of France during the last century. The *Economist* of London stated that a turn in Italian politics can be expected and not to the advantage of the Italian democracy.

At this writing Dr. Sepe is continuing his investigation questioning individuals indicted. The second phase of the investigation is expected to last for some time yet before the trial comes up. No telling, however, what further findings there may be.



Hawaiian VACATION

By "Awake!" correspondent in Hawaii

MOST of us have at some time had the desire to travel, to visit some of those "faraway places" we have read or heard about. And with our speedy modes of transportation in this day and age it is nothing for people to vacation far away from home in the hope of "getting away from it all," at least for a short time. Usually, when one thinks of vacationing, the summer months pop into mind, but today the modern airlines have made it possible to take vacations any month of the year. Those who want to escape the chilling blasts of a cold northern winter can in a few hours' time be basking on a beach of a summer clime. Time was when travel was for the ultrarich, but with the introduction of tourist rates it is now possible for more and more persons to see a few of earth's beauty spots.

One spot that is becoming increasingly popular with tourists and vacationers each year is Hawaii, a group of islands located in the blue Pacific some 2,000 miles off the western coast of the United States. Maybe you have longed to visit these islands, but just never could seem to afford it or find the time. But, then, there are always the "eyes of the mind," and with a bit of imagination one can be carried far away. So let us take you on such a trip to Hawaii, isles of tropical beaches, sunshine, pineapples, lovely flowers and awesome volcanoes.

If you approach from the east you may near the islands just as the early morning sun is tinting the fluffy blanket of clouds below a rosy hue. Look sharply there to the left and you can see the faint outline of the island of Molokai through the early morning clouds. Now to the right, outlines of the island of Oahu are becoming visible out of the gray. Minutes more and you are sighting famous Koko Head and Diamond Head craters, and the stewardess announces that in five minutes you will be landing at Honolulu International airport, one of the busiest in the world. There happens to be a celebrity aboard, and so a troupe of singers playing ukuleles and accompanying hula girls is on hand for a real Hawaiian welcome. Around your neck is placed a lei or garland of flowers, a token of Hawaiian hospitality, and now you are "officially" there. Past the gate you stroll through the spacious airport lobby, and after your luggage is received a taxi whisks you off to a hotel of your choice.

As you ride along you are impressed with the mountains; they have green foliage all the way to their tops, and you are amazed that they are so close by. This makes you aware that Honolulu is built along a narrow strip of land between the mountains and the sea. It is a clear morn-

ing, but large, white billowy clouds are piled above the peaks, engulfing some of them. As you get closer to the city you are quite amazed to find it a modern one with many automobiles, modern stores and shops along palm-lined avenues—far more up to date than you had anticipated.

Soon you are on the new arterial highway right along the harbor and in the heart of the city. At one of the piers you see the *Lurline* docked, a beautiful white queen of the seas that plies between Hawaii and the United States for the benefit of those who have time for a more leisurely vacation. Right beside it is the famed Aloha Tower at the foot of Fort Street, the main business artery. Its towering height welcomes many a ship into the "peaceful harbor," which is the English translation of the word "Honolulu."

Your driver enters Ala Moana Boulevard, right along the ocean, and motors past Ala Moana Park, with its beautiful green lawns studded with swaying palms. Between their stately trunks, whitecapped breakers beckon invitingly. On the left you catch sight of the heights sections, many homes dotting the slopes almost to the very tops. What a wonderful view they must get from there, you muse. Your thoughts are interrupted by your crossing over a bridge where, on both sides, are many yachts and smaller boats of all descriptions. You learn it is the Ala Wai Canal and Yacht Club, very picturesque indeed.

And now, after long anticipation, you are told you are approaching famed Waikiki, about which you have heard so much. Entering Kalakaua Avenue you pass by rows of ultramodern shops displaying gay "Aloha" prints, Hawaiian crafts of wood and odd curios. To the left the driver points out Lau Yee Chai's famed Chinese restaurant with its distinctive oriental architecture. What are those attractive gardens

on the right with the bright coral towers rising above the trees? Of course, none other than those of the widely advertised Royal Hawaiian Hotel. The Moana Hotel and the newly built Surfrider follow in rapid succession, and then there it is—Waikiki Beach, a long stretch of white coral sand dotted with figures in bathing attire lolling at ease, drinking in the tropical sunshine. And the water!—a most gorgeous hue of aquamarine spaced at intervals with whitecapped breakers rolling gently and evenly into shore. Just right for surfriding, as you were told. And then you see them, brown-skinned natives standing on surfboards, skillfully riding the waves, just as the travel folders showed. So this is Hawaii!

In the days to follow you have the opportunity to take some of the many sight-seeing tours. A "must" for every tourist is the drive past splendid estates, winding up through jungled Nuuanu Valley to a summit where a world-famed panorama, the vista from Nuuanu Pali, bursts suddenly into view. From about two thousand feet elevation you see the rolling slopes of windward Oahu, a carpet of greens dotted with banana and papaya groves, herds of dairy cattle, and coconut groves with the blue Pacific stretching beyond as far as the eye can see—truly a tropical paradise.

Maui, the Valley Isle

From the glowing descriptions told by fellow tourists you conclude you must see some of the other islands too, and so a local travel agency makes arrangements for you to fly to the Big Island of Hawaii, from which the island chain gets its name. Conveniently you are scheduled with a stopover on the island of Maui. On the way the pilot flies low, skirting the northern shores of Molokai, and the stewardess points out the Kalaupapa settlement for

sufferers of Hansen's disease or leprosy located on a low peninsula cut off from the rest of the island by sheer cliffs, accessible only by boat or small plane. All along this island these steep, green-covered cliffs rise abruptly out of the sea, their sides broken by deep valleys with waterfalls at their heads. You cannot resist a few camera shots to add to your growing collection of color pictures.

You soon alight on Maui, the Valley Isle, and during your stopover there a visit is made to Haleakala—"House of the Sun." This is the world's largest extinct volcano. Its crater is 27 miles in circumference and 3,000 feet deep. To watch the brightening colors of dawn come over the crater rim above the clouds, out of a silence so deep it can be felt, is to experience one of the supreme moments in Hawaii. On the sides of this huge crater you see the famed Silver Sword cactus, a rare variety growing in only one other place in the world.

The Big Island of Hawaii

Anxious to see the Big Isle, you once more board the plane, and leaving Maui behind, you fly over the ancient and almost primitive Hawaiian community of Hana on the slopes of eastern Maui. It is not long until the peak of Mauna Kea, covered with snow, is sighted off to your right and, if the day is clear, active Mauna Loa can be seen rising far behind it. Your plane follows the coast line all the way to Hilo, second-largest city in the territory. The slopes are green with field after field of growing sugar cane. Hilo is called the orchid capital of the world because of the many Vanda orchids raised here for commercial shipment. Also, almost every resident has a plot of orchid plants growing in his yard. Further, due to much rainfall, everything here is fresh and green, ideal for the many large tree ferns to be seen

almost everywhere. Your visit takes you about twenty miles through fern jungles to Kilauea volcano. Watching steam pour from deep crevices; peering into the deep fire pit, Halemanau; scanning huge Mauna Loa in the distance, all this makes you realize that the volcanic islands of Hawaii are still a world in the making, and as a mere human you feel dwarfed indeed!

On the return trip to Honolulu you fly over the island of Lanai, leased by Hawaiian Pine and given exclusively to the raising of pineapples. The fields of plants far below, laid out in neat rows, make an unusual pattern and remind one of a formal garden.

Time permits a short trip in the other direction from Honolulu to the oldest island of the chain, Kauai, the Garden Isle. Its age gave it a long start over its sister islands in the slow process of covering its bare surface with soil and foliage. This, with abundant rainfall, explains the luxuriance that gives it the name Garden Isle. Verdant mountains, sandy beaches, scenic rivers and flowing fields of sugar cane are a feast to the eyes, and, as a climax, your trip takes you to Waimea Canyon with its sharp peaks and steep slopes. Because of the horizontal rock strata of varied colors it is often called the "miniature Grand Canyon." Higher up the mountains the road suddenly ends at Kalalau Lookout, a panoramic view looking 4,000 feet down to the sea.

As you prepare to leave Hawaii, a feeling of regret possesses you. You know you will miss the colorful flowers and scenery, the tropical palms and the beautiful sea, and the peaceful, easy-going way of life you have sensed here. As you watch the shore line fade away in the distance you carry with you many pleasant memories and hope that some day you can return for a longer stay in Hawaii.

Marie Strikes A Foul Blow

By "Awake!" correspondent in Japan

NUMBER "15" is what the Japanese called her, but the United States army and navy meteorological stations preferred the name "Marie." This dainty title was attached to one of the most treacherous and destructive typhoons in the history of Japan.

On September 26, 1954, Marie came. Like the typhoons before her, she swept through western Japan, bringing a torrential down-pour, flooding rivers and destroying property. Before she left, the ground was scarred, cities wrecked and thousands were left hungry and homeless. But Marie was not through for the day. As she swept out over the Sea of Japan, she deceptively split in two—one part of her playing the decoy and quickly spending herself; while the other part continued in full fury, treacherously maneuvering in a vast semicircle awaiting an opportune moment to strike at an unsuspecting populace.

On land the people had resumed the normal pursuits of the day, thinking that Marie was gone never to return. It was at such a moment that Marie struck her foul blow with an almost irresistible force, crashing right into the busy port of Hakodate. She did not stay long, but the devastation that she left behind will long be remembered. One of her prize victims was Toya Maru, the "Queen of the Ferry Fleet." This 4,335-ton ferry was large enough to carry 1,330 passengers along with a crew of 110. In addition, the ferry was equipped to transport eighteen freight railway cars.

Unaware of Marie's return, the Toya Maru pulled out from the wharf, on Sunday evening at 6:30, to make her regular run. But as she inched away from land, the increased velocity of the wind and rough waters forced her to drop anchor, while still within Hakodate Bay, however. The typhoon waves began to climb. The "queen" rolled and rocked from side to side, while mountainous waves crashed across her bow. Waters began to flood the lower decks. The engine room was flooded. All lights went out. The motors were stalled. The wounded ship struggled to stay on top, but Marie was relentless in her attack. With a sudden jolt the anchor snapped. The angry waves began to carry the Toya Maru to her

fate. As she listed dangerously, the huge freight railway cars below deck broke loose and tumbled to one side completely upsetting her. Entombed were some 1,000 passengers. Hers was the greatest tragedy since the Titanic disaster in 1912. Almost miraculously, however, more than 400 managed to break clear of the upset Toya Maru, plunging into the sea in a superhuman effort to make the shore. Only 163 made it. The rest were washed ashore or found later by divers.

But this was not all. Before Marie had her final fling, four other ships in the harbor were sunk, adding another 200 or more lives to the death toll. In addition to these, more than 4,500 boats of all kinds were wrecked. The tremendous heaps of debris and dead bodies that littered the beach after the storm subsided told a grim story. People walked slowly and thought deeply, wondering who was to blame for this horrible tragedy. Hiroshi Ito, chief forecaster of the Central Meteorological Observatory, said: All "necessary" warnings were flashed from 11 a.m. on Sunday morning. He stated that a specific warning for all ships was given at 5 p.m., two hours before the typhoon struck. A spokesman for the National Railway Corporation, who owned and operated the Toya Maru, stated: "Besides expressing our regret, we don't know what to say about the accident."

What can be said? What lesson is there here for us in this terrible tragedy? This can be said: It pays to give heed to warnings. The lesson here for us is that for many years the warning of the approach of Armageddon, the battle of the great day of God Almighty, has been sounded. But it, too, has gone unheeded. God warns us that when that war strikes it will catch the people completely by surprise because of their lack of faith and their disbelief. But you need not be caught by surprise. You can prepare now for survival by seeking to do God's will. To survive Armageddon will mean everything for mankind, because beyond that war will be a world free from all disasters. No more will there be typhoons or hurricanes, because that world's king is the Prince of Peace, who "orders even the winds and the water, and they obey him."—Luke 8:25, *New World Trans.*

PEARLS



from the POOR

By "Awake!" correspondent in Canada

THE lowly oyster is smugly climbing the social ladder. In recent years its popularity as a choice dish has spread inland from the coasts to include the most exclusive eating places. In fact, it threatens to surpass the clam, the lobster and the shrimp, and possibly to take its place beside the revered caviar as the honored delicacy of the sophisticated. Raw, stewed or fried, its unique flavor is becoming the delight of those who crave variety in their diet.

Though an oyster is palatable the year round, fishermen maintain from experience that it is firmer and tastier during the cooler months. "Good during any month with an *r*!" is their favorite motto. But the oyster's goodness concerns not only the flavor, for oysters are rich in iron, copper and manganese, needed in human blood; in phosphorus and calcium for the bones; iodine for the thyroid, as well as vitamins A, B, C, D and G. Their lack of starches and fats and resultant low calory content of ten per oyster makes them a boon to the overweight.

Many of fishdom's more graceful members might be inclined to sweep by with a cold, derisive eye for their unaccomplished sea-bed

mate, but this meek little fellow hurls back at them a stunning reply. Which of them can boast of producing anything like those lustrous, round objects that for milleniums have been the loot of conquerors, the jealousy of queens, yes, even one of the symbols of heavenly Zion's sparkling splendor? Jesus chose pearls to picture beautiful words of life and used them in illustrations concerning the kingdom of heaven. (Revelation 21: 21; Matthew 7:6; 13:46) This surprisingly distinctive feature about our lowly friend is enough to lift it right out of the realms

of obscurity, for God's Word, the Bible, will be extolling oysterdom's handiwork, the pearl, for all eternity. Would you like to hear how the oyster turns out this great masterpiece?

The membrane attaching it to its shells extracts lime from surrounding water and builds the shell from the inside in successive layers, preserving the finest nacreous secretion of softly glowing mother-of-pearl for the smooth inside lining, as a protection for his delicate body within. Small enemies attack the oyster by boring through the shell, and instinctively this protecting nacreous fluid will envelope the intruder, forming the birth of a pearl. Once covered, the intruder is rolled with layer after layer of nacre until in a few years a sizable pearl of great value is formed. Yet perhaps only one oyster in a thousand will produce a pearl. To increase pearl production, pearl growers merely slip between the shells a foreign



body of carefully chosen shape and size. The oyster will obligingly turn this into a beautiful pearl of the very same shape. Pearls are used in their natural state, needing no cutting or polishing.

Oyster "farming," though not too widespread, has become very profitable. Toward the heads of inlets, where waters are warm enough for spawning, farmers collect the very young offspring (called *spat*) and place them in carefully chosen waters for growth. The female deposits up to 500 million eggs, the male an even larger number of sperms, and fertilization takes place usually within a few hours. Then, in only a few more hours the fertilized egg develops into a small, barely visible larva swimming around by means of vibrating hairs. Even by most vigorous swimming, however, such a small larva cannot get very far, but is swirled around at the mercy of the current. The larva feeds on minute water animals or plants and tiny fragments of trees and grows rapidly during the short three-week swimming period. Soon it grows a shell and resembles a small clam, but as it grows it changes shape, one shell becoming more curved and humped than the other. Colorless at first, the shell becomes light rose-fawn and then darker and more purple later.

In its natural state life for the poor oyster is a matter of chance right from the start. During the free-swimming period a large number of larvae are eaten by numerous small water animals. Very few of the fertilized eggs reach the settling-down stage. Then, if one does so on a sandy or muddy bed it sinks and is smothered. It is a lucky larva indeed that finds a suitable surface to rest on. If it does, it breathes a sigh of relief and clings on for life. Only accident or death will remove it from that first resting place. Materials preferred for such a permanent attachment are shells, stones, brush, eel grass, etc., but the surface must

be firm and clean if the oyster is to live. Often twenty-five or more settle on a single square inch of surface, with the result that many are killed by starvation. Here is where the oyster farmer increases production and quality by spreading them out.

But having reached adulthood and a place to settle down, poor Mr. Oyster's life is still one long hazard. If he is not raked from his haven by man, he meets his death at the mouths of numerous creatures such as starfish, small snails and drills. The starfish attaches itself to the shells and pries them apart with its suckers. Knowing that something is in the wind (or, shall we say, in the water) the luckless victim puts up a mighty struggle, but invariably his powerful single muscle tires in the end, and the shells are forced to open for the last time to yield their luscious contents to the devourer. Farmers help to avoid such an untimely end by removing enemies or by placing spat in a protected area. In good maturing grounds a farmer may get as high as three to four hundred barrels of oysters per acre, but must guard against overcrowding with its resultant thin, distorted stock. Experience indicates that an average annual production of about one hundred barrels per acre is the maximum for good-quality oysters. Today, in addition to the original hand picking and later rakes and tongs, dredges are used for deeper-water fishing.

If you try to determine the sex of an oyster by examining its shell you will not be very successful, for there are no external indications. Moreover, the oyster can change sex from year to year, the proportion of females tending to increase with age. On odd occasions it can even mature first as a male and, after liberating sperm, act straightaway as a female by spawning. Usually, however, in any one season an oyster normally produces only sperms or

only eggs. Shape and quality of adults are determined more by conditions under which they grow than by heredity, with the fortunate circumstance that offspring from poor parents will grow to highest quality under right conditions.

The adult oyster cannot move around in search of a meal, so he just patiently sits and takes nourishment from the water drawn between his shells to the amount of about a barrellful a day. He is greatly dependent upon the temperature of the water for rate of feeding, which becomes very slow indeed below 40 degrees Fahrenheit.

Thus, in the cold Canadian Atlantic he must add one more hazard to his hectic life: surviving half a year with an extremely tight belt!

Contemplating the ways of the lowly oyster brings home an inspiring lesson. Do you feel that your mean station in life or your own shortcomings and unworthiness make you of little use to both God and man? Then learn from the oyster and take courage! For the great Creator's unfathomable love and wisdom can bring forth through lowly ones pearls of breathtaking beauty!

Mithraism in Christendom's Churches

¶ Within a rubble-littered area, where a fourteen-story office building is scheduled to rise in London, archaeologists recently uncovered the ruin of a pagan temple. This was the temple of Mithras, built about A.D. 150, where armored Roman legionnaires once worshiped. The history of the pagan god Mithras is obscure, but the name is mentioned in Sanskrit and Old Persian documents. The religion was introduced into Rome in 68 B.C. by Cilician pirates. It spread rapidly throughout Italy and the Roman provinces, thriving particularly among merchants and soldiers. Emperors shrewdly encouraged Mithraism because of the support it afforded to the divine right of kings. Mithraism adopted Sundays and December 25 as holy days. It taught the fiery destruction of the earth, the doctrine of heaven and hell, the resurrection of the flesh and the immortality of the soul. In its rites, Mithraism used bells, candles and holy water. Thus it was that *Time* magazine, when reporting on the recent discovery in its issue of October 4, 1954, remarked: ¶ "If the Mithras worshipers of ancient Londinium could come to life and attend a service of St. Paul's Cathedral not far from their temple, they would find many things, besides the arrangement of the interior, to remind them of their own faith."

¶ Thus thinking people recognize some of the pagan practices and teachings of Mithraism still very much alive in the twentieth century and being taught in Christendom's churches!

Horror Story Terrifies Children

¶ One day in Glasgow, Scotland, hundreds of children armed with sticks and rocks invaded the city cemetery yelling, "The monster must die!" Reporting on the mysterious commotion, one newspaper said: "Gravediggers tried to bar the gates, but the frightened children swarmed over the cemetery's eight-foot walls and rampaged among the gravestones searching for 'The Thing.' Police who rushed in . . . discovered all the kids believed the graveyard sheltered a huge, iron-toothed vampire who had 'strangled and devoured two little girls.' . . . Education authorities are worried that the scare, so far centered on one suburb, will spread through the city. They think it stems from either horror comic books or a science fiction movie showing in local theaters."—*Chicago Daily News*, September 25, 1954.

HAZEL HITS HAITI

By "Awake!" correspondent in Haiti

☛ "100,000 Homeless, More Than 600 Believed Dead." "Mass Starvation Threatens, Southwest Crops No Longer Exist." "Death Toll Rises." Such were the headlines after "Hazel" hit Haiti. Torrential rains followed, causing landslides, inundations and the cutting off of all travel and communication. Haiti cringed beneath this cyclonic juggernaut as its titanic body crawled along at eight miles an hour, mowing down trees and buildings with 115-mile-an-hour winds.

☛ Originating in the Caribbean, this hurricane began its lethal march across the southern peninsula of Haiti about 6 p.m., October 11, 1954, and into the black night it churned northward, missing the capital, Port-au-Prince. Then it sideswiped the northern peninsula to continue its march to the eastern shore of the United States, even as far as Canada.

☛ While exact figures may never be known, we can learn much as to the plight of the stricken people and the effect on Haitian economy from detailed reports. For instance, almost all banana plants on the southern end of the island were completely destroyed. Coffee, the chief export, was also swept away in most areas and the National Coffee Office calculates that it takes a tree four years to start bearing and eight years to reach full production. So with ninety-seven per cent of the population depending on agriculture, Haiti's economic outlook will be dark for years to come. Already supplies on Port-au-Prince markets have dropped, with prices rising.

☛ The mountain streams became mighty rivers, sweeping away livestock, poultry, houses and entire farms. People were stranded in trees and on roofs in the Cul-de-Sac plains after four days of continual rain. Contamination of water raised fear of epidemic as newly formed lakes became stagnant, breeding mosquitoes. These pests played havoc with five men stranded at Damiens for several days on a diet of cookies and "cokes." At this same place, according to the *Haiti Sun*, prankster boys circled through the woods and swam in to Damiens to be picked up as "flood victims"

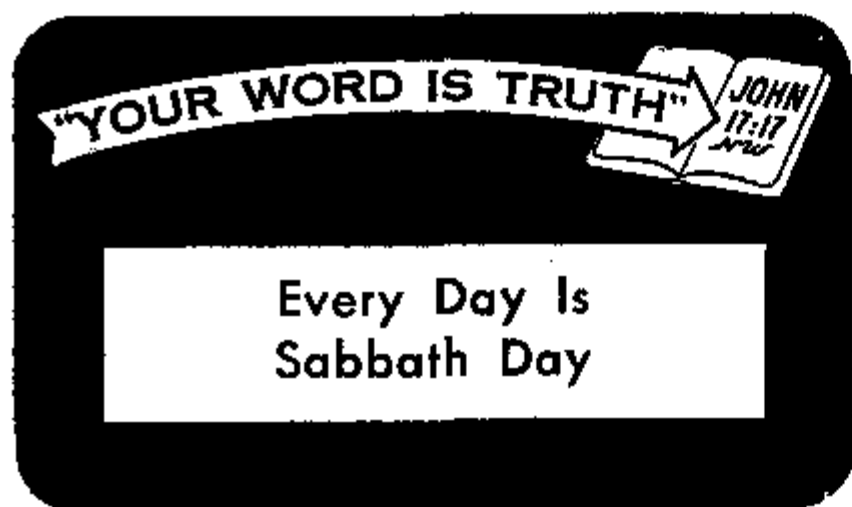
so they could get some free food and a helicopter ride.

☛ Some villages and towns saw from seventy-five to ninety per cent destruction. In Jeremie alone, a city of 11,000, some 165 houses were completely destroyed and 1,768 others were badly damaged. At Anse d' Hainault it was said that only the school remained standing. The *Haiti Sun* told of the people at Dame Marie being so stunned they did not even bother to raise shelter from the heavy rains.

☛ Aid was rushed in by air and sea from neighboring countries such as the Dominican Republic (which itself suffered torrential rains and terrific damage to crops), Cuba, Venezuela, Nicaragua and the United States. A nearby ship, H.M.S. "Vidal," was ordered to Jeremie carrying food, medical supplies and equipment. United States soldiers from San Juan aided in initial emergency work. The U.S.S. "Saipan" served as a helicopter base for flying in medical supplies and transporting the wounded. Venezuela sent three DC-3's carrying doctors, nurses and supplies. Port-au-Prince's Bowen Field became the busiest little airport in the Caribbean.

☛ Hazel will long be remembered for her ruthless attack on this peaceful island, her mass murder, her crippling of its economy and leaving its citizens to face starvation. Summarizing the future outlook, President Paul E. Magloire said that not only crops but even topsoil has been washed away and that the government will have to supply the peasants with food and clothing for the next six months. Defective drainage, and consequently stagnation, further added to the difficulty of cultivating crops during the following rainy season.

☛ Yes, for many the future indeed appears hopeless. Times hard to deal with are here. Not only Haiti but the entire world is in great distress, not knowing the way out. But take courage. This generation will see ushered in a new world in which there will be no more "Hazels" to ravage mankind. No, but the perfect, peaceful conditions that Jehovah originally purposed for the earth, and which his Word shows are soon to be established.



SATURDAY is generally recognized as sabbath day. To the Talmud-keeping Jew, sabbath is holy. He believes that "the sins of everyone who strictly observes the Sabbath, though he be an IDOL WORSHIPER, are forgiven." To the Seventh-day Adventists and others the keeping of the sabbath is one of the paramount features of their religion. Are Christians required to keep a sabbath? and, if so, what is it and how is it to be observed?

Considering God's Word, we find that the sabbath commandment was not always enjoined upon men to keep. For example: Did Adam and Eve keep a sabbath? The Bible does not say so. Yet God did give them commands, but not to keep a rest day. Noah, along with other commands, was told to build an ark, but nothing was said to him about a sabbath, before or after the flood. Coming down to Abraham, we find that God gave him specific commands about the offering of sacrifices, circumcision, etc., but not a word is said about a sabbath day.

During the time that the children of Israel were slaves in Egypt no mention is made of a sabbath. For over twenty-five hundred years of human history a sabbath day is not mentioned for them to keep. It was only after the Israelites had come out of Egypt and were in the wilderness that a rest day was enjoined upon any of God's creatures, and that in connection with gathering their food supply, the manna

which fell from heaven. Their difficulty in complying with this law is strong circumstantial evidence that they were not accustomed to sabbath observance.—Exodus 16:25-30.

On the plains of Moab, where God's law was restated to the Israelites, they were plainly told: "Jehovah our God concluded a covenant with us in Horeb. It was not with our forefathers that Jehovah concluded this covenant, but with us, all those of us alive here today." This is proof positive that Abraham, Isaac and Jacob were not enjoined with a sabbath law. Nor was this sabbath for other peoples, it was to be a sign between the Israelite nation and Jehovah.—Deuteronomy 5:2, 3, *New World Trans.*; Exodus 31:17.

System of Sabbaths

Nor was there only one sabbath, a sabbath limited only to the seventh day of the week. The seventh year was a sabbath year; no crops were to be planted or harvested, God assuring them that enough would grow on the sixth to last them until they had harvested the crops of the eighth year. After seven such sabbath years came the jubilee year, on which freedom was proclaimed throughout all the land, when all debts were canceled and when, with few exceptions, all that had been lost during the past forty-nine years was restored. All these sabbaths were part of one system. If Jews today, or Seventh-day Adventists, or others conclude that one sabbath is still to be observed, then explain why should not the others be observed? And, for that matter, if one part of the law is to be kept, why not all the law with its sacrifices, etc.? The disciple James tells us: "For whoever observes all the Law but makes a false step in one point, he has become an offender against them all." Who among today's sabbath advocates can boast keeping the Law perfectly? Not one.—James 2:10, *New*

World Trans.; Leviticus 16:29-31; 23:34; 25:2-28; 26:2.

Christian's Relationship to Mosaic Law

Are Christians under obligation to keep the Mosaic law? Paul assures us that Christians are freed from all obligation to the law arrangement: "He kindly forgave us all our trespasses and blotted out the handwritten document against us which consisted of decrees and which was in opposition to us, and He has taken it out of the way by nailing it to the torture stake. Therefore let no man judge you in eating and drinking or in respect of a feast day or of an observance of the new moon or of a sabbath, for those things are a shadow of the things to come, but the reality belongs to the Christ." Note too that Paul here does not distinguish between the so-called "ceremonial" law and the Ten Commandments; no more than did Jesus in his sermon on the mount (See Matthew 5:23-43).—Colossians 2:13, 14, 16, 17, *New World Trans.*

Because some in the early church insisted that Gentile converts must be circumcised and keep the law, the apostles and the older men gathered at Jerusalem sent out the following instructions: "For the holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication." Note that keeping of a sabbath is not included or mentioned.—Acts 15:1-29, *New World Trans.*

But did not Jesus, when on earth, observe the sabbath? Yes, he did. Why? Because he was produced "under law, that he might release by purchase those under law." But remember that he observed not only the sabbath day but also the passover, and all the other features of the Mosaic

law perfectly. He came not to destroy the law but to fulfill it. He assured his followers that not even the smallest part of the Law would pass away until all had been fulfilled. With the fulfillment of the pictorial features of the Law arrangement by Christ Jesus it passed away, and to take its place he instituted a new covenant.—Galatians 4:4, 5; Matthew 5:17, 18; John 1:29, 36; 1 Corinthians 5:7; 2 Corinthians 3:5-11, *New World Trans.*

While we thus see that Christians are not obligated to observe a weekly rest day, nevertheless they do have a sabbath, a rest. "So then," says Paul, "there remains a sabbath rest for the people of God; for whoever enters God's rest also ceases from his labors as God did from his." God rested from his works, not that he was tired, for he wearies not, but in the sense that he "desisted" from further creative activity as regards this earth. He viewed his creation with exhilarating satisfaction and was "refreshed" thereby. In this manner, God still rests toward our earth.—Hebrews 4:9, 10, *Rev. Stan. Ver.*; Genesis 2:1-4, *An Amer. Trans.*; Exodus 31:17.

How, then, does the Christian enter God's rest? Paul argues that the Jews failed to enter God's rest because of disobedience and lack of faith. So "we [Christians]," says Paul, "who have exercised faith do enter into the rest, . . . Let us therefore do our utmost to enter into that rest, for fear anyone should fall in the same example of disobedience," as did the Jews. Yes, by exercising faith in God and by following in the footsteps of Christ we shall have rest from all selfish works, a rest not just one day a week but every day.—Hebrews 4:3-11, *New World Trans.*

Hence only the believing and obedient ones who cease doing their own will but dedicate their lives to the will of God enter into rest with God. For these every day is a sabbath day.



Jehovah's Witnesses Preach in All the Earth



Norway

NORWAY, the land of the midnight sun, is a land of contrasts not only topographically but spiritually. High, naked mountain peaks, some of them white with snow, jut up majestically above the horizon. Stretching far out into the open sea, her shores and land are beaten by waves and swept with storms. The mainland is split up by many fiords that wind and twist into the country like huge, glittering snakes. The fiords present Norway's greatest tourist attraction. From around the world people come to gaze at these unusual works and wonders of nature.

Northern Norway stretches out far beyond the Arctic Circle. Here it is that the sun shines only in the summer months, but during the winter season the land turns dark and the people go about their daily tasks in perpetual darkness. Life for these months becomes hard and the people slow and irresponsive.

However, as a rule, Norwegians are intelligent and well-educated people. Long before they outgrow their teens, they, for the most part, know what they want in life. As a race, they are not very excitable or emotional. And as for their religion, about ninety-six per cent of them have been born and raised as Lutherans. Enthusiasm for another religion is not easily kindled. Even if interest is aroused, the average Norwegian will never show it outwardly. A minister of Jehovah's witnesses can be studying the Bible with a Norwegian for weeks and months without the slightest show of interest or enthusiasm. Then as if from a sudden impulse he will

say, "You are right, Lutherans are wrong. I will become one of Jehovah's witnesses." During his studies he has slowly, coolly and methodically weighed everything presented to him. After carefully weighing the matter he reaches his own conclusion, and that is it.

Up above the Arctic Circle there are only a very few cities and towns. The wide-open spaces of bleak desolation and frozen land present a challenge to the busy missionaries of Jehovah's witnesses who have been preaching up there for the past three years. During the long, dark winter months the people are very drowsy and spend much of their time sleeping. Invariably the missionaries in their door-to-door work will find people in bed any hour of the day, which, ironically, is pitch dark. But strangely enough, as with all nature, when the sun begins to show itself everything comes to life, including the people. They move about faster, their dispositions are happier and the fishing industries begin to roll again, pumping prosperity into the frozen northland.

Two Watch Tower missionaries have been assigned to remain in this weird and enchanting land to work with the people and help them with their spiritual problems. Traveling by boat, on skis and on bicycles, these missionaries have managed to carry the Kingdom message even to the most remote and secluded sections of the north. Coming to a faraway isolated spot, one missionary was told that an old man living alone in a cabin "is one of you people, Jehovah's witnesses." The missionary thought this could hardly be, for he knew of no Jehovah's witness near there. When

calling on the old man at his cabin, he was asked to come in. "Who are you?" inquired the old man. "I am one of Jehovah's witnesses," came the reply. Tears began to roll down the old man's cheeks. "So, you really belong to my people," he said as he could not restrain himself from patting and putting his arms around the missionary. Several years ago he received a *Watchtower* magazine from his neighbor, read it and recognized the things that he read as truth from God's Word. Then and there he dedicated his life to do God's will. Even though he is eighty-two years old he still walks several miles to his neighbors to preach God's kingdom.

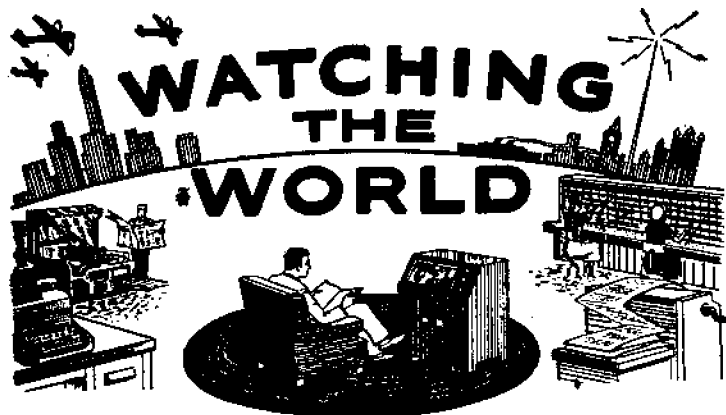
Away up here in this frigid northland two assemblies of Jehovah's witnesses were held last year. These assemblies, no doubt, were the northernmost assemblies ever held by Jehovah's witnesses. At the first assembly there were twelve baptized; at the second, seven more. And now there are about fifty who regularly associate themselves with Jehovah's witnesses above the Arctic Circle in the Norwegian land of Finnmark. These northern people are ex-

tremely grateful for the interest and aid Jehovah's witnesses have shown and given them. For years they have been neglected by various governments and worldly organizations that have made promises but never did actually come to their aid with practical assistance. The generous gesture coming from Jehovah's witnesses through the New World society of sending missionaries, Bibles and Bible aids is openly appreciated.

There are many places in Norway that missionaries have difficulty in reaching, but even so the Kingdom message finds its way to these out-of-the-way places. Usually a stranger will get the literature while traveling or visiting in eastern Norway or in some other land. Then when he retreats into seclusion he takes the precious message with him, reads it and passes it on. It is amazing how quickly the seeds of truth spread, take root and grow. The Kingdom work in Norway has mushroomed with such rapidity that today there are upward of 2,500 ministers in the land. The sheep are hearing the Right Shepherd's call and are responding.

- What prayers have been tried to test prayer's effectiveness? P. 3, ¶1.
- Whether confession to priests was practiced in Jesus' day? P. 5, ¶2.
- Whether the apostles forgave sins? P. 6, ¶4.
- How forgiveness of sins is possible? P. 7, ¶1.
- How Sheffield, England, got its start toward becoming the City of Steel? P. 9, ¶4.
- How steel is made? P. 10, ¶5.
- Where the Bible translation used by first-century Christians was made? P. 12, ¶3.
- What sensational Italian scandal recently involved high government officials? P. 14, ¶2.
- What it is like to approach Hawaii by air? P. 17, ¶3.

- Where to find the world's largest extinct volcano? P. 19, ¶1.
- How typhoon "Marie" treacherously deceived Japan? P. 20, ¶2.
- How an oyster makes a pearl? P. 21, ¶4.
- How many oysters an oyster farmer can raise per acre? P. 22, ¶3.
- What damage hurricane "Hazel" did in Haiti? P. 24, ¶5.
- Whether Adam, Noah and Abraham kept the sabbath? P. 25, ¶2.
- Whether Christians today must keep the sabbath? P. 26, ¶1.
- How the Kingdom message finds its way to out-of-the-way places north of the Arctic Circle? P. 28, ¶2.



Atom-Age Carriers

◆ On December 11 the U.S. Navy launched the first in a new class of atom-age carriers. This was the 59,650-ton "Forrestal," the most unique and expensive aircraft carrier in the world. Its cost is about \$218,000,000. Some of the warship's unique features are products of British development. Britain was the first to make carriers with armored flight decks, and the Forrestal has a deck with a solid sheet of welded steel. Britain also was the first to develop the canted or angled deck. The after portion of the Forrestal's flight deck is angled out to port, and planes land at about a ten-degree angle off the fore and aft midship line. This reduces accidents and permits simultaneous landings and launchings. The new carrier is also the world's biggest. Its length is 1,036 feet, which is so long that if it were mounted on its stern the vessel would tower almost as high as the Empire State Building. It is 252 feet wide at its widest point, which makes it too large to squeeze through the Panama Canal. The largest liners in the world, the Queen Mary and the Queen Elizabeth, could be placed side by side on the Forrestal's flight deck. From keel to top of mast the supercarrier will be about equivalent to a 25-story building,

which makes it too high for its radar masts to clear the Brooklyn Bridge. So engineers devised collapsible masts. Another supercarrier, the Saratoga, is due for launching this year. The navy hopes eventually to have ten atom-age carriers.

The Case of Dr. Condon

◆ Dr. Edward U. Condon, a theoretical physicist, played an important role in the development of the A-bomb. But in 1948 the House Un-American Activities Committee charged that Dr. Condon was "one of the weakest links in our atomic security." In 1952, before the committee, the scientist denied that he was associated with Soviet spies. Dr. Condon then left the government to head the division of research of the Corning Glass Works. In 1953 the U.S. revoked Dr. Condon's clearance to work on secret projects assigned to Corning. Then in October a Navy security board restored limited clearance. Two days later the secretary of the navy suspended clearance again. In December Dr. Condon made a decision that brought a barrage of criticism on the government: he resigned his job and said he was abandoning his fight to get clearance, since he saw no possibility of "securing a fair and independent judgment" and that he was unwilling to

endure "a potentially indefinite series of reviews and re-reviews." Because of the inconclusive end of the case atomic scientists in Chicago said that it was another example of the "political abuse of the nation's security system." The New York Times said the developments in the case "neither reassure the public nor alleviate that demoralization of the scientific community over which such eminent scientists as Dr. Vannevar Bush have so forcibly expressed their concern."

Formosa in the Spotlight

◆ In December the island of Formosa came into the world's spotlight as the U.S. signed a mutual defense treaty with the Chinese Nationalists. Red China's premier bitterly denounced the treaty as a "grave, warlike provocation" and as "a treaty of naked aggression." At the U.N. Russia introduced a resolution to have the U.S. condemned for "seizing Formosa." But the resolution was defeated by a vote of 39 to 5.

Land in Dispute

◆ Formosa is not the only island that figures in land dispute today. There is also New Guinea, the second-largest island in the world. Australia controls the eastern half of the island. The western half is the center of a dispute between Indonesia and the Netherlands. For more than a hundred years West New Guinea has been part of the Dutch empire. But when the Netherlands East Indies got their independence and became Indonesia, the Dutch agreed to discuss the future status of West New Guinea. In 1954 Indonesia broke off all ties with the Netherlands. So the Dutch considered the agreement no longer valid. But in December Indonesia took the matter to the U.N., asking that the Dutch be ordered out of West New Guinea. The Arab-Asian bloc, together with the Soviet bloc, voted with Indonesia. By a

vote of 34 to 14 the U.N. decided that both parties "pursue their endeavors" to solve the dispute. The decision solved little, but, in effect, it repudiated the Dutch contention that Indonesia had no claim on West New Guinea.

Japan: The New Premier

◆ Ichiro Hatoyama has been a politician for most of his 71 years. Twice he almost had the premiership within his reach only to see it snatched away. His first setback came during World War II. He expressed opposition to the course Japan's rulers were taking, and the only way he could safely do this was by retiring to a country home. There he waited until the war ended. Then once again he immersed himself in politics. He founded the Liberal party and led it to victory in the 1946 elections. Just as he was to take over the premiership, MacArthur's occupation purged him as undesirable, because of an alleged statement he made that was favorable to Hitler and Mussolini. Hatoyama bequeathed his party to Shigeru Yoshida, who became premier. When Hatoyama was depurged five years later, Yoshida refused to step down and hand the party back to him. But in December, in view of mounting opposition in Parliament, Yoshida resigned. Japan's Parliament then selected Hatoyama as premier, thus bringing to fruition the aged politician's lifelong ambition. However, the 71-year-old ailing premier may not have a long tenure. He will serve at least until the national elections are held in the spring.

President for Life?

◆ South Korea's constitution limits the country's president to two terms. But President Syngman Rhee believes that the limit should not apply to himself, "the first president of the Republic." When a vote was taken to amend the constitution in his favor, the count

was just one short of giving him the two thirds required. But Rhee's propaganda chief declared: "The government feeling is that the fraction must be disregarded and the amendments have therefore been approved." Though anti-Rhee assemblymen charged that he "has usurped the legislative power," a show of hands finally voted that 135 of 203 is indeed two thirds. Rhee signed the bill and thus becomes eligible for re-election in mid-1956—at which time he will be 81 years old.

"The Lion from the North"

◆ When 80-year-old Daniel F. Malan resigned the premiership, observers looked for some easing up in racial and political tensions that have plagued South Africa for years. But when the Nationalist party chose Malan's successor in December, it appeared otherwise. For 61-year-old Johannes Strydom, who has come to be known as "the Lion from the north," was elected premier. Strydom's aims have been defined as twofold. He proposes a break with the British Commonwealth and the establishment of an independent South African republic, in which Afrikaans would be the only official language. Secondly, he proposes complete segregation of races and disenfranchisement of all nonwhites (including Indians and mixed bloods). His racial views have been summed up in the slogan he carried through the Transvaal: *Die witman moet baas bly* (The white man must remain boss). So Strydom has often been critical of Malan's failure to make effective the stricter *apartheid* (segregation) measures. Some observers said that "the Lion" might make Malan look like a lamb by comparison.

Argentina: "Pruning Shears"

◆ Argentina is a Catholic country, but President Juan

D. Perón, unlike some rulers of Catholic lands, has shown a decided reluctance to become subservient to the Roman Catholic Church. In October Perón passed a law that legitimized children born out of wedlock. The church manifested great resentment over this. In November Perón called three bishops "enemies of the government." Then in December Argentina's president banned a scheduled outdoor mass and procession marking the end of the Marian Year. He also passed another law, this one for the first time legalizing divorce in Argentina. And in a speech Perón declared: "[Those who] are permanently opposed to our efforts and achievements are sometimes clothed as oligarchs, sometimes as priests, but they are always the same. The time has come to take the pruning shears and cut them off."—*Time*, December 20, 1954.

Honduras: One-Man Rule

◆ From 1932 to 1948 Tiburcio Carías ruled Honduras. He was succeeded by Dr. Juan Manuel Galvez, who eventually broke away from dictatorial rule. In October elections were held to determine Dr. Galvez' successor. The highest vote, or 48 per cent, went to Dr. Ramon Villeda Morales. The next highest, or 31 per cent, went to General Carías. According to the Honduran constitution, when a candidate does not win over 50 per cent of the votes the election goes to the House of Representatives. But when the House met to choose a president, Dr. Carías kept his representatives away so that the necessary two-thirds quorum could not be assembled. This brought into effect another constitutional provision: unless the House elects a president within eight weeks, a dictatorship is automatically created, with the president in power taking full control. In November President Galvez left Honduras on sick leave. In

his absence Dr. Julio Lozano, the vice-president, became acting president. On December 4 the eight-week deadline ran out, and Dr. Lozano proclaimed himself chief of state. Dr. Lozano promised a moderate regime.

India: Help for the Lion

◆ In India the lion is going the way of the American bison. Of the king of beasts an Indian tourist publication says: "The lion is not so careful, cautious and calculating as the tiger. Due largely to his sheer bravado, he was shot out from the rest of India." So because of marauding nimrods the lion population in India is estimated at no more than a hundred. The survivors live in an overcrowded area where they are protected by the government. To try to increase their numbers India has decided to ship some of the lions to a less crowded area. But to make room in the state of Vindhya

Pradesh for the king of beasts, government hunters have been ordered to shoot the tigers, which are plentiful. It is hoped that the lions in India will be able to make a comeback.

The Forbidden Fez

◆ The fez is a red, brimless cap of felt that got its name from the town of Fez, in Morocco, where the cap was first made. The cap enables the Mohammedan worshiper, when kneeling in prayer, to touch his forehead to the ground without dislodging his hat. Though the fez is still worn by inhabitants of many Middle Eastern countries, it is taboo in Turkey. In 1928 the regime of Kemal Ataturk, as part of a modernization program, banned the cap. But the cap has reappeared in Turkey, especially in country districts. In December the Turkish government warned that the anti-fez law with its severe penalties "is not a dead letter."

Safe Driving Day

◆ Nearly 40,000 persons are killed every year on American roads. This is 15,000 more Americans than were killed during the entire Korean war. To determine whether a reduction in this gruesome toll is possible if drivers are reminded, all at the same time, to drive safely, President Eisenhower proclaimed December 15 as Safe Driving Day. Posters, placards, newspapers, radio and even tollgate collectors reminded motorists to drive with special caution during this twenty-four-hour period. December 15 came, and so did death. The results: 51 dead and 1,785 injured. This was not much reduction over the figures for December 15, 1953, which were 60 killed and 1,807 injured. New York city's traffic commissioner said the idea of Safe Driving Day "didn't work."

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FEBRUARY 8, 1955 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!

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

Volume XXXVI

Brooklyn, N. Y., February 8, 1955

Number 3

Are McCarthy's Methods Catholic Ideals?

MENTION the name McCarthy in the United States these days and the ears of almost everyone within hearing range will perk up. Some people have even endeavored to inject a religious issue into the McCarthy controversy, but few have gone as far as did Monsignor Edward R. Martin, former chief chaplain of the First Army, and now pastor of St. Angela Merici church in the Bronx, New York.

Speaking at a Catholic function in New York city on November 7, Martin said that because of his Catholic ideals McCarthy was in danger of losing his position in the Senate. "Joe is a really sincere Catholic," he said. "I personally know that over \$5,000,000 has been pooled to kick Joe out of the Senate, and that's only a small portion of what is pouring into Washington. The reason is solely because of his Catholic ideals."

And that, to put it mildly, blew the lid off! Officials of Freedom House in New York, including George B. Ford, Roman Catholic pastor of Corpus Christi church, said: "We have every reason to believe there is no foundation of fact in the charges by Msgr. Martin unless and until he makes available documentary proof of his allegations." Such proof was not forthcoming. In fact, to reporters Msgr. Martin's secretary and the assistant pastor "were firm in declaring that there would be no further statement from him."

"What makes this fairy tale significant," the Freedom House officials said, "is that the good monsignor has endeavored to persuade American citizens that the reason for this so-called anti-McCarthy fund 'is solely because of his Catholic ideals,' a view which is not shared by Senator McCarthy himself. We resent this statement because it can only lead to the spread of bigotry and intolerance. It bears false witness and breeds disunity."

Seven members of the faculty of Colgate University then sent telegrams to Msgr. Martin and to Cardinal Spellman asserting that Msgr. Martin had an obligation to tell the public all the facts about the purported \$5-million pool. "We are confused by Father Martin's statement that McCarthy is to be 'kicked out' of the Senate 'because of his Catholic ideals,'" the telegram to Cardinal Spellman said in part. "These are serious charges. Those of us who openly and aggressively have opposed McCarthy and his methods are accused of persecuting him 'because of his Catholic ideals.' . . . We would like to hear from you—Father Martin's superior—that the statements attributed to him do not represent the views of the responsible leaders of the Catholic Church in America." Still no explanation.

Certainly not all those who have protested against Senator McCarthy's excesses are "leftists." The Watkins Committee of the U.S. Senate is not. Highly respected

Time magazine is not. The widespread American protests (whatever one's opinion of their accuracy) have been based upon loyalty to American principles—justice, the Constitution and the Bill of Rights. Msgr. Martin did not show where these protests were misfounded or how they were in error. Thus the Colgate University faculty members told Msgr. Martin: "You owe it to all Americans—Catholics, Protestants and Jews—to explain why the movement against the excesses of Senator McCarthy . . . involves an attack on Catholic ideals." The Colgate faculty members pressed their point to Cardinal Spellman with the question: "Do you really want the American people to believe that the Catholic Church identifies the widespread concern over preservation of the Bill of Rights with opposition to Catholic ideals?"

The monsignor, like all Americans, has a right to his opinion of Senator McCarthy's activity, and indeed he has the right to express that opinion publicly, although he should not be guilty of the hit-and-run tactics of making a controversial charge, getting it on the front page of newspapers, then refusing to prove or deny it, just letting it stand.

Time magazine was not guilty of religious hatred when in its November 22 issue it said of the Senate's discussion of the censure recommendation against McCarthy: "Joe McCarthy was fighting the only way he knows how, with tooth, nail and knee, to make the debate one of the most acrimonious and personally bitter in Senate history." The highly respected New York *Times* was not attacking the Senator's religion when on November 11 it said that McCarthyism has come to mean: "The invasion of personal rights, the irresponsible attacks on individuals and institutions, the disregard of fair democratic procedures, the reckless shattering of mutual trust among the citizens of this country, the terrorization of loyal civil servants . . . the disruption of orderly governmental processes . . . contempt for the Bill of Rights and for the ordinary rules of public and political decency."

Does the monsignor, who himself brought the matter up and who refuses to say who has the \$5 million, how it was raised, how it is being used, or how opposition to McCarthy is opposition to Catholic principles, wish the American public to think such ideals are Catholic ideals?

His silence would make us wonder.

The 'Monitor' Comments

More than a year ago, on November 10, 1953, the conservative and highly respected *Christian Science Monitor* reported that "the activities of Senator Joseph R. McCarthy (Rep.) of Wisconsin have had the incidental effect, whether accidental or intentional, of increasing the proportion of Roman Catholics to Protestants employed in the public [government] service." The *Monitor* did not suggest that more Catholics were being hired, but that more Protestants were being fired. It said that "Government officials, seeking to protect their departments and bureaus from McCarthy attacks, have increasingly resorted to the practice of employing Roman Catholics as security and personnel officers. This appears to provide immunity from attack. The sequel is that the proportion of Roman Catholics included in dismissals is low and the proportion of Protestants high." Though there was controversy over the *Monitor's* suggestion, the *Christian Century* said that the item's writer, Joseph C. Harsch, spoke "as one of the most experienced—as well as most respected—of the Washington correspondents." Msgr. Martin's association of McCarthy's activity with Catholic ideals might tend to corroborate this.



FOOLS AND MADMEN FOR CHRIST



If popularity you seek, Christianity will not bring it; if fame and fortune are to what you aspire, Christianity is not the way; if you regard men and not principle, indulgence and not dedication, tradition and not God, Christianity is not for you. This article answers why.

TRUTH has never been popular in this world. Nor were those who championed truth and regarded principle above expediency considered wise. Contrariwise, such men were labeled as "madmen," "fools," "pestilent fellows," "seditionists," "possessed of the devil," etc. Jesus Christ was the greatest truth-teller among men. His whole life was devoted to that end. To the Roman ruler, Pilate, Jesus said: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice." Pilate's answer to Jesus was a sardonic, "What is truth?" As if Jesus did not know what he was talking about and that no one understood the principles of truth and justice.—John 18: 37, 38, *New World Trans.*

Nevertheless, Jesus' words regarding the power of truth and right are with us to this day and are repeated daily by hundreds of thousands of people, by statesmen and politicians, clergymen and Christians, believers and unbelievers as a remedy for this world's ills. Jesus' words were: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." When he made this statement, the intellectuals of his day turned to the listening crowds and said: This man "has a demon and is mad. Why

do you listen to him?" Even though the majority closed their ears to reason, this did not prevent Jesus from living and speaking the truth. Nor was Jesus alone among men called "mad" for so doing.—John 8:31, 32; 10:20, *New World Trans.*

When the apostle Paul gave a truthful account of his conversion to Christianity before Festus, King Agrippa and Bernice, Festus "said in a loud voice: 'You are going mad, Paul! Great learning is driving you into madness!' But Paul said: 'I am not going mad, Your Excellency Festus, but I am uttering sayings of truth and of soundness of mind. In reality, the king to whom I am speaking with freeness of speech well knows about these things; for I am persuaded that not one of these things is hidden from him, for this thing has not been done in a corner.' To Festus truth sounded like madness, to Paul it was riches, wisdom and knowledge. "Oh the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! For 'who has come to know Jehovah's mind, or who has become his counselor?' Or, 'Who has first given to him, so that it must be repaid to him?' Because from him and by

him and for him are all things. To him be the glory forever. Amen." Therefore, not all men, especially those considered wise among men of this world, have an ear for truth—Acts 26:24-26; Romans 11:33-36, *New World Trans.*

To the Corinthians, who thought quite highly of themselves, Paul said: "We are fools because of Christ, but you are discreet in Christ [in your own estimation]; we are weak, but you are strong; you are in good repute, but we are in dishonor. Down to the present hour we continue to hunger and also to thirst and to be naked and to be knocked about and to be homeless and to toil, working with our own hands. When being reviled, we bless; when being persecuted, we bear up; when being defamed, we entreat; we have become as the refuse of the world, the offscouring of all things, and we are so now." No, neither the truth nor its proclaimers were ever highly esteemed. They were, as Paul says: "Become as the refuse of the world, the offscouring of all things."—1 Corinthians 4:10-13, *New World Trans.*

Expediency and Not Principle

Centuries before Paul's day the prophet Isaiah well described the moral atmosphere of his time, saying: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey," or, as the margin says, "is accounted mad." The same conditions we find in the world in which we live. The principles of truth and justice are tossed into the streets. To be fair, honest and upright in practice and in business is to be called a "fool," "impractical," "not right in the head," "not up to business," "soft," "mad."—Isaiah 59:14, 15.

To display integrity and enthusiasm for one's religion is to be looked down upon as

peculiar and fanatical. To refuse an appointment on conscientious grounds is to be isolated as a "strange son," and frequently the family and neighborhood form a decidedly lower opinion of that one's intellect. "Now, don't be a fool," they say to him, "just do as others do. When you are in Rome, do as the Romans." That is the sedative that is often prescribed for uneasiness of conscience. Certain tricks or dishonest ways are glossed over as "the way of business. Everybody does it. If you want to make a living, that is the way you have to be." Righteous principles no longer count.

For one of Jehovah's witnesses serving as a branch, district or circuit servant, or for a missionary or pioneer witness of Jehovah God, to turn down an attractive job offer that pays well and offers a great future, appears to be the height of foolishness to so-called great minds and progressive men of this world. They just seem unable to understand why any young man or woman would want to devote his entire life to serving God, and why he is happier for it. To them that is absurd. Such persons must be mad! Why waste your youth? say they. Now is the time to make a "killing" in the business world when opportunities are presenting themselves. Why not pull a few "un-Christian strings"? Is not everyone else doing it? Away with principle! Little do they realize it, but it is this greediness that maddens. Men permit money-making to rule their passions. And the slightest change in the business world will cause their mental barometer to rise and fall accordingly. The accelerated pace drives them mad with greed.

Christian witnesses of Jehovah, being governed by God's Word, need not be caught in this swirling whirlpool. They have and believe the truth, which cautions them that "godly devotion along with self-sufficiency" is a means of great gain. As

Paul said: "We have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things."—1 Timothy 6:6-8, *New World Trans.*

Instead of Jehovah's witnesses' being fools, madmen, for declaring the truth and putting God, Christ and all spiritual things first in their lives, Jesus showed the irreligious and greedy man to be the madman, the fool of this world. In his illustration on the prodigal son, Jesus said: "When he [the prodigal son] came to his senses he said: '... I will rise and journey to my father.'" Before this, while leading a riotous life with harlots, he was out of his mind, mad like this old world. It was only upon leaving the old world's greedy and immoral ways of doing things that he showed he had come to his senses.—Luke 15:17, 18, *New World Trans.*

In another illustration Jesus warned his hearers against being covetous: "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses." Money or accumulated riches is not everything in life. Far better is a good standing with God. "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains. On the other hand, you, O man of God, flee from these things. But pursue righteousness, godly devotion, faith, love, endurance, mildness of temper. Contend for victory in the right contest of the faith, get a firm hold on the everlasting life for which you were called and you declared the right confession publicly

before many witnesses." Madness stems from an unbalanced mind grasping greedily for more and more. It is a diseased mind that exaggerates things out of their proper setting and importance. Men who work for this life only are mad indeed!—Luke 12:15; 1 Timothy 6:1-12, *New World Trans.*

The apostle Paul, whom Festus called "mad," when speaking of the ancient Romans and Greeks, who were so proud of their cleverness, said: "Although asserting they were wise, they became foolish." "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." These self-styled intellectuals became fools in God's sight. What proved them foolish was that they "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. . . . and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever." An ox knows his owner and an ass his master's crib, but the wise men of this world could not distinguish a creation from the Creator, a watch from the watchmaker. They become fools through their empty-headed reasonings.—Romans 1:22, 21, 23, 25, *New World Trans.*; Isaiah 1:3, 4.

Paul rightly summed up the matter by saying: "Did not God make the wisdom of the world foolish? For since, in the wisdom of God, the world through its wisdom did not get to know God, God saw good through the foolishness of what is preached to save those believing. . . . a foolish thing of God is wiser than men, and a weak thing of God is stronger than men." "Now we speak wisdom among those who are adults, but not the wisdom of this system of things nor that of the rulers of this system of things who are to come to noth-

ing. But we speak God's wisdom in a sacred secret, the hidden wisdom, which God foreordained before the systems of things for our glory. This wisdom not one of the rulers of this system of things came to know, for if they had known it they would not have impaled the glorious Lord." What the wise men of this world thought to be foolishness turned out to be wisdom of God; what they held to be wisdom God rated as foolishness.—1 Corinthians 1:20-25; 2:6-8, *New World Trans.*

A World Gone Mad

Jehovah God foretold through his prophet Jeremiah that he was going to make all nations mad. "For thus saith Jehovah, the God of Israel, unto me: Take this cup of the wine of wrath at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and reel to and fro, and be mad." A part of this madness can now be seen in the world, but the rest will come when God makes all nations to drink of this cup of his wrath at Armageddon. As a warning Jeremiah describes the famine-stricken state of Christendom: "A drought is upon her waters, and they shall be dried up; for it is the land of graven images, and they are mad over idols." "Flee out of the midst of Babylon, and save every man his life; be not cut off in her iniquity: for it is the time of Jehovah's vengeance; he will render unto her a recompense. Babylon hath been a golden cup in Jehovah's hand, that made all the earth drunken: the nations have drunk of her wine; therefore the nations are mad."—Jeremiah 25:15, 16; 50:38; 51:6, 7, *Am. Stan. Ver.*

Ancient Babylon went from nation to nation and made them all successively drink of the wine cup of her wrath, her lust and zeal for world domination, and her aggressive programs and campaigns for attaining such. To Babylon the wine

cup was a source of pleasure and it intoxicated her with power and caused her to reproach and defy the Most High God, Jehovah, and his earthly representatives. To the weaker nations whom she made drink of the wine of her wrath it was a bitter potion and it made them mad and blinded their eyes to Jehovah God.

The nations are blind to God's purposes, drunk with power and doped with Babylon's brew. Even Christendom has missed the precious opportunities of joining in God's "strange work." She has tasted of Babylon's wine and gone mad with "riotous living," loving pleasures of this world more than God. She has let her heart "become weighed down with overeating and heavy drinking and anxieties of life." Her greedy shepherds and blind leaders have mingled with the spiritual adulterers or harlots of this world, and have drunk of the "wine" of Babylon, Satan's organization, whereby all nations have been made drunk and mad.—Luke 21:34, *New World Trans.*

The only real sanity today exists within Jehovah's organization. These are no part of this world gone mad. They are for Jehovah's new world of righteousness, and that new world's growing popularity is a deadly plague of madness to the old world. New World announcers are classed as fools by the wise men of this old world. But says Paul: "If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God; for it is written: 'He catches the wise in their own craftiness.' And again: 'Jehovah knows that the reasonings of the wise men are futile.' Hence let no one be boasting in men." In due time both the fool and the wise man will be known: For "wisdom is vindicated by its works."—1 Corinthians 3:18-21; Matthew 11:19, *New World Trans.*



a Miracle IN SAND

IT CAN be bounced, bent and bolted. It can be sawed like lumber, twisted like yarn and woven like wool. It can float like cork or sink like lead. It can be as soft as silk or as hard as steel. It will not shrink, stretch or stain, burn, rot or oxidize. It can be lighter than aluminum or heavier than cast iron. It is waterproof, fireproof, corrosion-proof and can be bullet-proof. Without it our homes would be dark, our health retarded and knowledge of the universe primitive. It is used for cooking, building, insulating; in surgery, chemistry and astronomy. It is as up to date as today's headlines, and yet as old as the pyramids. No other manufactured material is made from such inexpensive, plentiful and available ingredients. What is it? It is the miracle made of sand—GLASS!

Thanks to the Creator for making so much sand, there probably never will be a lasting shortage of glass. What is glass? What makes it possible for us to see through it? Common glass is made mostly of

silica or sand; it also has some lime and soda in it. Scientists explain that this hard, brittle substance that we call glass is mainly gas. New X-ray studies of glass reveal that most (about 95 per cent) of its volume is oxygen, which makes the glass transparent and also controls light rays coming through it. Only one per cent of the volume of glass is sand, which performs the function of acting as a jailer, imprisoning the oxygen and making it form glass.

In olden times glass was limited because of its fragility. What the average man back there never knew was that the responsibility for this limitation belonged not so much to glass as to the glassmaker. No longer is all glass considered fragile. It is rated as one of the most versatile of all manufactured materials. Glass is shaped so that it is resistant to extremes of heat and cold and even to shocks of electricity. It can be made so that it can be permanently transparent, translucent or opaque, as desired, even to the point of withstanding X rays, ultraviolet rays and most other types of heat rays. One type of glass is perfectly suitable for building houses and office buildings, while another kind is adaptable for constructing bridges and battleships. Glass is used in the making of car bodies and fenders; still another type is employed in the fuselage of airplanes. Researchers have found that there are at least a thousand different kinds of glass and over 50,000 formulas for making it!

Tempered Glass

Tempered glass is a single heavy sheet of glass so abnormally strong and resistant to impact and sudden



temperature change that it is almost impossible to break. It is made by heating ordinary plate glass until it is almost plastic and then cooling it suddenly with jets of cold air. The result is a glass of unusual characteristics. A thin plate of this tempered glass supported the weight of an elephant without sagging or breaking. A pane of tempered glass can be placed on a cake of ice and molten lead poured over its surface without affecting it. A two-pound steel ball can be dropped from a height of five or six feet on a sheet of glass no more than a quarter of an inch thick without scratching or cracking it. Take tempered glass, treat it like a rubber mat and bend it a hundred thousand times. And, unlike rubber or metal, the glass will not grow weary or tired. After the hundred thousandth time the glass will spring back to its exact original shape, something no other known material will do.

Glass alone remains singularly untouched by corrosion. Glass piping in chemical factories has lasted for years where other types of pipes collapsed in sixty days. Already in dairies, in food factories and in beverage plants visitors see milk, fruit juices and ginger ale pumped through pipes of glass instead of stainless steel. Where stainless steel pumps used to last but a few months, six glass pumps installed some three years ago are still in use, with no signs of wear. A new method of electric welding makes it possible for a mechanic to make joints of glass as easily as he would with metal. And as for glass springs, one authority reports that "scientists can show you one that has been flexed almost 500,000,000 times without apparent ill effects!" Tempered glass is so hard that a single scratch through its surface will cause the entire glass to disintegrate completely into untold millions of tiny, harmless pieces. But this rarely happens.

Fiber Glass

Spun glass as flexible and soft as silk is no longer in the realm of fantasy. Modern fiber glass is formed by causing molten glass to flow from extremely small orifices, from which it is picked up by a high-pressure steam or air blast and pulled into long, fine fibers. Each fiber is no more than an average .00027 inches in diameter or one fifteenth as thick as a human hair. A pound of fiber glass would stretch around the world. Each tiny glass fiber is a solid rod possessing all the properties of glass in bulk. It is heat-resistant and noncombustible, cannot absorb moisture, rot or decay, is resistant to ordinary weathering and to acids, oils and corrosive vapors.

Take a handful of pieces of glass and crush it in your hands. Does the thought frighten you? You can do that with glass wool without any ill effects. It is as springy as rubber sponge. It is so light that it weighs only one tenth as much as solid glass. In such form it is actually ninety-nine per cent air and only one per cent glass. Because of these properties glass wool is an excellent insulator against heat and cold at all temperatures. For people in cold climates a coat lined with glass pile is guaranteed to keep you warm at forty degrees below zero. A man wearing a twenty-nine-pound glass fiber suit has endured the other extreme, remaining a minute and a half in a wall of flame at 2,400 degrees Fahrenheit without experiencing bodily discomfort.

Steel is the modern symbol of strength. Yet glass fibers have a greater tensile strength in proportion to weight. Glass fibers averaging twenty-three one-hundred-thousandths of an inch in diameter have a tensile strength of more than 250,000 pounds to the square inch. A thin strand of yarn made of thousands of glass fibers twisted together can lift several thousand

pounds without breaking. A firehose made of woven glass is twenty pounds lighter per 100 feet than conventional cotton hose, yet more durable, more compact, lighter when wet and remains more flexible at low temperatures.

Glass fibers are on their way to replace not only construction steel but aluminum, brass, bronze and cast iron. In the nonmetallic group it will substitute for cork, synthetic plastics, asbestos, rayon, rubber, cotton and linen. Glass fiber is so versatile that it is difficult to escape its use in everyday life. Luxurious chairs are being made with glass fiber upholstery; clothing and household fixtures, luggage and automobile fenders, fixtures and finishings are all being made from this miracle shaped from sand.

Foam Glass

From the sand sea comes another miracle—foam glass, one of the world's lightest building and insulating substances. It is made by adding finely divided carbon to ground glass and heating the mixture to a high temperature in a mold. The flour-like charge expands into a mass of black foam that fills the mold to capacity and then solidifies. The result is a rigid honeycomb with countless millions of cells of inert gas per cubic foot, each cell perfectly sealed in pure glass. This amazing glass product weighs only about a tenth of the ordinary product. It floats on water like cork and with about the same degree of buoyancy. Foam glass is often used today in place of balsa wood and cellular rubber. Being completely resistant to fire, dampness and termites, it is used to construct walls and ceilings; also as core-wall insulation with all types of masonry and concrete construction.

Experts predict that in the not-too-distant future the world may have 10,000 different kinds of commercially usable

glass. Glass for tabulating machines, oven doors, signs, dance floors, roofing shingles, food dehydrators. Glass to serve as the core of radio recording disks; glass for surgical cloth and sponges. For the farmer a special glass fertilizer containing boron, an important plant food. For the carpenter and mechanic glass hammers and machine tools that will outlast cast iron. For the lame, glass legs that can be molded to the exact contour of the natural leg and that will have a lifetime resistance to wear. For shoppers glass fiber-lined refrigerator bags that protect frozen foods and ice cream on the trip home.

Other authorities tell of glass so pure that one wrong grain of sand in a ton might make it defective. Such glass transmits ultraviolet rays. Corning Glass Works can make optical glass so transparent that a newspaper can be read through a ten-foot-thick block of it. Glasses are made with polarized lenses to keep out glare and blinding light. With glass man sees stars spin and microbes squirm. Windowpanes admit billions of dollars' worth of light by day, and electric bulbs give man light for work and play at night. Man turns glass into jewels or bearings for electrical indicating instruments that formerly required polished sapphires. The weight of such a vital, pinpoint piece of glass is three ten-thousandths of an ounce; its diameter is only seven hundredths of an inch. Compare that with the Mount Palomar telescope's glass "eye," which weighs 20 tons, is almost 17 feet in diameter, which took nearly a year to anneal and years more to polish to an accuracy of a millionth of an inch, and you can begin to sense the versatility of this miracle in sand—glass.

These are only a few of the multitudinous reasons why glass is enjoying a golden era. Think, what would this world be without glass? Technically and scientific-

ly, where would it be without the help of glass? Think of the scientifically exact, difficult-to-make pieces of optical glass that are used *not only* in telescopes, microscopes, binoculars, photographic lenses, motion-picture projectors, spectacles and spectrosopes, but also in many unusual, less familiar instruments of science and research, such as the contour-measuring projector, the optical protractor, the microprojector and the X-ray stereoscope? *How valuable and versatile is glass to man!*

In the United States alone over one billion electric-light and electronic tubes were produced in 1953, and more than 18 million lamp chimneys; plus a billion or more tumblers, goblets and other stemware. The Corning Glass Works at Corning, New York, alone makes more than 35,000 items

in glass! In a single year a total of 121,500,000 gross of containers, valued at about \$600,000,000, reached the shelves of stores and homes in every corner of the United States. Their use actually totals about 74,500,000,000 units of glass-packed merchandise—an average of 465 for every man, woman and child in the United States. Nine of the 300 glass firms in the United States turned out more than 1,700,000,000 square feet of glass. From a “fragile” beginning, *today glass is a formidable two billion-dollar yearly business!*

What a miracle in sand! Yet, its present prosperity is but a dim reflection of what its future holds. Tomorrow's families may long live in tempered glass houses without having to worry about a shattering experience from those who throw stones.



FINDS ELECTION CAMPAIGNS IMPOSSIBLE

A United Press dispatch dated November 3, 1954, tells about a citizen of the United States who finds election campaigns quite impossible. Discussing the election campaigns with a companion on a bus, the citizen was overheard to say: “The trouble with me is that every campaign year about this time I get to believing absolutely everything either side says about the other.” This would present a problem! Especially so, if one sincerely sought a man of principle and integrity as his candidate.

Identifying Counterfeit Christianity

Many are the devices employed by Christendom's churches to induce their flock to hand over money. Coin envelopes, lotteries, bingo and bazaars are all used. Form letters are also common, but one sent out recently by Trinity Lutheran Church in Brooklyn, New York, had a new twist. It began: “Have you ever noticed the little scarlet threads woven into the texture of our paper money? They mark it as genuine, and are to prevent counterfeiting. This might remind us that Christ has woven the scarlet thread of His blood into every dollar that the Christian owns, and marked it as His own. We have been purchased with his blood, and therefore all that we are and have belongs to Him.” True, the red threads mark the money as genuine, but this appeal for money marks the church as counterfeit. For the mark identifying counterfeit Christianity was given by the apostles of Christ themselves: “We are not those who commercialize [or make gain of] the word of God as many men are.”—2 Corinthians 2:17, *New World Trans.*, footnote.



BEHIND THE SCHOOLS CONTROVERSY

are the vigorous protests justified?

teacher, said: "That we are turning out thousands of illiterates with high-school diplomas is deplored by public-school teachers."

Of course, the causes are many, not just one. A major cause is the tremendous increase in the school-age population, producing a pathetic overcrowding in classrooms, and a resulting lack of the amount of individual attention that the teacher can give each student. Another cause is the meager salaries paid to teachers in comparison with those paid in other professions, which skimpiness turns many good teachers into other fields. In one recent year, for example, 60,000 teachers quit teaching—an annual decline that has never appeared in any other work! But certainly not to be overlooked in any analysis of today's education are the modern teaching methods. Almost everyone will agree that schools are overcrowded and teachers are underpaid, but not everyone will agree upon what methods should be used in teaching.

"Progressive," "modern" or "permissive" education has sprung from the theories of philosopher John Dewey. He believed that the process of learning was not the accumulation of a stock of information, but the acquisition of certain habits. Thus, to him, learning specific items of information was not the important thing, but he believed education should be based upon activity, upon habit formation and upon the child's developing interest.

THE nearly 29 million students in the public schools of the United States study many subjects and learn a great deal. They go to schools that have made great strides during the past fifty years. Yet, despite the study and effort that have gone into improving the American school system, widespread protests are heard that the children do not know as much as they should.

Parents have protested that their children could not read aloud. Businessmen have said that they could not find stenographers to write grammatical letters. Employers have said that their mechanics could not read simple directions. Others pooh-pooh these statements, saying that public education today is the best it ever has been. They say that the critics' charges are false—that they are based only upon isolated incidents, not on general conditions. Yet the schools controversy is growing.

One scholarly publication suggested that "perhaps never before has the 'question' of American education been discussed so widely and with so much heat as it is being discussed today." "Our schools," said the editors of *Ladies' Home Journal*, "furnish dinner-table argument in every home that has children of school-going age." Katherine G. Struve, long a public high-school

The stress on "happiness" is both a major asset and a major shortcoming of modern education. The ultraharsh disciplinarian of the past century who, as a matter of course, whipped by the chart (one lash for every foot above three climbed up a tree, two lashes for blotting a copybook) is gone, but the modern system has swung so far to the other extreme that today, in some instances, the teacher may actually fear rebellious students!

Automatic Promotions

Modern education does not want to 'penalize' a child by keeping him in one grade for several years, so it keeps him moving along year after year, whether he has shown a great deal of accomplishment or not. Thus, by the seventh grade some students may have reached only fourth-grade ability, while others have attained eighth- or ninth-grade proficiency. A California parent said bluntly: "Out here we promote them according to size." A New York teacher complained that it is a crying shame to see eighth and ninth graders hand in work with their own names spelled differently every time. Paul Woodring, professor of psychology at Western Washington College of Education, said that in many states, including his own, a high-school diploma, which once meant that a certain standard had been met, now means only that the student has attended school for twelve years.

Progressive education tries to eliminate competition, because it considers this a bad thing that makes for unhappiness. Critics of the modern methods think competition is a good thing that spurs to greater effort. One school superintendent said: "If a youngster is spurred by the desire to equal or surpass somebody he is going to do a better job." The objection that is raised to this is that the majority cannot excel


and are continually reminded of this failure to do so. Perhaps the solution was pointed out by psychology professor Paul Woodring, who said: "I do not think it is either necessary or possible to eliminate competition in learning activities, but the child should have an opportunity to compete with those of approximately his own ability rather than with those far above or far below him—which is what frequently happens when [with the conveyor-belt method of automatic promotions] he is kept with his age group for all activities."

A recent *Ladies' Home Journal* survey found that, out of a cross section of American adults, 79 per cent of the people thought pupils in the first eight grades who failed most of their subjects should be kept back, while only 16 per cent thought they should be promoted. (The remaining five per cent were undecided.) Many parents and teachers believe that the 'world owes me a living' attitude of some of today's youth has been heightened by the 'school owes me a promotion' idea they have developed under modern education. Dr. Henry M. Wriston, president of Brown University, objects to the competitionless automatic promotion system because he says it lends "an illusion of achievement where none exists."

The attempt is made to lure rather than to drive children into learning. The children are encouraged to learn by doing, to *set the pace of their own learning*, and to be spared the accusation of failure just because their perception, their interest or their mental capacity does not match that of their fellow students. The modern teacher may believe, and properly so, that he must find out why a student does not wish to learn, in order to be able to help him, and that he must provide for those whose perception or mental capacity varies. But at least a certain group of lazy students may need some pushing as well as pulling

—whether modern educators think so or not.

Reading, 'Riting, 'Rithmetic

 vigorous proponent of the modern methods wrote in the *Christian Century*: "It is difficult to see how anyone can actually believe that the old reading, writing, 'rithmetic routine is something to be desired in modern education." It certainly is true that much more is needed in today's schools than those famed "Three R's," but can those basic subjects be slighted? Its failure to teach many children to read comprehendingly is one of the foremost criticisms raised against today's education. Schools are not expected to turn all their students into Shakespeares or Einsteins, but there is something basically wrong with any school system that fails to teach satisfactory reading, and by satisfactory reading we mean the ability to read with understanding without having to labor over what is read. Why is reading so important? Because it is a door to other fields, a basic tool for gaining further knowledge. Whether one wishes to become a scholar or a plumber, an executive, a deliveryman, or a Christian student of God's Word, without the ability to read comprehendingly he is severely handicapped.

Writing and arithmetic suffer too. In Brookline, Massachusetts, schools omitted handwriting for nine years, and teen-agers could not read even post cards from relatives or handwritten orders when they took summer jobs in grocery stores. After telling of this, *Collier's* writer Howard Whitman asked: "Are we striving for knowledge, wisdom, excellence? Or are we settling for mediocrity?"

After a five-year study of the subject the New York State Regents Council on Readjustment of High School Education did not suggest that the three R's be slighted,

but its October 27 report urged that stronger emphasis be placed on reading, writing, arithmetic and other basic skills, including "intelligent listening, effective talking or oral expression, accurate observation, and clear thinking, including weighing evidence and values before reaching conclusions."

The New York City "Report of the Superintendent's Committee on Delinquency in the Secondary Schools" said much of the failure in secondary schools is due to the inadequacy of the pupil's skills in reading and arithmetic and recommended "that the remedial reading and arithmetic programs at the secondary school level should be extended to reduce these disabilities where possible." What happens under the present method is that many teachers secretly rebel, and simply because they feel it is their duty to the children they teach reading early in the first grade (which is not yet considered ready to begin it) and script writing in the second. Others also administer hard, old-fashioned authoritarian discipline, ruling their students with threats and fear.

A Bronx, New York, mother complained: "Let's cut out the playing in the first grade. If children are old enough to go to school, they're old enough to learn. Also give them some homework from the first-grade on—we had it. It will teach them a certain amount of responsibility right from the beginning, and they won't be stumped by homework in the higher grades."

This runs counter to Dewey, but so do a considerable number of critics these days. One asked: "How did one philosophy acquire in lower education a dominance quite out of proportion to its standing—considerable as it is—among professional philosophers? And fantastically out of proportion to popular agreement with its basic principles? . . . His authority is

more probably explainable as an historic accident; he was the only first-rate philosopher to take an intense, evangelical interest in the lower schools."

Conclusions

Modern education has made great strides and accomplished many things. It teaches a tremendous number of students an amazing number of subjects. During the past century the number of United States high-school students has grown from less than 100,000 to more than six million, and in cities like New York the boast is practically true that "we teach everything. Anything you can name, we teach somewhere." But it also remains true that the modern, widely expanded system has failed to interest a great stratum of intelligent, but stubborn or lazy, boys and girls. As *Time* recently commented: "In what might be termed the era of the slob, young worshipers of the television comic, the bookie and the comic-book monster can slip off into easy 'general' courses and finish their school years with their minds practically ungrooved by thought."

The child who really wants to learn something usually learns it, and it is true that training should be made as interesting as possible. But it is obvious that while interest is important to learning, learning should not depend only upon the immediate interests of the children. "Learning by doing," as it is commonly practiced, is not a good guide for all education, which should be, especially on its higher levels, increasingly intellectual and symbolic. It is said that the failure of going from the concrete (things learned by habit) to the abstract (the things that must be done with the mind) is that too many otherwise competent young people remain stuck in the concrete.

Competition among students may be unfortunate, but competition is universal, and children can be trained to meet it calmly. *Discipline, when it properly is training for right conduct, contributes to mental health more often than it interferes with it.* In the modern world certain inhibitions are essential and (though educators do not always agree) these can be learned without excessive frustration or neuroses.

The New York *Daily News* recently suggested that "permissive" discipline in "progressive" education "where the student does as he pleases—until the teacher can no longer cope with him" be abolished; that automatic promotions be abolished, since "experience has shown the practice destroys incentive on the part of both pupil and instructors"; and that there be a concentration on "pre-delinquent studies in the elementary schools, where delinquency symptoms appear as early as the age of 6." In other words, it recommended: train them right—early! And that is what God said about training children. It is the right course.

Modern education is neither as bad as some scandal-loving newspapers would imply, nor as good as some modern educators would like us to think. Modern education is quite right in its view that learning should be made as interesting as possible. It is quite wrong when it fosters conditions under which lazy children have hardly learned to read or spell. The schools have done much, but there are few people who would deny that they can do much more. The traditionalist's view was too severe; the modernist view has, in many instances, proved too lenient. And, though it is far from the only cause, this lack of modern discipline has also proved a contributing factor to growing delinquency. But that subject will have to wait for a later article in this series.



The Border Collie



By "Awake!" correspondent in Britain



ON December 12, 1953, an old shepherd in the Peak district of Derbyshire, England, left home with his dog Tip. Their destination was the moors, the home of the sheep, known and loved so well by the dog and its master. Neither dog nor master returned that night. Rescue squads, keepers, relatives and police were organized for the search, but without result. Their only link with the old shepherd was the dog which was sighted once, but was swallowed up again in the moorland mist. Fifteen weeks later the body of the old shepherd was found. There, still faithfully guarding its master was the dog Tip. This faithful stand taken by the dog through snow, sleet, wind and bleak winter weather prompted one observer to say: "This is the most amazing story of a dog's faithfulness I have ever heard." What breeding and training would produce this loyalty and devotion, and why is the sheep dog called "the wisest dog in the world"?

To get a sheep dog that will respond to training and eventually prove to be proficient, the shepherds prefer to procure a two- or three-month-old puppy and, if possible, they like to get particulars of its ancestry. A young dog with retriever blood in it may wander from his post in pursuit of game or rabbits. Again, a dog will always submit to punishment if he understands its purpose, but a dog of mixed breed may resent being punished for some-

thing he does not understand, and will soon give up his work. At about ten months a young dog will be put with an older experienced dog to be taught. The young one watches his teacher with great interest and so learns the meaning of his master's every signal. Successful training depends upon true friendship between man and dog.

All dog lovers know that when a dog wants to show pleasure and appreciation it gestures with its tail. The average puppy wags its tail when it is pleased. A working spaniel or retriever wags his tail when he is on the scent. The Border collie, or British sheep dog, shows pleasure in another way. As his interest grows and he becomes more fascinated with the job he is doing he curls upward the white tip at the end of his tail.

Skillful trainers study carefully the animal's own individuality. The training of a sheep dog does not mean making a machine of him. He has a mind of his own but he must always be under the control of his master. The dog loves to please his master and knows at once if he has failed. Therefore the mere withholding of a kind word is sometimes sufficient punishment. A relationship of playful affection does not lessen at all the obedience or understanding of the dog if he is properly trained.

No dog is ever allowed to run on sheep unless he can be stopped at once. No matter how fast he is running, if he is given

the command to stop he must drop like a stone. If, on the other hand, he is commanded to come, he must rise quickly, but not until he gets the command. Specially important in any sheep dog is what is called the "eye," which is really the "eye of control." As far as dogs are concerned, it is something that is peculiar to sheep-dog work alone. A good sheep dog not only will use the eye, but at the right second, after holding the sheep spellbound before a pen, will employ just the right movement to maintain perfect control.

What are the methods used by the shepherds to give commands to their dogs? Generally speaking, in Britain the farther south the more often is the spoken word used in command. Ashton Priestly, who owns the present world champion sheep dog, uses both the whistle and the spoken word. "It is possible," said Priestly, in an interview with the writer, "to work a dog under favorable conditions from a distance of over a mile from its master." Many of the whistles are taken from the bird songs, the night jar, peewit, thrush and others. Imagine six dogs working together, each having its own command for "right," "left," "steady," "sit down," or others peculiar to the shepherd. The dogs know them all and obey the one intended for them alone. The movement of the master's hand is also a help. "Way out o' that," shouts the shepherd, at the same time swinging his arm, and the dog knows what is wanted. When a job is complete and it is time to return to the master, the command "That'll do" seems to be used by all.

Sheep Dogs in Other Lands

New Zealand, Australia and America all have their own methods of sheep-dog training. In New Zealand for instance a special breed known as a "Huntaway" is

used. Owing to the nature of the rough country in the snow leases of the South Island, a dog would work differently from those on the Derbyshire moors. In New Zealand it is necessary for the dog to work with a great deal of barking, a thing unknown in the British field. Noise is also used in Australia where large flocks have to be moved, the cracking of whips being a necessary spur to keep the sheep on the move.

In both these countries the origin of the sheep dog can be found in the British Border collie. It is generally thought that the kelpie, so well known as the sheep dog of Australia, is a cross between a Border collie and a dingo. That is also the opinion of Dr. Kelley, an Australian authority on the subject. In America a "North American Sheepdog Society" has been formed whose constitution states that its aim is to "collect, preserve and publish reliable records of fact concerning the breeding and working ability of the sheepdog known as the Working Collie." In recent years many British dogs have crossed the Atlantic to the United States where sheep-dog trials are fast gaining popularity.

It is when we see the sheep dog working in his natural setting or watch him at a sheep-dog trial that we fully appreciate the co-ordination of heart and mind shown by the shepherd and his dog. The keenness of the animal in locating, bringing in and penning the sheep under the careful guidance of his master gives us a picture of man's correct use of the instructions given him by the Creator: "Further, God blessed them and God said to them: 'Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is creeping upon the earth.'"—Genesis 1:28, *New World Trans.*

HOW METAL AND TREES CORROBORATE THE BIBLE

EVERY year archaeologists and scientists uncover information to add to the already overwhelming proof of the Bible's historical accuracy. Now from the modern land of Israel come enlightening facts. No metal, it was once believed, was to be found in the new country of Israel. But a Biblical archaeologist named Nelson Glueck remembered 1 Kings 7:45, 46: 'All these vessels, which Hiram made for king Solomon for the house of the LORD [Jehovah], were of bright brass. In the plain of Jordan did the king cast them.' Now Glueck knew that the word "brass" was a mistranslation for copper.

So it was that Glueck spent more than twenty years in Palestine following the Bible's directions. One day in 1934, a few miles south of the Dead Sea, he came upon crumbled walls and furnaces black with heaps of copper slag. It was once a great copper smelter. Farther south, he found seven similar centers. The pottery in all of them was from the time of Solomon. Four years later he excavated a phenomenal processing site near the Gulf of Aqaba. This was Ezion-geber, the one-time Pittsburgh of Palestine. In 1949 experts proved the existence of enough ore there to yield 100,000 tons of metallic copper. Today the area is a bustling

miner's camp. "To find it, I literally followed the Bible's description," said Glueck. "Ezion-geber, which is beside Eloth, on the shore of the Red sea, in the land of Edom." —1 Kings 9:26.

One of Israel's leading geologists, Dr. Ben Tor, knew that the Bible spoke not only of copper but of iron. "For the LORD [Jehovah] thy God bringeth thee into a good land, . . . a land whose stones are iron, and out of whose hills thou mayest dig brass [copper]." (Deuteronomy 8: 7, 9) So Dr. Ben Tor investigated. A few miles from Beer-sheba he found immense cliffs saturated with red-black ore. Here was an estimated fifteen million tons of low-grade iron ore. Recently, engineers discovered a mile-long outcropping of excellent ore, 60 to 65 per cent pure iron.

Even modern tree planting has highlighted the Bible's historical accuracy. Said Israel's noted authority on reforestation, Dr. Joseph Weitz: "The first tree Abraham put in the soil of Beersheba was a tamarisk. Following his lead, four years ago we put out two million in the same area. Abraham was right. The tamarisk is one of the few trees we have found that thrives in the south where yearly rainfall is less than six inches." —*Reader's Digest*, March, 1954.



CATS SOLD FOR CHURCH UPKEEP

A United Press dispatch for July 26, 1954, reported the following: "Stray cats in Hartford, Connecticut, will find it a little harder to locate a home from now on. A church group had been collecting the cats and selling them to persons who promised to give the cats a good home. The funds were used for church work. But someone protested, state officials were forced to step in and now the cats are on their own." Jesus told Peter on one occasion: "Feed my young lambs." "Shepherd my little sheep." "Feed my little sheep." But he never gave a command to 'collect the cats and sell them for the upkeep of the church.' Perhaps this is one of those cases of "mistaken identity," the majority of religious leaders being the blind leaders that they are.—John 21:15-17, *New World Trans.*; Matthew 15:14; 23:13-24.

TOPSY - TURVY MORALS

¶ A warped standard of morals is one of the reasons that life is so harrowing and times so hard to deal with. The Bible foretold these topsy-turvy morals at 2 Timothy, chapter three, pointing out that the warped moral standard is a sign of the "last days" of this world. An insight into the warped moral situation was recently provided by a questionnaire study made by Farleigh Dickinson College of 2,500 high-school and 1,000 college students in New Jersey. Regarding the results, Senator Hendrickson of New Jersey reported the following, according to William Moore, writing in the *Chicago Tribune*:

¶ "Approximately three-fourths of these young people brushed aside lying and cheating as acts which are not considered delinquent. Most of the youths agreed that to steal or rob is anti-social, but nevertheless more than 12 per cent did not consider stealing particularly wrong, and 9 per cent would not agree that it is delinquent to rob. Approximately 15 per cent could see no delinquency trait in wanton-

ly destroying property. Among the college students polled, one out of five saw nothing particularly wrong in sex violations."

¶ Senator Hendrickson also revealed that some of the students believed stealing was all right "if you can get away with it." Some verbatim comments from the students: "Three-quarters of high school children cheat in tests—but are they delinquent?" "How many would actually graduate without cheating?" "Children know their parents tell lies in excuses sent to the school." One phase of the survey shed light on the matter of juvenile delinquency. This was the fact that half of the college students recommended that parents be punished for the delinquency of their children. One of the youths who pinned the blame on parents wrote: "When children see and hear of police taking graft, parents fixing traffic tickets, friends smuggling perfume across the border . . . they feel that they, too, can do something and get away with it."—*Science Digest*, September, 1954.



Christendom's Ear-tickling Diet

Writing in the September 1, 1954, issue of *Christian Century*, Simeon Stylites tells of a certain man having trouble with his family on the matter of prayer. The family said: "We do not object to family prayers but make it snappy." Stylites then comments: "That stern command, 'Make it snappy,' has been given to writers of books, to magazines, to teachers and lecturers and preachers. This is not done in the interests of brevity or clarity but in defense of laziness and on behalf of atrophied brains. What is not, or cannot be, reduced to the level of a not very bright ten-year-old is labeled 'high brow.' Anyone who can read words having more than two syllables is called an 'egghead' and brushed off. This disdain of intelligence is one of the most terrifying marks of decadence in America. The test of any kind of writing and speaking comes to be, for the 'mass man' of today, not its truth or its value but its 'snappiness.' . . . In churches today the 'make it snappy' fellowship wants as a sermon a bunch of snappy anecdotes tied up with baby ribbon. They want nothing much above the level of Red Buttons or Groucho Marx." And the clergy readily dish up the ear-tickling diet foretold by the Bible: "In accord with their own desires, they will accumulate teachers for themselves to have their ears tickled."—2 Timothy 4:3, *New World Trans.*

THE SMOKE THAT THUNDERS

By "Awake!" correspondent in Southern Rhodesia

IN 1855 David Livingstone paddled down the mile-wide Zambezi River in southern Africa. A surprise awaited the African explorer, perhaps the biggest surprise of all his exploring life. For no other white man had seen what he was about to see. This is the story of that surprise.

As Livingstone explored the river, in what is now known as Southern Rhodesia, his ear caught the sound of a torrential roar; his eyes beheld clouds of white mist boiling up. What amazing spectacle was this? As he mused on the exciting possibilities, he landed on an island and found himself on the brink of one of the world's truly great waterfalls. Because of the immense columns of spray that coupled with a thunderous noise, African aborigines had named the spectacle, poetically and aptly, *Mosi-oa-tunya*, meaning "the smoke that thunders." Livingstone did some naming of his own: he

1. DEVIL'S CATARACT
2. MAIN FALLS
3. LIVINGSTONE ISLAND
4. RAINBOW FALLS
5. ARMCHAIR
6. EASTERN CATARACT
7. CHASM
8. GORGE
9. BOILING POT
10. RAIN FOREST
11. RAILWAY BRIDGE

(420 ft. above river)



called the falls by the name of his queen, Victoria.

To be truly great a waterfall must have a maximum combination of the factors of volume, height, breadth and picturesqueness of form and coloring. Victoria has all these. But there are two other great waterfall wonders in the world: Iguassú in South America and Niagara Falls in North America. How does Victoria compare? Well, the Iguassú Falls is about 200 feet high and Niagara Falls is 167 feet high, but Victoria Falls drops a magnificent 350 feet! And unlike Iguassú, Victoria Falls makes a sheer drop with no intervening ledges. Victoria Falls is wider than Niagara (1,900 yards against 1,167). Yes, Victoria is so big that one cannot grasp its immensity. You have to walk well over a mile, plus a detour over the bridge spanning the gorge, to go the length of the brink opposite the falls.

But there is much more that makes Victoria one of the three great falls: its volume of water. Why, the water that the Zambezi hurls over to the bottom of a deep chasm is greater than the water flow of South America's massive but little-known Iguassú. Enough water dashes into Victoria's chasm even at low water to provide every man, woman and child in Southern

Rhodesia with more than four gallons every minute. In floodtime it is nearly twenty times that amount. The annual average is 47,000,000 gallons a minute; the highest known flow is 165,000,000 gallons a minute!

The Falls and Spray Clouds

If one approaches Victoria Falls from above, as Livingstone did, he will see on his far right Devil's Cataract, so named from the fierceness with which the waters descend. A small island separates Devil's Cataract from Main Falls. Both are spectacular. Devil's Cataract, in contrast with the languid glide of most other sections of the Zambezi above the falls, rushes in rapids foaming to the precipice's edge and leaps far out into the chasm, its waters seeming to break suddenly into millions of white particles, sparkling like diamonds in the sunlight. Main Falls is most striking. It has been said that there is no more magnificent spectacle in the world than this—a half-mile sheet of foaming white and green water plunging some 350 feet. Main Falls sends over a greater volume of water, it thunders louder, it shoots a higher cloud of spray into the sky than any other part of the falling Zambezi.

Next in interest is the beautiful and impressive spectacle of the hundred cascades of picturesque Rainbow Falls, which is separated from Main Falls by Livingstone Island. At low water exquisite Rainbow Falls appears as a hundred white cascades separated by narrow sections of black rock on the lip and down the side. Sunshine tints the spray with brilliant rainbows that send photographers into a feverish state of shutter-clicking ecstasy.

Rainbow Falls is separated from Eastern Cataract by a very minute island called "Armchair," because of the splendid view one has from this point. Incidentally, during dry seasons the islands, such as Living-

stone Island where the explorer camped in 1855, are accessible by canoe or launch supervised by skilled African guides.

The mass of falling water from all these cataracts, disintegrating in air, shattered by collision with the rocky bottom and, in flood, with the opposing cliff, is driven backward and upward in clouds of spray, rising hundreds of feet in the air in ever-changing forms. Out of the whirling spray the rudely assaulted river thunders its *startled indignation*. The sound of its thunderous protest can be heard at a distance of twenty or thirty miles. And the river's mist, rising in the air in spray clouds like the smoke of a vast fire, can be seen for twenty miles. In floodtime the pillar of mist may be seen for seventy miles.

The geologist Molyneux, who studied Victoria Falls very extensively, described the mist this way: "As the vast masses of foaming water are precipitating, with the constant roll or thunder into the abyss, they are broken up into comet's tails, again into spray, and still again are comminuted into driving mist. The air forced down with them sets up a current along the canyon and, ascending in eddies in the chasm, carries with it spendthrift of the dashing spray, and rises in vapoury clouds and columns far above the Falls. . . . Amidst this sunlit vapour is born the crowning spectacle of the Falls. . . . The glorious double rainbow follows one whether in the rich prismatic colours of the daytime or the neutral tints of the moonlight."

The Rain Forest

For about four fifths of the distance from the west end of the falls canyon to the outlet gorge the edge of the canyon is crested with trees, including tall and graceful date palms, ferns and tropical undergrowth. Since these trees are bathed in spray rising from the falls chasm, rain drips from branches, twigs and leaves. So

this narrow tract of land is appropriately called the Rain Forest. At some points the Rain Forest creeps, with dripping vegetation, to the very verge of the precipice. In other places wet and slippery rocks substitute themselves for vegetation at the edge of the chasm. A hard, well-made footpath traverses the forest, paralleling the falls canyon and only a short distance from it. Frequent branches lead from this main footpath to those points at the edge of the precipice from which especially fine views may be obtained. The most striking Victoria view is of Main Falls from Rain Forest.

Another marvelous view of Main Falls can be had, during the low water season, from Livingstone Island. From this island Livingstone caught his first glimpse of the falls, and to the visitor in the dry season it affords one of the most interesting of viewpoints. On the western edge of Livingstone Island one can lean over the precipice and get a fine view of the eastern section of the Main Falls, which projects a white mass well out into the chasm.

The Boiling Pot

What makes Victoria Falls uniquely spectacular is the fact that the Zambezi River discharges its water, not into a wide and adequate basin like Niagara's, but into a narrow mile-long trench.

After the Zambezi falls into the deep, narrow chasm, the waters rush wildly from each end of the canyon, where the abyss

is shallowest, toward the middle, the currents seeking escape from the imprisoning walls of the opposing precipices of basalt. The two sections meet and find this vent about three fourths of the distance from the western to the eastern end of the chasm. Here the raging waters force themselves through another deep crack even narrower than the falls canyon itself. Down this narrow opening the reunited waters of the Zambezi rush as rapids with tremendous power. And almost immediately the waters dash full front against another precipice of basalt. They are thrown back on themselves in a furious, boiling whirlpool-fashion. This is "the boiling pot."

Thus diverted from its course, the raging torrent shoots off almost at right angles through another narrow gorge approximately paralleling the falls chasm and nearly reversing its direction of flow in that chasm. When the river is about on a level on this course with the west end of the falls canyon it doubles back upon itself at an acute angle. When almost on a level with the east end of the falls chasm it repeats this zigzag process. And so after racing down its zigzag channel the waters splay out finally into a wide river. Almost a thousand miles after leaving Victoria Falls, the Zambezi River comes to rest in the Indian Ocean.

There is no doubt that Victoria Falls, "the smoke that thunders," is truly the most thunderous on earth. To many it is the most beautiful.

Earthquake Preferred

¶ This is the age of juvenile delinquency, the age when children, instead of parents, often run the home. So the following item, though it comes from the *Old Farmer's Almanack* for 1883, does not sound old at all: "A father, fearing an earthquake in the region of his home, sent his two boys to a distant friend's until the peril should be over. A few weeks after, the father received this letter from his friend: 'Please take your boys home and send down the earthquake.'"

By "Awake!" correspondent in Curaçao

BECAUSE of the rocky surface of this island of Curaçao in the Netherlands West Indies, just north of the South American country of Venezuela, the dead generally are not buried in graves, but in tombs above the ground. To many strangers the rows of silent tombs are a curiosity, but these tombs do not tell the visitors of the many other unusual customs of a native funeral.

¶ Near the island's largest hospital is a large morgue called the "dead house," where the family of the deceased can rent a room according to the size of the crowd expected. If the person is a Protestant, the minister can give a funeral discourse here for the benefit of the women in attendance, and then the men will go to the cemetery where the service is concluded. There are no women in the procession of a native funeral. If, however, the person is a Catholic, there will be no service at the morgue, but the procession will go to the church while the bells toll. The priest does not go to the cemetery, but at the cemetery the funeral director leads in repeating a certain number of "Hail Mary's" and "Our Father's."

¶ In the rural areas when a person dies at home all the pictures are removed from the walls, and, if any barrels of rain water are sitting under the drainpipe, these are emptied, because it is believed that the death angel used a dagger to kill the person and then washed it in the water as he was leaving.

¶ While the deceased is waiting to be taken to the church or cemetery, the weeping mourners talk to the dead person. Some people go to funerals just to hear what the mourners will say to the corpse. A conversation might go something like this: "Why did you do this to me, you were my best friend, now who is going to comfort me? Who is to look after your children? If you see my mother up there greet her for me, tell her things have changed down here since she left, the price of beans has gone up . . ." On and on they go. There have been missionaries in Curaçao for over 300 years, but in all that time the people have not learned the simple Scriptural truth that "the living know that they shall die: but the dead know not any thing."—Ecclesiastes 9:5.

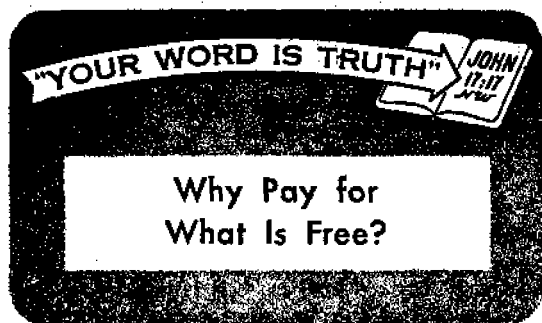
Due to the extreme heat and lack of embalming, if a person dies early in the morning he is usually buried late that afternoon. If a

corpse is kept overnight it will most likely be buried early the next morning. The coffins are made to fit the body, so to speak, being wide at the shoulders and tapering toward the feet. Before the corpse is taken away the people say the rosary and ask God that the soul of the deceased rest in peace. They also stick pins in the clothing of the corpse as a final farewell and for the deceased not to return and trouble them. If the procession should happen to pass the home of the deceased on the way from the funeral home to the grave, the hearse will stop briefly in front of the home for the corpse to have a last "look."

¶ For eight days after the funeral a light is kept burning in the bedroom of the deceased, and each night the friends and family gather to pray for his soul. It is believed that the soul stays around and leaves on the eighth night, so on that night no one is allowed to stand in the doorway, for fear of hindering the soul's departure.

¶ The majority of the population is associated with the Catholic religion, and near each of the large and imposing church buildings is a well-kept cemetery. The Catholic population has been led to believe that the ground within the walls of these cemeteries is holy ground, and to be buried anywhere else brings great shame on the family of the deceased. Therefore, many people maintain their connection with the church, perhaps a once-a-year attendance at Easter time, so that at death they can be buried in the Catholic cemetery and not in the despised and "unholy" government cemetery, which for some reason is called *colebra berde* (green snake). Many people openly declare that they would not hesitate to leave the Catholic church altogether if it were not for bringing shame on the family by being buried in the government cemetery.

¶ By means of the restoration of true worship many of these people are learning that "the dead know not any thing," and that the real hope is in a resurrection. Also, they are learning that it does not matter where a person is buried so long as he remains in the memory of God, because Apocalypse (Revelation) 20:13 (Catholic Douay Version) says: "And the sea gave up the dead that were in it: and death and hell gave up their dead that were in them. And they were judged, every one according to their works."



IT TAKES money to build churches, and that churches are interested in money is no secret. But charging for something that is to be distributed free is certainly not honest and least of all is it Christian. Nor can we imagine any reputable person trying to drag God into such unchristian practice, nor can He be.

When certain religious organizations tax their members one tenth of their earnings they are thereby commercializing the Word of God. How so? The Word of God is free. It is not for sale and not to be sold. By the same token, Christianity is also free. And as far as the ancient tithing law is concerned, it is as obsolete as the Levitical priesthood. Jesus instructed his disciples: "You received free, give free." The prophet Isaiah beckoned: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." They bought the hunger-and-thirst-satisfying Word of God at the cost of their time studying and the precious hours spent with others in assembly, but not with money. John the apostle wrote: "'Come!' And let anyone thirsting come; let anyone that wishes take life's water free."—Matthew 10:8, *New World Trans.*; Isaiah 55:1; Revelation 22:17, *New World Trans.*

But say religious leaders, "Let's be practical. If we were to adopt this principle we would soon go broke and our churches

would collapse from want of finances." So they resort to the out-dated practice of tithing, and the parishioners are firmly led to believe that it would be Scripturally wrong for them to give less than a tenth of their income to the demanding church. The Seventh-day Adventists even go so far as to contradict themselves on this point. They claim Israel's Law covenant was in two parts, the Ten Commandments written on stone and the ceremonial law later dictated to Moses. They say that this latter part, the ceremonial rituals and ordinances, was the part done away with by Christ. Well, then, how does it come that they talk so much about keeping the tithing law, seeing that it is no part of the Decalogue, but is part of the added regulations?

"Emphasis on Christian tithing is rapidly developing as a main theme in the churches of the National Council of Churches of Christ in the U.S.A.," said "Rev." T. K. Thompson, executive director of the stewardship department. "Millions of Americans are coming to realize," said he, "that giving generously to the church is a part of a Christian's response to God's call on his life." This religious leader stated that tithing will be promoted in the council's denominations through movies, literature, sermons and speeches. Tithing is proclaimed as "a good business proposition," as going "into business with God," as "the great business of life," as "an act of worship," as "a supreme act of worship," and it is claimed that, "if every Christian would tithe, the entire world could be evangelized and peace would be secure." But nowhere can Scriptural support be mustered to the aid of such extravagant claims.

The first mention of tithes in the Bible is found at Genesis 14:20, where it tells about Abraham giving Melchizedek a tenth of the victory spoils obtained in a particu-

lar battle. Some conclude from this experience that Christians should pay weekly, monthly or yearly tithes. To draw such a conclusion is to overlook some very important facts, namely, that there is only one recorded instance of Abraham's giving a tithe. Hence it was not a regular practice with him, nor is there any record showing that he established a tithing system for his descendants. The fact that Jacob voluntarily made a special vow to pay tithes on certain conditions proves that they had not practiced tithing.—Genesis 28:22.

In the expansion of the Law given at Mount Sinai, tithing taxes on the land, the fruit trees and the herds and flocks were taken for the support of the Levites, since they had no common inheritance in the land with the other tribes. Christians maintain no Levitical priesthood. No "clergy class" exists among true Christians, for whom tithes are collected. "All you are brothers." Those given oversight of Christian congregations, therefore, are unpaid slaves, not hirelings, not lovers of money or greedy for selfish gain. The apostle Paul tells about working with his own hands making tents for his support. No one collected tithes to help or pay him. Tithing was unknown in the early church until greedy wolves had entered in and spoiled the purity of the organization.—Leviticus 27:30-33; Matthew 23:8-11; John 10:13; 13:15, 16; 1 Peter 2:16; 5:1-4, *New World Trans.*

Another thing, out of the tithing fund appropriated under the Mosaic Law, certain provisions were also taken for the comfort of strangers, orphans and widows. It appears that aid to the poor was to come from the third-year tithes, and that these tithes were always in food, and most certainly not in cash or wages or from any income. However, under the oppressive rule

of Israel's selfish and wicked kings tithing was either neglected or misused, and as a result the nation did not have Jehovah's blessing.—Deuteronomy 12:5-19; 14:22-29; Malachi 3:8-11.

After Jesus made his appearance he put an end to the old Law covenant with its ordinances. While on earth his only commendation of tithing was a sort of left-handed one aimed at the formalistic and hypocritical tithe-paying religionists. Under the new system of things that he established, love, and not some compulsory tax system, was the motivating quality behind Christian giving.—Ephesians 2:15; Matthew 23:23.

Give? Give what and how much? David answers: "For thou [Jehovah] delightest not in sacrifice; else would I give it; thou hast no pleasure in burnt-offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "O Lord, open thou my lips; and my mouth shall shew forth thy praise." The prophet Micah said the same in these words: "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" What we can give God, then, is our unqualified obedience and worship. This is ours to give, along with the extent to which we can "honor Jehovah with [our] substance."—Psalm 51:16, 17, 15; Micah 6:8; Prov. 3:9, *Am. Stan. Ver.*

Jesus emphasized this principle of allness, that is, giving our all and not merely a tenth, when he commended the poor widow who gave "all of what she had, her whole living." Paul likewise says: "Present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason."—Mark 12:41-44; Romans 12:1, *New World Trans.*

So, a life wholly dedicated to God is what he requires and not only a tenth.



Jehovah's Witnesses Preach in All the Earth



Spain

SPAIN was one of the first civilized countries of Europe, but knowledge and freedom are far behind the times. Geographically, it is a most beautiful country and ideal for vacationing. Spain enjoys a temperate climate with a low rainfall. It is a fruitful land, abounding with luscious, mouth-watering Spanish oranges. To evoke a special blessing on the orange plantations in the Murcia province, the Catholic Church has added a new "virgin" to her ever-growing list of "saints"—the Virgin of the Orange!

Spaniards are a very friendly, amiable people, in a word, *simpático*. This word may also be applied to another people internationally famous for their good will and pleasant disposition, Jehovah's witnesses. With confidence it can be said that the Spanish Jehovah's witnesses are the most *simpático* people on the face of the earth!

While Spain has all but vanquished Protestantism, it has not been able to blot out the pure worship of Jehovah, the only true God, completely. Today Jehovah's witnesses are rapidly growing in number. Since 1948, when there were just 43 witnesses in the whole country, they have increased to 297 in a recent report. This constitutes a 590 per cent increase! Would not the Catholic Church like to match that? The harvest for gathering in the other sheep of the Lord is ripe in Spain.

The preaching activities of Jehovah's witnesses reach out into all parts of the country. Congregations in at least eight cities and towns are firmly organized and

going strong. An interesting feature is that almost the entire preaching activity is carried on by native Spaniards. At the commemoration of the anniversary of Christ's death last April over 500 persons came together in their respective congregations testifying to their close and loyal adhesion to the New World society.

Of course, all these meetings are private. There are no Kingdom Halls in Spain. No public lectures, no circuit, district or national assemblies, and no street gospel-preaching either. In short, there is no public testimony. This has to be the case, according to Spanish law, which states in article 6: "The profession and practice of the Catholic religion, which is that of the Spanish state, will enjoy official protection. No one will be interfered with in his religious beliefs nor the private exercise of his worship. No other ceremonies or external manifestations will be permitted than those of the Catholic religion." Jehovah's witnesses desire to aid persons of good will privately to learn more of the blessings of Jehovah's lasting new world now so near at hand, so they, too, rightfully come within this legal provision of Spanish law. As the apostle Paul counseled, they pray that "kings and all those who are in high station" will let them "go on leading a calm and quiet life with full godly devotion and seriousness."—1 Timothy 2:1, 2, *New World Trans.*

On the whole the message of the Kingdom has a very good reception here. Although officially more than 99 per cent of the people are of the Roman Catholic religion, many of these are not in heart sym-

pathy with the teachings and less still with practices of this sect. The horrors perpetrated in the name of religion during the Spanish Civil War (1936-1939) are still fresh in the minds of many people. They remember how priests and nuns took an active and often bloody part in that struggle between nationalist and republican armies. It is not surprising, therefore, to find, particularly in the big cities, a strong anti-clerical feeling. Many express themselves that the church says too much and does too little. "I believe in God, but not the priests" is a common expression met by Jehovah's witnesses as they go about their work of Bible teaching.

The attitude of the Catholic Church toward Protestant propaganda in Spain is well known. Protestant churches, maybe; but Protestant propaganda, never! Despite this disposition *The Watchtower* finds its way into Spain. In the large cities the congregations of Jehovah's witnesses are divided into small Watch Tower study group centers. These serve as study and service points. The family gatherings are kept small and make for more rapid increase. One large industrial city jumped ahead

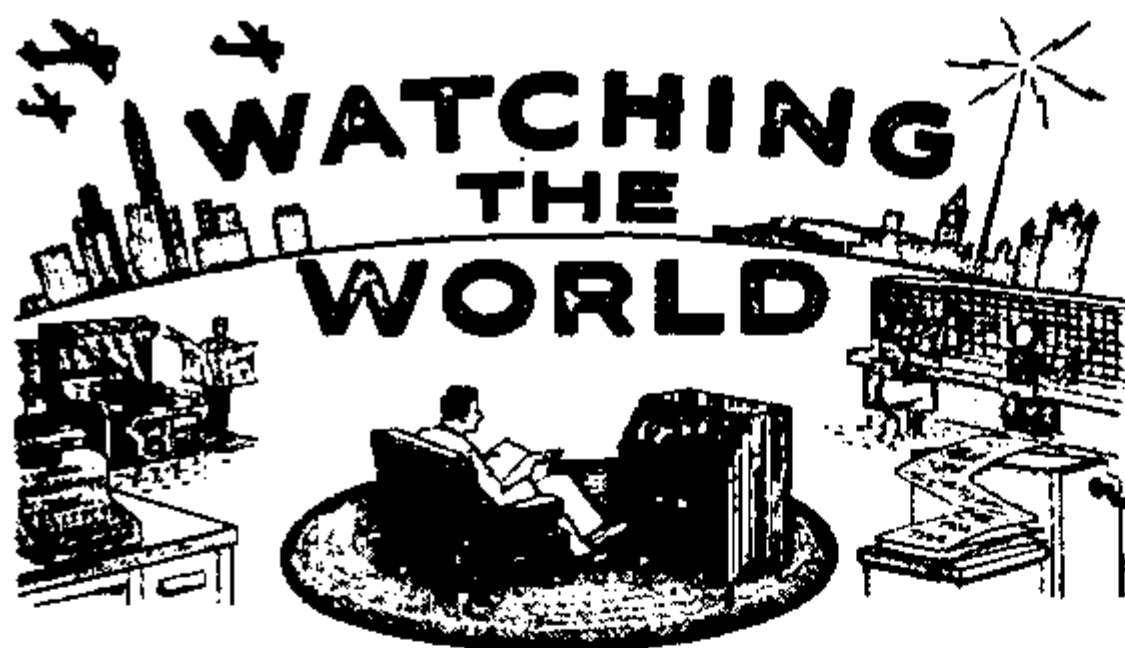
from three to ten study-service centers in just two years, now having over 130 active Christian ministers associating with the congregations. Other towns throughout Spain are also enjoying steady increase.

During the summer months a unique Spanish feature of congregational assemblies is when, once a month, the entire congregation goes for a picnic. Sometimes as many as 200 are in attendance. Little groups settle down under leafy tree shade and for at least an hour and a half everyone is occupied in eating, listening and talking. Their one great desire is to see the name and kingdom of Jehovah published all over the Iberian peninsula. This may well soon be the case, because the Spaniards are quick to learn, eager to listen and quick to act. They make wonderful Christian ministers.

Rulers may frame mischief by law to repress the truth, but the irresistible Word of Jehovah God says: "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 so it will, Spain not excluded.—Matthew 24:14, *New World Trans.*

DO YOU KNOW?

- Who blamed opposition to Senator McCarthy solely on "his Catholic ideals"? P. 3, ¶2.
- What attitude the people took toward first-century truth preachers? P. 5, ¶3.
- Why even the famed wisdom of the Romans and Greeks is foolish to God? P. 7, ¶3.
- How glass can be made as soft as silk? P. 10, ¶2.
- What amazing kind of glass can float on water? P. 11, ¶2.
- What claims are made by both sides of the United States schools controversy? P. 13, ¶2.
- Why proficient reading is so vitally important for school children? P. 15, ¶1.
- What shortcoming is evident in the modern widely expanded school systems? P. 16, ¶1.
- How a sheep dog is trained? P. 17, ¶2.
- How the shepherd's command is conveyed to a working sheep dog? P. 18, ¶1.
- How the discovery of metal in Israel corroborates the Bible? P. 19, ¶1.
- What a representative group of college students thought about lying and cheating? P. 20, ¶2.
- What it takes to make a great waterfall, and why Victoria Falls excels? P. 21, ¶3.
- From how great a distance one can hear the roar of Victoria Falls? P. 22, ¶4.
- What customs and superstitions surround death in rural Curacao? P. 24, ¶3.
- Why tithing is not a Christian commandment? P. 25, ¶2.
- What unique feature marks congregational meetings in Spain? P. 28, ¶2.



The Western European Union
 ♦ In December the French National Assembly wrestled with the problem of whether or not to ratify the treaty accepting West Germany as an armed and equal ally. Some of the main arguments against rearming Germany were: It would preclude any chance of negotiations between the West and Russia for a general European settlement. West Germany might bargain with Russia and turn against the West. Arguing against the treaty, former Premier Edouard Herriot said: "France cannot sacrifice her conscience. (She must be faithful) to the memory of Frenchmen who have died under German blows." Arguing for treaty ratification Premier Mendès-France declared that unless the treaty was approved Britain and the U.S. would rearm West Germany independently and France would lose her influence in Western affairs. The time for voting came December 24. The Assembly voted 281 to 257 against German rearmament. But Mendès-France did not accept the rejection as final. He pressed for another vote. This time (12/30) the National Assembly reversed its rejection by voting 287 to 260 to ratify the treaty. The narrow margin showed how reluctant the French Assembly

was to approve the rearming of Germany.

The Atom: For Tactical Use

♦ Ever since the U.S. sent some of its atomic cannons to Europe, it has generally been assumed that any future European war would be atomic from the start. This view was confirmed by Secretary of State John Foster Dulles, who said (12/21) that any aggression in Western Europe would be met with tactical atomic weapons. Dulles distinguished between nuclear weapons for tactical and for strategic purposes. (The atomic cannon is a tactical weapon.) The decision on strategic weapons for mass destruction, Dulles said, is one that cannot be anticipated.

Vatican Assails Perón

♦ In December Argentine President Juan Perón legalized divorce. Previously, he had jailed some priests for meddling in politics. The Vatican's first official denunciation of all this came (12/23) when *L'Osservatore Romano*, which usually reflects Vatican views, accused Argentine officials of subverting morals and muzzling freedom. The officials, said the Vatican paper, were "oppressing Catholicism, liberty of religion and morals of the Roman [Catholic] faithful, and the rights of the church."

These words, which appeared on *L'Osservatore's* front page, clearly indicated the Vatican's displeasure with the Perón regime.

Newspapers in Spain

♦ Last July Generalissimo Franco told U.S. news correspondents that he did not believe in freedom of the press. The *New York Times* had no reason to doubt Franco's statement, for during 1954 at least 20 different issues of the *Times* were banned from Spain. The ban extended even to members of the U.S. embassy in Madrid. One issue, that of December 16, was not expected to come under the ban, even though it contained a dispatch about a bill submitted at the Council of Ministers that would give government-approved editors in chief full control of the management of daily newspapers. Asked whether this issue would be permitted to circulate in Spain, the Spanish ambassador to the U.S. replied: "Surely, and it will arouse great curiosity." But the *Times* never had the opportunity to "arouse great curiosity." It was banned.

Japan: Correcting the Law

♦ After World War II General MacArthur handed Japan a constitution that contained the famous Article 9: "The Japanese people forever renounce war as a sovereign right of the nation, and the threat or use of force as a means of settling international disputes. Land, sea and air forces, as well as other war potential, will never be maintained." When the U.S. began rearming Japan, even promising jets for Japan's "self-defense air force," it became clear that Article 9 would soon be abandoned. In December Japan's new premier, Ichiro Hatoyama, announced that he was making the first move to correct occupation-made laws by scrapping Article 9. His reason: "Article [9] is open to

misinterpretation and leads to much unnecessary confusion."

"The Old Korean Traditions"

◆ One day in December President Syngman Rhee, a Methodist, discovered that some 5,000 Korean Buddhist monks are married. "All the monks are doing it," one priest told the amazed Rhee. Rhee decided that marriage was a break with tradition and promptly issued the policy statement "to restore the old Korean traditions," including celibacy. Later Rhee issued another edict demanding that "married monks should repent their past and become laymen." Some of the frightened family men offered to cede the celibates the top temple priest-hoods. Envisaging power, prestige and priestly accommodations such as they never had before, some 500 of the single monks paraded down Seoul's main street demanding "the purification of Korean Buddhism." They carried signs saying: "For married monks the door of confession is now open."

Butter for Russia?

◆ Early in 1954 Russia offered to buy surplus U.S. butter for 50 cents a pound, a price far less than what American housewives were paying. But the U.S. turned the Soviet offer down. In December a reversal in Administration policy seemed possible. Said Agriculture Secretary Ezra Taft Benson: "I think we ought to be willing to trade with Iron Curtain countries, whether in butter or anything else, so long as the trade is in our favor." Just how American housewives will take to the idea of Communists' getting U.S. butter at a lower price than it is sold at retail in the U.S. is a question that, no doubt, perturbs Benson.

U. S.: West Feels Tremor

◆ When an earthquake hit Eureka, California (12/21), it was of such severity that

tremors were felt as far away as Klamath Falls, Oregon, 150 miles to the northeast, and Reno, Nevada, 250 miles to the southeast. The quake caused damage in northern California estimated at \$2,000,000. At least one person was killed and many persons suffered minor injuries. At Eureka, building foundations were twisted, chimneys toppled, water mains broke, concrete blocks from buildings crashed into the streets, plate-glass windows shattered and merchandise spilled out over the sidewalks. A half hour after the quake the publisher of the Humboldt *Standard and Times* reported difficulty in getting out the afternoon newspaper: "We're trying to clean up the composing room. Two or three linotype machines were turned around by the force of the quake and we've got pied type all over the floor. Some of the machines are covered with spilled lead." Long-time residents of Eureka made a report of their own. They said that, although tremors are fairly frequent along the Pacific coast, this one was the sharpest they had experienced.

Color Film Developments

◆ Users of Eastman Kodak's Kodachrome and Kodacolor films have sent films to one of nine Kodak plants for processing. The photographers had no choice in the matter; no independent concern processed the films. Some photographers, especially those living in lands where no processing plant was established, complained about the time it took. Independent photofinishers also complained, their objection being over Eastman's monopoly on processing its films. In December, when the threat of a federal anti-trust suit loomed up, Eastman agreed to sell color film without a pre-processing charge and to allow other companies to do processing. An Eastman spokesman said there would be a reduction in the price

of Kodachrome films. A 20-exposure roll regularly sells for \$3.25, including processing. The new price will be \$1.85, without processing. Eastman's separate charge for processing will be \$1.50, but independent concerns are expected to offer the service for \$1. The spokesman added that in the future photographers will tend toward the use of Ektacolor and Ektachrome. The "Ekta" films are easier to process and the new improved Ektachrome thirty-five-millimeter film to be marketed is three times as fast as the presently popular Kodachrome.

Error in Silver Dollars

◆ At one time in the U.S. certain issues of paper dollars called for redemption in silver dollars. To back up such certificates millions of the coins were minted. Many of these coins, stored away in undated bags, were silver dollars made in the 1880's. In December the mint in Philadelphia supplied banks with silver dollars for the Christmas rush; but mint employees, by error, sent out 3,000,000 "Liberty head" silver dollars minted in the 1880's. In circulation these coins had been rare and coin collectors valued them at from \$2 to \$17. But when the flood of new coins reached the banks, the market for them vanished, as cash-hungry new owners of the coins, in the mistaken belief that they had struck "pay dirt," rushed to coin stores to sell them at a premium. Some coin collectors suffered a setback, but the U.S. Treasury lost nothing. The coins are worth one dollar each as dollars.

Quick Stop in a Rocket

◆ To determine the effects on airmen who bail out of planes at supersonic speeds, the U.S. Air Force uses a rocket sled mounted on steel rails. On December 10 a test was made at Alamogordo, New Mexico, in which the sled, powered by

nine rockets, reached a record land speed of 632 miles per hour. Strapped to the steel rocket sled was Lieut. Col. John P. Stapp, test "rocket pilot" who wore a plastic helmet and a clear plastic visor to protect his head and face. The rocket covered 2,800 feet and reached its top speed from a standing start in five seconds. In the acceleration Col. Stapp was subjected to 9 g's or nine times the pressure of gravity. Most amazing was the quick stop after reaching 632 miles an hour. The stop was made in 1.5 seconds: the braking took a second and the sled coasted about half a second. For a little over a second Col. Stapp was subjected to an average of 27 g's. The quick stop resulted in two black eyes for the rocket rider, as his eyeballs were pressed against the lids. The Air Force said that Col. Stapp's speed of 632 miles per hour was equal to more than 1,000 miles an hour at a jet

airplane's normal cruising altitude of 35,000 feet.

Universe Still Expanding

◆ In 1929 astronomer Edwin Hubble electrified his fellow scientists with the theory of the expanding universe. This idea was so startling that some astronomers have been reluctant to accept it. Doubting cosmologists pointed to the fact that Hubble based his theory on a few observations made with Mt. Wilson's 100-inch telescope. What would Palomar's 200-inch Hale telescope reveal? In December the anxious cosmologists received official news from Palomar: the universe still seems to be expanding. Commenting on the expanding universe, one scientist in *Life* magazine (12/20) wrote: "If one assumes that all the galaxies we see today have been traveling outward through eons of cosmic time in the same relative directions and at the same rela-

tive velocities—the farthest galaxies most swiftly, the nearer ones at lesser rates of speed—the startling corollary emerges that all started from the same place at the same time. Calculations made from present measurements of their rate of recession indicate that their cosmic journey began about five billion [5,000,000,000] years ago."

Paris Perfumes Subway Air

◆ The Paris subway is noted for a peculiar odor that is said to derive from a blend of garlic, wine, potent tobacco, axle grease and odoriferous emanations of humanity. To sweeten subway air, Paris decided in December to experiment with perfume. Each subway line will be given its unique aromatic atmosphere, such as lilac, carnation, gardenia, Eau de Cologne and balsam pine. Officials hope that Parisians will not turn up their noses at the experiment.

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Awake!

LENT—A CHRISTIAN CUSTOM OR A PAGAN PRACTICE?

What is its origin?

Reading—a Dying Art?

Most people *can* read, but many do not

The Fabulous Football Pools

Ten million Britons gamble in a most amazing enterprise

"Brotherhood Week" Misses the Mark

Christ would be out of place



FEBRUARY 22, 1955 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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., February 22, 1955

Number 4

What Makes Bad Men Heroes?

SOMEONE once said, "One murder makes a villain, millions a hero." The grim import of that utterance has been dramatized only too hideously ever since the days of Nimrod, who, by taking the lives of countless animals, made himself a hero. Of course, the Pharaohs and the Caesars specialized in the slaughter of men and thereby made themselves heroes. In fact, if we take a close look, most rulers in history and the men who bear the title "great" are noted for their many killings, but they became heroes in the eyes of the people. On a smaller scale we have the bad men of the "wild West" period of the United States. The men with only one notch on their six shooters were only villains, but the men with a dozen notches were heroes. But the strangest part of it all is that the really bad men went down in history, often receiving more glory than the lawmen who put them six feet under the sod. What makes bad men heroes?

Is there a cloak of glamour around a notoriously bad man that bedazzles the mind? It seems that way. But how did the glamour get there in the first place? It cannot all be attributed to legends, books or movies. They may indirectly glamorize a bad man. But when a clear-cut memorial is made to a bad man, it ought to provoke some hard thinking. Strangely enough, when the news came out about the latest memorial for

Jesse James, few questioned the propriety of it. But an editorial in the Willimantic, Connecticut, *Chronicle* of August 3, 1954, took note: "Not the ballad singers nor the myth makers but the psychiatrists should explain why America is fond of its rogues and scoundrels—so much so that the town of Adair, Iowa, will put up a monument to the memory of Jesse James, bandit. And not only the town, but the Rock Island Railroad which Jesse robbed, is pitching in for the monument. . . . What was there about those bandits who led sheriffs and marshals merry chases over the plains and mountains? Billy the Kid, Sam Bass and the others live on in American song and folk lore while the men of the law who tracked them down get little more than footnotes. Was it adventure outside the law?"

What has been the effect of glamorizing adventures outside the law? Could it be a subtle stimulation for more adventures outside the law? If adults can glamorize bad men, children see no reason why they cannot identify themselves with the "bad men" of the movies and comics.

But now what is the cause of this weird phenomenon? There are two principal reasons. The first is that bad-men heroes have usually received the blessing of some false religion. Nimrod, using religion, became a god. The Caesars, using religion, were re-

garded as divine. It was the embracing of the apostate Christian religion that helped make murderer Constantine a hero. It is said that "no emperor has received more praises than Constantine." He is called the "first Christian emperor." When we take off Constantine's cloak of glamour, what do we find? We find that after his so-called conversion he continued murdering. Says Botsford's *History of Rome* (page 282): "Let us not imagine that his avowed conversion improved his character. He continued to be what he had been, —a man without heart or scruple, more pagan perhaps than Christian, ready to service himself by hypocrisy or bloodshed." This is Christendom's hero!

Bloodshed was also the favorite diet of Charlemagne, another hero blessed by the clergy. Grand Inquisitor Peter Arbuez, who burned 40,000 people at the stake, was made a saint by the pope in 1860. The pope made concordats with Hitler and Mussolini, both one-time heroes in their own lands. And what shall we say of Franco, blessed by the clergy and called by a cardinal a "Christian gentleman"?

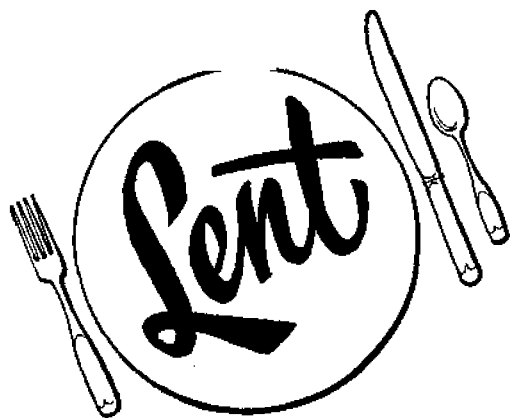
We need not think it incredible that the clergy have blessed bad men when we realize that Christendom's clergy have blessed the biggest wars in history. H. D. Lasswell, in his book, *Propaganda Technique in the World War*, page 73, explains: "The churches of practically every description can be relied upon to bless a popular war, and to see in it an opportunity for the triumph of whatever godly design they choose to further. Some care must, of course, be exercised to facilitate the transition from the condemnation of wars in general, which is a traditional attitude on the part of the Christian sects, to the praise of a particular war. This may be expedited by securing suitable interpretations of the war very early in the conflict by conspic-

uous clericals; the lesser lights twinkle after."

Even modern-day gangsters receive the religious glamour treatment. Said the *Christian Century* (May 2, 1951): "Last week a notorious gangster . . . was buried from a Roman Catholic church in Brooklyn. . . . The mantle of respectability . . . was thrown over this wicked life by the church. Who can estimate the influence on Brooklyn boys when church and society make such a display out of a typical gangster's funeral? When 'respectable' elements combine to glamorize despoilers and parasites, who can blame the children if they elect to follow the hoodlums' example?"

Bad men of the wild West occasionally get the religious limelight. The *Denver Catholic Register* (October 27, 1946) went out of its way trying to prove that Frank and Jesse James "were always good Catholics."

A clue for the second big reason why bad men are made heroes is found at Proverbs 29:16 (*An Amer. Trans.*): "When the wicked are in power, crime increases; but the righteous will see their downfall." The wicked are now ruling under the fiendish misleading of the chief "bad man," Satan the Devil, who is "the god of this system of things." No wonder crime increases! But soon now all criminals and false religions under their crazy god, Satan, will be wiped out forever at Jehovah's war of Armageddon. Gone, too, will be all hero worship. For the new world that Jehovah brings in is one in which "righteousness is to dwell." No one will enjoy everlasting life in the new world who does not practice righteousness. Says the Almighty: "I the LORD [Jehovah] love justice, I hate robbery and crime."—2 Corinthians 4:4; 2 Peter 3:13, *New World Trans.*; Isaiah 61:8, *An Amer. Trans.*



a Christian Custom or a Pagan Practice?

What has lent to do with Christianity? Did Christ institute it? Did his apostles or disciples keep such a fast? What is its origin? This article answers.

ON February 23 of this year a very large part of Christendom, both Catholic and Protestant, will begin the observance of the spring fast known as *Lent*. It is a fast regarded as commemorative of Jesus' forty-day fast in the desert, a fast inspired by the thought of fellowship with Christ in his sufferings during this time and during the events leading to his death.

Lenten fast days, it is well to observe, are totally different from the fast kept by faithful men mentioned in the sacred Scriptures. The former are mechanical; the latter are spiritual. Lenten fasts are rarely connected with prayer and spiritual services; whereas those of faithful men were always closely associated with prayer as a preparation for some important ministerial work.—Acts 13:2, 3; 14:23.

To the majority, Lent is simply the observing of days set aside by the pope or a priest or some other worldly ecclesiastical body, during which time one is to abstain from certain foods, whereas proper religious fasting is not a command of the church or any institution or man; it is a voluntary act on the part of an individual, a self-imposed fast. It is not an ascetic afflicting of the body with hunger, as though bodily pain or discomfort were in itself meritorious. Proper fasting is not done for merit. Rather, it is a natural consequence

of strong emotion. It shows that the individual's mind or emotions are so burdened with a sense of sin or so loaded with grief or thought that the body refuses food. Fasts usually bespeak sorrow and repentance. To be acceptable, however, they must be accompanied by a correction of past sins. Repetitious and insincere fasts are a mockery. They are deplored in the Scriptures and an abomination to God.

Jehovah himself exposes such hypocritical fasting. "When they fast," he says, "I will not hear their cry." "Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah?" No. Rather than an ascetic afflicting of the body with hunger, he says: "Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward. Then shalt thou call, and Jehovah will answer; thou shalt cry, and he will say, Here I am."—Jeremiah 14:12; Isaiah 58:5, 6, 8, 9, *Am. Stan. Ver.*

Jesus also condemned mechanical fasting and a hypocritical show of piety. "When you are fasting," said he to his

disciples, "stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full. But you, when fasting, oil your head and wash your face, that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father who is looking on in secrecy will repay you."—Matthew 6:16-18, *New World Trans.*

Pagan Fasts

Fasts that were accompanied with showy and costly processions and with pompous and elaborate exhibitions of priests and trained artists were all of pagan origin and therefore condemned by God. The ancient pagans believed that human enjoyments were displeasing to their gods and that voluntary sufferings, bodily mortifications, loud crying and even the sacrifice of life itself were a means of appeasing or placating their gods. Faithful prophets of Jehovah made mockery of such worship. —1 Kings 18:26-29.

Among pagan nations fasting was required of individuals, of groups and of the whole community at intervals and on special occasions. Fasts were required when danger threatened, when preparations were made for the reception of a sacred food and as a ritual of mourning. Pagan priests and prophets fasted to experience the seeing of visions and the hearing of strange voices. In more recent years fasts and hunger strikes were a means of protest against alleged injustices of the law of the land. Men of different lands and ages have bound themselves by an oath to take no food until they have performed some act of revenge for their own honor or country. The late Mohandas Gandhi risked death voluntarily by fasting, in an effort to restore peace in hostile areas of his homeland. The Bible relates a case where certain

Jews "formed a conspiracy and bound themselves with a curse, saying they would neither eat nor drink until they had killed Paul."—Acts 23:12, *New World Trans.*

Pagan fasts were not fasts carried on in secrecy. They were formal and external acts, the kind condemned by Christ. What, then, are we to say of Lent? Is it a Christian fast? Does it give honor to Christ? Did Christ's disciples keep a forty-day spring fast? Let us turn to the Bible and to ecclesiastical and profane history to discover the origin of Lent.

The Bible nowhere mentions "Lent." Cruden's *A Complete Concordance* makes this enlightening observation: "It does not appear by our Saviour's own practice, or any commands that he gave to his disciples, that he instituted any particular fasts, or enjoined any to be kept out of pure devotion." *Harper's Bible Dictionary* enlarging on this point says: "The act [of fasting] was considered inconsistent with the imminent approach of the Messiah. . . . Jesus . . . asked his followers to avoid the self-advertised piety of the fasting Pharisees. . . . Not fasting, but joy, was the keynote of Christ's message (John 15: 11; Heb. 12:2)."

Since the Bible does not command or mention a forty-day spring fast, from where, then, came this observance? The historian Alexander Hislop answers in his *The Two Babylons*, saying: "The forty days' abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days, 'in the spring of the year,' is still observed by the Yezidis or Pagan Devil-worshippers of Koordistan, who have inherited it from their early masters, the Babylonians."

The *Encyclopedia Americana* declares that fasting was so widely diffused "that it was practised in nearly all the nations of antiquity." The eminent archaeologist,

Wilkinson, testifies in his *Egyptian Antiquities* that centuries before Christ the Egyptians observed a forty-day fast. And Landseer's *Sabean Researches*, page 112, says that this Egyptian spring fast of forty days was expressly in honor of the demon god Osiris or Adonis. The *Encyclopædia Britannica* declares that "the ancient Mexicans and Peruvians resembled the Babylonians and Assyrians in that fast was largely used by them in connection with penance and the offering of sacrifice." Humboldt, in his *Mexican Researches*, states that the ancient natives of Mexico "three days after the vernal equinox . . . began a solemn fast of forty days in honor of the sun." What more conclusive proof is needed that this forty-day Lenten fast is of pagan origin?

Becomes Part of Christendom's Religion

How, then, did pagan Lent become a part of Christendom's religion? McClintock and Strong's *Cyclopædia* tells us that Lent "was introduced into the Church slowly and by degrees." That Christ's immediate disciples did not keep the fast is evident from what Cassianus, a Marseilles monk who lived in the fifth century, wrote: "It ought to be known that the observance of the forty days [of Lent] had no existence, so long as the perfection of the primitive Church remained inviolate." After the death of the apostles these pagan doctrines began to creep in. At first there was a forty-hour fast instead of forty days of fasting. Irenaeus, one of the early "church fathers," said: "Some think they ought to fast for one day, others for two days, and others even for several, while others reckon forty hours both of day and night to their fast." Faced with these facts the *Catholic Encyclopedia* (vol. 9, page 152) declared: "We may then fairly conclude that Irenaeus about the year 190 knew nothing of any Easter fast of forty days.

The same inference must be drawn from the language of Tertullian only a few years later. . . . And there is the same silence observable in all the pre-Nicene Fathers, though many had occasion to mention such an Apostolic institution if it had existed."

According to *The Lutheran Advocate*, "in 325 A.D. the observance of forty days is mentioned for the first time, in the fifth canon of Nicaea." However, the historian J. R. Schlegel contends that it was not until "the sixth century, or as others say Gregory II in the eighth century, added four days more to this fast [which was thirty-six days long], so as to make it full forty days." The *Encyclopedia Americana* declares that "in its [Lent's] present form it dates from the 9th century." As for Ash Wednesday, the day which begins Lent, McClintock and Strong's *Cyclopædia* reports that there is "a perfect silence in the most ancient writings." "Excommunication" was pronounced for all those who failed to keep the pagan Lent during the seventh and eighth centuries. "In later times," say McClintock and Strong, "some persons who ate flesh during Lent were punished with the loss of their teeth."

Pre-Lenten revelry turned decent people into raving maniacs. McClintock and Strong's *Cyclopædia* calls the spectacle on this occasion "most ridiculous," saying: "After giving themselves up to all kinds of gaiety and licentiousness during the Carnival, till twelve o'clock on Tuesday night, the people go on Ash-Wednesday morning into the churches." *Penny Cyclopædia* identifies such feasting, dancing, masquerading and buffoonery with the pagan Saturnalia of the ancient Romans. The "weeping" because of no meat and then the "rejoicing" on Sundays with much feasting are directly traceable to the ancient pagan custom of Lent attached to the annual worship of the demon god Tammuz.

Christian Attitude Toward Lent

In view of these facts, what should the Christian's attitude be toward Lent? He should have the mind of God, who commands: "Learn not the way of the heathen, . . . For the customs of the people are vain." Paul sounded a similar warning: "Do not become unevenly yoked with unbelievers." Christianity allows no room for paganism within its ranks. Lent is of demon and not of divine origin. Its enforced observance *imposes an intolerable burden on the people*, encourages idleness and its attendant evils, and tends undeniably to profanation, hypocrisy and the extinction of vital godliness.—Jeremiah 10:1-3; 2 Corinthians 6:14-18, *New World Trans.*

The observances of days, months, times and years was a characteristic bondage of the Mosaic law from which Christians are freed. The regulations for fasting in Lent, which are annually published in every diocese, the commandment of abstinence from flesh on various days, and the enforcement of these man-made rules by threats of excommunication, and by other penalties also, are an unwarrantable infringement of Christian liberty and in direct violation of Jehovah's law, which says: "Nothing [by way of food] is to be rejected if it is received with thanksgiving, for it is sanctified through God's word and prayer over it." This same supreme Judge says through his apostle that those who 'forbid to marry and command to abstain from foods,' are those who have fallen "away from the faith"; those who pay "attention to misleading inspired utterances and teachings of demons."—1 Timothy 4:1-5, *New World Trans.*; Galatians 4:9, 10.

To those who delegate to themselves authority to decide what others may eat or drink and to punish the others for non-conformity to their decision, Paul's words may properly be applied: "Who are you to judge the house servant of another? To

his own master he stands or falls. Indeed, he will be made to stand, for Jehovah can make him stand. For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit."—Romans 14:4, 17, *New World Trans.*

Christian Fasts

Does this mean that Christians never fast? No. Individual Christians might choose to fast on occasion for spiritual reasons. But for the Christian organization as such to fast now would be a self-imposed fast, one not commanded by God. It would be out of order. Just as the disciples were not to fast at the time of the first presence of Christ the Bridegroom, so true Christians today do not need to in the time of his second presence. It is time for rejoicing, not mourning.

If, however, a Christian is confronted with a special trial, or exacting assignment, or is grief-stricken over some trespass, his concern or sorrow might be reflected in abstinence from food. He might prefer to fast in order that his mind may engross itself in deep reflection and meditation, uninterrupted by the intake of food for a season.

While he might find occasion to fast from the material, he will never fast from the spiritual food, which embraces both the learning and doing of Jehovah's will. His fasts will be minus all paganism. He will heed the command: "'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' 'and I will take you in.'" His fast will be patterned after the Scriptures, without public announcement, without a sad countenance, but one in secrecy; "then your Father who is looking on in secrecy will repay you."—2 Corinthians 6:14-18; Matthew 6:18, *New World Trans.*

SKIN DIVING IN CAPE WATERS

By "Awake!" correspondent in South Africa

HILDREN at picnic spots next to the water's edge cannot imagine it in their fondest dreams. Tourists, who traveled hundreds of miles to swim in the sea, pass by not even a hundred yards from it, but very few stop and take the trouble of investigating the very finest part of the ocean. Those who know it call it a new and silent world, a kingdom of fantastic panoramas and legendary beauty. Come along, bring your water goggles and follow the skin diver into his domain under the surface of the foaming breakers.

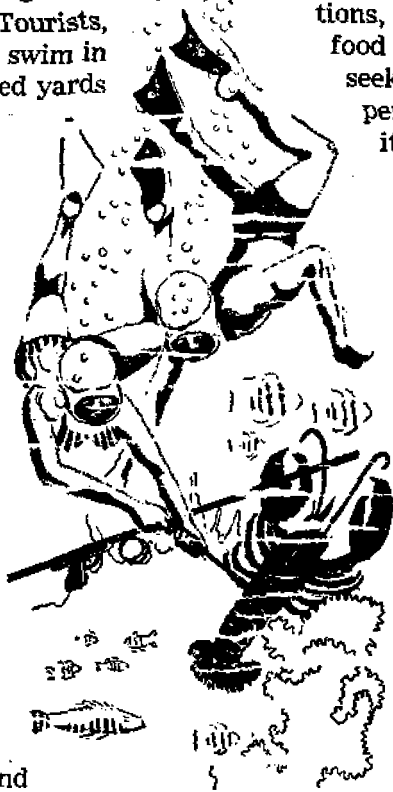
The first dive is clumsy and your goggles slip off. Scared? No? Then try again. This time you are more careful. Down slowly now. And then with the first sight you hardly believe your own eyes. Huge rocks loom up ahead. Every color surrounds you as your flippers swiftly carry you along with the current. And what a diversity of shells! Radiant ones, plain ones, big and small, all tenaciously clamping on to the rocks. Below you the bed displays an even greater variety of colors than the rocks, with pretty anemones that close up as you touch them, attractive sea urchins and starfish—all this beauty contributes to the enchanted hold that this very first sight has taken on you.

Suddenly a whole shoal of bream appears. They tear in and out of the tiny cracks as they snatch their little bits of food, then are gone just as quickly as they appeared. But now a bigger fish comes hurriedly around a rock, followed by two more. They glide around in the pool, and come so near that you can almost touch them, but as soon as you move and are observed they flee in all directions, forgetting about the food they were so anxiously seeking. But nothing happens. "Hang on, fellows, it's all safe!" They slow down, and then in curiosity begin to turn around to find out exactly what is going on.

You move on, and now find your way obstructed by a thick patch of seaweed, toward which the current dangerously carries you. Do not panic, your guide signals, as he capably maneuvers his way through the labyrinth of green stems. Another pool, right in the midst of the dense forest of seaweed, has an

abundance of fish. These do not even seem to worry about the strange intruders, except for getting out of the way when you come too near.

The largest shells you have ever seen clamp on to the rocks not five yards away. Nice to eat, they say. Then your guide points to rock lobsters sitting side by side



in a long crevice. Their long feelers point straight in your direction. When your hand moves right, the feelers also go right. Move it back, and they go back. As soon as you risk it too near and touch one feeler, the whole bunch vanishes, as if informed by radio that there is an intruder. And you? What a fright you got! The first thing you do is to see if all your fingers are still there! Anyway, if they can get in, and so quickly at that, they must be able to get out sometime to hunt for their food. Reasoning thusly, you happily leave them behind.

Soon, yes, far too soon, the cold tells you to get out. As you stand on the rocks again feelings of pride for the achievement, mixed with regret that you are still such a "softy," have the mastery over you. In the warm South African sun you soon recover from that shakiness caused by the cold; but now you are quite lazy about going in again. All right, then, listen to what your guide has to tell you about the underwater world and its inhabitants, curiosities and dangers.

During World War II skin diving came into the limelight. (The term "skin" diving is applied since the diver has no suit like the deep-sea diver, his clothing consisting merely of a bathing costume and sometimes a jersey that helps him keep warm.) Particularly in the later stages of the war the forces built up squads of underwater mine-demolition teams. A Frenchman, Cousteau, developed the celebrated "aqualung," which enables a diver to stay underwater for very long periods without any contact with the surface. The times vary from a quarter of an hour to two hours, depending on the type of cylinder (containing compressed air) that you are using. With this device depths between three and five hundred feet were reached, some, however, ending fatally for the ex-

plorers. It is quite safe, though, down to a depth of two hundred feet.

After the war the experience gained at skin diving was used by these men for their own benefit. Underwater fishing, or spear-fishing, an entirely new sport, spread all through the world like wildfire. This sport not only has made its mark on the literature of today, so that one finds books and numerous articles on the subject, but it also has provided the spiciest material for fiction stories in popular magazines and periodicals.

Underwater Fishing

Whereas their companions in other lands enjoy a large scope of visibility underwater, Cape skin divers have to be content with a maximum range of about *twenty-five to thirty feet on a very calm day, and far less when the "Cape Doctor"*—that notorious southeast wind—stirs up the coastal waters. Conditions then are hopeless for scientist and sight-seer, and only the goggle fisherman ventures into the water on such days.

As soon as goggle fishing had made its mark there arose a great matter of dispute as to whether the spear is more effective than the rod and line of the angler. So far, many competitions have resulted in victories for the spear-fishermen. There is a very friendly spirit between "frogman" and angler in the Cape, and the former often has the privilege of helping the angler when his hook gets stuck on a rock. Frogmen maintain that, if anglers would care to investigate Neptune's domain but once, the rocks above the water would forever be bare.

Frogmen have invented several different types of guns, in addition to the hand spear that they put to such effective use. A very common type of gun is the Hawaiian sling, which is simply a piece of piping with a crossbar in front, to which

a strong rubber band is attached. The arrow is then drawn through the hole and the rubber shoots it out when released. Woe to the unwary fish that comes in the way, for when shot through the gills or central part of the body, so that the spine is severed, it dies instantaneously.

Other forms of guns provide much more force, being powered by carbon dioxide or compressed air. These not only enable the frogman to hunt for what he wants for food, but also to defend himself when he is being hunted as food. The first question everyone asks when told about this pastime is: "What about sharks?" Well, admittedly sharks are a most renowned danger in the sea. But for the skin diver they are, by far, not the greatest peril of the deep. To the shark a man swimming underwater is just another fish, and goggle fishers often scare sharks away by shouting or blowing air under the water. The shark generally seems just as afraid of a man underwater as the man is of the shark. This is probably to the shark's advantage, for otherwise he might not be alive to tell his pals he had seen a man! A bather enjoying the surf might be in more danger than the skin diver because of creating the appearance of being in distress.

Also feared by divers is the octopus. A big one is indeed treated with respect. In most instances they retreat immediately when attacked, and when they fasten themselves on to the rocks with their mighty arm it is all but impossible to loosen them.

But skin divers fear that should one decide to fasten some of his hold on a human and the rest onto a rock, sure drowning would be the result. Like sharks, when something is in difficulty the octopus will attack for food. Once a fish was shot and as it sank to the bottom an octopus came from under a large rock and snatched it away from the fisherman, retreating to its shelter quicker than it came out. The octopus was not the least disturbed by the insults that were slung down at it from a nearby above-water rock.

When it comes to encountering underwater dangers, the frogman's motto is: Not scared, but careful; and rightly so. Burroughs said of lions that some shy away from humans when they see them in the jungle, but others do not. It is well not to take for granted that because some sharks back away all sharks will back away. Similarly one octopus might worm his way through a tiny hole to avoid you, but there is no guarantee that another might not try to worm you through that same hole after him. Therefore, respect the sea and its inhabitants.

Throughout the earth the popularity of skin diving grows as an increasing number of people become aware of the infinite variety and marvelous beauty of this formerly hidden aspect of Jehovah's creation, experiencing the thrill of new sensations in the amazing and silent world that lies just a few yards beneath the surface of the sea.

Ever Knock on Wood?

- ¶ "When you knock on wood," reports *Ladies' Home Journal* for September, 1954, "you are paying tribute to the god of the tree. The custom originated in times when men believed that gods lived in sticks and stones. Thunder and lightning, the tallest hill, the tallest tree—each had its deity, a wrathful and jealous being. If a man's luck were too flourishing, it would be changed. Consequently a man bragging of good fortune let the nearest god who might overhear him know that he bowed before him, and he did this by knocking on wood."

Science of Soil Mechanics

A COMPARATIVELY new science among the sciences is that of soil mechanics, a study and analysis of the behavior of the earth's crust by reason of pressures and forces created by weights of structures on the earth's surface and the removal of weight by excavation. If the earth's crust were formed of a solid, rigid material, these problems would not exist. Changes in pressure and forces artificially applied by modern construction or excavation would have no effect on the behavior of the crust.

¶ Within a few feet of the surface the crust is a mixture of sand, clay, rocks, humus, etc., all well weathered and dried into a fairly solid mass. In some areas this weathered surface is underlaid by solid rock, as in mountainous regions. But in others, such as the general Great Lakes area, this is not the case. Here the surface crust overlays the bed of a huge postglacial lake which, over the centuries, has shrunk to the present Great Lakes. This lake bed is composed of soft, water-deposited clay, extending to a depth of 100 to 125 feet down to the "hardpan," which, in turn, overlays bedrock. Any significant change in the vertical pressure over a small area produces an actual displacement of large amounts of the clay.

¶ Actually the weight of the building forces the soil out from under the building and up at the sides. This results in displacement of masses of soil relative to others, a process called a shearing. By computing the shearing resistance and the soil density, it is possible to calculate how much weight the soil will bear without allowing the building to sink dangerously. In the case of water this shearing resistance is small, but with soil it is relatively high so that a comparatively light structure displaces practically no soil and even a very heavy building will not sink suddenly, like a boat in water, until it reaches a position of equilibrium, but will move so gradually that it may be a year or more before there is perceptible distortion. But even slight movement can be highly destructive.

¶ Something different occurs when a large excavation is made for the basement of an office or factory building, in a mining operation, a tunnel or even a storm sewer. The problem here is not one of a collapse of the

walls of the excavation, but of the floor of the excavation being pushed up by the pressure of the higher ground around it.

¶ Can anything be done about this soil behavior? Yes! Structures built on the earth can be so designed as to avoid the problems exemplified above. Engineers are divided into two schools of thought with respect to the cause and nature of the settling of structures. One holds that it is due to the squeezing of water out of the soil, so that eventually the soil will become sufficiently consolidated to halt the settling. The other theory maintains that settling is due to the plasticity of the soil, as described above, and that this could continue indefinitely, or until a state of equilibrium is reached. The study of soil mechanics has proved that subscription to the first theory may give engineers a false sense of safety in structural design.

¶ Conforming to the second theory the engineer can solve the problem of settling in one of three ways. First, he can design the structure in such a way as to spread the weight over a large area. Space limitation often makes this impossible. Second, he can erect the structure on a deep foundation; that is, he can drive bearing piles or caissons down to hardpan or bedrock. This is expensive but is common practice, particularly in cities, where there is no room for "spread footings" or where there is the possibility of damage from nearby excavations, erection of other structures, or removal of existing structures. Lastly, as an extreme resort, the engineer can design the structure to allow for settling. Most sinking is very slow, not exceeding one inch in five years, and if the structure is well designed, no irreparable damage will be suffered.

¶ There is no doubt that the impending battle of Armageddon will make tremendous changes in the earth's surface, but whether the plasticity of the earth's crust will be rendered stable or not the Bible does not disclose. However, from the fact that soil plasticity can be expressed in well-defined mathematical formulae, and conforms to the same physical principles governing the entire universe, it is possible that this phenomenon will continue and that information gained now in a study of soil mechanics can well be used in post-Armageddon reconstruction.—Contributed.



READING—a Dying Art?

Not really,
though it presents
difficulties for
both adults
and children

THE frustration that results when a child cannot read successfully is astounding! But when you stop to think about it, it really should not surprise us at all. What can a school child do who is deficient in reading? Can he do his best in mathematics, history or any other subject that requires private study if he has difficulty in understanding the textbooks that provide the information? Would he feel equal to his schoolmates when his deficiency in reading prevents him from keeping up with others of his own age? Can this lead to a revolt against school and a disdain for the authority that it represents?

Some authorities say that these things can and do happen, that one of the biggest high-school disciplinary problems is among nonreaders. Further, the National Society for the Study of Education said in its 1948 report (published by the University of Chicago and quoted in *Collier's*, November 26, 1954): "A surprisingly large number of high-school and college students are seriously deficient in many of the basic aspects of reading. As a result they are unable to prepare assignments effectively and are, therefore, frustrated in their efforts to do high-school and college work."

Thus, the ability to read with ease and understanding is of vital importance. Yet in the United States at the beginning of World War II 433,000 young men were rejected in the draft specifically because

they were unable to read. After the rejections reached such proportions, the government saw fit to change its program and to teach illiterate draftees the rudiments of reading and writing so that thousands more would not be lost by the armed services. But even that does not represent nearly all of the story. Almost everyone in the United States today *can* read, but to many people the process of reading is still a difficult job. They shun reading simply because it is a task. They have never gotten to the point where they can read with sufficient ease, interest and understanding really to enjoy it.

Yet the value of being able to read well should never be understated. When asked, "What one skill or attitude would you consider essential in achieving an education?" Professor Leslie B. Hohman of Duke University's College of Medicine replied: "I would stand firmly on reading. . . . Except for a tiny percentage of children who have brain damage, I believe that all children can be taught to read. There certainly are a number of chil-



dren who can be taught to read but are not."

Yale University president A. Whitney Griswold said: "I would say that teaching maximum numbers of children to read with ease, interest and understanding was a minimum objective if not *the* minimum objective. The schools generally are not accomplishing even this minimum." Why is reading so important? Simply because it opens the way to all the things that have been written. Yet, with the present overcrowded schooling in the United States it is clear that some children never acquire this basic tool of learning—never really learn to read. They stumble through elementary and high school, sometimes considering themselves stupid. And though they are finally graduated with a diploma, they have been handicapped and humiliated through their school years simply because they never have been taught to read well enough to handle other subjects satisfactorily. As the editors of the *Ladies' Home Journal* pointed out, these students have "learned mainly to hate anything that looks like a book," yet, "with smaller classes and some individual attention at an early age, they might have become enjoying readers."

Mrs. Muriel Alexander, principal of Kelly Miller Junior High School in Washington, D.C., protested: "We have one hundred children in this school who can't read and write. Imagine—in junior high school!" A Toledo, Ohio, teacher said: "Isn't it too bad that in the eighth grade we still haven't time to teach so many just to read? Shouldn't something be done about it soon? It's already too late for too many."

Some of the Problems

There probably are several reasons why the children have not been taught to read well. One of the most glaring is that there simply are not enough teachers. St. Louis,

Missouri, gives a typical big-city example. There the average number of children per class is 38, but some classrooms have as many as 58 children. The amount of time that the teacher can give to each child, therefore, is very limited. She may wish to concentrate upon students who need special help, but she just does not have time to give them the amount of special assistance that they need.

Another matter to be considered is the method that should be used in teaching. In the early 1900's the schools had gone overboard in teaching the students to sound out the letters and syllables of words. They made a fetish of using phonetics, and they trained children laboriously to sound out even simple words like *room* as "roo-oom." Words were read piece by piece, rather than as a unit. Critics, in ridicule of this phonetic system, nicknamed it the "grunt and groan" method. In revolt against fanatical phonetics, "word recognition," "sight reading," or "total word configuration" became almost sacred. The youngster was to look at the word and say it right out. He was to learn it as a whole, not in its parts. He identifies the word's whole shape and appearance with a picture in his workbook, rather than struggling with separate syllables. However, there are points in favor of both methods, and many people think that each has been carried to an extreme.

The stress on the child's "readiness" for reading is another point that is often discussed. Glenn McCracken, school principal in New Castle, Pennsylvania, thinks "reading readiness" has become one of the most overworked terms of the day." He says: "We use it to defend our inability to teach more children to read. So many children have failed to profit from reading instruction at the beginning level that we have come to the conclusion that they were not ready to read." His view is: "It's our

program that is not ready, not the children." Another supervisor said: "I'll tell you frankly, we really don't know whether our children are ready or not. We just go ahead and teach them to read!"

Finding a Solution

How are the schools attacking the reading problem? Some are developing special remedial reading programs that are reportedly achieving excellent results. One such program is under way in St. Louis, Missouri. Small "classes of twenty" have been developed to concentrate on teaching the basic skills of reading, spelling and arithmetic to selected third-grade students who are particularly deficient in these fields. The third grade was chosen because from the fourth grade on the child is expected to get a considerable amount of information from the books that he must study on his own, and he cannot succeed if he cannot read them.

It is reported that with this special training children who could not read at all have been taught to read within just a few months' time, and that most children double their proficiency during the first four months. G. M. White, writing in the *Ladies' Home Journal*, said of the children who had shown this spectacular accomplishment: "As they acquire the basic tools of learning, behavior problems all but disappear." He further reports that Assistant Superintendent William Kottmeyer, who is in charge of this remedial reading program in the St. Louis public schools, says flatly: "All children qualified to be in regular public-school classrooms can be taught to read. If they do not learn, it is because they are not taught."

But these results are achieved in small classes where the teachers can give special attention to the individual pupils, and where wise and proper use of both phonetics and drill (those naughty words in the

ears of many modern educators) has been marked with definite success. Few people would suggest that a return to the methods of the early 1900's would be wise, but there is a considerable opinion that the modern methods have gone too far. Remedial reading programs are expanding, but it is interesting to note the view of Superintendent Ernest C. Ball of Memphis, Tennessee, who boasted that his schools had no remedial reading program. He explained: "We teach it right in the first place."

Teaching it right in the first place would probably require considerably more money and teachers than are now available, so that individual attention could be given at least to those children who have a special need for it.

So That Your Child May Read

All of this comes home to the individual parent. Where does your child stand in the matter? No doubt a variety of methods must be used in the schools if children of widely varying abilities and attainment are to progress as far as possible. But the parent certainly is not left out of the child's training.

Most children would read better if they read more. The good reader usually is the one who does a good deal of reading. In reading, as in other fields, there is no substitute for practice and experience. But can this be made a joy, not just a chore? Yes, it can. You can help your child to want to read, to want to know what is in books. You can read interesting things to him, whetting his curiosity about stories in books; and by your own example you can show him the joy of reading things that have been written down.

A child who really wants to learn something usually learns it. Therefore, an atmosphere in the home that is conducive to reading will encourage him. Of course, to have such an atmosphere the parents

themselves must enjoy and benefit from reading good things—thus setting the example for the child. Also, they must provide reading material that is of interest to the child, that is not above his reading ability, that the child is able to comprehend, and that sufficiently arouses his curiosity to where he will want to make the effort to read it. There will be a great deal to distract him, not the least of which is television. But television does not replace reading. It gives neither the instruction nor the enjoyment that comes from reading. Parents can entertain their children by reading to them—making it a pleasure, just as television is a pleasure.

A feeling of parental approval and appreciation for his accomplishments also can be an incentive to the child. When the child's efforts are not so successful as the parent might have wished, encouragement, coupled with praise for an effort well made, still goes much farther than condemnation. But, since the pleasure derived from an act does not come ahead of learning to perform the act, and since learning involves work, insistence that the child get down to work on the matter of learning to read may also be necessary.

In these days it is almost a necessity for a person to be able to read with ease and comprehension. This is true if he wishes merely to learn the things that must be learned in school, if he wishes to become an intelligent and mature adult, if he wishes to improve his mind, or if he wishes merely to gather information so as to draw sound, intelligent conclusions. Reading is not losing popularity among those who realize the knowledge and pleasure it brings, although it may be losing popularity among those who have never learned to read well enough to do it without its being a chore.

You have something to say about which class you are in, and you have something to say about the class in which your children will find themselves. Do you read well—reading with ease, comprehension and understanding? If not, you can improve your reading by study and practice. Do your children read well? If not, then you can help them by example, by interest, by making reading really inviting to them, and by seeing that they do put forth the necessary effort to learn this basic skill that is the door to so much other knowledge.

Colorful New Words

¶ Here are colorful new words and words in the news selected from a list Funk & Wagnalls Company sent to owners of its dictionaries. Some can be clearly recognized, others need the written definition.

AQUA-TOT *noun* An expert child swimmer.

AUTO-VERT *noun* A self-centered motorist; especially one who drives with reckless disregard of the safety and comfort of others.

BOP-O-CRAT *noun* An ardent devotee of bop and similar forms of entertainment.

IN-TIAL-EESE *noun* An immoderate use of acronyms or initial letters in speaking and writing; excessive abbreviation of names, titles, etc.

SCOFF-LAW *noun* One who scoffs at the law; especially a habitual violator of traffic, safe-

ty and health regulations.

SLUM-LORD *noun* A building owner who derives excessive profits from substandard tenement properties; word used by Chief Magistrate John M. Murtagh of New York city.

SO-PHIS-TO-CRAT *noun* A sophisticated person with expensive, supposedly aristocratic tastes.

TRIS-KAI-DE-KA-PHO-BIA *noun* A morbid fear of the number 13.

VID-I-OT *noun* An incorrigible television fanatic.

FANCY FOODS

for China's 400 Million

By "Awake!" correspondent in Hong Kong

TALK about Chinese cooking and the first thing that Westerners think about is rice! Actually, at an excellent Chinese feast the only rice you may be presented with is a dainty bowl at the conclusion, which is the gentle and polite way of saying, "We have now drawn to the close." But, to the poor, rice is number one on the menu. In fact, the customary way of calling you to the table is simply by using two words—"eat rice."

When the Chinese housewife visits the rice store, she finds many high wooden tubs with a great selection of rices. Some grains are fingerlike, long, thin, clean and white, with very little foreign matter showing; some are more broken or not so well cleaned. Then there is the pink unpolished rice, said to be the richest in vitamins and a counter for beriberi. The tiny housewife, however, gives scant consideration to the scientific side of diet. She has "tummies" to fill and the smooth soft bulk of boiled rice is just the thing to fill them.

How to Prepare Rice

To prepare rice the first operation is to spread out the measured amount of rice for the meal and pick out the husks and stones. There is nothing more jarring than to champ on a gritty piece of quartz when enjoying a meal. The next move is to wash the rice very thoroughly, not only to remove the dust but to get rid of the starch that would otherwise gum the grains together when cooked. Most Chinese enjoy their rice rather dry, with the grains free and separate, easily swept into the mouth with the chopsticks. For flavor they prefer



it cooked in earthenware rather than metal.

The knack in cooking rice is to gauge the amount of water that the rice will take up when it swells. The rule of thumb method is to put the rice in the pan and pour in water until it laps just over the back of the hand when placed flat on top of the rice. After it is brought to a boil, the simmering is kept up until the rice is soft enough, by which time all the water should be absorbed. An excess of water will make the rice an unpalatable sticky mass.

What should be served with rice? No self-respecting Chinese would eat rice just by itself. Rice is but the foil to bring out the taste of the side dishes and to constitute the bulk in the diet. The poorest may eat salt fish with his rice, and supplement this with some thin vegetable soup. But take a look around the market and you will be amazed at the number of items that can add to the flavor: vegetables galore, dried shellfish of all sizes, dried mushrooms, bean cheese and bean curd, tasty meat cuts, fish from tiddler to shark, and fowl from tiny ricebird to fatted goose.

Experts at Preparing Meats

Although a large proportion of the diet is vegetarian, yet the Chinese are experts at cooking meat; not that they are interested in the Western way of cooking and serving large roasts. Indeed, one good American steak dressed Chinese style would serve a large family. Countryfolk are reluctant to eat meat from the patient water buffalo, but almost everyone loves the succulent meat from the ever-present hollow-backed pig. With no butter and no margarine the housewife relies on the hog to supply the necessary fats.

For home consumption the quick-growing chicken furnishes much of the meat. Almost everything of the chicken is eaten. Somewhere down the menu you will meet up with legs, head, comb, giblets and all. As well as the usual roasting, stewing and steaming, you may have your chicken tender and juicy from having been cooked imbedded in salt.

How is Peking duck for a tasty morsel? Hong Kong has its share, especially around the Chinese New Year festival when the exchange of presents often includes a carton of special dried duck. On huge frames outside the poulterers in serried rows like scales are these dried ducks, dressed and all opened out like a plate, having been salted and wind dried.

As is to be expected, eggs figure prominently on the bill of fare and you are never quite certain where they will turn up. You may be handed a bowl of fresh hot soup and there may be an egg or two broken into it. When a baby is a month old, all the family and friends gather to celebrate and on this occasion you must take home with you a quantity of boiled "red" eggs. There is always a basketful to supply you. And again, break open a "moon cake" at the mid-autumn festival. Implanted in the center of the sweet oily mincemeat will be a whole dry salt yolk. Locally it is con-

sidered a very special treat. Many are fond of salted eggs. The Chinese, it appears, like to take their salt this way rather than sprinkled on food. When they boil rice, no salt at all is added.

Noodles and Beans Tra-la

There are shops where you can see a great lump of yellow dough on a table against a wall. Fastened to the wall at one end is a long springy stem of bamboo and balanced on the other end, as on a seesaw, bounces a young man. With every rhythmic beat he steadily kneads his way through the dry mass. This is your noodle maker at work. He makes batches of many different mixes. Wheat flour is the base. All noodles are priced according to what eggs or flavors they contain.

Noodles made from rice are different. Special rice is ground in a granite hand mill with enough water to make a liquid like milk, a ladleful of which is poured on a cloth on a flat slat, which, in turn, is placed on a frame over a copper of boiling water. When sufficiently cooked the mix coagulates into a thin limp opaque sheet, which is then expertly rolled from the cloth to a stick and is cut in a range of sizes. Fresh supplies are on the go all the time. Being sold quite moist, large supplies are not kept on hand. In every lane and alleyway vendors cry their cheap rice noodles. For three cents a schoolboy can get a bowl of appetizingly tasty noodles and at the same time call for a dash of his favorite sauce to personalize the snack.

What the East can do with beans almost outwits one's imagination. They can create anything from the most savory sauces to milk and bread! On a winter's evening your hostess may offer you a bowl of what looks like thick cocoa, but it really is made from red beans. Or your hostess may pass you a kind of doughnut made from a fermented bean flour. Familiar in every street

is the wooden bucket of the bean-curd vendor with a flat scoop. He will flick out a serving of creamy curd and sprinkle it with sugar, providing a mouthful that will freshen you and give you energy. Soups are flavored with the tangy smoky taste of another kind of bean curd or cake. Chinese cheese, which can be as sharp as or sharper than a milk cheese, is also a product of bean curd under controlled fermentation.

Greens and Snakes

Chinese cooks have the art of retaining the bright fresh color in cooked vegetables. This seems to be because the cooking is lightly and quickly done: a shallow iron dish, a charcoal chatty, a little oil, a splash or two of sauce and a brisk and non-chalant agitation is all the vegetables get, and out they come looking as if all the goodness were still locked up inside.

Eating snake is quite an adventure; you can call for a helping in many restaurants. Outside eating establishments you can see

wire crates writhing with different sorts of these crawling creatures and you are at liberty to make your own selection. Frequently three different kinds are cooked together. If you did not know you were eating snake you might well take it to be chicken, their meats being so similar in taste.

A word of wisdom: if you have the good fortune to be invited to join in a Chinese meal, just go prepared to enjoy whatever is placed before you, asking no questions for conscience' sake. Many a good feast has had its luster spoiled because of finding out that the delicious morsel you were eating did not fit with the preconceived idea in your mind. Remember Jehovah God's words to Noah after the flood: "Every creeping animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you." Our Chinese friends can serve you these to your complete satisfaction.—Genesis 9:3, *New World Trans.*

The Death-dealing Clock

It happened in London. Tommy Manners, a 52-year-old clock mechanic climbed tower stairs to tend his favorite and largest clock on his rounds. This was the clock in Gothic tower above Fleet Street. Manner's job was to start the motor that winds the huge weights into place. As he worked, his smock caught in the gears of the clock's winding mechanism. He cried for help. But below on Fleet Street people exchanged morning greetings, the exhausts of autos sputtered and the busy hum of a big city prevailed. As the hands of the great clock inched their way around the dial, no one heard the pathetic cries that came from behind a clock face some one hundred feet above the street. For two torturing hours the clock ticked. Then a pair of mechanics, on a routine inspection tour, went up the tower. There by the clock that he had tended so faithfully and so long they found Manners crushed to death, his hand only a few inches from a switch. The oddity of this death attracted sympathy from around the world.

The Sign of Immoral Conditions

A photograph of a sign that hangs in a church in Trinidad was printed in the September, 1954, issue of *True* magazine. The sign reads: "Parish Church of Sangre Grande. Hours of Baptism. Unlawful Children every Saturday at 11 a.m. Lawful Children every Sunday at 11 a.m. For all Baptisms at least one day's notice must be given. Unlawful children are not baptized on Sundays."

Nature's Mischievous Saboteurs

A Signal Mishap

At the height of the morning rush hour in Boston, Massachusetts, half the traffic signals in the downtown district suddenly stopped working. Extra policemen rushed out to un-snarl traffic jams. Alarmed maintenance men sleuthed about for half an hour to track down the cause. They found it: an unsuspecting pussy cat, hunting mice, had switched off the lights by brushing against a control panel in City Hall.

Playing Second Fiddle

A Dallas, Georgia, woman detected a fiddle-like sound coming from her radio right in the middle of a news broadcast. Curiously, she peeked into the back of her set and there, between the tubes, was a cricket.

Slippery Sabotage

In Salta Province, Argentina, a vast horde of locusts in the larva stage covered miles of railway trackage. A freight train, steaming down the tracks, stalled when the crushed larvae made the going too slippery. The train crew called for assistance. Soon the rescue train, at normal speed, approached; but when the engineer applied the brakes there were no brakes. Sliding hundreds of feet on the locust-greased tracks, the rescue train smashed into the stalled train, causing damage estimated at \$40,000.

Acting Up at the Theater

At Loew's Grand Theater, New York, the management had trouble with uninvited actors—squirrels. What really made matters bad was that these "actors" acted up. How the squirrels managed to take up residence backstage no one knew, but it was downright embarrassing when they went "on stage" by stunting on the screen.

They even did their acrobatic acts on light fixtures, not to mention invading the projection booth. Something had to be done. The management did some sleuthing and found that the squirrels lived like kings, thriving on popcorn leftovers. To checkmate the royally living saboteurs it was decided to drop the popcorn concession. With their crunchy kernels gone, the squirrels left too. Since then the squirrels have made no encore, and no return engagement is anticipated.

A Car of Another Color

At Alpena, Michigan, ten horses gave a novel demonstration of horsepower. The horses ganged up on an automobile parked in a pasture, pulled off the windshield wipers and scraped off paint with their teeth.

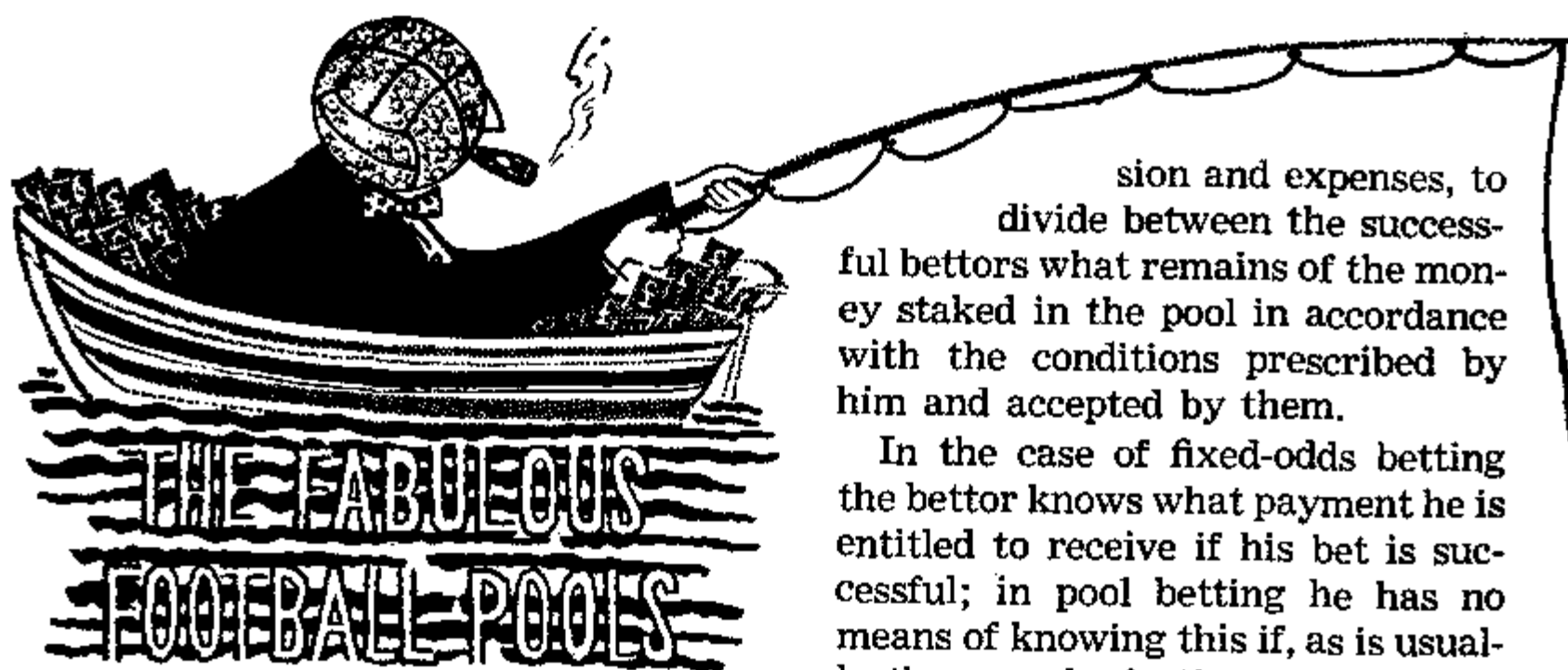
Simian Sabotage

In New York one morning a group of some 100 monkeys broke loose. At a nearby firehouse firemen were peacefully playing checkers. Suddenly, one of the players excitedly ex-

claimed: "Five monkeys just slid down the pole!" Just then all the showers in the locker room were turned on. When the firemen dashed to the locker room they beheld ten monkeys taking showers. After a half-hour wild-geese chase, during which firemen chased monkeys over and under the hook and ladder truck, the gong sounded. As the truck pulled out, ten monkeys were left taking showers; ten others clung to the truck, fireman-fashion. There was no fire: just a call from down the street where a lad-

der was needed to capture some monkeys on top of a building. As the firetruck rolled to a stop, a policeman took one look and shook his head in disbelief: "It can't be possible," he sputtered, "they're bringing more!"





By "Awake!" correspondent in Britain

IN THESE days of the high cost of living when everyone is finding it increasingly difficult to make ends meet, the uppermost thought in the minds of millions of British people is that if only they could win £75,000 from the football pools then their troubles would be over and the luxuries they had once dreamed of would become a reality. It is with this hope in mind that football pools have become one of the most popular forms of "entertainment" in Great Britain.

The popularity of football itself has been one of the main reasons for such a widespread interest and desire to gamble on the outcome of the various games. To understand fully this particular type of gambling it is well that we first explain what is meant by football pools.

In the pool principle of gambling all money stakes are pooled together and the money, less operating expenses and profits, is shared among the winners. In a pool the bettors bet not with the bookmaker, but with one another. The promoter in pool betting is in the position of a stake holder, whose function it is, after he has deducted his commis-

sion and expenses, to divide between the successful bettors what remains of the money staked in the pool in accordance with the conditions prescribed by him and accepted by them.

In the case of fixed-odds betting the bettor knows what payment he is entitled to receive if his bet is successful; in pool betting he has no means of knowing this if, as is usually the case, he is given no information by the promoter about the total amounts staked in the pool and the amount deducted for commission and expenses.

How the Pools System Works

Each Saturday throughout the season, which lasts for some months, football matches are played in various parts of the country. The competing teams are listed on a sheet of paper known as a coupon. From 20 to 50 matches appear on a coupon, and in each game it is possible to have three results: (1) The "home" team, meaning the team playing on its own football ground, can win. (2) The team opposing them, referred to as the "away" team, can win. (3) The game can result in a draw.

In the football pool the bettor is required to forecast the results of a



certain number of games (usually about eight in the larger pools) by marking in square boxes found alongside the matches what he thinks will be the result. The football pool promoter then awards points for each correct forecast. If only one competitor has the highest number of points, then he wins the total stakes in the pool, but in the event of two or more having the same number of points then the stake money is divided equally. The highest prize for a single pool is about £75,000, but the pool promoters do not lose this money, only the bettors do. On a coupon containing 50 matches there are 536,878,650 possible different ways of selecting eight matches.

The amounts staked by competitors are added together and the resulting figure is referred to as the total stakes. These figures are then submitted by the pool promoters to independent accountants who estimate deductions for commission, expenses, government taxation, etc., until the final figure available for the winner or winners is known.

From various social surveys and in particular the value of postal orders cashed by the football pool promoters, the annual turnover was estimated at about £8 million in 1933, £18 million in 1936, £22 million in 1938, and £64 million by 1948. In 1950 it had dropped to £52 million, but it has increased again during recent years.

Each week about 10,000,000 people faithfully fill out their coupons and mail them in for handling by some 23,000 pool employees, most of whom are women. Eighty-five per cent of the business is handled by three large firms. The transmission of coupons and the supplying of millions of postal orders that competitors use to remit their stakes, which are sometimes as low as 6d. (7c) for a single entry, create a considerable demand on the services of the general post office. It has been stated that, roughly, ten per cent of the

letters handled by the post office were letters to or from football pool firms and that about sixty per cent of all postal orders were sold for the purpose of football pool betting.

Yes, the big business of football pools involves immense monetary transactions and reaches out to millions of persons in every city, village and hamlet of the realm. It also has a considerable effect on the country's income, not only through the postal services, but also by virtue of the government tax of thirty per cent of the total revenue. The vast unrevealed profits accruing to the few powerful interests, plus the questionable effect such a convenient form of gambling has on the morale of the people, have given rise to serious questions regarding football pools.

Views of Parliament and the Church

Some members of Parliament, anxious to enforce the publication of the pools promoters' accounts, have referred to the Royal Commission set up by the Labor government in 1949 to investigate the extent and effect of betting, lotteries and gaming in Britain. They point out that while many of the commission's recommendations were controversial the one on which there was complete unanimity was: "That all promoters of pool betting schemes should be obliged to publish detailed annual accounts of their financial position and operations during the preceding year and that it should be a requirement that these accounts should be audited and certified by an auditor approved by the Board of Trade. That all promoters be required to send out with every coupon full information in respect of previous competitions showing: (1) Total stakes. (2) Amount deducted for taxation. (3) Amount deducted for commission and expenses. (4) Amount available for distribution to winners." One member of Parliament stated that the object of this was to "let the public see exactly

what was being done with the £2 million weekly which they entrust to the pool promoters during the football season."

In the business of football pools the Churches Committee was formed to give its advice. The committee represented all the churches except the Roman Catholic Church, and under the heading "Football Pools" it said in its report: "Gambling in this form has grown up with great rapidity in recent years and its menace is serious, not only by reason of the enormous prizes offered, but because it is a form of gambling which enters the home and constitutes a very real danger to young people. The Churches consider that no ground whatever exists for allowing Football Pools to continue. They constitute a menace to social and personal life and are a form of exploitation for which there is no justification."

While this is the official view of the Churches Committee, it by no means covers the view of all clergymen. In pointing out the alarming increase in the spread of football pools, the vice-president of the Churches Committee on gambling recently stated that "even ministers of religion may now be seen filling in football coupons." The popular London *Daily Mirror* recently contained a letter from a man who had occasion to interview a vicar at his home. There on a sideboard was the familiar envelope of a famous football pool firm, ready for posting. The letter writer thought this showed that not all parsons were kill-joys. One south of England clergyman denounced the Parliamentary pressure for the publication of the football pool firm's accounts, saying it affected the liberty of the citizen.

The representatives of the Roman Catholic Church, on the other hand, in submitting their evidence to the Royal Commission, regarded football pools as a relatively harmless form of gambling. Their report included the view that "football pools have become a national pastime and we consider that in some ways they are quite beneficial, since in many homes happy evenings are spent by the family remaining together and filling up their coupon." This warped reasoning may result from justification of their own use of similar money-making methods. In point is the newspaper report concerning five Roman Catholic priests in Huddersfield who were fined a total of £45 for illegally organizing a football pool and using their presbytery or parish rooms for what was declared to be an illegal lottery. Potent indeed is the Bible truth: "The love of money is a root of all sorts of injurious things."—1 Timothy 6:10, *New World Trans.*

Gamblers want something for nothing, to eat without working. Those who hope to improve their lot in life by winning either large or small pool dividends are actually improving the lot of the greedy promoters who live in luxury at the financial and moral expense of the many. Gambling is not practical, but is a snare and a delusion, the fruits of which are disappointment and frustration for its millions of adherents. The wise Christian will use valuable time and money in the more profitable pursuit of making friends with the great Life-givers, Jehovah God and Christ Jesus, and thus he will embrace the true hope of everlasting security in a new world of God's making.—Luke 16:9, *New World Trans.*

"MANKIND'S LAST EXPERIMENT"

g Carlos P. Romulo on the United Nations as a hope for world peace: "This may well be mankind's last experiment in the science of peace-making." The Bible shows it will be.—Revelation 17:8-11.

GRATEFUL BABIES



RECENTLY newspapers published the account of an interview with Mrs. Helen Martini, who raises tiger and lion cubs for New York's Bronx Zoo. One of the newspapers reporting on the interview was the Las Vegas Sun of November 15, 1954, which said:

"Mrs. Martini learned a lot about caring for infant animals in the dozen years since her husband Fred, head lionkeeper at the zoo, brought home a newborn and neglected baby of a highly nervous lioness and asked her help. There were no books she could read on 'what to do when the baby lion comes' and she knew nothing about domestic cats. But with the same loving care, sterilized bottles and feeding schedules she would have given her own baby she had lost years before, she pulled the little fellow through.

"As other helpless baby felines were brought to the same Martini apartment, she persuaded zoo officials to convert a storeroom in the lion house into a nursery. She still raises the babies at home though, moving them to the nursery at about three months. . . . She dropped to her knees on the cement floor of the Bronx Zoo nursery to pat a 3-month-old 18-pound Bengal cub. Quickly he put his front paws around her neck and muzzled her nose. 'This fellow here,' she said, 'likes to be rocked, or just held, all the time. He's the most spoiled tiger I've ever seen, and I've raised—and spoiled—27 of them.' . . .

"Do they remember her when they are big, majestic cats pacing the cages she is not al-

lowed to enter? She laughed with pleasure. 'Come and see,' she said. She found her husband, a big smiling man who loved lions so much he gave up his job as a jeweler to start at the zoo as an extra hand about 13 years ago, and we started on the rounds. The 600-pound Bengal tigers they once held in their hands as wriggling kittens rushed to the front of their cages when the Martinis approached. Throwing themselves on the cement floor, they rolled and purred—a house cat's purr 100 times magnified—and begged to be petted.

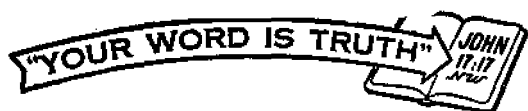
" 'There's your answer,' Mrs. Martini said, scratching a striped flank. 'Maybe other tigers become ferocious when they grow up, but all I know are my own hand-raised, spoiled, pampered tigers.' . . .

"In the next cage a black leopard, reputedly the most treacherous and untamable animal in the world, was crouched glaring at the crowd when Mrs. Martini came up and called 'Bacheera.' His lithe, ebony body streaked to the bars and he frantically clutched her around the neck. The crowd gasped and fell back. And Bacheera nuzzled her face, patted her cheeks, licked her hands with desperate affection. When she finally told him goodbye and started away, his yellow eyes followed her until she was out of sight. 'I know what they say about black leopards,' she sighed. 'And again, all I know anything about is Bacheera, whom I raised. But it must be the mother that teaches them to be ferocious—for their own protection. All Bacheera knows—and my lions and tigers, too—is the kitchen sink, pots and pans and baby nursing bottles. And you see how they are.' "

The H-Bomb or Blood Transfusions?

Considerable anti-American sentiment was aroused in Japan because of the harm done to Japanese fishermen and their industry by the H-bomb tests made in the Pacific by the United States. Particularly was the death of a certain Mr.

Kuboyama publicized as a victim of the H-bomb, the United States ambassador expressing extreme sorrow and extending deepest sympathy to the family of the deceased. However, the fact is that the H-bomb was only indirectly responsible for Mr. Kuboyama's death, for he died of jaundice. And how did he acquire jaundice? According to the New York Times, September 24, 1954, "some believed [it might have been caused by blood transfusions he had undergone."



"Brotherhood Week" Misses the Mark

BROTHERHOOD Week," an annual observance in the United States, will be held again February 20-27. Its purpose is to promote friendship among all groups, improving interreligious and interracial relations. It is hailed as a matter of political expediency, as a way of overcoming world tensions and disproving communist propaganda. Its battle against prejudice has been called "the very price of survival." But this enthusiasm regarding overcoming prejudices too often seems to be encouraged, not by what is spiritual, but by what is considered expedient politically.

The social aspect of the brotherhood goal is good, but its religious aspect is not. It is true that whatever our race, color or nationality we are all brothers physically. We are all of one blood. We all come from one human father, Adam, and therefore from the one Creator, Jehovah God. But "Brotherhood Week" also implies that all men, whatever their religion may be, are spiritual brothers. It suggests that all religious ways are right, just different concepts and methods of worshiping the same God. It ignores the basic points of disagreement and implies that we can all be spiritual brothers without being united in truth.

An official Brotherhood Week folder shows this shortcoming. It suggests, "Plan a festival of religious music featuring choirs that present the distinctive music

of all groups," but warns: "Care should, of course, be taken to avoid asking groups to join in common worship on such occasions." Again, it advises planning a community youth rally encompassing all religions, but it carefully cautions: "Do *not* plan for joint worship or for any other feature that would offend the conscience of any of the participating youth groups."

How out of place Jesus would seem in such a gathering where the concern is not for true worship, where the interest is not in helping others to see the right way, but where the desire is merely for unity among all existing ways! How unwelcome the apostles would be! Why? Because Jesus did not teach that there is no difference between the various religious factions, that the method of belief is unimportant, or that the important thing is not what the different groups believe but merely that they do believe. Neither did he think, as does the *New York Times*, that "Christian, Jew, Moslem, Buddhist, or whatever we may be we are all children of God, however differently we may conceive him."

Instead, Jesus showed that it is not man's conceptions but God's instructions that are important. He said: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." He did not say that brotherhood among those holding to different beliefs was the thing to be striven for, but rather: "For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law." Why this division? Because not all would accept the truth.—Matthew 7:13, 14; 10:35, *New World Trans.*

The inspired apostle Paul showed that just professing faith in God, while leaning to one's own conceptions, is not sufficient: "For I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God." Paul did not recommend unity and brotherhood with those who held different ideas about God, but, under inspiration, admonished: "Therefore get out from among them, and separate yourselves," says Jehovah, 'and quit touching the unclean thing,' 'and I will take you in.'—Romans 10:2, 3; 2 Corinthians 6:17, *New World Trans.*

What is the result of disobeying this Christian principle? Sidney Smith, president of the University of Toronto, said that by trying too hard to promote tolerance in religion modern campuses are actually promoting "religious illiteracy." How can people be fired with enthusiasm about their religion if they think that all religions are the same, that their differences are just different conceptions of God, and that it is man's conceptions, not God's specific instructions, that are what count? The early Christians had no such apathy. They knew that a positive course was required, for they believed what Jesus had said: "He that is not on my side is against me, and he that does not gather with me scatters."—Matthew 12:30, *New World Trans.*

The point is that the Christian must get right knowledge, must determine what is the truth, must separate from those who do not have it, but must show real Christian love toward all men by helping them to see not only what is truth but why it is true.

However, the phrase "the Brotherhood of Man under the Fatherhood of God"

leads to the false idea that all religious ways are right—that the same God is the father of them all, that anybody, teaching anything, is your brother. Jesus pointedly disagreed. He called false religious leaders of his day "offspring of vipers," and to religious leaders who confidently said, "We have one Father, God," he replied: "You are from your father the Devil." (Matthew 3:7; John 8:41, 44, *New World Trans.*) Thus he disclaimed any spiritual brotherhood with them. Their father was one entirely different from his.

But in disapproving of the view that those of all religions, whatever they believe, teach and do, are our spiritual brothers, we in no wise mean that the Christian can ignore his responsibility toward them. While true Christians do not accept those persons as their brothers, they do recognize them as prospects to preach to and thereby show love to. Their Christian love progresses infinitely farther than do this old world's brotherhood plans. They do not merely refrain from racial persecution, or just say: "I like Jews, Negroes, white people; I love everybody," but their love is shown in deed, in devoting their time and energies in behalf of the spiritual welfare of others. Faithfully and persistently they go to the homes of the people, bearing the good news of eternal salvation under Jehovah's kingdom. They show love even for their enemies and persecutors, as Jesus commanded in Matthew 5:44.

Yes, even the persecutors are encouraged by the true Christian to recognize the true Father, and therefore to become his brothers. Yet, he cannot approve of their worship, cannot consider them sons of the true God until they accept the worship of that true God Jehovah. Then they will become the Christian's brothers not just for a week, a month, or a year, but for all eternity!



Jehovah's Witnesses Preach in All the Earth



Guatemala

GUATEMALA is the country right at the top of the narrow strip of land that joins North America and South America. It is known as the land of eternal spring and also as the land where the rainbow gets its colors. The rural beauty of Guatemala is so exquisitely enchanting that its sheer beauty defies description.

As colorful as the foliage of the hill country may be, the markets are almost their rivals for multicolored beauty. All kinds of tropical fruits, mangoes, annonas and tamarind, spread out in countless small booths. If your taste is for plums, apples, grapes and pears, well, then, these are always on hand in the Guatemalan markets. Behind the counters, and shopping, are natives dressed in their vivid gowns of red, blue and gold. Taking their cue from the surroundings, the people dress in all the bright colors available, thus transforming Guatemala into truly a land of color.

Even her history is rich in color. About seventy per cent of the population are Indians, capable of tracing their descent back to the ancient Mayas. For over a thousand years they had a very highly developed civilization, centuries before Columbus ever set foot on the Americas. Their descendants still speak a branch of the Mayan *Quiché* language, and their customs have not changed noticeably in the course of time. Although these Indians were forced to give up their Mayan beliefs and adopt Catholicism under the Spanish conquerors, yet a modern-day Roman Catholic would be surprised at the many pagan rites still

held to by the Indians under the name of Catholicism, practices that give strong proof that the pagan worship carried on by their forefathers has not died, but that it has been slightly modified by Catholic conquerors.

Only about half of the 2,500,000 people of Guatemala can read and write. Their native dialect is not a written one, so to most of these people the Bible is an unknown book. Many of them have heard of the Bible but they have been told by Roman Catholic priests and others that they are far better off without it. It is here, too, in this beautiful land of color and variety that the good news of God's kingdom is being preached by Jehovah's witnesses. Many of the Guatemalans are reaching out for hope. These are leaving their old faiths and the hollow ideas of communism and are placing their faith and trust in the kingdom of God declared by Jehovah's witnesses.

One thing that has greatly helped the expansion of the Christian work of Jehovah's witnesses in Guatemala is the work done by the Watch Tower Society's missionaries. With their help the Christian congregation has grown from almost zero to twelve congregations and four hundred and twenty-five regular ministers of Jehovah's witnesses in just a few years. For these missionaries to take up life in a foreign country means quite a few changes must be made to adapt themselves to their new surroundings. Especially is this true when coming to tropical Guatemala.

One of the inconveniences is the insect problem. Housewives in America might

complain about the many tiny roaches or ants that find their way into the kitchen, but how would they like to have to contend with their "jumbo-sized cousins" in the tropics that grow about three inches long? These little monsters would frighten a watchdog, let alone a housewife. Also, in most places the missionary must learn to crawl under a mosquito net every night and then go to sleep to the sound of frustrated mosquitoes buzzing outside the netting.

Guatemala has five Watch Tower missionary homes and a total of twenty-one missionaries. These missionaries must also learn to adapt themselves to local customs, in addition to the natural surroundings. One of the most noticeable customs is the Guatemalan love for shaking hands. Just a nod or a brief "how-do-you-do" would never do in Guatemala. When you meet someone you know, first must come a warm handshake and a cheery, "Hello, how are you feeling today?" which is followed by a full minute or two in handshaking and more greeting. After all this, then comes the body of the conversation. The

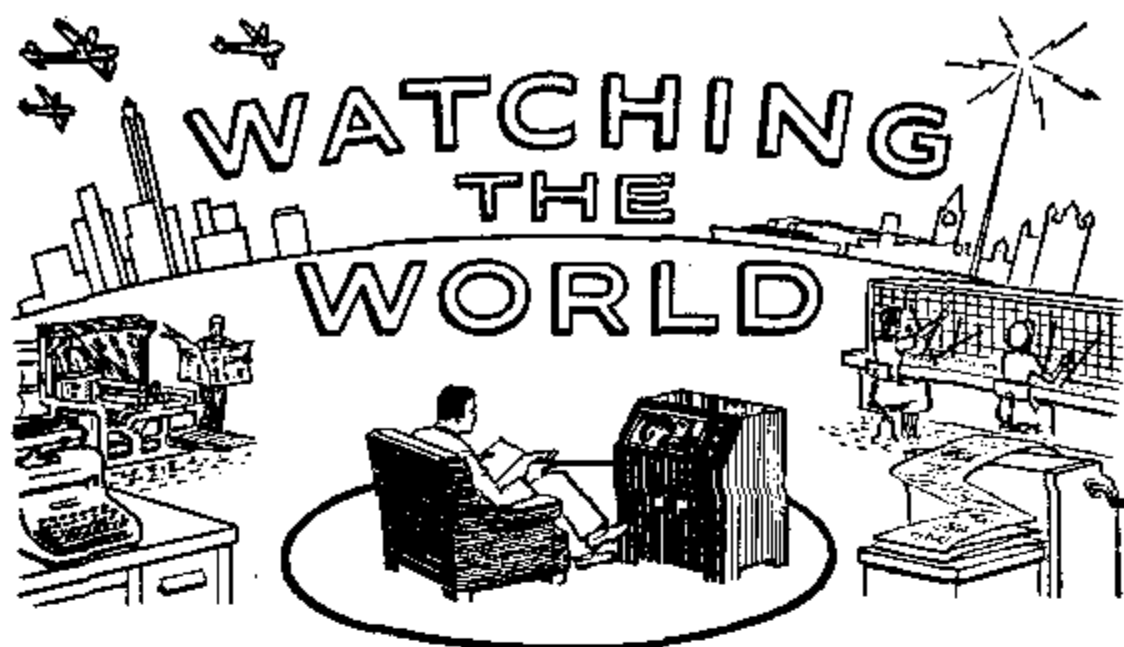
conclusion includes another round of handshaking with an extra amount of "wish-you-wells," and only then is one free to depart.

The Guatemalans are undeniably polite. They may disagree completely with what you say, yet they will listen politely while you say it. Oftentimes, however, the unexpected awaits the missionary at the door. Someone with a nasty disposition will turn up and will rant and rave, following the missionary down the street for a block or more. Another obstacle encountered is the lack of villages or towns having maps. Missionaries must make their own maps, giving names to streets, identifying parks, buildings and homes. This is done so that these villages may be systematically worked with the good news; also if interest is manifest they may know how to find the home without too much ado.

Here in "the Land of Eternal Spring" the seeds of eternal truth have been planted, a bumper crop is at hand, and we beg for more workers, because the harvest is great.—Matthew 9:38, *New World Trans.*

DO YOU KNOW?

- In what notorious cases religion has joined in making bad men heroes? P. 3, ¶4.
- Where the forty-day fast of Lent actually originated? P. 6, ¶5.
- Whether the apostles and disciples celebrated Lent? P. 7, ¶1.
- When today's Christian might fast? P. 8, ¶5.
- Where to look for one of the most entrancing parts of the sea? P. 9, ¶1.
- When skin diving first became popular? P. 10, ¶3.
- How goggle fishermen often frighten sharks away? P. 11, ¶1.
- Why the ability to read is so important for school children? P. 13, ¶4.
- A major reason why children do not read as well as they should? P. 14, ¶3.
- How a child may be encouraged to read? P. 15, ¶7.
- How the Chinese housewife prepares rice? P. 17, ¶3.
- How a boy on a springy stick kneads Chinese noodle dough? P. 18, ¶5.
- How Chinese cooks retain the bright color in cooked vegetables? P. 19, ¶1.
- To what amazing extent Britain's football gambling has grown? P. 22, ¶2.
- Why Jesus and his apostles would be unwelcome at a "brotherhood" rally? P. 25, ¶4.
- How Jesus disagreed with the idea that all religious ways are right? P. 26, ¶4.
- In what Central American land some claim that the rainbow gets its colors? P. 27, ¶1.



War in Costa Rica

◆ In 1948 José Figueres led a revolt that deposed Costa Rican President Teodoro Picado. Since Picado was a friend of the Nicaraguan president, Anastasio Somoza, enmity developed between the two countries. In May, 1954, President Figueres was accused of plotting against the life of President Somoza. On January 11 Costa Rica reported that an "army of adventurers," estimated at about 500, invaded her territory. Figueres charged that Nicaragua's Somoza had inspired the rebellion, but General Somoza denied it. As Costa Rica's civil guard went into action to repulse the rebels, the country's chief of staff confirmed that Teodoro Picado, Jr., son of the former president and a West Point graduate, was in command of the rebel forces.

Assassination in Panama

◆ Panama is a Central American republic famous for bananas and the Panama Canal. For six years Col. José Antonio Remón had been the country's "strong man." In spite of coups and the rapid turnover of presidents, Colonel Remón managed to retain his position as chief of the National Police, the only armed force in the country. In 1952 Colonel Remón decided to run for president. He was elected. The pres-

ident began, for the first time in the history of Panamanian politics, an energetic drive against graft and corruption. His aid to the poor and other measures heightened the president's popularity. So popular did Remón become that it is said he shunned bodyguards whenever he could and went to baseball games alone. With his bodyguards on January 2, President Remón went to the Juan Franco race track. After the races the presidential party sat down on the brightly lighted race track terrace. The grandstands and infield were now pitch black. Suddenly, from the darkness, machine guns opened up. The president and his party were almost helpless, being like illuminated "sitting duck" targets. Soon the stream of splaying bullets had cut down President Remón. José Guizado, the vice-president, moved up to the presidency. Police launched an investigation. They took into custody Ruben Miro, a gun merchant. Miro confessed the assassination and identified his accomplices as José Guizado, Jr., the new president's son and Rudolph Saint Malo, the new president's business partner. The National Assembly ordered President Guizado arrested and then named Ricardo Arias Espinoza as the new president.

Argentina: The Feud Continues

◆ Ever since last September, particularly, the feud between the Roman Catholic Church and the Perón regime has gone on unabated. In December the Peronista press reported that sex deviation is on the increase in predominantly Catholic Argentina. The press reported that 300 homosexuals had been arrested in one night. *Crítica*, a Peronista paper, went out of its way to state that 80 per cent of the homosexuals arrested "had been educated in [Roman Catholic] religious schools." A law passed in the province of Córdoba withdrew all subsidies from Roman Catholic schools. And in Buenos Aires the newspaper *Democracia* clamored for the removal of "idols" from Catholic schools. Argentina's interior minister, Angel Borlenghi, issued a decree granting non-Catholic religious organizations the right to provide "material and spiritual help" in the nation's hospitals, prisons and other institutions. Formerly, this privilege had been the exclusive possession of the Catholic Church. As the Perón regime continued the feud it became apparent that some Catholics were worried about the loyalty of the church's adherents. A newly formed underground organization distributed leaflets requesting Catholics to show their loyalty by wearing Catholic badges and by bowing to priests "proudly and ostentatiously."

Franco and the Monarchy

◆ Franco's religious advisers have ever been concerned about his succession. In 1947 they persuaded Franco to pass a law declaring Spain "a Catholic and social state which, in accordance with its tradition, is constituted a monarchy." But the law contained a clause in which Franco requested "the right moment to install the first King of the legitimate dynasty." This was because the pretender to Spain's throne,

Don Juan of Bourbon son of de-throned Alfonso XIII, was not acceptable to Franco. Years ago Don Juan urged his monarchist followers not to cooperate with Franco's regime; Franco never forgot that. However, in his search for a successor Franco has cast his eye at Don Juan's 17-year-old son, Prince Juan Carlos. It was on this matter that, in December, Don Juan visited Spain for the first time since the Civil War. He conferred with Franco. The result: apparent agreement that Prince Carlos would be groomed for the throne. Franco decided that the best way to make an effective autocratic ruler out of the boy would be to give him intense military and religious training. It was agreed that Carlos be handed over to a member of the Spanish general staff for instruction in military science. Don Juan was not at all pleased about Franco's extensive religious training program for the lad. But at the villa near Madrid, where the young prince will take up residence, there will be a Roman Catholic chaplain to guide the prospective king.

Japan: Back to the Shrines

◆ For centuries the Japanese have celebrated *Osho Gatsu*, the Japanese New Year. But never since World War II did so many Japanese stream to the ancient Shinto shrines as they did this year. To the shrine of Emperor Meiji (Hirohito's grandfather) swarmed more than 2,700,000. More than 500,000 Japanese visited the Yasukuni shrine in Tokyo, which is dedicated to the spirits of soldiers who have died in battle. The worshipers clapped their hands in the hope of getting the attention of the supposed souls of the war dead. Japan's new premier, Ichiro Hatoyama, although he is a professed Christian, made a pilgrimage to the Grand Shrines of Shinto at Ise, southwest of Tokyo, where some

360,000 worshiped. Before a white pine altar the premier, with closed eyes and bowed head, paid silent attention to the sun goddess. (Shinto belief is that the sovereignty of the emperor is exercised by divine right through his reputed descent from the sun goddess, who is considered to be the founder of the Japanese nation.) Observers believed that Hatoyama's appearance before the shrine of the sun goddess may favorably influence the votes of many Japanese nationalists in the spring elections.

Suez: Seagoing Traffic Jam

◆ The 100-mile-long artery that connects Port Said on the Mediterranean Sea with Suez on the Red Sea is the most heavily used sea canal in the world. It averages thirty-five vessels a day. On December 31, ten miles from Ismailia, a tanker veered into the open arms of a steel swing bridge, carrying it athwart the canal. The waterway was blocked. A great traffic jam resulted. More than 152 ships waited for four days before wrecking crews could reopen the canal. It was not only the worst traffic jam in the waterway's 85-year-old history, but as one British army officer put it: "The canal [was] more solidly blocked by the tanker and wreckage than ever by enemy bombs and mines during the war."

The Red China-Tibet Highways

◆ Tibet, a country enclosed on three sides by three vast mountain systems, is one of the most isolated lands in the world. It is the highest elevated country in the world. In 1951 the Communists conquered Tibet, and plans were made for the country's first main road contact with the outside world. As 1955 came in the project was completed. The road-building project had taken three and a half years. The road systems have a combined

length of 2,722 miles—almost twice as long as China's ancient Great Wall. The Sikkim-Tibet Highway roller-coasts 1,410 miles across 14 mountain ranges and 100 rivers. At one place it traverses a series of 2,600-foot precipices. Even Nationalist China had to acknowledge the stupendous achievement, but the Nationalist government said the cost was too high. It was estimated that of the 500,000 road workers 50,000 died from injuries and freezing.

Crime in Thailand

◆ Thailand, a country where about 95 per cent of the people are Buddhists, is plagued with crime and violence. In January Bangkok police disclosed that in 1954 the number of persons killed in criminal attacks or fights came to 2,000. The report said that fourteen policemen died in blazing gun battles.

U.S.: Record Year for Crime

◆ In 1945 an unbroken upsurge of crime began in the U.S. Each year since then, in spite of all the vigilant efforts of law enforcement agencies, crime has never dipped, always increased. In 1954 the number of serious crimes committed was greater than any other year in U.S. history. J. Edgar Hoover, director of the Federal Bureau of Investigation, disclosed that the 1954 record was about five per cent over 1953. Markedly soaring to a ten-year high in 1954 were aggravated assault, robbery, burglary, larceny and rape. Also outstanding in the increase rate were bank robberies: from 1953's 248 to 1954's 307. Complete details on the crime increase would be available, Hoover said, in March with the publication of *Uniform Crime Reports*.

Aviation: Safety Record

◆ The year 1954 brought an outstanding safety record for

U.S. airlines. Most remarkable was the record of scheduled airlines. Counting both domestic and overseas routes, they found that they flew almost 35,000,000 passengers more than 20,000,000,000 passenger miles. Not one person was killed on overseas flights. On domestic flights 23 persons were killed in three accidents. This put the over-all 1954 fatality figure at .08 passengers killed per 100,000,000 passenger miles. Amazingly, the figure bettered even the 1953 U.S. railroad figure of .16 passenger deaths per 100,000,000 passenger miles. Non-scheduled American lines also had an excellent safety record. They had only one crash in 1954; ten persons died. This happened on December 22 and ruined what would have been a perfect record for the non-scheduled lines. This one accident put their fatality figure at .69 passengers killed per 100,000,000 passenger miles,

which is well below the estimated figure for scheduled lines world-wide.

"A Major National Disaster"

◆ According to the Automotive Safety Foundation the death rate on American highways during 1954 was about 6.4 persons killed per 100 million miles of driving. On holiday week ends the roads were the most dangerous. On Christmas week end 392 persons were killed in accidents. As 1954 closed with a hideous toll so did 1955 come in. The National Safety Council predicted that 240 persons would die on highways over the New Year's Day week end. The deaths exceeded what was predicted: 283 died in accidents. Ned H. Dearborn, president of the safety organization, termed the holiday death toll "a major national disaster." He said that Hurricane Hazel was a "piker" as a killer compared

with "the tidal wave of carelessness, selfishness and cold indifference that is piling up a holiday death toll on our highways which should shame any civilized nation."

Russia: Space Travel Near?

◆ In January a Moscow radio broadcast featured an interview with a Professor Dobronravov, a Soviet scientist, who talked about space travel between the planets. He said that the first step in interplanetary travel was to set up an "artificial satellite" in the stratosphere from which to launch space ships to the moon. This will be possible for Russia, the professor said, "within a few years." He explained that Soviet scientists expect to be rocketing between the planets "in the very near future." The professor's listeners, no doubt, wondered if the first tickets for Mars would be round trip or one way.

—ANNOUNCING—

1955 ASSEMBLIES of Jehovah's Witnesses

Plans and arrangements are now being made at various American, Canadian and European cities to hold grand assemblies this summer. All persons of good will are invited to attend one or more of these gatherings where the waters of Bible truth and spiritual blessings will abundantly flow.

AMERICAN AND CANADIAN ASSEMBLIES

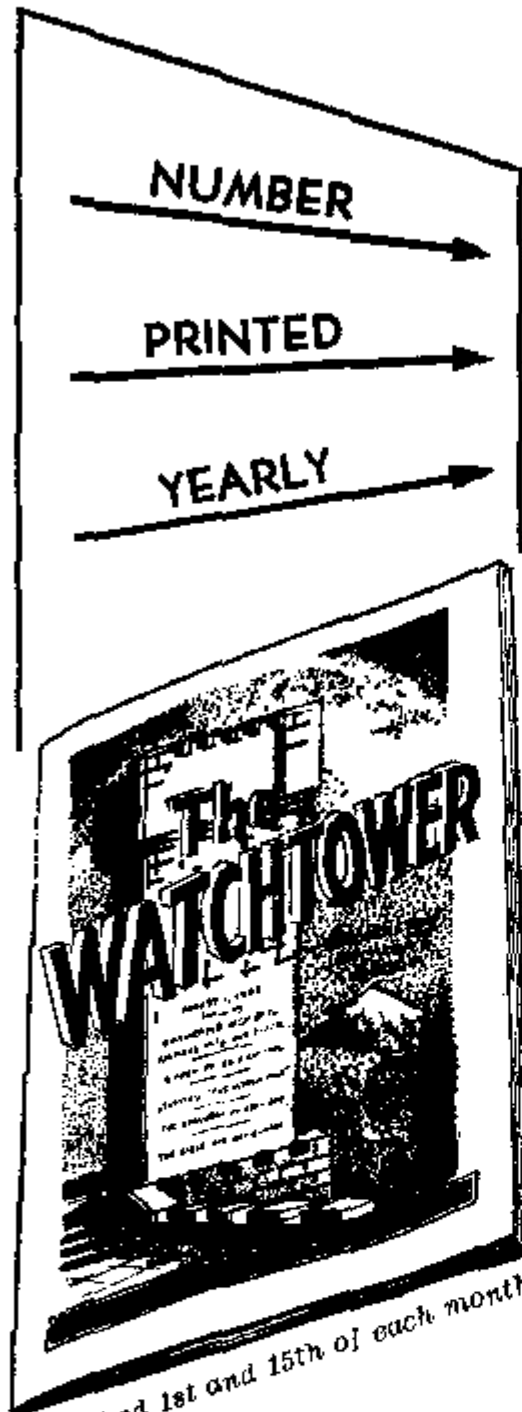
Chicago, Illinois	June 22-26
Vancouver, B. C., Canada	June 29 - July 3
Los Angeles, California	July 6-10
Dallas, Texas	July 13-17
(English and Spanish)	
New York, New York	July 20-24

EUROPEAN ASSEMBLIES

London, England	July 27-31
Paris, France	Aug. 3-7
Rome, Italy	Aug. 5-7
Nuremberg, Germany	Aug. 10-14
Stockholm, Sweden	Aug. 17-21
The Hague, Netherlands	Aug. 17-21

Decide Now Where and When You Will Attend

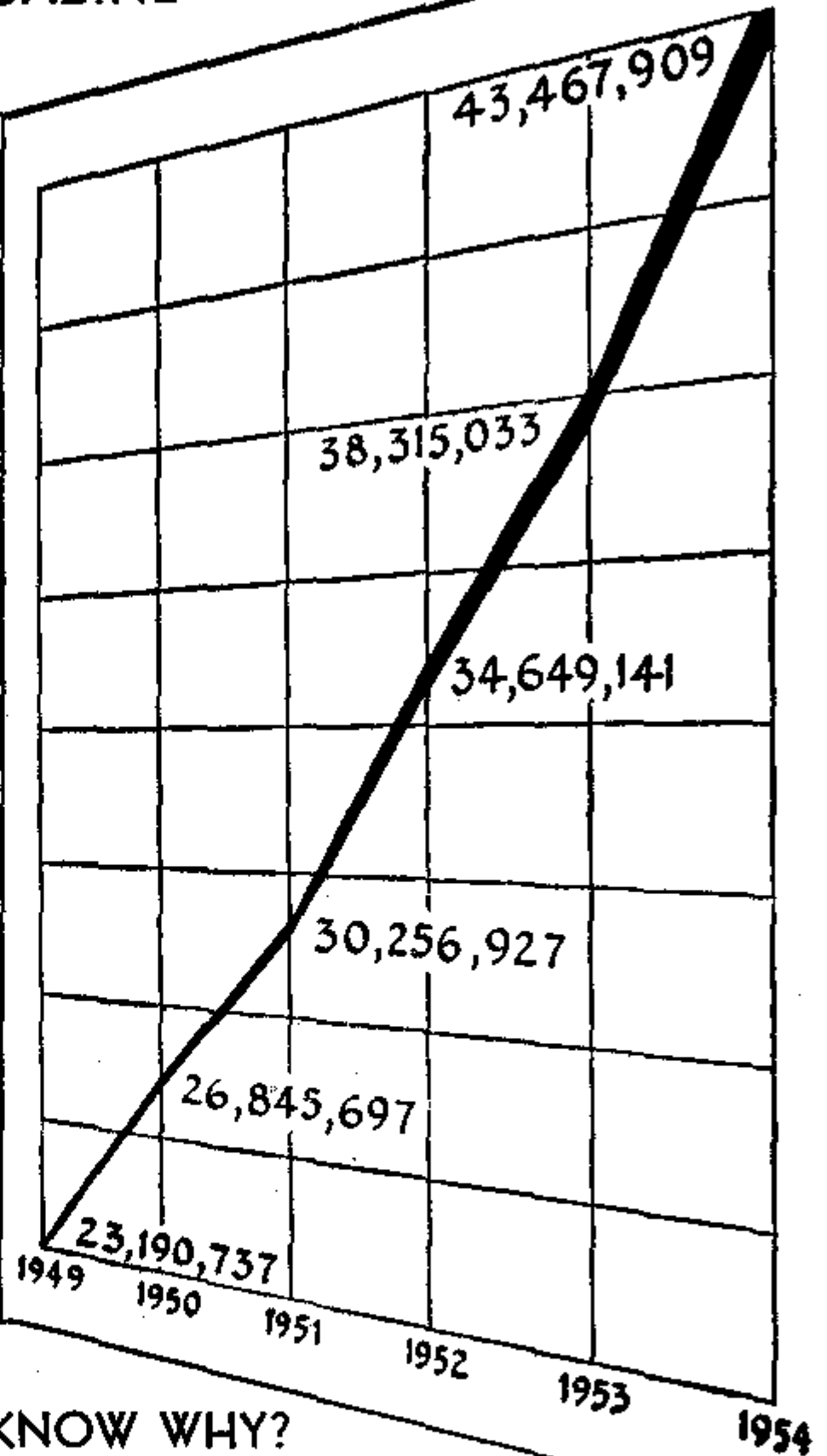
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and what you should do about it

Uruguay Goes to the Polls

A most unusual election campaign

Tarantulas as They Really Are

If not lovable, at least interesting

Overcoming the Tobacco Habit

Why to quit smoking, and how



MARCH 8, 1955

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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., March 8, 1955

Number 5

DO YOU THINK?

THIS world is proud of its wisdom. Ours is an intellectual age. Logic and scientific reasoning abound. Even so, many people still do not think. They let others think for them—and often even those others do not think. An example is the way man's fancied wisdom sometimes attempts to discredit the Bible. Higher criticism doubts the Bible's accuracy. Modernists doubt its authority. Sometimes their views may lead other men into doubting that book's reliability and timeliness for today.

But this magazine supports the Bible. It is designed for people who want to think. More people should think today. Almost everyone imagines he does. But do you? Has the flood of modern magazines that entertain rather than inform ruined your capacity for thought? Have television programs and the resulting loss of intelligent conversation and discussion added to this lack of thought? Are your ideas dictated by someone who said: "Now this is right," only to be changed when somebody else says: "No, this is"? Do you know the reasons for your convictions? Can you analyze and determine answers?

The difference between right action and wrong action is thought. What you think directs what you do. Do your thoughts lead you in the right way, or the wrong? How do you know which way is right and which is wrong? Do you know the proofs of your belief, of your religion? Or do you

believe it just because your parents did or because some dear friend told you that this one or that one is right? Have you thought about it yourself and weighed the evidence and come to a sound conclusion based on fact?

A man who never uses his body to do a hard day's work finds it a tiring and difficult thing to do, while the man who digs ditches or loads freight cars or wrecks buildings has little difficulty in putting forth an added bit of exertion. The brain is like the body in this respect. The more you use it, the easier it is to use. But do you find an extra bit of mental exertion extremely difficult and tiring? Then, perhaps, you are out of the habit of thinking. It is not so hard to get out of that habit as you might imagine. Even in this age a vast multitude of persons do not think—they merely imagine that they do.

Some people are too lazy to work; many are too lazy to think. Some people have not done enough work to know how; many have not done enough thinking to be proficient at it. They are in a rut that requires little thought, no imagination. They never examine, never investigate, rarely progress in wisdom and knowledge. Do not be too lazy to think.

Straight thinking does not come naturally for most of us. It has to be learned. Making a sound decision may be the hardest work we are called upon to do.

Constructive thinking is more than day-dreaming or the weaving of fantasies. We must weigh the various aspects of a situation. We may read material that provokes thought, and analyze it as we do, then base decisions upon facts that we have read. But what do you get out of what you read? Do you skim lightly over the page, getting merely a smattering of what is there? Or in reading is your mind active? Does it think about what is read, making certain that it got the correct idea from the page, and considering how this applies and what it means to you? Correct understanding is vital. How could you add to intelligent conversation if your information is faulty? How could you reach sound conclusions if in reading you misread the facts upon which your conclusion is based?

It has been said that while man's brain power grows rapidly during the first ten years of his life, it then steadily loses momentum, and that by the time many people are 20, growth in brain power has stopped. This is not true of people who keep studying, reading and thinking, but probably it is true with the majority of persons who do not continue to expand. A person can get along from day to day without doing a great deal of active thinking, but to form higher habits or to gain better skills, or to test your convictions for accuracy, thinking cannot be dispensed with. As Donald A. Laird said in his book *Increasing Personal Efficiency*: "Earthworms and idiots find it easy to live without active thinking. So do too many others." Obviously we do not wish to be in such a class.

If you see yourself in the bad picture of passive thinkers rather than in the good picture of active thinkers, do not be depressed; just do something about it. To build up your physical muscles you must eat and exercise. To grow strong in thinking, fill your mind with food for thought

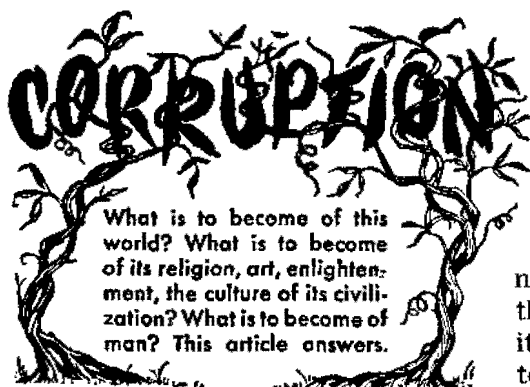
—provocative truths. Keep your mind active on them. Consider them. Talk about them. Explain them. Exercise your mental capacities, using that food for thought, just as an athlete uses food and exercise to develop his physical muscles.

Too many people have let the drugs of modern living dull their minds. They have let others think for them. They follow the crowd because, though what everyone else says may not be right, following them is easier than thinking for oneself. Perhaps they follow the family, thinking that whatever their parents or their close relatives said can be accepted without investigation. Thus their own power of thinking has taken a holiday.

Like a child who has not learned to walk, all too many people cannot stand on their own mental legs and walk satisfactorily through the maze of conflicting claims and ideas that are set before us today. But the child can learn to walk; a man can build his physical muscles through use; and likewise we can develop our mental strength, learning to weigh facts, to analyze, to determine and to put to accurate use the intelligent conclusions we reach.

One such conclusion has to do with the Bible itself. Those who scoff at that book are not using sound wisdom, true logic or an intelligent appraisal of the facts. They have ignored the evidence of archaeology and history that (despite modern critics' claims to the contrary) prove the Bible account accurate. They have ignored the Bible's harmony, its frankness, its high moral principles, and, above all, its reliable and detailed prophecies that show that this book is far beyond the power of any man or group of men to produce. The wise, the intellectual, the logical, the truly scientific approach proves this book's authority. But too many people have never given it a thought. Have you?

FREE



TO SURVIVE

THIS world must go. But there is no reason why you should go with it. No sane person wishes for disaster, but wishful thinking will not avert the disaster coming upon this world. It is Jehovah's judgment that this world come to an end; that judgment is final. He is God. He changes not.—Malachi 3:6.

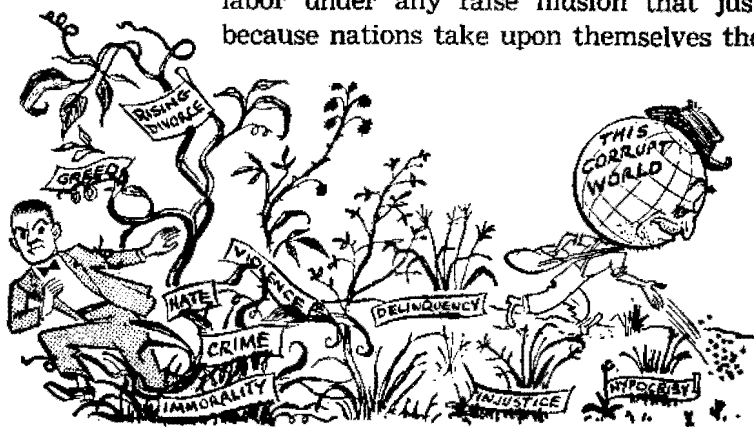
People who believe that "all is well," or who contend that "in the end all will turn out all right," are indulging in the same sad illusions that deceived the inhabitants of the preflood world. It is the same truthless delusion that beguiled the Egyptian, Assyrian, Babylonian, Greek and Roman empires to their ultimate annihilation. These are choosing to live in a world of pleasant fantasy. They are seeking to escape from the grim reality of our times. They refuse to face the fact that this world is through, that its time is up and that it is on its way out. They intend to hang on to it, rejecting all thought that such association now can only spell certain disaster with it. So they deliberately choose to dupe themselves and others by their false reasonings.

But, on the other hand, there are those who refuse to run away. These prefer to face reality. These see this world for what it is: corrupt, immoral, degenerate, dying. They know that it is on its way out. They want

no part of it. In fact, they are anxious to see it go. Their choice is to live for the new world of Bible promise, wherein "righteousness is to dwell." In faith and hope they have dissociated themselves from this old world. Their Leader said of them: "They are no part of the world just as [I am] no part of the world." They have no part in old-world pursuits and activities that are dictated by the lust of appetite, the greed for gain, the passion for power, the thrill of physical combat, and the thirst for violence. They are a people separate and distinct from this old world. They have, as it were, escaped from the old to the new world by their faithful adherence to God's Word.—2 Peter 3:13; John 17:16, *New World Trans.*

Reap What We Sow

These who practice "the New World religion," that is, true Christianity, do not labor under any false illusion that just because nations take upon themselves the



name of God and Christ this gesture will in itself spare them from the rod of God. Far be this from truth. Did God spare Israel, his people, when they turned unfaithful? Did he let Jerusalem go unpunished for her iniquities? Will Christendom and heathendom go unpunished for their sins? Christendom stands more reprehensible and abominable in the sight of God, for she claims to be God's servant, but her acts belie her claims. Her history has been an almost unvarying record of confusion, contention, militaristic rivalry and recurring war. Her lust has been shameless and her power merciless. Her public affairs have been directed by conspiracies. Deceit has been her choice, exploitation and plunder her goal of action, injustice her rule of state. It is impossible to define her history in terms of righteousness.

Christendom's religion has been mere tradition; her worship, a mockery; her professions of justice, hypocrisy. The majority of her people have no practice of religion; and those who go to church and listen to prayers and sing hymns addressed to God have only the vaguest idea of what is meant by God, or knowing God, or living the life of God as exemplified in the life of Jesus Christ his Son. She has plundered her own peoples. Can she flout the laws of God with such impunity and not be punished? Can she seek her own lustfulness and greed and not in the end lose everything? Can she practice violence and hate against her neighbor and not bring upon herself as well as her neighbor a common ruin? God himself gives answers to these questions. "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."—Galatians 6:7, 8, *New World Trans.*

The Twilight of Harvest

After sixteen centuries of sowing of sexy, conscienceless, filthy seed, Christendom stands now at the threshold ready to reap the grand harvest. She has scoffed at the Book of books, the Bible, and acclaimed the dirty, obscene trash as "the best of the season." Every avenue to the human mind she has cluttered with sex. Everything from automobiles to dainties she advertises against a background of a woman's leg. She has gone all-out to promote sexy thinking and living. Her churches have been converted into recreation centers and gambling dens. Instead of devoting herself to creative, practical, peaceful pursuits, she has fallen into neglect and ease. Bit by bit she has allowed the fibers of honesty and decency to crumble to ruin. Everywhere within her realm life has become an exhausting struggle. There are signs of her slipping and sliding into a major, moral collapse. As she has built, so shall she be torn down. As she has sown corruption, so shall she reap corruption.

Christendom expresses surprise and amazement at her harvest of corruption, crime, immorality and delinquency. What she failed to give her children was an appreciation of God, his Word and their relationship to him. She failed to sow those values which mean more than all the material possessions in the world.

She says movies and television educate. So they do. They are educating the new generation to become irresponsible citizens at a very tender age. Writes a concerned mother: "With the exception of a very few, all children's shows on the current TV programs seem to be composed of nothing but gangsters, tough cowboys, blustering, blood and thunder pictures which

give every child from Maine to Louisiana the idea that it is right and honorable and pure heroism to shoot and kill in cold blood. At the tender age of four years, my daughter has a well-established idea that it is nice to shoot people."

Now has come the hour for that terrible awakening, when Christendom must reap what she has sown. "Is it not true," asks Monsignor Thomas J. Quigley, "that most Americans consider divorce legitimate? . . . Do they not think it is smart to cheat the insurance company, beat traffic tickets, drink heavily, play around with another one's husband or wife? Isn't 'getting away with it' the pragmatic norm which governs their decisions? Have we not become a people who worship the 'body beautiful'? Have not our whole entertainment and athletic program, our popular songs and dances, made us a sex-mad, pleasure-mad people? Are we not dedicated to getting the most we can of wealth, honor, sensible pleasure, and excitement out of the physical world, out of the worship of the body? Are we not a delinquent people in terms of Christian faith and tradition? If we are, then both juvenile and parental delinquency are mere partial manifestations of our general decay as a Christian nation."

Decay? Yes, exactly. Christendom has sown corruption, now the unchanging law of God is that she reap corruption. If she is weak, her societies corrupt and degenerate, her social systems unadaptable, the fault is not God's, but her own. She chose to have it so—so shall it be. One of her own clerics declares: "Ought we not to ask, however, in what significant or realistic sense can we apply the name 'Christian' to ourselves or to our national life? . . . Is the moral tone of the nation—its politics, its business life, its literature, its theatre, its movies, its radio networks, its television stations—Christian?" This twentieth-

century world is openly immoral in its politics, business dealings, human relations and sex standards. A leading American statesman stated: "The decline of integrity in public life has brought us into the twilight of honor."

Just recently Britain's Lord Samuel, a liberal leader, was wildly cheered by the peers when he delivered a grave warning about crime and immorality. Lord Samuel said: "Violent crime also has greatly increased, and we read in the newspapers everyday of cruel and ruthless murders such as are, in the age of education and enlightenment, a disgrace to us all. There is no question," said he, "but that sexual laxity is much more than it has been in earlier generations. Marriages are continually breaking up. Separations are frequent. We find in literature, in the drama, in life, that adultery is regarded as a jest and divorce a mere unimportant incident. . . . Now, last of all, we find to our dismay that the vices of Sodom and Gomorrah—the Cities of the Plain—appear to be rife among us. If they spread and if they become common, then retribution will not be found in earthquake and conflagration, but in something much more deadly and insidious—the poisoning of the moral sense."

Turn in whatever direction you please, and read the signs that spell a moral breakdown. In Paris before the war it was estimated that there were 20,000 prostitutes, while in 1949 the guesses seemed to average about 100,000. A German survey similar to the U. S. Kinsey report said that "eighty-nine per cent of the men and seventy per cent of the women had sexual relations before marriage." In America various reports assert that over seventy-three per cent of American males have premarital intercourse by the time they

are twenty. As for divorce, one authority states that "in many circles the partner who refused to give the other his or her 'freedom' is regarded as somewhat churlish and unchivalrous." This authority lists the increase in divorce since those pre-World-War-I years for England and Wales as 3,867 per cent; for Scotland, 691 per cent; for New Zealand, 489 per cent; for the United States, 221 per cent; and Japan, for which the figures were incomplete, it being the only "pagan" country involved, was the only land with less divorce, and there the decrease was 7 per cent.

While Christendom chants the Ten Commandments: 'Thou shalt have no other gods before me,' she is filled to overflowing with false gods; 'thou shalt not kill,' yet within her boundaries have originated the greatest and most vicious of all wars, with wholesale killing and murder; 'thou shalt love thy neighbor as thyself,' still she engages in hate campaigns and cold wars; 'thou shalt not commit adultery,' she is filled with adulterers and adulteresses; 'thou shalt not steal,' crime and delinquency have reached new peaks. J. Edgar Hoover, the director of the Federal Bureau of Investigation in the United States, warned that a major crime is committed every 13.8 seconds, that in the first six months of 1954 over 1,136,140 major crimes took place. Reports show that youngsters are going in for big-time crime, that these are quicker than adult criminals to kill. Everywhere you turn are the same ominous signs of decay.

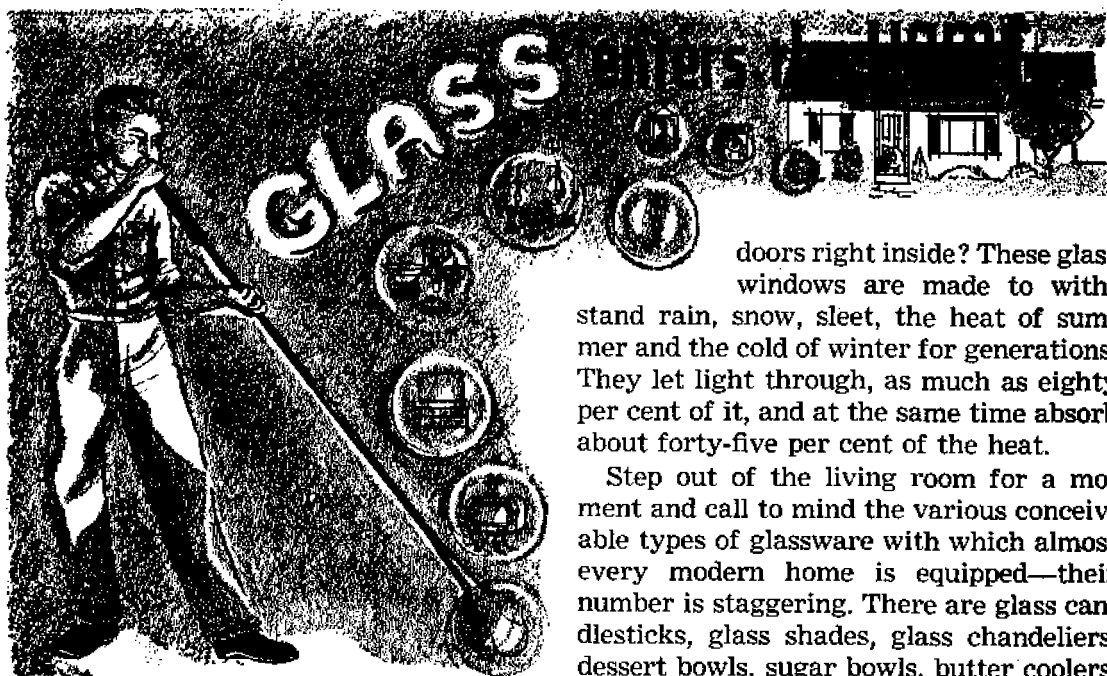
What to Expect in the Near Future

Not all is well in Christendom. She is sick to death and there is none to save her. She must go, and so must this old world. How well the prophet describes this hour before her complete fall: "She has fallen!

Babylon the great has fallen, and she has become a dwelling-place of demons and a lurking-place of every unclean exhalation and a lurking-place of every unclean and hated bird!" Like a writhing patient in the clutches of a fatal disease is this old world. All its life it went on its arrogant way, indulged in every passion, satisfied every lust, violated wantonly every law of health and God. Now the irresistible laws of God are at work. It must reap what it has sown.—Revelation 18:2, *New World Trans.*

But you do not have to die with this old world. Paul said: "He who is sowing with a view to the spirit will reap everlasting life from the spirit." "Sowing with a view to the spirit" means giving heed to the great Spirit, Jehovah God. His immediate command is: "Get out of her [this satanic system of things], my people, if you do not want to share with her in her sins, and if you do not want to receive part of her plagues. . . . she will be completely burned with fire, because Jehovah God who judged her is strong." Get out by severing all connections with its prevailing political and social life; by steering clear of its passions, ambitions and pastimes. Paul advises: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Galatians 6:7-9; Revelation 18:4-8; Romans 12:2, *New World Trans.*

You can best do this by filling your mind with God's Word, which tells of a new world wherein righteousness is to dwell. A nucleus of that new world is now in the earth represented in the New World society. Associate yourself with it as do all of Jehovah's witnesses, and escape this world's end to enjoy life unending in a paradise new earth.—2 Peter 3:13.



WHAT would our houses be without windows, our bedrooms without mirrors, and our vanity dressers without frangible cosmetic containers? What would our kitchens be without the glass tumbler, the glass coffeemaker, the glass casserole, saucepan and dinnerware? What would our living rooms be without the glass lamp shade, without a radio, phonograph or television? our basements without canned fruit? our attics without a framed glass picture of grandfather or an old chandelier? For one thing, our homes would be dark; our bedrooms, unattractive; our kitchens, less inviting; our living rooms not so appealing or so relaxing. Certainly much of the fragile beauty that engraces our homes and makes them more livable we owe to that versatile material—glass.

Step inside an ultramodern living room and what is it that first attracts your attention? Is it not the large picture window that invites the garden beauty of the out-

doors right inside? These glass windows are made to withstand rain, snow, sleet, the heat of summer and the cold of winter for generations. They let light through, as much as eighty per cent of it, and at the same time absorb about forty-five per cent of the heat.

Step out of the living room for a moment and call to mind the various conceivable types of glassware with which almost every modern home is equipped—their number is staggering. There are glass candlesticks, glass shades, glass chandeliers, dessert bowls, sugar bowls, butter coolers, drinking glasses and water jugs, quart and pint decanters of all descriptions, as well as numerous other items for household use, such as vases, inkstands, wafer boxes, dishes, door handles, shutter knobs, mirrors and many kinds of ornaments of glass. There are glasses to cook on, glasses to cook in, glass dishes for the food, and glass knives, forks and spoons to eat it with. There are glass beds and glass blankets, glass freezers, friers and driers. No wonder we find it difficult to imagine a house without glass.

The First Windows

Yet in Cicero's time, who died in 43 B.C., glass objects of any kind were rarities, and glass windows were unknown. There were no windows at all in Greek houses. The rooms were lighted only when the one door which opened onto an inner courtyard was uncovered. In ancient times superstitious people believed sunlight to be a spirit god. They tried capturing it by

trying to chase it into their homes and by quickly shutting the door so that it would not escape. The first windows, even though they were nothing but narrow slits in the wall, were hailed as marvelous innovations. During the Roman era and for hundreds of years thereafter, animal skins or woven material was used as windowpanes. Sometimes the well-to-do Romans used bits of horn or shell or mica instead of cloth, or very thin sheets of alabaster, to cover their windows.

As late as the fourteenth century Richard II issued a writ to search all England to find glass to repair the windows in just one castle. Near the close of the seventeenth century in all the great towns of Italy, with perhaps the exception of Genoa, paper or skins of animals were used as windowpanes. Early American homes had few or no windows. In 1684 Colonel William Byrd of Virginia was forced to send to England to get glass panes for his new home. Those glass windows were a rare sight in America. In the sixteenth century a man who owned glass windows took them with him if he moved to a new home, and he entered them in his will as precious possessions to be handed down to his chosen heir.

Discovered by Accident

Strange, is it not, that this fabulous material should have been discovered quite by accident? The historian Pliny tells us that a group of Phoenician sailors anchored ship along a Syrian river. Going ashore to prepare a meal, they took with them lumps of natron to support their pots, because there were no suitable rocks on the sandy beach. (Natron is a crude kind of soda, which sailors used as a cleanser in those days.) The campfire blazed hot. When it came time to return to their ship, they noticed among the cooling campfire ashes strings of shiny brittle substances. The

amazing material came to be called by the world glass. However, authorities doubt Pliny's story because, say they, it takes 1200 degrees Fahrenheit to fuse glass. And if that beach fire fused glass, then, according to these authorities, "it was the hottest open campfire on record!" Despite the apocryphal nature of the story, one reason some accept it is that soda, sand and fuel make glass and that these were plentiful along the coast of Phoenicia.

However, long before man learned to make glass, nature was forming her own. A flash of lightning into a sand dune will turn the sand into a long, slender tube of glass, measuring up to a half inch in diameter and sometimes several feet in length. In Uruguay, along a stretch of sandy dunes, there are glass rods of this type that reach a depth of many yards into sand. In some sections the wind has blown away the sand leaving a glimmering forest of crystal trees!

Volcanic action, too, is a glassmaker. Volcanic glass is called obsidian. Egyptian and Roman craftsmen decorated their homes with objects made of obsidian. They shaped this impure semitransparent material into bowls, plates, jars, arrowheads and jewelry. Wealthy ladies had vanity cases and compacts made of decorated glass. Small glass rods were used for applying the make-up. Beads were used as charms. Archaeologists declare that the best glass of Egypt is dug from the most ancient sites.

In course of time men became highly skilled at the art of glassmaking, using both obsidian and sand-made glass. The Greeks laid floors of glass mosaic and patterned their walls with murals "painted" in small pieces of glass. The Roman glass was so magnificently decorated that the wealthiest Romans cherished it as they did their gold and silver jewelry ware. Imitation emeralds, rubies and other precious

gems were so perfectly copied in glass that only an expert could distinguish the genuine stones from the false ones. The deception was so complete that even the wife of Roman emperor Gallienus bought a set of jewels that later proved to be made of glass.

Down through the ages glass has never lost its appeal. It has had as its admirers and collectors Egyptian Pharaohs, Chinese emperors, Roman Caesars, kings, princes and popes. Royalty and nobility closely followed the art of its making. Nero, Adrian, and his successors down to Gallienus, all practiced the profession. Nero's taste for glass vessels was extreme. He preferred them to delicate vessels of gold and silver. There is an account of the payment by Nero of a sum equal to \$100,000 for two glass cups with handles!

Even though some of these notable men were master craftsmen at the art of glass-making, able to create elaborate storytelling windows with brilliant illustrations of religious and Biblical themes, still none of them could make the plain, colorless, transparent windowpane through which we view our modern world. Their "colorless" glass was more translucent than transparent.

Perhaps nothing made of glass is more popular than the mirror. First, mirrors were made of polished metal or dark stone. A man whose mirror was stolen or broken felt that he himself had been injured. In some societies the deliberate destruction of a man's mirror was a crime equivalent to murder and punished with equal severity. However, even the best metal mirrors reflected rather dimly. The apostle Paul remarked: "For at present we see in hazy outline by means of a metal mirror." (1 Corinthians 13:12, *New World Trans.*) When the Venetians learned how to coat one side of glass into a far better and clearer reflecting surface, their mirrors became in-

stantly popular. Marie de Medici, queen of France, spent hundreds of thousands of francs for a single Venetian mirror!

Air Bubble Makes a World of Difference

Despite the abundance of sand and the simplicity with which glass can be made, it still remained out of reach of the common man until the twentieth century. More progress has been made in this century than in all the others combined. But one of the greatest contributing factors to this success was discovered by the Phoenicians between 300 and 20 B.C., and that is the technique of blowing an air bubble in molten glass. This strikingly simple thing required men thousands of years to learn. The technique requires that a long hollow iron rod be placed in molten glass and a blob or "gather" of glass adhering to the rod be lifted out and then shaped slightly by rolling it on a flat surface. Next, a gentle puff of air into the other end of the rod forms a small bubble in the middle of the gather. The more one blows the larger the bubble becomes, like a spherical balloon its walls thin as it grows larger. As soon as the bubble has reached the desired size, let it cool and harden. The rod is then pulled away or the glass sheared while it is still warm and viscous. The opening left by the rod can be enlarged, so that the round bubble becomes a vase or a wide-mouthed bowl.

Today, machines blow and mold the hot glass. The blowing is done with compressed air. Hand-blowing a half a billion milk bottles and nearly three billion bottles for medicines and toilet preparations, and some billions more for soft-drink bottles—not to mention the hundreds of millions more for beer, fruit juices, liquors and other beverages—would require a tremendous staff of human glass blowers! This is all capably handled today by the lungs of a mechanical marvel.

New Glass Era Begins

Remember when you did not dare put a baby's bottle into boiling water without first heating it? Baby's bottles today can be taken directly out of the refrigerator and put into boiling water without losing a bottle. In fact, laboratory men lay fine sheets of this tempered glass on blocks of ice, wait till it is cold, then pour molten metal over it without cracking the glass. Tumblers and plates made of this super-glass can be tossed on the floor by junior without danger of their chipping or breaking.

On the new glass ironing board the housewife can press her glass frock. The material will not burn, and a hot flatiron, left on it while she answers a telephone call, will not even leave a scorch mark. Window and door drapes, luxurious sofas and chairs, pillows and blankets are also made of this fireproof, fiberglass fabric. The amazing material will not stain and it defies acids.

Bathrooms and kitchens are made brighter and lighter with structural glass. It resembles the finest marble. It is easy to clean and cheaper, lighter and easier to install.

At the dinner table the modern housewife brings meat, vegetables and desserts to her table in the same handsome glass-

ware in which they were cooked. Glass casseroles reveal their contents to the cook's watchful eye. Hot glass is used to dry clothes, cook breakfast or warm a house. In a small suburban home a new type of insulating glass saves as much as twenty-three to thirty-six per cent of fuel costs. One firm demonstrated the versatility of glass by placing a quart of ice cream wrapped in glass wool and an unbaked cherry pie side by side in a hot oven; also a pot of hot coffee wrapped in glass wool was set in a refrigerator. When removed, the pie was baked, the ice cream still hard, the coffee still steaming.

Glass is so reasonably priced today that almost every housewife can afford a set of cleverly designed pieces with crystal clarity and the delicacy of decoration on which craftsmen once labored long hours to produce and for which kings once willingly bartered gold and precious jewels. What other material is like modern glass? It defies corrosion, swallows heat, lets in more ultraviolet light, permits indoor sun tan, and at the same time graces the home with its glimmering, crystal beauty.

Thanks be to God for this wonderful gift made from grains of sand—an abundance of which he has created for our pleasure and enjoyment.

Telephone Service de Luxe

❧ In America the special "help" facilities furnished by the telephone companies are usually limited to time and weather. In Britain the only special service is time. But on the Continent some countries, such as Switzerland and West Germany, have made remarkable progress in "help" services. The German telephone system is rapidly being acclaimed as the most outstanding in Europe. Some of the reasons: one can dial for recipes and household hints, racing and football forecasts and results, theater and film schedules, and even the opinion of the critics. At all times one can get the news, stock exchange and market reports. A sick person dials for dispensary service. And if a music lover longs to hear his favorite record, you guessed it, he dials to have it played to him. Austria, however, has eclipsed Germany in at least one feature. In Vienna, if one feels low in spirits, he just reaches for the telephone and dials the "joke" service. Germany is studying this one.



Uruguay GOES TO THE Polls

By "Awake!" correspondent in Uruguay

WHAT would you think about an election in which a single vote is cast in favor of more than 600 candidates? Unusual? Would you not think it stranger still upon learning that you were voting for nine presidents instead of one? Well, that is the situation that confronted the 831,577 of the 1,295,522 registered voters in Uruguay who went to the polls on Sunday, November 28, 1954. Let us have a look at some of the interesting features of the election system in this the smallest and probably most democratic republic of South America.

Uruguay has not always had nine "presidents," or counselors as they are properly called. In 1951 the Constitution was amended to make way for the *Colegiado*, this present form of rule in which the power of one president is vested in nine men. Actually, it is the realization of the ideals of one of the earlier figures in Uruguayan politics of this century, José Batlle y Ordóñez, who,

during his life, fought for this arrangement based largely on the example of Switzerland. Though the cost of operating such a government is naturally higher than in the case of a single president, the arguments are put forth that it guarantees that the members will be more honest and that it eliminates the danger of one man's taking dictatorial powers into his hands—a thing very common in South American countries. In spite of these arguments, however, some have openly stated their intention to return to the former system if elected to power.

As there are no primary elections in Uruguay, the votes cast on election day decide who will be the 9 counselors, 31 senators, 99 representatives, 9 members of the Electoral Court, as well as the members of the Council and municipal boards of the 19 departments of the country. Additionally, there are two, and in some cases three, alternative names given for all candidates named above. These are elected as supplementary members to serve in cases of resignations, sickness, death, etc. Now you see why it is that the lists published contain more than 600 candidates.

The two principal parties are the *Partido Colorado* (Red party, but not Communist) the majority of which party belong to the section called *Batllismo*, a name derived from their leader José Batlle y Ordóñez, and the *Partido Nacional* (National party), formerly called the *Partido Blanco* (White party). These two colors are those used originally as emblems of the parties during the civil wars. Today these parties are divided into various factions. Each faction participates in the elections under the general motto of the party, but uses a sub-slogan that may be the same as or different from that of the other factions. This is true even when the list of candidates of the faction, with its own distinguishing number, is different from those of the other

factions of the party. Generally the lists support the same candidates for the most important offices, such as counselors and senators, with variations in the names of candidates for the municipal offices and House of Representatives. One cannot choose some candidates from one list and others from a different list, but must decide upon one list that most suits his desires as far as all candidates for all offices are concerned. This list, published before the election, is put into an envelope and dropped into the ballot box on election day.

You have probably asked: "Why, though, would different factions of the same party run under the same slogan?" That brings up another interesting point about the election system here in Uruguay. When the votes are counted, the votes received by all factions of the party are added to those received by the list with the highest number. In this way, although divided, the factions keep themselves united in their fight against the opposing parties. The victorious faction has the right to six seats in the Council as representatives of the party. The other three seats are occupied by the party that follows the winner in number of votes.

On the basis of the results of the present election Luis Batlle Berres, who heads List 15 of the *Partido Colorado*, together with the other five members of his faction, will occupy the majority of the seats on the Council during the period 1955-59. The three remaining seats will be occupied by members of the *Partido Nacional*. The rest of the positions in the Senate, House of Representatives, and the departmental councils and municipal boards will be distributed proportionately according to votes received by *Colorados* and *Nacionalistas*, as well as members of the Communist, Socialist, *Unión Cívica* (Catholic), Independent National and some other smaller parties.

Though election day came at the end of November, the publicity started some five months earlier. To date nothing like it has been seen in this country. Not even the yearly carnival with its noise, color, parades, floats and overwhelming masses of people could compare with what occurred prior to the decisive date of November 28.

A Publicity Campaign Extraordinary

Hundreds of political clubs scattered throughout all parts of all the cities and towns of the country maintained a constant flow of verbal propaganda through their loud-speakers. Especially in the capital, Montevideo, in the central part, these clubs are so close together at times that when two announcers spoke at the same time it was impossible to understand either one. From morning till night the flow of words continued. Adding to the uproar were the dozens of sound cars that passed through the streets blaring forth more information in favor of their particular party. Enormous floats covered with slogans, signs, pictures of the politicians and the number of their list contributed to the spectacle. From the windows of cars thousands of handbills were thrown to the winds, to be picked up, stepped on or finally swept up by the street cleaners. When one had come to the conclusion that the thunderous confusion of noise would drive him crazy, more noise from above would be heard as low-flying airplanes equipped with loud-speakers would shout forth still more propaganda.

The municipality of Montevideo positively prohibits the putting up of commercial signs or other notices about public events in the streets. But, of course, exception is made for political propaganda. How the politicians took advantage of it! It can be said that the appearance of the city was practically transformed by the tens of thousands of signs that began to appear

pasted on trees, telephone and light poles, fences, walls, fronts of buildings whether old or new, inhabited or uninhabited, curbs of the streets, statues and whatever else offered a few square inches of space on which to paste signs. No respect was shown for others as one group of sign pasters placed their signs over those of their opponents. Even before the glue would dry a third group would appear to put their signs over those of the previous two.

This continued day after day until finally neat, clean buildings would remain a distasteful mass of jumbled signs placed at all angles one over another. As election day drew near one could hear the people grumbling because their property was literally smothered in paper signs of all sizes, shapes and colors. Trees and light posts became the bearers of as many as three or four different signs nailed or wired to them, each one in favor of a different party. Enormous electrical signs as well as hundreds made on cloth were suspended overhead from building to building. As many as eight were seen in one city block. As a result of high winds many would tear and would remain hanging in ribbons above a new one placed there by another party. In many of the more important corners the tattered remains of four or five signs presented anything but a pleasant picture. Giant numbers appeared painted on the streets along with the name of the party, to attract the attention of the motorists and pedestrians crossing at the corners.

Nearer the time of election *cruzadas* throughout the country began with great numbers of cars, trucks and motorcycles moving from city to city and town to town in an effort to rouse the sentiments of the different adherents of each party. Day after day in every part of the city speakers, male and female, orated on the benefits of their party and the failures of the other. If one were to believe all that was said by

the contenders for election he would have to come to the conclusion that the entire list of candidates were liars, cheaters, traitors to the country and incapable of representing the people in their government. Almost 100 per cent of the local newsreels in the movies were dedicated to more propaganda, while the newspapers used up to 50, 60 or 70 per cent of the total space in many instances to further the cause of the party that supports them. All in all, it was a display of advertising never before seen or duplicated and it caused amazement on the part of all, especially the many interested observers of the 8th General Assembly of the UNESCO that was assembled in Montevideo at the time. It provided an example of true freedom for those representatives present from dictator-controlled countries.

One point that should not be overlooked in this report is about the source of funds behind such a monstrous campaign. Where, in such a small country, would such an amount come from? Why, from the government! \$3,500,000 (pesos) were allotted to be divided proportionately to the different parties on the basis of votes received. Without a doubt it was this fact that contributed largely to the greatly intensified publicity campaign that Uruguayans saw during the pre-election months.

So, Uruguay has made her decision for another four-year period. It is too early yet to say just what the results will be as the new government entered into power on March 1, 1955. Only the passing of time will tell whether it is for better or for worse as far as the people of this land are concerned. But, regardless of the course of the politicians of this old world, the ambassadors of the theocracy in Uruguay, Jehovah's witnesses, will press on firmly in the work of announcing the perfect government of Jehovah God through Christ as the only real remedy for today's problems.

The Gambling Craze

The Gambling Fever in America

¶ In 1950 Dr. Ernest E. Blanche, a statistician in the logistics division of the United States Army who has made a secondary career out of studying gambling and warning gamblers that they cannot win, estimated that 8,000,000 Americans were playing the horses, 22,000,000 playing dice and cards for money, 14,000,000 playing slot machines and pinball games and 26,000,000 playing bingo, buying lottery tickets and playing the football and baseball pools. The total gambling bill, it has been estimated, is \$15,000,000,000 a year. What would these figures be if gambling were not illegal in most localities?

Bingo! Church Take Is Millions

¶ Toward the end of New Jersey's first year of legalized gambling for churches, the state control commission reported that the churches and civic organizations would gross more than \$10,000,000 from bingo. The approximate income from raffles and other gambling games was set at \$5,000,000.

¶ How different are the gambling churches of Christendom from Christ's apostle who said: "We 'make honest provision, not only in the sight of Jehovah, but also in the sight of men' "—2 Corinthians 8:21, *New World Trans.*

Gambling with the Aid of Demons

¶ Gambling in various forms has always been a favorite with the demon-worshipping pagans. A report in the Lynn, Massachusetts,

Item of May 28, 1952, told about religious gamblers in Penang, Malaya: "Jubilant villagers of Pulau Tikus in Penang celebrated with prayers and a seven-day Chinese drama after winning a total of \$66,000 in a lottery from a tip from their temple god. The god, through a temple medium, had advised them to back 54 as the winning number in an illegal lottery in conjunction with a horse race. On the eve of each race day hundreds of people crowd into temples and cemeteries to ask the aid of the gods and spirits in placing bets."

A Pointed Comment on Gambling

¶ "Is it wrong to gamble, bet, or speculate?" asked Durant Drake, then associate professor of ethics at Wesleyan University, in his book *Problems of Conduct*. His answer was that gambling should be condemned. "Its most obvious evil," he wrote, "is the danger of loss of needed money; most gamblers cannot rightly afford to throw away what ought to be used for their real needs and those of their families. . . . And he must remember that if he can afford to lose, perhaps his opponent cannot. . . . All betting, all playing games for money, all gambling in stocks is wrong in principle, liable to bring needless unhappiness. The honorable man will hate to take money which has not been fairly earned; he will wish to protect those who are prone to run useless risks against themselves. The safest place to draw the line is on the near side of all gambling, however trivial."



The Balance in Nature

¶ If all birds vanished, insects would wipe out the world's plant food supply. Yet if all insects vanished, half our crops would become extinct. If all animals disappeared, there would be no organic fertilizers to nurture plant life. If all lowly bacteria did not exist, dead organic matter would never decay or rot and would pile up all over, smothering earth. If all fish vanished, seaweed would grow unchecked along all coasts and swamp them in a dense choking entanglement stopping all ships from leaving dock. If all seaweed died, hordes of fish would pass into limbo with it.—*Mechanix Illustrated*, February, 1954.



door spiders (not all trap-door spiders make trap doors) that have so completely usurped the name "tarantula" that the name has stuck. About thirty species of tarantulas live in the United States, mostly in the Southwest. In the tropics many interesting kinds abound. A few live in trees, moving from one tree to another with the greatest of ease. Even the ground-loving tarantulas are good climbers. In much of Spanish America people just call them, because of their velvety wool and silken hairs, *arañas peludas* (hairy spiders).

Size, Hair and Diet

Tarantulas are the biggest spiders on earth. Those in North America may grow to be two inches long with a leg span of six inches. In the steaming jungles of South America, especially Brazil, is found the giant of the tarantula tribe. Called *Theraphosa*, it is an enormous creature that has no peers for size anywhere in the world. It grows to be four inches long with a leg span of ten inches—almost a foot of spider!

But why the hair? Here are two clues: tarantulas do not spin a web to capture prey, and they have poor eyesight. Naturally, the spider wants to know what is passing by, especially at mealtime. So the tarantula has an extremely delicate sense of touch. Woe to passers-by! For when a wayfaring insect, plodding along, brushes against the spider's hair, the tarantula's dinner bell rings. It is the signal for the fangs of the hungry spider to go into action. And the wayfarer is hit by an express train with an engine of curved fangs. Dinner is served.

On those occasions when the tarantula gets its mind off snatching snacks, a wayfarer can touch its body hairs and merely cause the spider to shake the touched limb. An insect can then walk right under the tarantula's big hairy belly and live to tell about it. Certainly only the most foolhardy

FEW creatures excite more soul-chilling horror than the huge, hairy spider called tarantula. When this ferocious-looking spider turns up in a banana box or in a house, the usual reception is a shriek of horror. What a commotion follows! The women beat a fast retreat, and the brave and courageous men feverishly advance with sticks and boots to squash "the hideous monster." Is all this mad dread of tarantulas justified? Is their bite dangerous to man? How large do they grow? Why does this spider have a coat of hair? The answers will tell us the intriguing story of tarantulas as they really are.

Before prying into the private life of Mr. Tarantula, we should know that spiders are not insects; they are members of a separate order of arthropods. So, if you wish, call the tarantula an animal.

Spider families can be put, roughly, into one of five groups: web weavers, jumping spiders, crab spiders, wolf spiders and trap-door spiders. Where does the tarantula fit in? The answer is a little involved, but, briefly, the original tarantula is a European wolf spider. It got its name from the Italian city of Taranto in Apulia, on the outskirts of which it was once very numerous. What, then, are those hairy spiders in the Americas? They are trap-

insects try to perform that feat. It is usually fatal. After a hair is touched, the spider's reaction is so swift that motion pictures taken at the rate of sixty-four frames per second show only the result and not the process of capture. Surely tarantulas have the original hair-trigger action!

Besides the marvelous dinner-catching equipment, tarantulas have their own built-in tenderizer, for spiders predigest their food by flooding the wound with secretions to soften tissue so it can be sucked up easily. Having an economy-sized stomach also helps. Thus, with several hours at the dinner table, a tarantula can reduce the bulk of a fat mouse to a juiceless skeleton.

Dangerous to Man?

Because of their ferocious looks, tarantulas are often thought to be deadly poisonous. This is not so. Neither the European nor the United States tarantula is dangerous to man. The bite of these spiders is now known to be no worse than a hornet's sting. Indeed, Dr. William J. Baerg of the University of Arkansas has studied tarantulas for many years, and he has concluded that no species from the United States is able to produce anything more than trivial symptoms in man, little more than the mechanical injury of breaking the skin. So these spiders, because they feast on bugs (they find roaches tasty morsels), really merit the friendship of their human neighbors.

Tropical tarantulas, however, compose such a diverse group that they cannot all be labeled harmless without more data on venoms. Tests have shown that many of the tropical varieties, including the giant of them all, have venom that is very nearly ineffective on man. On the other hand, the common tarantula of the Canal Zone and the lowlands of Central America kills guinea pigs in half an hour and causes pain in man that lasts for several hours. But the danger of tarantula bite is remote. Tarantulas

do not attack man. One noted authority on spiders, McCook, tried to get big tropical tarantulas to bite him. Strangely, after endless patience lasting over years, he had induced only one spider to bite him.

How long do tarantulas live? Those in America live for about fifteen years. One immigrant to Britain, found in a banana crate, was kept alive in a museum for fourteen years. And when it immigrated it was already about six years old. It would have lived much longer than twenty years had not a fuel shortage during the war caused the temperature to go below freezing. Some tarantulas reach the thirty-year mark.

But for a spiderling to reach a ripe old age is quite an accomplishment. The young are gobbled up by birds, frogs and toads. Some snakes find them quite suitable dietetically. Finally, after ten years of avoiding hungry mouths, the tarantula reaches maturity. At this age the male American tarantula abandons his burrow and begins wandering over the countryside searching for a mate. These roving spiders may be seen crossing highways of the Southwest, often in considerable numbers. Most do not survive the year in which they become mature. Many die a natural death. Others die an unusual death: during the process of courtship and mating the female often fails to get her mind off her stomach, and she sizes up her bridegroom as something edible, and a kind of succulent morsel at that. If, after dinner, she realizes her mistake and suffers regrets, it does not show visibly. But if she should suffer a feeling of regret she has the consolation that she has dined well and that another suitor will be looking her up shortly.

The Wasp and the Spider

Life is not always a picnic for female tarantulas. They have an archenemy in the "tarantula hawk," a digger wasp called *Pepsis*. *Pepsis* drinks nectar herself, but

when she is ready to lay an egg she goes tarantula hunting. Pepsis has to find just the right species of tarantula. Flying low over the ground, Pepsis scouts especially for the plump females. Their greater bulk offers a more generous supply of food for the wasp's offspring. After locating the right tarantula, the wasp proceeds to dig a grave. Now and then Pepsis pops out of the six-to-eight-inch hole to see that the tarantula makes no tracks for home. The grave finished, Pepsis buzzes back to the spider and jockeys into position to sting the tarantula. The spider makes no move to save itself. Finally, the wasp grasps the spider's leg firmly in its jaws. Now the harassed spider tries to defend itself. It is too late. They roll over and over. But the outcome is always the same. The wasp stings the spider. Almost immediately the hairy spider falls paralyzed on its back. Yet it is not dead. Pepsis then drags its victim to the grave, lays an egg on the spider's fat abdomen and, with soil carried bit by bit in her jaws, fills the grave, leaving her descendant safely started in life.

The strange thing about all this is that the tarantula is fully capable of defending itself; indeed, it could kill the wasp. In experiments, digger wasps, when they were not carrying eggs, have been placed in jars with the tarantula they usually kill. The

result: the spider invariably kills the wasp. But when Pepsis is about to have children, look out tarantulas! In spite of Pepsis' attacks there is no danger of the tarantula's going the way of the dodo. For Pepsis lays only one egg at a time; Mrs. Tarantula lays 200 to 400.

The story of tarantulas would not be complete without this information: tarantulas, at least those in the United States, make fine pets. They quickly become tame, so tame they can be handled with ease. Can you believe it? To convince its readers the *New York Times* of October 19, 1954, said: "If you feed a tarantula mealworm beetles and are otherwise kind to it, it will make a very good pet. The authority for this is the American Museum of Natural History."

And one authority has written about seeing Indian children leading about a huge Brazilian tarantula by a string tied to its tangerine-sized waist, much as many city dwellers lead about a Pekingese. The taran-

tula is the smaller animal. But since so many people do not know tarantulas as they really are, it seems that the sight of a huge, hairy tarantula creeping down a city street, even though attached to its master by a string, would provoke pandemonium, a howling commotion, onlookers aghast, agog and agone! And all because of a shy, inoffensive spider.



Baseball and Diapers

During the last baseball world series the *New York Times* reported on the easy way, it seems, that baseball wives have for teaching their husbands how to diaper a new baby. The wife lays the breechcloth out in the form of a baseball diamond. "Now," she tells her baseball-playing husband, "you take the batter's position at the low end of the cloth; bring center field down to home plate. You put the baby in the pitcher's box. You bring first base, third base and home plate together. If the game's rained out, you start all over."

New Zealand Re-elects Its National Party Government

By "Awake!" correspondent in New Zealand

THE Labour party was voted out in New Zealand in 1949, after ruling the country for 14 years. Perhaps the party's own supporters contributed most to that defeat in that trade unions were too ready to strike if their demands were not met by the employers. The long-suffering public decided it was time for a change and put the National party in power by a substantial majority. Soon the waterside workers clashed with the new government, making demands that the nationals refused to concede. It meant industrial war on the water front and the holdup of shipping at all ports in the country. The victory went to the government, ushering in a new era of peace in industry. Anxious to have the electors endorse their handling of the water-front trouble, the national government resigned and went to the country on this issue. They were returned to office in 1951, with a clear majority of 20 seats in a house of 80 members. ¶ The election campaign just concluded centered around the rising cost of living, and the Labour party's charge that the government failed to fulfill its promise to make the pound go farther. National's reply was that overseas prices skyrocketed as a result of the Korean war and it was not their fault that their promises were unfulfilled. One of Labour's prominent candidates admitted their failure to discipline striking unionists when they held the reins of power and promised that, if elected, they would not allow themselves to be pushed around by truculent industrial unions. Labour relied on promises to make conditions better for the common man, to control the price of food, and to use stabilization as an antidote to inflation. They would allow increased social security benefits, particularly with regard to child allowance. They would deal with selfishness in business, which they claim is responsible for the present high cost of living. The National party sought the support of the electors on the strength of their

past achievements, the continued industrial peace and the great prosperity of the country, which they aver was largely due to their administration.

¶ Many are inclined to believe the Labour party's contention that the cost of living has been needlessly increased by the greed for excess profits displayed by supporters of the National party, a large part of which is the commercial community. There is no doubt that the election showed considerable loss of confidence by the public, and the National party accepts the verdict of the people as a rebuke, which they intend to study closely. It therefore appears that, just as striking trade unionists helped to oust Labour in 1949, so business profiteering has reacted against National in 1954.

¶ A newcomer to the political field this year was the Social Credit party, and although they did not win a seat, their polling more than 11 per cent of the total vote surprised and alarmed the two major parties. Both National and Labour regarded Social Credit as a nuisance, capturing votes that each would have received, all to no purpose. Social Credit, elated with its success, intends to try again next election. Communists had a few candidates but received little more than a total of 1,000 votes out of nearly one million who went to the polls.

¶ New Zealand's somewhat chastened national government faces another three-year term of office, with their former majority of 20 reduced to 6. Thus, the political seesaw in this and every other country surely demonstrates the folly of putting one's confidence in human leaders. Real satisfaction, contentment and happiness come only to those whose hopes are centered in Jehovah and his kingdom. He makes no promises but what he is able and willing to fulfill abundantly. Happiness under his kingdom is assured, unending and unmatched by any political utopia conceived by men.

CONSPIRACY

¶ At Plainville, Connecticut, a squeamish housewife placed her cat in the kitchen in an all-out effort to catch an annoying mouse. In gleeful expectation the housewife returned a few minutes later, only to see the cat sharing a saucer of milk with the mouse.



OVERCOMING the TOBACCO HABIT.....

HE WHO is wise appreciates the blessings of health and life. He knows that upon health and life depends not only all the joys associated with the use of his five senses and the satisfying of his basic instincts, but also the greater happiness that comes from doing things for others or from achieving something worthwhile in fields of fruitful endeavor.

However, there is even a greater and more important reason for wisely caring for health and life, in that these are the gifts of a wise and loving Creator, bringing with them accountability to their Giver as to how we make use of them. Therefore, if we know that a certain practice or habit is injurious to our health and may shorten our life we have a threefold obligation, to our Creator, to our fellow man and to ourselves, to break or stop it.

The tobacco habit is a case in point. Some enjoy it so much they refuse to consider the evidence against it. Then there

are others who, while admitting they should stop smoking, plead inability to do so. However, they can if they really want to. And there are strong and sufficient reasons why everyone who is addicted to the tobacco habit should want to get free from it.

First of all, there is the matter of expense. In the United States tobacco represents a \$5,500,000,000 industry. The average smoker spends about \$100 a year on tobacco, not to say anything about the cost of cigarette lighters, ash trays, damage done to clothing by cigarette burns or the many fires started by careless smokers. Though the matter of expense is really the least important argument against the tobacco habit, it is something to be reckoned with.

Of far greater importance is the matter of the effect of the tobacco habit on longevity. According to a Dr. Pearl, who did considerable research regarding this about fifteen years ago, 66 out of 100 nonsmokers of the age of 30 will live to be 60, but only 46 out of 100 heavy smokers will reach that age. One modern researcher states that "the death rates among regular cigarette smokers are about the same as the death rates among nonsmokers who are five years older."

One of the ways that tobacco shortens life is in the way it affects the heart, especially sick hearts. On the one hand, it steps up the pulse as much as 28 beats a minute and on the other hand it constricts the tiny blood vessels in the extremities up to 50 per cent. It is the most important irritant causing heart disease. Young women are more likely to suffer harm from tobacco in this regard than any others.

Smoking and Cancer

The report of Dr. E. Cuyler Hammond, director of statistical research of the American Cancer Society, showed that

deaths from all causes are 75 per cent higher for heavy smokers than for non-smokers, deaths from heart disease 95 per cent higher, deaths from all types of cancer 156 per cent higher and deaths from lung cancer 400 per cent higher in heavy smokers than in nonsmokers. The report was released before the research was completed because its evidence was considered so important to the health of the people.

Another researcher, Dr. Wynder, in an address to New York dentists quoted thirteen American and foreign studies to conclude that "the prolonged and heavy use of cigarettes increases up to twenty times the risk of developing cancer of the lung." And the president of the International Surgical Association and chairman of the board of regents of the American College of Surgeons said in an address to the University of North Carolina: "There can be no possibility of doubt that there is a direct relation between cancer of the lung and cigarette smoking."

Most outspoken of all is Dr. Alton Ochsner, New Orleans surgeon, chief of surgery at Tulane University of Medicine, president of the American Cancer Society, 1949-1950, president of the American College of Surgeons in 1951-1952 and head of the famous Ochsner Clinic in New Orleans. Said he: "If you've switched to a filter cigarette to avoid cancer of the lung, you've fooled yourself. The only thing filters do is to sell more cigarettes. They don't remove anything." According to him the cancer agent is in the tars and not in the nicotine, but nicotine causes heart trouble. "That's one reason why there aren't more smokers dying of lung cancer. They die of heart trouble before lung cancer develops." Regarding himself and his associate, Dr. DeBakey, he says: "We are convinced that smoking, especially cigarette smoking, is so detrimental to the patient with peptic ulcer that he cannot recover as long as he

smokes, and we refuse to treat such an individual unless he will totally abstain from smoking."

In January, 1954, the American Cancer Society reported that chewing of tobacco or snuff had been found to be associated with cancers of the mouth. Mouth cancer, it was found, developed usually after fifteen years of chewing, those chewing less than fifteen years had developed mouth sores and tissue changes the scientists believed might become cancerous if chewing was persisted in. More than 40 million pounds of tobacco are chewed annually in the United States and about four per cent of all deaths from cancer are due to cancer of the mouth, tongue, palate and tonsil.

The most detailed study thus far made in the United States is that by Drs. Wynder and Graham in connection with 760 lung-cancer patients. They found only 1.4 per cent of them were nonsmokers. According to them, "The occurrence of carcinoma of the lung in a male nonsmoker or minimal smoker is a rare phenomenon." Their conclusions were strikingly similar to those of the British physicians Doll and Hill who studied 1,357 lung-cancer patients. The risk of lung cancer for one smoking 25 cigarettes a day, according to them, is 50 times as great as that of the nonsmoker.

Aids to Overcoming the Habit

For Christian ministers there is a still stronger reason for breaking the tobacco habit, and that is its being displeasing to the Creator, Jehovah God. And why should it be displeasing to him? Because of its unclean and enslaving features. Christians are admonished, "Let us cleanse ourselves of every defilement of flesh and spirit." And they are reminded, "You were, of course, called for freedom, brothers; only do not use this freedom as an inducement for the flesh."—2 Corinthians 7:1; Galatians 5:13, *New World Trans.*

Jesus gives good advice for those wanting to overcome such bad habits: "Keep on the watch and praying, that you may not enter into temptation. The spirit, of course, is willing, but the flesh is weak." The apostle Paul does likewise, saying: "Keep walking by spirit and you will carry out no fleshly desire at all." Regarding himself he wrote: "For all things I have the strength by virtue of him who imparts power to me." And again: "Every man taking part in a contest exercises self-control in all things. . . . Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—Matthew 26:41; Galatians 5:16; Philippians 4:13; 1 Corinthians 9:25-27, *New World Trans.*

Interesting in this matter of self-control is what appeared in the *Journal of Living* magazine, June, 1952, regarding Eisenhower's stopping smoking cigarettes before he became president. He had been smoking two packs (40) a day, and while there seems to be some question as to whether he stopped of his own accord or on doctor's orders, one of his aides states: "It was purely a question first of deciding that smoking did him no good and, second, of making up his mind to stop. This he did. For [him] as for everyone else, it was a considerable exercise of will power."

Says H. Brean, author of *How to Stop Smoking*: Consider the advantages of stopping, wait for a propitious moment to start and during the early days pamper yourself with gum, mints, etc., and "start the new habit off with all possible momentum, never permit an exception to it until it is firmly fixed (in smoking that can be a long time)."

And telling of his own experience, after many unsuccessful attempts, is syndicate

writer Dr. Van Zellen: "I threw my pack of cigarettes against the wall with the determination never to smoke again. The more intense craving persisted for two days before beginning to wane and several months elapsed before it reached zero. But even today, at times of particular stress, the desire returns temporarily. The will to abstain must be pursued relentlessly. To remain on the offensive, the individual must think continuously of the bad effects of smoking and the rewards that follow abstinence."

Latest, most complete and perhaps most authoritative (as well as most controversial) work on the subject is that of Dr. Ochsner's *Smoking and Cancer*. Regarding his ten rules for overcoming the tobacco habit, *Science News Letter*, November 20, 1954, had the following to say:

"1. 'Stop smoking abruptly, completely and permanently.' Tapering off is harder, leads to relapses which in turn cause feelings of frustration, humiliation and guilt.

"2. 'Know why you smoke.' Most reasons smokers give . . . are not sound ones.

"3. 'Build up your resolution.'

"4. 'Burn your bridges to the habit.' That means throwing away all the ash trays, lighters and so on, as well as the half empty pack of cigarettes, the pipes, holders and cigars.

"5. 'Time your break.' It may be easier to start your no-smoking future when you have a cold or other illness that lessens your appetite for tobacco, or when you are away from home and your usual smoking companions.

"6. 'Disregard the brief withdrawal symptoms.' After the first 36 hours you will begin to feel better.

"7. 'Adopt substitute habits.' Reach for a candy, fruit, drink of water, or take a walk instead of a smoke.

"8. 'Psychologize yourself.'

"9. 'Count your blessings and proclaim them.' The blessings are the better spirits, energy and appetite and lessened coughing and sniffing.

"10. 'Help others to free themselves.' Smokers spread their addiction like measles, often unconsciously, but the improved health, and self-discipline of the ex-smoker is catching, too."

So, in summarizing: While life and health are great blessings that bring with them ever so many opportunities for happiness, they also are trusts committed to us by an omniscient and beneficent Creator. Those who are wise will show their appre-

ciation of health and life by avoiding all habits that constitute a threat to them, such as the tobacco habit. The Christian minister is especially under obligation to overcome it, if addicted to it, because its defiling and enslaving properties are incompatible with the pure worship of the holy God Jehovah. In addition to applying the Scriptural principles to the problem, the foregoing ingenious, practical suggestions will doubtless help. The results of freedom, peace of mind, health, not to say anything of economy, certainly make it worth all the effort required to overcome the tobacco habit.

The Hoax of the Schoolboy School Owner

Authorities at Britain's Forest School, a private school in Snaresbrook, Essex, recently had a problem on their hands. It started when Christopher Youngs, a 15-year-old student, one day walked up to Forest Headmaster Gerald Miller and, without blinking an eye, announced: "Sir, I have just learned that I have inherited a preparatory school from my uncle." He described it as "Marlborough College at Mill Hill" with 170 pupils and a staff of eleven instructors. Headmaster Miller's facial expression reflected no undue surprise; Forest rather expected its students to come from families with uncles who might own private schools. "Very good of you to inform me, Youngs," said Miller. "Congratulations."

"I think I will be needing some time to go and look at it," said Christopher. "But I expect my father will be calling you about it." Soon a gruff voice over the telephone told Miller that Christopher's father was speaking. The voice bore out the boy's story. So the boy was granted a day off to look over his newly

acquired property. When he got back to Forest at tea time, the whole school was agog. Christopher told his schoolmates how he had addressed the entire school, masters and all; and he told how he had upbraided the headmaster for overworking the boys.

Soon the boy told newspapers. Some London newspapers zestfully ran double-column articles about the oddity of a schoolboy school owner. Meanwhile Headmaster Miller became suspicious. He scrutinized the telephone directory for "Marlborough College"; he looked in vain. He called Christopher in for a "talk," and the youth admitted his story was a hoax. Why had Christopher done it? "Things have been so frightfully dull around here," said the boy. But the future looked anything but dull, as his parents promised "a long, long talk" when their erring son returned home. At Forest, authorities pondered on the kind of punishment that would bring to earth a 15-year-old schoolboy's soaring imagination.

NEW WORD FOR TOLL OF WAR

As if to impress upon our minds the horror an atom war would bring, a new word "meg'a-death" has been coined. The Funk & Wagnalls Company, dictionary publishers, give it this definition: "A unit indicating 1,000,000 deaths, as from an atomic bomb or other large-scale killings in war or major catastrophes."



"YOUR WORD IS TRUTH"

JOHN
17:17
NEW

The Sacredness of Human Life

HOW sacred is human life? In these days of war and woe life is about the cheapest commodity on the market. While values of almost every other thing have gone up, the market on human life has shown a decided downward trend. Machines and gadgets are gradually replacing man and he is slowly becoming obsolete in his own society. It is a case of man outsmarting himself. The countless potentialities locked up within him are restrained. A modern society that he has built has confined him to a production line, has turned him into a one-job man. His other talents are restrained. The powers within him to expand, do other things, well up, but these must be confined, resulting in frustration, depression, dissatisfaction. Consequently, the value on really living has decreased markedly.

How sacred is human life? Very. We have only one life. It is precious to us. Without it we cannot enjoy a single blessing. The very fact that it stems from God makes it sacred. Man knows not what life is. He cannot make, create, re-create or resurrect it. He cannot even prolong it beyond a certain point. What the life force is, no man knows. The Bible does enlighten us by saying God "is the fountain of life: in thy light shall we see light." That means that all life originates with Him. Whether it is spirit or physical life, Jehovah God is its source. No one can have life without His permission. This knowledge should in itself humble one and cause one to draw near to

God for his loving-kindness. Since God alone can create and give life, he alone has the right to take it. It is he that determines who shall or shall not live. This is his right, he being the Creator and Life-giver. —Psalm 36:9; Romans 9:21.

What Jehovah God thinks of life is well stated by him in Genesis chapter 9. Here he gives his emphatic declaration concerning the sanctity or sacredness of life. To Noah God declared the divine covenant concerning the shedding of blood. This agreement or covenant is called the 'rainbow covenant' or "the covenant of eternity between God and every living soul among all flesh that is upon the earth." (Genesis 9:16, *New World Trans.*) In connection with this covenant Jehovah declared that under certain conditions and at certain times human life may be taken in the enforcement of God's law. At Genesis 9:5, 6, according to the *New World Translation*, God said: "And, besides that, your blood of your souls shall I ask back. From the hand of every living creature shall I ask it back; and from the hand of man, from the hand of one who is his brother, shall I ask back the soul of man. Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man."

This command could not mean that any individual could appoint himself as the executioner of the wrongdoer. At times God designates certain ones or bodies of men to act as his executioner to enforce his judgment against the wrongdoer. The covenant was stated to Noah at the time that Noah was righteous in the sight of God because of his faith and obedience toward God, and Noah was made God's executioner of the murderer. This establishes the rule that all execution of wrongdoers must be done in righteousness, that is to say, in harmony with God's law. (See Exodus 21:12-25; Leviticus 24:16-21.) The law of God designates the offenses for which hu-

man life shall be taken in harmony with the terms of God's covenant. To take human life contrary to God's appointed way is therefore a violation of the rainbow covenant. The Scriptures and the indisputable facts show that today the earth is defiled because the inhabitants thereof have broken agreements with Jehovah, but chief religious heads of Christendom bless wars and violence.—Exodus 20:13.

On April 1, 1939, Eugene Pacelli, head of Christendom's largest religion, telegraphed to General Franco, saying: "Lifting up our heart to the Lord we give sincere thanks with Your Excellency for Spain's desired Catholic victory. We express our vow that your most beloved country, with peace attained, may undertake with new vigor the ancient Christian traditions which made her great. With affectionate sentiments we send Your Excellency and the whole noble Spanish people our Apostolic blessing." That "desired Catholic victory" cost the lives of around 1,200,000 men, women, boys and girls, and infants of that unhappy land.

The words of God, at Genesis 9:5, 6, in connection with the establishment of the rainbow covenant, constitute an emphatic statement of the fact that He alone has the right to give life and the right to take it away. If life is taken by man, this taking of life must be done strictly in accord with God's law, and that law applies to both man and beast. The decree which God announced to Noah was to this effect: "You shall not permit a murderer to live." That decree is not contrary to God's law, "You must not murder," but is in exact harmony therewith. The individual who assumes

the right to kill his fellow man is a murderer, and hence a breaker of God's law. God's decree is that the manslayer shall be punished by death, which sentence must be executed by duly constituted authority and is not murder. Jehovah's words, "Any one shedding man's blood, by man will his own blood be shed, for in God's image he made man," could hardly refer back to the creation of Adam in the image and likeness of God. Rather, those words mean that the duly constituted executioner of the wrongdoer acts as the representative of God and in so doing man acts "in the image of God," that is, such executioner acts on the authority delegated to him by Jehovah in executing the manslayer.

Certainly no one who is in a covenant to do God's will desires to break his covenant concerning the sanctity of life; but, on the contrary, he is diligent to avoid all such offense. Life is precious and the more one understands Jehovah's purpose the more endearing it becomes. Life under the Kingdom arrangement by Christ Jesus will be full and rich. Man's desire will be to live. Death will be looked upon as a dreaded enemy. Appreciating the value of life, none will want to kill.

The bloodguilty of the nation of Israel were visited by God's vengeance. The gross and flagrant violation of the rainbow covenant by the shedding of human blood must now be avenged, because this is the day of the vengeance of our God and the bloodguilty ones must fall by the hand of the great Executioner, Christ Jesus. The hour of that execution is no later than Armageddon.

Blueprint for Delinquency

Pageant magazine recently asked comedian Herb Shriner to express his opinion of New York. One of his answers: "They certainly have a lot of comic books on the newstands in New York. When I was a kid back home, if we wanted to get into trouble, we had to think it up ourselves."



Jehovah's Witnesses Preach in All the Earth



Southern Rhodesia

SOUTHERN Rhodesia is in the southern part of Central Africa. Its capital city is Salisbury, a modern city with tall buildings, some shooting upward fourteen stories. There are paved roads and attractive houses—made really beautiful by flowering shrubs and blue jacaranda trees. The modern residential districts are inhabited mainly by Europeans.

The African, on the other hand, still lives a simple, primitive life for the most part. He cannot afford the luxuries of civilization, and with the exception of a few advanced Africans, he usually does not ask for more than a mud-hut existence. Many Africans come into the cities to make some money by working in a factory or as servants and then they return to the reserves, where they are more or less free to live a life as they see fit. Deep back into the reserves, which are areas strictly set aside for the African, can be seen a sudden and extreme contrast of the city life of the European. Here can be seen mud and wattle huts, naked children, bows and arrows. There are leather loinclotches and gourd cooking utensils, women crushing maize into flour by pounding it heavily with a stake and flies crawling around the mouth and eyes of sleeping babies.

The African is content with very little of this life's goods. He is not easily disturbed. He will resent severe injustices. When learning from the Bible about Jehovah God's new world, he shows himself to be a man of faith in God and in God's Word, the Bible. News about God's king-

dom immediately strikes a responsive cord. In Southern Rhodesia there is one minister of Jehovah's witnesses for every 200 Africans. In 1952 there were over 10,300 such ministers, which represented an increase of 7,270 in less than five years! Now a new high has been reached, 11,794 active Jehovah's witnesses in a country possessing a population slightly over two million. This means that there is hardly a soul in Southern Rhodesia that has not met or heard of Jehovah's witnesses.

These African ministers of Jehovah God are happy to sit down with their fellow Africans and speak of the Scriptures and give comfort and hope to their fellow man. If his friend is illiterate, then arrangements are made to teach the willing to read and write and so equip him for a better understanding of the Bible. Unlike most Western lands, the majority of Africans who are baptized are males. Here the male member of the house manifests a keen appreciation for his Creator and he does not leave religion to his wife.

However, the African cannot be said to be as tidy, punctual or as steady a laborer as his Western neighbor. But by following Christian principles in sincerity they make some remarkable changes. They avoid smoking and immoderate drinking, and in general they become desirable workers. Thus, many European employers prefer the African witnesses of Jehovah in their labor forces, because they can be trusted.

Sometimes there are Europeans that are humble enough to listen to the message of Jehovah's kingdom through the medium of the "lowly" African. Such Europeans re-

ceive their first taste of the refreshing waters of truth from their own servants and laborers. Recently an African witness who was a houseboy working for a European talked about the Bible with a son in the household. He accepted some English magazines and liked them, so he passed them on to another European friend of his. This friend talked about them to his family and when a European missionary called on the husband, he readily subscribed for *The Watchtower* and asked the missionary to call again to see his wife. With her the missionary placed a copy of the Bible textbook *"This Means Everlasting Life"*. Calling back a week later the missionary found that the mother, daughter and son had all read the book. A fine home Bible study is now progressing with the family.

One thing that impressed the Africans, the police and the Europeans was the African assembly of Jehovah's witnesses. Here on the ground assembled were Africans from different tribes, from all parts of the land, 15,000 of them, and yet there were no quarrelings, no fights, no bloodshed or confusion. To many who were not Jehovah's

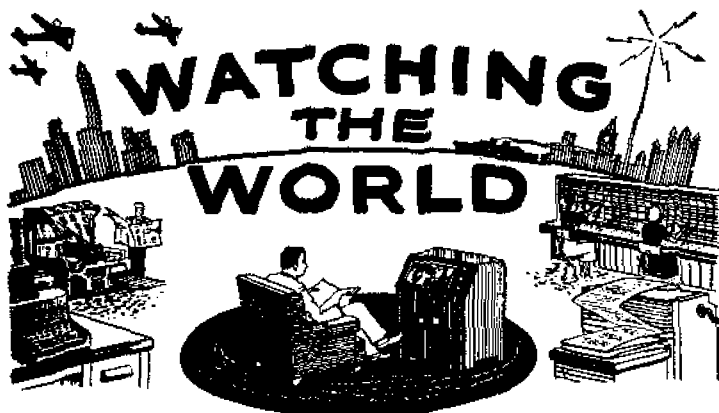
witnesses this seemed almost incredible, too good to be true, unbelievable. Nevertheless, there it was right before them.

As is well known, the British love their cup of tea, and the Southern Rhodesian housewife is no different. She is always glad to sit down and drink some tea as she listens to a visiting minister of Jehovah's witnesses. She is not harassed by too much housework, since African servants do the drudgery in the home. She is not plagued by a stream of door-to-door salesmen nor is she itching to get back to her television screen, because that time consumer has not reached Southern Rhodesia yet. So she has more time to discuss the Bible and later on to study it. With climbing cost of living and other things that come along, the study brings to her a new outlook on life and its problems.

Jehovah's witnesses in Southern Rhodesia are flourishing. Central Africa is hearing about God's kingdom. And in the land of the witch doctor and strange customs, many thousands are turning to the pure religion, the worship of the only true and living God, Jehovah.

DO YOU KNOW?

- How the man who never does physical labor is like people who do not use their minds? P. 3, ¶4.
- At what age the growth of our brain power often stops? P. 4, ¶1.
- How this "intellectual age" shows foolishness regarding the Bible? P. 4, ¶5.
- What delusion faces the people who say "all is well" with the world? P. 5, ¶2.
- What proves Christendom is not Christian? P. 6, ¶2.
- How to take a better course than the one today's world is following? P. 8, ¶3.
- Why and how the ancients tried to capture sunlight? P. 9, ¶4.
- How a flash of lightning sometimes makes glass? P. 10, ¶3.
- What the outstanding new uses of glass in the home are? P. 12, ¶2.
- In what nation a single vote is for 600 candidates, including nine presidents? P. 13, ¶1.
- What extraordinary publicity surrounded a recent Latin-American election? P. 14, ¶4.
- How much money legalized bingo produces in the state of New Jersey alone? P. 16, ¶2.
- Where to find the biggest spiders on earth? P. 17, ¶4.
- Whether tarantulas really are poisonous? P. 18, ¶2.
- What effect smoking actually has on longevity? P. 21, ¶5.
- The most important reason why Christian ministers should not smoke? P. 22, ¶5.
- How one can stop smoking? P. 23, ¶5.
- Why human life is sacred? P. 25, ¶2.
- What tremendous increase Jehovah's witnesses have made in Southern Rhodesia? P. 27, ¶3.



The Formosa Crisis

◆ In the Cairo Declaration of 1943, Roosevelt, Churchill and Chiang Kai-shek declared: "All territories Japan has stolen from the Chinese, such as . . . Formosa and the Pescadores shall be restored to the Republic of China." After Japan's surrender the Nationalist government of China took over control of Formosa. When Chiang was forced out of the mainland he moved to Formosa and the Pescadores and the Tachens, a series of small islands just off the China coast. When the Korean war broke out President Truman dispatched the Seventh Fleet to the Formosa Straits to prevent any side from attacking the other. At the signing of the Japanese peace treaty in 1951, Japan renounced all claim to Formosa; but the treaty did not state who would get the island. After the Korean war the Chinese Communists concentrated their military power along the China coast opposite Formosa. They began shelling some of the Nationalist-held islands. In November the U.S. made a mutual security pact with the Chiang regime, thus committing the U.S. to defend Formosa and the Pescadores. In January Peiping pushed the issue to a crisis stage by conquering the island of Yikiang, eight miles north of the Tachens. President Eisenhower

requested Congress to approve a resolution authorizing him to employ the armed forces as he deems necessary "for the specific purpose of securing and protecting Formosa." The House approved the resolution by a vote of 409 to 3 and the Senate, 85 to 3. Peiping answered by saying: "We are determined to liberate Taiwan [Formosa]."

The Super-Superbomb

◆ Last year the chairman of the Atomic Energy Commission, Admiral Lewis L. Strauss, explained: "The nature of an H-bomb . . . is that, in effect, it can be made to be as large as you wish." When Admiral Strauss uttered those words the U.S. had already developed a superhydrogen weapon 600 to 700 times as powerful as the atom bomb that ended the second world war and which bomb President Truman said "had more power than 20,000 tons of TNT." But even this super-H-bomb may soon be obsolete, for in January the Atomic Energy Commission indicated that "additional major developments" were in the offing. Did this mean a super-superbomb? A clue came in a statement from Val Peterson, civil defense administrator, who said, as reported in the *New York Times* (1/30): "In the not too distant future we will be building a bomb equal in force to 60,000,000 tons of

TNT." Such a weapon would be about three times as powerful as the super-H-bombs already stockpiled and about 2,000 times as powerful as the A-bomb that killed 60,000 persons at Hiroshima.

The Abolition of War

◆ On April 11 it will be four years since General Douglas MacArthur was relieved of his Far East command. Since then he has been living in comparative seclusion. But on January 26, when MacArthur reached his 75th birthday, he attended a Los Angeles celebration at which 15,000 people witnessed the unveiling of an eight-foot bronze statue of the general. MacArthur spoke on the futility of war and demanded not just coexistence but an absolute end to war itself. He used terms seldom employed by great military figures. Said the general: "The triumph of scientific annihilation . . . has destroyed the possibility of war being a medium of practical settlement of international differences. . . . War has become a Frankenstein to destroy both sides. . . . The great question is—does this mean that war can now be outlawed from the world? If so, it would mark the greatest advance in civilization since the Sermon on the Mount." Then MacArthur explained: "The leaders are the laggards. . . . Never in the chancelleries of the world or the halls of the United Nations is the real problem raised. Never do they dare to state the bald truth." "When will some great figure in power," the general asked, "have sufficient imagination and moral courage to translate this universal wish—which is rapidly being a universal necessity—into actuality?" (*New York Times*, 1/27) He could give no answer. But the Bible shows no man can abolish war: Jehovah God can and will at Armageddon: "He maketh wars to cease unto the end of the earth."—Psalm 46:9.

Atomic Transportation Begins

◆ January 17 marked the date of the inauguration of atomic transportation, for it was then that the atomic-powered submarine Nautilus made its first trial run. Watched by a crowd of naval officers, reporters and industrialists, the \$50,000,000 submarine backed from her dock at Groton, Connecticut, and out into the Thames River. After the tests the Nautilus' commander reported that she handled with an ease and certainty rare for any ship; and the navy reported the tests were "extremely successful."

The Costa Rican War

◆ Underlying the war in Costa Rica was rivalry between three men: President José Figueres of Costa Rica, a liberal democrat; President Anastasio Somoza of Nicaragua, a dictator; and Gen. Rafael Guardia, ex-strong man of Costa Rica, who has been living in Nicaragua. Hostilities began (1/11) when rebel forces, evidently organized by General Guardia, invaded Costa Rica. Aided by four F-51 Mustang planes, which were delivered to Costa Rica by the U.S. at the request of the Organization of American States, the Figueres government was able to repulse the rebel army. One captured rebel said that he was one of 400 men who had been trained for months in Nicaragua: "The Nicaraguan National Guard took care of us in the fort. Young Capt. Teodoro Picado was chief of operations. On Sunday, Jan. 9, National Guard trucks took us from the fort to Pena Blanca on the frontier and we were issued weapons and 100 rounds of ammunition." Costa Rica held a victory parade in San José, but the exultation was tempered by the fact that most of the rebels escaped, possibly to fight again. Rebel Field Commander Teodoro Picado, Jr., said that he was prepared "to shed blood to the last drop to liberate Costa Rica." Picado, who

is a partner of Nicaragua's president in a prosperous automobile, machinery and lubricating oil importing concern, said he planned to go to California for a six-month rest "until things cool off."

Attempted Coup in Guatemala

◆ Political unrest has plagued Latin America more than other parts of the world. Often unrest breaks out in epidemics seizing several nations. That is what happened in January. While Costa Rica was fighting a war and Panama was investigating the assassination of its president, Guatemala was engrossed in putting down a revolt against the regime of President Carlos Castillo Armas. President Castillo Armas described the attempted coup: "A group of about 150 conspirators armed with machine guns, rifles and revolvers stormed the military base and air force at Aurora." The government was waiting. In the brief battle, about 100 of the rebels were captured and at least six were killed. Implicated in the plot were civilians and disgruntled military men. It was announced that Col. Elfege Monzon, formerly a top member of the Armas' junta, had been arrested and exiled. The president identified Col. Francisco Cosenza as the leader of the plot. But Colonel Cosenza, ambassador to Italy under the ousted regime of President Jacobo Arbenz, took refuge in the El Salvador embassy. The outbreak was the most serious attempt thus far to unseat the anti-Communist Castillo Armas government. Indicating that he was through with soft policies toward internal enemies, President Armas said he was going to "proceed with a strong hand" to rid the country of disturbing influences.

The Spanish-U.S. Agreement

◆ Toward the end of 1954 an advance guard of some 5,000 U.S. military personnel began

arriving in Spain to man leased air and naval bases. But Dictator Franco had fears. Behind his fears were Spain's Catholic bishops, who warned that the Americans might prove "a wedge of Protestant proselytism." They demanded legal "protections" for Catholic sefioritas. So the U.S. agreed with Spain to limit the marriage freedom of Americans. The agreement forbids Americans to enter into "mixed marriages" (between Catholics and non-Catholics) with Spanish nationals unless the Catholic Church approves. It also forbids American men and women stationed in Spain from contracting "mixed marriages" even among themselves, unless the Catholic Church should approve. Defending the agreement, James H. Griffiths of the central office for Catholic chaplains in the U.S. armed forces, said that the Americans in Spain are merely "guests" and so must obey the laws of that country. U.S. government spokesmen denied that the agreement was final, but they did point out that Roman Catholic canon law is recognized as civil law in Spain. Protestant objections were spearheaded by Dean James A. Pike of the Cathedral of St. John the Divine, who said: "Even if Spain were not so financially dependent upon us and even if our loyalty to our own principle of religious freedom would impair our relations with Spain, our Christian convictions should cause us to choose principle rather than short-range advantage."

For Spain: A King-Dictator?

◆ For some time now Generalissimo Franco has been seriously thinking about his successor. Said Franco: "Even though I am in excellent health, my 62 years of age suggest that I should do everything possible to carry into effect the provisions of the law of succession." In an interview granted to the editor in chief

of *Arriba*, organ of the Falange party, Franco confirmed that he is considering Prince Juan Carlos of Bourbon as a candidate for the Spanish throne. But Franco said he has made no "formal" commitment. He made it plain that his eventual successor would be required to safeguard the political structure of the present regime. Franco intimated that the role of any future king of Spain would be in effect that of a dictator co-operating with and supported by the political and religious class ruling the country today.

The Surging Seine

◆ France's warm weather in January melted mountain snows. This, together with almost continuous rains, created a flood peril. Figuring prominently in the crisis was the River Seine. During the peak of the crisis the Seine was a major attraction in Paris. Hun-

dreds of thousands of people lined 23 bridges and miles of embankment to marvel at the fury of their usually peaceable river. Many parents brought their children to see the surging Seine. As the gray-brown floodwaters surged by, the attitude of the flood watchers verged on quiet admiration. Others were more perturbed. They toiled with sandbags to keep the river's S-shaped trail through the Paris area within man-made walls. In the Louvre art museum officials moved priceless works to the second floor, and firemen pumped water from the basement of the medieval Cathedral of Notre Dame. The high waters drove thousands of river rats into cellars; and Parisians, especially those without cats, prepared for a hunt. The flood fell just short of the 1924 level, the second worst recorded. One of the standard measuring rods for the Seine is the statue

of a Zouave—a soldier of a special French African corps—that adorns one of the piers of a bridge. When the statue gets wet feet, barges can no longer pass under the bridge. In the great flood of 1910, when the river rose 24 feet above its normal level, water reached the Zouave's beard. This time water reached the statue's chest.

Death in a Turkish Mine

◆ Turkey's industrial revolution has been intensifying each year. In the absence of significant domestic oil production, the government's industrial program has been based on coal. To keep up with demands Turkey's sprawling Zonguldak coal basin on the Black Sea is working three shifts a day, seven days a week. Tragedy struck this bustling coal basin in January. A violent underground explosion took the lives of at least 38 miners.

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LUCK?

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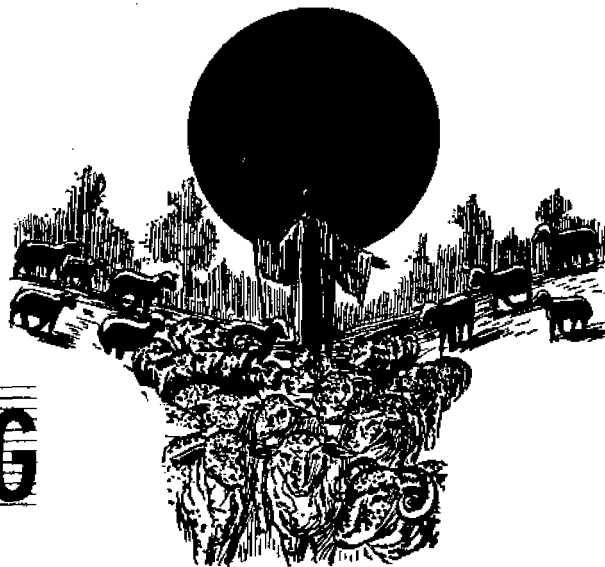
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MARCH 8, 1955

31

"My sheep listen to my voice," said Jesus,
"and I give them



EVERLASTING LIFE"

—— John 10:27,28, New World Trans.

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Awake!

COMMUNISM OR CHRISTIANITY —WHICH WILL IT BE?

Origin, status and ultimate defeat of the Red menace

German Rearmament

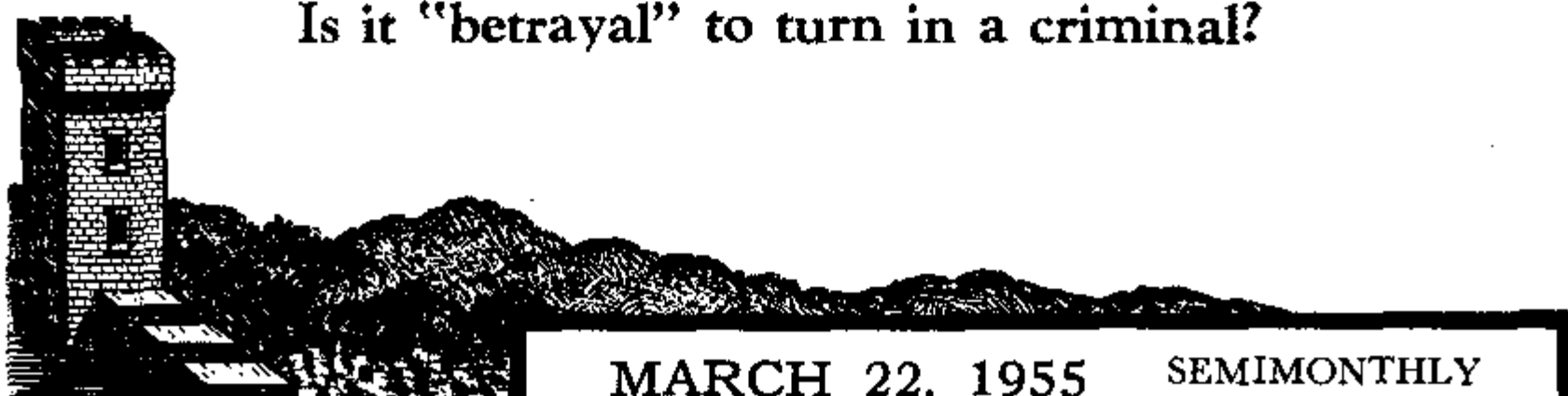
For peace or for war?

Muscle—an Object of Wonder

A vastly complex, yet beautifully simple mechanism

What Would You Have Done?

Is it "betrayal" to turn in a criminal?



MARCH 22, 1955

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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., March 22, 1955

Number 6

Appeal to Reason or to Emotion?

THE churchmen of England confessed themselves sadly in need of help. Only five per cent of Londoners and ten per cent of the rest of the Englishmen were attending church services on Sundays. America's foremost evangelist, "Billy" Graham, was invited to help revive religion. Contrasting his manner of preaching with that of Jehovah's witnesses was the following item that appeared in the *Toronto Daily Star*, July 20, 1954:

"An appeal to reason, and not to emotions, is the way Jehovah's Witnesses try to relay their message to the people, Percy Chapman, supervisor of ministers and evangelists for Canada, said today. The meetings of Rev. Billy Graham have tended to be on an emotional plane, Mr. Chapman said, and he expressed doubt that they would mean a permanent change for the large numbers of converts reported coming forward at the close of them."

That Graham does capitalize on emotional appeal is apparent from his use of a thousand-voice choir at his London meetings, by his preparing his audiences with an hour of mood music before he speaks, and by his entourage, which includes a production manager, song leader, baritone soloist, trombonist, organist, press agents, etc., some twenty-five for his trip abroad.

According to a writer in the *London News Chronicle*, March 11, 1954, Graham

"seemed to think he could solve all our problems by merely repeating that God loved us. He took as his text John 3:16: 'For God so loved the world, that He gave His only begotten Son . . .' And then he added: 'There is enough gospel here for a person to be converted, even if you've never heard any other part of the Gospel.' But there simply isn't enough."

That Graham does appeal to emotion rather than to reason to gain converts is apparent from a description of his method as given in the *New York Daily News*, June 13, 1954. After the musical program and an hour of "athletic oratory he mounts the podium, rests a moment, and says soothingly: 'Has anybody forgotten you tonight? Well, God hasn't. . . . He loves you. Will you do business with God tonight? This could be your last chance. This is God's night. This is harvest time.' At this point the organist launches softly into a hymn, 'Almost Persuaded,' and the audience picks up the chorus. . . . Weeping and praying, people crowd the aisles to reach the platform." No wonder one of London's reporters described him as "a very sincere man, with very little to say, and all the tricks of the modern demagogue at his finger tips," while another referred to him as "this theatrical disciple, the Hollywood version of John the Baptist."

His emotional approach is further be-

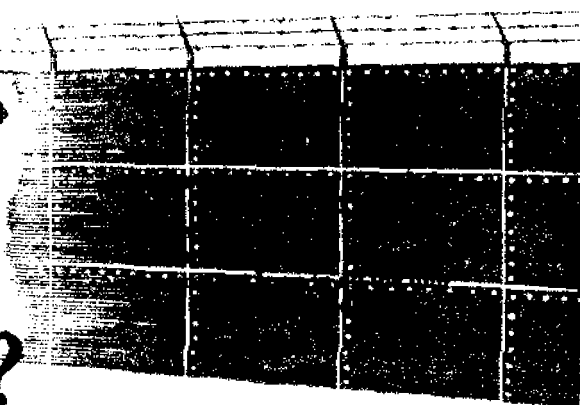
trayed by his inconsistencies. On the one hand he states to the press: "What I preach does not matter a row of beans—it's how I live that counts"; and on the other hand he preaches: "What does a man go to hell for? Not for getting drunk, cursing, committing adultery or lying. The only thing that will send a man to hell is rejecting Jesus Christ." With feigned humility he says, "I just can't explain my appeal—I am not a good preacher," but then admits that he engages in generalities so as not to offend others: "I just preach the Bible in such a way as all groups can listen without being in any way embarrassed."

A Watch Tower missionary in eastern Canada was witnessing to a sailor who had just come from England where he had been "thrilled to pieces" by Graham's preaching. When asked what it was about Graham's message that had so impressed

him he could not say. He remembered the man but not the message. Then for an hour and a half the witness for Jehovah told him about the Kingdom hope. As they separated, the sailor agreed with the observation of the witness regarding the value of the message and stated that while he may forget the particular witness that had spoken to him he would never forget the message.

The appeal to reason is God's way: "Come now, and let us reason together." Instead of flaunting a powerful personality, Paul says: "I came to you in weakness and in fear and with much trembling, and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, that *your faith might be, not in men's wisdom, but in God's power.*"—Isaiah 1:18; 1 Corinthians 2:3-5, *New World Trans.*

COMMUNISM OR CHRISTIANITY Which will it be?



NEVER before in history has an issue of such magnitude thrust itself upon mankind. There is no escaping it. There is no neutrality. Life depends upon being on the winning side. True, in times past, when a great crisis arose, men could remain uninvolved. Not any more. For the arena in which the present issue will come to its decisive conclusion is the whole earth. No

mere conflict between East and West is this. It is Communism versus Christianity. The outcome will profoundly affect your life.

But is there not a hope of "peaceful coexistence"? Not in this issue. This is strikingly clear when we realize the aim of communism. Says the Communist book *A Short History of the Communist Party*

(*Bolshevik*) of the Soviet Union: "Studies of the history of the party strengthen the belief in the ultimate victory of the great task of Lenin and Stalin, the victory of Communism in the whole world." Never will the leaders of communism be satisfied with anything less than world domination. Yet what of Christianity? The Bible, the basis for Christianity, declares that God's kingdom must rule this earth and that the King, Christ Jesus, "must rule as king until God has put all enemies under his feet." (1 Corinthians 15:25, *New World Trans.*)

Clearly, the declarations of both communism and Christianity show they cannot coexist.

Origin and Growth of Communism

The final conflict draws near; happy are those that will be on the winning side. But to make a decision of such lasting consequence we need facts on both Christianity and communism. First, what is communism? What is its origin? How is it that communism boasts of a zeal and enthusiasm among its adherents that is unusual to politics?

Communism is defined as a social system based on the holding of all property in common, actual ownership being ascribed to the community as a whole or to the state. In practice it is a system in which all economic, religious and political activity is directed by a totalitarian state. In practice modern communism has come to include, besides the philosophical ideal, a revolutionary method.

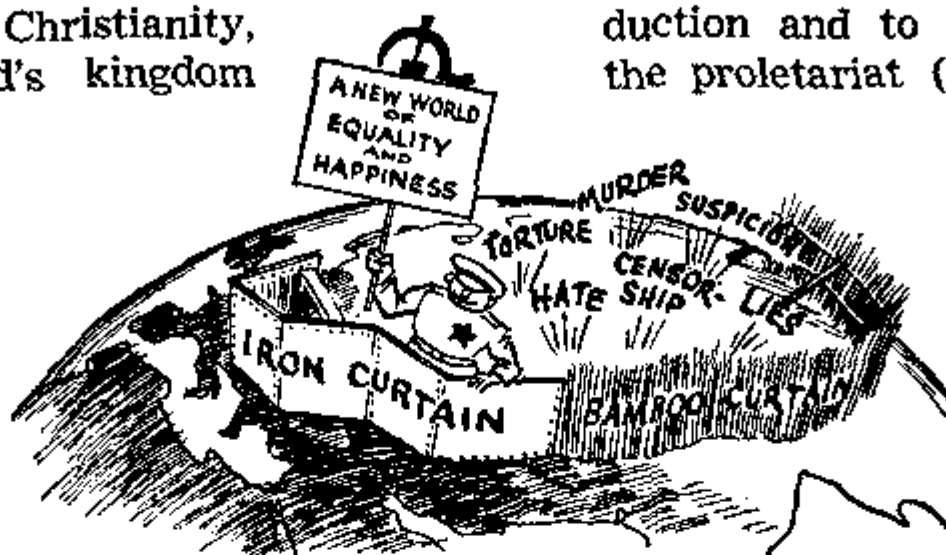
Communism's origin takes us back to the days of ancient Greece. Plato advo-

cated a community of property, and also of wives, in his *Republic*. But revolutionary communism is generally regarded as dating from publication of the *Communist Manifesto* of Karl Marx and Friedrich Engels in 1848. This document called upon the workers of the world to fight for common ownership of all means of production and to establish a rule of the proletariat (the laboring class).

But communism made no lasting progress until the Bolsheviks, after the revolution of November, 1917, established a dictatorship of the Communist party in Russia. Originally,

the Communists expected the Russian Revolution to be the first in a worldwide series. Lenin, one of the revolutionaries, taught that the Communist party must be the advance guard of the proletariat and must consist of well-disciplined men ready to assume control and lead discontented masses in seizing power whenever opportunity should arise. So the Comintern, a world-wide union of Communist parties, was organized at Moscow in 1919 to spread the Communist idea throughout the world. But the Comintern failed to bring about world revolution. Russia's economic resources became exhausted; so the Comintern adopted a new policy to gain time to build up a great economic and military empire.

Today the colossus of communism stalks all nations. Already communism's iron and bamboo curtains have enclosed more than one third of the earth's surface and almost 1,000,000,000 people! There is no doubt that the so-called "Christian" religion is in peril. Declared the Sixth Congress of the Comintern: "One of the most



important tasks of the cultural revolution, affecting the wise masses, is the task of systematically and unswervingly combating religion—the opium of the people.”

What Communism Really Is

Still, how can we explain the fanaticism that Communist party members manifest? The answer is that communism is more than a social system; it is a religion. Communism arrogates to itself power that belongs to God and causes people to look to the state for salvation and to worship it instead of God. In his book *Communism and Christ* Dr. Lowry wrote: “The miracle of Marxism is its social and institutional embodiment and its transformation into an aggressive, universal religion of salvation. . . . The appeal of Marxism was, and is twofold. It exploited, and exploits, the prestige of science, claiming to be a scientific system for a scientific age. It offered, and offers, deliverance from present injustice and misery, promising to all believers a new world of equality and happiness.”

So communism’s sales talk is for “a new world of equality and happiness.” Its religious aspects go even farther, for communism has its gods and “saviors.” Not only was Lenin made a god from the standpoint of adulation but he was elevated to the pantheon alongside Marx. When Stalin was alive the people in Albania erected a statue of “The Deity Joseph Vissarionovich Stalin.” Albania’s premier said: “The great Stalin is our people’s glorious saviour.” (*Chicago Daily Sun Times*, January 11, 1950) The “Holy Scriptures” of communism now include writings of Marx, Engels, Lenin and Stalin. The Red religion has its holy days and its parades. Nearly every nation is honeycombed with the missionaries of communism; its prophets predict a new world of economic bliss.

Like all religions, communism can be

judged by the quality of its fruits. What are they? Lying, hate, suspicion, censorship, torture, brutality and murder—all evil fruits. Why such rotten fruits? Because governments of this world derive their authority from an unseen wicked spirit, “the god of this system of things.” Of this master spirit the Bible declares: “The whole world is lying in the power of the wicked one.” So communism is just this: a false religion that receives its power and authority from none other than the Dragon, Satan the Devil.—2 Corinthians 4:4; 1 John 5:19, *New World Trans.*

False “Christian” Religion Responsible

The so-called “Christian” religion is often called the bulwark against communism. How is it, then, that this Devil-inspired Communist religion has deluded so many who profess to be Christian? Indeed, the United States is alarmed not only over its scientists but even over its clergymen! In France, where from 85 to 95 per cent of the people are Catholic, the Communists have polled as high as 26.5 per cent of the vote. In Italy, where over 99 per cent of the people are born Catholics, communism has taken even far greater strides.

An article in the Roman Catholic magazine *The Commonweal* (May 7, 1954) should make us think. Under the title “When Catholics Turn Communist” the article said that, on the basis of information gathered by parish priests in all parts of Italy, communism has maintained a steady rate of growth. Then referring to the period since the pope decreed excommunication (1949) for Communists, the article says: “During this period Italian communism has not even been slowed; 1,626,957 more baptized Italians have voted Communist or pro-Communist, which brings the total number of ‘Catholic Com-

munists' to nearly 10,000,000." About 10,000,000 Communist-voting Catholics—this in the Vatican's own front yard! What is wrong?

Honest clergymen have to admit where the responsibility lies. So a Presbyterian preacher in Brooklyn, New York, admitted that communism is an "instrument of social change born in the intolerable vacuum left by a thousand years of Christian failure to achieve a better instrument or any instrument at all."—*New York Times*, February 5, 1951.

So the failure of the "Christian" religions to bring real hope and comfort to the people has given communism the stimulus for existence. How the organized religions have failed! Have they brought the people the heart-cheering news of a new world of happiness? No! They have only offered the people hope in some dim kind of afterlife. But communism promises a new world of happiness in this life and on the earth. Not only that, but the hypocrisy and greed of the clergy have become notorious. Besides the pagan doctrines of trinity and immortality of the soul, organized religion has taught the unscriptural money-producing doctrines of eternal torment and purgatory. The truth of God's Word the clergy have watered down so that the only real reasons people have for going to church is to show off toggerly, socialize, hear music, take a lesson in psychology, get the facts on the latest "best-selling" novel, play bingo, learn which candidate to vote for, see a show of magic and drop cash into a zestfully passed collection plate or specially dated coin envelope. Is there any wonder that this spiritual vacuum has failed to strengthen professed Christians in a stand against communism?

True Christianity Demonstrated

It is false Christian religion, then, that has degraded and besmirched the name of

Christianity. But Lenin's charge that religion is "the opium of the people" does not apply to true Christianity. For true Christianity brings joy and hope. It brings the promise of a righteous new world, a promise that is sure because it comes from the Creator of the universe, the Most High God, Jehovah. Of that promise Christ's apostle wrote: "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.*) False religion has failed to tell the people of God's new world. Who, then, demonstrate true Christianity? Who are telling the people of a paradise earth, of never-ending happiness and life in the new world that will be ushered in during this generation? Who are obeying Jesus' command: "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"? The only organization doing this and living up to all righteous principles of God's Word is the New World society of Jehovah's witnesses.—Matt. 24:14, *New World Trans.*

False Christian religion not only fails to bring the hope of God's kingdom to the people, but it mixes with the world, meddles in politics. Jehovah's witnesses demonstrate true Christianity by obeying the Bible's command: "Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." "Do not be loving either the world or the things in the world."—James 4:4; 1 John 2:15, *New World Trans.*

In Communist lands today the Christian work of Jehovah's witnesses is banned. And why? Because the Communists fear the good news that Jehovah's witnesses bear. But never will these true Christians,

though outlawed or imprisoned, cease announcing the truth that God's kingdom is the only hope for distressed mankind. So whether in prison or out of prison Jehovah's witnesses will keep on telling the truth. The Bible is the source of their truth. No wonder one commando leader of the peoples' police at a penitentiary said: "A Bible in the hand of one of Jehovah's witnesses is just as harmful as a torch in the hand of an incendiary." The Bible harmful to what? Harmful to error, because Jehovah's witnesses use the Bible to expose communism as a false religion, a vain hope.

The Issue Decided at Armageddon

The issue presses for settlement. It goes deeper than just Communism verses Christianity. For the issue narrows down to the question: Who is supreme? Jehovah God or Satan the Devil? The issue is to be decided for all time at the great war of Armageddon, "the great day of God the Almighty." So now we see why this issue is far greater than any other that has ever arisen in history. This time the angels in heaven, under the command of Christ Jesus, fight for righteousness. Far-reaching will be the effects of this war.—Revelation 16:14, *New World Trans.*

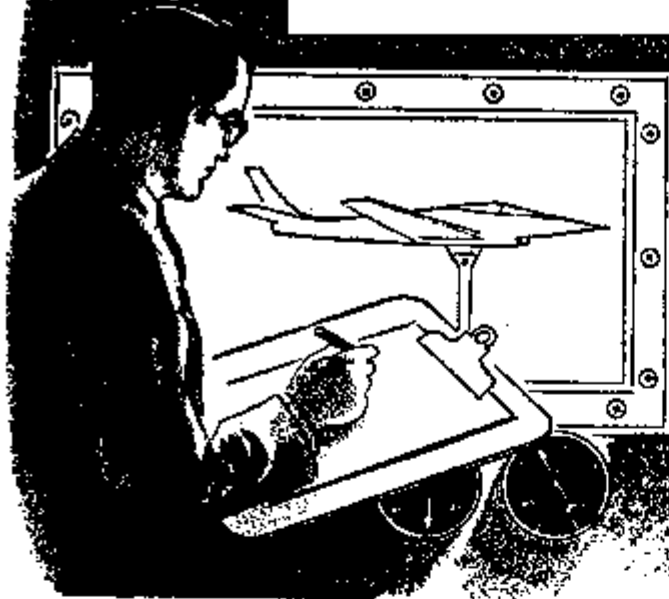
False Christian religion, in God's sight, deserves the weightiest judgment. Its wickedness surpasses that of which communism is guilty. For communism professes to be godless and has never represented itself as being of God and Christ, but false Christian religion has. And so for that reason it is the most reprehensible and will be destroyed first at Armageddon. God has foretold this in the Bible. The prophecy declares that the political powers, with whom organized religion has committed spiritual fornication, will turn against and destroy this false Christianity: "And the ten horns that you saw, and the wild beast, these will hate the harlot and will make

her devastated and naked, and will eat up her fleshy parts and will completely burn her with fire. For God put it into their hearts to carry out his purpose." Next in line for destruction come all governments of this earth: "And the wild beast was caught." The "wild beast" represents the earthly governments including communism. What will be the fate of those who remained neutral in this issue? The prophecy continues: "But the rest [all others who are not on God's side] were killed off with the long sword of the one seated on the horse." Thus Armageddon will have wiped out every vestige of this hollow-hearted world. All, that is, except those practicing true Christianity.—Revelation 17:16, 17; 19:20, 21, *New World Trans.*

Armageddon reaches its culmination with the abyssing of Satan the Devil so that during the 1,000-year reign of Christ Jesus that master wicked spirit cannot spoil the peaceful conditions on the earth. What a glorious time follows! Earth's King, Christ Jesus, brings mankind back to perfection. And finally all who become obedient subjects of Jehovah's King will gain the right to live on this earth with no fear of ever dying. "For he must rule as king until God has put all enemies under his feet. As the last enemy, death is to be destroyed."—1 Corinthians 15:25, 26, *New World Trans.*; Revelation 20:1-3.

Gone forever will be communism and all other imperfect forms of government. Never, in all the ages to come, will man have need for bombs, cannons or bullets. Live to see that happy time begin. Abandon communism. Abandon all forms of false religion. Take your stand with the New World society for true Christianity. Then when "Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity," you will survive with the hope in view of everlasting life on this earth.—Isaiah 26:21, *Am. Stan. Ver.*

WIND TUNNELS



CONTRIBUTE
TO
Progress

By "Awake!" correspondent in Great Britain

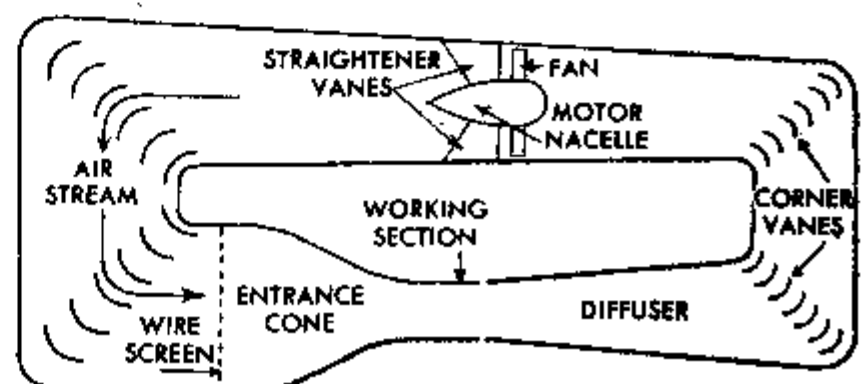
AN AIRCRAFT streaks across the sky. Its newly designed features seem perfectly styled for its graceful flight. The appreciative onlooker wonders in amazement at such an achievement. He may well ponder the question: What research and development lie behind the accomplishment of such a feat? Wind tunnels play an important part in the behind-the-scenes work, but they are usually away from the public eye and little is known of them by the average person.

The stages in the design of a prototype aircraft generally conform to set pattern. First the specifications are drawn up, that is, the required load-carrying capacity, speed, range, operational altitudes and compass are decided upon. Next a configuration is planned that, according to theory, should possess aerodynamic qualities that will fulfill the required conditions. Models are then constructed for testing in wind tunnels. When some preliminary experiments have been conducted, with perhaps some confirmation of theory, a start is made on designing the structural form of the main components. Then, as information is fed back from the wind tunnels, necessary changes are made in design. Eventually, when the machine is produced,

test tests are conducted. If any unexpected defects show up, it is likely that further experiments would be conducted in the wind tunnel to ascertain the causes of such discrepancies.

There are different forms of wind tunnels, but to present a clear picture to the reader a conventional form is used for the purpose of description. The diagram shows its layout and indicates the names of its components.

Since the model is stationary and air is propelled round the circuit by means of a fan, every effort is made to ensure a uniform flow of air through the working section so that the effects produced by an aircraft flying in ideal conditions through still air are simulated. Consideration of this point reveals the reason for the parts indicated in the diagram. As the stream of air flows from the fan round the circuit, the rotation of the fan will tend to rotate the air stream, so straightener vanes are placed behind the fan to induce linear flow. To minimize loss of energy in turning



the air around the abrupt corners, specially shaped turning or corner vanes are placed on the diagonals. To prevent turbulence in the air stream, a wire screen of fine mesh is placed in the settling chamber just ahead of the entrance cone. Then the sudden contraction of the air stream through the cone brings about an increase in its velocity and also a steadying effect in addition to that produced by the wire screen. A steady stream of air with a fair freedom from turbulence is thus distributed throughout the entire working section. The stream then flows through a gradually diverging passage called the diffuser and then around two more corners on to the fan where it receives further impulses to complete the circuit. The speed of the fan can be varied to give a range of air speeds through the working section.

Varieties of Wind Tunnels

The three main groups of wind tunnels are: (1) low speed, (2) high speed and (3) supersonic. There is a wide range of size and form within the groups, and selection depends upon individual requirements, such as economy and the types of tests contemplated. In low-speed tunnels the speed of the air in the working section does not exceed 250 to 300 miles an hour. The working section of a general-purpose tunnel of average proportions would measure 9 feet by 7 feet and about 200 horsepower would be needed to produce a 170-miles-an-hour wind.

The largest wind tunnel in the world, controlled by the National Advisory Committee for Aeronautics and located at Moffatt Field, California, possesses a working section of amazing proportions—80 feet by 40 feet! To produce the maximum wind speed of 250 miles an hour through this enormous working section, six 40-foot-diameter fans absorb about 36,000 horsepower. To convey an impression of the size of this tunnel, just imagine such a

gale rushing through an auditorium capable of accommodating about 2,000 persons! Full-size aircraft or components can be tested in it.

A high-speed tunnel is one capable of providing wind speeds in excess of about 300 or 400 miles an hour and which can approach the speed of sound (763 mph at sea level). It is within that range of speeds that violent changes in the pattern of air flow over an aerofoil can take place, sometimes with catastrophic results. Therefore supersonic tunnels are used to supply information on the effects produced by an aircraft passing through the sound barrier and attaining speeds above that of sound.

Attempts to investigate the phenomena arising from supersonic air flow have been conducted by placing the models directly in the exhaust from the high-pressure containers. Another supersonic tunnel injects a high-pressure supply of air through an annular slot just downstream of the working section. A unique type of supersonic tunnel is one where a valve just downstream of the working section can be opened to permit a rush of air through and on into a hollow sphere that has been previously evacuated. An inconvenient feature of all these arrangements is that the running time is limited to a few seconds. This is because the air stream is supplied by storage vessels and not by a continuously running fan as in the case of the conventional form of tunnel. However, continuous-running types of supersonic tunnels are now in existence. Pushing even farther into the unknown are tunnels used to test very small models in hypersonic wind speeds, that is, five times the speed of sound.

A problem arising from supersonic speed is aerodynamic heating. The amount of heat generated due to the frictional resistance of an aircraft traveling faster than sound would make conditions within the

aircraft intolerable for the occupants. Furthermore, it can cause the structural material of the aircraft to become pliable with consequent failure of the aircraft members. Supersonic wind tunnel experiments provide much information on this problem.

Testing Procedure

The stage is reached where the lines of a new aircraft have been decided upon and now the model testing procedure follows. First, a complete model made of solid mahogany is tested in a low-speed tunnel to obtain preliminary measurements of the six components, namely, lift, drag, side force and rolling, yawing and pitching moments. Then the model may be modified so that tests can be conducted with various conditions and settings of control surfaces such as ailerons, elevators, rudder and flaps. Thus the effects of the controls can be determined. If these preliminary tests prove satisfactory, larger models of component parts, called "partial" models, are tested. Components are constructed with suitable mechanisms incorporated to facilitate structural design. Depending upon the available facilities of the wind tunnel organization, there are a number of other tests that may be conducted, such as the exploration of the effects due to air gusts and flutter. Air-flow patterns can be revealed by sticking tufts of wool on the

model at strategic positions. It may surprise the reader to know that one of the most valuable pieces of equipment of wind tunnel technicians is a lump of plasticine. This is because, in the case of low-speed tunnel models, alterations in model component shapes can be accomplished speedily and easily with this humble molding material from the kindergarten.

Much more could be said about the techniques of aerodynamic research; but perhaps the information that has been presented will prove sufficient for the inquirer to catch a glimpse of the contribution made by wind tunnels toward the amazing developments in aviation.

It cannot be denied that the study of the phenomena associated with flight is most complex, and that the measures adopted by man are truly remarkable. So it is appropriate that man should be truly grateful to the great and loving Creator, Jehovah God, for the possession of the mental and material facilities enabling him to conduct intelligent and useful inquiry into the subject of aerodynamics, to the extent that he can enjoy safe mechanical flight. All praise should be to Jehovah, the One who introduced the marvelous facility of flight by saying: "Let flying creatures fly over the earth in the bosom of the expanse of the heavens." And it came to be so. —Genesis 1:20, *New World Trans.*



On-Duty Bloodhound Kidnaped

At Miami, Florida, a bloodhound owned by the sheriff's office disappeared during a man hunt. Five days later the dog turned up in the city pound. Sheriff's deputies angrily charged city officials with kidnaping the bloodhound while he was hot on the trail of a fugitive. A police inspector, they said, lured the canine detective into a car and took him to the pound. City officials explained that a woman reported a sick dog near the city limits, and so, to the men from the pound, the sad-eyed bloodhound looked sick. Pleading innocent, they said they had no way of knowing the dog was a sleuthhound out on official duty.

Respect for Religious Scruples Rewarded

THERE are certain physicians and surgeons who profess such great respect for their procedures that they would not think of making an exception for the sake of a patient's scruples even though the patient's life is involved. They insist that the patient surrender his scruples or die. By pursuing such a course they are, in effect, claiming to be omniscient or infallible. However, there also are some in the medical profession who, while having great respect for and confidence in their professional procedures, are willing, for the sake of saving a life and out of respect for a patient's religious scruples, to make an exception. A reporter for the *Winston-Salem Journal*, April 23, 1954, told about it as follows:

☛ "One Chance in 10 Wins . . . Woman Recovers From Operation Without Needed Blood Transfusion. A woman bet her life against heavy odds here recently—and won. Doctors said she must undergo surgery or die. But that wasn't the choice she had to make. She told them she would not submit to surgery unless they promised not to give her blood or a blood derivative during the operation. Her religion, she explained, prohibited her having another person's blood introduced into her bloodstream. With blood transfusions, the surgeon said, she had nine chances in 10 of living. Without the blood, she had just one chance of making it. She took the one chance.

☛ "It happened at City Hospital. The woman was taken there sometime back. She was in severe pain and was unable to lie down. The pain was located in the abdomen and chest. The diagnosis: A pregnancy in one of the Fallopian tubes. The tube had ruptured; she was losing blood rapidly; immediate surgery was necessary if her life was to be saved.

☛ "She and her husband agreed to the operation, but they told the surgeon he must not

—under any conditions—order blood or a blood derivative during the operation. The surgeon explained that he couldn't make such an agreement. She had already lost too much blood; she would lose more during the operation. He asked the patient, 'Would you rather die than have a blood transfusion?' She looked at him calmly and replied, 'Yes.'

☛ "He told her that he could not perform the operation under her conditions, and another surgeon was consulted. He, too, turned her down. And so did another and another. [All apparently willing to let her die rather than even to try to save her life because she stood by her religious scruples.] In the meantime, the patient's condition grew steadily worse. The first surgeon, still confronted by her calm resolution to stick by her religious belief, finally agreed to try the operation. 'Somebody had to do it,' he said. 'Without it, she didn't have a chance.'

☛ "The woman's husband signed a paper first. It stated the conditions under which the operation was being performed. It said he understood that the surgeon had advised against it. Then the woman was taken to the operating room, and the operation began. An incision through the abdominal wall confirmed the diagnosis. Blood was pulsing steadily through the ruptured tube. Clamps stopped the bleeding; the damage was repaired. The patient was returned to her room, and, a few days later, she returned home. The surgeon says she's doing fine."

☛ Did that surgeon feel any regrets for having made an exception for the sake of his patient's religious scruples? Hardly. Rather, deep down in his heart he must have felt thankful that he had made an exception for the benefit of a patient that showed such loyalty to her religious scruples.

Why Hurry, Mr. Motorist?

☛ A sign put up in North Carolina gave speeding motorists a jolt. It simply said: "It's better to be late, Mr. Motorist, than to be the late Mr. Motorist."

For Wayward Walkers

☛ Some pedestrians overdo their rights; they think in terms of the earth's being a pedestrian's planet. So they cross streets carelessly and walk according to any vagary of the moment. A sign put up in Kansas City woke up some of the wayward walkers. It said: "To avoid that run down feeling, cross the street carefully."

GERMAN REARMAMENT

This article by "Awake!" correspondent in Germany gives the German view. The following issue will have an article by the French correspondent reflecting the view of that country.



THE current issue over rearmament of Germany is of world-wide interest, and in Germany it is the talk of the hour. It was on Saturday, October 23, 1954, that John Foster Dulles of the United States, Anthony Eden of Britain, ex-Premier Mendès-France of France and Chancellor Konrad Adenauer of Germany signed the document that, when ratified by their various governments, will allow Germany to rearm and will restore her to her place among the sovereign nations of the world. Some viewed this agreement as a promise of a securer and safer future—an added protection against the armies from the East that they fear are only biding their time awaiting an opportunity to take over the rest of Germany, if not all of Europe. Others considered German rearmament a morbid omen of troublesome conditions to come and perhaps the forerunner of a feared third world war. The entire situation is explosively charged with emotion, and almost everyone, both professional politician and common man, has his own very definite views on the matter.

Heated debate and intensive discussions preceded the signing of the agreement. Problems arose that made agreement seem remote if not downright impossible. Would France give in and agree to the rearming of her long-time enemy, Germany? The deep-seated feeling of hatred between these two European nations is nothing new, and the last two wars only heaped coals upon the fire. It is understandable that France would

be cautious in thrusting weapons back into the hands of a possible future attacker, though it is thought that both sides were anxious for some kind of agreement. Another problem was the Saar question. For many years it has been a ticklish issue. Mendès-France demanded an immediate settlement before signing the sovereignty agreement. This demand momentarily threatened the conference with defeat, but a decision was finally reached that seemingly was satisfactory to all involved, and the way was left open for final negotiations.

German Rearmament

Just what does this agreement provide? The German "Bundesrepublik" receives its full inner and outer sovereignty. The Allied occupation of Western Germany comes to an end, although Allied troops will continue to be stationed throughout Germany as part of the NATO forces. Western Germany is the fifteenth member-nation of this organization whose express purpose is the defending of Western Europe and the Americas from the spread of communism. It is rather paradoxical to think that Germany, crushed into unconditional surrender in the second world war, should now be regiven her freedom by her conquerors solely for the purpose of rebuilding this

armed might that they once so ferociously fought to destroy. But in this upside-down, mixed-up world paradoxes seem to have become the order of the day.

Germany's armed force is not to exceed 500,000 men. Some 20,000 of these will go to build up a small navy of 180 craft (all less than 3,000 tons), such as submarine chasers, mine layers, motor gunboats and harbor-protection vessels. An air force of 80,000 men and 1,500 planes is planned. This does not include heavy bombers, which, according to the agreement, may not be built. Of the 80,000 air force members, only some 3,000 will be pilots.

This army, incorporated into the NATO forces, will be under the direct and immediate supervision of NATO headquarters, and the German rearmament will be supervised by the Brussels Treaty organization (composed of Britain, France, Belgium, Netherlands and Luxembourg, with Germany and Italy as new members) that controls continental arms manufacture. The new Republic of Germany agrees to produce no rocket weapons (like the famous V rockets used in the last war), no large warships, no heavy bombers, and also not to produce any atomic, biological or chemical weapons (known as the a-b-c weapons). The checking of this by the armament committee is in line with the policy that no nation will possess any weapon greater than necessary to preserve the safety of the NATO forces and programs as decided by NATO itself.

One hundred billion German marks (approximately \$25 billion) will be necessary, according to preliminary estimates, to build this defense force. Already the government has money on hand that has been earmarked for this purpose. And on his recent whirlwind trip to the United States, Chancellor Adenauer was able to arrange for aid from Uncle Sam to the extent of 12.6 billion marks, or some \$3 billion. One

persistent argument raised by opponents of rearmament is that the spending of so much money at this time is "unjustifiable" in view of the serious social needs of millions of people who are still in need of homes and other facilities that were lost during the war.

Here are some of the other things provided for by the new agreement. The Allied High Commissioner offices will cease to exist and will be replaced by regular ambassadors as exchanged between other nations. Any veto power previously held by the Allies over the law-making factions of the new government will end. All Allied civilians in the German republic will be liable to the German laws. All control of German industry will come to an end. All export and import affairs will now be handled by the government itself.

Further, the three Western powers retain their rights in Germany only as regards Berlin and the German reunification arrangements and the making of a peace treaty with the German government. The state of emergency powers that up to now would have allowed the Allies to resume complete control in the event of an emergency have been lifted, though certain powers and rights are granted, at least temporarily, to maintain the safety of their troops on German soil. Later a Four Power office will be set up to deal with the problems of foreign troops stationed in Germany. The Allied powers retain the right to check and approve all plans and treaties that have to do with reuniting Germany.

The Internal Political Issue

As could be expected, the party in power, Adenauer and his Christian Democrats, is generally in favor of this move, although evidences of complete unanimity are lacking; whereas the other major party, Ollenhauer and his Socialists, is sharply against

the ratification movement. Adenauer contends that a rearmed Germany in the ranks of NATO makes the possibility for a reunited Germany better; Ollenhauer, on the other hand, contends that West Germany's entry into the NATO forces makes reunification with Russian-occupied East Germany not only improbable but almost impossible. Political difference on this point has been sharp and many bitter words have been and still are being spoken in debate.

Particularly is Chancellor Adenauer's handling of the Saar question being received with sharp criticism. By many it is considered a downright sellout to the French. Said one critic: "A business man is seldom considered successful when he sells articles very much in demand at a shamefully reduced price. It is therefore astounding that some consider our Chancellor in his foreign ministry politics as successful; all his 'success' is nothing more than the extremely moderate price that the Western Powers have paid for the much to be desired German military contributions." Even the French admitted that the Germans had made a great concession in the matter of the Saar. Said the French newspaper *Le Monde*: "One must fully appreciate the enormity of the sacrifice that the Germans have made, especially in giving up a population whose German background cannot be disputed."

Getting this agreement ratified may cause Chancellor Adenauer and his party many long hours of debate and worry, and the possibility of defeat is not to be overlooked. The uncertainty of the situation was augmented by the untimely death of Dr. Hermann Ehlers, the German "Bundestag" president, who was being counted upon by Chancellor Adenauer for strong support of his ratification program.

Not only the politicians, but also the common people are strongly divided in

their views. Some feel that Germany's rearmament will only further the possibility of a third world war. Others feel that through this action the threat of another earth-wide wave of devastation and ruin has been dismissed. One thing, however, is sure. That is that the average person, like peace-loving peoples the world over, desires an end to the bickering and quarreling of the nations and fervently prays that a third world war—this time an atomic war—will not become a grim reality.

The horrors of the second world war are still fresh in the minds of many; people who still have no decent homes, who still have not been able to regain the necessities of life, not to speak of those who still grieve for lost loved ones who are either dead, maimed, missing or perhaps still held prisoner behind the iron curtain. Still fresh in their minds are the horrors of Allied bombing raids when whole cities were turned into gigantic flaming funeral pyres for thousands of men, women and children. The graphic description of their frantic efforts to escape and of the excruciating agonies they underwent makes you realize why they want no third world war in which Germany would no doubt be caught in the middle, between the East and the West.

Of course, there are other elements, too, although in the minority. There are those who let national pride and patriotism run away with them, those who still hang on to Hitler's Nazi ideas, and other warmongers who no doubt look forward to the future and the potential possibility of saving face for the "Vaterland." One has the impression, too, that many of the younger generation, those who will now make up the new army in the biggest part, are just a little eager to see the adventure and excitement that this will bring. Will they too learn only through the sufferings and privations of themselves and others that

war, being the crime that it is, does not pay?

The General Attitude

We can sum up the general attitude of most Germans, then, as "wait and see." There were no wildly cheering, flag-waving crowds proclaiming the rebirth of a mighty world power. Nor were there political soapbox speakers declaring the possibilities of a marvelous future brought about by the military might of the new nation, nor are there any hints of such to come. There are those, of course, who always agree with their political idols, be they right or wrong; there are the others who always disagree. But the majority of the people seem to be holding to the middle of the road between the two extremes, hoping that things will work out for the best for the eventual peace of this entire war-weary world.

Whether the rearming of Western Germany will be a wise move that will contribute to peace is anybody's guess. Wheth-

er Germany is to become the bloody battlefield of yet another world war, complete with atomic cannons and perhaps even hydrogen bombs, also is anybody's guess. But the final outcome of this entire situation is not anybody's guess; it is based upon the confirmed and true word of Jehovah God. He has declared that all nations, both of the East and the West, will together go down into staggering defeat before the invincible armies of his Son Christ Jesus, and that very shortly. It is marvelous to see that thousands of Germany's common people—yes, 48,000 in the Western area alone—are turning their backs upon man's failing efforts and are looking to the Almighty God of the universe to bring into existence the new world of righteousness that he long ago promised. Then will be fulfilled the psalmist's words: "He makes wars cease to the end of the earth; he breaks the bow, and shatters the spear, he burns the chariots with fire!" —Psalm 46:9, *Rev. Stan. Ver.*



"Awake!" Article Appreciated

☞ Recently *Awake!* received the following letter from one of its subscribers: "Not long ago the superintendent of city schools of W—— moved into the neighborhood of one of Jehovah's witnesses and the two families became well acquainted with each other. One day the superintendent dropped in on the witness and asked if she had anything he could use in his talk before the Parent-Teachers' Association. She gave him a copy of the *Awake!* magazine that contained the article 'Crime Comics Produce Child Criminals.' In his talk he made generous use of the information contained therein even quoting some of the scriptures used. The large group of teachers and parents were carried away with his discussion and afterward several of the teachers showed interest in the issue of *Awake!* he had with him. Several days later another witness of Jehovah was surprised when her boys came home with the request for every copy they could get of the *Awake!* magazine that carried the article on the crime comics. And the superintendent has been scheduled to give the same talk at six other schools. The effect of this has already been felt in our placing of *Awake!* on the streets. The attitude of the particular section where he first gave the talk has generally been hostile, but, right after that, in one Saturday afternoon 100 magazines were placed."

Denominational Education in Newfoundland

THE slogan "Education Is Everybody's Business" has been highlighted in Newfoundland during the past few years. This is especially so during planned "education weeks" and during various financial campaigns conducted by the various religious denominations. Since education is everybody's business, more and more people are asking questions and discussing the remedies put forth by some to improve the condition of education in Newfoundland.

The results of public examinations conducted in the past two years indicate that there is much room for improvement. In the 1953 examinations the percentage of students passing the examinations was 55.6 for Grade 9 and 54.4 for Grade 10, while the results for the 1954 examinations were 54.4 for Grade 9, and 53.2 for Grade 10.

Editorials and considerable correspondence printed in the columns of two leading Newfoundland newspapers revealed many reasons for the 'poor showing' in the examinations and education matters generally. The opinions expressed listed several weaknesses, for example, (1) the number of unqualified teachers is far too high; (2) a considerable turn-over in the teaching profession is due to insufficient remuneration; (this has resulted in the granting of new salary and grading scales by the government, giving the teachers

over one million dollars additional salaries in 1954); (3) there is the lack of school accommodation to meet the increasing population; (4) the various boards of education need larger grants of monies by the government, and more generous voluntary contributions from an already generous public.

Admittedly these and similar reasons are confronting educational authorities elsewhere in Canada and throughout the world. However, there is one aspect of education in Newfoundland that is believed to be unique, and that is what is known as "denominational education." Under this system, the religious systems have, under the department of education, assumed the responsibility of teaching the children. The four major denominations, Roman Catholic, Church of England, United Church of Canada (Methodist and Presbyterian) and the Salvation Army, operate their own schools under their own local boards of education, provide teachers of their own particular denomination and appoint supervisors and superintendents of their own denomination in the department of education, who are employed as civil servants.

Politically, education is a provincial matter. The system of denominational education is treasured so much that, when negotiating the Terms of Union of Newfoundland with Canada in 1949, tactful



politicians insisted on the insertion of a special clause in the Terms of Union guaranteeing no change in the system of denominational education at any time, except where two denominations at any time mutually desired to unite their facilities in any location.

Financially, education in Newfoundland is said to be "free." Yet, in most schools children have to pay for their books, and pay tuition fees that in the capital city of St. John's range in price from \$1.50 a month in kindergarten to \$4.50 in Grade 11. Colleges, operated by the various denominations, teach the same grades but at a higher fee. Also the various religious boards of education receive substantial grants from the government based on the number of pupils attending the schools. In addition to that, the general public and the parents are solicited at least annually by each of the denominations for money contributions in the interests of education. Local business and professional men are expected to patronize denominations other than their own for business' sake in the name of education. Besides all this there are socials, sales of teas, bingo, school entertainments, athletic games of all sorts in season, and many other ways in which parents and others are expected to contribute, namely, cookies, cakes, salads, sandwiches, clothing or any thing that can be sold, and, last but not least, money. Well, certainly "education is everybody's business."

Unless the population of an "outport" or village is practically all of one denomination, two or more separate schools will be found in every one of these smaller settlements as well as in the larger towns. These schools are in many cases "one-room" schools with grades from kindergarten to Grade 11 being taught by one teacher. In many places children of one denomination have to walk long distances

past schools of other denominations so as to attend their own school. Supporters of this system state that the problem is simply geographical.

In towns started or controlled by mining and paper companies there has developed what is known as "public" or "amalgamated" schools. With company support they have been able to build good school buildings and pay teachers better than is usual in other settlements, and they have had good success in public examinations. In some other communities this idea of "amalgamated" schools is gaining headway, and the Protestant denominations in particular have united their forces and facilities in a few locations. However, Roman Catholics are not amalgamating with any other denomination. Supporters of amalgamated schools point out that the Roman Catholic denomination is in a very favorable position in Newfoundland, to compare with other provinces of Canada. In some places, in order to operate their own schools Roman Catholics or any other denomination would have to pay directly for this privilege, but in Newfoundland they receive grants from the government based on the number of pupils attending their schools, just as other denominations do, and at the same time have the majority of their teaching in the larger cities and towns done by the "religious," Irish Christian Brothers and various orders of sisters, whose lives are devoted to their church and who do not receive any salary. Roman Catholics themselves claim that their support of denominational education is "... our age-old position that education without religion is not real education at all ... for it leaves out all consideration of the one essential purpose for which man was created," which they believe is to become "a citizen of Heaven."—From a report of Bishop O'Neill's address in the St. John's *Evening Telegram*, February 20, 1954.

The Status Quo to Be Maintained

It is admitted that much progress has been made in educational matters in Newfoundland in the last few years, but there is still room for improvement. Some feel that the remedy for all grievances would be to abolish the system of denominational education. But such persons will get no help from the present government, whose aim, as stated repeatedly, is to continue the existing system "until our grandchildren's time" while allowing for amalgamation of any denominations who so desire. At the same time any other denomination may apply for and get government approval to operate its own schools when it has enough people in any district. In 1954 the Pentecostal Assemblies were authorized to operate their own schools, or they may amalgamate in some areas. At the same time it was announced that Jehovah's witnesses could for similar privileges.

Jehovah's witnesses in Newfoundland are engaged in an educational work far more important than any secular or denominational school. They are busy teaching all who will hear that the kingdom of Jehovah was established in the heavens in the year 1914, and that now is the time to gain education for everlasting life. What do they do about denominational educa-

tion? The St. John's *Evening Telegram* reported on November 29 that "C. F. Barney, a missionary representative of Jehovah's Witnesses," told the regular meeting of the St. John's congregation: "Denominational Education has tried to instill into the minds of children teachings which are flatly contradicted by Holy Scripture." He explained that the state has made provision in the Education Act "forbidding teachers to impart to any child any religious instruction which may be objected to by the parent or guardian of such pupil." Thus, the speaker stated that "in cases where religious denominations have assumed the responsibility of the State to teach children the three R's (Reading, 'riting and 'rithmetic), we shall gladly co-operate, but as Christian witnesses of Jehovah according to the Scripture we reserve the right to teach our children the fourth R (Religion). We shall continue to take full advantage of the Education Act to protect our children from unscriptural teachings, because we want to keep our children in the way of life."

Thus Newfoundland has an educational controversy that has a different twist from that found in most lands, yet it properly promises that the children's parents will have final say as to religious training.

Children Not Naturally Good Citizens

With the rate of juvenile delinquency soaring in many countries, it was a surprise to learn that juvenile offenses, during 1953, fell off 14 per cent in Britain.

There are some especially interesting facts behind this. First of all, some places, such as Wigan, Lancashire, require that parents of young offenders appear in court with their children. The blame for delinquency is placed squarely on the parents, who, in many instances, are fined heavily. On the Isle of Man, the literal rod is used on juvenile delinquents. Though whipping was abolished in 1946, it was revived in 1952. The youth crime rate has dropped. Most interesting is the maxim of Sir David Maxwell Fyfe, home secretary, who is Britain's top law-enforcement officer: "Children are not naturally good citizens." (*New York Times*, August 24, 1954) So, many of Britain's law officers, by demanding that parents be responsible for their children's conduct, are applying the Bible principle: "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him."—Proverbs 22:15, *Am. Stan. Ver.*

The Story of the MUTTONBIRD

By "Awake!" correspondent in Australia

NOT without romance and mystery is the life of the muttonbird. Its very name is intriguing. A letter written in 1790 by an officer of the Royal Marines says this name was given the birds because of their "tasting like to mutton." The birds are also known by the name "petrel," no doubt a diminutive of Peter in allusion to the bird's habit of apparently walking on water, as the apostle Peter did. Still another name is "shearwater," given to them because of their skimming low over the waves. Though muttonbirds are somberly colored, being black and brown, they do live colorful lives.

One hundred and twenty miles to the north-east of Australia's island state, Tasmania, lie the Furneaux Islands. These islands constitute the main breeding place in the Southern Hemisphere for the muttonbird. When not feeding on the surface of the ocean, muttonbirds can be seen flying in long undulating lines a short distance off the island. Their vanguard dips to the water with the tips of their wings shearing the crest of the waves. Then they soar up again to renew the line while the remainder dip behind in a movement that from the shore looks like the undulation of some giant caterpillar. Occasionally they settle on the water to feed, especially if they espy a colony of small mollusks and jellyfish. Then the surface is churned white by the scramble.

During the winter muttonbirds migrate to Alaska. With the coming of September the muttonbirds return and nest building becomes their main job. Instead of building a nest in the trees the muttonbird digs into the soil an obliquely driven burrow ranging in length from one to seven feet, depending on the nature of the soil. During intervals of several weeks, by day and night, clouds of sand arise from thousands of burrows. During October the birds take a holiday, returning in flocks to the ocean until the full tide in November.

Beginning about November 18, huge flocks of muttonbirds return to their nesting islands. So huge are some of

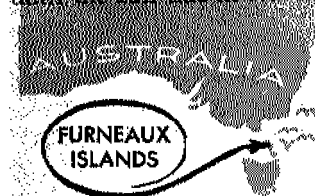
the flights that they are known to fishermen as the "Muttonbird Gales." A single white egg is laid almost immediately and then follows a trial of fortitude for each ocean rover—a cloistered period in a dark burrow.

In about eight weeks the young birds emerge from the eggs. For several months they receive attention until they become balls of fat heavier than the adults. But then a strange thing occurs: the parent birds suddenly desert their babies. The abandoned babies, do not forget, have never been in the open daylight, nor have they been taught to fly. For ten or twelve days the youngsters live by absorption of fat; then they become hungry and restless. They emerge from the burrows and exercise their wings. This they do, it is said, under cover of darkness. The moon for the present is not their guide. Should the nights become bright they remain in retreat. But when the friendly darkness falls again, they re-emerge, shuffle along their parents' paths to the nearest cliff and commit themselves to life on the ocean.

It is remarkable that these young birds find their way thousands of miles northward into warmer waters of the Pacific. Again it is remarkable that at the call of spring they find their way back to the breeding islands.

The residents of the Furneaux Islands have made the muttonbirds the basis of a valuable industry. It is known as "muttonbirding." This is a seasonal industry, the season being the ten to twelve days during which the young fledglings are left by the parents in the burrows to live on their own fat. The young, fat muttonbirds are plucked right out of their burrows. The islanders eat them or sell them in Tasmania and on the mainland. In a single day hunters may pluck thousands of birds from their burrows (450,000 in 1951). Yet year after year the flocks return to the same nesting island and often to the same neat burrow. Tasmanian laws protect the parent birds and eggs for the preservation of the species.

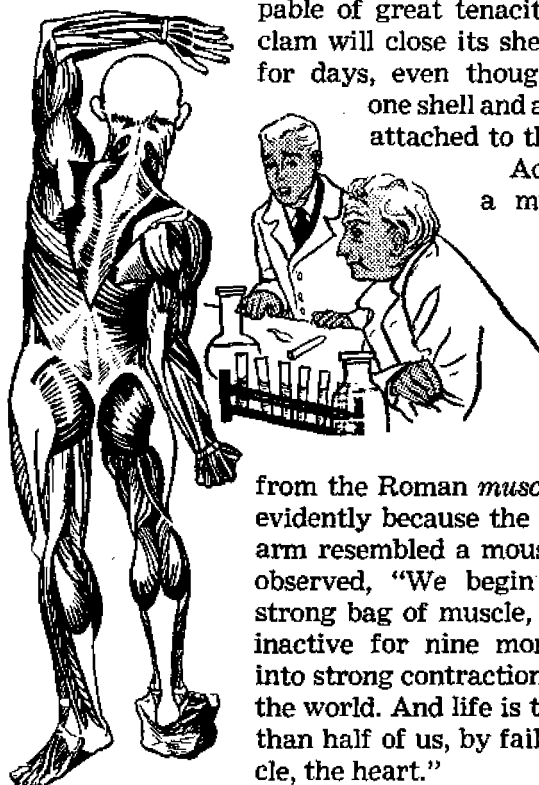
Along with the other wonders of bird life found throughout the world, Tasmania's muttonbird gives mute praise to the wisdom of a wonderful and intelligent Creator. Its habits and flights follow instinctively the marvelous guidance of Jehovah.



Muscle— an Object of Wonder

"I AM fearfully and wonderfully made." Because of modern man's scientific progress he is in a better position to appreciate the force of those words of the psalmist than any of his forebears. But does he? No, instead of his discoveries' causing him to bow in humility and wonderment before the wisdom of the great Creator, they have made him so proud that he knows so much that he has lost faith in the existence of the One that made all such things, and would have us believe that all these marvelous things came by themselves through a blind, unreasoning, unintelligent force which he glibly refers to as "nature." What folly!—Psalm 139:14; 14:1.

Time and again in this magazine the above words of the psalmist have been termed true regarding some certain organ of man's body, such as the heart, kidneys, liver, etc., and with good reason. But perhaps few have given thought to how true those words are when applied to the very muscles of our body. For example, we are told by a scientific writer:



"No mechanic, however ingenious, could hope to build a working model of a muscle. The merest twitch of an eyelid is actuated by a mechanism far too complex yet at the same time too beautifully simple, to be simulated by any contraption of bolts, cams, gears, springs, or the like. Even an electronic servo-mechanism . . . would seem a clumsy plodder beside the compact, lightning-fast living muscle. We have here a chemical machine which is more elegant than any that electronics or mechanics could ever create."

The Body's "Little Mouse"

Movement "is the prime characteristic of animal life, shared by only a few plants," and movement depends upon a muscle or set of muscles. Muscles are capable of great speeds, for a fly can flap its wings 300 times a second. Muscles are also capable of great tenacity and endurance: a clam will close its shell and keep it closed for days, even though it is hung up by one shell and a considerable weight attached to the other.

According to Webster a muscle is "an organ whose special function is the production of motion; also, the tissue of which such an organ is made." The term "muscle" comes

from the Roman *musculus*, "little mouse," evidently because the muscle in the upper arm resembled a mouse. As has been well observed, "We begin life enclosed in a strong bag of muscle, the womb, which is inactive for nine months and then goes into strong contraction to bring us out into the world. And life is terminated, for more than half of us, by failure of another muscle, the heart."

The human body has more than five hundred muscles, and since its right side complements its left, most of these muscles are in pairs. The longest, some eighteen inches, extends from the hip to below the knee; the shortest, about one sixth of an inch in length, is located in the ear.

Muscles are either voluntary or involuntary. The voluntary, which are under the control of the will, account for about two fifths of the weight of the body. They are termed skeletal muscles because of being fastened to the bones of the body and also *striated* because of being grooved or furrowed. The involuntary muscles are generally smooth or nonstriated and are to be found, among other places, on the walls of the intestines and the blood vessels. While some use the terms voluntary, skeletal and striated interchangeably, not all voluntary muscles are skeletal, not all are furrowed or grooved, striated.

Not only should the mystery of how muscles function cause wonderment and reverence for the Creator, but even their beautiful and intricate design, their varied shapes and how they weave in and out to serve their purpose best should do so. Thus, for example, in the front part of the forearm there are four layers of muscle, the first containing four muscles, the second, one, the third, two, and the fourth, one. The rear of the forearm has two layers of muscles, the superficial layer containing three and the deep layer, five different muscles.

Structure and Composition of Muscles

A skeletal muscle consists of a center or "body" capable of contracting and expanding, and with tendons at each end not capable of either. It is composed of five major parts: the framework of connective tissue, the muscle fibers, which do the work, the nerve fibers, which trigger the action, and the capillaries and the lymphatics, which

nourish the muscle fibers. The nerve fibers are fastened to the center of the muscle fibers and send their impulses toward each end. Each muscle fiber is triggered by a separate nerve fiber, either directly or by means of a branch of a nerve fiber. About 73 per cent of the muscle is water, 18 per cent protein, and about 9 per cent gelatin, fat and inorganic salts.

A strip of skeletal muscle may be likened to an elastic garter, having fibers running the length of the strip and which are alternately shaded light and dark. Muscle fiber is formed of threadlike fibers barely visible to the naked eye and which in turn are composed of thousands of tiny fibrilles or threadlike molecules. When a muscle contracts it becomes thicker to the extent that it becomes shorter, there seemingly being no loss of volume. The smooth muscles consist of shorter, spindle-shaped cells.

The heart muscle is in a class by itself. In addition to being striated or grooved it has a peculiar network of reinforcing cross fibers, which consist of extremely small fibers called sarcosomes. "These carry enzymes that promote chemical reactions in the body and keep the heart muscle from getting tired under normal conditions by providing the heart with great quantities of enzymes for the chemical processes by which the heart tissue is nourished and restored." Additionally, the heart has its own peculiar capillary system, not only richer in quantity but also more effective, in that they enter the muscle fibers, whereas in other muscle the capillaries merely rest on the surface of the muscle fibers. Obviously the heart muscle is ideally constructed for its ceaseless activity.

Among other properties of muscle fiber is myoglobin, a pigment seeming to correspond to hemoglobin in the blood. Its presence depends upon the activity of the muscle and accounts for some muscles' being

darker than others. Thus we find that the barnyard fowl, which depends upon its legs for locomotion, has dark flesh in its legs, whereas the sea gull, which depends upon its wings, has dark flesh in its wings and breasts. "Myoglobin stores up oxygen and feeds energy gradually into the muscle fibers during such prolonged activity as the sea gull's sustained flights." Most human muscle is dark.

Muscle Characteristics

Among the physical and physiological properties of muscle tissue is that of consistency, it being capable of becoming hard or soft according to degree of tension required to accomplish the work at hand. Another is that of cohesion, which is largely dependent upon the quantity of connective tissue it contains, and indicates its ability to resist pressure. A square piece of human muscle one fourth of an inch in diameter can resist a weight of seven pounds without rupturing or tearing. Still another quality is elasticity. It appears that a muscle has perfect elasticity, as it is able to return completely to normal length after stretching, unless, of course, its health has been impaired by fatigue, insufficient blood supply or disease.

Tonicity or muscular tone is another characteristic, distinguishing youth from age. Muscular tone really is the permanent tension a muscle has and which can be readily noticed by the way the two sides of the flesh draw back in a knife wound, making it necessary to sew them together until healed. Always having a slight tension means that the muscle is always

poised, ready to go into immediate action upon receiving the nerve impulse.

And finally, there is what is known as contractility or irritability, the property of being able to respond by a change in form. While triggered by the nerves, this property is nevertheless an independent endowment, for it can persist for longer or shorter periods of time even after all nerve fibers have been destroyed. Muscular activity both results in and can be caused by changes in temperature, mechanical, chemical and electrical effects or stimuli.

Yes, so "beautifully simple," but how does it work? "When it comes to understanding how muscle performs its prodigious feats, biologists are still groping in dim light." With the aid of electronic microscopes man has been able to analyze muscle structure; he has measured the force and speed of muscular contractions and has learned that a nerve impulse changes soft flesh to taut muscle; he has analyzed the chemical composition of muscle; but with all his knowledge man does not know what is the source of the energy, how the molecules act and why, what chemical changes take place and how these result in mechanical changes. "The question still remains as to how the protein chains kink to produce shortening, and the precise nature of the relation that transforms chemical energy into mechanical work." And says another: "The actual conversion of chemical energy to muscular work is still a mystery. Many theories have been offered to explain this miracle." Modern man stumbles at the miracles mentioned in the Bible and yet there are miracles all around him!

NABBING FUGITIVES THE COMIC WAY

¶ In New Bedford, Massachusetts, the police recaptured two jail breakers without any commotion at all. In handcuffs, the frustrated fugitives explained that they had not heard police surround their hideaway because they were too absorbed in reading comic books.

SENSIBLE or stubborn? That question is particularly applicable to the reactions aroused by the controversy as to whether tobacco is injurious to one's health or not. For example: even though the American Medical Association saw fit to ban all tobacco advertising from its publications, as of January 1, 1954, and even though the British medical profession is preponderantly of the opinion that smoking tobacco represents a real health hazard, as indicated by its devoting the entire 140 pages of the April, 1954, issue of *Medical World* to the subject, yet there are many doctors who refuse to accept the evidence.

Thus the Rhode Island Medical Society's *Journal*, late in 1954, in discussing the effects of tobacco stated that it was surprising the tenacity with which people "cling to cigarette smoking as a prop for their stability" and "equally surprising that there are physicians who refuse to accept the evidence available." As to what may be their reason, Dr. Wynder, one of America's foremost cancer researchers, observed that "those physicians who were the hardest set against believing that tobacco might play a role in the etiology [cause] of lung cancer were heavy smokers themselves. It is only human for one not to believe that harm can come from something one likes."

Doctors may doubt there is a relationship between cigarette smoking and lung cancer but their doubt does not prevent the facts from applying to them. Thus a recent report by the British Medical Society showed that of

some 40,000 doctors who had reported on their smoking habits, two thirds of the total membership, 789 had died in a 29-month period. Of that number 36 died from lung cancer. That was double the average for the country and every last one of the doctors who died of lung cancer was a smoker and many of them heavy smokers. Not one nonsmoking doctor died of lung cancer during that 29-month period.

A few popular magazines have published articles in defense of the tobacco habit, such as "Don't Smoke—Unless You Like It!" (*Collier's*, November 4, 1950); and "Who Says Smoking Causes Lung Cancer?" (*True*, an American man's magazine) Their writers make a point about insurance companies not penalizing the smoker. But according to *Risk Appraisal*, an authority on insurance: "Use of tobacco entails extra mortality. Why ignore it?" Its writer goes on to show that in such common ailments as colds, gas on stomach, nervousness and coughs, habitual smokers have an incidence from 62 to 300 per cent above that of nonsmokers.

They also make a point of the obvious fact that merely because both cigarette smoking and lung cancer have experienced phenomenal increases in the last two decades does not prove they are related. True, but when we note that lung cancer is as rare today among nonsmokers as it was twenty years ago, but takes the lives of thousands of smokers, do we need a high-powered searchlight or microscope to see that there is a connection?

A Day Of Crime In Just One City

Shortly after J. Edgar Hoover reported that crime in the United States was outstripping the rate of growth of the population by four to one, New York's police commissioner declared that the new crime growth rate was more than true in the big city. Describing an average day of crime, he said: "Before this hot August Sunday is over, one of us in this city will have been murdered. Another of us will have died as the result of criminal negligence. Twenty-seven of our people will have been feloniously assaulted. Three women will have been raped. One hundred and forty of our homes and businesses will have been burglarized. Forty of us will have had our cars stolen. Thirty-one of us will have been held up and robbed on the streets of this city. Sixty-nine grand larcenies will have taken place before this day is over. And there will have been fifteen other miscellaneous felonies, such as frauds, possession of dangerous weapons, and sex offenses other than rape and the like. . . . Is it any wonder that in many areas sensible people are reluctant to walk our streets at night?"—*New York Times*, August 2, 1954.

"YOUR WORD IS TRUTH"



What Would You Have Done?

IN THE *London Times* a case was reported of a man in Naples, Italy, who was imprisoned in 1934 for being an accomplice in a murder. Two years later a priest was called upon to hear a confession of an apparently dying convict. This convict confessed that he, and not the accused, Carlo Corbisiero, was the murderer. The prisoner, however, unexpectedly recovered, but died about a year later. All this time innocent Carlo Corbisiero was being unjustly punished as a murderer. After hearing the confession the priest was not immediately moved to right the wrong that was brought to his attention, being bound by church law to keep absolutely secret whatever is said in confession. A priest possessing ordinary or delegated jurisdiction to hear confessions is called a "confessor." The fourth Lateran Council commanded confessors "not to betray the sinner in any manner, whether by word or sign or in any other way." "A priest may not break the seal of confession, either to save his own life or his own good name, to save the life of another, or to further the aims of justice." The priest's hands were seemingly bound. The convict, on the other hand, who confessed his sin felt relieved, thinking that he had discharged his responsibility by making known his crime to the priest.

The question remains, Was the priest right in concealing the true criminal while an innocent man was unjustly suffering for another man's crime? Is this "sacra-

ment" itself just and right when it harbors criminals and prevents justice from being administered? Do not confessionals encourage rather than discourage crime and delinquency by leading law violators to believe that priests can forgive sins, thus allowing them to feel that they can run anew into spiritual debt with lighter hearts?

What would you have done? Would you have exposed the criminal to free the innocent? Or would you have permitted yourself to be bound by church tradition and untheocratic law? Would you have freed the innocent man, knowing God's law to say specifically: "You must take no ransom for the soul of a murderer who is deserving to die, for without fail he should be put to death"? Or would you have feared man, and not God, by upholding church tradition?

In Israel no fine was sufficient to expiate a murder. It was possible for neither the cities of refuge nor the altar of God nor prayers nor ablutions to shield a murderer from God's executioner. Without fail the murderer was to be exposed and put to death. The priest, in this one instance, did break the seal of secrecy of the confessional. But it appears that, before doing so, he had waited until the confessing murderer had died before disclosing the information to the authorities. We may well ponder how many cases there are where innocent men suffer while guilty men walk free, and which facts are all well known to priests who hear their confessions but prefer not to break the seal of secrecy. The above case was also published in *The Inland Register*, August 14, 1953, a Catholic paper.—Numbers 35:31, 21, *New World Trans.*

Confession is observed as a divine law in the Catholic Church, and it has been universally observed in both the East and the West since the twelfth century. When

before the confessor, the penitent sinner must reveal every mortal sin that he has committed. The priest then prescribes the penance that must be done.

The confession or "Sacrament of Penance" is a judgment requiring, on the part of the priest-judge, an accurate knowledge of the nature, number and circumstances of the sins committed. This can be known only through the penitent himself, who is therefore defendant, prosecutor and witness in this "tribunal." A proper and an adequate penance rests upon the penitent who can reveal or withhold information before the listening priest. The degree of punishment, therefore, rests with the defendant, and not with the judge. If the penitent says he has not sinned, when he has sinned, how shall the priest judge him? If the sinner confesses a major crime, how shall he be brought to justice, if the priest is bound by church law to keep the seal of secrecy?

In the eyes of God and according to laws in leading democratic lands, it is a serious offense to shield or harbor wanton criminals. But apparently it is approved among priests of the Catholic Church. The Bible nowhere countenances the shielding of criminals from justice. An innocent manslayer was protected by law in Israel, but a willful murderer was speedily brought to justice. The priests of Israel were the ones set aside to see that these laws were executed promptly. None were to suffer for another's crime. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." The law of Moses provided for a just and clean organization. —Ezekiel 18:20.

The early church established by Christ and the apostles also provided a way to

keep the Christian congregation from becoming contaminated with wicked men who willfully practiced lawlessness. Persons guilty of unchristian conduct or crimes condemned by God in his Word were promptly disfellowshipped from the Christian congregation. No thief, murderer or adulterer was permitted to abide in the Christian congregation.

We are informed by the teachings of Jesus and his apostles what we should do in respect to such persons. Jesus said, in effect, that, if someone as dear to us as our right hand or right eye causes us to stumble, it is best for us to cut such one off and throw him away from the organization. "For it is more beneficial for one of your members to be lost to you than for your whole body to land in Gehenna." And the apostle Paul advises: "Remove the wicked man from among yourselves." And again: "Quit mixing in company with anyone called a brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man." And John, best-beloved disciple of Jesus, forbids greeting such an impious man, saying: "Never receive him into your homes or say farewell to him. For he that says farewell [or, a greeting, *margin*] to him is a sharer in his wicked works."—Matthew 5:30; 1 Corinthians 5:9-11; 2 John 10, 11, *New World Trans.*

The Catholic Church most certainly does not live up to these principles laid down by the early Christian church. For within its borders have flourished some of the world's most ruthless wicked rulers and criminals of all ages, Hitler and Mussolini, to mention only two.

A true Christian, then, would have immediately exposed the offender in fear of God, in respect of justice and in love for his fellow man. Is that what you would have done?



Jehovah's Witnesses Preach in All the Earth



Reaching into Literal Prisons

JEHOVAH God has commanded his servants on earth to "proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61:1, *Am. Stan. Ver.*) While this command has reference to figurative prison houses such as the political, commercial and religious organizations of this old system of things that keep people in bondage by means of false teachings, fear of man and other appeals to selfishness, the message of freedom is also reaching into literal prisons.

Thus the 1955 *Yearbook of Jehovah's Witnesses* tells of the results of the preaching of imprisoned Jehovah's witnesses in Eastern Germany: "A fellow prisoner said: 'Yes, if I had known that when I was still free, I would not have slammed the door in your face as I did.' And an imprisoned woman expressed herself to [one of the witnesses] as follows: 'Now at last I know why I had to come to prison; otherwise I never would have had a longing for righteousness.'"

The *Yearbook* also tells of a prisoner who was the ringleader in one of the worst prison riots in the United States receiving the truth regarding Jehovah God and taking his stand for Him, even though he has been for some time and still is in solitary confinement and has many, many years of sentence hanging over him. As a result of his stand he now says regarding his situation: "My man-made prison to me no longer is a prison, but a peaceful time for meditation and knowledge. I am taking advantage of it fully and have learned to love, trust, believe and pray."

And telling about other literal prisoners' receiving the liberating message of truth is the following letter from a missionary in Trinidad: "In February, 1952, I answered a call to H. M.'s Prison to preach to one inmate. In the course of six months there were three others desiring to hear the same message. One of these has since been released, has been immersed and now engages regularly in house-to-house activity, conducts group studies, gives talks in the ministry school, is a promising speaker and shares in convention activities.

"The response to the Kingdom message has been so great that the governor (at the time) stated that it had not been the intention to allow me to spread my religion in there but simply to come and visit a few inmates. A request was made for better and bigger accommodations on the part of the interested inmates. By God's gracious provision a large recreation hall has been provided for my use once a week, and the numbers have increased to a peak of forty-five, the minimum being thirty.

"There is great religious activity in this prison but Jehovah's witnesses and their good-will companions are by far in the majority. Evening after evening the prisoners ask for literature to read during their spare moments. At present there is available to them one or more copies of all the latest publications of the Watch Tower Society, including Bibles, Bible study aids, booklets and magazines. They have learned several of the Kingdom songs and have at times asked to let them sing them for me.

"In this group are men who have in

times past taken part in the most wicked of crimes imaginable. The good news of the Kingdom has changed many, and there are from ten to twelve reporting preaching activity each month and others are anxious also to have part. One particularly sincere inmate, who is serving a fifteen-year term on a murder charge, has promised me that if ever I am hindered from visiting the prison he will carry on. He is quite capable of doing so, for which I am thankful.

"An escaped prisoner serving eighteen years has also taken his stand. Indicative of the interest the inmates have in my preaching are such remarks as: 'Can you not come a little earlier and spend more time with us?' 'Don't let them scare you. You come every week and teach us. You have the goods, and you can deliver them.'"

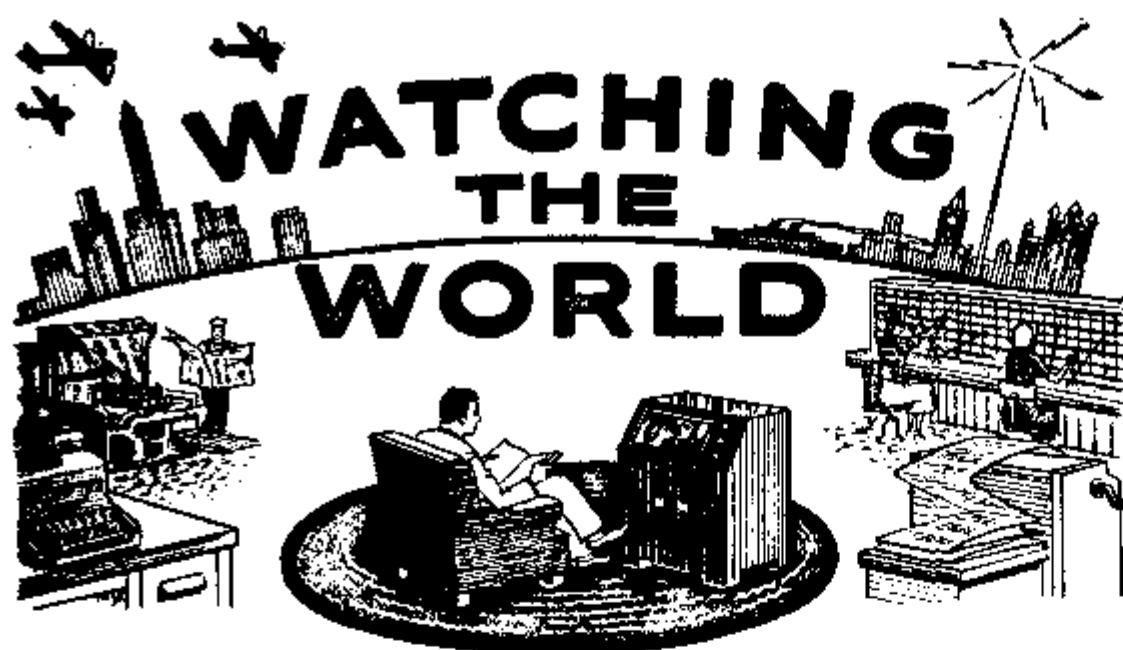
And thus true freedom comes even to those in literal prisons throughout the earth who hear the message of God's kingdom and joyfully take a firm hold on it.

Air Liner Stowaways Ground Fleet

☞ In August, 1954, the American Airlines' pilots went on strike, so the airline's powerful fleet of New York-area planes was laid up at Newark, New Jersey. Ground crews worked unceasingly to keep the giant air liners in tiptop condition. They checked and rechecked them all throughout the strike period. When the strike ended, pilots came to Newark to ferry some of the ships to their hangars at La Guardia airport. As the pilots revved up the planes' engines, they noticed that the air-speed indicators and the altimeters, both of which work off compressed air absorbed through intake ducts, were as dead as the dodo. Sabotage? American Airlines had to find out. So the fleet was grounded again. Perplexed mechanics investigated; they found the ducts were clogged with stowaway meadow mosquitoes. No longer did Newark mechanics underestimate, if they ever did, the power of New Jersey mosquitoes.

? DO YOU KNOW? ?

- Where Billy Graham's appeal falls short? P. 3, ¶4.
- How communism got started? P. 5, ¶3.
- What explains Communists' fanaticism for their political system? P. 6, ¶1.
- How religious failure bears responsibility for communism's spread? P. 7, ¶2.
- Why the Communists ban Jehovah's witnesses? P. 7, ¶5.
- What part wind tunnels play in the design of new aircraft? P. 9, ¶2.
- Where the world's largest wind tunnel is found? P. 10, ¶2.
- What the two views on German rearmament are? P. 13, ¶1.
- How large West Germany's new armed force will be? P. 14, ¶1.
- What the general German view is toward that nation's rearmament? P. 16, ¶1.
- What is so unusual about Newfoundland's system of education? P. 17, ¶4.
- What Jehovah's witnesses in Newfoundland do about denominational education? P. 19, ¶2.
- In what unusual way the muttonbird makes his nest? P. 20, ¶3.
- What part of the human body is named after the mouse, and why? P. 21, ¶3.
- What keeps our hearts from getting tired? P. 22, ¶6.
- Why the position of dark meat in a barnyard fowl is reversed in the sea gull? P. 22, ¶7.
- Why many doctors will not accept the fact that smoking is a cancer cause? P. 24, ¶2.
- Whether a priest should shield a confessed murderer while an innocent man is punished for it? P. 26, ¶2.
- Some outstanding recent examples of spiritual freedom in literal prisons? P. 27, ¶3.



Changes in Moscow

◆ A struggle for power followed Stalin's death. It was a struggle among three principle forces: the secret police, the Communist party and the Red army. The party won out. Secret police chief Lavrenti Beria was executed, and party man Georgi M. Malenkov became premier. Malenkov broke away from Stalin's policy of giving priority to heavy industry. Addressing the Supreme Soviet in August, 1953, Malenkov reached his pinnacle of power as he set forth the policy that the time had come to give consumer goods equal priority with heavy industry. Late in 1954 Malenkov's star began to wane. The power that sent him into eclipse was that of Nikita S. Khrushchev, party secretary—the post that Stalin held. Then came the meeting of the Supreme Soviet (2/8). Led by Khrushchev, the Red leaders took the stage. A functionary read a statement by Malenkov in which the premier took the blame for the "unsatisfactory state of affairs" in agriculture. He asked to be relieved of the premiership. The audience hummed with exclamations, and upraised hands signaled approval. Later Khrushchev nominated Nikolai Bulganin as the new premier. Another show of hands approved. Foreign Minister Molotov followed with a speech denouncing and warn-

ing the West and declaring that the U.S. was now the laggard in the production of H-bombs. Then Premier Bulganin announced that Marshal Zhukov, hero of World War II, would replace him as defense minister. Zhukov received an ovation. But the one who received the greatest hand, when the changes were announced, was Party Secretary Nikita Khrushchev.

The Significance

◆ What did it all mean? Probably Britain's Prime Minister Sir Winston Churchill summed up the moves in Moscow quite aptly: "The situation is veiled in obscurity." However, there was much speculation, and the consensus of opinion was this: A new chapter had begun in the struggle for Stalin's legacy of power. The new struggle had established Nikita Khrushchev as the dominant figure in the Communist hierarchy. What of Bulganin, the new premier? He is believed to be primarily a figurehead. The struggle also spotlights the newly enhanced power and prestige of the Red army, evidenced by the elevation of the soldier-hero Marshal Zhukov. The new line-up, most observers thought, seemed to be an alliance between the party and the military. This is reflected by the background of the three leading men: Khrushchev, a

party man; Bulganin, both a party and a military man, and Zhukov, a military man.

How to Pronounce Their Names

◆ With the prominence of three Soviet leaders as top-ranking figures in the Communist hierarchy came the problem of how to pronounce their names. Following are the phonetic equivalents of the names: Nikita Khrushchev—Nee-KEE-tah Kroosh-CHOV. Nicolai Bulganin—Nee-ko-LYE Bool-GAH-neen. Georgi Zhukov—Gay-OR-gee ZHOOK-ov.

China: A "Regular Army"

◆ When Red China sent troops to wage war against U.N. forces in Korea, it called its soldiers "volunteers." In February the "volunteer" label on the Chinese army underwent modification as Peiping radio announced that the government had introduced compulsory military service to build up "a modern regular army." The new regulations implied that the switch from voluntary to compulsory military service had been made at an earlier date. Observers said that the old system was not really voluntary and that the new move apparently meant Red China was abandoning the "fiction" of a volunteer army.

France: Government No. 20 Dies

◆ Last June, when France's nineteenth postwar government fell, Pierre Mendès-France came to power. With his dynamic policies it appeared that he might stay in office longer than the average life of a French government—little more than six months. After the premier put an end to the Indochinese war, an American correspondent in Paris wrote: "For the first time in two decades the average Frenchman knows—and cares—who the premier is." But gradually the premier's support in the Assembly waned. The Communists, who had voted for him in the be-

gunning, turned against him on the German rearmament issue. The Popular Republicans never forgave him for letting E.D.C. go down to defeat. The Independents, representing business and farm interests, withdrew their support when the premier made plans to reform the economy by cutting tariffs and subsidies. That left the Socialists, Gaullists and Radical Socialists to support the premier. He had enough votes to stay in office unless a thorny issue came up. It did. For years violence had raged in North Africa, in Tunisia, Algeria and Morocco. The premier embarked on a policy of concession to Arab nationalism. French settlers, fearing loss of their investments, bitterly opposed him; and the Gaullists and Radical Socialists voiced disfavor with the idea of concession. When the Assembly voted (2/5) Mendès-France was ousted by a vote of 319 to 273. Observers felt that he had been defeated by a combination of the oppositions against the different phases of his program and not just on the North African issue alone.

Rome's First Subway

◆ Back in 1938 Rome began work on a subway to link the city's central railroad terminal with the site of Mussolini's 1942 World Fair. The purpose of the subway was to facilitate the flow of myriads of people to the fairgrounds. But World War II shattered Rome's plans for both the fair and the subway. After World War II it was decided that so much work had been done on the subway that it would be impractical not to finish it. In February the subway, officially called the Metropolitana, was inaugurated by President Luigi Einaudi. The \$40,000,000 Metropolitana is seven miles long, but only half of the mileage is underground. Subway stations bear names such as Colosseum and Circus Maximus, and a few are decorated with ancient

Roman relics unearthed during construction. The fare? Forty lire (6.4 cents). Since the subway bypasses Rome's traffic-choked center, city officials fear that the Metropolitana will not only fail to ease traffic problems but will also swell the annual \$6,000,000 deficit of Rome's city transport system.

Chile: Galloping Inflation

◆ When the International Labor Office recently published figures on Chile's price level, Chileans were furnished with an all-absorbing topic of conversation. For the country's price level had soared more than 70 per cent in 1954. This was runaway inflation, the highest in all the world. (Korea, the second highest, had a 40 per cent rise.) Chile's Finance Minister Jorge Pratt tried to pass laws to hold inflation to 40 per cent, but he was forced out of office. Chileans are no doubt wondering whether 1955 will bring more galloping inflation.

A Republic for Pakistan

◆ On August 15, 1947, Pakistan achieved the status of a self-governing Dominion of the British Commonwealth of Nations. Prime Minister Mohammed Ali officially announced (2/4) that Pakistan would now become a republic. He said, however, that the country would remain in the Commonwealth.

Pakistani Rich Lose Land

◆ Before Pakistan separated from India, British rulers granted 1,100,000 acres of cultivable land to loyal subjects. The men who owned all this land numbered only 124; they became the wealthiest men in all the country. So powerfully rich were they that an official described them as "above the law thanks to power, economic as well as political, that dazzled—almost paralyzed—administrators and ministers." In February the Pakistani government announced that it was

confiscating this land and allocating it to heads of peasant families at the equivalent of \$50 to \$70 an acre, payable over a 15-year period. Over 1,000,000 tenant farmers had worked for the 124 rich men. Mohammad Khuhro, the chief minister of Sind province, in which the acreage is located, said the farmers' plight under the jagirdars (men who own land) was worse than "that of animals." Said Khuhro: "Some merciless jagirdars had iron in their souls. Nothing belonged to the tenants—at some places not even their wives or daughters." (New York Times, 2/9) This reminds one of the Bible's prophecy that will have an earth-wide fulfillment at Armageddon: "Come, now, you rich men, weep, howling over your calamities which are coming upon you. Look! the wages due the workers who harvested your fields but which are held up by you, keep crying out, and the calls for help on the part of the reapers have entered into the ears of Jehovah of hosts."—James 5:1, 4, *New World Trans.*

New Estimate of H-Bomb Power

◆ It has been estimated that the radioactive fall-out from an explosion of a super H-bomb would be deadly over an area of 4,000 square miles. This estimate has now been revised. When *The Bulletin of the Atomic Scientists* came out (2/10) it contained an article by atomic scientist Ralph E. Lapp, who said that a super H-bomb could contaminate an area of 10,000 square miles with lethal fumes. (The state of Maryland represents an area of about 10,000 square miles.) Dr. Lapp said he expected the Atomic Energy Commission to release authoritative data. (A few days later (2/15) the Atomic Energy Commission did release its first official estimate of a radioactive fall-out: it indicated that an H-bomb tested a year ago polluted a 7,000-square-

mile area with a lethal radioactive fall-out.) Discussing the long-lasting effect of radioactivity, Dr. Lapp said that a city hit by a super H-bomb might never be inhabited again and would have to be covered over with dirt by bulldozers.

U.S.: Union Merger

◆ At an American Federation of Labor meeting convention in Atlantic City, New Jersey, in 1935, John L. Lewis punched the late William L. Hutcheson in the nose. That fight was the beginning of a division within the A.F.L. that finally culminated in John L. Lewis' spearheading a new union, the Congress of Industrial Organizations. In February, after 20 years of civil war, a formula for merging the two unions was approved. The pact brings the 15,000,000 members of the A.F.L. and the C.I.O. under one banner. George Meany, president of the A.F.L., will

head the united trade union movement.

Tornadoes and Radar

◆ In the United States the season for those violent, whirling storms called tornadoes is roughly from March to August. But two giant tornadoes came to life in advance of their usual season this year when they twisted their lethal way through three southern states (2/1) ravaging plantation settlements, toppling homes and crumbling a school around its 35 occupants. Swirling across 60 miles of the Mississippi Valley, the twisters killed 29 persons. As news of these deaths came in, the weather bureau announced plans to lower the annual death toll by mapping out a network of radar stations to dot the Gulf and Atlantic coasts and the Midwest. They will send warnings about 12 hours in advance

of approaching hurricanes and tornadoes.

Sardines and the North Sea

◆ The North Sea is noted for its violent storms and cold water. But a report issued by the German Hydrographic Institute in January indicated that the water is growing warmer. The reason given was increasing temperature in Arctic regions. The result is that sardines and tuna, regarded as warm-water fish, are now found in the North Sea.

Income Tax in Britain

◆ It was recently learned that only thirty-five persons in Britain were able to retain more than £6,000 (\$16,800) of their income after paying income taxes for the fiscal year 1952-53. For a single person to keep that much, he would have to earn more than £50,000 (\$140,000). Such a person's income tax would be about \$123,500.

24 a-n-d 3

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German Rearmament Scares France

Her fears are for her own safety

Juvenile Lawlessness

Respect for authority would reduce delinquency

Why Join the Easter Parade?

Its origin will astonish you



APRIL 8, 1955

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!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., April 8, 1955

Number 7

Prejudice and Fanaticism Go to Court

IT WAS in July, 1925. It was in Dayton, Tennessee. Court was in session. Not in the courthouse—the crowds were too big. Court had been moved out onto the lawn and hundreds of persons spread out from the platform that had been built under the maple trees. All eyes were focused on the two orators on the platform. One was a Bible fundamentalist and famous politician, William Jennings Bryan. The other was an outstanding criminal lawyer and atheist, Clarence Darrow. Bryan was seeking to convict Scopes for violating a state law forbidding the teaching of evolution in the public schools. Darrow was defending.

"Where did Cain get his wife?" shouted Darrow.

"I leave the agnostics to hunt for her!" Bryan boomed back.

That exchange is typical of the entire trial. As Darrow's question showed, he was not sticking to law or arguing the case. He was dragging in irrelevancies to discredit the Bible. And as Bryan's response betrays, he was not qualified to defend the Bible, not even knowing that Cain married one of his own sisters. Through the crowds peddlers went selling Bibles. On the out-

skirts of the crowd bonfires crackled, fed by the books of Charles Darwin. Logic, reason and sound judgment had gone on vacation and fanaticism, prejudice and emotionalism were working overtime. It was heralded as a trial between religion and science, but true religion and true science did not attend. Throughout the trial Bryan emoted that Darrow sought "to rob little children of their chance of eternal life," and Darrow descended to the same low level to refer constantly to Bryan's "fool religion."

In the following article we want to discuss religion and science, but free of the emotionalism that marked that trial. We want proof instead of prejudice, facts in-

stead of fanaticism. In weighing these issues we call to the stand no fundamentalist clergymen, for they do not understand the Bible. They do not teach the Bible, but dish out pagan doctrines that have turned from the Bible many honest persons, including some

scientists. We will call for no testimony from modernist clergy, for they have compromised with false science to embrace evolution and disparage the Bible as nothing more than good literature, if even that.

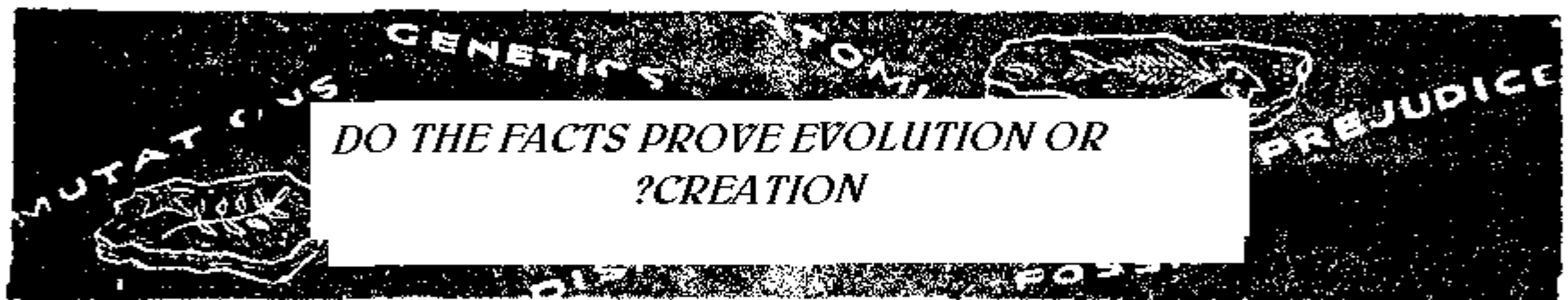
Thirty years have passed since John Scopes was tried in court for teaching in a public school in Tennessee that man came from monkeys. The trial became world famous as a battle between religion and science. Actually, it was a case of false religion squabbling with false science, of prejudice replacing proof, of fanaticism substituting for fact. Free of prejudice and fanaticism, this article and the one following consider the question, Do the facts prove evolution or creation?

We will listen to testimony from certain scientists who believe evolution.

The fact is, evolution is a faith. Most adherents do not know the theory, do not understand it, do not know the case for it or against it, but believe it blindly because they have blind faith in the scientific hierarchy of this modern religion. They believe scientists gullibly, just as the scientist and evolutionist Anthony Standen said they do in his book *Science Is a Sacred Cow*: "When a white-robed scientist, momentarily looking away from his microscope or his cyclotron, makes some pronouncement for the general public, he may not be understood, but at least he is certain to be believed." He says the world is divided into scientists who practice the art of infallibility and laymen who are taken

in by it. Scientists prove many things, but since they cannot prove evolution they say it is true because all good scientists believe it. This is the tyranny of authority, an intellectual inquisition to convert the stubborn thinkers. The Pharisees, unable to disprove Jesus' messiahship, resorted to this same tyranny of authority when they said to some impressed by Jesus' preaching: "Not one of the rulers or of the Pharisees has put faith in him, has he?"—John 7:48, *New World Trans.*

As the evidence is weighed the facts will testify that the evolutionary scientists are prejudiced, dishonest and too often wrong to be considered infallible authorities. See if this is not so as the following article probes the question,



"EVOLUTION is unproved and unprovable. We believe it only because the only alternative is special creation, and that is unthinkable," said evolutionist Sir Arthur Keith. That is prejudice.

Professor D. M. S. Watson of the University of London stated: "Evolution itself is accepted by zoologists, not because it has been observed to occur or . . . can be proved by logically coherent evidence to be true, but because the only alternative, special creation, is clearly incredible." That is prejudice.

Evolutionist Ernst Haeckel used diagrams to prove resemblance between human embryos and other animal embryos, but he doctored the diagrams to fit his theory, and when challenged he admitted:

"I begin at once with a contrite confession that a small number of my diagrams are really forgeries." That is dishonest.

Moreover, these doctored diagrams continue appearing in literature on evolution, despite the confession to forgery. That is doubly dishonest.

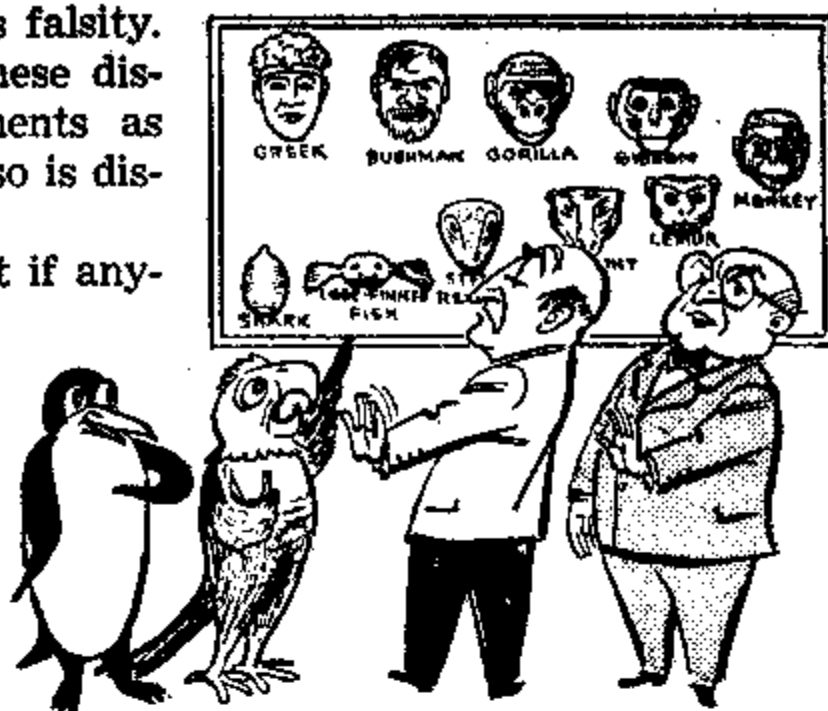
Scientists have found bones of modern-type men in earth layers as old as or older than those containing the famous "sub-human" missing links, proving these so-called links could not be the far older bridges between modern man and primitive ape, as claimed. Because of this *Collier's* magazine admitted: "This rocks the whole theory of evolution." But the evolutionists are as unrocked as the credulous religionist that clings to trinity after hear-

ing Bible proof of its falsity. They still refer to these discredited bone fragments as missing links. To do so is dishonest.

Evolutionists object if anyone says the theory teaches man came from monkey or ape, but go to the Museum of Natural History in New York city and see in their display skeletons starting from fish and going to man, with monkeys and gorillas in the line-up. We are not supposed to come from monkeys and gorillas, but the scientists put them in the stairs from fish to man because it looks good. This is intellectual dishonesty. None of the animals in this supposed human ancestry walk erect on hind legs like man. But the penguin does. Why not take the monkey out and put in the penguin? None of the animals talk like man. But the parrot can. Why not oust the gibbon and put in the parrot? None in the line-up are organized socially in a community like man. But ants are, and bees are. Why not drop the gorilla and add these insects? Well, though it would make more sense, it would not look so good, and evolutionists are impressed more by appearance than by reason, even when they admit that the ones that appear good do not belong, and get angry if anyone besides themselves includes them in man's evolutionary tree.

Retreat Before Advancing Knowledge

Evolutionary scientists not only are prejudiced and dishonest; they are often wrong. A science book a few years old is littered with known errors, was wrong all the time. Age estimates with a rash of zeros tacked on to run the figure into mil-



lions or billions are sheer guesses and based primarily on speculation as to how much time evolution needs to evolve new forms. Now new knowledge about radioactive clocks lops off many of these reckless zeros, forcing a revision of ideas as to how fast evolution proceeds. Scientists used to say a

Wisconsin spruce forest was sheared off by a glacier 125,000 years ago, but the atomic clock has forced them to backtrack hastily to 11,000 years. The age of a sun pyramid near Mexico City has been slashed from 15,000 to 3,000 years. Piltdown man was supposed to be 500,000 years old, but was cut to 10,000, and finally exposed as just another dishonest hoax by evolutionists.

The Chicago *Sun-Times*, May 27-30, 1951, reported on many of these time revisions imposed on evolutionists by the advent of atomic clocks, and said estimates before then were "educated guesses." But you guess a twenty-year-old young lady's age to be one thousand years and see how educated she thinks you are! The *Sun-Times* said this about age estimates before the atomic clocks: "It was a little like telling time without a clock and with the eyes bandaged." But who would ever have dreamed this, in view of the scientific arrogance with which gullible laymen were served these fantastic figures? The *Sun-Times* articles give these revisions: It was once thought it took an ape 20,000,000 years to become a man; now they say 1,000,000 years. They once said modern man had existed for 1,000,000 years; now they say 50,000. But here is the catch. The atomic clock used to measure things for-

merly living cannot go beyond 20,000 years, or 30,000 at the most, and even this involves the assumption that the quantity of radioactive carbon in the atmosphere has not varied throughout these millenniums. So they cannot measure man's age as 50,000 by the atomic clock, and if not by it, then it is like trying to tell the time without a clock and with the eyes blindfolded so that you do not even know whether it is day or night!

This series in the *Sun-Times* started off: "The story of man's origin now must be rewritten. New and epoch-making findings at the University of Chicago and elsewhere are showing that man did not evolve from ancestral apes in either the time or the way that Darwin and modern science thought. This major upset in the theory of evolution was brought about by the following recent discoveries: Modern man has been around on this earth for a mere 50,000 years. Darwin, and more particularly his followers, were wrong in assuming that man, in something like his present state, evolved from apelike ancestors about a million years ago. Darwin and the modern evolutionists also were wrong in thinking that an early 'apeman'—big, hulking, hairy, shuffling—changed by infinitely slow, almost imperceptible degrees into modern man. Evolution actually was fast. The major changes which converted ape into man came in a few big steps."

Scientists used to say evolution occurred slowly as animals and plants acquired new characteristics from their environment and passed these changes on to their offspring. But genetics proves these acquired characteristics are not inheritable. So they said very small mutations or genetic changes occurred that were inheritable and new forms evolved. But mutations are extremely rare, and practically all of them are harmful, and even small changes within the family kind would take great spans

of time. The atomic clocks do not allow the evolutionist unlimited time, so they said life evolved by big mutations. If it happened by small mutations we should have many fossils connecting different families. We do not. Big mutations avoid this problem and can live with the atomic clock time allowances. Only now, if mutations are big and evolution is fast, we should see it happening. We do not. We do see freaks, some of which are mutations, but these are harmful, not helpful, not evolving upward, but devolving downward. But even the larger mutations never cross the boundary of the family kind.

Nevertheless, suppose these very rare big mutations quickly evolved a new form. Suppose thousands of years ago an ape gave birth to a male human baby. This impossible mutation is not enough. What good is one human? So this fantastic mutation must happen to another ape mother, only different; it must be a female human baby, an exact physical and genetic counterpart. That is not enough. These two fantastic rarities must happen to two apes that live at the same time, so the humans can mature together and be the right age for each other. Nor is that enough. These two unbelievable events must occur to ape mothers living in the same jungle area, so that their human offspring will meet and cohabit. If you think this is distorted because it gets the human baby in one step, you are right. But it is easier to have this impossible series of events happen once than three times or many times, depending on the number of steps necessary to get from ape to man. It is sheer stupidity to think all these factors would be present for one step; to think they are present over and over again for many steps, as evolutionists must contend, is sheer stupidity multiplied many times over! How gullible can evolutionary scientists get?

The Bible Fits the Facts

Science now speaks of a time of creation of all matter, that the heavens and the earth started as matter at the same time. This fits Genesis 1:1: "In the beginning God created the heaven and the earth." This could have been millions or billions of years ago, for the creative days of Genesis chapter 1 discuss the preparing of the earth for habitation, not the beginning of material earth's existence. And the Bible says the earth is, not flat, but round: "He sits over the round earth." (Isaiah 40:22, *Moffatt*) It shows living plants and animals reproduce "after their kind." It does not say after their variety or after what scientists may arbitrarily define as a *species*, but after their kind, which allows for variation within the dog grouping or kind, the cat kind, the horse kind, and so forth. With this the facts agree, and science has never been able to force a crossing of the "kind" boundary. The Bible record shows the order of events in creation, first light, then atmosphere, shallow seas, dry land appearing, simple vegetation, then more complex plant life, water life, air life, land animals and finally man. This order matches what science has learned. How did the Bible know it, long before science? A guess? Hardly! Figured out mathematically, the odds are prohibitive, only one chance in millions! And how did life start? Spontaneous generation? Not only has science failed to demonstrate that, but scientific facts rule it out as impossible!

Many other facts refuting evolution and proving creation are available and have been presented in previous articles in this magazine and also in the booklets *Evolution versus The New World* and *Basis for Belief in a New World*. Space forbids repeating all the testimony in one article. Yet enough has been presented to show evolution has been embarrassed by increasing knowledge. New facts steadily

vindicate the Bible. Unlike science textbooks, the Bible does not have to be rewritten to harmonize with advancing knowledge.

Conclusion

The facts prove evolutionists prejudiced, dishonest and wrong. They are wrong on their age estimates, wrong on spontaneous generation, wrong on evolution by acquired characteristics, wrong on small mutations, wrong on big mutations—all wrong on evolution. Science is all right in its place but it does not stay there. It talks too quick, claims too much, proves too little, blesses too few with its good works and kills too many with its evil works. Scientists do not belong on the pedestal where many have perched them. They deserve no halos, earn no deification, merit no mantle of infallibility, despite the credulous view in which many laymen hold the scientific hierarchy.

Bible believers need not fear to face the facts of true science, and the falsehoods tumble in time. Many scientific falsehoods have toppled already under the impact of new knowledge, and the crash is only beginning as far as evolution is concerned. The witnesses for evolution's case cannot tell when it happened, cannot tell why it happened, cannot tell where it happened, cannot tell how it happened, and cannot tell even the proof that it ever did happen. They can only tell tales, tales of fossils they do not have, of long periods of time they do not have, of mutations they do not have, of missing links they cannot find. The scientists say that anyone who criticizes evolution is untrained in scientific thinking and they look down on critics as ignorant, unlearned, fanatical, narrow-minded persons. They are so busy name-calling they never take time to refute the facts assailing their theory. They draft

McCarthyism on their side and rely heavily on smear tactics.

Scientists are like the religious clergy that abandon the Bible to teach pagan doctrines. Just as the clergy in Constantine's time and thereafter brought in the pagan teachings of trinity, immortal soul, purgatory, hell-fire and many others, and taught them in the name of the Bible even though the Bible denies them, just so the scientists have dipped deep into the bogs of pagan antiquity and drawn out from those pagan religions the doctrine of evolution, and they have taught it in the name of science even though the facts of true science do not support it. Look in any good comprehensive encyclopedia under Evolution and you will see how pagan religions taught it even before the Greek philosopher Aristotle did. Primitive peoples today still teach a form of evolution.

Evolutionary scientists reach into antiquity and grab this unscientific dirt to use in mudslinging against the Bible. But just as false religion cannot down true religion with Bible facts, so false science cannot down true religion with the facts of true science. The true science beats down false science with scientific fact and true religion beats down false religion with Bible facts. Both false science and false religion are confused themselves and are confusing millions of others because of their backward drift into paganism, but true religion based on the Bible and true science based on proved facts are both harmonious in enlightening and clarifying, freeing persons from the confusion raised by false science and false religion.

If we have the truth we do not have to use smear. We do not have to rush out and place Bibles for show, as they did at the Scopes trial, and then retire thinking we

have done our part. Nor need we burn Darwin's books or those of anyone else. We do not have to depend on befuddled Bryans to defend the Bible, nor need we fear the attacks of atheistic Darrows or agnostic Darwins. We do not have to do like some religionists who plant the horns of the fundamentalist devil on the heads of evolutionists. We do not have to put horns on them. They are on horns already, sitting squarely on the sharp horns of a dilemma. On one hand they are stuck with a theory they cannot prove, and on the other hand they cannot get unstuck from the theory without losing face, hurting pride and acknowledging the Bible and creation. But it is better to lose face now and save our lives than to save face and lose our lives. Better to prick pride some now than to let it lead us to a destructive fall. It is high time to stop gullibly gobbling up all the pompous nonsense the evolutionary hierarchy dishes out to its adherents. As Professor Marsh said, it takes more faith and less logic to believe evolution than it does the Bible.

Evolutionists are hopeless pessimists. The final end of their theory is that eventually the entire universe will run down, the lights will go out, and all life will end. In the vast void of space the black, burned-out astral bodies will hurtle aimlessly, heatless and lifeless. But the Bible is a book of optimism, holding out hope of an endless earth with life on its surface and starry heavens twinkling eternally overhead. *It is possible for men and women to live on earth forever.* This can be proved by facts. You can be one of those persons, and that also can be proved by facts. We invite you, we urge you, to investigate these cheerful facts. Do it at your earliest opportunity.



GERMAN REARMAMENT

SCARES FRANCE

This article by "Awake!" correspondent in France gives the French view. Our preceding issue had an article by the German correspondent representing the view of that country.

MANY people have been mystified over France's attitude toward European union in general and German rearmament in particular. Was it not France's "Pleven Plan" that, in 1950, launched the idea of a European army? So why, four years later, did the French National Assembly reject the European Defense Community treaty? And after having pronounced itself in favor of the principle of German rearmament on October 12, 1954, by 350 votes to 113, why did the National Assembly, on December 24, reject Article I of the Paris Accords, which sanctions such rearmament, only to reverse its decision one week later?

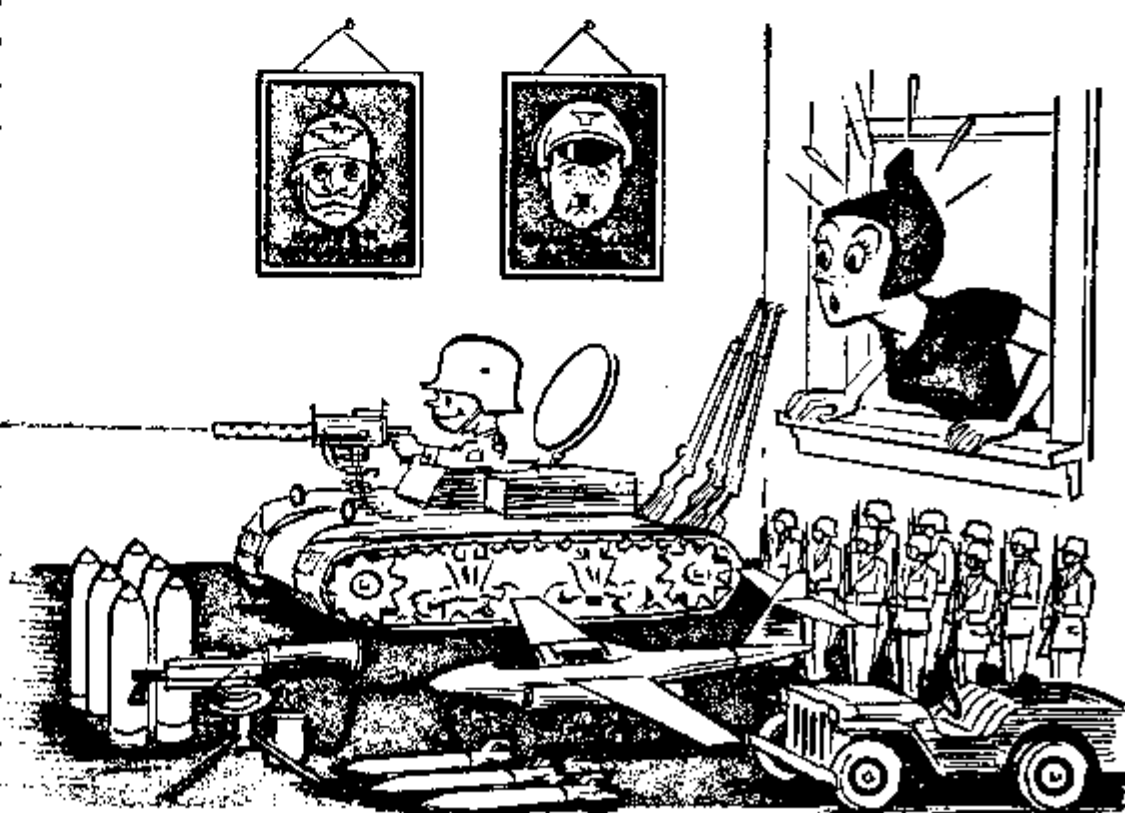
For four years, many newspapers and news magazines ridiculed and then chided France because she hesitated to ratify a treaty that, they claimed, was of French origin. Was this the case? A glance back to 1950 will quickly reveal where the idea originated.

The outbreak of the war in Korea first caused the West to consider Europe's military weakness, and started talk about the desirability of re-arming Germany. But such talk did not come from Frenchmen. It was only after the majority of Western nations

had pronounced themselves in favor of German rearmament that France, on October 24, 1950, launched the "Pleven Plan" for a European army. This project, at its conception, provided for the attachment of small German units (800 to 1,200 men) to "European" divisions, thus avoiding the rebirth of a powerful German military machine. This was the French idea, brought forth with the object of limiting as far as possible a rearmament that France alone could not prevent. But it did not suit the Allied military commanders responsible for the defense of Europe, and so the plan gradually evolved into a project for the establishment of twelve German divisions, each containing between 12,000 and 13,000 men.

So the idea of German rearmament did not come from France, and the E.D.C. treaty in its final form was far removed from the original French proposal.

The postulate behind E.D.C. was the menace of a Russian invasion of western Europe. Germany was unarmed, and the other Continental states had armies using



different weapons, differing strategies, different systems of communication and, not the least important, different languages. In the event of a Russian break-out toward the English Channel, the Germans would not be able to defend themselves, and no single national army could hope to stop the Communist hordes. Even if sufficient warning was given, it would be very difficult to integrate the national armies differing in so many respects. The logical solution was to fuse all these into one European army, under a single command, using the same weapons and standardized equipment.

So it was planned that six European states, Belgium, France, Germany, Holland, Italy and Luxembourg, should create a united army under supranational control. The latter point meant abandoning a certain amount of national sovereignty. Britain stayed aloof because of her Commonwealth commitments.

By early 1954, all the Western parliamentary bodies had ratified the E.D.C. treaty, save Italy and France. The former was well on the way to ratifying, and all eyes turned toward France. Just to "make sure," Secretary of State John Foster Dulles issued a warning that, if France did not ratify, the United States would have to make an "agonizing reappraisal" of foreign policy, involving a possible abandonment of Europe. Most of the Western powers thought France would toe the line. So it came as a complete shock to them when, on August 30, 1954, the French National Assembly rejected the treaty by 319 votes to 264.

One of the basic French objections was the fact that Britain refused to be a member of the Defense Community. The "six nations" Europe was regarded as being a framework too small to be safe for France. France would be dominated by Germany. The Brussels conference in August 1954 was a foretaste, it was said, of how E.D.C.

would work: instead of equilibrium among the "six," Italy and the Benelux countries would side with the Germans to impose their will on France. British participation would be indispensable to restore this balance of power.

An Alternative Plan

Toward the end of September a nine-power conference was called at which the foreign ministers of the United States, Canada, Italy and Germany met in London with the representatives of the five members of the Brussels Pact. Outnumbered eight to one, the most the French minister Monsieur Mendès-France could hope for was to obtain British participation and certain guarantees from Germany as to the extent of her rearmament. Since the "supranational" element was left out of this new plan, Britain agreed to maintain four divisions on the Continent (with the proviso that she could withdraw them in the event of a grave crisis in the Commonwealth). Germany would be allowed to create an army of half a million men (twelve divisions, including four armored divisions with twice as many tanks as the Panzer divisions of World War II). The seven members of the extended Brussels Pact agreed to submit to a control of their armaments, and Germany agreed not to manufacture atomic or bacteriological weapons.

The new setup would be called "West European Union" (W.E.U.) and would raise the NATO forces from 46 to 58 divisions against the 235 divisions of Russia and her satellites. General Gruenther and Field Marshal Montgomery were satisfied with the new arrangement, stating that they even preferred it to E.D.C., since it gave them greater freedom of action. Finally, on October 24, 1954, the member nations signed the Paris Accords, and Germany thus gained her sovereignty, her

army, membership in W.E.U. (and hence the neutralization of the Brussels Pact which had been directed against her), and, more important still, membership in NATO. The only serious concession Chancellor Adenauer had to make was concerning the "Europeanization" of the Saar, making it neither French nor German. (There are many indications, however, that the last word has not been said on the Saar question.)

Ratification Under Protest

All that remained now was for the parliaments of the member states to ratify the Paris Accords. Premier Mendès-France, who felt that in view of the allied pressure put upon him he had obtained all the concessions he could hope for, promised Washington and London that there would be no "four-year wait" as there had been for E.D.C. He assured ratification by the end of the year. The debate in the National Assembly was scheduled for late December.

It is true there were a number of political undercurrents that influenced the voting, but the fact remains that not a single speaker, apart from the prime minister, spoke in favor of the Accords' granting German rearmament. On December 24, when the vote was taken on Article I of the Accords (the article sanctioning German rearmament), the National Assembly rejected it by 280 votes to 259. The prime minister had not made it a question of confidence, so the government did not fall. M. Mendès-France—a man of action—told the Assembly he would put the Article to the vote again a week later, and that this time he would stake the existence of the government on the result.

This pause over the "Christmas" period allowed for two things: it gave the French deputies time to "measure the pulse" of their constituencies, and secondly it allowed time for diplomatic pressure to be

applied from abroad. The latter came mainly from London, the foreign office declaring that Britain would agree to keep troops on the Continent only if the Paris Accords were ratified, adding: "The issue is not whether the German Federal Republic will rearm, but how."

Commenting on this waiting period between the two votes, the Paris correspondent of the *New York Times* wrote: "It is reported that Washington officials argue that rejection of the protocols raises the question whether France is capable of taking decisions. The reply made here is that in this context it is not a question of a capacity to take decisions but of a capacity to take a decision running counter to what seems to be overwhelming public opinion. . . . A question asked here is: How far is a French Deputy justified in heeding advice and admonition from Washington and London when they seem to be opposed to the sentiments of the people those Deputies represent?"—*New York Times*, December 26, 1954.

That Washington was not worried about such democratic considerations is apparent from a comment made by the Washington correspondent of the same newspaper, writing in the same issue: "The apparent lack of optimism (in American Congressional quarters) over prospects of the Assembly's reversing itself reflected concern over the possibility that the French Deputies, after visiting their constituencies for Christmas, might find much popular support for the negative vote. That was the essence of diplomatic appraisals sent from Paris." In other words, Washington wanted ratification even if it went against the wishes of the French people.

December 30, the day of the vote, finally arrived, and by a narrow margin the National Assembly reversed its previous decision. By 287 votes to 260 it voted in favor of German rearmament. This meant

that 52 per cent of those voting were in favor, but in view of the abstentions, the majority represents only 46 per cent of the full parliament. Many deputies stated they voted in favor of ratification to prevent the breaking up of the Atlantic Alliance. It was a ratification under protest, and he would be rash indeed who would affirm that the vote represents the wishes of the majority of the French people.

French Fears

Many Frenchmen fear that the new German army might be used by the Federal Republic to liberate by force the 18,000,000 Germans in the Eastern Zone now controlled by Russia. Statements like the one made by Dr. Adenauer after his election victory in September 1953 help to create this fear. On that occasion the German chancellor stated: "Up to now we have spoken of reuniting Germany. Should we not now talk of liberating the East? No matter how you voted yesterday, let us unite and work together for the liberation of the Eastern territories."—*Le Figaro*, September 8, 1953.

But without any doubt, the main reason why France hesitated so long and then agreed so reluctantly is an underlying fear of German militarism. It must be nearly impossible for an American to understand what this means. Yet it is real, and when all the strategic, political and legal arguments have been said and repeated, the stark fact remains that millions of Frenchmen fear a resurgence of the German *Wehrmacht*. Perhaps this example will

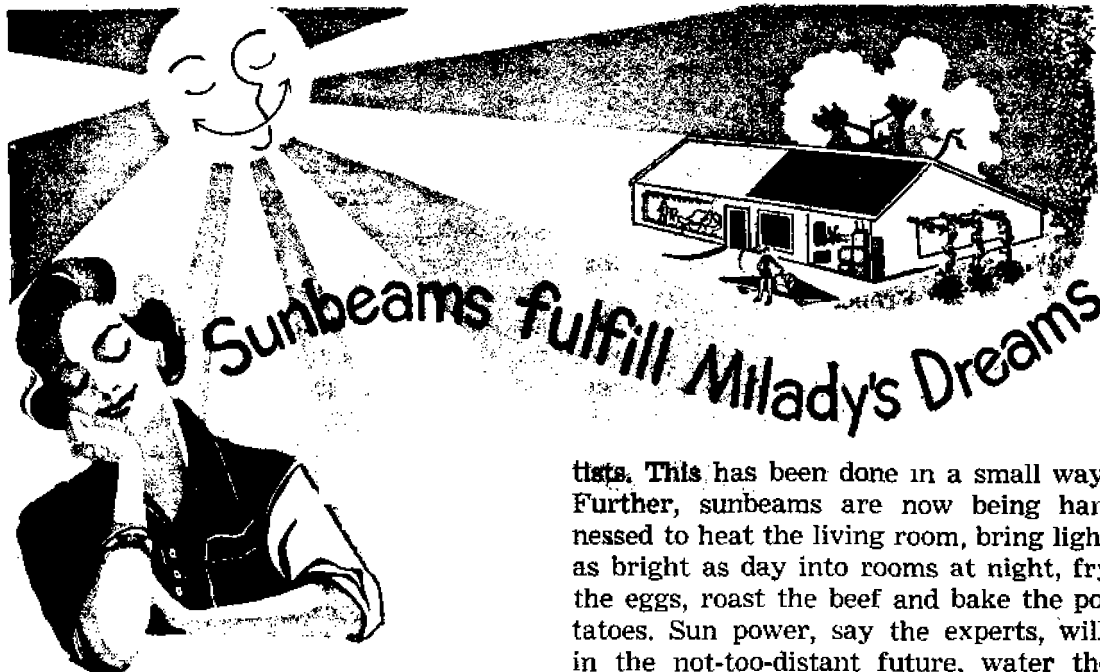
help the American reader to understand. Just before the French Assembly's debate on E.D.C., the British Broadcasting Corporation organized a one-hour radio hook-up during which public figures and the man in the street in France, Belgium, Germany, etc., were given an opportunity of expressing themselves on German rearmament. One old lady in Lorraine told how her father had built up a fine farm, and then in 1870 the Germans had come and destroyed it. Her husband had rebuilt it when, in 1914, the Germans came again and it was destroyed in the fighting. Her sons set to and built it up once more only to see it destroyed again by the Nazis in 1940. The old lady added, philosophically: "My grandsons have reconstructed the farm,—but I suppose the Germans will be back!" A Frenchwoman told the writer: "When I think with my head, I know German rearmament is inevitable, but when I think with my heart, it makes me shudder!"

Anyone who knows the French and the Germans cannot help feeling sorry that these two peoples have such a hard time getting along together. For both have outstanding qualities, many of which seem to complement each other. Think what wonders could be produced by French creative genius allied to German industriousness and organization! What a blessing it will be when men of good will of all nations unite their various qualities in the joyous task of beautifying this earth to the praise of the great Creator!

STOP, LOOK AND LIVE!

☛ Railroad crossings are lurking deathtraps for the unalert driver. To alert drivers at one Illinois railroad crossing the following sign was put up: "The average time it takes a train to pass this crossing is fourteen seconds whether your car is on it or not!"





JUST think! The next house you own may be a solar house. There will be no furnaces to feed, no fires to stoke, no ashes to haul away, no soot to blanket the walls and furniture and no smoke to mar the pleasant, outdoor surroundings. Your house may be not only solar heated, but solar cooled and solar cleaned.

Contrary to common opinion, it most likely will not be an ultramodern house or a house of glass. Xenophon, a Greek historian, talked about solar houses some two thousand years ago. A solar house is simply a house with a large glass area facing the direction that provides the maximum of the winter sunlight and a minimum of the summer's heat. It is a house styled to eliminate dirt, dust and fire hazards, and to do away with more than half of today's fuel bill. It is a house made ever so much more livable by the ever-beaming sun.

Turning sunbeams directly into electricity has long been an aspiring goal of sci-

tists. This has been done in a small way. Further, sunbeams are now being harnessed to heat the living room, bring light as bright as day into rooms at night, fry the eggs, roast the beef and bake the potatoes. Sun power, say the experts, will, in the not-too-distant future, water the lawn, make ice cubes, heat the bath water, cool the cream and run all the electrical appliances in the house twenty-four hours a day.

Solar Predictions

At least a dozen better ways to live have opened up as a result of recent developments with solar energy. Dr. Maria Telkes of the New York University's College of Engineering predicts that the future home will be an "all-electric home" with electric power for cooking, an assortment of "electric slaves" for performing most of the household chores. The entire house, she says, will be electrically heated. Solar energy will heat the bungalows cozily during the winters and cool them comfortably during the summers. The "perfect wall" of tomorrow's house, according to Dr. Telkes, will be an excellent heat insulator. In fact, the whole house will be carefully insulated to prevent heat losses. Today, during one heating season about \$4 in fuel is dissipated through a conventional, single

pane window. If storm windows or double windows were used, more than half of this waste could be saved. Most solar houses use the thermopane principle—two panes of glass separated by an air space. Once the light penetrates the double-thick glass, it changes to heat and it cannot get out.

Excess heating or cooling will be stored in a chemical "storage bin" at low cost. These storehouses will release latent heat when needed, especially during the night. And the stored-away cool night air will supplement the air-conditioning system during the day. The heat pump operated by solar energy will maintain the "comfort zone" all summer and winter long. Sun-powered refrigeration and air conditioning will be common. Instead of lamps, special wallpaper that will absorb enough sun's rays during the day will reflect light at night, illuminating large rooms with its absorbed "daylight." Shades specially designed to be drawn over the wallpaper will turn off the light. A new life awaits tomorrow's housewife!

Solar Houses Today

As fantastic and farfetched as these predictions of Dr. Telkes may sound, yet many of them are already in use in solar houses across the United States and Europe. For example: The experimental Telkes-Peabody-Raymond house in Dover, Massachusetts, is heated through the wise use of Glauber's salt, a hydrated form of sodium sulfate. This salt melts at a temperature of 90 degrees Fahrenheit; in so doing it absorbs generous quantities of heat supplied it by solar collectors on the vertical south wall of the solar house. When Glauber's salt hardens it gives off this exact amount of heat to its surroundings. The salt is stored in five-gallon cans that are permanently sealed and placed inside the thick interior walls in between rooms of the house. An ingenious system of fans

keeps the heat circulating day and night.

It is possible to keep the solar house warm even during ten sunless days, and statistics show that six consecutive sunless days in the Boston, Massachusetts, area happen only once in fourteen years. Dr. Telkes admits that the chemical heating system is not perfect. It took some twenty tons of Glauber's salt to maintain a relatively level room-temperature in the Dover house. The sun maintained a livable atmosphere through 95 per cent of the New England winter, without stand-by heat.

Another solar house in the New England area held an average temperature of 72 degrees right around the clock all winter long. What did the housewife think of this solar-heated house? "It's wonderful," she said. "None of us had a cold since we moved in, and Toby [the eighteen-month-old baby boy] hasn't even had the sniffles. Housekeeping is a joy, except for the glass wall. Some homes never get spic and span. But here an hour a day with the vacuum is all it takes. That's partly because there's no fuel—and that means no soot or coal dust—and partly because of the tight construction and insulation."

Cost of Solar Houses

Are not solar houses expensive? No—no more so than conventional houses. An experimental five-room, one-story model house with a specially designed roof and "heat bins," after being completed, cost \$20,000, some \$3,000 of which went for the heating system. A one-floor, two-bedroom house, all complete, cost \$10,000. The salts cost \$240 and installation just a little more.

Big solar-house developments are becoming prominent. There is one at Northbrook, Illinois; another at Camden, New Jersey. According to expert advice "a solar house is practical anywhere south of Latitude 40, which passes through Phila-

delphia, a little south of Chicago and slightly north of San Francisco." The majority of solar houses today are using the sun as an auxiliary heating plant, merely to supplement their regular heating system. Even at that, houses as far north as New England claim to have cut more than half of the old fuel bill.

Cooking and Cruising with Sunshine

In India, where fuel is scarce, sunbeams are being pressed into service to doing lady's cooking. A "sun stove" has been developed that focuses the sun's rays by a nickel-plated concave mirror of copper, aluminum, brass or any other convenient metal on the cooking utensil. The mirror reflects the sun's rays, giving off the same amount of heat as a 300-watt electric heater. From 250 to 300 degrees is considered ample for average cooking operations. The solar stove in India sells for 80 rupees (\$16.80), but to gadget-loving Americans and backyard chefs the same stove retails for \$75. Its appeal is not its looks, for it is an odd-looking contraption. Rather its enchanting features are its fireless, fumeless, fuelless, sootless and smokeless performances.

A more expensive sun cooker now located at the Smithsonian observation station on Mount Wilson, California, can do all the baking, boiling, stewing and preserving needed by a small family. Solar ovens have been known to hold heat at baking temperatures for weeks, even months.

But solar cookers have their drawbacks. They cannot be brought into service at the strike of a match. The housewife must wait two hours after dawn before she can use her sun stove. Then she must give the sun a few minutes to warm up the pan. All works well, unless, of course, an uninvited cloud shows up and turns off the stove. Then, too, all cooking must be done

at least two hours before dusk, at which time the stove becomes ineffective.

Dr. Telkes has designed a solar stove that can retain cooking heat for an hour or so after sundown, the time when the evening meal is being prepared. Her stove opens up like a carton. Four ordinary flat mirrors fan out from the tilted face of the boxlike stove. "At the rear of the stove is a removable drawer through which the food is placed. The mirrors reflect sunlight down through the tilted face of the stove, concentrating it in the interior, which is filled with special heat-absorbing chemicals. . . . Preliminary models of Dr. Telkes' stove have developed temperatures up to 300 degrees on days when outdoor temperature was under 70 degrees Fahrenheit. . . . The New York University research group believes their stove can be developed so that it can be manufactured to sell for \$5. . . . There is a potential need for 100,000,000 solar cookers in India alone."

Your Merry "Sunmobile"

In addition to solar heaters and solar cookers there are pleasant prospects of solar record players, electric clocks and, who knows? even solar "sunmobiles." "It sounds fantastic," said inventor H. E. McCoy, "but I think the motorist of the future may drive up to a service station and, instead of buying gasoline, exchange the battery of his electric automobile for one that has just been charged by a solar furnace generating plant." In a single day the average amount of solar energy falling on one acre of ground in the Temperate Zone is equivalent to 700 gallons of gasoline, or enough to operate the average automobile for a year.

Mankind is looking up to a new age—the sun age—and to a new life, one made comfortable by the realization of one of his most cherished dreams: the harnessing of sun power.

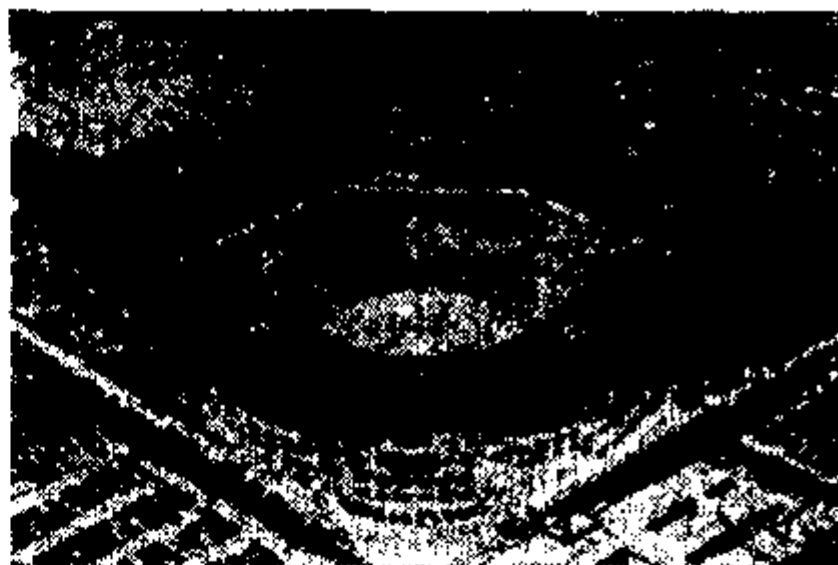
OUTSTANDING ASSEMBLIES



THE largest religious convention ever held in America was the eight-day world assembly of Jehovah's witnesses, July 19-26, 1953. The average daily attendance was 130,000, with a peak of 165,829! There will be no such world assembly this year, but Jehovah's witnesses will hold smaller regional gatherings in these five North American stadiums and in Europe.

Describing such assemblies, one news writer recently said: "You do feel that here is a group bound by a sincerity, by a zealousness which has almost a living quality. This the outsider, who spends some time in their midst, can soon sense." Such gatherings are occasions of happiness and joy. They are for your spiritual strengthening and encouragement. They will comfort and build you up. Those who attend are a zealous people, and you can witness this zeal and faith by joining with them.

You will note that the assemblies are within short traveling distance from almost any part of the United States or Canada. Arrange now to go. This is an outstanding opportunity for your own spiritual enrichment. The provision is for you; by all means take advantage of it.



COMISKEY PARK, CHICAGO, ILLINOIS
June 22-26

The first modern convention of Jehovah's witnesses ever held was in Chicago in 1893. Attendance: 360. In more recent years this city has played host to district assemblies, but never an assembly as large as this summer's gathering will be.

The assembly will be held in spacious Comiskey Park, pictured above. Opened in 1910 and named for a baseball official, this park was called the "Baseball Palace of the World." Its present seating capacity of 46,500 should provide abundant space for the thousands of enthusiastic conventioners.

Though thousands are expected, Chicago is in the habit of witnessing great national and international conventions—assemblies that are far larger, in fact, than this one regional gathering of Jehovah's witnesses will be. Therefore it will take especially good support and zealous activity to make an impressive attendance and to show Chicago the uniqueness of this organization that is based upon Christian truth.

Chicago's twenty-three congregations and more than 2,500 active witnesses of Jehovah are thrilled at the prospect of having their largest assembly yet, and are keenly anticipating the testimony that will be given to Jehovah's name and purpose in their territory. Will you support this large midwestern gathering?



EMPIRE STADIUM, VANCOUVER, B.C.

June 29-July 3

Where Canada meets the Pacific a mighty city has grown—Vancouver, British Columbia. Among this city's many sources of pride is this new Empire Stadium, where last summer the famed British Empire games were held. The attention of the world was directed here when Roger Bannister of Britain and John Landy of Australia—the only men ever to run a mile in less than four minutes—raced each other. At that time Jehovah's witnesses were holding a memorable assembly with 9,600 in attendance at nearby New Westminster.

These assemblers and many others will return this summer to meet in Empire Stadium itself, a stadium that indeed should prove to be an excellent place for such a gathering. It is modern and spacious, having 26,000 seats, and stands that look out over Burrard Inlet toward peaks of Canada's coastal mountains. A peaceful location in a city of friendly people.

The 2,000 Kingdom publishers associated with the sixteen congregations of Jehovah's witnesses in Vancouver and New Westminster will welcome their brothers to this second North American assembly, and many from both sides of the United States-Canada border are expected to attend. Will you be joining with the happy crowds that will assemble here?

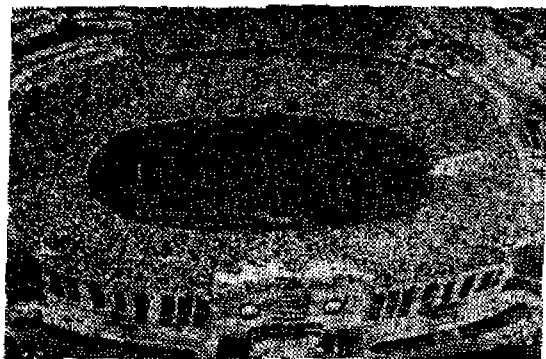


WRIGLEY FIELD, LOS ANGELES, CALIFORNIA

July 6-10

Mention of Wrigley Field brings fond memories to thousands of Jehovah's witnesses who have attended assemblies here in the past. Outstanding among them was the 1947 gathering here of 45,729 persons, many of them having come from even as far as the East Coast. This summer's assembly, however, will draw its attendance basically from the sprawling, sparsely settled western and southwestern states. How many will come? No one knows, but Wrigley Field should conveniently hold the crowd.

The far-flung city of Los Angeles is the metropolis of mighty southern California. Palm-dotted and mountain-fringed, this fabulous third-largest city in population in the nation has thirty-one congregations of Jehovah's witnesses and 3,800 publishers. Assemblies are no new thing to them, but like all of Jehovah's servants everywhere they appreciate the importance of such Christian gatherings and of the necessity of getting together with their brothers both for fellowship and for consideration of the good things that are in God's Word. This is strengthening, encouraging and in obedience to the divine command. Is the Los Angeles assembly the one that you will attend? If you live in the southwestern United States plan to see us there.



COTTON BOWL, DALLAS, TEXAS
July 13-17

Texans are noted for doing things in a big way, and Dallas is no exception. This modern city of private homes, tall buildings and Texas-sized hospitality just takes it for granted that Texas' state fairgrounds should be the largest, and that the Cotton Bowl, located in that fairgrounds, should be famed for its crowds.

The Cotton Bowl is the second-largest stadium in the South. In 1950 it set a record for the largest actual attendance at a minor league baseball game, and it holds the record for the all-time high attendance in any one stadium on any one day. Jehovah's witnesses do not expect to break these records this summer, but they do intend to have the happiest crowd that ever assembled there, and to receive the most beneficial instructions. Sessions will be held in both English and Spanish.

Playing host to their brothers from throughout a wide area of the South and Southwest, and perhaps even from Mexico and Cuba, will be nine Dallas congregations and their more than 700 active gospel-preachers. They are anxious to have you help them bear testimony to Jehovah's name and Kingdom in their territory, and they look forward to further expansion as a result of this assembly's activity. Accept their hospitality, give them a hand in this activity, and we shall see you there!



YANKEE STADIUM, NEW YORK CITY
July 20-24

Jehovah's witnesses certainly are no strangers to Yankee Stadium, for famed as that stadium is, their international assemblies in 1950 and 1953 have added even further to its stature, being the two largest events ever held there.

This year, however, the witnesses are not returning for an international assembly, but that great stadium is now to be used merely for a regional gathering. This will be the largest North American convention, and indeed a fitting climax for the American gatherings. Since New York is situated in the thickly settled East, the attendance here should be excellent.

New York, truly a fabulous city, has an abundance of facilities: good hotels, excellent transportation, friendly landladies, a stadium of appropriate size, and a population that is friendly toward Jehovah's witnesses and is still talking about their earlier assemblies. It also has fifty-three thriving congregations and 6,000 zealous Kingdom publishers who are prepared to make the convention visitors welcome. Is it along the East Coast that you live? Then New York is the assembly city for you!

But even that is not all. After New York, there are London, Paris, Rome, Nuremberg, Stockholm and The Hague. Thus, our April 22 issue will tell you about things to do while you are in Britain.

What Gives Them an Unshakable Faith?

HEADLINING that question, the Tampa, Florida, Sunday *Tribune* carried a long article and twelve pictures on a group that had just held an assembly in Tampa. It said: "They came by the thousands—rich men and paupers; the feeble and the healthy; the halt and the blind; the youthful and the aged. They came to hear of and preach of the Word of God as they understand it. And the way they understand it is not popular with most of the world. Each of them has had doors slammed in their faces; gratuitous insults thrown their way; in their time some have even been subjected to physical attack. They have been called draft dodgers, unpatriotic, fanatics, misguided. But in their faith they have found a source of inspiration which enables them to shed all attack, often to overcome it; and which links them in a powerful community of brotherhood which is perplexing to the outsider and difficult to comprehend. These are Jehovah's Witnesses."

¶ It asked: "What is the motivating force that makes the members of this sect act as they do? What gives them this steel-like conviction and purpose which clads them in unseen armor? Walk through the halls, the buildings, and the grandstand. You see well dressed people, and some dressed shabbily. You see nothing in physical appearance or dress that distinguished them from any other group. There is no sense of grimness, of austerity or rigidity which are the accoutrements of some religious sects. In fact, these are on the whole a happy people who draw a vibrant joy out of their faith."

¶ After telling something of the history and beliefs of the Witnesses, the report continued: "They carry their messages not as a chore, not as a task, but with enthusiasm and ardor. Rebuff only whets the blade of their convictions. They tell you the force that moves them, the invisible chain that binds them, is the spirit of God in action. This, they say over and over, is the source of their strength."

¶ Then the reporter asked various ones at the assembly why they became Jehovah's wit-

nesses. A blind veteran said that, before he became one of Jehovah's witnesses, "I used to wonder why God put man on the earth. Why should men fight among themselves and destroy themselves? I couldn't understand it. Then some witnesses visited us. I told my wife to take the literature to get rid of them. Later she read it to me and I became interested. It impressed me. Now I know I have found the answers to my questions. I have found peace . . . I want to help others find it."

¶ One of the assembly's officials said: "We're doing what the disciples did," and added, "preaching in the market places and door to door. We're not against any church. We're for God first . . . we love our neighbors and want to tell them the good news." Another witness, speaking of his former church, said: "I didn't get the spiritual food I wanted. I didn't want lectures on politics or morals. I wanted true religion. I found it in the Witnesses."

¶ A speaker from the Watch Tower's Brooklyn headquarters explained what he found lacking in his former church: "It bothered me that the clergy in my old church lived on top of the earth and the lay people supported them. The gulf between clergy and the lay people was too broad. And I didn't like other doctrines. In the Jehovah's Witnesses there is no top and bottom levels—no caste of preachers or priests. We are all preachers, all equal. It's a religion that's satisfying and convincing."

¶ A former air force captain who now has a TV variety show in Miami explained to the *Tribune's* reporter why he became a witness: "Every question I had was answered from the Bible. It just made sense." It makes sense because it really is based upon God's Word. It has strength provided by God for those who truly serve him. The Bible shows that true Christians would stand firmly for their faith. Yet the world does not see that strength in its own religions, and it is amazed when it finds people who do have it today. Is that not a condemnation of the world's religions?

Novel Tourniquet

¶ At Tiajuana, Mexico, a man was bitten by a poisonous snake. Thinking quickly, the man killed the serpent and wrapped its body around his arm as a tourniquet until he could get to a doctor.

WHY WOMEN'S CLOTHES ARE EXPENSIVE

ARE women's clothes too expensive? Men for years have thought so. "They cannot possibly see how a few straps of leather, sewed together and called a shoe, can justifiably cost \$50; how a few sequins and a wispy veil, stuck on a postage-stamp hat, can be worth \$80; or how any dress can cost \$300 or more. To the cynical male, the answer is only all too obvious: the value of women's clothes is determined only by what vain women (and acquiescent men) are willing to pay for them.

“The \$9 billion-a-year U.S. women's wear industry has another answer. It can quote yards of facts and figures to show that high-priced clothes are not only worth every penny they cost, but even more. For example, Manhattan's Sophie of Saks Fifth Ave. custom salon, where cocktail dresses sell for as much as \$695, just manages to break even; the salon is operated only for the prestige it brings to the store. The markup for expensive clothes is heavy—up to 100% of cost—but it has to be so to cover overhead. At a high-fashion house like Nettie Rosenstein, the cost of designing a dress and turning out one sample may come to more than \$1,000; so few copies are sold that the designing cost per dress may come to \$200 or more. Labor costs are out of the designer's hands; they are regulated by an independent labor-management committee, and vary according to the difficulty of the work required. A pocket on a cheap dress, for example, may come to only a few cents in labor; on an expensive one, labor may cost up to ten times as much.

“In the millinery field, one leading designer spends upwards of \$50,000 a year just making sample hats for his showrooms, may take a full day to make just one original. In shoes, the daintier the product the more tedious, exacting and expensive the work. And while it may seem that women get stuck when they spend \$25 or more for a pair of shoes that will last only a few months, it is not easy for manufacturers to get rich on the deal. I. Miller, one of the leading makers of expensive women's shoes, makes a mere 4% gross profit on its sales—far less than super-efficient General Motors makes on autos (22%).”

“On the other hand, it is true, women are not getting their money's worth in clothes. However, it is mainly because of the inefficiency of the garment industry. Production methods and machinery are years behind the times. Competition is cutthroat, causing many manufacturers to close down every year. “A few manufacturers, like Manhattan's Henry Rosenfeld, have proved that the garment industry need not be so inefficient, that mass production can pay off. Rosenfeld sells 2,500,000 well-designed dresses a year, all retailing from \$14.95 to \$35.”

Yet, not even a Rosenfeld can change the one major factor that makes the lady's wardrobe so expensive, namely, fashion itself. Women are slaves to fashion. They want to look different from other women, and at the same time they want to look like other women. Thus, women may be swept up in new fashion crazes. They must always feel that the particular hat or stole they are buying is just a little different. When individuality comes in, mass production goes out and costs go up; if bigger production comes in, then by an inflexible rule, style goes out.

“A complex fashion code also requires that women have more clothes than men. Explained one young working housewife: ‘My husband can be well dressed for almost any occasion with only two or three suits in his wardrobe. But with me it's different. Maybe I can transform an office dress with the addition of a rose or a jewel, but you can do just so much of this and get by. A dress that goes well at a cocktail party might fit in at a wedding, but the chances are it won't.’ Just how this exacting code arose, or why women adhere to it, is as inexplicable as why the female may weep when she is happy. ‘Vanity thy name is woman,’ said Shakespeare. As long as that is true the garment industry will have a good thing. And so—for all his protestations—will the U.S. male, perplexed as he is bound to remain. A woman will always spend more than a man on clothes. The reason is simple: in trying to look more expensively dressed than she is, a woman often ends up being more expensively dressed than she had intended to be in the first place.”—*Time*, August 31, 1953.



Juvenile Lawlessness

THE causes of juvenile delinquency are many. They range from difficulties in reading and arithmetic to broken homes, corrupt officials and the far-reaching changes that have occurred in our way of life during this half century. While recognizing that such factors contribute to delinquency, in this discussion we shall consider another very important cause: the modern breakdown of respect for authority. Where should a child learn respect for authority? First

from his parents, then from the schools. But many parents do not teach it. Neither do many schools.

Adults know that if they are not obedient to authority they will be punished. This punishment is literal: for violating the law it is a fine or jail; for flouting the social or moral codes it is ostracism by one's friends and neighbors; for failure to take instructions it is loss of job or failure to receive a promotion. Yet a too widely accepted philosophy of child training has wrongly implied that children should not have to recognize authority, that they will feel unhappy and unloved if they are made responsible for their actions. But if there is no law in the home, and little in the school, will the child suddenly and miraculously become obedient to law when he goes out into the world? Instead of the children who know to consider the rights of others and to respect just authority, is it not the lawless children, those who have been a law to themselves, who have the warped outlook?

Does respect for authority exist in the school about which one New York teacher said: "In a high school like ours, you have a few tough ones and a few vicious ones in almost every class . . . They sit watching you like snakes, waiting for the first sign of weakness. . . . They do not want to learn. They already belong to the streets. They know you cannot punish them physically or expel them. You must never raise your voice to them—if you argue, you are conceding their right to yell at you. You must never stand near them and never, never touch them—hatred for a teacher is part of their code and they must react or lose face if you do. You must never present them with ultimatums. You must never cater to them in the slightest and never lie to them—they can sense fear or phoniness like animals. Your job is to keep them

quiet while you teach those who can be taught."

Do you consider that a sad commentary on a school's ability to handle its rough-house element? The New York City superintendent's Committee on Delinquency in the Secondary Schools stated that delinquent pupils constitute only a very small percentage of the total school population, but warned that their numbers in the high schools have been increasing.

School officials have been attacked after hours, and children have threatened and have beaten up teachers who would not graduate or promote them. One writer said: "In instances like these, high schools are substituting for reform schools, and normal well-behaved children must be neglected because of the time-consuming struggle to keep under control these insolent and froward young people." Laying the blame on the lack of discipline in the home and in the school, the *New York Daily News*, March 5, 1954, said: "Our articles already have made it plain that our educators' kid-glove attitude of recent years, plus increasing lack of home discipline, have merely succeeded in getting our schools and our youth into an ever-deeper mess."

This Lack of Discipline

The mere fact that the discipline of a few decades ago was so strict that it may have made some students rebel does not mean that the situation is improved by turning the relationship completely upside down and firing the teacher who punishes a child, while doing nothing to the child (or his parents) who kicks his teacher. As the *News* put it on March 2, 1954: "It is getting so that when a teacher in the public school system does anything to discipline a student, he can expect to be roundly disciplined—either by the school or the student." An attack on a teacher is not

an isolated breach of discipline. Generally it is the culmination of a series of lesser breaches that were committed by a student who simply had found that he could get away with them.

James E. McCarthy, New York City Youth Board director of group work, put it plainly: "When a kid does something wrong, he knows it, and if you let him get away with it, he thinks you're a dope." Why do the teachers let them get away with it? *In some places they cannot help it.* Teachers have resigned in disgust because they were unable to discipline their classes. When they tried to get support for their discipline, the principal and superintendent gave them none. One substitute teacher in New York, not having a pension or permanent job to worry about, dropped the "spare-the-child" plan and did talk back to his students. When he told the biggest student in the class what would happen to the next one who stepped out of line, the reply was: "Gee whiz, Teach, we were just seeing how far we could go with you." A little soundly exercised authority goes a long way.

John Dewey's theory, a foundation of the modern system of education, was that all learning is based upon habit. But what habits have the students learned in New York city where, despite the drive against vandalism, 121,000 school windows were broken during the first seven months of 1954? What habits are being learned in the school where five fires were set in one classroom in a single week? What had the five Los Angeles students learned who not long ago broke into a school and senselessly demolished nine classrooms, as well as other facilities? What kind of habits are the students of a Long Island school learning where the district attorney had to warn school officials to quit "covering up" such things as a knifing and a bombing that had occurred in the school? What kind

of habits have children learned when the situation has reached the point where the Children's Bureau reports that one out of every fifty children is an official delinquent?

Something is wrong somewhere when the New York Superintendent's Committee on Delinquency could speak of "a wide range of reckless, irresponsible, and anti-social behavior, with instances of violence, extortion, gang fights, and threats of bodily harm. There was vandalism against school property, private property, and pupils' personal possessions; there were theft, forgery, obscenity, and vulgarity; there was non-conformity to school rules, evidenced by the disruption of classes, the throwing of food, the turning on of gas, interference with fire drills, as well as truancy and [class] cutting." The New York *Daily News* took twenty-one articles to say the same thing, only in the style used by the spectacular tabloid press. The difference between the Superintendent's Committee's report and the newspaper's series was that the newspaper pointed to the breakdown of discipline as a major cause of the difficulty.

The schools contend that a hostile and punitive approach toward maladjusted children is not sound. But if the child's maladjustment stems, as it often does these days, from his never having been disciplined, from his never having to recognize authority or to consider the rights and interests of other persons, then it is better for the parents and the schools to give that discipline than for society to have to give it later in a much harsher way in its courts and prisons. The freedom granted in many modern schools may prove a good thing for many children, but it is not good for the rebellious minority that cause the trouble. Of such children the above-quoted Superintendent's Committee's report said: "For the good of the student body as a

whole, these pupils should be removed to an atmosphere of more direct controls." Many students who had been unable to function in the permissive atmosphere of the large school have found themselves and made a satisfactory adjustment when they were transferred to smaller and more carefully disciplined schools.

The Effect of Bad Publicity

New York city has one of the world's largest school systems. Further, the system is an excellent one. The scope of what it teaches is nothing short of amazing, but, like all human endeavors, it is not perfect. While only a small percentage of its students present a problem, the problem they present is a serious one. Though this delinquency and lawlessness are shameful and shocking, it may well be that the daily press has overdrawn and distorted the picture. Certainly the schools are not ruining the country. Yet in the twenty-one consecutive days that the United States' biggest newspaper paraded school scandals before its readers, some of them may have gotten that impression. Its shocking examples of delinquency may stay in the mind much longer than does the brief explanation that the lawless element, though inexcusable, is a small minority. Arthur Levitt of the New York Board of Education said: "We don't contend there is no problem of juvenile delinquency, but to say that our schools are breeding places of crime, which has been charged in certain portions of the press, is a complete untruth." When asked why the newspapers do not publish the good things the schools do, one reporter explained: "That's not news!"

The public should be advised of the good as well as the bad. The undesirable effect of some of the newspaper publicity is that singling out the public schools for condemnation builds up the private ones. Note how the *Daily News*' series pointedly did this. It said: "Parents are moving to the

suburbs in an attempt to escape, or transferring their children to parochial or private schools. The transfers to church schools, Catholic and Protestant, have swollen their enrollments, straining available facilities and inspiring a stepped-up building program throughout the city. . . . 'We notice,' an official [Catholic] said, 'that many non-Catholics are now applying for admission.' "

Other articles in the series quoted such statements as: "I, myself, had the good fortune to attend a parochial high school," and: "My daughter . . . can do only about 10 to 20% of what a child of the same age can do in parochial school." Yet this newspaper admitted that the rising crime rate 'exists in private and parochial schools,' too, but said they "meet it with sterner measures and closer supervision." One of such "sterner measures," a board of education member pointed out, is that "a boy or girl who won't behave in parochial school is expelled, and thereupon becomes an added problem in the public school system." Thus, he thinks the public school carries a double load, its own problem children and the parochial schools' as well. The press' fear of being accused of attacking a popular religion may also play its part in helping parochial schools to get less of the blame and less publicity for delinquent acts their students may commit.

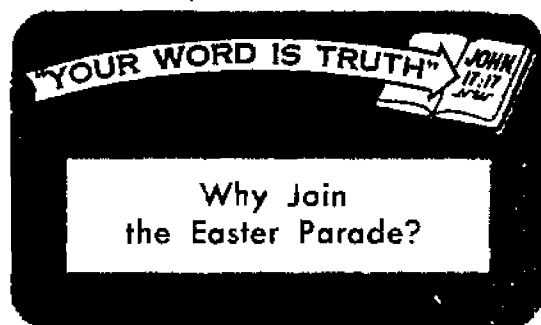
Right Training Starts at Home

What, therefore, should be the parent's solution? Not putting the child in a parochial school where he will be taught a religion that may be contrary to the parent's desire; but the right start is proper home training. If the parent exercises wisdom in the right kind of home training, the child should be able to overcome the obstacles it has to face. Principles can be instilled in the child's mind that will make delinquency and vandalism repulsive.

Training in proper obedience and in respect for authority (the authority of the parent, the law and, most important, of God) combined with an association with right-minded persons, and with regular attendance at congregational meetings in which the young are encouraged to participate, will further strengthen them. Helping the child to a proper appreciation of his relationship to God will develop in him an attitude of mind that will reject the evil influences he encounters and will encourage him to hold firmly to the high family standards that he knows are expressed in his own home.

The Christian parent realizes his obligation to his child. He is interested in what the child learns, and he encourages his progress. All these things are to the child's advantage. Then, too, children who recognize the responsibility that they themselves have in serving Jehovah and in using the things they learn in his service will stay clear of the vandalism and destructiveness of today's corrupt world, for they know that they must be proper representatives of their heavenly Father. Also, they will try to excel in their schoolwork, knowing that the more they learn now in school the more knowledge and information they will have to use in Jehovah's service, becoming more capable representatives of his, and being prepared for far greater service when their public schooling is completed.

Thus, while delinquency grows and its causes are many, the wise Christian parent can have a confidence in his children that other parents do not have. Proper training in the home is like an armor shield that defends the child's mind against weapons that would destroy it. But proper training rests upon the right example that must be set by you as a parent, yes, and upon the proper, though loving, authority that you must exercise. Are you meeting this responsibility toward your child?



ON April 10 the principal feast of the ecclesiastical year will be celebrated. From Christendom's churches will come great crowds welcoming the Easter holiday. In Rome church bells will peal out. In Berlin, the East-West cold war will come to a temporary halt. Gaiety will abound. And there will be a generous portion of Easter eggs and Bach's music. All Scandinavia will burst forth with brilliant colors representing joy and laughter. In sunny Spain and Portugal light-hearted, happy, laughing people will stream out of churches to watch bull fights or football exhibitions opening on Easter Sunday.

In America sunrise services and Easter bonnets mark the arrival of Easter. From New York's largest theater to Hollywood's open-air bowl there will be hymns at dawn and hats at noon. Outside St. Patrick's Cathedral on New York's famed Fifth Avenue the Easter parade will begin. This whirling carnival will be reminiscent of the pagan Saturnalia. Nevertheless, Christendom hails this hodgepodge as in honor of Christ, the day of his being raised from the dead.

Observing the strange antics of the Easter holiday, its peculiar customs and practices, we inquire: Is Easter really kept in honor of the resurrection of Christ? Does the celebration honor God? Are we commanded by God to keep the Easter holiday?

Often in our haste to celebrate, the meaning of the holidays, the origins and

histories of their symbols and decorations are overlooked. After a thorough search through the Bible, Bible encyclopedias and dictionaries, we find that neither the apostles nor disciples of Christ ever celebrated Easter. Easter, in fact, has a very unsavory taste. Both Webster's *New International Dictionary*, first edition, and the *Catholic Encyclopedia* point out that Easter was the name of "a goddess of light or spring, in honor of whom a festival was celebrated in April." Deeper into pagan mythology the name Easter is traced, back through the pagan religion of the Babylonians and Chaldeans, where the same goddess of spring and rebirth was called Astarte or Ishtar. The historian Alexander Hislop in his *The Two Babylons* declared: "[Easter] is not a Christian name. It bears its Chaldean origin on its very forehead. Easter is nothing else than Astarte," a pagan goddess.

How, then, did this pagan practice of worshiping a sun goddess become a part of Christian worship? Sir James G. Frazer in his *The Golden Bough*, page 345, answers for us: "When we reflect how often the [Catholic] Church has skillfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Easter celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis, which, as we have seen reason to believe, was celebrated in Syria at the same season." When Constantine fused paganism with apostate Christianity (325 A.D.) he ordered that "everywhere the Great Feast of Easter" was to be observed on the first Sunday after the first full moon following March 21. Thus professed Christians came to march in the Easter parade. But the acceptance of this celebration was not without controversy or violence. As Hislop says, it was only after violence and bloodshed "that the Festival of the Anglo-

Saxon or Chaldean goddess came to supersede that which had been held in honour of Christ. Such is the history of Easter."

The date of Christ's resurrection is governed by the Jewish calendar and is movable. It can be as early as March 22 and as late as April 25. Therefore, the day of Christ's resurrection would fluctuate and would not fall on the same day of the week—Sunday. For example: Sunday, April 2, 1950; Saturday, March 24, 1951; and Tuesday, March 31, 1953, respectively were anniversary dates of Christ's death. Counting the third day from each would bring the exact day of his resurrection, which would be in their respective order: Tuesday, Monday and Thursday. Easter paraders overlook this fact in favor of the pagan choice, Sunday.

The innocent-appearing appendages attached to the Easter holiday are further proof of its rank paganism. The origin and ancient meaning of Easter eggs and rabbits, gaudy costumes and "hot cross buns" are the surest proofs that the entire celebration is of demonic origin. All the ancient demon worshipers, the Romans, Greeks, Egyptians, Babylonians, Persians, Hindus, Chinese and Japanese—none of which worshiped Jesus or his resurrection—attached deep mystical significance to the Easter egg and the rabbit. The *Catholic Encyclopedia*, under the subheading "Easter Eggs," states: "The custom may have its origin in paganism, for a great many pagan customs, celebrating the return of spring, gravitated to Easter." Regarding the rabbit, this authority says: "The rabbit is a pagan symbol and has always been an emblem of fertility (Simrock, *Mythologie*, 551)."

According to *Brotherhood of Maintenance of Way Employes Journal*, April, 1952, the Anglo-Saxons ate sacramental cakes in honor of their goddess, Eostre. Christendom's clergy tried to expel this

rite by placing a cross on each cake. Today, hot cross buns are sold just prior to Easter. Even in Jeremiah's day, 600 years before Christ, it was written: "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven." (Jeremiah 7:18) The above *Journal* rightly states: "The Easter holiday is actually an outgrowth of the pagan festivals of Spring which celebrated the return of life to the earth."

The idea of rising to see the sun rise also has its roots deeply imbedded in paganism. Ancient superstitious farmers believed that those who "witnessed sunup on a certain day in spring would be blessed with good fortune, good health, fair crops and a general freedom from aches and bunions for the whole coming year. Farm animals were cut in on this, too, and cows, pigs and hens were all bounced out of bed early and hurried out to see the sun, thus insuring lots of cream, fat bacon and grade-A eggs for the next year. The present version of this rural fete is, of course, the holding of countless early services on Easter morning. . . . The wearing of Easter bonnets and new clothes was begun in the early celebrations honoring Eastre or Ostara, the Teutonic and Saxon goddess of spring. . . . The glad rags were worn then as a token that everyone was sharing in a brand-new life-year."—*Holiday*, April, 1950.

While Christians do not observe pagan Easter, they do keep a solemn feast. This feast is the supper memorializing Christ's death, which falls this year on Thursday, April 7, after 6 p.m., Standard Time. As to the manner in which this feast is kept, we refer you to the February 15, 1952, issue of *The Watchtower*. This feast is kept at a precise time in a prescribed way to the glory of God.



Jehovah's Witnesses Preach in All the Earth



Great Britain and Eire

A MERE glance at a map of Europe impresses one with the smallness of the British Isles. With about fifty million people living in this small area there is tremendous scope for Christian activity.

Britain's heritage as a free nation has its roots in Roman law, Grecian culture and philosophy, and, above all, in the Bible as the Word of God. Whatever is good in the British way of life is attributable in large measure to the influence that the Bible has had on the course of this nation. But, alas, the people of Britain today have little regard for the Bible. True it is that most English homes possess a Bible, but at no time since the Reformation has there been such lack of knowledge on Bible topics. Bible societies have been established, which have been instrumental in the distribution of the Bible to all parts of the earth. Whatever the motive, this circulation has served a good purpose, providing great throngs with the Book that tells of the end of this old world.

It is with this purpose that Jehovah's witnesses in Britain today are occupied. They know that a mighty witness must be given to all nations concerning the Kingdom's establishment and the basis for this witness is found in the Bible. There are thousands receiving instruction through the study of the Bible and these, in turn, are joining the throng of Jehovah's witnesses. In the British Isles in 1940 there were less than 8,000, but today there are nearly 30,000 regularly engaged in calling on the people at their homes and helping them understand their Bibles.

This good work is not done without opposition. The greatest opposition comes from the clergy. This, of course, is not true of all clergymen, but many are embittered by the intense activity of Jehovah's witnesses. As a recent press report said: "Those religious enthusiasts known as Jehovah's witnesses descended on a Manchester suburb yesterday in an all-out door-to-door campaign. These soldiers were armed solely with their Bibles (or soldierettes, for they were all women)." "There's this about it," commented a churchman on whom they called, "they certainly knew their Bibles, and went from reference to reference as easily as consulting a dictionary. If the people in our churches were as conversant with the Book as these folk are they would be in a better position to debate the question of the last days."

Jehovah's witnesses in Britain are giving closer attention to their presentation of the Kingdom message at the doors and are using the Bible extensively in their door-to-door activity. Therefore, it is gratifying to hear others say about them that 'they know their Bibles.' The impact of this activity is being felt, for, while it is true that there is a tremendous decrease in church attendance, the congregations of Jehovah's witnesses are ever on the increase. Of these there are 718 in Britain.

Close to Britain as far as location is concerned is Eire. Whereas Britain is Protestant in faith, Eire is Roman Catholic. Nevertheless, the Kingdom work in Eire has progressed greatly during the past year. With a 32 per cent increase in Kingdom preachers over the previous year we now

see expansion in this predominantly Catholic land.

Once in a while Jehovah's witnesses meet with mob action from some overzealous Catholics, but the work goes on and results are now seen. The Catholic Douay Version of the Bible is used in aiding honest Catholics to understand God's purposes and in addition the Watch Tower Society has provided the splendid booklet entitled "God's Way Is Love."

Fear and superstition play an important part in the religious life of the Irish people. They are a lovable people and easy to get along with until roused by false accusations against the true servants of God who visit them. It requires a great deal of tact to deal with the situation but the Kingdom publisher knows that many a true heart is led astray through false doctrines. And when the truth is seen in all its grandeur there is no power that can hold back these warmhearted men and women of Ireland. The joy of seeing them take their stand for the truth of God's Word well repays the Kingdom publisher for the effort put forth.

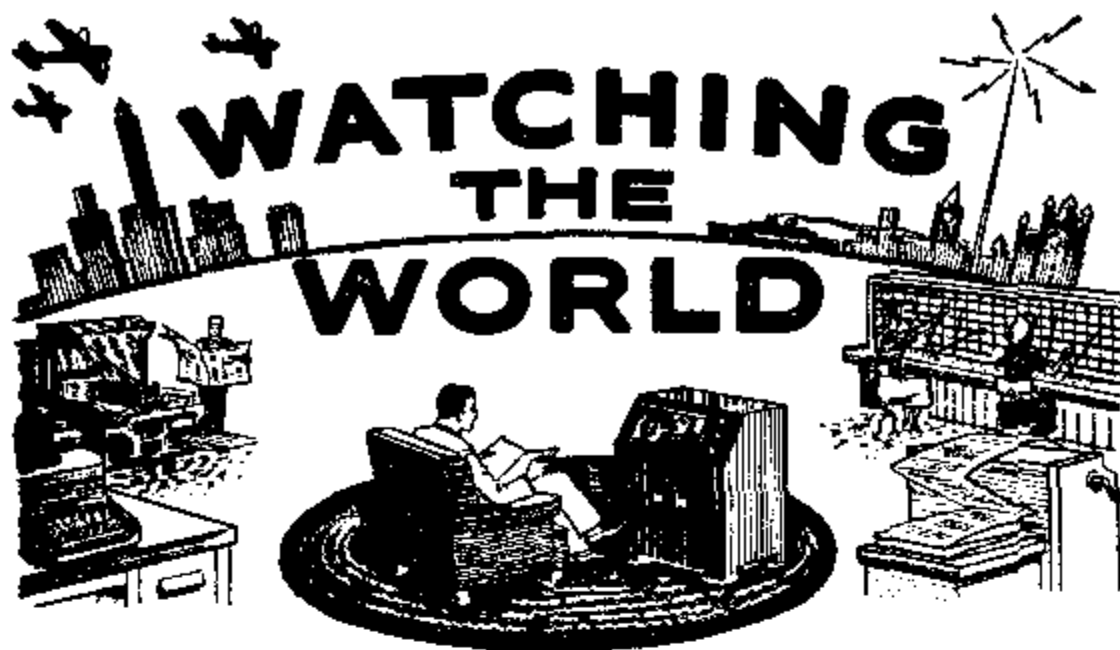
The favorite cry of the false shepherds is the ridiculous statement that Jehovah's witnesses are Communists, and this succeeds for a time in holding back the earnest truth-seeker. But when the facts are given and proved from the Bible, this falsehood is recognized as just a blind to help continue the false shepherds' hold over the people. Another weapon used to put the people against Jehovah's witnesses is the fact that they do not believe that Mary is the queen of heaven. By experience in presenting the message under these conditions the publisher is able to show that Mary the mother of Jesus was indeed favored of God, but that it is entirely out of place to exalt her to a position far greater than what she occupies in Jehovah God's purposes. However, it requires patience and very kind treatment before the seeds of truth take root and spring forth to fruitage.

So in both Great Britain and Eire the Kingdom message is being preached and is finding lodgment in the hearts of those who are hungering for righteousness.

? DO YOU KNOW? ?

- Why the most famous trial between evolution and the Bible proved a farce? P. 3, ¶4.
- What disproves evolution's claim about "missing links"? P. 4, ¶6.
- What is illogical about the scientists' lineup of man's "ancestors"? P. 5, ¶1.
- What shows scientists' guesses of earth's age have been most uneducated? P. 5, ¶3.
- Why the Bible is a book of optimism, while evolutionists are pessimists? P. 8, ¶4.
- Why a European army is believed necessary? P. 9, ¶5.
- Why France refused to approve the E.D.C. treaty for a European army? P. 10, ¶3.
- What outstanding advantages a solar house would have? P. 13, ¶1.
- Where solar houses already have been built? P. 14, ¶2.

- How sun power could run automobiles? P. 15, ¶5.
- What special provision there is for your spiritual enrichment this summer? P. 16, ¶3.
- What the two largest events ever held in Yankee Stadium were? P. 18, ¶4.
- Why a TV performer in Miami became one of Jehovah's witnesses? P. 19, ¶7.
- Why women's clothes are so expensive? P. 20, ¶5.
- Why a child needs to learn respect for authority? P. 21, ¶2.
- How the parent can help his child overcome evil influences? P. 24, ¶2.
- What pagan source provided the name for Easter? P. 25, ¶4.
- What pagan customs are still followed at Eastertime? P. 26, ¶2.



Moscow's "Peace Offensive"

◆ Moscow has proved adept at turning "peace offensives" on and off. In February Soviet leaders launched a new peace proposal. It involved three things: (1) A freezing of the armed strength of all nations at levels of January 1, 1955; (2) the destruction of all nuclear weapons, and (3) an international disarmament conference under U.N. auspices. The only new feature of the proposal was the freezing date, which appeared to observers as part of Russia's strategy to block the arming of West Germany. Moscow's "peace offensive" was hailed with little or no exultance: Washington was skeptical and London unimpressed.

Russia: "Steadfast Security"

◆ Just four days after Moscow launched a "peace offensive" Marshal Georgi K. Zhukov, Soviet defense minister, threw the switch back to the tough line. In an order of the day issued on the thirty-seventh anniversary of the Soviet army and navy, he declared that "the aggressive forces of the imperialist countries headed by United States monopolists" were "openly preparing a new war against the Soviet Union." Under these circumstances, Marshal Zhukov said, the Soviet government is "taking all necessary measures to

insure the steadfast security of our motherland."

Britain and the H-Bomb

◆ Two-power monopoly of H-bomb production appears soon to end. Britain has announced in a White Paper on Defense that it considers it a duty to proceed with the "development and production" of H-bombs as the main deterrent to war. Defense Minister Harold Macmillan pointed out (2/17) that Britain had figured out the H-bomb without American or outside help. He added: "I hope it will be ready when they [the enemy] require it."

H-Bombs: "Poor Consolation"

◆ Britain's decision to make H-bombs produced a flood of talk on the effects of thermonuclear weapons. When Britain's eminent physicist, Nobel Prize winner Cecil F. Powell, started talking (2/26), people listened. He stated that, according to "plausible estimates," the U.S. has 4,000 A-bombs while the Soviet Union has 1,000; these would be used as detonators for H-bombs in event of war. The physicist said that both countries now had, or soon would have, enough H-bombs to destroy the main centers of population of the other. As to the effects of H-bombs, Dr. Powell said that 10 or 20 well-directed bombs could make "ordinary organ-

ized life impossible" in Britain. Beyond the immediate explosion area the mounting level of radioactivity would result in "the debilitation of the population from radiation, lack of food and shelter, the multiplication of diseases and many other consequences which we cannot at present foresee." Then in an indirect comment on Britain's decision to make H-bombs, Dr. Powell declared: "It would be a poor consolation to the pathetic remnant of our country that we had been able to reduce other lands to a similar condition of ruin." —New York Times, February 27, 1955.

H-Bomb Not the Ultimate

◆ Dr. Edward Teller is a scientist who figured prominently in the development of the H-bomb. He is credited with sparking the idea that opened the way to the H-bomb. In an article in *Science*, an official scientific journal, Dr. Teller says that the next major steps beyond multi-megaton H-bombs are not likely to be "just bigger bombs again." "The world is full of surprises," said Dr. Teller, "and great developments rarely go along straight lines." Though he did not identify any of the "surprises," a few years ago he talked of the possibility of an enemy's releasing radioactive clouds at a distance off the Pacific Coast that would "make life hard or even impossible for us without delivering a single bomb into our territory." This time Dr. Teller left the future vague, saying: "The very size of our progress has opened up other dangers. We may be led to think that this accomplishment is something ultimate. I do not believe that this is so. Where the next steps will lead I do not know. It is not likely that it will be just bigger bombs again." —New York Times, February 25, 1955.

France: Quest for a Government

◆ With the downfall of the Mendès-France government, France was hurled into a cabinet crisis, the twentieth since World War II. During the first week of the crisis, former Premier Antoine Pinay, representing the Independent party, tried to form a government. He failed. Pierre Pflimlin, a member of the Popular Republican party, next tried to form a government. He failed. Christian Pineau, a Socialist, became the third political leader to try to form a Cabinet. He failed. French President René Coty then nominated Edgar Faure, a former premier and a Radical Socialist, to try to form a government. He succeeded, the National Assembly voting 369 to 210 to confirm Faure (pronounced like the English "for") as premier. Thus ended a nineteen-day quest for a government.

Hope for the Comet

◆ A final report on the crashes of two British Comet I jet air liners has confirmed the cause of the crashes as "metal fatigue." Quickly following this, Britain, in February, decided to stake its jet air liner hopes on the Comet. De Havilland announced that it will go ahead with construction of Comets II and III. To correct the faulty design of the original Comets, the new jets will have thicker skins and oval instead of rectangular windows. Since so much of Britain's air prestige depends on the success of the Comets, the government is doing all it can. The government-owned British Overseas Airways announced that it would honor its order for 12 Comet II's and 5 Comet III's; and the Royal Air Force offered to help by taking the remaining 5 Comet I's off BOAC's hands to use them for research. Hope for the Comet looked bright from another standpoint: thus far none of the foreign air lines that have

28 Comet II's and III's on order have canceled out.

Britain: To Check Inflation

◆ Since Britain pays for its imports with earnings from its exports, she has to be careful that home consumption does not hurt the export market. Normally, there is a trade deficit; yet as long as it is not over £40 to £50 million a month, there is no difficulty, since the gap is closed by "invisible" exports, such as insurance and investments. During the last quarter of 1954 exports dropped to £228,000,000 whereas imports rose to £289,000,000, leaving a deficit of £61,000,000. In January the deficit soared to £73,000,000. Swiftly the government moved to apply the classic inflation check. The Bank of England raised the "bank rate" from 3 to 3½ per cent. (The "bank rate" is the interest rate at which the Bank of England lends money for short periods to dealers in the London market.) The January rise, however, had little effect. Symptoms of inflation kept on spreading. So in February Chancellor of the Exchequer R. A. Butler announced controls on installment buying—15 per cent down payment and full payment within 24 months—and another jump in the bank rate, bringing it to the highest level in more than twenty years: 4½ per cent. The effect was immediate. The London Stock Market declined, and on the foreign money exchanges the pound rose.

China's New Currency

◆ Most governments express their national budget in terms of "millions" or "billions." But in Communist China the government has had to express its budget in terms of "trillions." This is because its currency unit, the yuan, is of such low value. (Though the official rate is 24,600 yuan to the dollar, actually this rate is said to have little relation to its true value.) Thus the infinitesimal

value of the yuan has created physical difficulties in payment. In February Peiping radio announced that Red China would issue new currency: one yuan would be given for 10,000 old yuan. The switch in currency appears to be more psychological than an attempt to wipe out purchasing power. Observers believe that the government wanted to strike the "big money psychology" created by use of hundreds of thousands of yuan, even for the smallest purchase and which had a demoralizing effect on the people by causing them to think that yuan units were virtually worthless.

Final Word on Costa Rican War

◆ The Organization of American States helped bring the Costa Rican war to a speedy end. In February its investigating commission released its official word on the fighting: It said that the rebels had "entered Costa Rica by way of the Costa Rican-Nicaraguan border," and had been aided by "foreign intervention in the preparation, financing and furnishing of arms and ammunition." To reduce the danger of further armed conflicts the report recommended making more effective its "system for controlling the traffic in arms."

A Diamond Dream Come True

◆ In 1950 Professor N. V. Sidgwick of Oxford University wrote a work called *Chemical Elements and Their Compounds* in which he said: "The artificial production of diamonds has never been a success." The successful making of diamonds, long a dream of scientists, appears at last to have come true. In February the General Electric Research Laboratory announced that it had produced an exact duplicate of a diamond. How? Since diamonds are virtually nothing but pure carbon—the main ingredient of coal—G.E. chemists subjected carbon to pressures of 1,500,000 pounds a square

inch and temperatures above 5,000 degrees Fahrenheit inside a 1,000-ton press. This tremendous heat and pressure, equivalent to those existing at a depth of 240 miles below the surface of the earth, changed the alignment of carbon atoms so that they took up the crystalline structure that makes a diamond. Result: a handful of diamonds, all man-made. The largest one was one-sixteenth of an inch and one-tenth of a carat. A day after the G.E. announcement (2/16) the Prism-Lite Diamond Company said that three years ago it had produced a synthetic diamond usable for industrial purposes. However, G.E. research appears to have resulted in a method in which diamonds can be made in a predictable and routine way. For the present, though, the G.E. process is still too costly to compete with natural diamonds as either gems or industrial tools.

U.S.: Certified Mail

◆ Up until mid-March, persons who wished to be certain that their letters would be delivered had to pay a minimum of 30 cents to register the mail. A new service to supplement registered mail was announced in February by Postmaster Arthur E. Summerfield. The new service, costing 15 cents for the stamp, must be signed for by the recipient. Certified mail, said Summerfield, will give the sender proof of delivery "without having to pay for the expense of guarding registered mail at every handling point as at present." Certified mail has no provision for indemnity should a letter go astray. If a sender wants a return receipt, he will have to pay 7 cents additional for it.

Storms and Women

◆ In *Storm*, a 1941 novel by George R. Stewart, a young

meteorologist named low-pressure areas on his map after girls. The U.S. Weather Bureau has since dubbed hurricanes by feminine names. Last year the memorable storms were Carol, Edna and Hazel. To avoid repetition this year the weather bureau has compiled a new list of 1955's potential hurricanes: Alice, Brenda, Connie, Diane, Edith, Flora, Gladys, Hilda, Ione, Janet, Katie, Linda, Martha, Nelly, Orva, Peggy, Queena, Rosa, Stella, Trudy, Ursa, Verna, Wilma, Xenia, Yvonne and Zelda. Some women whose names were used in the past have sent in bristling protests, but the weather bureau replies that no other system has the same advantages of brevity, ease of pronunciation and recognition. Also it expects that there are just as many women, if not more, who feel flattered by having their names on storms as there are those who protest.

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FOR



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APRIL 8, 1955

31

What About TOMORROW?



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Awake!

CHRISTIAN CONDUCT IN AN UNGODLY WORLD

What is your responsibility? Are you meeting it?

This Is London

Beginning a series of visits to European cities

The Festival of Corpus Christi

Did Christ institute it?

Panama's President Brutally Assassinated

The solving of a heinous crime



APRIL 22, 1955 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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., April 22, 1955

Number 8

DO YOU FEAR YOUR NEIGHBOR?

MOST people today fear their neighbor more than they fear God. Neighbor fear, a product of the Dark Ages, has grown into a hideous colossus and has become one of the most enslaving and truth-suppressing tyrants in the world. It can be more compelling than laws. No wonder it is the Communists' chief tool! Declared former Soviet spy Nikolai E. Khokhlov: "The most important weapon of the Soviet Government against the citizens is the mistrust by one citizen of another." (*U.S. News & World Report*, January 21, 1955) That comes as no surprise, but this might: neighbor fear has spread to all parts of the world. Though a victim of this fear dwells in the most democratic of nations, he has lost his freedom. Warned Chief Justice Earl Warren of the United States Supreme Court: "If a man is free only to be what his neighbor wishes, he is not truly free."

The mind rebels at the suggestion that one fears his neighbor. This is not strange, for it is an admission of bondage, and no one wants to be a slave to his neighbor. Let us be honest with ourselves and ask the question, What are signs of neighbor fear? There are at least three main signs: (1) Wondering what one's neighbor will think; (2) falling into a state of mental conformity, and (3) fearing knowledge.

Now the first sign. Persons seized by neighbor fear allow their decisions to be

influenced by a power other than sound reasoning. What is this power? It is a roadblock in the mind that checks all ideas and decisions with this question: What will my neighbors think? Becoming subservient to a perpetual wondering what the neighbors will think is coming under the power of a dictator that kills the human spirit and makes one a robot.

This brings us to the second sign of neighbor fear: conformity. Those who fear their neighbors believe that they should accept any popular credence or creed whatever the cost. And the cost is always high. Sound judgment and reasoning suffocate and die. Thinking is difficult, so why think? It is much easier to do and believe what "they say." True, not all neighbor fearers allow their minds to atrophy completely. Some may even hold ideas of their own based on truth and righteousness. But when neighbor fear is present, it dictates that one hold secret or disguise his real opinions.

Conformity triumphs. It always threatens to brand one with the stigma of disloyalty if he thinks. Declared a noted justice, Judge Learned Hand: "I believe that the community is already in process of dissolution where each man begins to eye his neighbor as a possible enemy, where non-conformity with the accepted creed, political as well as religious, is a mark of disaffection [disloyalty]." Is your community

truly free or is it "in process of dissolution"?

The third sign of neighbor fear is being *unduly suspicious* of ideas, yes, being fearful of knowledge itself. Fear of knowledge fosters ignorance, entrenches superstition, discourages advancement, quenches enlightenment and leads to narrow-mindedness. So this morbid fear or suspicion of ideas makes one close his mind even before he has opened it. This is ruinous.

But why fear knowledge? Because, though knowledge can destroy error, it brings about changes. What is feared is the undesirable side effect of the change. For example, a change might mean a loss of prestige, an upset in a profitable *status quo* or hostility in a family group. So selfishness prompts a fear of knowledge.

Recognizing the extreme peril of fearing knowledge, Dag Hammarskjöld, secretary-general of the United Nations, gave a thought-provoking talk to scholars at the Charter Day dinner of Columbia University. Among the honored guests was Queen Mother Elizabeth of Great Britain. To this distinguished group the high U.N. official said (as reported in the *New York Times* of October 31, 1954): "We all of us are quick to recognize in principle the value of knowledge. Yet we may hesitate to do what is necessary in order to open wider access to knowledge for others or to deepen our own knowledge. Too often we even share in reactions that can be explained only by a fear of knowledge. . . . If we fear knowledge and act under the ban of such fear, is it not often because we fear change?"

"We have seen among us the resurrection of practices and attitudes belonging to, indeed justifying the name of the Dark Ages," continued the U.N. official. "A fear of knowledge, inspired by the wish to safeguard established interests, may for a time block an unavoidable development.

But, in so doing, it may create situations where change finally comes into being with the violence of an explosion." Then the U.N. secretary-general drove home this point: "No policy which cannot stand the test of full knowledge and free criticism will ever be safely based in the loyalty of the peoples."

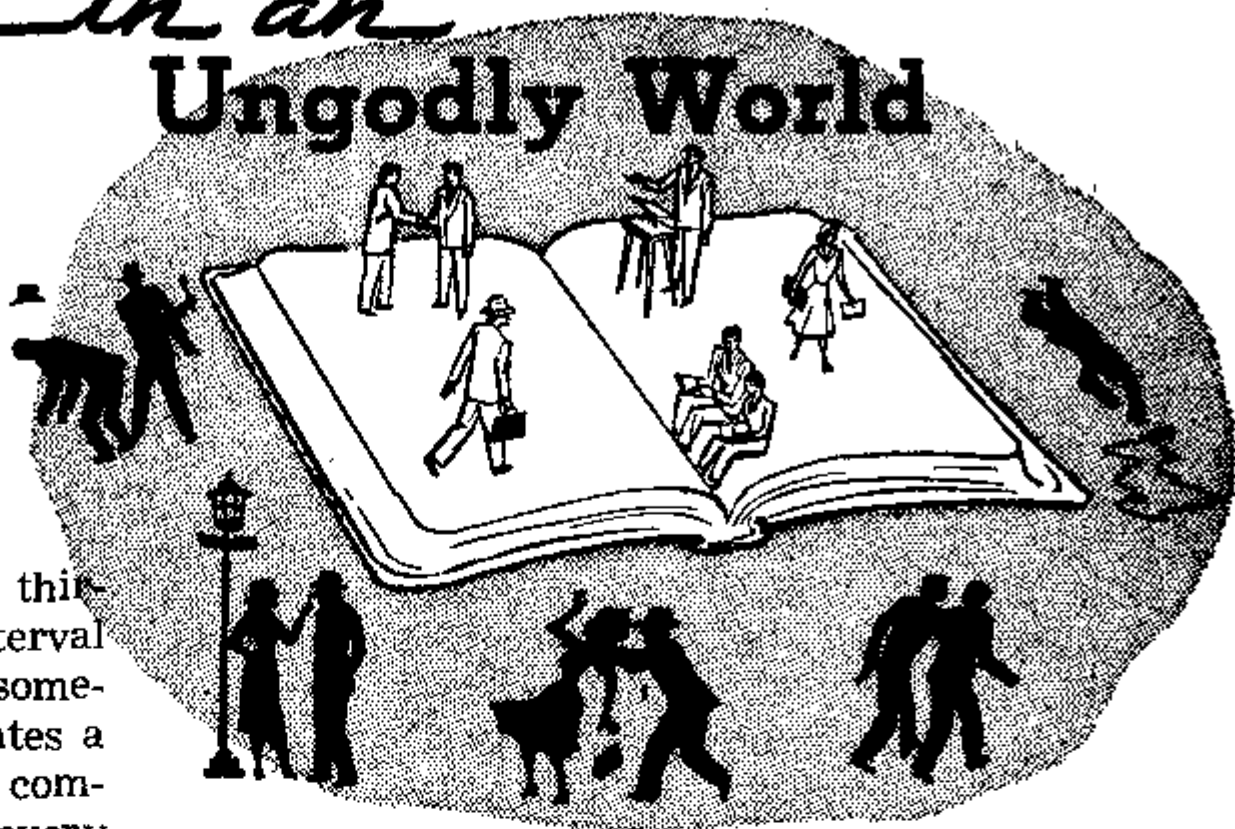
Do you fear to subject your own policy to "full knowledge and free criticism"? Neighbor fearers usually do. They have made themselves pawns in the hands of their neighbors. Interestingly, Judge Learned Hand once said: "I often wonder whether we do not rest our hopes [for freedom] too much upon constitutions, upon laws and upon courts. These are false hopes. Liberty lies in the hearts of men and women. When it dies there, no constitution, no law, no court can even do much to help it."

Do you fear your neighbor? Really, what a neighbor thinks matters little. Can he give you life? He cannot give you one day's life. Only God can give life. So what counts is not what a neighbor thinks but what God thinks. And he will not think much of us if we fear neighbors. His own Word warns at Proverbs 29:25 (*Knox Catholic translation*): "Fear of man's judgments will bring thee quickly to ruin." The *American Standard Version* says: "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe."

So dispel neighbor fear by fearing Jehovah God above all. As for your neighbor, Christ Jesus did not say to fear him. He said: "You must love your neighbor as yourself." (Matthew 22:39, *New World Trans.*) Show your love by helping your neighbor conquer neighbor fear. Accept knowledge. Test it with reason and with God's Word. Fight mind-enslaving conformity. Trust in Jehovah. Do this and you will never be among those miserable ones who fear their neighbor more than God.

Christian Conduct *in an* Ungodly World

Is the conduct of the nations Christian? What do the facts show? Is your conduct Christian? What does your behavior show? What is your responsibility as a Christian? Are you meeting it? This article answers..



COUNT from one to thirteen. In this brief interval of thirteen seconds, somewhere in the United States a major crime has been committed. On an average every thirteen seconds of the day the year round this happens. Over eighty major crimes will have been committed by the time you finish reading this article. Also, in a single day an average of thirty-five persons are wickedly slain and 252 persons are feloniously assaulted. Each day some forty-eight rapes are committed, 608 cars are stolen and 197 robberies and 1,454 burglaries are perpetrated. A crime of murder, manslaughter, rape or assault to kill was committed every 4.3 minutes the first six months of 1954. This in a nation professing Christianity.

Other nations making the same professions fare little or no better. France laments a wave of immorality, Germany a rise in crime, Italy a moral and religious collapse and England suffers from personal degradation. The *Manchester Guardian Weekly* of September 2, 1954, reported that the proportion of crimes cleared up was only 47 per cent—a sobering reflection for the law-abiding.

“Another unpleasant aspect of our present-day society,” said this report, “is

the increase in crimes that involve some form of personal degradation—rape, indecency, and unnatural acts. There were more indecent assaults on females last year than at any time since the war—and four times as many as the annual average for 1930-4. There is a steady increase in cases of defilement of young girls aged between thirteen and sixteen—though in many of these cases the girl may be almost as much to blame as her seducer. Over the past two years detected acts of indecency between males show an eightfold increase over the annual average for the early nineteen-thirties.”

Unchristian Conduct Foretold

Who will deny that this conduct is anything but Christian? As Jesus said, with their lips nations would profess him, but in actuality their hearts would be far removed from him; that just as the days of Noah were, so the presence of the Son of man would be. Of Noah's day God said: “The badness of man had become great in the earth and every inclination of the

thoughts of his heart was only bad all the time." The apostle Paul foretold this wave of unchristian conduct and said that it was a sign of the last days. "But know this," said Paul, "that in the last days critical times hard to deal with will be here. For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." He closes with this warning: "From these turn away." —Genesis 6:5; 2 Timothy 3:1-5; Matthew 24:37-39, *New World Trans.*

Paul further explains why crimes that involve forms of personal degradation, such as rape, indecency and unnatural acts, have increased. Paul charges that materialism, spiritual irresponsibility and mankind's lack of faith in God are the primary causes. The apostle argues: "Although [mankind] 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. . . . That is why God gave them up to disgraceful sexual appetites, for both their females changed the natural use of themselves into one contrary to nature, and likewise even the males left the natural use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense which was

due for their error. And just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting." —Romans 1:17-32, *New World Trans.*

Who is responsible for these despotic times? Satan, the god of this world, is. He is out to rule or ruin. The apostle John identifies this foe for us, saying: "Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Revelation 12:12, *New World Trans.*) His pattern of action is clear in the earth—deception, distortion, corruption, destruction.

This generation's religions become more perfunctory, conventional, worldly. Godliness has become old-fashioned. Materialism is modern. Life, in its highest and lowest reaches, is cheap, sordid, vulgar. It says it wants peace and unity, but it harbors ill-will and hate. It criticizes stubbornness and faults in others, but ignores them in itself and its children. It says we need divine help, but it forgets that it is the pure in heart that will see God. It fails to see that it is not those who talk but those who listen that receive guidance; that a key to a new home is a new personality; that Christianity in deed could supply this need.

Early Christian Conduct

The course of first-century Christians was not marked out by Caesar, but by Christ. It was not an effort at "character development." Rather it was a course that required accurate knowledge of God's basic principles and righteous requirements, coupled with an honest desire and earnest effort to live by them, with a sincere love of God and neighbor. This course recognized the need for the operation of God's active force in one's life, since many righteous qualities are themselves actually fruits of the spirit. It meant a completely

changed thinking process from that of the former course in Satan's system of things, a development of a new life pattern by daily strengthening of proper habits, leanings and mental attitude.

In no other way was the devout Christian more clearly distinguished from this degenerate world than in his concentration of interest in the new world of God's promise. This old world meant absolutely nothing to him. He expected to see it end in the wrath of God. Peter himself emphasized this fact, saying: "Since all these things are thus to be dissolved, what sort of persons ought you to be in holy acts of conduct and deeds of godly devotion, awaiting and keeping close in mind the presence of the day of Jehovah, . . . 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 3:11-13, *New World Trans.*

This new world Jesus proclaimed and made alive in the hearts of men of sublime sincerity. These men took seriously what Jesus said and strove to live his words faithfully. They sought no reservations and recognized no compromises in his message. Jesus brought them a way of life that concerned their eternal welfare. His teachings were powerful and alive and exacted complete obedience. Those that followed him willingly dedicated their lives in an attempt to render this obedience.

As Christians they bowed to only one God, the God of the Bible, Jehovah. They pointed out that even kings as well as subjects must bow before him. If any conflict arose between a commandment of God and that of Caesar, there existed no doubt or difficulty in the Christian mind as to how to solve it. God always came first. If Caesar's command was inconsistent with God's, it was thereby of no effect. It was as simple as that to those who believed.

Since their interests were fundamentally spiritual, their conduct was one of separateness from this ungodly world and its prevailing activities. This was not their world nor their way of life. They were good citizens, however, obeying the laws of the state that did not conflict with God's law, and keeping the peace. As members of the community, they were quiet, moral and loyal. The simplicity and purity of early Christian life were so remarkable, as set over against the corrupt manners of the time, as not to be believed, and therefore inevitably to be suspected as a cloak for hidden enormities of conduct. It was their conviction, however, in the grand hope of the Kingdom, the new world, that enabled them to accomplish this transformation.

Christian Conduct Today

It is precisely this same hope that enables twentieth-century Christians to undergo this same transformation. A Christian today lives for the new world. This old world means absolutely nothing to him. In fact, he expects to see it go down in the battle of Armageddon. Therefore, he has taken the apostle's counsel to heart, which says: "And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." The active force of God is needed to effect a change in his thinking and conduct. He sincerely wants to change his old-world habits. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." The Bible, God's written Word, is able to search out his inmost thoughts and direct his course, if he will let it. Failure to renew his mind leads into the corrupt mental state of this old world, which can only mean destruction.—Romans 12:2, *New World Trans.*; Psalm 119:9.

Becoming such a true Christian and leading a Christian life actually mean be-

coming a new personality. Before one can successfully do this, he must get truth into his mind and heart and make it the motivating force in his life. To this end accurate knowledge of God's requirements is necessary. These requirements of God extend into daily living. Everyday affairs of life should be governed by his mental attitude toward Christ. As Peter wrote: "Hence brace up your minds for activity, keep completely balanced and set your hope upon the undeserved kindness that is to be brought to you at the revelation of Jesus Christ. As obedient children, quit being fashioned according to the desires you formerly had in your ignorance, but, in accord with the holy one who called you, do you also become holy yourselves in all your conduct."—1 Peter 1:13-15, *New World Trans.*

Gossip and backbiting, thoughtless, tactless and unkind remarks must be avoided by the Christian. "A whisperer separateth chief friends." He will steer clear of meddling in others' personal affairs. He learns that disagreements and strife must be forgotten, that maliciously criticizing others' shortcomings is very improper; that personal family dissensions and contentiousness should be overcome; that a balanced viewpoint must be maintained through proper moderation in eating and drinking, and that whether in the congregation or away from the congregation his association must always abound with love.—Proverbs 16:28.

The Christian's own conscience, trained in God's Word, determines his choice as to work and other such activities. When at work he is counseled not to cheat his employer but to give a full day's work. He must remain a Christian when outside or inside the congregation. Godly conduct outside the organization is imperative. "Let as many as are slaves under a yoke keep on considering their owners worthy

of full honor, that the name of God and the teaching may never be spoken of injuriously."—1 Timothy 6:1, *New World Trans.*

Maintaining Proper Conduct

Christian witnesses of Jehovah must always remember that their conduct is an example to the old world of New World living. This conduct either reflects or detracts from the glory of God. Under no circumstance will a Christian compromise with uncleanness to appear a "good fellow."

To be able to live up to the responsibility that rests upon a Christian, one must continually fill his mind with right matters, proper thoughts. This requires constant self-discipline in even the smallest matters of daily living. "Pursue peace with all people, and the sanctification without which no man will see the Lord, carefully watching that no one may be deprived of the undeserved kindness of God; that no poisonous root may spring up and cause trouble and many be defiled by it; that there may be no fornicator nor anyone not appreciating sacred things, like Esau, who in exchange for one meal gave away his rights as firstborn."—Hebrews 12:5, 6, 14-16, *New World Trans.*

Maintaining a godly conduct in an ungodly world is not easy. It is hard work, in fact. But our load can be made lighter by applying ourselves, by continued personal study of God's Word, by regularly attending congregational meetings. This is essential if we are to receive full direction of the holy spirit. Paul admonishes us to assemble together that we may be refreshed and strengthened. To associate in a social way with those who do not hold to such high principles is very dangerous at this time of the end. "Do not be misled. Bad associations spoil useful habits." So, associate with your Christian brothers; help, edify one another in love.—1 Corinthians 15:33, *New World Trans.*

Bear in mind Paul's words: "This, therefore, I say and bear witness to in the Lord, that you no longer go on walking just as the nations also walk . . . but that you should be made new in the force actuating your mind, and should put on the new personality which was created according

to God's will in true righteousness and loving-kindness. So keep strict watch that how you walk is not as unwise but as wise persons, buying out the opportune time for yourselves, because the days are wicked."—Ephesians 4:17-24; 5:15, 16, *New World Trans.*

Panama's President Brutally Assassinated



By "Awake!"
correspondent
in Panama

ONE bullet did it! Two hours after it found its mark that evening of January 2, one of the victims of the most heinous crime in Panama's history, her president, Colonel José Antonio Remón Cantera, lay dead in the emergency room of the Santo Tomás Hospital in Panama City. The celebration and merrymaking of the New Year, which had opened so propitiously for both Panama and its chief executive, abruptly ended as the country mourned the loss of its leader. The blow was as sudden as it was unexpected, for "in the country there was absolute tranquillity and the best order that the history of the nation records."

So to the happy celebrants that thronged the Juan Franco Race Track there was no warning resemblance in the merry crackle of their firecrackers to the deadly chatter of the machine-gun fire that was to claim the lives of three and leave three others

wounded, one of whom died some days later. And as the crowds dispersed after the races to theaters or other destinations, the president and his entourage lingered on celebrating the victory of one of the president's blooded horses, Valley Star. Silhouetted against the blackness of a warm tropical night were the president and his party on the brightly lighted balcony of the clubhouse of the Hippodrome. Friendly conversation was brusquely silenced about 7:30 by the snarling bark of a machine gun. "The firecrackers are back," exclaimed one of the group. With the second burst of fire, having now found its range, one of the detectives fell to the floor. President Remón, leaping to his feet, protested, "Those are not firecrackers," and then fell mortally wounded face down on the balcony floor. A third burst from the machine gun and three more fell injured. Two of the presidential bodyguard leaped from the balcony firing in the direction of the gun flashes. Hidden in the darkness, the assassin escaped, but an innocent victim, a swimming champion, was killed. Thus in a few crisp

seconds Panama's most mysterious crime was accomplished. The victims were quickly rushed to the hospital and all radio stations broadcast a request for all doctors to report there at once. The president succumbed in spite of the best efforts of modern medical science.

The entire nation was shocked. With the public announcement of President Remón's death a state of siege was declared and the national guard (as the Panamanian police force is designated) calmly and efficiently dispersed the stunned and news-seeking populace from the streets and plazas and closed all places of amusement. The national airport at Tocumen was closed to all outgoing planes and special guards were posted on streets leading to the Canal Zone. At 1:59 a.m., January 3, the National Assembly convened in extraordinary session and suspended for ten days the constitutional guarantees of freedom of speech, press and assembly to facilitate the investigation of the murder. At the end of that period the state of emergency was extended for another ten days. At 3:05 a.m. the first vice-president, José Ramón Guizado, took the oath of office as chief executive.

Soon thereafter the new president with other friends and members of the family were at the American Air Force Base in the Canal Zone to meet the widow of the late Remón on her return from Miami, where she was by invitation of the governor of Florida. Meanwhile efforts were not relaxed to ferret out and bring to justice the perpetrators of this cowardly but well-planned crime. The grief-stricken populace remained calm, but there welled up in the hearts of the majority a yearning to avenge their chief citizen, victim of this vituperable murder, whether it had been prompted by vengeance, hatred, envy or fear. The national guard and the secret police, working assiduously and in close co-operation, arrested and questioned sev-

eral suspects only to release most of them as soon as their innocence was established.

In evidence that the entire nation was deeply stirred was the fact that many private citizens and business firms pledged additional thousands of dollars to augment the original \$50,000 reward stipulated by the National Assembly for information leading to the identification of the cowardly killer. These pledges skyrocketed the amount to close to \$160,000, which the *Panama American* said was probably the highest reward ever offered in the Western Hemisphere, perhaps even the entire world. Detectives came from the United States, Cuba, Costa Rica and Venezuela to help Panama's own experts avenge the crime. For days all clues came to a dead end as the people anxiously milled through the streets in hope of definite word on the case.

But it was not until the fourteenth that that word came. At last the case was "cracked"! A young Panamanian woman had tipped off the secret police. Her own fiancé, José Edgardo Tejada, Panamanian and former cadet at the Guatemala-Polytechnic School, had told her of having smuggled into the country on his return from school a machine gun, and further that, if anything should happen to him, "Remón's assassin was Ruben Miro." Under arrest, Tejada admitted that he had smuggled a machine gun (a German-made Schmeisser) into Panama between mid-September and early October and had sold it for \$150 to Ruben Miro, a prominent Panama City lawyer. Miro's arrest followed at once. Tejada further stated that on being told by Miro of the assassination plan he did not report it to the police because he had no proof to present and feared arrest for bringing the gun into the country illegally. To have a reason for not taking part in the assassination he stabbed himself in the right hand and absented himself from the city.

Further corroboration of the young woman's story came when officials revealed that a Roman Catholic priest, "Father" Carlos Perez Herrera, had been told by Carlos Miro, brother of the suspected assassin, that Ruben was planning to murder President Remón. "Father" Herrera passed the word along to Remón who did nothing more than repeat it to his close associates.

Ruben Miro, now under arrest, came forth with grave charges against the country's chief executive, Ramón Guizado. Miro had "implicated the then President José Ramón Guizado and Rodolfo Saint Malo, a business associate of Guizado, as the men with whom he plotted Remón's death in exchange for a post in the Guizado cabinet. Miro . . . told police he began plotting Remón's death with Guizado and Saint Malo in mid-November of last year. He made it clear, however, that neither Guizado nor Saint Malo knew how he planned to stage the assassination."—*La Nación*, January 15.

With the implication of President Guizado as a criminal suspect, measures were immediately taken to protect him against any popular reaction and to avoid any new tragedies. His private residence was surrounded with armed guards, for, as the deputy commander of the national guard said, "The lid is being taken off a hot pot." Guizado's son and two business associates (one of whom was Saint Malo) were known to be under arrest. About midnight President Guizado sent to the National Assembly his request for leave of absence from his executive office "until there are clarified the charges made against me" and "so that the investigation may be carried out in the fullest possible liberty and impartiality." At 3:29 a.m. Saturday, January 15, the National Assembly convened, considered Guizado's request, refused it, impeached him, removed him from the presidency

that he had sworn to uphold only thirteen days previously, ordered his arrest and authorized the commander of the national guard to carry it out. The second vice-president, Ricardo Arias Espinosa, was called to occupy the office of president of the Republic and was sworn in at 7:20 a.m.

The National Assembly appointed a commission to carry out a thorough investigation of the crime. After twenty-six days and nearly as many nights of assiduous labor the committee returned indictments against ex-President Guizado as the "brains" of the death plot to gain the high office of the presidency for himself; against Ruben Miro as the actual slayer to gain the office of minister of government and justice; and against twelve others as accomplices in the cold-blooded murder. José Ramón Guizado will be tried by the National Assembly due to his occupying the presidency for thirteen days, during which time he was accused of the dastardly crime. All the other defendants will stand trial before the ordinary courts of the land. Since Panama does not demand the death penalty for convicted murderers, the maximum penalty will be ten to twenty years' imprisonment.

Conditions returned to normalcy. The Panama City *Star and Herald* said: "The small, fifty-one-year-old Republic has survived a tragic period with courage and dignity . . . and its congressional representatives, members of the National Assembly, dealt with the crisis promptly, acting within the framework of democracy to face the emergency immediately. . . . At each step along the thorny path they trod in their investigation they have had the full co-operation of the National Guard who have been alert and firm, ready and equipped for action."

Excellent decorum and respect for law and order by the Panamanian people have characterized this trialsome time.

Panama's New Treaty

By "Awake" correspondent in Panama

ON January 25, 1955, a historic ceremony took place in the Presidential Palace in Panama City. A Treaty of Mutual Understanding and Co-operation, together with its attached Memorandum of Understandings Reached, was signed by representatives of the United States and the Republic of Panama. It is designated the Remón-Eisenhower Treaty. This new treaty replaces the one Panama made just after it had gained her independence from Colombia. That was in 1903, and Panama at once granted a 10-mile strip to the United States for the canal.

☞ Panama's need for a new treaty had long been felt, but no one was willing to undertake the job until Colonel José A. Remón came to the presidency. Though Colonel Remón did not claim to be a diplomat, he knew what he wanted for his country. He had the courage, interest and determination to go after it and see it through to a successful conclusion. Unfortunately, Colonel Remón did not live to enjoy the fruits of his labors.

☞ In a speech on March 15, 1953, Colonel Remón sparked the negotiations for the new treaty. Six months later he left for the United States to appeal for a new agreement. This proved to be the opening wedge. Many times during the next sixteen months it appeared that all would end in failure, but President Remón never gave up. When discussions appeared to have bogged down or to have come to a standstill, he appealed to President Eisenhower, who personally intervened in behalf of Panama.

☞ If the United States has made an unusual amount of concessions in the new treaty, it must be remembered that she was given unusually broad powers under the original one, and that she has reaped the benefits of the canal for more than forty years; whereas Panama, on the other hand, has reaped very little benefit from the operation of the canal although it is on her territory. True, many of her citizens are employed in the Canal Zone. Their salaries, for the most part, are spent for American products available through United States-operated commissaries, where they can receive any amount of merchandise from outside the country duty-free. But under the new

treaty this will be changed and such commissary and import privileges of non-United States citizen employees of the Canal Zone agencies residing in Panama will be restricted. Also an income tax will be imposed on all Panamanian citizens working in the Zone regardless of whether they live inside or outside the Canal Zone.

☞ Under the original treaty Panama received a yearly rental of \$90,000. In 1936 an amended treaty was signed. Under it the annual rental was raised to \$430,000. Under the new treaty the annual rental has been increased to \$1,930,000. Also certain lands that were previously acquired for canal purposes will be transferred back to Panama. In the city of Colón, United States-controlled territory took in almost all of its beautiful beach area so that the natives had little access to beach facilities although the city is almost completely surrounded by water. Under the new treaty all this beach area is to be returned to the Republic of Panama. On the other hand, the United States is granted the use of certain areas in the interior for a period of fifteen years free of cost. These will be used for military purposes.

☞ In accordance with the Memorandum of Understandings Reached, the United States has agreed to put into effect certain administrative practices designed to benefit Panamanian commerce. This means that Panama will have a greater share in the business of selling supplies.

☞ Also "the United States will afford equality of opportunity to citizens of Panama for employment in all United States government positions in the Canal Zone for which they are qualified and in which the employment of United States citizens is not required." Further, all positions in the Canal Zone are to be evaluated and classified "without regard to the nationality of the incumbent." In times past this has been a sore spot with Panamanians employed in the zone. They felt they were being discriminated against because of having a much lower wage scale; and their positions were classified differently from United States citizens employed in the zone.

☞ Having gained an unusual series of concessions, Panama should benefit greatly from the new treaty.



IN THE Thursday that follows Trinity Sunday (Feast of the Holy Trinity) one can be witness to a religious drama enacted in almost any city or village in Germany, or in any other European land where the Catholics represent more than just a small minority. The Catholic faithful hold on this day one of their highest religious feasts—that of Corpus Christi. It is celebrated in honor of the Eucharist. This feast actually lasts an entire week, but the “faithful” appear publicly on Thursday making their “confession of faith.” It is a legal holiday in German cities with predominantly Catholic populations, falling either in the month of May or June. On this day every Catholic who feels himself in any way compelled to confess his faith publicly has his opportunity to do so. He can join the procession held in conjunction with this festival, the starting point of the procession being one of the local church buildings. There, those intent upon publicly professing their religion make their appearance Thursday morning.

Already we can see the procession at the far end of the street; it comes slowly nearer

but by no means silently! The faithful sing devotional hymns; “*Lauda Sion Salvatorem*” (Your Savior, Your Life) being the most familiar of the ones we hear. Prayers are also audible. The sweet smell of incense penetrates into the noses of the spectators as the train of “praise-singing faithful” draws nearer. A cross, surrounded by a number of dedicated church flags, is carried reverently at the head of the parade before the festively dressed assistants with their incense.

Meanwhile the street has transformed itself into a sea of flowers. Over this fragrant carpet of flowers the train moves on. Now all eyes are fixed upon the four men in religious robes who are carrying a canopy held aloft on poles, the canopy supposedly representing heaven. Walking underneath, with measured steps, a priest holds the holy monstrance in both hands in front of him. The monstrance contains what is considered the holiest thing of the entire procession, the consecrated wafer, the symbol of this feast, which is supposed to be the body of the Lord. (Corpus Christi means “body of Christ.”) The men stand-

ing on the curb raise their hats; no one ventures to speak.

Following in the procession are people carrying burning candles, also pictures—pictures of deceased Catholics now esteemed “holy ones” by the church and pictures that are supposed to portray the apostles of Jesus. In fact, many Catholics actually believe that the deceased “holy ones” are present and that they perform loving service in connection with this high feast. Yes, it appears that in this procession all the effects and objects that usually serve in Catholic religious services alone inside the church buildings are carried into the streets to be publicly displayed.

Along the streets through which the holy train makes its way are four altars set up to face in the four directions, supposedly picturing the four Gospels. At each one of these altars a priest sings the beginning of one of the four Gospels, in Latin, afterward pronouncing a blessing over the Catholic folk. The four directions are supposed to allude to Jesus’ commission to his followers: “Go therefore and make disciples of people of all the nations . . . teaching them.” After several hours the procession comes to an end; it has again reached its starting point at the church.

What It Is All About

If one of the spectators should ask what it is all about, everyone would be sure to tell him that this is the annual procession of the festival of Corpus Christi. But no one should ask further as to the meaning or the origin of this festival. Why not? Because no one, aside from the priest and a few experts on church history, could answer such a question. In fact, many of the procession participants probably do not even know what the name Corpus Christi means.

What is actually the historical background of this Catholic festival? As re-

gards such a festival one can find nothing in the Bible, although those supporting Catholicism are inclined to compare it with the procession that took place with the entrance of Jesus into Jerusalem at pass-over time. Since this festival has only been celebrated by the Catholic Church since the fourteenth century (A.D.), we should not be surprised to find that there is nothing about it in the Bible. The historical background is rather vague.

But where records are lacking, historians find sources in traditions and legends that have been transmitted by word of mouth down through the centuries. Around A.D. 1230 a nun named Juliana lived in Luetlich. During the first year of her service as a nun she is said to have had a strange vision. The moon, displaying a dark spot or blemish on its otherwise brilliantly shining face, appeared to her repeatedly. No one could explain the vision. So it is said that Christ himself revealed it to the nun. The moon represented the Catholic Church of that time, the blemish the absence of a festival that the “faithful” were to celebrate, namely, that of Corpus Christi.

Juliana told her vision first to a canon in Luetlich named Johannes de Lausenna; later to Jakob Pantaleon, an archdeacon of Luetlich. The case came before Robert, the bishop of Luetlich, who A.D. 1246 commanded that this festival be held in his entire bishopric. Later, after the above-mentioned Jakob Pantaleon, under the name of Urban IV, had ascended the papal throne, he sought to introduce the festival into the entire Catholic Church, but his death hindered him in the carrying out of his purpose. It was first later, on the occasion of a general church assembly in Vienne (France) A.D. 1311, held under the chairmanship of Pope Clemens V, that it was decreed that the festival should be celebrated by the entire Catholic Church.

Is It Right?

According to this, Corpus Christi, one of the greatest and most prominent of Catholic festivals, has only a legendary beginning. Is this feast in reality celebrated to the honor and glorification of the Lord Jesus Christ, who sacrificed his perfect human body together with his life so as to ransom many from death? At any rate, he did not bind such a festival upon his disciples; and is it not noteworthy that the importance of this festival should first be revealed by him to a woman some 1200 years after his death? Why is not the slightest basis for Corpus Christi to be found in the Holy Scriptures, which contain Jesus' instructions to his followers? What about this matter of "holy" effects and pictures that find usage in the procession of Corpus Christi? Jesus' followers never brought holy pictures, burning candles, incense, etc., into use in their worship of God.

This festival of Corpus Christi is also celebrated to express the joy of the administration of the Eucharist. The Eucharist is the action whereby the bread and wine on the altar under the hands of the officiating priest are supposed to be transubstantiated into the actual body and actual blood of the Lord Jesus Christ. When God's Word clearly explains (at Hebrews 9:25, 28; 10:14), that Jesus sacrificed his body with its blood once and for all time, why, then, such a demonstration of perpetual sacrificing of his body in the form of literal bread in a monstrosity carried around by a priest during the procession?

In the Christian Greek Scriptures of the Bible no report is found where Christians ever took part in such a procession. In order to support the procession of Corpus Christi reference is made, as has already been mentioned, to the entrance of Jesus into Jerusalem at passover time. At that time he rode upon an ass into the city of

the temple, while a rejoicing and enthusiastic crowd of people greeted him, crying hosanna and spreading their clothes as well as palm branches before him on the way. This happened in fulfillment of a meaningful prophecy in the Hebrew Scriptures. (Zechariah 9:9) His disciples knew that with this the prophecy was fulfilled, and they saw no need to repeat it in any way.

But what about the confession of the Catholic "faithful"? Do they not show their faith when they take part in the procession, sing sacred songs on the street, pray and thereby let ridicule and contempt come upon them? Now, true Christian faith results from an accurate knowledge of the truth! (Hebrews 11:1) Where, however, is their knowledge, when they, for the most part, cannot even give an account of the meaning and the origin of the festival that they are celebrating? The apostle Peter said: "Always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." (1 Peter 3:15, *New World Trans.*) Through their participation in the Corpus Christi procession the Catholic "faithful" do not demonstrate a knowledge of the true Christian faith, but rather openly show they are in ignorance as regards the true worship.

The Scriptures show that Jehovah God has no pleasure in festivals that are celebrated in the name of a false religion. The Christian should continue to make confession of his faith, as Jesus and his apostles did, but this is done by, publicly and from house to house, preaching the happy message of God's kingdom, and by studying the Bible together with people in their homes. (Luke 8:1; Acts 2:46, 47; 20:20, 21) Thus the Christian's proper confession of his faith is one that aids his fellow men to gain true Christian faith through an accurate knowledge of the truth.

AN EARTHQUAKE FOR THE RECORDS

MANY people measure an earthquake's severity by the number of people killed. This obviously results in some extraordinary quakes' being overlooked by masses of people. Such is the case with an earthquake that hit Dixie Valley, Nevada, in December. Many persons hardly noticed it; many newspapers hardly mentioned it. Yet to scientists it was so outstanding that Professor David Slemmons, a University of Nevada earthquake expert, declared: "This quake was without doubt one of the most important ever recorded in the United States."—*The Fresno Bee*, December 21, 1954.

☞ Dixie Valley is a meagerly populated area about the size of Manhattan Island. What did the quake do? It sheared off a mountain side and dropped several miles of valley by three or four feet. After the quake a reporter drove across the desert to the base of one of the faults (a break in a rock with part pushed up or down). There his amazed eyes beheld warm water gushing from the mountain fastness—this in a place where water never before had been found, at least in appreciable quantities. The stream raced along in the awesome, quake-

caused gash, a trench which was from 12 to 30 feet across. Of the scars in the mountain one extended for 26 miles; another for 12 miles. These were not tiny scars. Said the *San Francisco Chronicle* (December 21, 1954): "The gashes along the base of the mountain look as if a giant had ripped the terrain with a jagged knife—mile after mile—and then had torn it apart with his hands."

☞ Earthquake expert Slemmons found part of a new fault where one side is 20 feet lower than the other side. He called this possibly one of the greatest vertical shiftings of earth ever recorded in the United States. (The San Francisco quake of 1906, by comparison, caused only a 3-foot vertical displacement.) No wonder Professor Slemmons remarked: "Had the quake occurred in a populated area, I hesitate to think of the death and destruction it would have caused."

☞ So when Jesus foretold "earthquakes in one place after another" as part of the sign of the end of this system of things, we should remember that he did not say the quakes would have to kill people to "count."—Matthew 24:7. *New World Trans.*



Your Limbs or Cigarettes—Which Would You Choose?

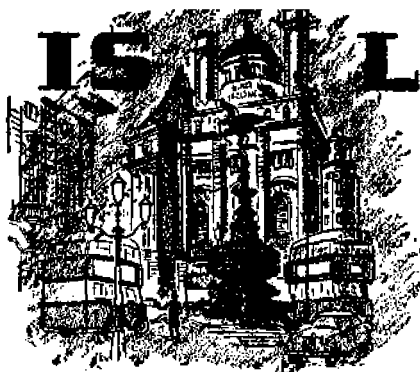
☞ It is a well-known medical fact that smoking a single cigarette will cause the blood vessels of the extremities of the hands and feet to constrict as much as fifty per cent. It is easy to see how such repeated constrictions could cause the eventual loss of circulation in the tips of the limbs, which, in turn, could cause gangrene to set in, in turn necessitating amputations. This disease is known as *Buerger's disease*. A report in the *Reader's Digest* by Roger William Rüs tells of the reluctance of doctors to attribute Buerger's disease to cigarette smoking. Yet in one study of 1,000 cases of this disease, 1,000 were found to be smokers, although it is a comparatively rare disease and only about half of the adult population smokes cigarettes. In another study of 1,400 cases, every last one was found to be a smoker. In 100 cases that had been studied for ten years, all of them had the disease arrested when they stopped smoking. Then again, a physician reported that in 100 consecutive cases amputation was avoided in all but three cases, the three being the only ones that refused to stop smoking. One Buerger's disease patient was told he would have to stop smoking or have progressive amputations of hands and feet. Some years later, one of the doctors who had warned him of this was hailed on the streets of Chicago by an armless, legless beggar on a little wheeled platform, "Hey Doc! Remember me? Say, be a good scout, light a cigarette for me and stick it in my mouth, will you?" Which would you choose? Your limbs or the cigarette?

THIS IS LONDON

LONDON! A giant in cities. A concrete maze through which the endless traffic whirls impatiently. A maelstrom of humanity, sucking into oblivion the brief lives of millions who come and go like ships in the night. A vast tangle of bricks and mortar, flesh and bone, work and play, life and love that grips its people spell-bound. So huge a city in so small a land, London is truly unique.

It is impossible to convey in words alone the heartthrob of this great city. Beginning as a clearing in a large forest, London is now the home of more than eight mil-

lion people. Through the pages of its history move colorful persons such as Boadicea, the queen who led an armed rebellion and burned down Roman-held London A.D. 60, King Alfred the Great, of the Danes, who captured the city A.D. 886 and rebuilt its walls, and William the Conqueror, who defeated the British at the Battle of Hastings in 1066 and built the White Tower, which eventually became part of the Tower of London. In 1136 a fire gutted the city, destroying London Bridge, thought to have been built by the Romans in the first century. Rebuilt after the fire, it remained the only link across the Thames until Westminster Bridge was completed, in 1750. Now there are seven bridges serving central London alone.



During the reign of Queen Elizabeth the city's rapid growth caused such concern that in 1580 the queen's proclamation prohibited building on ground that had not been built on before in the memory of living man. Nevertheless, expansion continued until the Great

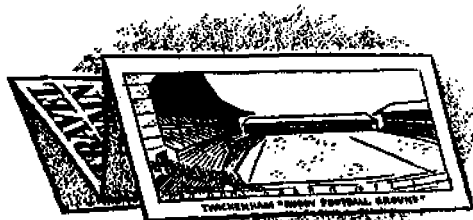
Plague of 1665 took 90,000 victims. The following year the city was reduced almost to ashes by the Great Fire, which destroyed 13,000 houses and 85 of the 98 parish churches. A monument commemorating the Great Fire was erected near the spot where the fire started and today its spiral staircase still takes visitors to the top for a fine view of the city of London.

... By "Awake!" correspondent in England

Since religion and politics have played so vital a role in

molding the nation's destiny it is not surprising that they are represented prominently in its architectural gems. There is Westminster Abbey, crowning place of all except two of England's monarchs since William the Conqueror. Another is the seventeenth-century St. Paul's Cathedral, Christopher Wren's architectural masterpiece, with its celebrated dome, within which is the Whispering Gallery. Two persons standing diametrically 107 feet apart can converse in a whisper by directing their voices against the gallery's wall. Equally well known are the Houses of Parliament

on the Thames embankment. At one end stands the lofty clock tower of Big Ben. What the Statue of Liberty is to New York and the Eiffel Tower



to Paris, Big Ben is to London. Radio waves carry its booming voice around the world, bringing a touch of nostalgia to Britons far from home. Big Ben's four faces are each twenty-five feet in diameter and the 14-foot-long minute hands weighing over 200 pounds keep time to within a second a week.

There can be few such monuments to royal intrigue as the Tower of London. Three of Henry VIII's eight wives met their death on its scaffold, the site of which is marked today by a small paved square railed off with a chain. In 1674, beneath some steps in the Bloody Tower, were found the bones of the Little Princes, heirs to the throne, who were suffocated there in 1483 by their uncle, Richard III. Henry VI was another of Richard's victims, stabbed to death in a room in the Wakefield Tower. That room now contains the fabulous collection of crown jewels, a breath-taking array of precious stones, unequaled in the world. Close by the Tower is Tower Bridge, another London landmark.

Parks and Museums

A visit to the places mentioned thus far would soon tire the visitor, and so a brief respite in one of London's parks would be welcome. Hyde Park, the best known and most frequented, is the largest open space in the west end of London. Throughout the year thousands of people walk, drive or ride horses through this spacious park. In the park is the Serpentine, an ornamental boating lake created by Queen Caroline, wife of George II. At its western boundary Hyde Park joins Kensington Gardens, where the atmosphere created by the many hues and abundant foliage of the trees and shrubs, the singing of the birds and the playing of the fountains would draw words of admiration from even the

severest critic of city life. Here, Christian ministers from the nearby branch office of the Watch Tower Society often take a morning walk before starting their day's work at eight a.m.

Should showers interrupt an outdoor excursion (and well they might, English weather being what it is!) the wise visitor may retreat indoors in one of London's many museums and art galleries. The noted museum district is South Kensington, about a mile from Hyde Park Corner. Outstanding in the cultural field is the Victoria and Albert Museum. This contains, besides the National Art Library, a collection of sculpture, pottery and porcelain, examples of engraving and illustration, metalwork, painting, textiles, woodwork, period furniture and costumes.

Of greater attraction to the youthful visitor are the Natural History and Science Museums. In the former is found the national collection of animals, plants and minerals, and in the latter a collection that illustrates the application of science to the various branches of industry and includes interesting exhibits of machinery and scientific instruments. To the Bible student, however, the British Museum would be the greatest of all attractions, for it is there that the priceless Codex Sinaiticus and Codex Alexandrinus are found, among the foremost of Bible manuscripts. Also to be seen are Magna Carta, early copies of Wycliffe's translation, the Rosetta Stone, which contributed enormously to the understanding of ancient dead languages, and ancient clay tablets similar to the eleven documents from which part of Genesis was written.

Of London's art galleries, the most prominent is the National Art Gallery in Trafalgar Square, which contains one of the best hung collections of paintings in the world. Just to the rear is the National



Portrait Gallery, its collection being mainly of historical interest. Then there is the Tate Gallery on Millbank, alongside the River Thames.

Noted Thoroughfares and

Shopping Centers

Every city has its famous thoroughfares, its squares, avenues, crescents and boulevards, and in these, too, London abounds. Trafalgar Square, while described by some as the finest sight in Europe, has been termed by others "a dreary waste with two squirts," a caustic reference to the two fountains that proudly play at the base of Nelson's column.

East of Trafalgar Square through the Strand and into Fleet Street the visitor comes to London's newspaperland. This is the home not only of the national dailies that circulate in millions of homes, but of every conceivable kind of news sheet, magazine and periodical. Still farther east through Ludgate Circus and St. Paul's Churchyard is the district known as 'the city.' Only 325 acres in area, the ancient city of London was bordered by its walls, now reduced to fragmentary remains. In this area are the great banking houses, shipping companies, insurance and finance brokers and the multitude of offices and top-hatted, black-coated workers that make up this great commercial center.

In the West End, a nebulous area west of Fleet Street and including Westminster and Mayfair, are found most of the smart shops and hotels. Most of the other good-class hotels are in three main districts, Bloomsbury, Bayswater and South Kensington. The largest of London's hotels has 900 rooms, but most are much smaller than that. Hotel prices have increased over recent years, the rate for comfortable rooms with breakfast now ranging from 21/- to

30/- (\$3 to \$4.50) per person. Rooms with a private bath are from 35/- (\$5) up.

For Conventioners

Among the many visitors to London in 1955 will be some thousands of Jehovah's witnesses who are coming not only from all parts of the British Isles but from all parts of the world. Their interest will be centered at Twickenham, for it is in the Rugby Football Ground there that a five-day assembly for worship will be held from July 27 to 31, inclusive. The football ground will make a beautiful setting for the assembly, for it is well kept and pleasant in appearance. It has comfortable seating and ample room for the assembly departments and for the crowds that will attend.

Adjacent to the convention grounds are many other places of interest. Beautiful Kew Gardens, headquarters of British horticulture, grows 65,000 different varieties of plants. A short bus ride away is Hampton Court Palace, built by Cardinal Wolsey and later given to Henry VIII, and where, under James I, the conference was held that resulted in the production of the Authorized Version of the Bible. Just across the Thames from Twickenham lies Richmond. Its hillside terrace gardens provide a delightful view of the winding Thames. In the seclusion of Richmond's Royal Park, remarkable because of its proximity to London, sensitive and graceful deer wander undisturbed.

London, while rooted in history, can also point to a fine example of man's twentieth-century ingenuity. It possesses the largest urban passenger transport system in the world. The easiest way to get about London is on the tube or underground, similar to New York's subway or the Paris metro. All stations are posted with plenty of maps and diagrams to aid the traveler in getting



to his destination. It does not take long to understand how to travel around this great metropolis. Charing Cross, the busiest of the stations, has 214 trains an hour passing through at peak periods. It is at a junction of the Northern Line that runs through the longest continuous tunnel in the world, 17½ miles in length. Supplementing the train services are London's double-deck buses, operated by the same authority, London Transport. Greater London is honeycombed with a multitude of different bus routes that are co-ordinated with the underground system.

Twickenham is adequately served by London's transport system. Many of the central bus routes go there or to other nearby places and two of the busiest under-

ground lines serve the Richmond and Hounslow areas. From the central London stations of Victoria and Waterloo frequent trains run direct or connect with services to Twickenham station, which is a few minutes' walk from the football ground.

Reverting to antiquity, what of 'Old Father Thames'? Undoubtedly an attraction to the early settlers, its value increased through the centuries to make London a vital port of world significance. Like all of God's creations, its permanence stands in vivid contrast with the shifting sands of human achievement, so aptly stated in the words of a popular song: "Kingdoms may come, kingdoms may go, whatever the end may be, Old Father Thames keeps rolling along, down to the mighty sea!"

Elephants Curb Hero-Worshippers

Hero worship is the practice of idolizing men; it is rendering "sacred service to the creation rather than the One who created." (Romans 1:25, *New World Trans.*)

It is a vicious practice because it dishonors Jehovah God and degrades man. Hero-worshippers often have to be restrained by police—sometimes even by elephants.

London's *News Chronicle* (November 13, 1954) told about a hero-worshipping crowd in Melbourne, Australia, that made the police impotent and helpless: "An hysterical crowd of 15,000 screamed and fought here today in a circus 'big top' when Hopalong Cassidy, the Hollywood cowboy star, made a personal appearance. The show was called off after five minutes, as women wept, children were knocked down and trampled, and men fought for seats. Hopalong Cassidy's cowboy outfit was torn from his back as he battled through the mauling mob to his car—he took 20 minutes to reach it, 40 yards away. . . . As the crowd got out of hand circus attendants brought in two elephants to head off screaming children trying to get closer to their cowboy idol."

Drastic "Stop Signal" for Long-winded Speakers

When the Standard Oil Development Company held a meeting recently at Atlantic City, New Jersey, it seems that officials anticipated the usual run of long-winded speakers. So they devised a special "electronic lectern." This curb on excessive talk was made up of stop lights and a smoke bomb. Just how the device worked was explained in the Plainfield, New Jersey, *Courier-News* of October 12, 1954:

"When a speaker had two minutes left of his allotted time, an amber warning light flashed from the lectern. When his time was completely gone, a red light flashed on. The speaker who failed to heed the warning lights found himself forced back to his seat by fumes from a smoke bomb in the lectern." We wonder how many times they had to "reload" the lectern.

KEEPING THE *Muscles* HEALTHY

"THE most beautiful and efficient mechano-chemical system known is"—what? "A living muscle." That is the conclusion reached by scientists who are specializing in research as to how the muscle works. Still far from their goal, they hope that some day they will have the great "satisfaction of approaching an understanding of the marvelous process that gives living things the power to move." —*Scientific American*, March, 1954.

However, we can be thankful that to keep muscles healthy we do not have to wait until man approaches an understanding of how they work. And we should be interested in healthy muscles, for they mean for us improved nutrition because of good circulation and, as one physician expressed it, "circulation mechanics may make the difference between having an important or unimportant artery stopped," with its result in heart failure. Among the factors influencing the health of our muscles and over which we can have more or less control are work and exercise, rest, relaxation and right thinking, and massage and what we eat.

Of prime importance in such matters as keeping the muscles healthy is the exercising of the spirit of a sound mind. Better no attention to health at all than to



become a health fanatic. One who goes to extremes more likely than not will fail of his goal of a healthy body, but even if he does realize it he will be a failure, for he will have done so at the expense of warping his mental disposition.

Work and Exercise

Perhaps the biggest enemy to healthy muscles is laziness. Muscles were made to be used, and require work or exercise to have good tone. Because the Creator intended man to make use of his muscles he settled man in Eden's garden "to cultivate it and to take care of it." As a physician observed in the British medical periodical, *The Lancet*, June 19, 1954, none of the known effects of work can harm healthy tissues, but, on the contrary, all the effects are good in the sense that they develop and extend the range of adaptation of the body's mechanisms. "We should all agree that work, even hard work, which involves no avoidable hazard, does not interfere with sleep or nutrition, which is remunerated sufficiently to remove any sense of exploitation, and which

allows enough recreation to counteract tedium, is harmless. Indeed, it is beneficial." Certainly the work the Creator gave the first human pair met those requirements. "Sweet is the sleep of the laborer, whether

he eats little or much."—Genesis 2:15, *New World Trans.*; Ecclesiastes 5:12, *Rev. Stan. Ver.*

While the farmer gets an abundance of healthy exercise at his work, as also do, among others, the milkman, the carpenter and the housewife, yet all these would profit from some form of conditioning exercise, even if it is only that of stretching. In fact, a few authorities hold that a few minutes spent in stretching and squirming from head to foot, in bed or out of it, each morning and night is all the exercise that anyone's muscles need.

In general, however, doctors are agreed that some form of physical exercise seems advisable, especially for those having sedentary occupations. The amount and nature of the exercise depend upon a number of factors, such as age, weight, physical condition and purpose of it. A nervous, high-strung, underweight person needs different exercise from one who has a well-developed physique and good nerves. If one wants to develop strong and alert muscles, put on weight and increase his powers of endurance, then, of course, he must devote more time and exercise more vigorously. He must "push" his muscles beyond the first stages of fatigue or he will not develop the extra strength. Regardless of the purpose, however, exercise should involve increased heart and lung action, and the extra air inhaled should be fresh air.

Regarding the value of walking as exercise, an international meeting of physicians was told: "Keep walking, if you want to avoid death by heart attack in middle life. If you do not like walking, some other kind of exercise may do as well. The important thing, apparently, is that the exercise be regular and kept up through life. Mild exercise, like walking, regularly followed, may be the necessary booster needed for good circulation."—*Science News Letter*, Sept. 18, 1954.

Many sedentary workers could easily get their needed exercise by climbing or walking down stairs at every opportunity instead of being slavishly addicted to the use of the elevator. Of course, it may be a matter of saving time, but even then, often it is quicker to walk up or down some half a dozen flights of stairs than to wait for the elevator!

Rest and Relaxation

Muscles, to keep healthy, also require rest and relaxation. While these go hand in hand, we can relax while working and should, and we can sleep without being relaxed but should not. By deliberately relaxing one's muscles from head to toes sleep will be more restful as well as come quicker. Make sure that you get enough sleep; "early to bed and early to rise" is a good rule, for, as one old proverb expresses it, "one hour before midnight is worth two after." Says one Mayo Foundation professor: "We should be much healthier if we were always in bed by ten p.m." Perhaps not always practical, but still a good rule to remember.

Interrupting work with short rest periods increases efficiency. Thus D. A. Laird, in his *Increasing Personal Efficiency*, tells of unskilled laborers who were carrying 17 tons of pig iron a day, and who with less effort were able to carry 45 tons a day simply by working only twelve minutes at a time and then resting three. By spending one fifth of their time resting they were able to do almost three times as much work.

There are two basic kinds of physical relaxation and both of these must be cultivated if we would keep our muscles healthy. By concentration and deliberate effort one can learn to relax the various muscles throughout the body fully and deeply and he should so fully relax for a few minutes at least once or twice each

day. Especially for sedentary workers performing hard mental work complete relaxation can be had by some joyful physical activity as sports or play, or even just hearty laughter. Then there is the relaxation of such muscles as are not being used while at work or play. To tense muscles not needed is like keeping the brakes applied to the wheels of an auto while driving.

And here is where right thinking comes into the picture of muscular health. Why do we have muscular tensions? Often such are due to the wrong kind of thinking; because of mental tenseness, fears, nursing a grudge, planning revenge, etc. That is why doctors emphasize the point that for work or exercise to be truly beneficial it must be done in the right frame of mind; the mad rush to get to work on time in the morning is not wholesome exercise.

Massage and Diet

Massage is really vicarious exercise or work, giving the muscles the benefits of improved circulation of the blood, with its improved nutrition and removal of waste products, by the efforts of another. According to the *Encyclopædia Britannica*, "it has been practiced from time immemorial in all parts of the world and is employed for medical purposes at the present time." And, "however applied, the treatment acts essentially by increasing circulation and improving nutrition. . . . More blood actually flows through the tissues during and after the rubbing. The number of corpuscles, and, to some extent, their haemoglobin value, are said to be increased. Functional ability is restored to exhausted muscles by the removal of fatigue products and the induction of fresh blood supply."

And finally, there is the matter of proper nourishment for muscular health. More and more physicians are finding that for

muscles to be healthy the body must have the right kind of diet. Thus United States government physician, B. J. Sandler, M.D., after twenty years of research and experimenting has come to the conclusion that the prime cause of polio is hypoglycemia, low level of sugar in the blood, which, strange as it may seem, is brought on by an overindulgence of sugary products such as cake, candy, ice cream, preserved fruits and soda water. The danger is especially great in the summertime when people neglect meat and vegetables and indulge in sweets. Muscles will not give out if properly fed, is his contention.

In similar vein is the report of a Dr. Martin, M.D., in the *International Record of Medicine and General Practice Clinics*, February, 1954, telling how he cured a case of muscular dystrophy declared hopeless by a panel of experts, by employing, in addition to special vitamins and shots, a diet free from all refined and sugary foods, and which featured whole grain bread and cereal, an abundance of fresh fruits and vegetables as well as their juices, calf's liver, lean meats and fish and fowl.

Keeping the muscles healthy is therefore seen to be a many-sided matter but not too complex for modern living. It involves regular physical activity, done in a wholesome, cheerful frame of mind; also it requires rest and relaxation and right thinking habits, as well as eating plain and wholesome food. And there is the tonic effect of massage, especially in case of need. And above all, avoid extremes and keep in first place the most vital training: "Be training yourself with godly devotion as your aim. For bodily training is beneficial for a little, but godly devotion is beneficial for all things, as it holds promise for the life now and that which is to come." —1 Timothy 4:7, 8, *New World Trans.*

Cooking in Cold Ovens

WHAT could be more amazing than to cook on a cold stove or in a cold oven? Or to open the oven doors and remove platters and pans with bare hands? Or to place the hands on the oven walls to find them cold immediately after removing the food that has been thoroughly cooked?

What could be more delightful in this busy world than to roast a chicken in nine minutes, bake an apple pie in six minutes, have steaks done to perfection in one minute, and other foods well done in a short time?

This is no longer a vision of the future, but the process is now being practically and economically applied by many commercial feeding establishments throughout the eastern part of the United States, and this through the new development of microwave cooking. The electronic oven, called "Radarange" by its owners, has cooked an 18-pound roast of beef medium rare, with a golden-brown sizzling surface, in forty minutes flat. The "magic" oven heats nothing but the food itself. The walls of the oven remain cold and the utensils are removed with the bare hands, since the glass or metal containers absorb no microwaves and, therefore, no heat is generated in them.

The Raytheon Manufacturing Company makers of "Radarange" report that restaurant owners who have purchased the new electronic cooking device eagerly testify to its speed and versatility. They say that using the electronic oven for primary cooking, defrosting, and reheating has helped restaurant operators to achieve much greater control of food quality and food and labor costs. "Because," they say, "microwave heating causes little or no dehydration at the surface, as in conventional cooking, pre-cooked foods, held refrigerated until ordered, may be rapidly reheated without loss of original flavor and appearance." In restaurants meats may be cooked and orders filled one step ahead of business.

Experienced chefs admit cooking with "radar" is a powerful factor in speeding up kitchen orders, increasing seat turnover, assuring that orders are served very hot to the customer, and cutting down the wastage of food. Using this new precook-reheat technique, easily accomplished in microwave ranges, has admittedly leveled out peak work loads in the kitchen and increased labor efficiency.

Another attractive feature is that microwave cooking does not require food to be cooked from the surface, thus eliminating subsequent charring, smoke and fumes. The range remains exceptionally clean, cool, and a pleasant piece of "furniture" in any kitchen.

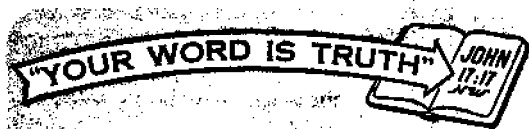
The makers of this unique heating device say: Electronic heating "represents a true revolution in the art of cooking. Since the dim ages when Man first learned to use fire, food has been cooked by applying heat to the surface. The interior is cooked by the slow process of conduction. In the 'Radarange' oven, high frequency radio energy known as microwaves (similar to those generated by radar) penetrates the food to a depth of about two and one-half inches. As it penetrates, it sets up molecular friction deep within the food, which in turn creates heat. This eliminates the need for time-consuming conduction.

"No physical change takes place in the food, except the normal changes caused by heat. The only heat present is in the food itself. Immediately upon opening the oven door, the chef may reach in with bare hands and remove the platters and pans. He may place his hands on the walls of the oven, which are cold. Since the stainless steel interior of the oven never gets hot, food spillings and splatterings are not 'baked on.'"

So if you are in a hurry to scramble those eggs, put them in the electronic oven. They will be ready in a cold thirty seconds!

A PENETRATING LOOK AT THE RELIGIOUS REVIVAL

Many are the clergymen who have spoken in glowing terms of the increased church attendance. But recently one preacher-writer took a penetrating look. Asked about the meaning of the "current religious revival," Bernard Iddings Bell, canon of the Episcopal church, educator and high churchman, replied: "Religion has become a fad. There's an awful lot of people joining the church, but what it means I don't know. I'm not sure it means anything . . . It's too easy to be in the church."



A Religion Where Money Is No Object

A CERTAIN Ladies Aid Society of the previous century wrote to America's foremost journalist of the time, a philanthropic individual by the name of Horace Greeley, for suggestions on how they could raise money for their "church." He simply replied: "Try religion."

Religious organizations sponsor bazaars, church dinners, box socials, picnics, dramas and musical affairs, etc., eliciting support for their "church" by appealing to man's love of pleasure. Christendom's religions are willing to give allegiance to the world's worst criminals, such as Hitler and Mussolini were, in exchange for financial support. They encourage greed among their members by operating bingo games, lotteries and other games of chance, appealing to the selfish inclination to want to get something for nothing. They instill fear in the minds of the parishioners as to the whereabouts of the dead, so that the people will pay for the saying of masses.

In 1948 at one Catholic church in Brooklyn, New York, "a Mass with the name announced, was \$5; for Mass with one priest singing part of the Mass the fee was \$15; for high Mass with three priests, \$35; for lights at the different altars, \$5 for each altar; for marriage in the afternoon without Mass, \$22; for marriage in the morning with Mass and one priest, \$15; with three priests, \$45; for a funeral a nominal charge of \$35, ranging up to \$100 for three priests at the altar and two priests at side altars."

—*American Freedom and Catholic Power.*

Of course, many Protestant clergymen profess to be shocked at such examples of commercialism in religion. Yet, more than one of such has privately admitted that he did not believe in a burning hell but felt that he had to teach it in order to keep the people coming to church, likewise the revenue.

How contrary to the Bible are all such money-making schemes! God's way of providing the necessary means for carrying on his work in the earth is to give the people the truth regarding himself and his purposes and offer them privileges of services in connection with true worship. Appreciating what God has done in love for man makes man want to do something in love for God and his purpose. For example: When the time came to construct a tabernacle and furnish it for the carrying on of the worship of Jehovah, Moses simply announced: "This is the word that Jehovah has commanded, saying, 'From among yourselves take up a contribution for Jehovah. Let every willing-hearted one bring it as Jehovah's contribution.'" And what was the result? "And they came, everyone whose heart impelled him, and they brought, everyone whose spirit incited him." Their contributions were so generous that "the people were restrained from bringing it in. And the stuff proved to be enough for all the work to be done, and more than enough."—Exodus 35:4, 5, 21; 36:3-7, *New World Trans.*

The same willingness was also apparent when it came to contributing for the building of the temple and supplying it with the necessary equipment. Said David: "Moreover also, because I have set my affection on the house of my God, seeing that I have a treasure of mine own of gold and silver, I give it unto the house of my God, over and above all that I have prepared for the holy house, even three thousand

talents of gold, of the gold of Ophir [amounting to at least \$81,000,000], and seven thousand talents of refined silver." Then he asked, "Who then offereth willingly to [fill his hand: *margin*] this day unto Jehovah?" No wonder that, with such a fine example, the people responded 'willingly and with a perfect heart.' Perhaps if the clergy would set a better example and were more generous with their heaped-up riches they might find more willing givers in the congregations. And too, if they centered more attention on feeding the flock rather than fleecing it, the flock no doubt would respond with appreciation. However, in view of the flimsy spiritual diet dished out to the people it is no wonder that they have to be bribed, cajoled, flattered and threatened into giving.—1 Chronicles 29:3-6, 9, 14, *Am. Stan. Ver.*

Christ Jesus not only said, "There is more happiness in giving than there is in receiving," but, in striking contrast with the greedy religious leaders of his day, he practiced what he preached. Though he had been rich, for the sake of others he voluntarily became so poor that he had no fixed residence in which "to lay down his head." Paul worked with his hands making tents so as not to be a burden to his brothers. Those who noticed and benefited from their unselfish devotion were only too glad to contribute toward supplying their necessities. It would be well for the clergy to follow these examples and extend a helping hand, not always the palm. The congregation of God is not made up of drones or parasites, but workers.—Acts 20:35; Matthew 8:20; Luke 8:3; 19:1-10; 2 Corinthians 8:9, *New World Trans.*

The apostles followed Jesus' example. Having received free, they gave free. Their unselfish course influenced others to show love, so that many early Christians sold all their possessions and turned over the

proceeds to the governing body for them to use as they saw best for the advancement of the true worship and the benefit of the Christian community in general. Above all, we are assured that all financial contributions in the early church were entirely voluntary.—Acts 4:32-5:4.

Jehovah's witnesses under the direction of the Watch Tower Bible and Tract Society follow the apostolic example. As noted in the 1955 *Yearbook of Jehovah's Witnesses*, during 1954 some 80,000,000 voluntary hours were spent by these ministers in preaching the good news of the Kingdom in 159 lands. Millions upon millions of books, Bibles, booklets, magazines and tracts were published and distributed. Missionaries were trained and sent to foreign lands. Some 18,000 ministers received help so that they could continue in the full-time ministry, while more than 1,700 of them served under seventy-five branch offices, looking after the interest of some 600,000 field ministers.

To take care of all this expansion Jehovah's witnesses do not find it necessary to resort to collections, lotteries, bingo games, church bazaars, dinners, etc. They do not stoop to paint God a fiend who for a price releases from torture souls in a mythical purgatory. They do not support totalitarian political organizations or gangsters in return for financial assistance. None of that. Having received an understanding of Jehovah's marvelous purposes they feel impelled to do something to show their appreciation and so from the heart they give willingly. They appreciate that it is a privilege to do what they can even though it is but a "widow's mite." Following the Scriptural way of doing things makes money no problem. "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—2 Corinthians 9:7, *New World Trans.*



Twenty-fourth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Filson, M., Caron, J., Brown, M., Friend, J., Velarde, G., Glessing, J., Zohe, A., Beaudry, M. **Second row:** Benson, C., Furrer, Z., Davies, J., Adams, H., Cummings, H., Taylor, J., Zohe, V., Honemann, R., Schneeberger, G., Rapraeger, L. **Third row:** Dowell, R., Brame, A., Allen, G., Fetzik, E., Couch, F., Clark, J., Isensee, J., Hennard, L., Sato, K., Ewen, K., Heaser, M., Franze, L. **Fourth row:** Fellow, M., Dilling, E., Amadi, E., Caron, R., D'Mura, M., Armbrust, R., de Rooy, P., Ewen, L., Okada, M., Pitcher, L., Gerstenberger, G. **Fifth row:** Nelson, E., Crowley, S., Cummings, M., Benson, H., Davis, B., Nelson, M., Dugan, A., Hartnett, E., Choate, F., Plummer, J., Hampton, M., Enicola, M. **Sixth row:** Davis, J., Adams, E., Brown, V., Couch, G., Brame, E., Ogosi, Z., Burnett, C., Fechner, E., Holman, R., Sasse, M., Aucoin, P., Holman, B. **Seventh row:** Avey, S., Dugan, L., D'Mura, P., Fetzik, H., Dilling, R., Kronvold, K., Bennett, A., Beaudry, P., Erichetti, E., Plunkett, J., van Beek, J., Armbrust, C. **Eighth row:** Friend, S., Benson, R., Clark, C., Allen, M., Davies, J., Dowell, R., Hampton, R., Reaves, G., Raiskio, M., Glessing, K., Mack, C., Choate, G. **Ninth row:** Bennett, E., Fellow, D., Crowley, J., Filson, J., Avey, A., Benson, J., Furrer, W., Hoag, R., Plummer, L., Taylor, W., Isensee, R., Hartnett, T.

Graduation of Gilead's Twenty-fourth Class

FOR eleven years the Watchtower Bible School of Gilead has operated. Last February 6 the twenty-fourth class graduated. The students had come from ten different lands and are being sent to twenty-four different ones. For the first time some of the students were specially trained for service as traveling representatives in the United States and Canada.

Upward of 2,300 crowded the facilities of the school to hear the program that began promptly at nine a.m., the president of the Watch Tower Society as well as of the school, N. H. Knorr, presiding. After a song and a prayer the school's five instructors and the one in charge of the Kingdom Farm where the school is located each spoke for about ten minutes, giving valuable and encouraging parting admonition to the 101 students graduating, which words of counsel all those in attendance were able to apply to themselves.

After the reading of a number of telegrams from many parts of the world the president gave the main address, speaking for about an hour on "Exclusive Devotion to Jehovah." He showed why Christians

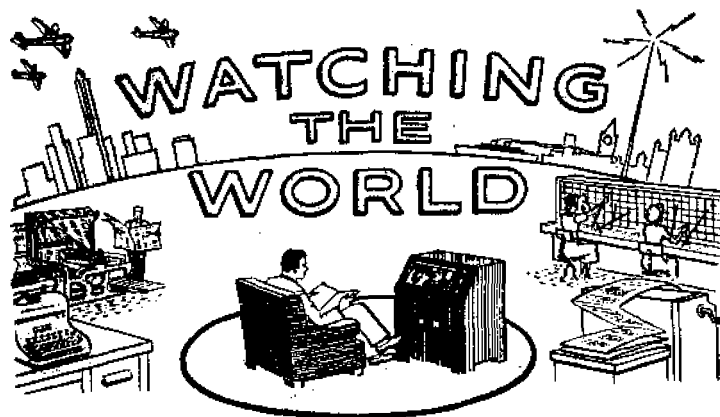
were obligated to give exclusive devotion to Jehovah and what it included in the way of service and conduct. He warned against leaning on one's own understanding and of the danger of being turned aside because of selfishness. He also urged the keeping close to Jehovah by right thinking and frequent prayer. At the conclusion of his remarks he handed out the diplomas and then one of the students presented in behalf of the class a resolution that expressed their deep appreciation for the valuable training received and their determination to prove faithful to the trust committed to them.

On Saturday evening, as usual, a highly instructive and interesting three-hour program was presented, consisting of the weekly *Watchtower* study, a very fine musical and dramatic program by the students and a report by the president of his trip in Central and South America and the Caribbean area. And on Sunday afternoon, from two to four, some thirty students gave expressions of appreciation for the training received and also encouraged others to consider attending the school.

? DO YOU KNOW? ?

- Why our minds properly rebel at the idea that we fear our neighbors? P. 3, ¶2.
- Why men fear knowledge? P. 4, ¶2.
- What Paul said are the primary causes of rape, indecency and unnatural acts? P. 6, ¶1.
- What will help you to maintain the high standard of Christian conduct? P. 8, ¶5.
- Why, after thirteen days in office, Panama's President Guizado was impeached? P. 11, ¶3.
- When, and in honor of what, the festival of Corpus Christi is held? P. 13, ¶1.
- Whether there is any report of Christ's apostles celebrating Corpus Christi? P. 15, ¶3.
- What was so outstanding about the December earthquake in Dixie Valley, Nevada? P. 16, ¶3.

- What queen led a rebellion that burned London down? P. 17, ¶2.
- Where in London Jehovah's witnesses' 1955 assembly will be held? P. 19, ¶4.
- Whether man actually knows how his muscles work? P. 21, ¶1.
- What is considered the greatest enemy to healthy muscles? P. 21, ¶4.
- What two kinds of relaxation you can practice? P. 22, ¶7.
- How microwaves cook hot food in cold ovens? P. 24, ¶7.
- What questionable means religious organizations use to raise money? P. 25, ¶2.
- What counsel the Watchtower's president gave missionary graduates of Gilead? P. 28, ¶3.



The Yalta Papers

◆ When the Republicans came to power in 1953 they pledged to repudiate the agreements made at Yalta, February 4-11, 1945. The Eisenhower Administration, however, found it impractical to carry out the pledge. The State Department decided to publish the text of the Yalta conference. Britain objected to publication until the principals were dead. Finally, the U.S. decided against publication, but since galley proofs had already been made, 24 copies of them were sent to Congressional leaders. The disclosure that the document was available sent reporters on a scramble to ferret out a copy. On March 15 the *New York Times* obtained a copy. Learning of this, the *Chicago Tribune* protested. Secretary of State Dulles then decided to release the document. When asked why he allowed publication of the document Dulles replied that the question was not why the papers were published, but why not? Diplomats, he said, always live under the hazard of publication.

High Lights of the Document

◆ The 400,000-word Yalta document is the story of how President Roosevelt, Prime Minister Churchill and Premier Stalin tried to reorganize the world toward the close of World War II. Some of the

document's high lights are:

(1) The Big Three decided to divide Germany into zones and invite France to become a fourth occupying power. (2) The pro-Communist government of Poland, set up by Russia, would be broadened as a provisional government to include the Western-backed government-in-exile in London. In Poland and other areas the Big Three pledged free democratic elections. (3) Russia would join the war against Japan "two or three months" after Germany's defeat—provided she got South Sakhalin and the Kurile Islands and special privileges in the Manchurian ports of Port Arthur and Dairen. The document reveals that very little discussion took place over Russia's demands. It shows that the Big Three had no doubts about their "business." They did not think much of France; Stalin and Roosevelt opposed giving France a seat on the German Council. Roosevelt suggested "internationalizing" the British colony of Hong Kong, but Stalin replied that it was not a good idea, adding that "Churchill would kill us." The document reveals undisguised hatred for the enemy; Roosevelt toasted the execution of 50,000 German officers. It also spotlights a number of differences between London and Washington and

how the urgency of the war effort, which resulted in a show of unity even though it was not real, pervaded and directed the conference.

The Repercussions

◆ The publishing of the Yalta document produced reverberations around the world. Moscow was bitter, saying that the real reason for publishing the "notorious documents" is to "defame the very idea of negotiations among the great powers and thereby impede the lessening of tensions among nations." There was also great resentment in Allied capitals. Because the document touched on some of the more intimate details of the proceedings, details that appear to reflect on some of the conferees, Britain was especially dismayed. Sir Winston Churchill remarked: "If this became the established practice, it might hamper the free exchange of views at future conferences." The *Times* of London said that U.S. motives in publishing it "are bad," that publication of the papers "prods a few old wounds among the Allies, who have to be more united than ever before." In Paris, *Le Monde* said: "Those who harbor illusions about the love and attention shown us will lose them after reading these documents." U.S. newspaper reaction was varied. Some were sharply critical because of risking damage to foreign relations. The *Chicago Tribune* said the "lid" was now off "America's diplomatic Waterloo." The *New York Times* published the document in full "to enable the wider public to study it and to judge for itself." The *Times* added: "Hindsight has long since suggested that grave mistakes were made at Yalta in both substance and principle, that peoples and territories were unnecessarily bartered away for an easier victory, and that in the end we won the war and lost the peace."

The Gaza Attack

◆ Gaza, as the Bible shows at Genesis 10:19, is a very ancient city. It was ancient when Samson carried off the doors of the city gate and later ground grain in Philistine captivity. Today Gaza is a 28-mile-long strip of territory on the Mediterranean coast, west of Israel. It is inhabited by 300,000 Arabs. On February 28 it was the scene of the most violent clash on the Israeli-Egyptian frontier since the 1949 Armistice. Tension had been mounting ever since Egypt seized an Israeli vessel in the Gulf of Suez. Then Egypt executed two Israelis as spies. On February 25 an unarmed Israeli was killed at Reshovot while riding a bicycle. On February 22 Egyptian troops fired on an Israeli patrol with three-inch mortars. That same day an Israeli patrol fired three-inch mortars at an Egyptian post. Then came the Gaza attack. Israeli forces, armed with rifles, submachine guns, two-inch mortars, bazookas, grenades, Bangalore torpedoes and high explosives, crossed into the Gaza strip and attacked an Egyptian military camp, blowing up several buildings and huts. A truck load of Egyptian soldiers, moving to reinforce the camp under attack, was ambushed by Israelis with grenades and automatic guns. The result of the two actions was 38 Arabs killed and 33 wounded. Though Israel denied blame for the attack, the U.N. armistice commission, on March 6, found that the Gaza attack had been a "prearranged and planned attack, ordered by the Israeli authorities."

Korean Truce Breaking Down

◆ Even while the Arab-Israeli armistice was threatening to collapse, the Korean truce was breaking down. According to the terms of the Korean truce, the Communists were to "cease the introduction into Korea of reinforcing combat aircraft" and "of armored vehicles,

weapons and ammunition." But it is now known that the Reds have brought in at least 429 combat planes and have increased their firepower by a third, brought in 150 tanks, 800 122-mm mortars and 10,000 82-mm mortars. Violations of the truce by the Communists are so open that Sweden and Switzerland, members of the armistice commission along with two Communist countries, suggested last January 27 that the commission be abolished. On March 3 Deputy Under Secretary of State Robert D. Murphy notified Sweden and Switzerland that Washington is ready to scrap the Korean armistice-policing commission as useless. Observers believe what is likely to happen is that the U.S. will write off the limiting agreements and begin a build-up in South Korea to restore the pretruce balance of strength.

Britain: An Early Election?

◆ Though British Parliaments are elected for five-year terms, the government can call new elections at any time. The Churchill Conservative government, which came to office in October, 1951, must call new elections by October, 1956. In March there were indications of an early election. This was because a rift developed in the opposition Labor party. Former Prime Minister Clement Attlee heads the Labor regulars. Aneurin Bevan heads the Labor insurgents. The Attlee group trends toward a moderate policy on socialism and for co-operation with the U.S. in foreign affairs. Bevanites favor wholesale socialization and "neutralism." When the issue of making the H-bomb came up, Labor party regulars drafted a resolution approving "as a deterrent to aggression . . . the threat of using thermonuclear weapons." Bevan objected; he speculated that the resolution meant that "wherever aggression occurs in Europe, no matter of what sort, we answer it by use of nuclear

weapons . . . which would involve the destruction of the British nation." The resolution was voted down as Bevan and 61 other Socialists abstained. Labor leaders were furious. They recommended that the "party whip be withdrawn" from Bevan, thus excluding him from party planning sessions. On March 16 the rift widened as Bevan was expelled from the Parliamentary Labor party by a vote of 141 to 112. With the Labor party cracked wide open, some Conservatives believed the government could win a resounding victory this year.

Japan: Hatoyama Wins

◆ When the Yoshida government fell, a 72-year-old veteran of Japanese politics, Ichiro Hatoyama, became premier of Japan. Until the general elections the Hatoyama regime was only that of a caretaker government. But on February 27 Japanese voters solidly established Hatoyama in control. Hatoyama's Democratic party won 185 of 467 seats in the Lower House. The Liberal party, also conservative, indicated it would support Hatoyama for premier. When the test came the newly elected House of Representatives picked Hatoyama to succeed himself by a vote of 254 to 160. The two main issues facing the Hatoyama government: relations with the Communist world and rearmament. The premier has placed his Democratic party behind closer ties to Moscow and rearmament.

The King Abdicates

◆ Cambodia is a little Buddhist state, a constitutional monarchy in the Federation of Indochina. Its king, Norodom Sihanouk, came into world news when he went on a royal sit-down strike to demonstrate his demands for independence from France. He went to Bangkok and proclaimed a self-imposed exile. So successful was his strike that the bewildered French finally gave him

virtually everything he wanted, even special favors at the Geneva diplomatic table. On March 2 the king began his second sit-down strike, only this time he did not exile himself; he just abdicated. Controversy over constitutional changes advocated by the former king was a major cause; he wanted the right to name cabinets that could not be turned out in a body by an adverse Assembly vote. The former monarch named his father as successor and moved into his father's bourgeois villa; his father, now king, shifted to the palace. Observers believe that the ex-king, after sitting out his strike, is confident he will return to power.

The Shrinking U.S.

◆ The first transcontinental nonstop flight across the U.S. (a distance of 2,450 miles) took 26 hours and 50 minutes. But that was 32 years ago. Today

airlines schedule Los Angeles to New York for only seven hours and a quarter. In March an air force F-84F Thunderstreak set a new record for crossing the country: just over 3 hours and 46 minutes. The pilot complained of time lost while refueling in mid-air because "we had to slow down almost to a stall."

Ground for Hope?

◆ When Sir Winston Churchill spoke in the House of Commons on March 1, 1955, he mentioned a paradoxical type of hope in this thermo-nuclear age. He said: "After a certain point has been passed it may be said, 'the worse things get, the better.' . . . Then it may well be that we shall, by a process of sublime irony, have reached a stage in this story where safety will be the sturdy child of terror, and survival the twin brother of annihilation."

The Age of Fear

◆ This is the age when fear dictates the lives of men. With each passing day fear intensifies and is brought home to the doorstep of individual citizens. In March the U.S. civil defense administrator, Val Peterson, advised all citizens to build some kind of underground shelter: "We are recommending that this be done right now." He also suggested that they stock it with sufficient food and water to last "five or six days." No abatement in the fears of mankind was foreseen by Peterson, for he spoke of "the unhappy day that somebody introduces the intercontinental guided missile." When such weapons become practical for war use, he said, "we had all better dig and pray. In fact, we had better be praying right now."—New York Times, March 11, 1955.

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Awake!

CHRISTIAN ONLY IN NAME

The Voters Vindicate Judge Parrish

A Letter from Paris

"The Fool Hath Said"



MAY 8, 1955

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!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., May 8, 1955

Number 9

Ten Years of Peace?

EXACTLY ten years ago, May 7, 1945, World War II in Europe ended, V-E Day came, the postwar era arrived and the peace for which the world had fought, bled and died was expected to enter.

Further, the "Four Freedoms" were a widely heralded goal. United States President Roosevelt stated them like this: "The first is freedom of speech and expression—everywhere in the world. The second is freedom of every person to worship God in his own way—everywhere in the world. The third is freedom from want . . . everywhere in the world. The fourth is freedom from fear—which, translated into world terms, means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of aggression against any neighbor—anywhere in the world."

A decade now has passed. Do all men have the freedom of speech, expression, worship and the freedom from want and fear that the victory over tyranny was to bring? Who would dare say so?

The tenth anniversary of World War II's end finds both sides of the present East-West struggle heartily preparing for battle. Russia, Britain and America have atomic weapons. Intercontinental rockets are planned for the near future. Nazism's defeat did not bring freedom from fear, but fear has multiplied many times with dreaded atomic bombs now being produced.

Not only is there fear of worse destruction to come, but during this decade itself there have been numerous wars. There have been revolts in Latin America: in Paraguay, Colombia, Costa Rica, Bolivia, Peru and elsewhere. The Indonesians won their freedom from the Dutch, then fought rebel groups that opposed the new government. There was guerrilla warfare in Greece, the Arabs fought with the Israelis, and India and Pakistan fought over Kashmir. Years have been spent in fighting the Karen rebels in Burma, the Hukbalahaps in the Philippines and other groups elsewhere. In Kenya alone 8,000 of the Mau Mau have been killed since October, 1952. True, these wars were of varying sizes, but no war, not even a single battle, is "small" to those who die in it.

War is horribly real to those who fear sudden death or maimed bodies and to those whose families have been broken and whose land and homes have been destroyed. Britain's hard-hitting Sir Gerald Templer said in Malaya in 1952: "I don't like this world. . . . The whole world has gone mad."

Further, the decade since 1945 has witnessed three major Communist wars in Asia. In October of that year China's troops locked powder horns with the Chinese Communists and the Communists pushed the Nationalists into the sea, where they took refuge on the island of Formosa behind the frowning guns of the United States seventh fleet.

The second Asian war began when on December 19, 1946, Vietminh forces attacked the French in Hanoi, contesting French colonial rule in Indochina. Lasting seven and a half years (longer than World War II) this most exasperating of wars took a total of nearly 300,000 lives.

Meanwhile, Communist China had overrun Tibet, and on June 25, 1950, the North Korean Communists had invaded South Korea. The United States, the United Nations and Communist China were involved, and this nightmarish three-year struggle proved to be the fourth-bloodiest war in United States history.

Then, too, the countries of Poland, Czechoslovakia, Romania, Hungary and Austria were liberated from the shackles of Nazism, only to grovel now in the shackles of communism. East German adolescents of the Nazi youth movement became leaders in the Communist youth movements. One totalitarian foe was defeated, another sprang up. One oppressive ruler is conquered, another replaces him. It has been so throughout history.

Why? Because, as the Bible shows, Satan is this world's god. Many persons scoff

at that idea. While suffering under his heel they say he does not exist. But Christ Jesus was not that foolish, and neither are true Christians today. Though the world has ignored them, the Scriptures are clear in showing that Satan would do his worst when he realized that his time to rule was expiring—and that is just what he is doing today. However, many honest persons are taking heart. They are putting confidence in Christ's kingdom, which alone has strength beyond challenge and which will end Satan's wicked rule forever. They rejoice to learn that these present conditions were foretold in the Bible as being a sign of Christ's rule beginning, and that, therefore, we are living in the day when, as Psalm 46:6-11 predicted, God, not man, will destroy the weapons and make wars to cease throughout the earth.

This magazine awakened many persons to these facts a decade ago when false predictions were then being made, and it continues to speak out boldly while other false predictions are being made today. Study the facts, see that they are true and that they will enable you to take the right course.



Only in Name

able, because only willing believers were admitted to the Christian fold by water baptism. These sheeplike ones were to be treated with all tenderness and compassion. In love the Christian congregation was to

THE mission of Christianity in the earth was to be a patient, peaceful, God-fearing endeavor. Converts were to be won by love of truth, argument, reason and logic. Forced conversions were unaccept-

grow. "By this all will know that you are my disciples, if you have love among yourselves."—John 13:35, *New World Trans.*

Even opposers were to be treated with the same kindness and consideration that

marked the Christian congregation. "Continue to love your enemies, to do good to those hating you, to bless those cursing you, to pray for those who do you injury. To him that strikes you on the one cheek offer the other also, . . . Also just as you want men to do to you, do the same way to them. . . . Continue becoming compassionate, just as your Father is compassionate." Force and violence were to be unheard of among them. They were told: "Do not resist him that is wicked." "Return your sword to its place, for all those who take the sword will perish by the sword." Therefore wars and barbarisms were outlawed.—Luke 6:27-36; Matthew 5:39; 26:52, *New World Trans.*

Through the patient and loving missionary work of the early disciples of Christ, the majority of whom are not mentioned in history, the gospel became known among the nations. As early as the second century the good news reached far into Asia, Africa, Europe, Spain, and even into the far-flung fields of the British Isles. The willingness with which Christian men responded to the command to go "and make disciples of people of all the nations" is one of the most remarkable facts in Christian history.—Matthew 28:19, 20, *New World Trans.*

Christianity, however, was an exceedingly strange religion to the pagans. The heathens worshiped in marble temples. Their priests were arrayed in gaudy robes. The temple incense and music and lustral water were all arranged to fascinate the senses. Christianity, on the other hand, presented none of these attractions. Christians had no altars, temples or sacrifices. For this reason pagans called them atheists. In his book *The Ancient Church Killen*

says: The Christians "held their meetings in private dwellings; their ministers wore no peculiar dress; and, by all who sought merely the gratification of the eye or of the ear, the simple service in which they engaged must have been considered very bald and uninteresting."

Since Christ presented his message only by persuasion, would he accept those who have forced conversions at the point of a sword? This historical account may shock you, but the report it presents is true!

During the third century there was a change. Persecution swept the Christian congregation. Pure worship was lost sight of and a great majority of professing

Christians gradually fell away to the subtleties of pagan religion. They began to emulate the magnificence of the heathen temples, and even to ape their arrangements. Pagan doctrines and fables began to be mixed with the pure doctrine of the truth. By A.D. 325 the 1,800 so-called "Christian" communities were organized under the control of a loose government of bishops, presbyters and deacons. Further, by this time organized apostasy became sufficiently strong to warrant the Roman government to consider its fusion with the existing Roman state cult.

A Hybrid Religion Resulted

Roman emperor Constantine brought about a fusion religion by compromise. So thorough was his job that by the end of the fourth century the original apostolic church organization seemed smothered. People called themselves "Christians," not because they were Christian, but because it was the fashion and favor of the day. "None objected to these Christians retaining the opinions of their pagan ancestors respecting the soul, heroes, demons, temples and the like, and their transferring them into their devotions; as no one proposed utterly to abolish the ancient pagan institution but only to alter them somewhat and purify them, it was unavoidable

that the religion and the worship of Christians should in this way become corrupted."—Mosheim's *Ecclesiastical History*, page 191.

Fusion religion became universal—catholic. But to call it "Christian" is a misnomer, as facts of history will establish. The popes of Rome embraced every opportunity to send forth missionaries attached to their cause. But these missionaries were a far cry from the patient, peace-loving disciples of our Lord Jesus Christ. These Roman missionaries were rude, corrupt and cruel. Where reason failed, the sword was used. Bloody battles were fought. And many were the instances in which baptism was administered at the point of the sword.

Baptism by Sword

By the fifth century Christianity was looked upon by barbaric nations as a militant organization. Socrates, fifth-century church historian, says that the Burgundians embraced the Roman brand of "Christianity" because they believed the Roman god would defend them against the rapines and incursions of the Huns. Religion to the Burgundians was as excellent as the success of its army. The Roman army being great, they assumed that its religion and god were too.

It was this same principle and viewpoint of military greatness that engaged Clovis, king of the Salii, a nation of the Franks, to embrace Roman Catholicism. The learned Mosheim in his *Ecclesiastical History* says: "One must be a very inattentive and superficial observer of things, who does not perceive that the fear of punishment, the prospect of honors and advantages, and the desire of obtaining succour against his enemies from the countenance of the Christians, or the miraculous influence of his religion, were the prevailing motives that induced the greatest part to

renounce the service of their impotent gods."

In the sixth century Christendom began to grow in numbers in the East. Among the nations that embraced her concoction called "Christianity" were the Abasgi, the Heruli, also the Alans, Lazi and Zani. "These conversions, indeed, however pompously they may sound," says Mosheim, "were extremely superficial and imperfect."

During this century a great number of Jews were forced by the sword to embrace the growing papal empire. "In Gaul the Jews were compelled by Childeric to receive the ordinance of baptism; and the same despotic mode of conversion was practised in Spain." Also in the seventh century they were barbarously compelled in many places to make an outward and feigned profession of their faith in Christ. Emperor Heraclius persecuted them in a most cruel manner, and ordered multitudes of them to be inhumanly dragged into Roman Catholic churches, in order to be baptized by violence and compulsion. This is how Christendom received her great numbers.

The eighth century marked an even greater growth of the pseudo-Christian Catholic empire. Zealous bishop Boniface, distinguished by the title of the Apostle of the Germans, did not use those methods with which Christ's apostles made known the good news. Historian Mosheim states that Boniface "often employed violence and terror, and sometimes artifice and fraud, in order to multiply the number of Christians."

Charlemagne's Barbarisms

Also in this century the sainted Charlemagne turned his hideous "Christian" army against the Saxons. In one day he had 4,500 of them beheaded as a lesson to the others who would not submit to baptism. Refusal to be baptized was punish-

able with death. It is easy to imagine what sort of Christians the Saxons must have been, who were dragooned into the Roman Catholic Church in this abominable manner. Yet the pope canonized Charlemagne's memory and turned this gory murderer into an eminent saint.

The Normans and other barbarous nations, which gave way to forced baptisms, revolted at the idea of giving up their worship of their ancestors. What took place, says Mosheim, was that these savage people "persuaded the Christians among whom they lived to imitate their extravagant superstition in this respect; and this was the true and original source of the barbarous institutions that prevailed among the Latins" during the ninth and the tenth century. This, however, was in keeping with pope Gregory's own rule, which has always been followed by the Roman Catholic Church. "For he who endeavors to ascend to the highest places rises by degrees or steps, and not by leaps." This rule, as Schaff says, facilitated conversion, but it swept much paganism into the church.

The fear of punishment and the hope of reward had laid the foundation of Roman Catholicism in Poland and Russia. Fraud and deceit played an important part in converting the Cimbrians and the Danes. A bloody war harassed the Prussians into the Catholic fold. Waldemar I, king of Denmark, fought against the Slavonians, Venedi, Vandals, and others, and by the despotic voice of power forced them to be baptized into the church. Finlanders and Livonians were coerced by force to embrace the religion of their "Christian" conquerors, which the greatest of them did, though with the utmost reluctance. Catholic bishop Berthold of Livonia marched into the province at the head of a powerful army, "preached the Gospel sword in hand, and proved its truth by blows instead of arguments."

These "booted apostles," bloodstained sword-bearers of papal Rome, cruelly oppressed, slaughtered and tormented people less barbarous than they in the name of Christianity. The warlike people professed, with an inward reluctance, a religion which was inculcated by violence and bloodshed, which recalled to their remembrance nothing but scenes of desolation and misery, and which, indeed, was but a few degrees, if any, removed from the absurdities of paganism.

Fall of Mongrel Religion

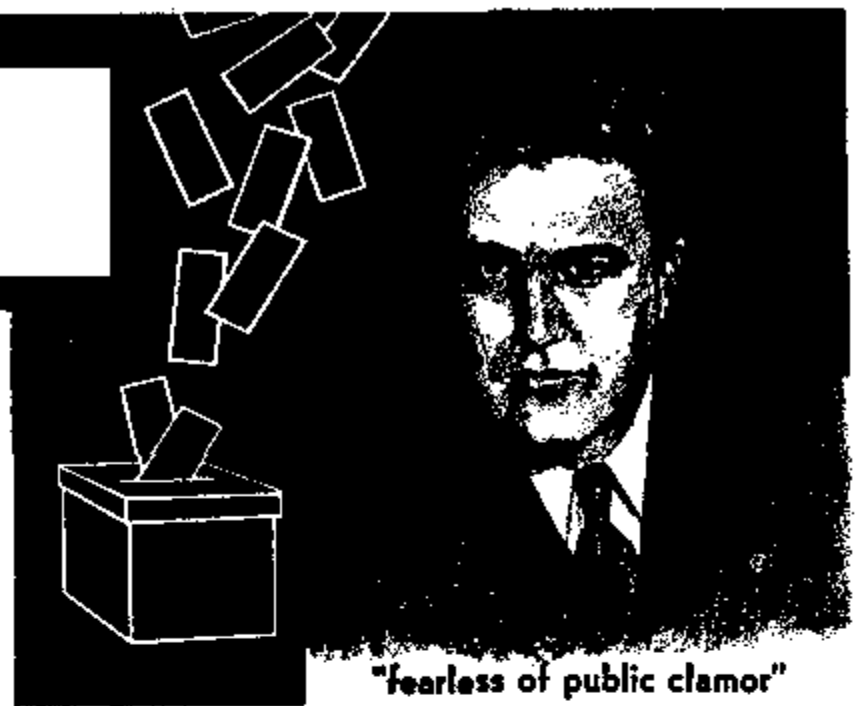
Thus arose the great structure known today as Christendom, and especially so Roman Catholicism, which is a facsimile of ancient Roman paganism, "the ghost of the deceased Roman empire, sitting crowned upon the grave thereof." This explains the tenacious hold of superstition and the multitude of pagan and semipagan observances in the Roman Catholic religion. It explains the lack of knowledge of true Christian principles and of the Bible among the priests and parishioners alike.

However, true Christianity, like the spirit of God, is indestructible and unconquerable. Today, it makes itself felt in the lives of hundreds of thousands of ministers throughout the world who are engaged in the Christian work of declaring "this good news of the kingdom" for the purpose of a witness to all the nations before the accomplished end of this system of things. These have sheathed the sword and have made the Word of God a force in their lives. With loving-kindness and tender affection they appeal to people of good will. Their labors are voluntary and their work is one of love—love for God and Christ and love for neighbor. Among them the Bible is known and its principles are a reality. Their worship is that of Christ and his apostles. Their boast is not in armies or men but in God.

THE VOTERS VINDICATE JUDGE PARRISH

"HON. Myles F. Parrish Leads Entire Democratic County Ticket to Victory in General Election. Wins Second Tenure of Office by Immense Majority." Thus the Adams County *Observer* of November, 1954, headlined its front-page report on the election of Judge Parrish to a second six-year term as judge of the Adams circuit court, and followed up with this opening paragraph: "Hon. Myles F. Parrish, incumbent judge of the twenty-sixth judicial circuit of the state of Indiana, comprising Adams County, led the entire Democratic ticket of county officials to a decisive victory at the general election just passed into history. His vote was 5,817, a total of 5,081 ahead of his opponent, who received only 736 votes."

This avalanche of votes that buried the opposition and kept Judge Parrish in office is worth noting by all who value a judiciary that withstands the trend to abdicate principle on the insufficient grounds of expediency. In his previous term Judge Parrish was confronted with a case loaded with political dynamite, a case with undercurrents of religious prejudice and public clamor and political pressure that would suck under a weak judge more interested in votes than in justice. When Judge Parrish rendered his decision he showed that he recognized the dangers lurking in the background, for he brought them to the fore and repudiated them as unworthy of consideration by a judge obligated to put administering justice ahead of advancing personal ambitions. Near the beginning of his opinion he laid down these governing principles:



"In the first place, the court must eradicate any vintage of prejudice, either for or against any religious minority that may or may not exist. In the second place, the court must be conscientious, studious, impartial and just. In the third place, the court must be fearless of public clamor, regardless of public praise, and indifferent to private political or partisan influence. In the fourth place, the court must, to the best of his ability, administer justice according to law. And, finally, a judge should not administer his office for the purpose of advancing his personal ambitions or increasing his popularity."

The case involved Jehovah's witnesses. The congregation in Decatur, Indiana, purchased property on which to build a Kingdom Hall, as the meeting places of Jehovah's witnesses are called. But the application for a building permit was rejected by the superintendent of zoning and sanitation, and likewise denied by the board of zoning appeals. So the only recourse of the congregation was to take the matter to court, and in the fall of 1952 the case was heard by Judge Parrish of the Adams circuit court.

In court two grounds for denial were advanced by the board. The city ordinance required that the building be set back

eighteen feet from the front, whereas the plans allowed for fourteen feet set-back. However, at the time of the hearing before the board the witnesses had agreed to comply with the eighteen-foot set-back. The other reason for denial advanced by the board was that the plans did not provide for the amount of off-street parking space required by the city ordinance. However, provision was made for adequate parking space for the expected attendance.

In view of the fact that the congregation was willing to comply with the set-back requirement, and was using for parking what space was available, which was sufficient to accommodate the expected attendance at that time, the board should have been satisfied. The fact that it was not suggests other reasons were behind the denial of a building permit. At the hearing before the board neighbors protested the building of a hall by Jehovah's witnesses. Between the neighbors and the board excuses for denial ranged from picayunish quibbling to religious prejudice. The hall, though no bigger than many homes, would cut off air and light. It would reduce property values. It would cause traffic congestion. And Jehovah's witnesses did not salute the flag. With the advancement of this last reason the true cause for opposition stood revealed. There was religious prejudice against the Scriptural beliefs of Jehovah's witnesses. But the board, with legal counsel, was wise enough not to rest its refusal on dislike of doctrine. So the two grounds before mentioned were thought more tenable to throw into the legal arena, even though the witnesses were willing to comply fully with one of

them and had already complied substantially with the other one.

Arbitrary, Capricious, Unconstitutional

These facts supported the contention in court by Hayden C. Covington, attorney for the witnesses, that the denial was arbitrary and capricious, without basis in fact and law. And it finds further support when it becomes known that there are five other churches in the neighborhood, that none of them provide any off-street parking space, and that one of these was built after the present zoning ordinances went into effect. If one church can get a permit to build without providing for any off-street parking, why is a permit refused Jehovah's witnesses even when they do provide sufficient parking space for the cars of those expected to attend? If the small congregation of Jehovah's witnesses would cause a traffic hazard even with their off-street parking, how is it that the other churches cause none when they fail to provide any off-street parking facilities whatsoever? Furthermore, the time of the meetings by Jehovah's witnesses is when traffic is at low ebb. It is also true that practically all the public buildings constructed since these zoning ordinances became effective have been permitted under the law, and that without making any more of a compliance with the parking requirement than have Jehovah's witnesses. Does not this prove

that the board's denial of a building permit to Jehovah's witnesses was arbitrary and capricious?

And by the arbitrary and capricious denial of the building permit, legal counsel for Jehovah's witnesses ar-



The Kingdom Hall in Decatur, Indiana

gued, the board had violated the guarantees of freedom of assembly and worship contained in both the state and the federal constitution. Counsel did not contend that the ordinance is unconstitutional, but that it is when it is construed, applied and enforced as it was against Jehovah's witnesses. As construed and applied, the board has power to discriminate against a religion and deny it the right to build and operate a church building, and the delegation of such power is unconstitutional. The most orthodox form of preaching today is for a congregation to assemble in a building for worship. To deny a congregation the right to build a hall is to deny it the right to assemble and worship in this orthodox way and clashes with constitutional guarantees.

Constitutional liberties cannot thus be abridged by forcing a church to operate a parking lot before it can function. To require it burdens the congregation, and where space is limited, as is usually the case, it not only burdens but, under the guise of regulation, prohibits the use of the property for church purposes. Real estate is necessary for the exercise of freedom of worship in a church or hall, and without it there can be no freedom to worship in a permanent location. This freedom cannot be nullified by requiring the church to lay out a parking lot bigger than ground space allows; in fact, a church cannot be rightfully required to provide off-street parking at all. Even if traffic hazards are created by the presence of a church, the remedy is not to deny the constitutional guarantee of freedom of worship. The remedy would be for the city to post the street with appropriate signs, calling for greater driving caution on the part of motorists, or even the stationing of a policeman there at the necessary time to control traffic.

And for a city to burden one congregation with running a large parking lot while letting five others in the same neighbor-

hood function without any parking provisions is unlawful discrimination and voids an ordinance that is enforced in that discriminatory way. The discrimination renders it unconstitutional. It denies constitutional rights, contrary to the due-process and equal-protection clauses of the Fourteenth Amendment to the Constitution of the United States.

Two Decisions

Other points were brought out at the trial, but the foregoing is the essence of the issues at stake. In November, 1952, Judge Parrish handed down his opinion. The stir that the case had made in local political circles is shown by the fact that the members of the board of zoning appeals and of the city council were in court to hear the opinion. They did not like what they heard. Sensing that religious prejudice was behind the board's denial, Judge Parrish quoted from the *Indiana Law Journal* in his opinion: "The function of the court in protecting religious liberty is to check and rebuke overzealous local officials who have sought to cloak religious persecution in respectable clothing in order to crush the religious minorities of whose doctrines the majority of the community do not approve."

The closing paragraphs of his decision did "check and rebuke the overzealous local officials":

"The Court, therefore, finds that the petitioners herein, the Jehovah's Witnesses, have substantially complied with the zoning ordinance, in that they have off-street parking for a number of their members.

"The Court further finds that the actions of said board in denying the issuance of a permit to the Jehovah's Witnesses is arbitrary, in that the application of the ordinance requiring that all places of assembly, and in particular, churches, have space

for off-street parking, as a condition precedent to construction of a building, does not have any relation to the public health, morals, safety or welfare when applied to the church.

"The Court further finds that the denial of a permit to the petitioners, the Jehovah's Witnesses, to build a church on the ground that the frontage does not comply with the zoning ordinance, in that the church is to be built fourteen and one-half feet from the front of the lot, instead of eighteen and one-half feet as found by the city engineer, upon the authorities heretofore cited, is arbitrary, and unreasonable, and that the petitioners herein have substantially complied with the ordinance in question.

"The Court further finds that although the zoning ordinance may be valid and constitutional, yet the ordinance as applied to the petitioners in refusing to permit the petitioners to erect a church in the residential district of the city of Decatur, where there has been no adequate showing that this exclusion of the church was in the furtherance of the public health, safety, morals, or the public welfare, was arbitrary and unreasonable, and in violation of the petitioner's rights under the State and Federal Constitutions.

"It is therefore, now ordered, adjudged and decreed by the Court that the finding and the decision of the Board of Zoning Appeals is hereby reversed."

The board appealed the case to the Supreme Court of Indiana, and there the case was vigorously argued for Jehovah's witnesses by their legal counsel, Hayden Covington. Interruptions from the bench were frequent and spirited. The five judges were obviously divided in their opinion. Present again here, as in Judge Parrish's court, was the entire city council of Decatur, to listen to the argument and to exert what political pressure they could on the judges.

Also present was Judge Parrish, a very unusual thing but one that showed his interest in the outcome of the case. The argument before the state supreme court was in October, 1953, and on February 1, 1954, the court handed down its decision upholding the findings of Judge Parrish, with the exception that the witnesses should have an eighteen-foot set-back, a point they were willing to comply with all along. The court was divided, Associate Judge Bobbitt writing the majority opinion with which Chief Justice Draper and Associate Judge Gilkison concurred, and Associate Judge Emmert writing a dissent in which Associate Judge Flanagan joined.

The majority decision found the claim that street parking by the congregation would create a traffic hazard to be unsound. But even if it did cause a traffic problem the remedy should be "by traffic police, signs and other reasonable regulations imposed alike upon all persons using the streets in the vicinity of churches, without undue interference with the right of worship and free assembly." It also decided: "Under the set of facts in this particular case the application of this provision of the ordinance to appellee's property would not only prohibit the building of the proposed church, but would also restrict the right of freedom of worship and assembly to an extent that out-weighs any benefit to the safety, health and general welfare of the public, and in such a situation the police power must yield to the constitutional right of freedom of worship and assembly."

An important factor of this decision is that it establishes that a zoning law that requires off-street parking facilities is, when enforced, an abridgment of the constitutional guarantees of freedom of worship and assembly. This is an outstanding holding laid down by Judge Parrish and in

which he was sustained by the Indiana supreme court.

Judge Parrish showed great courage in ruling in favor of an unpopular religious minority. There is prejudice against the witnesses, there was some public clamor against them, and some political pressure was upon Judge Parrish. Politicians threatened to run a lawyer against him and beat him at the next election. But he held firm to the principles he outlined in his opinion, and the voters vindicated him, showed they valued his judicial integrity. They returned him to office in a landslide victory for him at the polls. He received more votes than any other candidate on any ticket, running far ahead of even those candidates who were unopposed. He carried every precinct in Adams county, and in the precinct where the Decatur congregation of Jehovah's witnesses is now located, because of his courageous decision, he received 244 votes and his opponent got only ten. This shows that prejudice against the witnesses is not general in Adams coun-

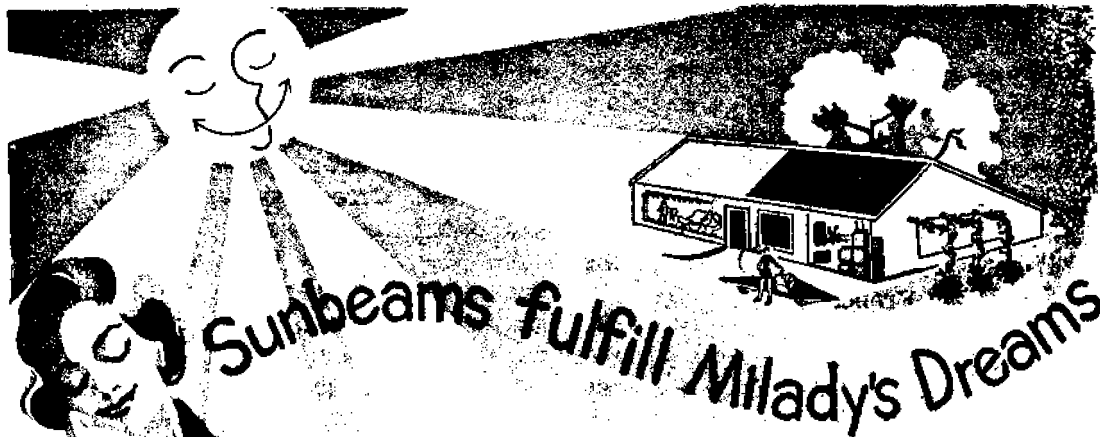
ty, that the "public clamor" is just the loud noise made by a few and which is out of all proportion to their number, and that the political pressure never developed any steam.

Judges must be beyond influence by those who would curry favor or mouth threats to get decisions bent in their direction. The Bible recognizes the need for judges to hold aloof from corrupting practices or considerations, and pointedly adjures them: "You should set judges and officers for yourself inside all your gates that Jehovah your God is giving you by your tribes, and they must judge the people with righteous judgment. You must not pervert judgment. You must not be partial or accept a bribe, for the bribe blinds the eyes of wise ones and distorts the words of righteous ones. Justice—justice you should pursue, in order that you may keep alive and may indeed take possession of the land that Jehovah your God is giving you."—Deuteronomy 16:18-20, *New World Trans.*

INDIA'S Public Enemy No. 1 is a man of religious bent. But his religious fervor seems to act as no deterrent to his murdering. Already this bandit, 61-year-old Mansingh, is charged with 150 murders. According to one account Mansingh has killed 30 policemen, 80 bandits and innumerable informers in the past year and a half, as Indian police are growing weary in their attempt to bring law to the ravines of the desert state of Rajasthan. Police have been after Mansingh for nine years. Still most of the information about this thug is second hand, because he is not in the habit of giving interviews, except to those who are not long in position to report what he says.

What is known of Mansingh is that he is religious, his favorite goddess being Kali, the patroness of men who live by the gun, the knife or the strangler's cord. We can understand why

Mansingh's favorite goddess is Kali from the description of Kali and her devotees, as given in an article on Hinduism in *Life* magazine (February 7, 1955): "Temple images of her have blood dripping from the mouth and one portrait shows her carrying a pair of scissors to snip the thread of life. . . . The lower classes, in their fear of Kali, have sometimes gone to morbid extremes to please her. From the 13th to the 19th centuries devotees known as *thugi*, from which the word thug comes, went around the countryside strangling human victims in the belief that a human sacrifice would satisfy Kali's thirst for blood for a thousand years. Even with approval of the Brahmins, who discouraged blood sacrifices, the British had great difficulty in suppressing the *thugi*." Now the Indian police are having great difficulty in suppressing a Kali-adoring thug.



JUST think! The next house you own may be a solar house. There will be no furnaces to feed, no fires to stoke, no ashes to haul away, no soot to blanket the walls and furniture and no smoke to mar the pleasant, outdoor surroundings. Your house may be not only solar heated, but solar cooled and solar cleaned.

Contrary to common opinion, it most likely will not be an ultramodern house or a house of glass. Xenophon, a Greek historian, talked about solar houses some two thousand years ago. A solar house is simply a house with a large glass area facing the direction that provides the maximum of the winter sunlight and a minimum of the summer's heat. It is a house styled to eliminate dirt, dust and fire hazards, and to do away with more than half of today's fuel bill. It is a house made ever so much more livable by the ever-beaming sun.

Turning sunbeams directly into electricity has long been an aspiring goal of scien-

tists. This has been done in a small way. Further, sunbeams are now being harnessed to heat the living room, bring light as bright as day into rooms at night, fry the eggs, roast the beef and bake the potatoes. Sun power, say the experts, will, in the not-too-distant future, water the lawn, make ice cubes, heat the bath water, cool the cream and run all the electrical appliances in the house twenty-four hours a day.

Solar Predictions

At least a dozen better ways to live have opened up as a result of recent developments with solar energy. Dr. Maria Telkes of the New York University's College of Engineering predicts that the future home will be an "all-electric home" with electric power for cooking, an assortment of "electric slaves" for performing most of the household chores. The entire house, she says, will be electrically heated. Solar energy will heat the bungalows cozily during the winters and cool them comfortably during the summers. The "perfect wall" of tomorrow's house, according to Dr. Telkes, will be an excellent heat insulator. In fact, the whole house will be carefully insulated to prevent heat losses. Today, during one heating season about \$4 in fuel is dissipated through a conventional, single

pane window. If storm windows or double windows were used, more than half of this waste could be saved. Most solar houses use the thermopane principle—two panes of glass separated by an air space. Once the light penetrates the double-thick glass, it changes to heat and it cannot get out.

Excess heating or cooling will be stored in a chemical "storage bin" at low cost. These storehouses will release latent heat when needed, especially during the night. And the stored-away cool night air will supplement the air-conditioning system during the day. The heat pump operated by solar energy will maintain the "comfort zone" all summer and winter long. Sun-powered refrigeration and air conditioning will be common. Instead of lamps, special wallpaper that will absorb enough sun's rays during the day will reflect light at night, illuminating large rooms with its absorbed "daylight." Shades specially designed to be drawn over the wallpaper will turn off the light. A new life awaits tomorrow's housewife!

Solar Houses Today

As fantastic and farfetched as these predictions of Dr. Telkes may sound, yet many of them are already in use in solar houses across the United States and Europe. For example: The experimental Telkes-Peabody-Raymond house in Dover, Massachusetts, is heated through the wise use of Glauber's salt, a hydrated form of sodium sulfate. This salt melts at a temperature of 90 degrees Fahrenheit; in so doing it absorbs generous quantities of heat supplied it by solar collectors on the vertical south wall of the solar house. When Glauber's salt hardens it gives off this exact amount of heat to its surroundings. The salt is stored in five-gallon cans that are permanently sealed and placed inside the thick interior walls in between rooms of the house. An ingenious system of fans

keeps the heat circulating day and night.

It is possible to keep the solar house warm even during ten sunless days, and statistics show that six consecutive sunless days in the Boston, Massachusetts, area happen only once in fourteen years. Dr. Telkes admits that the chemical heating system is not perfect. It took some twenty tons of Glauber's salt to maintain a relatively level room-temperature in the Dover house. The sun maintained a livable atmosphere through 95 per cent of the New England winter, without stand-by heat.

Another solar house in the New England area held an average temperature of 72 degrees right around the clock all winter long. What did the housewife think of this solar-heated house? "It's wonderful," she said. "None of us had a cold since we moved in, and Toby [the eighteen-month-old baby boy] hasn't even had the sniffles. Housekeeping is a joy, except for the glass wall. Some homes never get spic and span. But here an hour a day with the vacuum is all it takes. That's partly because there's no fuel—and that means no soot or coal dust—and partly because of the tight construction and insulation."

Cost of Solar Houses

Are not solar houses expensive? No—no more so than conventional houses. An experimental five-room, one-story model house with a specially designed roof and "heat bins," after being completed, cost \$20,000, some \$3,000 of which went for the heating system. A one-floor, two-bedroom house, all complete, cost \$10,000. The salts cost \$240 and installation just a little more.

Big solar-house developments are becoming prominent. There is one at Northbrook, Illinois; another at Camden, New Jersey. According to expert advice "a solar house is practical anywhere south of Latitude 40, which passes through Phila-

hundreds of years has inspired artists and poets and thinkers from many countries. Add to this the Parisian people and their *joie de vivre*, or love of life, and you will begin to sense the charm of this city that has inspired more songs and ballads than any other on earth.

Although you naturally will want to spend some time during your stay visiting famous monuments and museums, it is not there that you will feel the real charm of Paris. You will feel it sitting at a table of a sidewalk café. You will feel it strolling along the quays of the Seine near Notre-Dame, watching the students from the Latin Quarter browse through the books at the bookstalls. You will feel it watching a bearded artist painting, up in the quaint streets of old Montmartre. You will feel it leaning over one of the bridges in the *île de la Cité* seeing yourself reflected in the inky waters of the Seine and catching the twinkling eye of that fisherman sitting on the river bank, equipped for the day with his two-foot-long sandwich of French bread and the inevitable bottle of *vin rouge*, or red wine. This *joie de vivre* is one of the unique aspects of Paris, and yet hundreds of thousands of tourists who come here simply to look at its cold stones never pick up this feeling.

What to See

Many of you to whom this letter is addressed will be coming to Paris straight after the London assembly of Jehovah's witnesses, July 27-31, and may have two full days free before the Paris assembly starts August 3. Here are a few suggestions on how you might spend them.

Some of you might want to make a day trip out to Versailles. It is only a few kilometers from Paris, but it generally takes a full day to look over the palace and walk around the magnificent gardens.

As to the many interesting monuments

to see in Paris, probably the easiest way of seeing them in the shortest time is to take one or two of the many coach tours that generally start from the opera district. Another original way of seeing the city is to take a trip down the Seine on one of the *Bateaux-Mouches* or river boats that leave from the Solférino Bridge. The coach trips take in such places as Notre-Dame cathedral, the Louvre museum, the Palais Royal, where cardinal Richelieu lived, the Place de la Concorde, said to be the largest square in the world, Napoleon's tomb at Les Invalides, the Place de la Bastille, where the French people revolted in 1789, and, of course, the Eiffel Tower. Incidentally, most Parisians admit that that tower is ugly and was useless until it became the world's heaviest television mast, but do not dare suggest tearing it down!

In addition to what your coach's guide may mention, the following points will be of special interest to you. Among the hieroglyphics on the Obelisk of Luxor in the center of the Place de la Concorde you will notice the ansate cross, a symbol of phallic worship and one of the pagan sources of modern-day "cross" worship. Also, two of the most famous churches in Paris, the Cathedral of Notre-Dame and the Sacré-Cœur basilica, are built on sites once prominently used in pagan worship. Under the choir of Notre-Dame broken stones belonging to a pagan altar were dug up. They carry the inscription: "To Jove the Great and the Good, we, the Guild of Boatmen, founded this altar when Tiberius was Caesar." This was about the time Jesus began his ministry. You can see these stones in the Cluny museum in the Latin Quarter.

The Sacré-Cœur basilica is built on the hill of Montmartre, which in the time of the Romans was called the Mount of Mars and Mercury. Believe it or not, the little church of Saint-Pierre-de-Montmartre next to the basilica has four columns that were

actually a part of the Roman temple dedicated to these pagan gods!

France's National Library, the Bibliothèque Nationale, is one of the world's biggest, containing well over six million books and five million prints and engravings. Among its manuscript collection are the Codex Ephraemi rescriptus, a fifth-century Greek manuscript of parts of the Greek Scriptures, and the Codex Claromontanus, a sixth-century manuscript containing the letters of the apostle Paul. The library also contains the Prisse Papyrus, written in hieroglyphics only a few hundred years after the Flood.

If you have never been to Paris before, you should take a little time to visit the Louvre, the world's biggest palace and richest museum. Its paintings include Leonardo de Vinci's "La Gioconda," or Mona Lisa, and among its sculptures is the famous Venus de Milo. It is rich in relics of Biblical significance, such as Assyrian and Babylonian stonework, and clay tablets bearing cuneiform and pictograph symbols. When you examine the wonders contained in the galleries of Egyptian antiquities, you will appreciate more than ever the scope of Stephen's statement that "Moses was instructed in all the wisdom of the Egyptians." (Acts 7:22, *New World Trans.*) Most French museums, including the Louvre, are closed on Tuesdays.

When you come out of the Louvre, walk around to the Colonnade of the Palace in the rue du Louvre. Facing this colonnade you will see an old church, Saint-Germain-l'Auxerrois. It was the bells of this church that gave the signal for the St. Bartholomew's Day massacre of Protestants in 1572.

Well, that will give you a little idea of the interesting things to see in Paris before the assembly starts. Of course, there are many places that have not been mentioned, but these many places you are left to dis-

cover for yourselves. There are many pleasant walks, plenty of buses, and the subway or underground train service (called *Métro*) is cheap, rapid, very extensive and is open from 5:30 a.m. to 1 a.m. However, you would do better not to use it extensively while sight-seeing, because you are not coming to Paris to see train tunnels, are you?

The Major Attraction

And that brings us to the real reason why you are visiting this city—not for a lark or holiday, but to attend the international assembly of Jehovah's witnesses, August 3-7. As it was in 1951, again the assembly will be held at the Palais des Sports, just by the side of the Eiffel Tower, and across the river from the Watch Tower's Paris Bethel home. Here in France we greatly appreciate the effort and expense you are going to in order to be with us on this joyful occasion, and we feel sure that with Jehovah's blessing this will be the greatest such Christian gathering ever held in France.

It has been said that the spirit of the Parisians is their love of life. All of them who really want to live are cordially invited to attend this assembly of worship any time August 3 through 7. Such persons realize that this city, beautiful as it is, hides much misery and want, and they seek something better, namely the righteous new heavens and new earth that Peter said true Christians were awaiting. —2 Peter 3:13.

We welcome such Parisians as well as all of our throng of international visitors to the genuine spiritual feast that will be held at the Palais des Sports just three and a half months from now.

Hoping to see you then, and with warm love, I remain

Votre frère,
Pierre Témoin.

THE MARVELOUS

By "Awake!" correspondent
in Puerto Rico

LICK! Click! Click! Last year Americans alone clicked their cameras 2,000,000,000 times. Add this to the rest of the world's picture-taking activity and you will see that photography has become a major industry. There is not a nook or corner of our work or play that the camera has not invaded. Photography is an art, a science, a hobby, and it ranks with the major industries. It offers fun for all. Once it was just Dad who toted the camera for the family, but now every member of the family, even the nine-year-old daughter, is taking pictures. Amateurs in one country alone spent half a billion dollars last year on picture-taking equipment.

But just what is photography? Have you wondered, when you snapped the little black box, just wherein lies its magic? Its magic lies in the fact that silver can be made sensitive to light. Before you exposed the film the silver was in the form of salts that had been carefully treated and put on a film base and packed in a tight box. Until you snapped the picture the chemically-treated film had never seen the light. When the light struck the film it released an atom of silver from the silver bromide crystals on the film, and when the film was submerged in the developer the silver turned black, rendering the images on the film visible. Wherever there is light, pictures can be made. No light, no pictures.

Photography was not invented or discovered. It just developed. The little black box existed for three hundred years before it made a picture. In the fifteenth

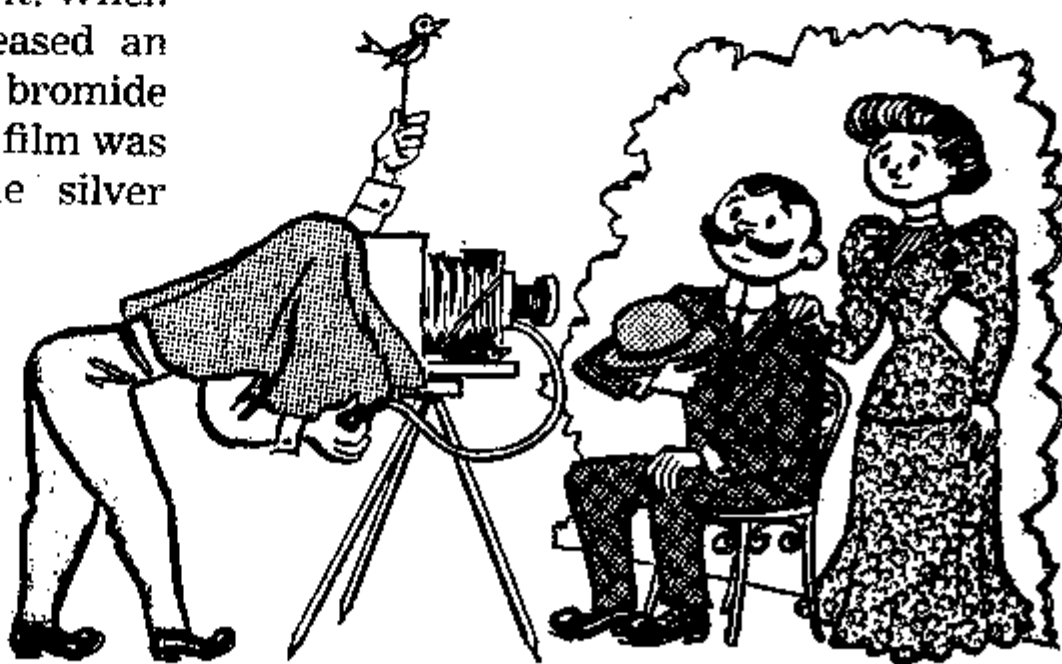


Grandparent, school student, housewife, professional man, almost everyone takes pictures today. How is photography possible? What is its history? How can you take better pictures? This article answers.

LITTLE BLACK BOX

century Leonardo da Vinci mentioned it. It was used during the same century by a Batista Portta of Italy to entertain his friends. He discovered that if light was permitted to enter through a hole in a window into a dark room an image would be made upon the surface that the light fell upon. Thus a dark room became the first camera. Then the room became a smaller box and was used by painters to get a reduced image of their project. The desire to capture the image permanently without resorting to drawing or painting produced what we know as photography, and the greatest advancements have been made within the last forty years.

History credits Louis Jacques Daguerre, a Frenchman, with producing the first photograph. His discovery came about by accident and his daguerreotypes, as his pictures were called, had to be exposed for



several hours. Later the exposure time was reduced to a few minutes. About the same time as Daguerre was making his experiments John Talbot of England succeeded in producing a negative and a picture printed on paper.

In 1840 the first studio opened up. If you cringe from getting your picture taken you can sympathize with grandma, who, when she had her daguerreotype made, had to sit perfectly still for twenty minutes—not in an air-conditioned studio, but in bright sunlight. Sometimes the photographer would even paint her face white to make it reflect more light. Then if she wanted two pictures she would have to go through the ordeal again. In fact, it was once stated that “those persons are deceived who suppose that during a brief journey they may avail themselves of brief opportunities to take pictures of the countryside.” Now pictures are taken of bullets at the incredible speed of one-millionth of a second!

Also, to George Eastman goes much credit for making photography the simple process that we know today. He produced the roll film system and brought photography within the reach of all. His motto: “You push the button and we do the rest.”

As a result of modern developments photography now has wide application in the scientific and industrial world. Astronomers use it to study the stars and the surface of the sun. Aerial photography is useful in map making, surveying and in making archaeological discoveries. Scientists have photographed the earth from cameras rocketed to altitudes of more than a hundred miles. The industrialist uses high-speed photography to study and improve his product. News reporters use dramatic photographs to illustrate and intensify their accounts of vital world events. Pictures entertain, inform and instruct.

Today the camera is such a common

possession that some travelers consider one almost as essential as a toothbrush. However, it is not the traveler who takes the most pictures, but the housewife. Her chief subject? Babies. Generally she has little or no knowledge of the technicalities of photography, and they do not particularly interest her. What does interest her is capturing baby's smile or getting a permanent likeness of her tulip garden. She loads, aims, shoots and lets the corner drugstore take care of the rest.

Taking Better Pictures

But everyone, housewife, schoolboy or proud father, can take better pictures. How can you improve them, taking your pictures out of the just-ordinary class? A little fundamental knowledge can go a long way, so note the following suggestions and apply them to your picture taking:

First, every picture should have a center of interest, one single subject that catches the viewer's eye. Is it a group of people, a smiling child, a ship on the water? Whatever it is, that center of interest should be well placed. Only in a rare case should it be in the exact center of the picture. A little above or below the middle and a little to the right or left of the center usually is best. A subject located in the exact center of the picture appears static, hence dull and uninteresting. Consider the lines of a picture, too, remembering that curved lines add grace, whereas diagonal lines tend for excitement. Horizontal lines tend to be more peaceful, while vertical lines give a feeling of strength.

Also, not every picture should be taken from eye level or waist level. When you look down at a subject it appears smaller or inferior. A picture of a child taken from above, looking down at him, makes him appear smaller, more childish. Take the picture from his own eye level rather than from your eye level and he becomes more of an individual of importance. But if you

photograph him from the ground level, then his stature in the picture increases greatly. Thus the position of the camera has much to do with the apparent size of the subject that is photographed and you should take this into consideration according to the effect that you wish to achieve.

A scenic view should have a frame. You can frame a distant mountain by photographing it between two trees, or under an overhanging limb, or by having someone in the edge of the picture admiring the view. When taking pictures of scenery, experiment with having the people in the picture look at the scenery, rather than at you. Their presence in the foreground will add a third dimension that keeps the picture from appearing flat and dull. Then, too, do not try to crowd too much into the picture. How can you see the beautiful waterfalls if the whole family is standing in the way?

By taking tone into consideration you can capture the mood you desire. Are you striving for a scene of gaiety? Then keep the tone light. Sharp tones tend for excitement. If it is a mysterious effect that you want, then dark tones are the answer. The effect of tranquillity can come from using soft, not too contrasting tones. After you know what mood you want to give your picture, then you can consider the angle that will give the right light for that mood.

Another technical matter is that color can be very misleading. A beautiful autumn scene with the trees splashed with yellow, orange, red and various tones of brown and green impresses the eye and looks delightful in a color picture. But in a black and white picture the color is all translated

into black, gray and white. The colors your eye saw are fused together into a dull, uninteresting shot. What you want in black and white pictures is contrast, plenty of lights and darks. These will make a vivid picture. So remember, it is contrast not just color that you want when you take black and white pictures.

Remember, too, that pictures of people doing things are far more interesting than stiffly posed ones. Try to get your subjects to be natural and relaxed. If you are on a hike, try to get pictures of your friends examining a flower or trying to entice a squirrel. If they are conscious of the camera, wait until they forget to listen for its click. Also, when you travel, make your camera tell the story of the trip. The picture that tells a story will be cherished much longer than the formal portrait. Think before you snap the shutter. Make each picture count.

Getting good pictures need not depend upon how expensive your camera is or how many gadgets you own. It is true that the more elaborate cameras are more versatile, but the photographer is more important than the camera. A good photographer can get good results from an inexpensive camera, while a poor photographer will get bad results from even an expensive one. However, applying the principles of good photography, developing an alert eye for pleasing design, good balance and desirable color contrast will enable you to make a better and more interesting record of the pleasant and profitable times you spend with your family, your friends and in your travels.

The Crux of Right Living

☞ *Look* magazine recently quoted Earl Wilson as saying: "Somebody figured it out—we have 35 million laws trying to enforce ten commandments." If you think this is amazing, remember that Christ Jesus reduced even those ten to just two, the two commandments of life.—Matthew 22:36-40.

AUSTRALIA'S GUMS

By "Awake!" correspondent in Australia

AUSTRALIA is a botanist's paradise. And what holds first place with him? None other than the great genus *Eucalyptus*, which consists of some six hundred species and varieties of trees and shrubs and actually embraces three quarters of the country's flora. They are usually all included in the general term "gums," and as such we shall refer to them.

¶ When white men first set foot on Australian shores they were not prepared for the strange things they were to see—the unusual birds, the unorthodox animals, the unknown trees. Why, here were trees with leaves on their edges to allow sunlight and rain to penetrate right through; trees that remained green all the year and shed not their leaves but their bark; trees with small pockets of syrupy gum through the wood and under the bark. Here were trees that came to maturity at a height of three feet, while others reached a stature a hundred times that height, not to mention all those coming in between these ranges, some of these living to be over a thousand years of age. Here were trees with long, straight trunks and others with merely a bunch of straggling stems; trees with smooth white bark, others with rough black bark, and others with many colors and textures in between.

¶ The gum "nut" is a capsule enclosing the minute seeds, which take 10,000 to weigh an ounce. The nut is so securely capped that it inspired the name "*Eucalyptus*," meaning "well covered." Its leaves when punctured cause a sweet exudation to form. When this falls to the ground it may be eaten as a sweet. The trees are among the world's best honey producers. The flowers provide food for honey-eating birds.

¶ In the dry Australian interior the remarkable ghost gum stands magnificently against the clear, brazen sky. Its trunk and limbs are as if whitewashed with a powdery chalk that can be rubbed off. On a still moonlight night it presents an eerie spectacle. Typical, too, of the outback is the graceful "coolibah" with its welcome shade. Mostly it is found along the creek banks.

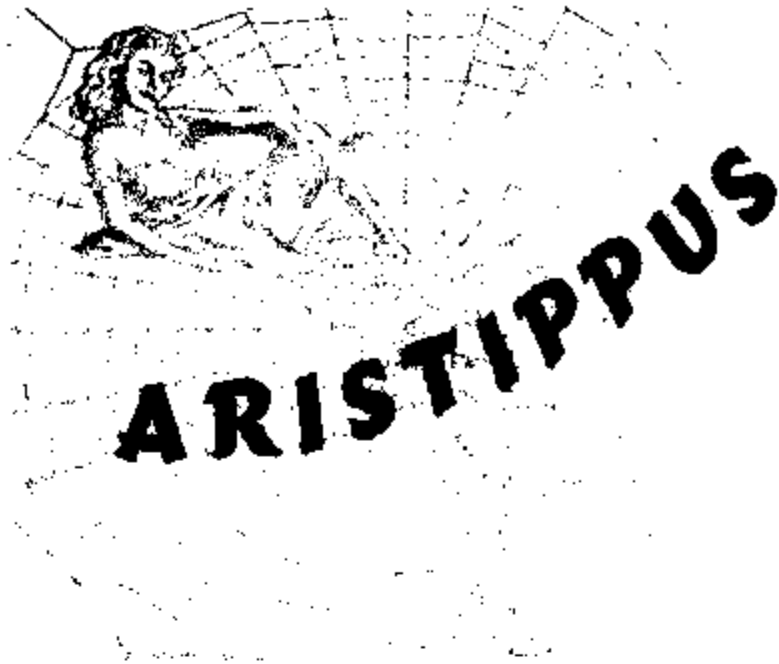
¶ Another aspect of the Australian bush is the great mallee scrub, growing in the semiarid southern reaches. The mallee survives by storing water in its roots. Their feature is that from a common rootstalk many branches rise to form a spreading bush. This scrub is sometimes practically impenetrable. Vast acres have been cleared for wheat lands but it has been found, belatedly, to be a mistake, as the ground erodes. With the protective covering gone, millions of tons of earth have been blown away in black dust storms, dust often traveling for hundreds of miles, even to New Zealand. The mallee is the habitat of the distinctive lowan, a bird that builds a huge mound-nest of fallen mallee leaves, which generate heat and hatch this unusual bird's eggs.

¶ The real giant is the mountain ash, the tallest hardwood in the world. The American redwoods, which are softwoods, are the world's highest trees, but a mountain ash that stood some years ago reached 375 feet. The Victorian Forest Commission officially measured another 326-foot monster, which was later destroyed by fire. The highest mountain ash today is a 301-foot tree in the Cumberland Valley.

¶ Thoughtless settlers have destroyed many trees; but fire has been the greatest scourge. Australians are bush-fire conscious. Elaborate fire-control equipment is maintained in the forests. In western Australia mighty trees are selected, the top limbs are lopped off and cabins are constructed on them two hundred feet from the ground. Here an observer equipped with telephone, compass, etc., watches for a tell-tale whisp of smoke.

¶ Today the "gums" are world citizens. In California the blue gums are common. Near Los Angeles an arboretum of a hundred species is established. In Chile there is a forest of 18,000 acres of blue gum. Ecuador and Brazil have adopted them. India claims them too. They grace parts of Ethiopia. After experimenting with gums Turkey has established varieties suitable to her swamp regions. The Belgian Congo and Morocco grow them for by-products. Yes, Australia's amazing gum trees are world renowned.

—Ancient Apostle of Pleasure



AMONG the earliest Greek philosophers was Aristippus, who lived from about 435 to 356 B.C. Son of a wealthy Greek merchant of Cyrene, he was attracted to Socrates while attending the Olympic games in Athens and seems to have continued as a pupil of Socrates until that one's death in 399 B.C. Aristippus had habits of luxury and ostentation and he defended his life of ease and self-indulgence against the attacks by other philosophers, such as the Cynics who became the forerunners of the Stoics. He took money for his lectures in philosophy, an unpardonable sin in the eyes of many of his contemporaries, causing them to classify Aristippus with the Sophists, itinerant skeptical philosophers who accepted pay for their teaching.

Aristippus founded one of the two schools into which the Socratics divided upon the death of their teacher; his being termed the Cyrenaics, after his birthplace Cyrene, the other being that of the Cynics under Antisthenes. The Cynics extolled apathy whereas the Cyrenaics extolled happiness. While Socrates had laid great store on virtue, which the Cynics stressed, he also praised the practical value of virtue in giving happiness, which Aristippus seized upon to form his own philosophy of

life that happiness is gained by increasing the satisfactions.

The philosophy of Aristippus, or Cyrenaicism, is really that of hedonism and concerning which we are told that it "includes all theories of conduct in which the criterion is pleasure of one kind or another." Also that "the earliest and most extreme type of hedonism is that of the Cyrenaic School as stated by Aristippus, who argued that the only good for man is the sentient [related to the senses of feelings] of the moment."

For a practical modern application of the term *hedonism* we refer to the *British Medical World*, April 1954, which was entirely given over to the consideration of the effects of smoking on one's health, and concerning which one physician wrote: "On a purely hedonistic basis, one has no doubt that, over the years, the pleasures of not smoking are greater than the pleasure of smoking. Tobacco produces more tensions than it relieves. It blunts the senses of smell and taste and greatly increases the unpleasantness of the hangover [after-effects of drunkenness]. It reduces capacity for physical effort. It diminishes the visual acuity of the car driver. It increases the chance of postanaesthetic chest infection. Given any initial weakness, it may rot the lungs, the arteries and the stomach. So I tell my children not to smoke. Indeed, they regard the process not as manly but as sloppy and a waste of good money. I would tell the same to any children for whom I was responsible." Here is a good example of hedonism; nothing is said about its being wrong or wicked to

smoke, or displeasing to God or harmful to one's fellow man. The argument is solely based on "enlightened self-interest"; you get more pleasure out of life by not smoking.

According to Aristippus the true art of life or purpose of its existence is to crowd as much enjoyment as possible into every moment. It is the immediate present that counts, the past is forgotten and the future does not exist either. The only thing we can be certain of is our senses, our feelings, all other things are imaginary. And for him those pleasures included fine food, fine clothes, a fine dwelling place, and *hetaerae*, a number of beautiful mistresses or paramours. His philosophy might be said to have consisted of four main points: "(1) The intensity and not the duration of a sensation determines its value; (2) Bodily pleasures are of greater value than mental ones because they are more intense; (3) I can only know my own sensations, and therefore they are of greater value than another's; (4) Man has a reasonable insight which determines him in the choice of his sensations."

Not that Aristippus recommended unbridled and indiscriminate indulgence in pleasures. One must be discerning, he said; some bring more pain than the pleasure is worth; one must therefore exercise self-control and master his pleasure-seeking instincts and not let them master him. Also he held that to be logical in the pursuit of pleasure one must avoid that which is generally conceded to be wrong, because of the pleasure's not being worth the trouble that comes from running counter to the law or customs of society.

Aristippus did not have much use for the sciences. For him knowledge was sense perception and individual feeling the sole criterion for truth. To the extent that the physical sciences aided one in realizing a happy life based on the satisfying of the

senses, to that extent they served some purpose. However, history records that the actual result of his philosophy was pessimism, for if life failed to bring such happiness based on physical pleasure it was accounted a failure. Aristippus was able to practice what he preached, not only having the means of wealth to indulge in the fine pleasures of life but also the wisdom and self-control to be moderate and choice in his indulgences. But how many of his followers were likewise favorably situated?

One reason for the popularity of Cyrenaicism at the time was the ambition of Alexander the Great. His wars made life uncertain and so Greek youth readily accepted the teaching of the pleasure philosophers who said, "Eat, drink and be merry, for tomorrow Alexander may ask you to die." Among these philosophers, also known as the "belly" philosophers who taught "the glad life and the gallant death," was one Hegesias. Because so many young men followed his advice that suicide was the logical way to gain peace of mind and freedom from pain his lectures were banned. Once asked why he did not practice what he preached—he lived to die a "natural" death at eighty—he replied that it was necessary for him to live in order to be able to preach to others how good it was for them to die; which answer, incidentally, might be said to reveal the typical mentality of many ancient Greek philosophers, clever and dishonest.

After Aristippus' death his philosophy was promulgated by his daughter and later by her son, and in time it produced Epicureanism, the philosophy of Epicurus. Epicurus, also an apostle of pleasure or hedonism, stressed, however, the duration of pleasure, the tranquil mind and freedom from pain rather than pleasure's intensity, and in striking contrast with Aristippus' self-indulgent way of life Epicurus followed a

course of restraint as regards food and celibacy as regards sex.

Modern Cyrenaicism

It is interesting to note that these ancient Greeks felt called upon to evolve a philosophy of pleasure in justification of their selfish course of action. They ignored moral principles and the voice of conscience, but their very reasoning betrayed that unconsciously their consciences were at work, which calls to mind what the apostle Paul says about those who are without knowledge of God's law as expressed and revealed in his Word, the Bible: "For whenever people of the nations that do not have law do by nature the things of the law, these people although not having a law are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused." —Romans 2:14, 15, *New World Trans.*

Today we find various manifestations of the Cyrenaic philosophy in the world. For one thing, we find that the uncertainty of the future, the likelihood that youth will have to sacrifice itself in another war, has caused many to proceed on the basis: 'Let us eat, drink and be merry, for tomorrow our governments may call on us to die for them.' Then there are those who will do

anything for the sake of a thrill or who are thrill seekers; the gambling addicts; single and married persons who are willing to risk a life of shame for a moment of madness; the young and old who are extreme in sports and idolize sport heroes; as well as those who live to eat and drink.

Then there are those psychologists who say nothing is wrong in itself, it is just a matter of using enlightened self-interest in avoiding what may bring harm to one. And also included must be those professed Christians who are apologetic for the principles set down in the Bible and so stress their material benefits, employing hedonistic arguments to win converts to Christianity as though following Christ Jesus were basically a selfish matter.

All such have fallen victims to the snare of the Devil, who boasted that he could turn all men from God because of man's desire for pleasure and to be free from pain. The ever-increasing unhappiness apparent on every side, as well as the increase in cases of self-destruction, testifies to the folly of this philosophy. Not the pursuit of the pleasure of sense, not even the pursuit of intellectual pleasures, but "godliness with contentment is great gain," and assures one of happiness. And why? Because the true God is a "happy God" and therefore all who worship him with spirit and with truth are bound to be happy.—1 Timothy 6:6; 1:11, *New World Trans.*

What to Call a Nameless Mouse

¶ A man in Great Neck, Long Island, reports the *New York Times*, has been telling nature-loving acquaintances about a mouse that has adopted his family. Every year for the last four years the field mouse moves indoors from the tall grass at fall's first chill; it seeks the open again in early spring. The man says that the mouse was even on good terms with Butch, the family cat, until Butch died. The mouse's favorite ration is cat biscuit that was left over when Butch's "ninth life" was up. Nothing else pleases this mouse as well as cat biscuit; in fact, it spurns all other fodder. One thing that embarrasses the gentleman is the name his spouse has given the unusual house pet: it is Anony-Mouse.

Babies and Blood Transfusion.

BLOOD transfusion therapy rates high with modern medical practice. Thus when a certain couple of Jehovah's witnesses in Chicago, Illinois, refused to let their baby have a blood transfusion and then the baby died, the United States press from one end of the land to the other became hysterical in condemning the parents. The facts, however, were that there was absolutely no assurance that the baby would have lived had it received the blood transfusions, it having been a premature baby, needing to be kept in an oxygen tent and having been born with a stomach obstruction. Editors chose to overlook those facts.

Four babies suddenly died in one day at the San Juan de Dios Hospital of Santiago, Chile, last October. Why? Well, it was known that all four had received blood transfusions on that day. And regarding one of them the director of the hospital admitted: "In the case of [a year and a half old baby girl who had had an operation] existed the possibility that certain albumin of the blood could have affected her because she was too weak." However, his denial that the blood transfusions caused the death of the other three children must be taken with a grain of salt in view of the following published statement by the mother of one of those three:

"He was physically well and was taking his bottle. The doctors said that at the end of the week they would release him and I was full of hope. I almost died when the 8th of

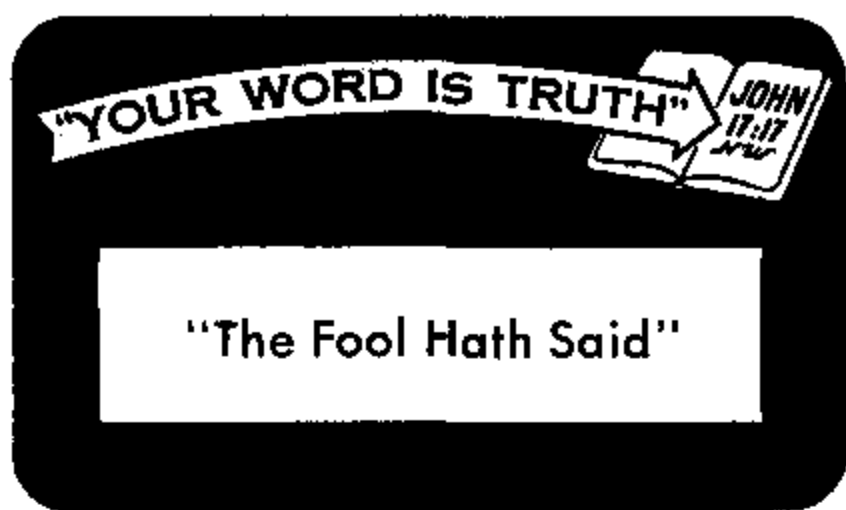
October they advised me that my little son had died after they had given him a blood transfusion. I went there and saw three other mothers weeping whose children had died that same day, also victims of transfusions." (VEA, October 20, 1954) But of no feigned righteous indignation do we read regarding the death of these four infants. Newspaper editors are not very consistent.

And there is still another side to this blood transfusion story. On November 28, 1954, Mr. and Mrs. H— became the parents of a baby girl. Two days later they were advised by the Stanford University Hospital (California), one of the foremost in the United States, that their baby would be operated on because of an obstruction between its stomach and intestines. The parents agreed but stipulated no blood transfusions, they having become Jehovah's witnesses just the year before. The doctors insisted that they would not operate because it would go against "established practices of this medical community," etc. Twelve surgeons in all were consulted and each one turned down the request to operate using substitutes.

Efforts were made to get an injunction but the courts were closed, it being late at night. After a fruitless emotional outburst by the pediatrician handling the case, he and the surgeon finally agreed to operate without using blood. The operation was successful. The baby has been thriving since the operation.

POPULAR OPINION ON WEATHER

One of the animals in weather's Hall of Fame is the ground hog. Let a ground hog be seen looking at his shadow on February 2 and it is news, especially in the United States. People seem content that the ground hog's shadow signifies a long winter. And when his shadow is not seen, does it not give promise of an early spring? Where did this idea originate? One of America's noted meteorologists, George H. T. Kimble, has written a book *Our American Weather*. In it he calls the ground hog story just "a pretty myth." He says the ground hog legend was imported from Germany where a bear or badger plays the role of a weather prophet instead of the ground hog. "In its original form," says Kimble, "the legend makes no reference to the habits of any animal but merely ascribes significance to the weather of Candlemas Day, namely, February 2. Other weather legends ascribe significance to the weather of St. Joseph's Day (March 19), Lady Day (March 25), St. Barnabas' Day (June 11), St. Swithin's Day (July 15) and many another saint's day. . . . The folklore of Europe and North America is full of sayings that attribute great significance to abnormal or subnormal weather."



THE ancient Greek philosopher Epicurus has been termed "the Father of Materialism." This, however, is true only as regards Western philosophy, for centuries before his day there were men who had the same materialistic philosophy as Epicurus had, for they said: "Jehovah seeth us not; Jehovah hath forsaken the land," and "Jehovah will not do good, neither will he do evil." All these, regardless of what they may say with their lips, have said in their hearts, "There is no God," and are therefore described as fools in God's Word.

Ezekiel 8:12; Zephaniah 1:12; Psalm 14:1, *Amer. Stan. Ver.*

Why is one who, either by his lips or by his course of action, says, "There is no God," a fool? Because thereby he shows (1) that he is not amenable to reason; (2) that he refuses to accept the evidence of his senses; (3) that he has deceived himself; (4) that he lacks appreciation for that which is most precious to him, namely, life.

Reason tells us that every effect has a competent cause. An orderly effect shows an intelligent cause; a powerful effect shows a mighty cause. Reason should therefore tell the materialist that, even though he cannot see God with his physical eyesight, God exists, for there is no other explanation for the existence of the universe, which certainly is a most powerful and orderly effect and therefore must have a commensurate cause.

Well making this point is A. C. Morrison, a former president of the New York Academy of Sciences, in his book *Man Does Not Stand Alone*, which was written in reply to the book by the materialist Huxley, *Man Stands Alone*. The gist of Morrison's argument is that "the existence of a Supreme Being is demonstrated by infinite adjustments, without which life itself would be impossible."

For example: The sun, with its surface temperature of 12,000 degrees Fahrenheit, is just the right distance from the earth so that life can exist upon the earth; it would not need to be much closer or much farther away to make the earth either too hot or too cold for life. The moon is 240,000 miles from the earth and even at that it causes tides of the oceans to rise as high as sixty feet and bends the earth's crust outward several inches twice a day. Were the moon much closer to the earth the tides would not only flood all the lowlands but even wash away the mountains in time.

And what about the animal instincts? In the heart of a large city a male moth of a certain species was released four miles away from where a female of the same species was kept. In a few hours the male moth was beating his wings against the window of the room in which the female moth was. By what means of communication was the male advised of the whereabouts of the female?

Migratory birds not only can keep the calendar but are able to navigate their way without getting lost, often returning to the same back yard year after year. The difference between the queen and the worker bees is merely one of diet. Who taught the worker bees dietetics? Countless more examples could be given.

And what about man's marvelous mechanism, and especially his brain, which is the seat of intelligence, memory, aspirations, power of discovery, imagination and

the will to conquer obstacles? And our genes, so tiny that all mankind's could fit into a single thimble, and yet they account for all our inherited traits, physical, mental and emotional?

Truly, he who would attribute all such marvelous design about and in man to blind chance, to random, who fails to see in all this marvelously co-ordinated effect an omnipotent and omniscient First Cause, the Supreme Being, the Creator, gives evidence thereby that he is not amenable to reason, that he will not accept the concrete evidence of his senses and that he therefore is a fool. Yes, as the apostle Paul well observes: "Because what may be known about God is manifest among them, for God made it manifest to them. 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, so that they are inexcusable."—Romans 1:19, 20, *New World Trans.*

The one who says in his heart, "There is no God," is also a fool in that he has deceived himself; he has a far too high opinion of himself. He argues that he cannot comprehend how God could be the First Cause in that all things have a beginning, overlooking entirely that his mind cannot comprehend infinity and for which reason he is unable to comprehend the endlessness of time and space. Being unable to comprehend the beginning of time or the end of space, he should not find it difficult to accept the existence of an infinite Being.

The "fool" also fails to note that just as one cannot see and hear a television program without the right kind of receiving set so one cannot "see" and "hear" God in all nature unless he has the right kind of mental and emotional receiving set in his personality, namely, honesty, humility and

a hunger for the truth. The one who thinks he knows it all will not be receptive to the proofs of God's existence. Nor the one who refuses to be objective but allows selfish considerations to influence his reasoning. Nor the one who has too high an opinion of himself. Such do not want to believe God exists. To admit the existence of the Creator and Life-giver would put them under obligation to him and require them to be subject to his will.

And finally, the one who says in his heart, "There is no God," is a fool because by taking that position he puts himself outside the pale of the blessings God has in store for those who recognize him as their loving Benefactor and rightful Sovereign. Reason alone should tell us that God has something better in store for man than the present life span with all its vicissitudes. Reason should also tell us that since the Creator has so bountifully supplied us with all our physical needs, all that is necessary in the way of food, clothing and shelter, not to say anything about all the things to delight our senses, music for the ears, beauties of color and nature for the eyes, beautiful scents for the sense of smell, etc., that he would also make provision to supply our spiritual needs, furnishing the answers to the perplexing problems of life as to the purpose of our existence, why the prevalence of evil, etc. And God has, in his Word, the Bible.

His Word shows that it is God's purpose to have this earth become one vast paradise in which there will be no more death, neither sorrow, crying nor pain and that this purpose is to be realized in the near future. Surely anyone who would spurn this prospect for any reason whatever would be a fool, and the one who says in his heart, "There is no God," is just such a fool.



Jehovah's Witnesses Preach in All the Earth



Pakistan

TO THOSE who studied geography in the textbooks of ten years ago the country of Pakistan did not exist. It is a new country, only seven and a half years old. After more than forty years of struggle it gained independence along with India from British rule on August 15, 1947. Today it comprises a land area of 365,907 square miles, and thus is a country of considerable size. Pakistan, a democratic self-governing dominion in the British Commonwealth of Nations, has a population well over seven and a half million. Because Pakistan in religion is about eighty-six per cent Moslem, and India is Hindu, Pakistan became a separate sovereign power when the British withdrew. Thus it was primarily a religious difference that led to the formation of the new state.

It is in this vigorous fight-for-survival atmosphere by a new nation that Jehovah's witnesses in Pakistan find themselves. While at the time of partition there were only twenty of them in Pakistan, today there are seventy of them engaging in the ministry work. Eleven of these are missionaries.

The work of preaching the good news in Pakistan is quite different from what it is in the Western world. The approach to Moslems, those of the faith of Islam, must be quite different from that employed when witnessing to professed Christian people. The Bible is not regarded as authority—only the Koran. Also, very few women can be reached, and when that can be done the woman is not free to make a

choice of her own and act upon it. Women witnesses of Jehovah do not work alone from house to house in their ministry; they work either with a man or another woman, and then only in the better educated and "Christian" sections.

While the Kingdom message is not readily accepted, yet Jehovah's witnesses are highly esteemed, so that one is frequently greeted by men whom he cannot even remember. They see the witnesses are different from the missionaries of the various sects of Christendom. And so they are. They stick to their assignment no matter where it is or the conditions prevailing. This the orthodox missionaries have not done. The people recall the nominal missionaries, so like the hirelings described by Jesus, who were willing to remain as long as they had the backing of the powerful British raj, but who took their leave for milder climates when the heat of persecution threatened.

The native Pakistani "Christian" has for generations been nurtured in the religious systems of Christendom, but by methods akin to bribery. If, in those days, Hindus and Moslems would forsake the religion of their fathers and associate with whatever brand of religion a missionary happened to be preaching they would be given jobs, receive medical treatment, or their children would receive schooling, or land would be distributed to them. These people bordering on starvation were often willing to accept these offers and the "Christian" tag was attached. At one time the British raj had land to give away in the Punjab, and he gave it to what was termed

the "scheduled classes," that is, the more destitute people. However, the land was handed over to the so-called "Christian" organizations to distribute. As a result in the Punjab today there are whole villages claiming to follow this or that Western religious creed, but holding to the religion of their fathers. From this some good accrued—the people received an education and they got the Bible in their vernacular. These two factors worked upon succeeding generations for good.

In the city of Lahore some of these "Christians" have been contacted with encouraging results. A Roman Catholic who prided himself in his defense of the trinity against the Moslems, decided to argue the same with one of Jehovah's witnesses. But combating Islam is one thing, combating the powerful truth of Jehovah's Word is quite another. As he was honest it was not long before he not only discarded the false teaching of trinity but now became the most zealous attacker of it.

Of course, the Catholic priest heard of this and came in person to remonstrate.

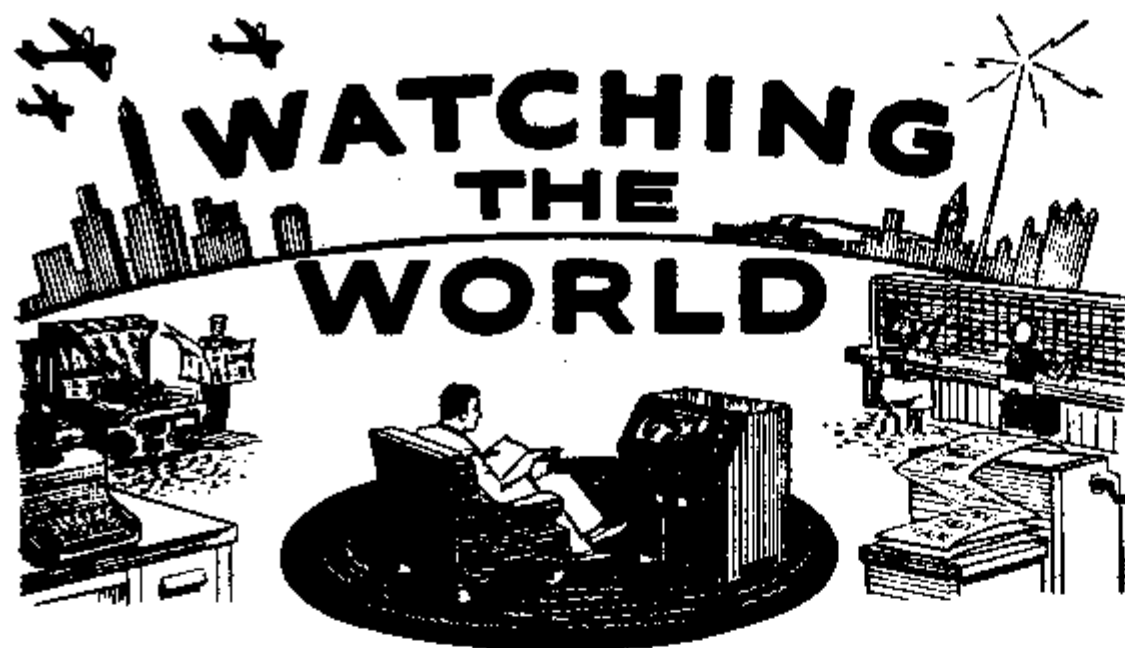
He retreated in confusion. Next he sent two catechists to get this man back to the church, but, instead of their persuading him he was wrong, he persuaded them that they were. Like Nicodemus they would come at night to learn out of fear of the priest's knowing. Finally the priest used the despicable method of working through the man's wife, trying to persuade her to leave her husband to "bring him to his senses."

These events are not without their touch of humor. One Catholic woman decided to cash in on the priest's fear of Jehovah's witnesses. Needing financial aid, she went to the priest for help and was refused. "Very well," she replied, "I am going to join Mr. A's religion." Promptly the church came across with the needed help.

Jehovah's witnesses will continue working among the Moslems and "Christians" alike, finding those who still hold high the ideal of a perfect government and pointing such ones to the kingdom of God, the hope of all mankind.

- What pointed aims of World War II are still far from being realized? P. 3, ¶2.
- Why, when one totalitarian foe is defeated, another always springs up? P. 4, ¶4.
- What drastic changes occurred in "Christianity" during the third century? P. 5, ¶3.
- What widely used false methods forced others to embrace "Christianity"? P. 6, ¶5.
- Why the overwhelming re-election of an Indiana judge is especially worthy of our attention? P. 8, ¶2.
- What an Indiana court said about religious worship versus traffic convenience? P. 11, ¶5.
- How, despite political pressure, Judge Parrish was pointedly vindicated in his right stand? P. 12, ¶1.
- What mental attitude international travelers should definitely shun? P. 14, ¶1.
- How to find Paris' real charm? P. 15, ¶1.

- What this summer's major attraction for many visitors to Paris will be? P. 16, ¶5.
- How long grandma had to pose to get her picture taken back in 1840? P. 18, ¶1.
- What points you should remember when photographing scenery? P. 19, ¶1.
- Where trees hold their leaves on edge so sunlight and rain can come through? P. 20, ¶2.
- Who said he must live to tell others how good it was for them to die? P. 22, ¶4.
- How the false philosophy of ancient Aristippus is applied today? P. 23, ¶2.
- Why the man is a fool who says, "There is no God"? P. 25, ¶2.
- How the man who does not believe in God hurts himself? P. 26, ¶4.
- How Jehovah's witnesses in Pakistan prove different from other missionaries? P. 27, ¶4.



Catholics Riot in Belgium

◆ In the normally placid city of Brussels (population 960,000) a riot broke out (3/26). Behind the tumult was a conflict over state school funds. The previous pro-Catholic government had divided funds equally between secular schools (712,000 pupils) and Catholic schools (934,000 pupils). When the present Liberal-Socialist government came into power, the new minister of education made it clear that state funds must favor state schools. Last December the minister of education proposed to reduce the parochial school subsidy by \$10,000,000 (lowering Catholic school funds to \$82,000,000, to compare with \$170,000,000 for state schools). He also proposed prohibiting any new Catholic schools unless they were "economically and socially" necessary. When the government invoked the subsidy proposals, Catholic students created a minor tumult in Brussels. Then a one-day "strike" of 900,000 Catholic pupils developed. Following this, Catholics prepared for what the leader of the Catholic party called a "peaceful and dignified" demonstration. Alarmed Premier Achille van Acker ordered railroads to cancel 100 special trains chartered to bring Catholics to the capital. But Catholics used ordinary

transportation and streamed into Brussels. About 100,000 strong, they converged upon the capital. As is the custom of mobs, they were not "peaceful and dignified." Some Catholics hurled oranges, tomatoes, rocks and firecrackers at police. Police had to turn fire hoses on the mob. When the demonstration broke up, 80 persons had been injured and 1,000 arrested. Catholics claimed a victory, but the government went ahead with its plans to cut the Catholic school budget. Said the minister of education: "I found that parents in some cities had no choice but to send their children to a Catholic school because there were not enough state schools. . . . It was our duty to open more state schools."

Perón and the Church

◆ Argentina is 93 per cent Roman Catholic, although the people are not fervent church-going Catholics. When Juan Perón became president in 1946 the relations between church and state were most cordial. The archbishop of Buenos Aires, Santiago Luis Cardinal Copello, even prayed for the "most copious blessings from Heaven" on Perón. In 1954 Perón began worrying about strong political activity among Catholics. An on-and-off feud began. Since then little effort has been made by the govern-

ment to conceal a basic conflict between church and state. Newspapers have even published editorials about the idea of separation of church and state. In March Perón continued the feud by removing five religious days—Epiphany, Corpus Christi, Assumption, All Saints and Immaculate Conception—from the list of national holidays. The Catholics were also busy. From every pulpit priests read a letter denouncing the Argentine government for its opposition to the Catholic Church. The message, a 4,000-word letter signed by 23 of Argentina's Catholic prelates, also protested against the encouragement of "dissident cults." The bishops and Cardinal Copello sent another letter to Perón protesting the measures being taken to hamper religious schools. Cardinal Copello then visited Perón personally. Rumors spread that a truce had been agreed upon. But later the ministry of education accused Catholic schools of defrauding the government of \$300,000 by padding payrolls; and the newspaper *Democracia* declared: "These are the would-be monopolists of morality . . . They are unmasked now."

U.N. Condemns Israel

◆ Israel's attack in February on Egyptian forces in the Gaza Strip was the bloodiest incident in the six years of armistice along the troubled Egyptian-Israeli border. After the shooting stopped one Egyptian officer remarked: "This must have been planned in a conference room, and on maps." The attack being so carefully planned, Egypt complained to the U.N. In March the Security Council debated a resolution sponsored by Britain, France and the U.S. to censure Israel for the assault. After recalling that Israel had been censured two years ago for an attack on the Jordanian village of Kibya, the U.S. representative said that

the Gaza incident was "most serious because of its obvious premeditation." The French representative said that the resolution should serve as a "last warning" to Israel. And Britain's Sir Pierson declared that the attack was a "complete disregard" of the Council's call to Israel to cease retaliation. When the voting ended the outcome was unusual: for in a rare instance of unanimity all the members of the U.N. Security Council, eleven in number, voted to condemn Israel.

The Guizado Trial

◆ After Panama's president, José Antonio Remón, was assassinated on January 2, a lawyer and gun merchant, Ruben O. Miro, was arrested. He not only confessed to firing the machine gun that killed Remón but he implicated Remón's successor, President José Ramón Guizado. Guizado was impeached, and Panama's National Assembly sat as a special court to decide on the degree of Guizado's guilt. Guizado said that he knew there had been a plan to overthrow the government but that he had paid no attention to it. He said he did not denounce Ruben O. Miro, when he learned of the plot, because he thought it was just another "bit of whimsey." When the Assembly handed down its decision (3/29) Guizado was found guilty as an accomplice in the slaying of his predecessor. He was sentenced to ten years' imprisonment, but later it was reduced to six years and eight months. Many observers believe the court was extremely fair, if not lenient, in finding him guilty as an accomplice only rather than as a principal or an instigator.

Death at the Wedding

◆ Sudden death along the Egyptian-Israeli border is nothing new. But the way it struck in March was cruelly tragic. In a farmyard on the Israeli side

of the line a wedding celebration was under way. Thirty of the guests were dancing to the music of a flute and a drum. Suddenly the music was drowned out by the deafening explosions of two grenades that had been hurled into the midst of the circle of dancers. A 22-year-old girl was killed instantly; splinters injured 18 others. As the attackers fled they fired a parting burst of shots. Footprints led across fields toward the Egyptian-held Gaza Strip. This time it was Israel's turn to complain to the U.N.

Arms for Germany Ratified

◆ France, thrice invaded by Germany in 85 years at a cost of 3 million French lives, has found it difficult to recognize Russia as a greater menace than Germany. After the idea of a European army (EDC) was born France stalled for four years. When Washington and London grew impatient, France simply killed EDC. Then came the Paris agreements. Washington and London laid down the line: this was it—with or without France. Last December Paris voted through the new pacts by just 27 votes. One major obstacle remained: ratification by the *Conseil de la République* (Senate). Debating began in March with Premier Edgar Faure fighting for ratification: "We can't go on forever telling our allies that France has changed its mind." The crucial test came. The Senate voted arms for Germany by 184 to 110. It was France's first military alliance with Germany in nearly a century.

Russia: Only a Surface Calm?

◆ Ever since Georgi Malenkov resigned as premier of the Soviet Union, he has conducted himself as if nothing extraordinary had happened. He has appeared in public, joking and chatting with the highest-ranking Soviet leaders. But because of recent dismissals, observers

are now convinced that all is not so calm, that actually a purge of Malenkov's supporters is under way. One of the latest dismissals occurred (3/21) when a cultural official with close links to Malenkov was ousted. He is Georgi Alexandrov, who was appointed minister of culture when Malenkov became premier. Alexandrov encouraged freer discussion and experimentation in arts. His dismissal was based on the ground that he "failed to assure the leadership" of his ministry. The new minister of culture, Nikolai Mikhailov, is believed to be a Khrushchev protege with little experience in the cultural field.

French Trains Set Records

◆ The French National Railroads reported last year that one of their trains, a 4,350-horsepower electric locomotive and three coaches, whizzed along the run between Dijon and Beaune at 152 miles an hour. They said that this was a new world record. In a year's time France has broken this record by a considerable margin. On March 28 a French electric locomotive, pulling three cars, roared down tracks between Bordeaux and Dax at 200 miles an hour. The new world's speed record was no more than a day old when another French locomotive shattered it. On the same flat, straight stretch between Bordeaux and Dax, a 4,300-horsepower locomotive attained a peak speed of 207 miles an hour. (The U.S. record, set on June 12, 1905, is only 127.06 miles an hour.) The fast-moving French railroads are making speed tests to determine which locomotive best fits their needs.

One of the "Seven Wonders"

◆ Phidias is the most distinguished sculptor of ancient Greece. Since no certain original work from his hand has survived, knowledge of his works

is based on statements of ancient writers. Phidias' greatest masterpiece, the colossal statue of Zeus at Olympia, was regarded as one of the seven wonders of the ancient world. Zeus, as depicted by Phidias, was described by contemporary authors as a magnificent, benign figure, with a massive beard, seated upon a throne rich in ornament. This statue is believed by some authorities to have greatly influenced the visual concept of God in Christendom even into recent times. In March Zeus and Phidias came into the news. German archaeologists claimed to have found clay molds that they believe were used by Phidias to shape his gigantic statue of Zeus. The molds, excavated at Olympia, were up to 20 inches long. Prof. Erich Boehringer of the German Archaeological Institute in Athens described the discovery as "sensational."

Should all the molds be found, he said, a wonder of the ancient world could be recast.

Mental Illness Rising

◆ What is the biggest single health problem in the United States? Is it cancer? Is it heart disease? According to Dr. Francis J. Braceland of the Institute of Living at Hartford, Connecticut, the "greatest single problem in the nation's health picture" is mental illness. In a report Dr. Braceland said that more than half of the 1,500,000 hospital beds in the country were now devoted to the care of mental illness; about 9,000,000 persons, or 6 per cent of the population, suffered from some form of mental disorder; between 50 and 70 per cent of patients visiting their physicians had sicknesses with emotional angles. Dr. Braceland also said that about 250,000 new patients will enter

hospitals this year because of mental illness; and, if the present pace continues, one in every twelve children born in the country will spend some time in a mental institution. —New York Times, March 8, 1955.

Concession to Parents

◆ Commercial television is coming to Britain next autumn. This means that it will start competing with the government-controlled British Broadcasting Corporation. In March the word came down that dignity must be the keynote of all TV programs. Commercials will be limited to six one-minute periods an hour. One startling difference between TV in Britain and TV in America: every British TV screen will go blank from 6 to 7 p.m. each day so that parents can persuade their children to come to supper.

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MAY 8, 1955

31

CHRISTENDOM OR CHRISTIANITY

For many centuries Christendom has dominated this world, and now the world's fate is bound up with that of Christendom. Can you afford to share Christendom's fate with her? Regardless of your religion, or if you claim no religion of any kind—the true-to-fact answer to this question is one that concerns you. It is time for honest people to know the frank answer and determine what course is the proper one to follow.

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Awake!

MESSIAH THE PRINCE!

How to be sure who he is

Geography's New Look Through Polar Navigation

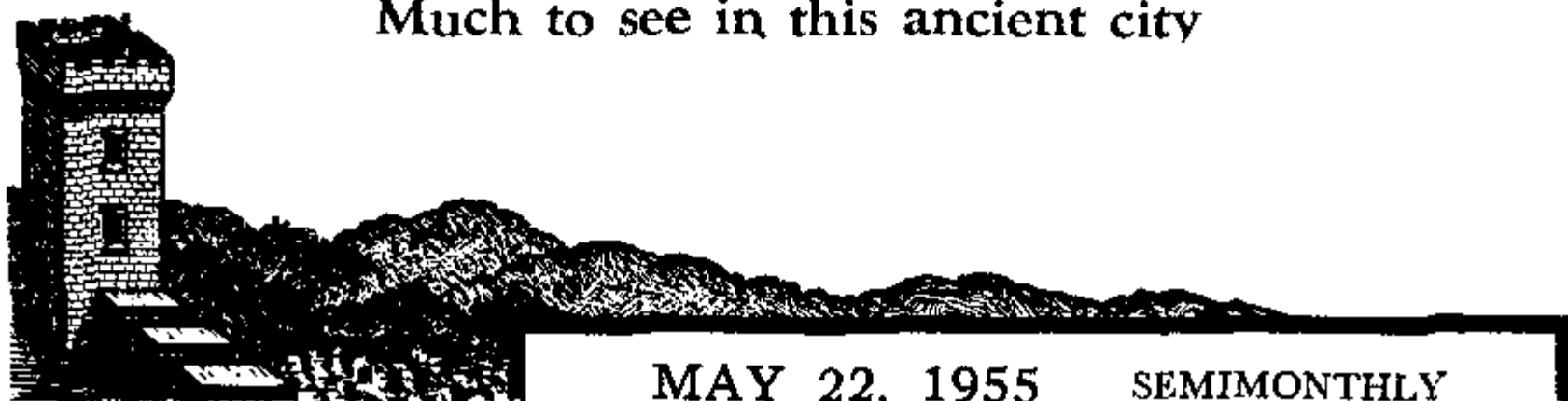
Commercial aircraft over wild Arctic terrain

Laughter Is Good Medicine

Even a little bit helps

Your Visit to Rome

Much to see in this ancient city



MAY 22, 1955

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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., May 22, 1955

Number 10

Crime Increases—Churches Also!

WHEN the 1954 *Yearbook of American Churches* came out, pastors and priests were proudly elated. The figures looked impressive. The record showed that there are more churches in the United States than at any time in history. And pews are more filled than ever before; for church membership, in proportion to total population, is now the highest in history. So happy over the soaring membership rolls were the pastors that they bubbled over with joy from the pulpits. One such was Methodist Ralph W. Sockman, who told his Christ Church congregation on Manhattan's Park Avenue: "Religion seems to have become the vogue in America. Church attendance is up. Church membership is growing faster than our population." But alongside the skyrocketing trend of religion something else was going up; something else was also growing faster than population—crime. Here, indeed, is a paradox to provoke thought: moral decline in the face of church growth.

While church membership registered its all-time high, what was crime doing? "J. Edgar Hoover reported today that crime was on the increase in the United States. If the current trend continues, he said, major crimes will reach an all-time high this year." (New York Times, September 23, 1954) And while church membership was growing twice as fast as popu-

lation, crime was doing even better. Said the Federal Bureau of Investigation's *Uniform Crime Reports*, released in 1954: "Crime is outstripping population rate of growth 4 to 1." And while pastors exulted over the most church-associated people in history, the figures also showed, as the president of the American Bar Association put it, that the residents of the United States were "the most lawless people in the world."—New York Times, March 10, 1953.

The most lawless and yet most religious. How contrary to expectation can things get! What are we to think of such a situation? Few people notice it, much less think on it. In fact, when discussing this matter of religion's becoming "progressively stronger" while morals have become "increasingly weak," one of America's leading theologians and president of Union Theological seminary, Dr. Henry P. Van Dusen, said that this odd situation is "one of the most surprising and overlooked facts in America today."

But *The Christian Century*, issue of October 6, 1954, had the courage to raise the question, "Why is crime increasing?" and then answer it with other questions: "Are the churches failing in their duty to indoctrinate the young with principles of morality? Membership and attendance at the churches are reported at an all-time

high. But what do the people, and particularly the young, learn from the churches?"

Yes, what do the people learn and receive from the churches? So little that one nationwide survey answered that question with the words "infant food." Enlightening is the comment of the president of Harvard University: "We have not been well taught about religion and there is as a consequence a very widespread religious illiteracy and correspondingly little religious practice." (New York Times, October 1, 1953) Established, then, is the relationship of a famished spiritual diet to the crime increase. Note how the incriminating finger points right at the churches as we read the words of Dr. Henry P. Van Dusen: "Religion is, normally, the parent and sustainer of morals, but thus far, the return to religion in our day has produced no corresponding moral fruitage."—Minneapolis Morning Tribune, February 6, 1954.

It is now known that juvenile delinquency begins early and that, as J. Edgar Hoover said, the big cause is "parental delinquency." So organized religion of Christendom, the so-called "parent and sustainer of morals," has gone delinquent. Its churches produce delinquent children. Said Jesus: "There is not a fine tree producing rotten fruit; again there is not a rotten tree producing fine fruit." What, then, is the sign of a false religion? Does it not involve rotten "moral fruitage"? Here is the touchstone question to which reasoning persons know the answer: Is the quality of any religion shown by the number of its churches, the fullness of its pews, the wealth of its parishioners, the fame of its preachers, the sweetness of its choirs, the magnificence of its cathedrals, the gorgeousness of its rites, the pomp of

its parades—or is it shown by the quality of Christians it produces? Is the test for true Christianity what a religion claims or what it produces? "Each tree," declared Jesus, "is known by its own fruit."—Luke 6:43, 44, NW.

Why such rotten fruitage? Look at the typical spiritual diets: political palaver, anecdotes, psychology, book reviews, lottery tickets and bingo. A New York policeman with thirty-six years' service was demoted because he enforced state laws against gambling in churches. The moral havoc resulting was beyond calculation. Said *The Christian Century*: "The New York public will make it part of the data on which it forms its judgment of church claims to moral leadership."

Jesus said: "Feed my sheep." The shepherds of Christendom not only have failed in this but would change Jesus' words to read, "Fleece my sheep"; for that is what they do. (John 21:16) Hard-hitting Bible truths have been watered down, the ear-tickling diet served up. No wonder crime increases! Declares the Bible at Proverbs 29:16 (*An Amer. Trans.*): "When the wicked are in power, crime increases." By God's own Word Christendom's leaders, religious and political, stand exposed and condemned.

In spite of the many false religions, true Christianity does exist. The New World society of Jehovah's witnesses are willing to help you, without cost, to learn the vital truths of God's Word, the hope of a new world where everlasting life can be yours. Wake up and think! Abandon false religion. "Why should you spend money for what is not bread, and your earnings for what does not satisfy?"—Isaiah 55:2, *An Amer. Trans.*



MESSIAH THE PRINCE!

THINK of being able to write in accurate detail a biography of a man centuries before he was born!

Think of being able to forecast his life step by step: place of birth, education, occupation, time and circumstances surrounding his death, and even relate what he would do after his death! That, of course, would be quite impossible, even in this twentieth century of "miracles." Men cannot foretell events, not even one day ahead: "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." Yet we have just such a biography. It is preserved for us in the pages of the Holy Bible.—Proverbs 27:1.

This is a biography, not of man, but of The Man. The man was not only a priest and a king like Melchizedek, a prophet like Moses, a prophet and king like David, but in this man was uniquely found the triple comprehension, the summing up in himself all three offices—priest, prophet and king. In him was the fullness of wisdom, knowledge, counsel and grace. He spoke as no other man has ever spoken. "This is the One decreed by God to be judge of the living and the dead. To him all the prophets bear wit-



ness, that everyone putting faith in him gets forgiveness of sins through his name." Therefore, this One was greater than the patriarchs, higher than Moses and even loftier than the ministering angels.—Acts 10:42, 43, *New World Trans.*; John 7:46.

Who is this illustrious One? How can he be recognized? To introduce him to us is no other than the Author of his biography, namely, Jehovah God. In his Word he has recorded a biography of this One before his appearance on earth. So it is through these prophecies that we first get to meet The Man. Jehovah presents him to us: "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles." "He will bring forth justice in truth. He will not fail nor be discouraged, till he have set

Meet the Man! Who had a history before he was born and lived after he had died. On whom the life of every creature depends: without knowledge of him no man can gain life. He was the greatest, yet the lowliest; the loftiest, yet the meekest of all men. His birth had been anxiously awaited for centuries, his death brought hope to all mankind. Who is this One?

justice in the earth; and the isles shall wait for his law." With this distinguished introduction we meet The Man. But who is he, though? As a gratified Father, God says: "This is my

Son, the beloved, whom I have approved." He is the promised Messiah, the Anointed of Jehovah, the Prophet of God.—Isaiah 46:10; 42:1-7, *Am. Stan. Ver.*; Matthew 3:17, *New World Trans.*

Foretold Time of Appearance

For thousands of years before Messiah the Prince appeared on the earthly scene, *men were told of his coming*. Abraham rejoiced to see his day and was glad. To Moses, God said: "A prophet I shall raise up for them from the midst of their brothers, like you, and I shall indeed put my words in his mouth and he will certainly speak to them all that I shall command him. And it must occur that the man who will not listen to my words that he will speak in my name, I shall myself require an account from him." So the "Coming One" was decreed to be greater than Moses. His organic connection with Israel is marked by the designations 'the seed of Abraham,' "the Lion of the tribe of Juda," and "the son of David." This is the One mentioned in Genesis that is destined to 'bruise the serpent's head,' and 'bless all families of the earth' with his reign. "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."—Deuteronomy 18:18, 19, *New World Trans.*; Isaiah 9:6, 7, *Am. Stan. Ver.*; Galatians 3:29; Revelation 5:5; Genesis 3:15; 12:3.

One thing a man cannot do, and that is, pick his own parents or birthplace. The prophecies clearly indicated that Messiah would be born in Bethlehem, that he would be a descendant of David of the tribe of Judah. Almost five hundred years before Messiah's presence the prophet Daniel recorded the exact time of his ministry and death: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: . . . And after threescore and two weeks shall Messiah be cut off." The commandment concerning Jerusalem's rebuilding was

issued to Nehemiah in 455 B.C., and 69 weeks of years (or, 483 years) from that date points to A.D. 29 as the year to bear watching. These prophecies locate the time of his appearing before 70 A.D., when the family records were still available. After that date anyone claiming Messiahship would most certainly stamp himself a counterfeit.—Daniel 9:25, 26.

As the 483 years of Daniel's prophecy began to expire, the Jewish nation was expectant of the Messiah. Enthusiasm was running high. How would they recognize him? Who would he be? The prophetic pattern was laid before them. The true Messiah must be the Messiah of the prophets. The prophecies predicted that the Messiah would be hated, rejected, betrayed by a follower for thirty pieces of silver, convicted by false witnesses, impaled with sinners, his body would be pierced, not a bone of him would be broken, he would be given vinegar and gall to drink, lots would be cast for his garments, he would be buried with the rich, raised out of death before corruption, and many other points. The One fulfilling these prophecies would be the Messiah.—Psalm 16:10; 22:16, 18; 35:11; 41:9; 69:4; Isaiah 7:14; 53:3, 8, 12; Micah 5:2; Zechariah 11:12.

The mounting pressure of expectancy was suddenly relieved by the news that the Messiah was born. *Shepherds heard the announcement from an angel*: "There was born to you today a Savior, who is Christ the Lord, in David's city." The parents were authorized to call the child "Jesus", for he will save his people from their sins." Jesus was destined to become the Messiah or Christ thirty years later at his anointing. News of the birth of the Messiah began to spread. Some time later astrologers from eastern parts came to Jerusalem in search for him. King Herod, fearful of his throne, secretly summoned his astrologers to ascertain the time and

birthplace of the "newborn king." Being outwitted by the astrologers, Herod fell into a rage and had all the boys in Bethlehem, from two years of age and under, killed. But the babe Jesus escaped injury; his parents, being warned of the plot, fled to Egypt. After the death of Herod, they returned to Palestine, making their home in Nazareth. As was spoken by the prophets, Jesus became known as the "Nazarene."—Luke 2:9-14, 40; Matthew 1:21; 2:13-23, *New World Trans.*

Behold, The Man!

As "Jesus went on progressing in wisdom and in physical growth and in favor with God and men," few paid any attention to him as the destined Messiah or Christ. In the wilderness of Judea John the Baptist was heard preaching: "Repent, for the kingdom of the heavens has drawn near." He was endeavoring to awaken the people, for them to ready themselves for the Messiah. Priests and Levites came from Jerusalem to ask John: "Who are you?" "Are you The Prophet?" And he answered: "No!" "Why, then, do you baptize if you yourself are not the Christ or Elijah or The Prophet?" John answered them, saying: "I baptize in water. In the midst of you one is standing whom you do not know, the one coming behind me, but the lace of whose sandal I am not worthy to untie." The next day John beheld Jesus coming toward him. Pointing to Jesus, John said: "See, the Lamb of God that takes away the sin of the world! This is the one about whom I said, Behind me there comes a man who has advanced in front of me, because he existed before me." Messiah the Prince had come! exactly on schedule, but not as expected.—Luke 2:52; Matthew 3:2; John 1:19, 21, 25-27, 29, 30, *New World Trans.*

The Messianic ideal held by the Jewish synagogue was not what was presented by

the Prophet of Nazareth. Their conceptions differed totally from what they saw in Jesus. Their ideal of the Messiah was a Messiah that would exalt Israel above the Gentile world. When John the Baptist pointed to Jesus as the Messiah, the Lamb that takes away the sin of the world, men saw no beauty in him; he did not conform to their ambitions.

Springing from such a people—born, living and dying in such circumstances and using such means as were the most unlikely to attain results, according to human standards—the Man of Nazareth lived a life in perfect fulfillment of prophecy, backing up his message with many miracles, thus becoming the mightiest Factor in the world's history.

At seeing the signs he performed, men began to say: "This is for a certainty the prophet that was to come into the world." Philip remarked: "We have found the one of whom Moses, in the Law, and the Prophets wrote, Jesus, the son of Joseph, from Nazareth." Nathanael exclaimed: "Rabbi, you are the Son of God, you are King of Israel." To the question: "Who do you say I am?" Simon Peter answered: "You are the Christ, the Son of the living God." Martha confessed: "Yes, Master; I have believed that you are the Christ the Son of God, the One coming into the world." When rulers plotted for his life, the people declared: "The rulers have not come to know for a certainty that this is the Christ, have they?" Others who witnessed his mighty acts queried: "When the Christ arrives, he will not perform more signs than this man has performed, will he?" "This is for a certainty The Prophet." "This is the Christ." Even demons were obliged to acknowledge his Sonship: "You are the Son of God." Did Jesus say he was not the Messiah, as did John? When the Samaritan woman spoke of the coming Messiah, Jesus said: "I who am speaking

to you am he." In reply to the high priest's question: "Are you the Christ the Son of the Blessed One?" Jesus said: "I am." Were these witnesses mistaken in their identification? Were Jesus' own remarks presumptuous or blasphemous? Or were these true witnesses?—John 6:14; 1:45, 49; 11:27; 7:26, 31, 41; 4:25, 26; Matthew 16:15, 16; Luke 4:41; Mark 14:61, 62, *New World Trans.*

Proof of Messiahship

From Genesis to Malachi the Messianic pattern was cast and Jesus of Nazareth filled out the historic and prophetic profile perfectly. The true Messiah or Christ must be the Messiah of the prophets, and the apostles proved with scriptures that Jesus was the One. Peter pointed out that Jesus the Nazarene was the One Man whose body did not see corruption in fulfillment of Psalm 16:10; as proof of Jesus' Messiahship. Further, Stephen, Philip and the eloquent Jew, Apollos, all resorted to the Scriptures to prove Jesus the Christ. "With intensity," Apollos "thoroughly proved the Jews to be wrong, while he demonstrated publicly by the Scriptures that Jesus was the Christ." The fulfillment of prophecies in the life of Jesus is incontrovertible proof that Jesus is the true Messiah.—Acts 2:27; 8:26-39; 18:24, 28, *New World Trans.*

One Bible scholar computed that "there are three hundred and thirty-two distinct prophecies in the Old Testament that have been literally fulfilled in Christ." The four Gospels take up the life of Jesus and place it alongside the picture of the Messiah, as sketched by the prophets, and they show how exactly the two match. "Here is a book," said the late Pierson, "in which over three hundred converging rays meet in one perfect portrait of a Man who did not appear on earth till at least three hundred years after the last prophet

had laid down his pen. Yet in not one feature, however minute, does the portrait fail to predict the person." A mathematician figured out that the chance of one man's fulfilling all those things was one in eighty-four followed by ninety-seven zeros! In other words, a virtual impossibility.

An abundance of profane testimony corroborates the story of the Gospels, and some of the testimony comes from non-Christian historians. Among such historians and writers of the first and second centuries are Flavius Josephus, Tacitus, Suetonius, Pliny the younger, Lucian, Phlegon Trallianus, Celsus and Numenius. All these testify to the fact that in the reign of Emperor Tiberius Caesar there lived one called Jesus Christ; that he was an extraordinary man who did great miracles; that he was put to death at the command of Pontius Pilate; that there was a phenomenal darkness and earthquake at his execution; that his teachings spread rapidly; and that they attracted many followers, who suffered persecution. These facts lend further support to the authenticity of Jesus' Messiahship.

If the claims of Jesus have been rejected by the Jewish nation, he has, at least, fulfilled one part of the mission assigned to the Messiah; that he would be "for a stone of stumbling and for a rock of offence to both the houses of Israel." He alone exhibited a life that was absolutely faultless. He alone promulgated a doctrine to which absolutely no exception can be taken. He alone spoke and commanded as no other man. The world has not known another; none equal.—Isaiah 8:14.

But thanks be to God—Jesus is the Messiah. He is the Conqueror of the world, the Victor over death, the living King of the new world. He is the Ransomer of all those who believe and obey.

Geography's New Lesson Through Polar Navigation

By "Awake!" correspondent in Denmark

THE small boy and his mother watch the huge silver plane as it roars away from the loading dock, sweeps across the field, its wheels lightly brush the runway in fond farewell, and it is quickly airborne, heading away from Los Angeles in a northerly direction. "Where is father going?" asks the boy. "To Africa," says his mother. "Africa? But that is south and east. The plane is going north!" The boy thinks back over his geography books and maps and shakes his head. However, as they walk back through the terminal the mother shows the boy a globe representing the earth, and shows him that the shortest route from Los Angeles to North Africa is to go in a northerly direction.

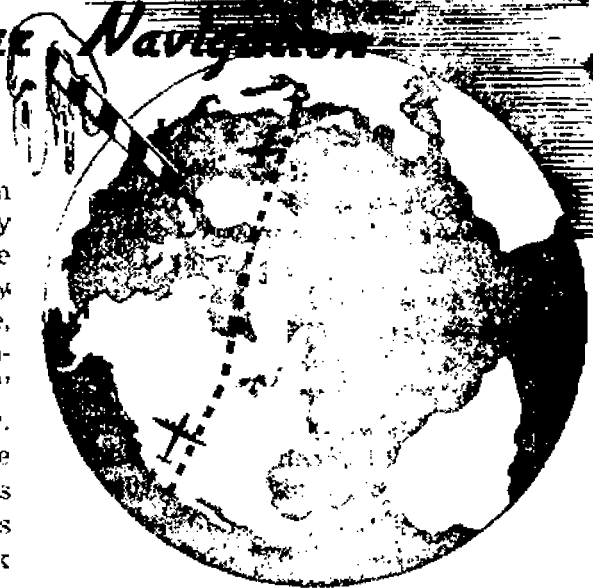
Yes, of course. The earth is round. One must think in terms of being on a globe. But men have known that for centuries. Why do we only now start going to Africa in a northerly direction? Though men have known for centuries that the earth is round, they could not take full advantage of global navigation because of the limitations of their means of travel. Overland man had to take advantage of easy terrain, making trade routes along river valleys and through mountain passes. Even on the sea man was limited by currents and prevailing winds. The steamship partly overcame the obstacle of winds, but was bound by the land areas.

But now, the long-range, high-altitude airplane and special navigation instruments, such as the 'polar path gyro com-

pass,' enable man to overcome most of the previous obstacles. Thus man can now begin to travel that shortest route between two points, the straight line, or really the curved line following the earth's surface.

The latest result of this global navigation, or traveling as "the crow flies," was the inauguration of regular commercial plane service between Copenhagen, Denmark, and Los Angeles, California, on November 15, 1954. This 'straight line' route has been pioneered by Scandinavian Airlines System. This first intercontinental air service over the Arctic brings Europe 535 miles nearer to Los Angeles than conventional routes through New York and it saves \$40 on the one-way fare. Not only is the route shorter, but SAS pilots have found it smoother flying than the often-stormy north Atlantic.

Thus on November 15 two Douglas DC-6B's began their flight, one leaving Copenhagen and heading north over Greenland,



across to Winnipeg and down to Los Angeles, while the other left Los Angeles for Copenhagen. As the group of dignitaries arrived from foggy Los Angeles to clear, sunny Copenhagen (a paradox of the usual weather) one Danish-American cinema actor called to mind the words of Hans Christian Andersen written with keen foresight more than eighty years before, "In millenniums to come they will arrive on wings of steam, through the air and above the world's oceans. America's young inhabitants will visit old Europe."

New Concepts of World Travel

But perhaps these first flights with planes carrying the name "Royal Viking" stirred the Scandinavian blood a bit with much older memories of their forefathers, who, centuries ago, bravely ventured out on uncharted courses across oceans in order to bolster their overburdened economy. These hardy Norsemen sailed to England, up to Iceland and Greenland and thence down to the northeast coast of the United States. It has been suggested that they took their ships up the Hudson Straits and down into Hudson Bay.

Now, centuries later, their descendants open up a new air route some 17,000 feet above where those ancient ships sailed and were helped in navigation by those same dependable stars placed in their courses by a loving Creator. Truly the moderns have found the long-sought-out northwest passage, but 17,000 feet above where their ancestors searched for it.

To visualize the possibilities of polar navigation one must reflect how trade and progress have been affected by new concepts of the past, as man has followed an inherent urge to spread to all the earth and make it serve his needs.

In the ancient past there was a great exchange of knowledge, craftsmanship and

earth's many treasures as men opened up trade routes throughout the Mediterranean, Red and Arabian Seas, around the Cape of Good Hope and to India, then across the Atlantic to America, and finally around Cape Horn and on around the world.

By the time that sailing ships had tied in almost all the world's ports the steamship came along with shorter and quicker routes. New ones were opened up by the construction of the Suez and Panama Canals. And now since World War I air transport has been born; and it has become full-grown since World War II. Continuous new routes have been opened up, the latest of which are across the Arctic.

That the initiative in this Arctic route should be taken by the Scandinavian Airlines System is not surprising. The small Scandinavian countries need to develop air routes as well as merchant marine service in order to bolster their economy and to utilize the potential of their energetic commercial activity. And SAS is no newcomer in commercial flying. It was helped in its Arctic route, however, by the United States' developing air bases on Greenland; Thule on the northwestern coast and Sønder Strømfjord on the southwest coast.

Flying the Polar Route

This appears to be only the beginning of polar flights. Canadian Pacific Airlines was licensed on February 3, 1955, to run an Arctic flight from Vancouver to Amsterdam. And in the summer of 1956 SAS hopes to open a new route from Copenhagen to Bodö, Norway, to Fairbanks, Alaska, and on to Tokyo, which the delivery of the new DC-7's will make possible. This route will reduce the flying time between Copenhagen and Tokyo by twenty-seven hours. With the new planes SAS expects to cut its Copenhagen-to-Los Angeles time down to twenty hours. How soon other

airlines will venture on this route is hard to say. Heretofore it has been shied away from by U.S. lines as a money loser. However, Danish and California businessmen think that polar trade routes will stimulate business and be profitable. An estimated 400,000 pounds of priority cargo is expected to go over this route each year, plus many tourists.

Why tourists? Well, it is the quickest and most economical route from the southwestern United States to Europe. And tourists seem to thrill at the excitement of viewing the wild terrain of the Arctic from a comfortable and secure position, as afforded in the DC-6B. From their foam-rubber cushion in a warm pressurized cabin they can view the rugged mountains around the wilds of Hudson Bay. And as they look down on Greenland's ice where years ago Peary chewed pemmican, they enjoy a meal of steak or chicken prepared by the finest chefs.

And the Arctic route truly presents some of the wonderful beauties of Jehovah's creation. One description is found on a SAS travel brochure: "The waters of the fjord alternate between deep blue and turquoise and then green, and the dark brown of the mountains that resemble chocolate pudding are covered with snow on top like white whipped cream." Night flying is no less impressive, for in the moonlight the endless ice wastes together with rock formations look like a scene from a burned-out globe; while the northern lights in the clear heavens present a riot of color.

Those who fly through the air can truly "see the works of Jehovah and his wonders in the deep" and sky, the same as those who "go down to the sea in ships."

Our Shrinking Planet

But what will it mean for men today? What does it mean for the inhabitants of Greenland now tied in with global air

routes? The Danish church and government and commercial interests began to bring man's 'civilization' into Greenland's hitherto primitive but peaceful way of life. The American air forces did their part. And now the new commercial plane service. Will all this improve the Greenlander's way of living? Will it unite them with the rest of the world? Will this drawing in of earth's boundaries by polar navigation bring men closer together in unity? The answer may partly be found in the ring of radar detection stations that both United States and Russia have set up out of fear from air attack over the pole.

The development of air transport has helped commercial progress. Its growth has been phenomenal. But this generation has witnessed a more important development. That is the rapid growth and expansion of right worship of Jehovah and the preaching of the good news of the Kingdom foretold by Jesus. Yes, even the 23,000 inhabitants of Greenland's west coast are now beginning to be visited by two missionaries who will tell them about the new world of righteousness.

This vital message now encompassing the whole earth gives real hope to man. And in this day modern rapid communication and transportation help spread this good news. But the indispensable element in this world-wide unity of the New World society is not rapid travel and communication; it is the love and unity that are based on right worship of Jehovah, bringing, in turn, his holy spirit. Polar navigation may give the old world a new concept of geography and trade but never a new concept of how to live in peace. God's new world will provide a lasting new look in human conduct and a new basis for complete world peace, namely love. He says: 'Behold, I make all things new, and the former things shall not be remembered nor come into mind.'

THE SOURCE OF CORK

By "Awake!" correspondent in Germany

HAVE you ever strained with all your might trying to pull a cork out of a bottle? When, with a resounding pop, you succeeded in your task, have you looked with a mixed wonder and exasperation at the small object that caused you such difficulty, and wondered just what this piece of cork actually was? Well, cork is the bark of a special kind of tree.

☞ Cork is a product of the bark of the cork oak tree (*Quercus suber*). This tree is found especially in Portugal, Spain and Algeria. It attains a height of from forty to sixty feet, and there are whole forests of them on the Iberian Peninsula. The bark of the cork oak excellently protects the tree's trunk, branches, twigs, and yes, even the roots. This also is true of all other trees and bushes having bark, for all barks are made up of corky tissue, a plant cell tissue of most wonderful nature. Cork tissue is composed of more or less rectangular membrane-containing cells tightly joined to one another. When fully developed these cells contain only air. The membranes of the cork cells put up strong resistance against entry or exit of water and air. Just as securely as a cork seals a bottle, just so securely does the cork tissue eliminate escape and drying out of the life sap of the tree. It also holds out moisture that would otherwise cause the trunk to rot.

☞ Cork tissue usually forms a continuous layer over the whole surface of the plant or tree. This cork layer forms early under the bark epidermis, originating in the parenchyma cells. It is created by inner partitions forming in these cells. After each division one of the two new cells thus formed develops into an inseparable cork cell, whereas the other cell retains its original nature and continues the separation process. In this manner a layer of cork is formed. During the first or second year the bark epidermis cracks and falls off, so that the cork layer takes over the outer protective job. In later years the outer layers of cork likewise fall off, while new ones continue to be formed on the inside.

☞ On the cork oak tree the layer grows to be about eight inches thick. Usually one can

begin making use of the cork when the tree is about fifteen years old and from then on at intervals of approximately eight or ten years, during which span of time the cork layer regains its previous thickness. A person can keep making use of the valuable cork oak bark for a hundred to a hundred and fifty years, but the best cork is derived from younger trees.

☞ Skilled hands remove the bark from the trunk in sheets and pile it up to dry. After drying, the sheets of cork are placed in large vessels of boiling water for several minutes, or some other method is used to improve the quality of the cork. But the final quality depends for the most part on the climate, the location where the tree was growing and the age of the tree. Cork from warmer territories, for instance, is more valuable than that from areas farther north.

☞ Cork's physical properties are what make it so indispensable, and it has these in such number and form as could hardly be equaled by any other natural substance. Even in ancient times cork was of notable technical importance. Cork does not rot, is very lightweight due to its air-filled cells, but is very resistant nevertheless. Further, it does not conduct heat or sound well.

☞ As a result of these characteristics cork has extensive, yes, almost unlimited possibilities for use. It is used in such a variety of ways that we meet up with it every day. It is used for bottle stoppers, in life preservers, floats for fishnets, shoe soles, soundproofing and insulating. It serves as a protective, air-tight material in cylinders, pipe connections, can and jar lids, toothpaste-tube caps, is used for clutch lining in motor cars, and even as a coating for millstones and a cushioning support for anvils.

☞ Cork has become almost indispensable. There are only a very few substitute materials that have anywhere near its exceptional characteristics and could really do the same job. Yes, next time you pull a cork from a bottle, remember that it is a piece of the bark with which our wise and loving Creator garbed the cork oak tree.

LAUGHTER



LAUGHTER is one of God's priceless gifts to man. It is a medicine for our minds, our hearts and our bodies and it has a healthful effect upon us whether sick or well. Different from most medicines, it does not require a physician's prescription and there is little danger of an overdose. Best of all, it does not cost anything.

Man, we are told, is the only earthly creature that really laughs; and the difference between smiles and laughter is only one of degree. Children laugh more readily than adults. Tickling causes youngsters to laugh but oldsters are more likely to be annoyed by it. What seems amusing or funny, ludicrous or incongruous to one may not seem so to another.

The more we consider this gift, faculty, ability or whatever we wish to call laughter, the more it becomes apparent how little man knows about it. Says the *Encyclopaedia Britannica*: "The question, Why do we laugh, rather than do anything else when amused? is left unanswered," and that in spite of all the attention that psychologists have given to the subject. According to the late Dr. J. J. Walsh, author

of *Laughter and Health*, laughter is due mainly to mental stimuli. Of course, basing their research upon the premise that man evolved from the lower animals, they are at a loss for a theory that fully explains man's acquisition of laughter.

Laughter is a priceless gift of the Creator manifesting both his wisdom and goodness. Like speech and weeping, it is a form of self-expression essential to our welfare, and by it we are able to communicate our joy to others in a way that is infectious. And joy shared is joy doubled even as grief shared is grief halved. Laughter helps us to bear the present even as forgetfulness relieves us of the burdens of the past and hope helps us to face the future.

Because, as psychosomatic medicine shows, our minds and our bodies are one, laughter does far more good, however, than merely provide a medium for us to give expression to our joyous emotions or to communicate our joy to others. Laughter is nothing less than good medicine. It is good for our disposition, our mind and for all our internal organs.

Those who have a disposition difficult to get along with usually take themselves too seriously. There is no better antidote for that than a sense of humor. Do not be like that British lord of the past century, so famed for his refined manners, who boasted that since he had come to the full use of his reason he had never been heard to laugh!

Laughter for Massage and Exercise

In that laughter causes the diaphragm, that muscular tissue separating the chest cavity from the abdomen, to jump up and down it stimulates the circulation of blood in all the internal organs much the same way as do massage and exercise. This is because all our internal organs either are fastened to the diaphragm or lie adjacent

to it or adjoin muscles that do, there being no hollow spaces in our abdomen.

Hearty laughter causes our lungs to take in from two to four times as much air as we ordinarily do, and the more air the more oxygen and the better for lungs. Thereby we also flush out the stagnant air in the extremities of our lungs, thus making us less susceptible to such lung ailments as pulmonary tuberculosis.

Hearty laughter is medicine for the stomach. The massaging that it gives that organ greatly aids it in its work of churning and preparing the food for assimilation. In fact, we find it very easy to laugh after a good meal, even as Solomon indicated: "Bread is made for laughter, and wine gladdens life."—Ecclesiastes 10:19, *Rev. Stan. Ver.*

And if more people would take plenty of the medicine of laughter, heart trouble would soon lose its bad reputation as the No. 1 killer of modern man. Hearty laughter massages the heart, which is very good for its circulation.

The liver, our largest internal organ, also is benefited from the massaging it gets when we indulge in hearty laughter. It increases the flow of bile, which, in turn, aids digestion, and so there is good support for the saying, "Laugh and grow fat." Young folks keep their liver in good shape by running, jumping and throwing; for older folks, hearty laughter serves as a good substitute.

Laxatives are the most widely used of man's medicines. But according to Dr. Walsh, "deliberate indulgence of good hearty laughter several times a day will do more to lessen the need of laxatives than anything else." How so? Because it massages the intestines, and massage of them has been found to be one of the most effective means of improving their peristaltic activity.

And finally, laughter, like both exercise and massage, is a conditioner. Just as these help those overweight to lose weight and those underweight to gain weight, so experiments have shown that laughter helps to lower high blood pressure and raise low blood pressure.

Laughter Stimulates Hormonal Activity

Laughter also serves as medicine in that it stimulates the production of hormones by the ductless glands. Laughter massages the pancreas, with its islands of Langerhans that produce insulin; laughter massages the thyroid and parathyroid glands in the neck, thereby improving the body's basal metabolism or fuel consumption rate; and it also massages the adrenals on the kidneys, increasing vigor and confidence.

Additionally, joyous thoughts cause the hypothalamus in our interbrain to trigger the ductless glands as well as our vegetative nervous system to increased activity, all of which are susceptible to emotional states. Just as worry and gloom depress glandular activity, cause heart and stomach trouble and diabetes, so cheerfulness has the opposite effect.

Thus Dr. Franz Alexander, in his *Studies in Psychosomatic Medicine*, shows that just as fear or rage causes the adrenals to pour out extra hormones into the blood stream and activates the sympathetic and parasympathetic nervous systems for an emergency in the form of an attack or to ward off an attack, so enthusiasm, zest and spontaneous striving have a similar effect upon the body's mechanisms, only not so marked but which lasts longer.

That is why some people who rebel against the work they are doing develop that tired feeling. It is not just in the mind, although caused by it; it is actually a case of hypoglycemia, a lack of sugar in the blood, brought about by a failure to tune up their body's machinery for the work

they have to do by failing to get enthusiastic about it!

The same principles apply regarding cheerfulness and laughter. They tune up the body by means of the effect that emotional states have upon the body's vegetative nervous system and its ductless glands. Laughter is such good medicine that even if we take it in such small doses as smiling or cheerfulness of disposition we are bound to be benefited by it. And the converse is also true. Frowning is bad for the body.

And finally, laughter is medicine for the mind. Taking oneself or one's problems too seriously, worrying or brooding encourages mental illness. For all such nothing is better than the refreshing and healing medicine of laughter.

"A Time to Laugh"

Of course, as the wise man said long ago, there is "a time to weep, and a time to laugh." And a time to be serious. At such times it is true that "sorrow is better than laughter," and that "the heart of fools is in the house of mirth."—Ecclesiastes 3:4; 7:3, 4.

For example: Hearty laughter is out of place when trying to comfort those that mourn, or to sustain him that is weary with a word. Likewise, when instructing others from the public lecture platform by speech or demonstration, the Christian minister "will not stoop to conquer those with jocular exploit whom truth and soberness assailed in vain," any more than did Jesus or

Paul. Let there be joy, but let it be caused by the effectiveness of the logic, by the beauty and idealism of thoughts and language, by the warmth, enthusiasm and obvious sincerity of the speaker. Showing the ludicrousness of an opponent's position, or some slip of tongue, may cause an alert audience to laugh. But to provoke laughter should not be the motive of the minister when on the platform.

In social contacts, and especially at the table, a good joke is always in order, since cheerfulness and laughter aid digestion, and such is but following the advice of the wise king: "Eat your bread with enjoyment, and drink your wine with a merry heart." A genial smile will often break the ice and the hearty laughter occasioned by a good joke may prove more effective in gaining one's point than seven good reasons.—Ecclesiastes 9:7, *Rev. Stan. Ver.*

Truly, laughter is one of the Creator's priceless gifts to man. Its very expression makes for well-being, and it is contagious, making others feel better. It is good for our dispositions, our bodies and our minds. True, the world situation is no joke, but those whose hope is in Jehovah God's kingdom will not needlessly worry themselves about man's inability to extricate himself out of his mess but will patiently wait for God to do it in his due time by means of his kingdom. So, when appropriate, let us have laughter, for laughter is good medicine. You do not need a doctor's prescription to get it, there is little danger of an overdose, and it does not cost you anything!

A Determined Little Lady!

☛ Matawan Township, New Jersey, February 8—A policeman stood dumfounded today after a lost 4-year-old girl politely but firmly refused a ride home in his police car. "My mommy says I mustn't get into automobiles with strangers," she explained. So Police Capt. Edgar Wilkinson left Susan St. John in charge of interested spectators while he drove off for her mother, Mrs. Roland St. John of 531 North Concourse. He brought her back to the child, who had been reported missing two hours earlier, and then whisked both of them back home.—*New York Times*.

By "Awake!" correspondent in Cuba

YES, false religion can produce murder just as easily as it can produce hypocrisy, deceit, falsehood, divisions and countless other evils now afflicting mankind. An example of this was seen here in Cuba on Sunday, November 20, 1954.

☞ In the city of Cienfuegos, Las Villas, Cuba, Miss Nieves Cabrera Cruz until recently maintained her home filled with images and religious pictures of multitudes of supposed saints, saints of beggars, virgins, and even blood, the latter many times effecting crimes to satisfy the supposed quest for blood. Many different persons visited this modern pantheon to implore the aid of the saints through the "good" offices of Señorita Cabrera known as a *santera*, or one dedicated to image worship and the business of accepting money donations for praying to these false gods for others.

☞ Two of her steady patrons and devotees were at odds with a certain traveling salesman of medicine, named Rolando Macías Vilaríño. They visited Cabrera's room with its images and altar. There in solemn religious ritual the *santera* killed two chickens, took the blood and "consecrated" a knife that her devotees had brought with them, and then sprinkled some of the blood on a picture of the

traveling salesman, making the declaration, "This is how I want to see you."

☞ Not long after this religious ceremony the police found the body of Macías Vilaríño covered with knife wounds. Miss Cabrera's two devotees confessed to the murder. Miss Cabrera is also held by the police as an accomplice, because the men involved in the crime declared that she said that nothing would happen to them for committing the crime, and because of using her false religion to pave the way for murder.

☞ Upon apprehension she denied having anything to do with the crime. This is only natural because any religion that prompts murder would not mind lying about it. The judge refuses to accept bond of any amount for her release. It appears that her *santería* will be confined to a life-term imprisonment.

☞ Hence, if murder can be spawned by religion, who, then, is the father of false religion? Christ Jesus answered this at John 8:44, to wit: "You are from your father the Devil and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie."

—*New World Trans.*

ARE ANTS LIKE BATS?



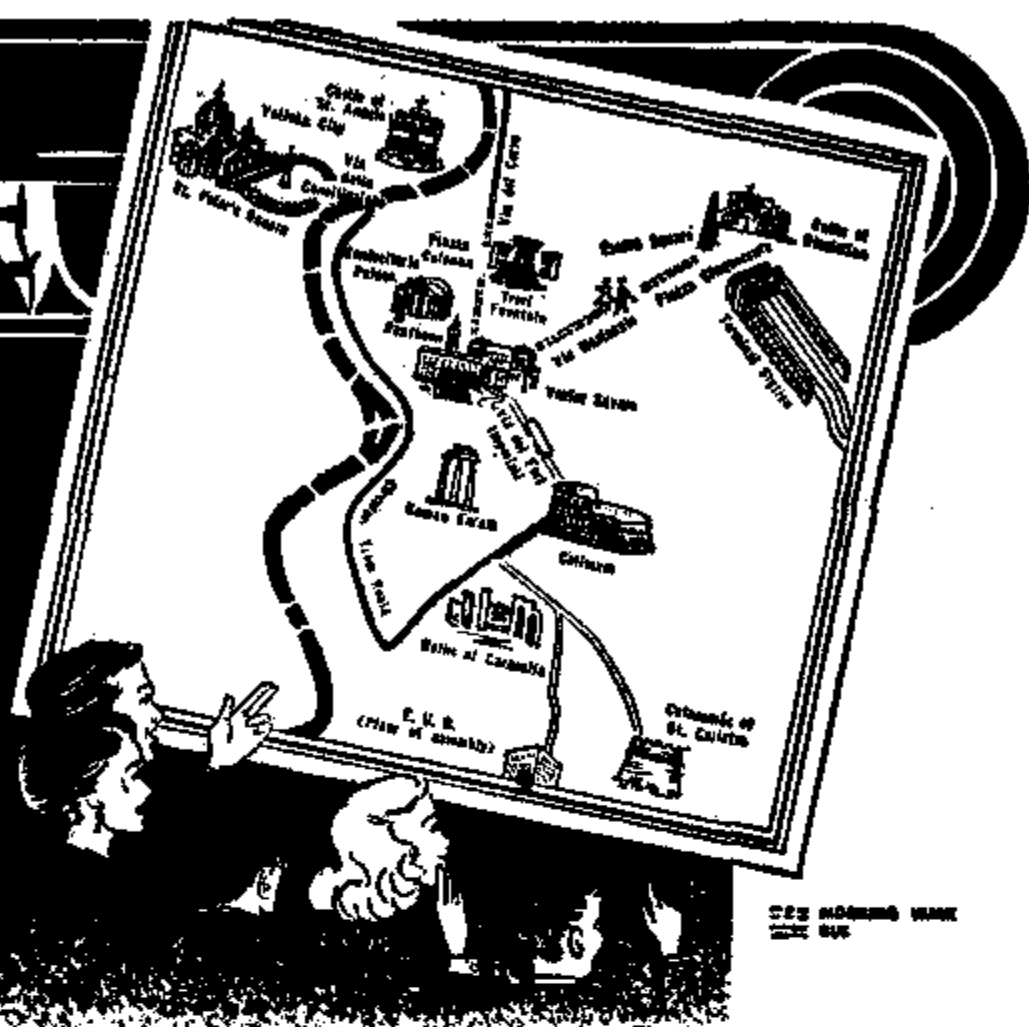
Have you often wondered how rats can scurry around so well in the dark? A team of psychologists from the University of California have recently come up with an answer. They found what they called positive evidence that rats use a type of sonar. All this means that rats are like bats in that they both produce and hear ultrasonic noises far too high for human ears to distinguish. In laboratories blinded rats appeared to produce the high-pitched sounds, then picked them up when they bounced off solid objects. The *Las Vegas Review-Journal* (November 22, 1954) said:

☞ "The doctors forced the rats to run through a maze, rewarding them at the end with food. From time to time, passages in the maze would be blocked off to discover if the rats could remember their way. The rats sometimes picked the wrong tunnel, but corrected the mistake before hitting their heads against the block in the pathway. In further tests, the doctors placed the barriers diagonally across the runway instead of flush across. This caused many failures in the animals' detecting apparatus because the sounds were reflected away rather than towards them. As conclusive proof, the doctors said, they stopped up the rats' ears. Unable to hear, they had a difficult time solving the maze."

By "Awake!" co

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YOUR VISIT TO ROME



ties that are symbolized by the old Roman Aqueduct, or what is left of it, standing out in the open Roman countryside; ties that are symbolized by the ruins of ancient pagan temples that stand as silent witnesses to a vainglorious past, ties that are evident from the many ancient buildings in this capital of Christendom.

Your train pulls into Terminal Station, one of the most modern and largest railroad stations in the world. Amazingly, it is located right in the heart of this metropolis. If, like many 1955 visitors to Rome will be, you are traveling with the special trains serving the European assemblies of Jehovah's witnesses, local representatives of the convention committee will help you to find your accommodations in your hotel or *pensione*, and soon you will be settled for your stay in Rome. Terminal Station, however, is a good landmark to get fixed in mind, because from here there are public means of transportation to any point within the city, as well as to E.U.R. (Universal Exposition of Rome),

where the outstanding assembly of Jehovah's witnesses will be held from August 5 through 7.

Directly in front of Terminal Station is *Piazza Cinquecento*, the Square of the Five Hundred, and about 200 yards to the northwest is Esedra Square, the site of one of Rome's many high-spirited fountains. You stand amazed, speculating upon its height, finally coming to the conclusion that the main stream of water rises at least fifty feet, while others play upon the statues, making a unique and symmetrical display below. To the right of the fountain are the remains of the Baths of Diocletian, one of the biggest recreation centers of ancient pagan Rome. On this spot now stands the highly praised Roman National Museum, or Museum of the *Thermae*, with its beautiful sculptures found during excavations in Rome.

Through Central Rome

The assembly hall at E.U.R. is served by the new subway called the *Metropolitana*,

and also by the bus, but we spurn both of these for the moment to do a little sight-seeing on our own. With the use of our map of the city (a necessity in any city that you visit) we start off from Esedra Square and walk down Via Nazionale. This is one of Rome's main streets, as well as a business area where we can do some shopping if we wish. Our first stop is at Venice Square. Here from a small second-story balcony of the ancient Venice Palace Mussolini used to address packed throngs of Italians.

Climbing the stairs here of the huge monument to King Victor Emanuel II, where the tomb of the unknown soldier was laid after World War I, we get an excellent view of the city. This spot is considered the real center of Rome. Ahead of us, running northward, is Via del Corso, Rome's main commercial center. Here are the most noted Italian banks and other offices. Behind us, to the south, are located the ancient ruins of the famous Roman Forum, and a bit farther away, the Coliseum. Since we want to spend more time later at the Forum and the Coliseum, we now walk in the opposite direction up Via del Corso.

About 200 yards up this crowded street is Piazza Colonna, so named because of the huge 95-foot-high column of Marcus Aurelius that rises in the square. Across the street, under the porticoes of the Ferraioli Palace is Galleria Colonna, where black-market transactions are carried on. It is neither recommended nor advisable for tourists to change their money here, however, because of the danger of getting counterfeit money or otherwise being shortchanged. The many banks in the neighborhood can look after our needs, and there is not now a great difference between the official rate of exchange and the free or black-market rate. Also, it is in this area that we find the large department

stores, the central post office, travel agencies, banks, eating places and all kinds of quaint shops, where the tourist who wishes may buy his souvenirs.

Coming out of Galleria Colonna we find our way in and out of narrow, stone-paved streets that have no sidewalks. We must be careful to dodge the motorcycles and scooters that dart through these streets that so obviously were never built for the motor age. On one of these streets we suddenly come upon Trevi Fountain, a masterpiece in sculpture whose water has been described as producing "one of the coolest and most delicious melodies of Rome." It was *Fontana Trevi* that gave the title to the recent moving picture "Three Coins in the Fountain," which showed excellent scenes of Rome.

Back across Via del Corso it is not far to beautiful Montecitorio Palace, which is the parliament house of the Italian government. Here meets the Chamber of Deputies with its often stormy scenes of heated and even violent debates between members of the right- and left-wing parties.

From Piazza Montecitorio we reverse our direction, walking southward through narrow streets to the square that faces the Pantheon, the best preserved structure of ancient imperial Rome. Its Greek name "Pantheon" indicates that this temple was dedicated to a number of pagan gods, probably the seven planetary divinities: Apollo, Diana, Mercury, Venus, Mars, Jupiter and Saturn. Built in 27 B.C. by Agrippa, it was later rebuilt and then again restored A.D. 202. It was converted into a church in the year 609 by merely bringing into the pagan temple the bones of supposed martyrs who had been buried in the catacombs. Here are buried the kings of Italy, as well as the famous artist and sculptor Raphael. The inside of the Pantheon has perfect harmony of proportions. Light enters

through a 28-foot opening in the cupola atop the structure. The Pantheon is an outstanding example of a pagan temple converted into a Catholic church. Thus, for educational reasons our visit to this building is most worthwhile.

On the Way to the Assembly

Enjoying your visit? Well, since it is August we here interrupt our interesting sight-seeing tour of Rome in order to attend the assembly of Jehovah's witnesses that is being held out at E.U.R. From the Pantheon it is about a ten-minute walk back to Venice Square, and from there a fast bus will take us to the assembly location in about twenty minutes. As the bus goes down Via dei Fori Imperiali we pass Rome's most outstanding ancient ruins. On the right is the Roman Forum, which was the commercial and political center of the ancient city. It lies about fifteen or twenty feet below the present level of the street, indicating that the modern city has been built upon the ruins and rubble of the old. The many columns in the Forum are remains of the ancient pagan temples. Here, too, are the remains of the Palatine, the aristocratic quarter of the Rome of Cicero, Crassus and Hortensius. This is where selfish emperors vied with one another in raising magnificent buildings for their own use.

Now we pass right by the huge Coliseum that we saw earlier from Venice Square. Completed by Titus A.D. 80, it is said that it could accommodate upward of 100,000 people, and was still in use up to the sixth century. This arena was often the scene of horrible events: fights of gladiators to the death, chases of wild beasts, the casting of Christians to the lions, etc.

Our bus travels on to pass the Baths of Caracalla. In this huge structure of 1,600 marble baths there was every accessory for comfort and luxury. "To wander

among these crumbling walls," said one writer, "is almost to get a new idea of Roman magnificence." The ruins now have been converted into an outdoor theater where under the beautiful starlit Roman sky operas are held almost every night during July and August. Do you like opera? Tickets cost from 50 cents to \$1.50, but the opera at Caracalla is popular, so it is advisable to reserve them in advance at the C.I.T. travel agency in Piazza Colonna that we visited during our morning walk.

Just past these baths our bus turns right and heads straight for E.U.R. about two or three miles away. Just what is E.U.R., and why was such an enormous place built so far out in the Roman countryside? These modern palaces of glass and marble were constructed by Mussolini and originally were intended for a great fair planned for 1942, to stretch Rome out to the sea, and thus give it a port. Last year a number of the main buildings were redecorated and completely refurnished, especially the Palace of Conventions, where Jehovah's witnesses' assembly is being held. Without a doubt E.U.R. is the most appropriate place in Rome for such an assembly.

The Vatican

Certainly the visitors will want to see Vatican City, the capital of Catholicism. To get to Vatican City from E.U.R. is quite easy. We can return to the Coliseum and take the Circular tram, or to Venice Square and take a bus to Via della Conciliazione, from where we get an excellent view of St. Peter's Square and the Basilica. The obelisk that rises in the center of St. Peter's Square once stood in the Circus of Nero and was erected at its present site by order of Sixtus V. The cupola of the Basilica was designed by Michelangelo, while the most famous architects and artists of the Renaissance period contributed

works to St. Peter's Basilica. Within the cathedral is to be found an enormous treasure of art and statues, chapels, mosaics and jewelry.

At first one may be overawed by the grandeur and magnificence, the tremendous wealth and power that are represented here, but then he should remember that Christianity—the true belief taught by Christ and his apostles—is not a religion of buildings, but of faith; not a religion of stone, might and splendor, but of the heart and of love. You might try to picture the lowly Nazarene surrounded by armed Swiss guards, or the one who ate with tax collectors and sinners being borne on a royal throne amid splendor greater than that of most kings. And when you think of these things you will note the contrast between this pomp and wealth and the activity of Christ and of his apostles and of true Christianity.

Yet, there is much to learn here. One could not even begin to describe aptly the Vatican's contents, nor would we have time to see it all. Then where should we look for the most interesting things? First, an elevator will bring us up to the cupola of the church from which we can obtain a perfect view of the city of Rome. Also, we can survey the rest of Vatican City, which is a separate state right within the boundaries of Rome. It has been under the sovereignty of the pope since the signing of the Lateran Treaty with Mussolini's government in 1929. We do not attempt to enter the city itself, however, for its boundaries are a national frontier, but we can go into the Vatican Museum, and this is something we do not want to miss. The Vatican Museum is open to the public every day except Sunday from 9 a.m. to 2 p.m. upon a small admission fee of 200 lire (roughly 30 cents). In the special room of Bibles and Bible manuscripts visitors can see a page of the famous Vatican Man-

uscript No. 1209, as well as a copy of the famed Gutenberg Bible, the first monumental work of modern printing.

Upon leaving the Vatican, and as we go back down Via della Conciliazione to return to the Coliseum, we take note of the ancient Castle of St. Angelo that rises on this side of the Tiber River. Built A.D. 135 by Emperor Hadrian as a monumental tomb for himself and his successors, the castle was later used as a fortress by the popes until the downfall of papal power in 1870. Many opposers of papal tyranny were imprisoned in this castle and it is today a Roman landmark well worth seeing.

The Circular tram takes us across one of the twenty or so bridges and along the Tiber for about two miles and then cuts back into the city proper, bringing us again to the Coliseum, where we can take another bus to visit the Catacombs of St. Calixtus. The catacombs are extensive underground tunnels outside the city that were used as cemeteries. They are hollowed out of the Roman subsoil that is composed of volcanic stone, easy to dig and yet sufficiently solid for their purpose. In them we also find a number of symbols of pagan origin, such as the fish, peacock, anchor and dove. The extent of the catacombs truly is amazing, but St. Calixtus is one of the more frequently visited ones.

Yes, our visit to Rome is interesting, and if you wish you may see the major points of interest just as they are outlined here. The ruins of this city of seven hills eloquently testify to the failure of selfish tyrants who have endeavored to dominate the world. The intermingling of Christianity with pagan temples will amaze you. And the Italian assembly of Jehovah's witnesses, to be held in Rome, August 5-7, will strengthen and encourage you, and your presence there will aid and encourage the many persons of good will toward God who live in Rome and its environs.

Epicurus the Materialist

EPICURUS was an ancient Greek philosopher who lived from 342 to 270 B.C. A philosopher professes to be a lover (*philos*) of wisdom (*sophos*). Each philosopher has his own philosophy, which, basically, is a way of life, the scheme by which he governs his course of action. It might be said that every individual who does not allow others to do his thinking for him has developed or personally adopted a philosophy that meets his needs.

Epicurus calls to mind the epicure. The modern epicure "is choice and dainty and at the same time voluptuous in enjoyment (especially) of food and drink." Although Epicurus was no such "epicure," nevertheless the philosophy of those who make their belly their god is Epicurean.

Epicurus was born on the Greek island of Samos. At the age of eighteen he went to Athens to study philosophy. Banished for a time by Alexander the Great, upon his return Epicurus founded a college known as the "Gardens of Epicurus," at which he taught "the tranquil business of a healthy mind." Those adopting his philosophy became known as the Epicureans, who, as a cult, flourished for seven centuries. The apostle Paul met some of them while at Athens, concerning which we read: "But certain ones of both the Epicurean and the Stoic philosophers took to conversing with him controversially, and some would say: 'What is it this chatterer would like to tell?' Others: 'He seems to be a publisher of foreign deities.'"—Acts 17:18, *New World Trans.*

His philosophy was *hedonism*, even as *Webster* defines that term: "The doctrine that pleasure is the sole or chief good in life, and that the moral duty is fulfilled in the gratification of the pleasure-seeking



instincts and dispositions. The chief advocates of hedonism in antiquity were the Epicureans and the Cyrenaics."

Epicurus a Materialist

Epicurus has been termed the "Father of Materialism" and also the "first unqualified materialist in the history of Western philosophy." He professed to believe in the existence of gods, but this seems to have been merely a sop he threw to prevailing public opinion and superstitions, for he eliminated them from consideration in his philosophy by maintaining that they had not created the universe, that they were made of the same stuff that man and all the rest of the universe were made of, namely atoms (philosophers previous to him having developed the atomistic theory); and that the gods were too far removed from the earth to be interested in what was going on and that therefore it was folly to sacrifice to them or expect to get anything from them by means of prayers. Religion served a good purpose in that men should try to imitate the gods.

He reasoned like this: "Is God willing to prevent evil, but not able? then He is impotent. Is he able but not willing? then

He is malevolent. Is He able and willing? whence then is evil?" According to him, "Life of man is too crazy a farce to have originated in the mind of a sane Dramatist. No rational God would order a temple built in his honor and then allow it to be struck down by his own lightning. No merciful Providence would nurse a young man through a dangerous illness only to expose him to a more horrible death on the battlefield!"

Said Epicurus, "Get rid of two great fears, of death and of the gods," coupling his belief regarding God with the one that death ended all. Yes, man has a soul but it begins at birth and dies at the death of the body; the soul in the body is like the water in a pitcher; at death the pitcher breaks and the water spills out, the atoms of the soul disintegrate. Epicurus might be said to have believed in a form of *nirvana*, for he said, "Life is a bitter gift," and that the thought that death ends all should be grounds for rejoicing in that it means that there would be 'no continuation of the nightmare of our life, no punishment for any error that we may have committed during the commotion of our earthly existence.'

Happiness the Supreme Good

The logic of those who believe like Epicurus is, "Let us eat and drink; for tomorrow we die." And this was his philosophy. Not that he recommended overindulgence. On the contrary, he laid stress on moderation because only by moderation could happiness be enduring. In this respect he was the opposite of that other apostle of hedonism, Aristippus, the founder of the Cyrenaics, who advocated uncontrolled indulgence in life's pleasures, the greater the intensity, the greater the happiness. Epicurus was concerned with happiness' enduring rather than in its quality or intensity.—1 Corinthians 15:32.

"Nature leads every organism to prefer its own good to every other good," so pursue your own happiness. But since pleasure, that which brings happiness, if pursued too intensely results in pain, the only real evil, we had better be choosy and moderate in our pursuit of it. Pleasures of the mind, such as friendship, do not have any bitterness associated with them, so these are to be preferred to those of a physical nature. Because of the pleasures of friendship, with *whom* we eat is of more importance than *what* we eat.

According to Epicurus, life is not the designed plan of a divine artist but a mere accident in a mechanical universe; however, we can make it a happy one if we want to, or at least an interesting one. One way in which we can do this is to avoid all the responsibility we can. Science is necessary only to relieve man of superstitious and religious fears; had he not been afflicted with these, he could afford to remain ignorant. Why labor for the "ideal" in the fine arts? He referred to poetry as "the poet's din." Avoid extremes of love and hate; do not get excited over politics, cultivate the peaceful mind; attain to self-sufficiency, the greatest wealth.

Do not get married, for what could be more calculated to rob one of the tranquil mind than to be tied down to a shrewish wife or than to have ungrateful children? As for sex: To a friend he wrote: "You tell me that the promptings of the flesh make you too freely disposed to sexual indulgence. If you are neither transgressing the laws nor infringing good customs, or injuring your neighbour, or damaging your health, or wasting your livelihood, you may follow your inclinations as you like. But it is impossible not to be subject to one of these conditions. Sexual indulgence never did any one any good: and a man is lucky if it did not harm him." Incidentally it should be observed that in these respects

Epicurus practiced what he preached, living a celibate life and setting far more store by friendships than by what he ate.

No Justice

The philosophy of Epicurus is without principle. Virtue may produce happiness and often does, and to the extent it does we should practice it, but only to the extent that it pays off. "Virtue is its own reward" is sheer heresy and folly to the Epicurean. There is no abstract justice. Justice has no independent existence and therefore injustice is not an evil in itself. A lone man on an island could do as he pleased because his actions affected no one but himself. In this respect also it appears that Epicurus borrowed from Oriental philosophy and religion, for according to Buddhism no act is bad in itself, only if it results in evil to another. So Epicurus counseled against injustices, stealing, lying, cheating, etc., not because they are wrong, but because they are not worth the pain associated with shame of detection or the punishment they bring with them, nor even worth living in the fear of such things.

Likewise, Epicurus advocated reciprocity, not because it was noble and right, but because it was expedient, because it paid off. If you want to live, let others live; if you do not want to be abused, do not abuse others. Friendships make life sweet and make death easy, without involving undue responsibilities.

Epicurus ostensibly based his materialistic philosophy on the paradox of the existence of evil, but it may be asked whether he adopted it because of objective reasoning or because of an unconscious

subjective desire to have selfish enjoyment be the supreme good in life. To him only happiness mattered, happiness based on pleasures, such as friendships, and made possible by freedom from pain, the tranquil mind and self-sufficiency, and so flee responsibilities, flee culture. But the bankruptcy of his philosophy is apparent in his observation that "life is bitter" and that death should be welcomed, for it means an end to the "commotion" of life.

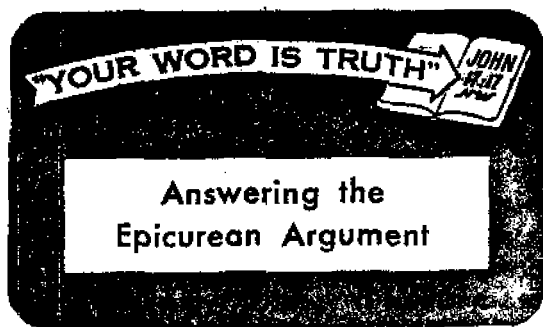
Among the signs that God's Word gives us indicating that we are in the last days of this old system of things is that men would be "lovers of pleasures more than lovers of God." That exactly describes the Epicurean philosophy. To the extent that we let principle and devotion to duty go by the boards for the sake of pleasures, be they fine clothes or fine food, hobbies, sports, the theater or the cinema, TV or the radio, music or other forms of art, to that extent we have adopted Epicureanism as our philosophy of life even though we may never have heard of the word and even though we may go to extremes far beyond what Epicurus himself advised and practiced, a tendency, by the way, most general among the ancient Epicureans.—2 Timothy 3:1, 4.

Epicurus also has other followers. In that he set such store on the tranquil mind and held virtue to be a means to an end, all those today whose prime interest in religion is self-gain, who practice a religion in order to realize peace of mind or to enjoy social intercourse, are likewise following in the footsteps of the "Father of Materialism," Epicurus.

For a refutation of Epicurus' arguments, see the next article.

Educated but Confused

At Roosevelt University famed scientist Percy Julian did not try to conceal the truth when he addressed the graduating class: "We welcome you graduates into the most confused society of educated men and women ever to inhabit the earth."—Chicago *Sun-Times*, February 2, 1955.



THE ancient Greek philosopher Epicurus denied that the universe had a Creator. Modern books on philosophy like to use his argument to justify their materialistic position. In brief his argument is as follows: "Is God willing to prevent evil but not able? then He is impotent. Is God able but not willing? then He is malevolent. Is He both able and willing? whence then is evil?"—*Dialectic*, Mueller.

Does this line of argument really disprove of the existence of the Creator? Does it prove that all things seen and unseen are merely so many fortuitous accidents? Does it prove that, in any event, God does not take notice of what occurs upon the earth?

First of all, let us note the lack of logic of Epicurus' argument that, simply because the earth is the scene of such calamities as wars and earthquakes, the universe is without an intelligent First Cause. That makes as much sense as to argue that a watch is merely the result of an accident because it does not keep perfect time; or that an auto does not have a manufacturer because the driver got into an accident. The wise person would try to ascertain why the watch did not keep perfect time and if there was something he could do about it; and he would ask himself as to the cause of the accident.

A far more sensible position regarding life's unsolved problems is that taken by the scientists Einstein and Millikin. Said Einstein: "It is enough for me to contem-

plate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvelous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifest in nature."

And said Dr. Millikin: "There's a Divinity that shapes our ends. . . . Just how we fit into the plans of the Great Architect and how much He has assigned us to do we do not know, but if we fail on our assignment it is pretty certain that part of the job will be left undone. But fit in we certainly do somehow, else we would not have a sense of our own responsibility. *A purely materialistic philosophy is to me the height of unintelligence.* Wise men in all the ages have always seen enough to make them reverent."

While, as has been observed, such is the right attitude with which to view the philosophical problems of life, yet today no seeker of truth needs to content himself with such hoping. Why? Because that Supreme Intelligence so manifest in nature, the Creator, God, has in his goodness also made provision to satisfy this need of man by means of his Word and the light currently being shone upon it. That answer is:

That God is perfect in wisdom, justice, love and power. That he created all things seen and unseen by means of his Son, among which unseen things are invisible spirit creatures, such as the cherubs and the angels. That God created the earth as the lasting home of man and placed man upon the earth with the commission to reproduce his kind, thereby filling the earth, and to have dominion over the lower animals and to make all the earth a paradise even as was the garden of Eden; that He provided the first human pair with an invisible guardian, a covering cherub; and that to demonstrate whether man was deserving of all that God had given to him or

not, God stipulated one condition, man could enjoy all this so long as he did not eat of the fruit of a particular tree.

Jehovah God could have made his angelic creatures, including the covering cherub, as well as the first human pair without a moral sense, but then they would have been like the inanimate creation or like the brute creation which are not amenable to moral laws. Moral choice made the angelic creatures and man of a far higher state of existence. It gave them a most remarkable freedom; with which freedom, however, went the responsibility to use it in the right way or it would become an instrument of destruction instead of an instrument for the greater enjoyment of life.

The Bible record shows that both the covering cherub and man abused their freedom of choice by going contrary to the will of their Creator, and, as a result, that first world became wicked, and death became the lot of the human race.

Of course, Jehovah God, being the Supreme One, could at once have wiped out the lawless principals of this drama and started all over again, but to have done so would have forever left certain questions that the course of action taken by these principals raised, namely, could any of God's creatures, if given the opportunity, prove himself superior to their Creator, and could God put creatures on earth who would prove true to him regardless of what temptations or pressures were brought to bear against them.

This is no mere human philosophy, but is borne out by God's Word from beginning to end. Particularly is this reason for the permission of evil made clear in the book

of Job where we see God permitting the Devil to bring all manner of evil upon Job for the purpose of demonstrating Job's unselfish devotion to his Creator, for the purpose of proving that God can have men on the earth that will remain true to him regardless of what they may be called upon to suffer. This fact is also made clear by Jehovah's words to ancient Pharaoh, who represented and acted for the Devil: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth."—Job, chapters 1 and 2; Exodus 9:16, *New World Trans.*

That is also why time and again we read of God's placing before his people life and death, and also of his proving his people to see whether they truly loved him and so were worthy of his blessings, or not. Having a due time for everything, God has a time limit for permitting Satan to try to prove his boast to turn all men away from God, and Bible prophecy indicates that that time limit will soon be up. When that time limit is up God will destroy all those who show themselves selfish and unworthy of life and will reward with everlasting life in a righteous new world all those who love truth and righteousness. Thus God will vindicate both his supremacy and his permitting evil for a time.

Incidentally, he will thereby also solve the philosophical riddle of how to have perfect freedom and yet an orderly world, for by inculcating love in his creatures they will feel perfectly free because they will want to do only that which is right.

So, God is both willing and able to put an end to evil, and he will in his due time.

What an Appetite!

🐘 The average adult hippopotamus at home in the rivers and lakes of East Africa weighs about 5,000 pounds and eats 400 pounds of grass and tender tree shoots in one night's foraging, says the National Geographic Society.—*Science Digest*, March, 1955.



Jehovah's Witnesses Preach in All the Earth



The Society's Film in Switzerland

SINCE the month of May, 1954, the Watch Tower Society's movie film "The New World Society in Action" has been shown in all different regions and language sections of Switzerland, in cities, larger and smaller towns and villages right up to the most out-of-the-way Alpine hamlet. But whether accommodated in beautiful and spacious halls or comfortable cinemas, in unpretentious assembly or club rooms, or even in a simple farmhouse, the audience has always been impressed in exactly the same way with the activity of the New World society.

Often strangers and interested persons, yes, even our own brothers, would express their astonishment at the immensity of our organization. *This has especially been the case in smaller villages where only a few brothers are living and where the size of the organization is estimated on the basis of these few persons.* But the film conveyed a true picture of the theocratic organization, and it could be seen that the New World society is not a small, insignificant denomination, but rather a world-embracing organization through which the good news is really being preached throughout the whole earth. This surprise was voiced by an interested person who exclaimed: "I would never have believed it if I had not seen it with my own eyes—and to think that the Africans are taking their stand so positively for the new world, and in such numbers too!" On another occasion a person said: "Now I know what

the New World society really is and how it works; and now I have an entirely different view of Jehovah's witnesses." So prejudices can be removed by means of this film and people of good will really helped to see the difference between true and false religion.

The brothers deeply appreciated this aid in the proclamation work. Their enthusiasm is evidenced in the systematic and thorough preparation and advertising work carried out in most congregations. One congregation of thirteen publishers in provincial territory grasped every conceivable means at their disposal to advertise the film. The big and beautiful courtroom was rented for the presentation and 96 of the 1,500 inhabitants came to see "The New World Society in Action" and to learn who Jehovah's witnesses are and how they work.

In another corner of the country the film was shown in a place where there is only one isolated publisher. Three brothers from the nearest congregation came to help advertise the film and forty persons attended the presentation, thirty-five of whom were strangers. Intensive follow-up work is now being done in this place and the brothers are fully expectant of being able to get a little congregation established here.

Following the example of a New York congregation as reported in the *January Informant*, one of the Berne units also arranged to present the film on two consecutive evenings. The advertising was taken up in the same manner and 15,000 invitations distributed. Expectancy ran high! How many would come? Well, on the first evening 251 attended and the second 237.

This was a gratifying result for a congregation of a hundred publishers. Not only was this effort a success as regards attendance but also in the fruitage it bore.

One lady who had taken the book *What Has Religion Done for Mankind?* from a publisher some time earlier, but who had neither read it nor had time to talk about it with the publisher, was invited to see the film. When this book appeared on the screen in various languages, the publisher whispered to her that she had this book too. "What, I have that book?" "Yes, that's the one you have!" "Oh, but now I will read it!" On the way home she inquired when the meetings were, and asked the sister to visit her next evening. This she did, and question after question had to be answered. Since then she has regularly attended the congregation meetings and the book study center, and has already begun to witness, and this despite the disapproval of her husband.

A young man was handed an invitation, and brought his wife along with him to the film. The next day he came to the branch office of the Society, and, as he was out of work just then, he offered to work for the Society without payment until he found a new job. A publisher is caring for this interest.

Another woman who had had no contact with Jehovah's witnesses before responded to the invitation and came to see the film. The whole presentation, but especially the scenes showing our African

brothers, impressed her very much. So she came to the public lecture the following Sunday. Of a witness sitting beside her she asked: "Tell me now, weren't most of those Africans we saw in the film attending the meetings in Africa just strangers like this evening at this public meeting?" When the witness explained to her that the greater part of those attending the sessions were Jehovah's witnesses, she was really astonished.

In another town an interested lady telephoned a witness the day after having seen the film to ask her if she might go with her from house to house. "One must make a start at some time," she remarked. And another young couple exclaimed: "We must take the *Awake!* magazine regularly now, so as to be able to keep a track on this fine work."

In one small town where the film was shown, a Protestant minister attended. He seemed very deeply impressed, and the following issue of the church magazine contained an objectively written reference to the film in which the zeal of Jehovah's witnesses was commented upon with admiration.

These examples are characteristic of the many experiences enjoyed. Many people have heard a little about the Kingdom message at some time or other, but have paid no heed to it. The film made it clear to them that here was something different. Here was true religion!

Hideous Hum

¶ Few insignificant things in life are more dismaying than that helpless state of consternation you feel when an unseen mosquito "buzzes" you at night from one side of your pillow to the other in a war of nerves that long antedated the dive bomber. Do you wonder why the mosquito's attack begins with a buzz? Because the mosquito's wings vibrate as it poises in the air before picking out the preferred point of attack. In the swift, airplanelike phase of its flight the mosquito is silent. Only when it sustains itself in one spot like a helicopter or hummingbird does it give out what one poet called "your hideous hum."

"Shocking Contrast In Two Verdicts"

UNDER the above heading an editorial appearing in the Richmond, Virginia, *Times-Dispatch*, February 15, 1955, had the following to say:

“Unbelievably harsh sentences have been meted out by a court-martial in Fort Worth, Texas, to two airmen who are members of the religious sect known as Jehovah’s witnesses, and who refused to salute an officer. Each got five years at hard labor, a dishonorable discharge from the armed services and forfeiture of all pay and allowances.

“In glaring contrast, a colonel in the Air Force who was found guilty on the same day of misuse of Air Force equipment, planes and men, was reprimanded and fined \$1,800—the sum to be paid at a rate of \$150 a month for 12 months.

“A dozen years ago, the country was engaged in a desperate war for survival, but in general Jehovah’s witnesses were not treated, even at that time, with anything like the severity that was dealt out to the two who have just been given five years at hard labor and dishonorable discharges. . . .

“Fortunately, the two airmen who have been treated with such heavy-handed severity in Texas may win a reduction of sentence from a board of review at Washington, or from the secretary of the Air Force. As for the colonel who was fined \$1,800 for misusing planes, equipment and men, and who could have got 11 years and 11 months at hard

labor—he says he doesn’t expect to appeal since he is ‘extremely pleased’ with the verdict. Naturally! What he was charged with was ordering an airplane flown all the way from Texas to Pennsylvania, carrying airmen and tools to work on [supplies] he had purchased from war surplus. . . .

“Somebody in high authority in Washington ought to be charged with the duty of comparing the sentences in these two cases—that of the Air Force colonel who was convicted of violating the trust reposed in him, and that of the two privates in the same force who refused to salute an officer, since their peculiar beliefs forbid them to salute any person or object. It is impossible to make sense out of these shockingly contrasting verdicts.”

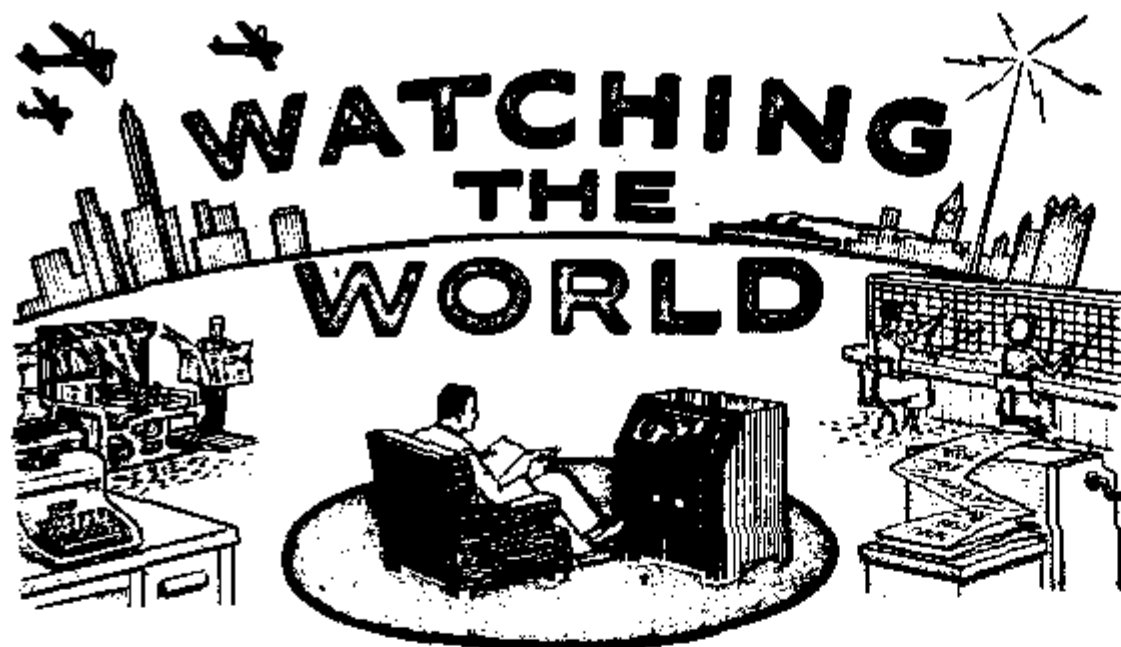
According to the Hot Springs, Arkansas, *New Era*, both men joined with Jehovah’s witnesses after entering service and one of them had been baptized last December 25 while on furlough from the Carswell Air Force Base.

The foregoing calls to mind the words of Jesus concerning his followers: “If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you.” Only hatred can account for the disparity in the two sentences.—John 15:19, *New World Trans.*

? DO YOU KNOW? ?

- What amazing parallel exists between the increases of religion and crime? P. 3, ¶2.
- How today’s religious diets have contributed to the rotten fruits of delinquency? P. 4, ¶3.
- How we know the exact time that the Messiah was to appear? P. 6, ¶2.
- How Jesus was totally different from the Jewish synagogue’s conceptions of the Messiah? P. 7, ¶2.
- Why people now fly north from Los Angeles when they want to go east to Africa? P. 9, ¶1.
- Where cork is obtained? P. 12, ¶2.

- Why rebelling against work will actually make you tired? P. 14, ¶10.
- How rats get around so well in the dark? P. 16, ¶7.
- What especially to see during your visit to Vatican City? P. 20, ¶2.
- What Epicurus’ materialistic philosophy was? P. 21, ¶4.
- How the Epicurean philosophy is evident in today’s world? P. 23, ¶4.
- What is illogical about Epicurus’ arguments against there being a creator? P. 24, ¶3.
- What effect the Watch Tower’s moving picture has had in Switzerland? P. 26, ¶2.



The Salk Polio Vaccine

◆ More than a half of all cases of poliomyelitis (infantile paralysis) occur in North America. In the U.S. polio cases average over 30,000 each year, the majority of them children. During the past year a hope for combating the dread disease was born. This was the vaccine developed by Dr. Jonas Salk. It was administered early last year to 440,000 school children in a mass test; another 200,000 children were injected with placebos (blank shots) and the names of 300,000 more were recorded. In April the result of the test was announced: the vaccine was 80 to 90 per cent effective. This is considered excellent, since no vaccine is 90 per cent effective the first year given. (Smallpox vaccine is now regarded as 95 per cent effective.) Plans are now under way to inoculate children, and the U.S. has licensed six concerns to manufacture the vaccine. It takes the kidneys of two monkeys to produce enough Salk vaccine to immunize 1,000 children. The three types of polio virus from which the vaccine is made are grown in tissue culture flasks containing the monkey tissue. Virus particles in the flasks attach themselves to tissue cells, each virus multiplying rapidly. The virus is then killed by adding formaldehyde to each strain

pool. Now the virus can no longer produce the disease; yet it still retains ability to stimulate the production of antibodies (immunity factors) in the recipient's blood. All the vaccine is colored red during the production as a control measure, but the vaccine itself does not contain blood. Hence no Scriptural issue is involved in the use of the vaccine. The use or nonuse of the vaccine is a matter for individual determination.

Sir Winston Steps Down

◆ On April 5 the most important change in British political life since the end of World War II was announced from Buckingham Palace in a single sentence: "The Right Honorable Sir Winston Churchill had an audience of the Queen this evening and tendered his resignation as Prime Minister and First Lord of the Treasury, which Her Majesty was graciously pleased to accept." The following day brought another announcement: "The Queen received the Right Honorable Sir Anthony Eden, M.P., in audience this morning and offered him the post of Prime Minister and First Lord of the Treasury. Sir Anthony Eden accepted Her Majesty's offer and kissed hands upon his appointment." Thus Britain rang down the curtain on the career of her

distinguished prime minister and brought the country to the threshold of a new political era. The afternoon that 80-year-old Sir Winston drove to Buckingham Palace to tender his resignation, the queen offered him the highest honor in her power to bestow—a dukedom. Sir Winston answered that he had been a "House of Commons man" for about fifty years and he preferred to remain one rather than accept a peerage and enter the House of Lords. Sir Winston will continue as an elder statesman in the Commons.

Argentina: "Verbal Rebellion"

◆ In 1911 British historian James Bryce observed that of all the South American republics Argentina was the one in which the Roman Catholic Church had "least to do with politics." But in 1954 President Perón observed that the church had far too much to do with politics. In April the semiofficial newspaper *Democracia* said that church interference in politics is apparent in several nations today; it added that the church was in "verbal rebellion" against the government. On April 4 Argentina decided to recall its ambassador to the Vatican "for consultation." The Vatican reciprocated by summoning its nuncio to Rome for "consultations." The official Vatican newspaper, *Osservatore Romano*, followed with an article calling Perón's regime "totalitarian." This was prompted by suggestions appearing in three Buenos Aires newspapers that Argentina repeal the constitutional provision stating that "the federal government supports the Roman Catholic Apostolic Church." *La Prensa* said that Argentina should follow the example of "other advanced countries" and change the constitution. Under the present constitution the government pays the salaries of cardinals, archbishops, bishops and many parish priests, contributes to

Catholic schools and allows religious classes in government-supported schools. But on April 14 the government stopped the teaching of the Catholic religion in all schools supported by the government. Declared *Democracia*: "The church has always wanted to dominate the education of children . . . to train its future soldiers. . . . The church teaches and the state pays. And if a defrauded government refuses to pay, there is a downpouring of pastoral letters, pamphlets, seditious sermons and threats."

South Africa Quits UNESCO

◆ For some years now South Africa has resented United Nations' criticism of its *apartheid* (race separation). When a special committee of the United Nations Educational, Scientific and Cultural Organization (UNESCO) prepared to investigate South Africa's racial problems, the government refused to co-operate; and the U.N.'s representatives were barred from entering the country. Last May Premier Malan called the U.N.'s criticism of South Africa's race policy "utterly stupid" and said its "propagandizing" for racial equality might result in South Africa's withdrawing from UNESCO. Since then Prime Minister Johannes Strydom, an even more fervent advocate of white supremacy, has taken control of the South African government. In April the new prime minister announced the government's decision to withdraw from UNESCO. From now on South Africa will spend its annual contribution (\$72,000 last year) to propagandize its own views.

Iran Changes Premiers

◆ The present shah of Iran, Mohammed Reza Pahlevi, has long sought to restore the royal power of his father. But until August, 1953, the shah's political fortunes were ebbing. A powerful premier, Dr. Moham-

med Mossadegh, even refused to accept dismissal. The shah had to leave the country hastily and return after Mossadegh was overthrown that August. The shah appointed General Fazlollah Zahedi, the man who led the movement that ousted Mossadegh from office, as the new premier. In April Premier Zahedi resigned because of ill health. But observers believe there was much more involved than ill health, namely, the shah's present policy of limiting the strength of the premier's office. Also corruption in the Zahedi regime was a matter of public comment by the shah. The new premier, Hussein Ala, spoke of the "fight against corruption and bribery" right after his appointment. The change in premiers is believed to have increased the political power of the shah.

Rebellion in Yemen

◆ According to its own wish, Yemen, located in the southwest corner of the Arabian peninsula, is one of the most isolated countries in the world. Its isolation, however, does not prevent revolutions. In April a rebellion broke out against Seif el-Islam Ahmad, imam (king) of Yemen. The imam's own brother, Emir Seif el-Islam Abdullah, led the rebellion. The imam was on the verge of complete defeat when his son, Emir Badr Mohammed, rallied hard-riding tribesmen to aid the imam. After the rebellion was quelled, six leaders of the coup were publicly beheaded in the square before the fortress where the imam was besieged. To dampen any further ambitions remaining among the emirs, the imam formally named his son, Emir Badr Mohammed, as the crown prince. The abortive coup was instigated by army units that became dissatisfied with the imam's administration of affairs of state and justice. These tended to be summary and harsh, according to Moslems acquainted with Yemen.

News Blackout in London

◆ In London the average man takes his newspaper reading more seriously than almost any place else in the world. Some Londoners buy two or three papers a day to keep themselves informed and amused. Since a Londoner without his newspaper is a frustrated man, there was anything but sympathy for a newspaper strike that brought a news blackout to the world's largest city. A strike of 700 workers, belonging to two unions, was able to close all of London's 22 newspapers because other workmen refused to cross picket lines. Nothing like this news blackout had ever hit London before, not even the general strike of 1926, when emergency editions were published. Out-of-London newspapers refused to increase their regular London sales, since newspaper owners in Britain have an agreement not to take advantage of one another's troubles. The strike had a profound effect. In the House of Commons members lost some of their zest for debate. (Was it that they knew their observations would not be read by their constituents?) Though Londoners rallied to radio and television, many were not satisfied. There were complaints that British Broadcasting Corporation news was dry and uninteresting. A momentous event in British history took place during the blackout: the resignation of Sir Winston Churchill. So intense was news hunger in London that customary British reserve broke down. Even total strangers started up conversations. Subject: the news or lack of it.

Every Bank a Target

◆ Last January J. Edgar Hoover, director of the Federal Bureau of Investigation, announced "a rise of feverish proportions" in bank robberies: from 100 in 1950 to 307 in 1954. More recently Hoover warned of another trend. Crim-

inals used to concentrate on institutions most susceptible to attack. "Today, in sharp contrast, every banking-type institution is a potential target." That the new trends were continuing this year was unquestionable. In one borough of New York city, the Queens, three banks were robbed in thirty days. One of the robberies in April was so well planned and executed that the holdup men made Jesse James look like an amateur. Three men forced their way into the Chase Manhattan Bank in Woodside, Queens, at gunpoint forced the bank's staff into the vault and made off with \$305,243.17 in cash. It was the biggest cash haul in all the history of U.S. bank holdups.

Death on Mindanao

◆ On the morning of April 1 most of the people of Mindanao, the southernmost of the

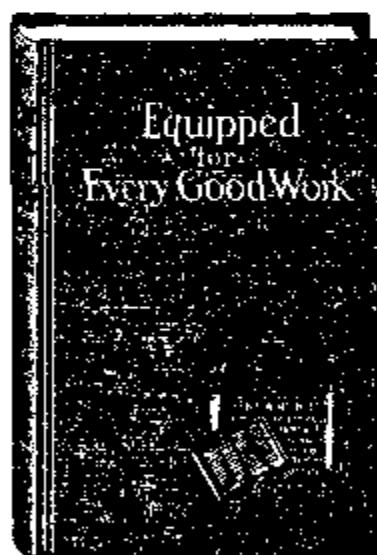
major Philippine Islands, were asleep. Suddenly their very beds began to quiver and shake. Men, women and children dashed from their homes, snatching up clothes and valuables as they ran. Some lingered too long or did not have time to run, and their quake-shattered houses tumbled on top of them. At Lake Lanao quake-raised tidal waves engulfed flimsy houses on stilts, toppling them into churning water and drowning many of their occupants. Quake-triggered landslides crushed others to death. Havoc was everywhere. Fissures three to four feet wide split highways. Steel and concrete bridges were reduced to grotesque forms of twisted wreckage as if a giant had pounded them with a hammer. For nearly eight hours the earth writhed, trembled and rocked intermittently. It was a major calamity. The

death toll was more than 400; more than 2,000 persons were injured and 12,000 were made homeless.

Blaze in Belgian Theater

◆ One day in April, 130 persons, most of them children, were viewing a movie in a small theater at Schlessin, near Liege. Suddenly the screen burst into flames. Someone shouted, "Fire!" Panic gripped the audience. As the emergency exit was situated under the blazing screen, those in the front rows tried to clamber over the backs of seats behind them. But they fell and stumbled over one another, blocking the rows of seats and preventing escape. Fed by pressed-cardboard furnishings on the wall, the fire spread so rapidly that the theater was destroyed in 15 minutes. Thirty-nine persons died, 34 of whom were between 2 and 13 years old.

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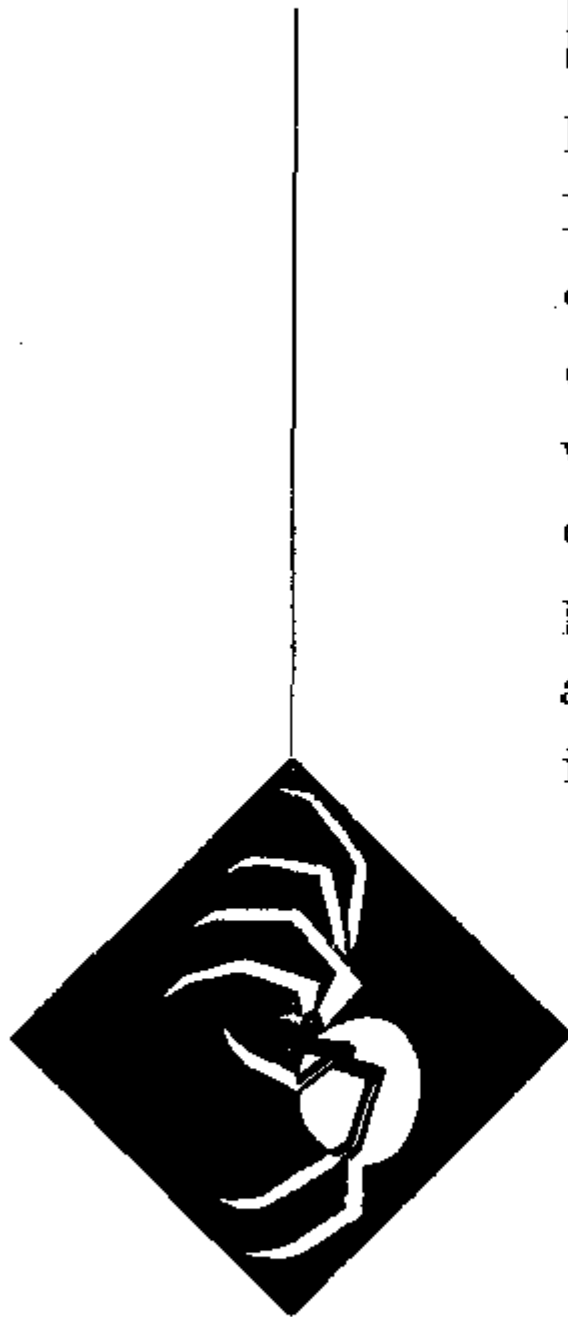
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MAY 22, 1955

Hanging by a Thread!

IT MAY be all right for a spider to hang by a thread, but when the world situation is such that its peace hangs by a thread, that is something else again. Especially is this true when the weavers of the web of world intrigue are at a loss to know what the outcome will be. The prospect of a debacle that will mean the ruin of civilization is not a cheering one. But viewed from the Bible standpoint, the prospect of the future is a thrilling one. *Awake!* is a magazine that takes this hopeful viewpoint, showing that world events are proof of the nearing new world. Read *Awake!* and find out for yourself how it can truly cheer you. 24 issues a year —only \$1. Send today. Use coupon below.



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JUNE 8, 1955

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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., June 8, 1955

Number 11

Behind the Merger of the A.F.L. and the C.I.O.

WHEN little Johnny punched big Billy in the nose, their friendship ended. That blow erupted into a family feud that lasted for almost two decades. Now after twenty years both families see the need of forgetting their differences and becoming mutual friends. Their truce became headline news. In effect, that is the story behind the split and the merger of the A.F.L. and the C.I.O.

In 1881 representatives of five national unions, representing some 45,000 members, met in Pittsburgh, Pennsylvania, to form the American Federation of Labor (A.F.L.). Their purpose in joining together was "for their mutual self-protection against unfair and abusive legislation which could not be solved at the bargaining table but only in Congress." Being rather loosely organized, the various craft unions would often be involved in bitter jurisdictional disputes.

Almost fifty years after the federation was formed, a growing number of labor leaders within the federation felt that the organization was too slow in organizing the industrial areas and that its method of organizing men according to trade or craft was not the best for that purpose. The jurisdictional question became a big issue. Two reports were presented to the labor convention. The majority report upheld craft jurisdictions; the minority report that would have guaranteed industrial un-

ions against raiding by craft unions was presented. A vote was taken. The minority report lost, 18,024 to 10,933. John L. Lewis, then vice-president of the A.F.L., and other labor leaders were displeased with the outcome of the vote.

According to A. H. Raskin, "the division began when John L. Lewis punched the late William L. Hutcheson of the Carpenters Union in the nose at the A.F.L. convention in Atlantic City in 1935. Behind the punch was the sense of frustration the advocates of industrial unionism within the federation harbored against the iron rule maintained by the craft union forces." To free themselves from this "iron rule," the advocates of industrial unionism, spearheaded by John L. Lewis, met in Washington on November 9, 1935, and set up the Committee (later Congress) of Industrial Organizations (C.I.O.). The late William Green, president of the A.F.L., accused the industrial founding unions of seeking to force acceptance of a minority vote and charged that the C.I.O. was a rival federation. Lewis tossed another blow by resigning as vice-president of the A.F.L. Green tried to heal the breach by "alternating pleas with threats." But the wound would not heal. Finally, the council suspended the ten unions then in the C.I.O. And the feud was on! After a wave of strikes and bloody battles, the C.I.O. organized many of the

mass-production industries, establishing itself as a formidable rival federation.

Twenty Years Later

Almost twenty years have passed since the rift began. The men most responsible for the original split have died or retired. The lone survivor is John L. Lewis, and he lives in isolation. The present leaders feel no need to keep alive the hatreds that inflamed relations twenty years ago. Besides, *much more can be gained through unity.* Both groups are aware that their differences have greatly diminished their effectiveness at the polls and in legislature.

Organized labor has lost its political grip of the depression years. And since 1940 it has been fighting a holding action, unable to get the changes in the Taft-Hartley labor law so much desired. Even the political tone of a Democratic Congress is not so friendly as labor would like. Labor's once powerful voice has been reduced to a whisper in the White House. And, too, there are other reasons favoring a labor "cease fire." Stagnation and complacency in labor ranks could be more efficiently corrected. The labor leaders concluded "better bury the hatchet than be found scalped by it."

Merger and Reaction

So with these thoughts in mind the joint A.F.L.-C.I.O. Unity Committee met to explore the possibility of achieving organic unity between the two federations. After several fruitful meetings it was the unanimous decision of the joint committee "to create a single trade union center in America through the process of merger." On February 9, 1955, the "unity compact" or merger became a reality. Some 15 million members were welded into an integrated body, becoming the greatest single labor force this side of the "iron curtain."

John L. Lewis, one-time big man in both

organizations, received the news of the merger with a "no comment." Senator Lister Hill, chairman of the Labor Committee, said: "It's good. It's good for the members of the unions, good for labor-management relations, and good for the country." But Representative Ralph W. Gwinn, a member of the House Education and Labor Committee, differed with him, saying: "I don't believe we have any evidence to show that great concentrated power of any group, especially a political group, is good. More especially, if that group is designed to exercise monopolistic power and compulsion." A.F.L. president, George Meany, and president select of the new united labor movement, argued back: "Our goal is just the opposite," said Meany. "We are trying to make gains for the many. The combined membership of the A.F.L. and the C.I.O. amounts to about 15,000,000 of the country's 62 million workers, or less than 25 per cent. Simple arithmetic shows this could not be considered a monopoly."

At present the impact of the merger can only be conjectured. But from all indications it will certainly be greater in the field of politics and legislation than in labor-management relations.

The only discordant note sounded by a union leader amid the general applause for the merger plan came from the president of the C.I.O. Transport Workers Union, Michael Quill. He called the unity plan a "surrender," and demanded that Walter P. Reuther, president of the Congress of Industrial Organizations, "quit the presidency." Reuther's simple reply was: "May the Lord forgive Brother Quill, for he knows not what he doeth."

And from the childish way the feud began and was nursed along and the present reactions to the merger by various leaders, we sometimes wonder if any of them know what they do.

Has Science

FREED

OF ENSLAVED Mankind?

Are we freer today because of the "Machine Age"? Have our personal liberties been enhanced, our minds and spirits made freer by the advancement of science? Or have we fallen into greater bondage as a result of science? This article answers.



Can we any longer see beauty in fleecy clouds or feel rest in the setting sun without attaching some materialistic value to it? Has the coming of spring lost its thrill; the warm summer rain its meaning? We hope not.

GOD made man free. But Satan the Devil enslaved him. Christ freed mankind from the spiritual bondage in which it was hopelessly entrapped by becoming a ransom for mankind and by shedding light upon life and incorruption through the good news. But it was man who brought greater physical bondage upon himself by enthroning a new savior. Man bowed to knowledge and raised up science as his god.

Science set out to free mankind from physical drudgery through its many inventions; especially through its creation of the "iron monster," the "Machine Age." Instead of a savior, the "monster" has evolved into a cruel taskmaster, an enslaver of mankind. The many inventions of recent years have been greatly instrumental in lessening man's appreciation of God and the boundless treasures locked up in nature. It has caused men to look to men—to science—for the answers. But what has happened to freedom? Where are the friendly villages, the independent farms and the peaceful forests of a generation ago? Have these lost their refreshing beauty and meaning? Have these become only so much cordwood, so many barrels of oil and tons of steel? Are these to be evaluated as just so many millions of automobiles, refrigerators or television sets? Has our progress been so great

When Science Waved Its Wand

Not many generations ago most of North America was unexplored territory. There were no large cities, towering skyscrapers or booming industries. Men lived in a land that breathed with freedom. As far as the eye could see stretched a land without fence or sign. The woodsman moved back the forest. The plowman readied the land. Pleasant days and the harvest were his reward. A rugged individualist was the early pioneer. He loved justice and fair play. He was a friendly neighbor, never too busy to pass the time of day or to lend a helping hand. There was time for a big family and to romp with children. There was also time for prayer and thanksgiving and time to live. There were no time clocks to punch or production lines to feed. There were no ulcers to nurse or nerves to soothe. The forests were stocked with food and the lakes with fish. There was plenty of pure water to drink and fresh air to breathe.

Then along came science with its "intellectual" living standards. Where the oak and the hickory once flourished, science waved its "magic wand." In their places have arisen concrete cities, prefabricated houses, smoking industries, superhighways, power lines, barbed-wire fences, "No Trespassing" and "Danger—Keep Out!" signs.

Desert lands, rejected by covered-wagon parties and outlaws, have been transformed into laboratories and experimental grounds. On these wastelands are banished some of the world's top-notch physicists, mathematicians, engineers, chemists and technicians. Inside reinforced concrete walls men and women sacrifice sunlit hours, home, family, children, youth, love and skill to serve the hungry monster, the production line. In turn science promises material possessions, speed and power. Like Esau the people have sold their "birthright of freedom" for a mess of pottage. Men have become slaves to the very machine "gods" that they have built. "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him?" Modern man resents being called a slave. But what else is he? Of course, he is not the old-styled slave that was driven into action with a whip. More subtle means are applied today.—Genesis 25:33; Romans 6:16, *New World Trans.*

Man has need of food, clothing and shelter. To get these he must follow the iron-bound routine or be without. But man is made to believe that he is free in his pursuit. That way subjugation is not so difficult. He must still awake to an alarm, punch a clock, serve the war machine, work in mines, factories, offices and obey regulations. The self-made man of a generation ago, who worked his way up "from rags to riches," "the carefree individualist," "the log cabin president," all of these are as far removed from our modern civilization as is the hydrogen bomb from the bow and arrow. These have become museum or showpieces to be placed in conspicuous places for the rising generation to see and read about. One authority declared that they are "attractions for tourists and grateful topics for speakers at a loss for ideas on patriotic occasions."

Lost Touch with Life

The smell of the warm earth, the touch of spring, the sound of birds and the wind, the friendly handshake, the understanding of children—even the contemplation of God and the sweet meditation of His precious promises—are slowly being sacrificed on the altar of an iron god called "intellectual existence." Bowing to this god, mankind has gained power but has lost the quality of life. He lives in cramped apartment dwellings, walks on concrete, labors under artificial light, breathes stale air and drinks polluted water.

In this strange world he flies high above the clouds over oceans, which he seldom sees, visits strange lands and continents whose contours he perceives at best as fleeting shadows on the radar screen. He works behind cement walls where he splits atoms, launches rockets and matches wits with electronic brains. His bid is to unlock the unfathomable riches of knowledge held secret by nature; and to re-create and organize a world of his own, according to his own laws of reason, foresight and efficiency. The inspired wisdom of Solomon and Moses exposed the folly of such reasoning centuries ago, in these words: God "hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been." "The things concealed belong to Jehovah our God, but the things revealed belong to us and to our sons to time indefinite, that we may carry out all the words of this law." —Ecclesiastes 3:11, 14, 15; Deuteronomy 29:29, *New World Trans.*

The New-Style Pioneer

The inventions of science are not for the purpose of searching out that which is revealed so that men may do all the words of God's law. Rather, they are erected for the purpose of extolling science. The pioneer of yesterday was for the most part a God-fearing man. But today's pioneer exercises little or no faith in God. He is the scientist, the engineer and financier exploring new frontiers in his laboratory or workshop. His mental dogma is that "no problem is unsolvable, nothing is unattainable." The words, "It can be done," says Robert Jungk, "are probably more firmly anchored in the soul of the inhabitant of the newest world than the principles of democracy, and more binding than the commands of religion."

Where has his presumptuous dogma led him? Wherein has he benefited? What has been its cost? An authority answers: "Scientific man has enthroned knowledge as his idol, and turned his back on God. He has begun a ceremonial dance to which there is no end. He must learn how to travel with more speed, to build bigger machines, invent more powerful explosives, produce more goods, teach his children more facts. Each development of science demands more science to maintain it, more to improve it, more to keep in advance of its use by our potential enemies. Scientific man is driven faster and faster by his system until he has no time left, no thought left, no appreciation left for man himself. He is dependent for his security on the increasing complication of a mechanistic organization which is already too complicated for him to control. His world is full of frustration, bitterness, strikes, and war." —*Of Flight and Life*, by Charles A. Lindbergh.

The Word of God has declared that such would be the bitter end of man's doing. "From what source are there wars and

from what source are there fights among you? Are they not from this source, namely, from your cravings for sensual pleasure which carry on a conflict in your members? You desire, and yet you do not have. You go on murdering and coveting, and yet you are not able to obtain. You go on fighting and waging war. You do not have because of your not asking. 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." Victims of their lusts and cravings, men of science drift farther away from God and deeper into slavery, thinking they are freeing themselves with their many inventions. —James 4:1-3, *New World Trans.*

The Lust for More

As a result of their obsessions a different world has emerged. A world in which man has been reduced to a statistic. Like a useless tool he is discarded if he does not fulfill the exact requirement. On the production sheet he is classified as an unstable element and ruled out. Never before has the human species been subjected to such systematic and searching tests as today. Every ounce of energy is exacted from him to keep apace with modern living. The cry from every corner is for new, better and more developments.

Not even the farmer can escape the swirling whirlpool of modern living. Farms have taken on the appearance of an immense factory. The stop watch, tape measure and motion study have replaced the horse and the plow. Through man-made laws of rationalization and intensification crops are harvested three and four times a year. Artificial insemination is rushed into service, because natural methods are too slow. The new technique allows no place for emotion. Animals are treated like machines. "We look upon our cows as machines," explains a modern dairyman. "We

put raw material in the form of nourishment into the machine and take out milk and butter. With our fast tempo of production the cows are generally 'burned out' after two and a half years. If we'd put them to graze for ten or twelve months they'd recover, but I have calculated that periodical disuse of the cows as milk machines is unprofitable. So I prefer to send them to the slaughterhouse and use the money buying young fresh cows."

In the heightened pace of "intellectual living" only man and nature appear to be the weaklings and "slow pokes." Robots and automatons move ahead. To squeeze more power and production out of himself, man equips his offices with thermometers that regulate the room temperature at a level scientifically calculated to produce maximum efficiency and productivity. High-bred thinking machines set the pace. Some of these are capable of printing 24,000 letters or numbers a minute; another can write a thousand lines in sixty seconds. The modern factory is equipped with productometers, motive profiles, psychographs, skiagrams and communication charts. Have these inventions freed man from the fetters of labor? Science will agree that only the nature of the labor has changed. Man uses less muscle power, but his nerves and spirit are put under new and constant tests and strains.

Dignity of Work Lost

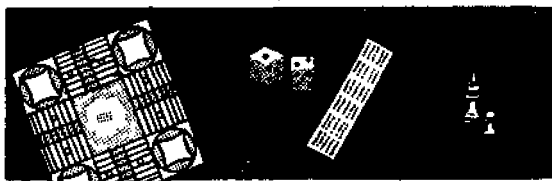
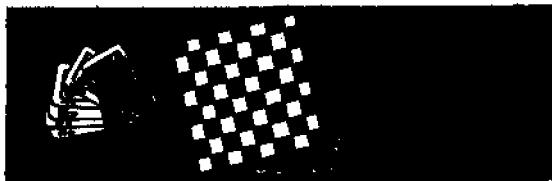
The work in changing its features has lost its personality and dignity. In place of the hand worker has appeared the factory laborer. The pride of workmanship and achievement has declined as efficiency of production lines increased. Highly technical equipment has increased its dependence on its human masters. The more receptive and sensitive the instrument becomes, the more it implicates its controllers. With the creating, devising and designing of techni-

cal and complicated machinery man has simply built his own web in which he has enslaved himself. It is obvious now that he does not know the way out.

A personnel chief of a large firm stated: "I had a great respect for science and hoped to accomplish something genuinely helpful to our people. But what came of it? A sniffing around and an agitation, a silly fooling with questionnaires, statistics and dozens of tests. And in return there's not a trace of healthy human understanding left. On paper the production in our factory seems to have risen through these methods. Despite the figures, I doubt it. But even if it were so, the price we pay is too high. Our factory has become a world without walls, without respect for individuality, without regard for private life."

Said Lindbergh: "No standard of living is high when jobs become drudgery and hours dreary, when young men and women cannot afford a family, where children are walled off by brick from sod and sky, where vast numbers of people are so encumbered with mechanistic detail that the spirit has no chance to rise." It is not strange, then, that God should view the wisdom of this "intellectual" world as foolishness. He says that he will shove the intelligence of the intellectuals aside.—1 Corinthians 1:19, *New World Trans.*

The old world is geared to move and live fast. It has no time for God or for his incoming new world. Like a glorified, mechanical soap bubble it soars hither and yon until the battle of Armageddon bursts it into nothingness. To follow will be the new world with its abolition of sin and physical slavery. This will not come about by the inventions of men, but will be accomplished by God through his instrument, the Kingdom. Under the Kingdom arrangement mankind will resort to a normal pace and joyous living.



Ancient Principles Make Modern Games

GAMES are older than most people realize. But have not many games, such as canasta, just been invented? True, but from early times man showed keen ingenuity in devising game principles. Those principles, coated with the luster of refinement down through the centuries, form the basis for ever-popular games of today. So when one plays a game of cards or chess or checkers or backgammon or a board game in which chance determines the length of the move, basically, he is not playing a new game. The ancients played it first.

Do you like to play board games such as backgammon or "Monopoly," in which you throw dice to determine your move? Well, if you should visit the Metropolitan Museum of Art in New York city you would see a board game used almost 4,000 years ago. It will make you feel very close to the ancient Egyptian. This game is called "Senit" and is just one of the many board

games of ancient Egypt. The board is very modern-looking. It even looks better than some board games of today. In Senit, the Egyptian player tossed four carved wands. The way they fell, crossed or pointed, determined the moves that the player was allowed to make. Senit was played on a board of thirty squares. In play the game resembled modern parcheesi and backgammon. Certain key squares, as in virtually every modern-day board game, brought advantages or disadvantages to a player landing on them.

Now modern man has turned out something quite novel: a game board on which more than one kind of game can be played. But the ancients had it first. For example, one of the most prized possessions of ancient Egyptians was a dual-purpose game box of cedar inlaid with panels of beautiful blue faience. This attractive box not only served as a convenient container for the implements of the game, but also had layouts or "boards" on its top and bottom. On the underside of the cedar box was the board for the game of Tshau or Robbers. (Sounds like a rather modern game!) On the topside was the square layout for Senit. Clearly, games were very popular in ancient times. This is indicated by the fact that a picture of a draughtsboard or checkerboard was one of the oldest and most common signs used in their written language. Also the games played on it are mentioned repeatedly in their funerary and religious literature.

Dice and Chess

Dice have been used from remote antiquity. They have often been associated with gambling games. But surprisingly enough there are many dice games that are not gambling games and that permit the exercise of a great deal of skill. Dice seem to have been known by all civilizations. Even the American Indians had them, and they

were known to savage tribes of Africa. According to Plutarch dice were a very early invention in Egypt. His statement bears weight, since the Egyptians introduced dice into one of their oldest mythological fables. Archaeologists have recovered dice from Egyptian tombs. Those discovered at Thebes were marked with small circles, representing units. Made of bone or ivory, they varied slightly in size.

Chess has long been called "the game of games." This is probably because it is a game of sheer skill and requires intense thinking. Down through the centuries the game has been associated with deep-thinking people, with kings, with royalty, with generals. Just when and where chess originated is not known. Says the *Encyclopaedia Britannica*: "The origin of chess is lost in obscurity. Its invention has been variously ascribed to the Greeks, Romans, Babylonians, Scythians, Egyptians, Jews, Persians, Chinese, Hindus, Arabians, Arauscanians, Castilians, Irish and Welsh." From time immemorial chess has been popular in India. It spread to Persia and then to Europe, whence it came to America. As far as the game itself goes it has changed little with time. A refinement was made in the sixteenth century; but, as a whole, "changes in the way in which the various chessmen move appear to have been rare."—*The New Funk & Wagnalls Encyclopedia*.

Checkers, Backgammon and Billiards

Practically everyone knows checkers or draughts. It is standard recreation in fire stations. It is played by railroad men, by sailors, by schoolboys and by graybeards. Yet probably few of these players realize how old the game is. It is so old that its origin is lost. Authorities generally agree that a similar game was played by the Egyptians as early as 1600 B.C., and that a form of it was popular in ancient Greece.

The book *The Complete Book of Games* says: "Checkers or Draughts is an ancient offspring of Chess, played in Egypt and Nubia 2000 b.c., where the circular men had a knob on them almost like chess pawns." Many are the forms of checkers. There are such varieties as Chinese, English, Polish, Spanish, Italian and Turkish checkers.

Another popular game of great antiquity is backgammon. It is played on a special board with pieces resembling checker men and with a pair of dice for each player. Backgammon, as mentioned before, is very similar to Egyptian Senit. Attesting to the great antiquity of backgammon is the fact that virtually no changes have been made in it since the days of Rome.

It is probably no surprise now to know that billiards, a game played with ivory or hard elastic balls, has its origin lost in the mists of antiquity. It is mentioned in the will of a second-century Irish king. It was referred to by Shakespeare, and it was the fashionable game in France during the reign of Louis XIV.

The perennial games of children also are rooted in antiquity. Those board games loved by children of all ages, in which moves are made by a spin of an arrow or a throw of the dice, take us back to Egypt. Ball games are said to have been invented by the ancient Lydians. The ancient Egyptians had boomerangs. The boys playing marbles in the schoolyard little know that their game is of great age. (Very likely golf had its fundamental idea from a kind of marble game.) The board game with the three concentric squares, called nine-men's morris, is usually looked upon as juvenile. It received its odd name in England because of its similarity to the morris (Moorish) dances. In Germanic countries it is called the Mill. The game is very ancient, having been traced to classic Grecian times and even much earlier.

Dominoes and Playing Cards

Both children and adults enjoy a game of dominoes. Something new? No, for they were introduced to Europe about A.D. 1700. That does not sound extremely old. But this fact is often overlooked: dominoes are actually just a refinement of dice—dice that have been flattened out into dominoes, the face of a domino representing the two numerals faced up on a throw of two dice.

Even as dominoes are just flattened-out dice so playing cards are just the royalty and other persons in chess flattened out into cards. The origin of playing cards is somewhat obscure. Says *The New Funk & Wagnalls Encyclopedia*: "There is evidence that they were in use in Egypt in the time of Joseph, but they did not appear among the Jews until after the return from the Babylonian exile. . . . The Chinese dictionary, *Ching-tze-tung* (1678), states that they were invented for the amusement of S'ün-ho's concubines in the year 1120 A.D." About the fifteenth century cards became popular in Europe. One historian mentions that when Cortes conquered Mexico King Montezuma took great pleasure in watching the Spanish soldiers play cards.

Early Italian and Spanish cards, instead of modern hearts, clubs, diamonds and spades, had swords to represent the nobility, chalices for the clergy, coins for the citizens and clubs or staves for the peasantry. Among devices used on card faces were horsemen, elephants, birds, bells, flowers, tumblers and a host of other subjects. Among Anglo-Saxons court cards became popular. These were made up of 52

cards in four suits of 13 each, king, queen, jack, and 10 cards, from 10 to 1. In time a full pack was expanded to 53. The new card was the joker, a card representing the court jester, a unique person because he could assume without rebuke any role he chose. Today the joker often plays a like versatile role.

Court cards were not always the vogue in America. In 1848 cards manufactured in New York, at least a good number of them, had neither kings nor queens. President George Washington had vanquished the king of hearts. John Adams took over the king of diamonds. On clubs there was Franklin and on spades Lafayette. The queens were Venus, Fortune, Ceres and Minerva; and the jacks had become Indian chiefs.

Modern card games are merely refinements of older games. Bridge got its name in London in the 1890's, but the game was imported from Cairo; and the games that were its ancestors were played in Turkey and Russia centuries ago. Even the new-fangled canasta is but a form of rummy. And rummy is but a descendant of coon-can, and coon-can, in turn, came from a Spanish game of some 200 years ago called *con quien?* (with whom?). So one of the originators of canasta, Segundo Santos, had to admit: "We borrowed from games that had been borrowed from other games in a long illegitimate line that probably traces back a thousand years to China." —*Coronet*, February, 1953.

So the next time you sit down to an absorbing game, chances are, whatever it is, the ancients played it first.

Fog in the Senate

United States senators are noted for their foggy, long-winded speeches. Recently, Representative Burdick of North Dakota complained about this penchant of the senators, saying: "You can never tell what the subject is, for they go into minute details from building a mousetrap to building an atomic bomb, and of course they're not experts at either."

By "Awake!" correspondent in Jamaica

ON January 12, 1955, the British Caribbean island of Jamaica held its third general election under universal adult suffrage. This election resulted in a change in Jamaica's government.

¶ In 1944, after seventy-nine years as an English Crown Colony, Jamaica received an advanced constitution. The former system saw power exercised more by the English-appointed governor who could veto and override decisions made by the people's representatives elected on a limited franchise. The newly introduced system gave voting rights to all persons over twenty-one, and passed the making of policy into the hands of an executive council.

¶ That 1944 election saw two major parties in the field, the People's National party (PNP) and the Jamaica Labour party (JLP). The latter won by a landslide. The second election was held in 1949, and also resulted in victory for the Labour party, but with a greatly reduced majority. What would the third election bring? Everyone eagerly awaited the contest in which five political parties and many independents sought control of Jamaica's destiny for the next five years. The ruling party pointed to its achievements as proof that it should be retained in power, while the PNP called attention to the high cost of living and high numbers of unemployed as evidence of the need for a change. It also highlighted the fact that two ministers of the government had been jailed for corrupt practices.

¶ Jamaicans have a very keen sense of po-

litical humor; thus they will have a funeral service for some defeated political opponent, or a predefeated burial as proof of their conviction of his sure defeat. An effigy of the opponent, in a miniature coffin, is buried with full funeral rites, including marching and the singing of religious songs.

¶ Further, shortly before election day most of the supporters of the PNP equipped themselves with brooms and swept many streets clean to emphasize their campaign slogan: "Sweep them out." It was a common sight for cars to be equipped with three or four brooms on their front and rear bumpers. Such activity gave a touch of humor and also a chilling of rancor to a campaign that was filled with fervent and enthusiastic appeals.

¶ Both sides expressed great confidence in victory, but what would the electorate decide? By January 13 the answer came. The People's National party polled more votes than all their opponents combined. The Labour party was second, and all the other candidates were eliminated. The former government had made great economic and development strides, but the people had decided for a change.

¶ The new administration promised to work toward full self-government within the next five years, as well as to push ahead with the plans for federation with other British West Indian territories. Foreign investments were invited, and the new regime's leader says that the emphasis for the next five years will be on industrial development. His government has promised to reduce the cost of living and relieve unemployment.

Incredible Advances In Archaeology

¶ Dr. W. F. Albright is an internationally known expert in Semitic languages and archaeology. When he recently addressed an audience at the State University of Iowa he emphasized particularly what he called the "incredible" advances made since 1932 in the field of Biblical archaeology. What is the significance of all these advances? Declared Dr. Albright: "For all practical purposes we can say the historical background and the atmosphere of the Bible agree entirely with history as substantiated by archaeological findings." Following Albright's talk, Dr. F. T. Barebahr, professor of Jewish studies at State University of Iowa, spoke: "With Dr. Albright and other scholars of his kind, an era of utter skepticism and hyper-criticism of the Bible comes to its conclusion."—Des Moines Sunday Register, October 31, 1954.



YOUR DRIVING ATTITUDES

Courtesy Can Mean Your Life

A MERE year to live is the message in their telegrams. But their discourtesy at the steering wheel costs more than a hundred violent deaths a day.

Traffic conditions may be more than average humanity can cope with in safety and pleasantness. This does not mean that accidents cannot be held to a minimum. There are people who every day win safety awards for a record of ten, twenty, even thirty years, of driving without accidents. Some of these are taxi drivers.

You question these safe drivers for the secret of their prowess. You find it is a matter of personal attitudes. What are good, safe driving attitudes? Have you ever examined to see whether you have them? For example, what is your attitude in case you are a young driver? In the United States one out of six licensed drivers is under twenty-five years of age, but this group causes one out of four bad accidents. Are you among those inclined toward juvenile driving delinquency? Are you a hot-rod enthusiast? Did you contribute to the upswing of traffic carnage in 1953 to the extent that the National Automobile Deal-

ers Association, which has 35,000 members, voted to "wipe out the hot rod evil at its sources" by selling no more "souped-up" cars or motors or services to youths?

Do you relish the thrill of lightning starts, two-wheel turns and screeching stops like gangsters in the movies? Or do you relax in the good, solid prosaic satisfaction of knowing that your education and training in behind-the-wheel driving make you only half as liable to become involved in traffic accidents as the teen-ager who tries to be a daredevil?

Whether you are an example or a menace to society is purely a matter of your attitude. One young man, who sounds grown-up in tone, said: "Instead of showing strength of character, many teen-agers are too apt to follow the crowd in reckless driving."

If you are not bothered with the adolescent's attitude, what about the health problem? Some people are not in physical condition to be driving a car. They will not admit this fact. What about yourself? To be frank, this matter of looking into *your* driving attitudes becomes a personal, intimate probe. There is a medical condition of how much you can handle. The Medical Association's committee on driver's education has found that the driver's physical condition is a major factor in traffic accidents.

by. They say you are "prone to accidents," and should practice extra caution.

Little things, like how easily your attention is distracted, go a long way toward revealing your driving attitudes. As Herbert J. Stack, director of the center of safety of New York University, sagely puts it, "Unless we can reach the man behind the wheel no great good can be accomplished." Human personality, he says, is the bafflement of the experts. Your driving attitudes are what count.

It has been suggested that a good index to your attitudes is the number of cars you have bumped or caused to bump you. How close do you follow other traffic? Do you signal when you slow down or turn—and in time? Do you ignore traffic signals? Do you misjudge distances? Are you impatient with traffic? Do you make allowances for human reaction timing? For braking distances? Do you hog the road? Is your vision faulty—or do you know?

For every ten miles an hour of speed you should allow at least one car length between you and the car ahead; if traveling at thirty miles an hour, allow three car lengths. Only in this way would you be able to stop if an emergency arose. Only if you are in the habit of walking out of windows and falling on your face three stories below onto a concrete floor is it all right for you to crash head-on into a parked truck at thirty miles an hour. The impact on your face is the same.

In 1951 the 9,090,000 accidents listed showed six out of ten were rear-end bumps. Six per cent were hard enough to kill. In New York state the average bump, in terms of personal and property damages, costs from \$300 to \$400. It was less in other states, but think of the nation's throwing away \$730 million a year on car bumps. That was more money than was earned by a hundred thousand average Americans

that year. In one half of the world that \$730 million is all the money earned by 7,300,000 people, and that is a great amount of money to pay out on car bumps!

Alert Perception

Clear perception has to do with something more subtle than how well you can see. It has to do with how well you avoid being fooled by drivers' mirages. You might have read about the driver who followed the red truck lights up hill and down. Suddenly he crashed into the solid steel wall of the truck's rear end. Why? Because the truck had pulled off the road and stopped. The lights were small and the driver never noticed that they had stopped moving. In 1953 out of every hundred rear-end crashes fifty-three collided with trucks. It takes clear perception as well as clear vision on your part to guard against subtle dangers like these. The best tonic for clear perception is careful attention, a "take-nothing-for-granted" attitude. An attitude is anything you learn and cultivate into a habit.

Obviously one's perception is not alert if he is under the influence of alcohol. "Drunken driving," warned the American Automobile Association in 1950, "rapidly is becoming death's chief handyman in road disasters." The light drinker who has only "a couple of beers" or "one for the road" is no exception. Not only is he the classic example of a drugged driver, but what he has had to drink may have given him a "superman complex" carrying him away in his own estimation above the traffic laws and all protective regulations, right into the graveyard.

Juvenile hot-rod parties, lubricated by a little alcohol, sometimes wind up in driving sprees, vicious bursts of speed and loss of rational driving control. Yet, until summoned to the hospital or the morgue it may not dawn upon the parents who it was that

let junior off on a happy-go-lucky spree. The intoxicated driver has been called "the greatest single hazard on the highways." Dr. Leonard Goldberg of Sweden's Caroline Institute lists four condemning reasons why drivers should refrain completely: Alcohol (1) slows down reactions; (2) it creates false confidence; (3) it impairs concentration, dulls judgment; (4) it plays tricks on your eyes. Dr. Robert V. Seliger of Baltimore, Maryland, reports that in more than 50 per cent of automobile fatalities the use of alcohol was involved. "Even more startling," Dr. Seliger said, "was the disclosure that the greatest number of killers at the wheel were in the so-called 'moderate' drinking class."

Death and Speed

That neighbor of yours was just about as level-headed as they come. He drove his car normally about forty to fifty miles an hour. That is, until he took a trip across the superhighway. He found himself on long straight runs, flat and seemingly endless. He did not realize that the speedometer in his big powerful car was stealing past 65, then 70, then 75. He kept looking carefully ahead. Nothing but mile after mile of repetition. Something about the steady, changeless movement hypnotized him. The speedometer crept up and up—

Until the obituary told the rest.

Subtle, is it not? He never was a speeder by habit. But others are—or were. "Everybody is asking what happened," National Safety Council president Ned H.

Dearborn remarked sarcastically. "What happened was that too many people didn't give a whoop what happened, as long as they got where they were going—fast." That was back in 1950. Evidently few people paid any attention to Dearborn, because in the succeeding years this bad, deadly habit continued.

But is the remedy to drive very slowly? No, you can drive so slowly that you become a nuisance. The New Jersey state police arrested one "mope" who, at twenty miles an hour, was blocking a line of cars four miles long. You can, indeed, drive too slowly for safety's sake. In Connecticut two drivers were killed. One of them had waited several miles to get around a slowpoke driver. When he did take a chance, it was the wrong one, and he rammed head-on with the oncoming driver. Both died on the spot. The slow poke? His car was not touched. And when the wreck happened he did not even stop.

A good sane speed of from forty to fifty miles an hour on average daylight road is what authorities long for, dream about, plead for, but seldom see.

What does it all mean to you? That the best way to live is to put courtesy into your driving, to examine your driving attitude, your alertness, your perception and your consideration for the nerves and lives of others. Remember, generally speaking, it is your attitude that determines how well you drive, or perhaps even how long you are able to do so!—Contributed.

Refund Extraordinary

At Tarbes, France, mechanic Charles Pilon ordered a luncheon of champagne and oysters. Then something happened; the hungry mechanic started to choke and to cough. After several coughs up came an oyster containing 28 pearls. Fortunately, there was a jeweler at a nearby table who bought the pearls for 50,000 francs (\$140) and the hungry man, with the extraordinary refund in his pocket, went back to his luncheon and ordered another round of champagne for the assembled company.

SORROW IN SIERRA LEONE

By "Awake!" correspondent in Sierra Leone

"SORROW in the Land"—those words were lettered on a placard carried in the orderly strike parade through the principal streets of Freetown, Sierra Leone, on the morning of February 9. If there was sorrow at the time the sign was made, it was nothing to compare with the conditions to come.

The Artisans and General Workers Union and workers in the Transport Union had called for a general strike for higher wages, the first general strike in Freetown since 1926. Three days later the *Daily Mail* said: "The hooligans and gangsters of Freetown are taking advantage of the strike condition to force the law of the mob on a civilised community. Yesterday they killed a man. In the unlawful attacks on the police, the docks and other centres yesterday, strikers were undoubtedly taking part but a lot of the stone throwing and senseless breaking of windows was done by hooligans who have no interest in the strike at all."

The eastern police station was besieged and a senior police officer and a number of policemen were virtually held prisoner there by the rioters. Clashes between members of the police and the rioters started about midday and continued through most of the afternoon. Rioters set fire to a police van that carried reinforcements, set fire to the station, then attacked the fire brigade, and wounded several of its members. Finally, a contingent from the Sierra Leone regiment of the West African frontier force came to the police's rescue.

Wholesale stoning and looting broke out. More than £160,000 (\$448,000) worth of goods is believed to have been lost. Street lights and windows were broken, cars stoned, and

water pipes and public water taps were so damaged that parts of the city were without running water. More than a hundred casualties were taken in at the local hospital, seventeen of which were dead.

The strongly barred doors of the shops were broken open. Rioters surged inside, only to emerge seconds later with bolts of cloth and personal effects of the shopkeepers. Often fights broke out among the mobsters as they fought to protect their loot from their fellow rioters. Then lorries would screech to a stop and from them members of the police riot squads would emerge with steel helmets, truncheons and shields for protection against thrown rocks. Some of the police were armed with rifles and fixed bayonets. The rioters scattered, while some would be captured and whisked off to police headquarters. Shots could be heard periodically throughout the night as curfew orders were being enforced.

Responsible people of Freetown deplored the state of affairs. The legitimate strikers were not at all in favor of such hooliganism. It damaged their lawful strike action and also worked a great hardship on the citizens of Freetown and nearby areas.

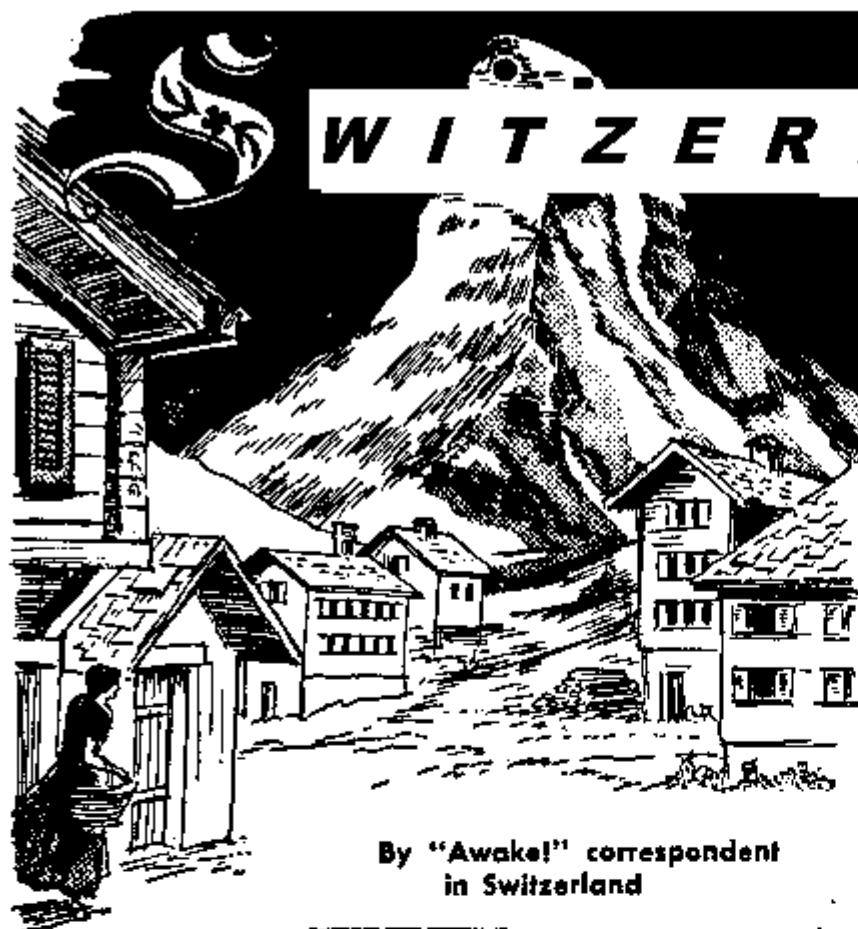
The strike was called off to "show the government and the people that we have nothing to do with the riots." And on Monday, February 14, Freetown became comparatively quiet again. A government statement said: "After your return to work on the increase of six pence already offered you, a special Conciliation Committee will be set up. Government confidently hopes that this Committee will succeed in bringing fresh negotiations between the two sides to a successful conclusion."

NO COMMENT ON THE MORAL

Clergymen, after they recount an experience, like to point out the moral. Could there be times when it might be embarrassing to point out the inner meaning? It seems that way, at least with the experience of the archbishop of Canterbury, Geoffrey Francis Fisher, who went to hear the prisoners' choir of Maidstone jail (Britain). He was impressed and asked how many of the prisoners had once been choirboys. "Believe it or not," the amazed archbishop reported to a teachers' group, "practically the whole lot of them had been." The archbishop concluded: "I can't point any moral."

W I T Z E R L A N D

*The Classic
Tourist Country
OF
Central Europe*



By "Awake!" correspondent
in Switzerland

WHEN you come to Switzerland you come to a tiny but prosperous and thickly populated land. Its area includes the central mass of the Alps, and these majestic mountains cover sixty per cent of its surface. Switzerland has seventy peaks over 10,000 feet high and some of the most imposing mountains in the world. Nearly five million people live here, or 303 per square mile.

In Switzerland you may speak one of several languages. German is spoken by about three quarters of the population. French is spoken in the west, Italian in the south, Romansh in a section of the east. If none of these languages will serve your purpose, then in almost every hotel, restaurant, shop, train, boat, etc., you will find someone who speaks English and who will be glad to help you. With the language problem taken care of, what about money? A United States dollar is worth 4.26 Swiss francs, or a Swiss franc is worth twenty-three United States cents. So, with these matters in mind, come now on a visit to Switzerland. This will be our itinerary: the Lake Geneva region, the Valais, Berne,

the Bernese Oberland, Lucerne and central Switzerland, Italian Switzerland, Zurich and the Grisons. Since the Swiss electric trains are frequent, rapid and comfortable, we shall use them on our tour.

Geneva and Its Lake

It always evokes some astonishment that such international importance is attached to the little city of Geneva with its 154,000 inhabitants. It was mainly the Reformation that brought Geneva into the limelight as "Protestant Rome" and as "the school for nations which had rejected the authority of Rome." Geneva became a place of refuge for all sorts of people. In modern times within her walls Mussolini and Lenin prepared their revolutions. In recent decades she has become the "international city" par excellence.

There are a busy shopping center, broad avenues and flower-decked lakeside promenades that spread out comfortably around the wide bay at the southwestern end of Lake Léman (or, Lake Geneva), and, of course, not to be overlooked is 15,780-foot Mont Blanc, the highest mountain in Europe, that towers in the distance. One of Geneva's citizens has modestly written about this natural beauty that "the Genevans had no hand in this, and so they do not boast."

In 1950, 1,194,000 passengers traveled on Lake Geneva steamers, indeed a delightful experience. But we can also take one of the frequent fast electric trains running

along the lake shore and in just forty minutes arrive in Lausanne. Situated in one of Switzerland's most beautiful regions, Lausanne is an ideal holiday center. The town is set on south-lying slopes of hills that fall gradually away to the lake. Across the opalescent waters rise the shimmering mountains of Savoy; to the right the skyline is cut by the lower undulating frontier mountains of the Jura, and the countryside is famous for its forests and vineyards. Lausanne is a city of steep streets and stairways, but there is no need for you to climb. The city's funicular, streetcars and trolley buses will take you anywhere.

After visiting Lausanne, another twenty-five-minute train ride along the edge of the lake brings us to Montreux. Montreux has enjoyed the favor of generations of holiday-makers, especially from the British Isles, and it is indeed a beautiful spot with a very mild climate. After a night's rest here, and after having visited the famous Chillon castle, one of the fast trains that runs from Paris to Rome takes us to the

Valais,

"a world enclosed by mountains yet open to all." The River Rhone, ninety miles in length on Valais territory, is the backbone of the canton or district. A hundred or so smaller tributaries and valleys, some up to twenty-five miles long, fan out ribwise on either side. All along the Rhone lie towns that enjoy a temperate climate all the year round, commanding the flat, spacious valley that is crowned with rocks, castles and towers.

At every stage of the Rhone's course a variety of means of communication—railways, alpine motor coaches, funiculars, aerial cable railways—curl up to the different mountain resorts, bringing into view quiet villages, peaceful lakes, little valleys, sun-kissed hillsides, deep gorges and wild torrents.

Zermatt is no doubt the most famous of the mountain resorts in the Valais. Let us go up and see it. When we get almost in sight of Zermatt we can gaze upon the 14,780-foot Matterhorn or Mont Cervin. This is an unforgettable discovery. We cannot take our eyes off it. It is no wonder that Zermatt has become so popular with all lovers of mountain scenery!

Thanks to the Zermatt-Gornergrat railway you can get up the mountains without effort, being hoisted to the height of 10,148 feet in the center of a fabulous amphitheater of summits, all reaching higher than 13,000 feet and with a dozen glaciers between them. As the sun sets its last rays produce a wonderful coloring upon the snowy peaks and the glaciers, and you stand in silent meditation with a heart filled with praise for its Creator.

But now we must go down again and proceed to Berne by way of Brig. The train from Brig (see the map) takes us gradually up the northern slopes of the Rhone valley until it runs into the nine-mile-long Loetschberg tunnel. We go through it and find ourselves on the northern side of the Bernese Alps. A distinct change is evident in scenery, partly conditioned by a colder climate. Soon, now, our train arrives in Berne, where we stay for a night's rest and let the grand things we have seen and enjoyed sink into our memories.

Berne and the Bernese Oberland

You will be an appreciative visitor to Switzerland's capital. Berne's rows of sandstone-colored houses and its quiet, dignified squares and cobblestone streets are enlivened by gay fountains with richly colored figures and splashing cool waters that are pleasing to both eye and ear. Like a blue ribbon the River Aare twists around the old city, seemingly still today fulfilling its original purpose of protecting the town from the outside world.

An English expert on architecture, S. Gordon Joseph, says: "The arcades are perhaps the most characteristic architectural feature of Berne. Other cities, of course, have fine arcaded streets but nowhere do they rank in extent and beauty with those of Berne. . . . The arcades continue to play the role they have played for over 700 years—a covered way for pedestrians and a protection against snow, rain or hot sun for the shopper; a safe playground for children and—with their stone seats beneath the arches, like window-ledge—a sort of street-length loggia for gossip and relaxation." It is the medieval aspect of the city that is perhaps of greatest interest to the visitor and that has earned Berne a place among the most famous cities of Europe.

While in Berne you are cordially invited to visit the Watch Tower's branch in a modern building that houses a printing factory and fifty busy co-workers. It is situated at Allmendstrasse 39, which can be reached from the railroad station by any W-bus or No. 9 streetcar.

Leaving Berne, we go to the Bernese Oberland. After an hour's train ride through the valley of the River Aare and along the lake of Thun we arrive in Interlaken, which means "between the lakes," referring to the lake of Thun and the lake of Brienz. This town enjoys a unique situation at the foot of the majestic Jungfrau. From here a narrow-gauge railway brings us up to Grindelwald, a mountain village in a glacier valley, then to the Kleine Scheidegg and finally up 11,333 feet to the Jungfrauoch, Europe's highest station. Jungfrauoch is more than 9,000 feet higher than Interlaken, and it is set in a sea of snow and ice. Here you will see the fifteen-mile-long Aletsch glacier, which is the largest glacier in the Alps, and also the 13,000- to 14,000-foot peaks of the Bernese Alps. Here is also an ice palace for skating,

or you can go for a sleigh ride pulled by polar dogs. We return to Interlaken through Wengen, another beautiful mountain resort, and Lauterbrunnen.

From Interlaken it is only a two-hour ride to Lucerne and

Central Switzerland.

The lake of Lucerne is the center and at the same time the best-known part of this beautiful area. And on its shores is the loveliest town of central Switzerland, Lucerne itself, regarding which Mark Twain said: "This is the most charming place we have ever lived in for repose and restfulness." With impregnable mountain walls as a rearguard, it is from here that the first confederates set out, barefoot and armed with axes and cudgels, to drive the glittering armies of Austrian and German imperial knights fighting for the Holy Roman Empire from the soil that belonged to the farmers and herdsmen.

From here we board the "Red Arrow," a fine excursion train of the Swiss Federal Railways, and enjoy a most delightful trip down to Lugano. Climbing toward the Gotthard we are aware that we are riding over an unusual railway, the whole track being one splendid engineering achievement, with its loop tunnels, its big bridges over deep precipices and its construction along the steep mountain slopes. At Goeschenen we enter the nine-mile-long Gotthard tunnel. Fifteen minutes later we emerge to find ourselves in another world, as it were, south of the Alps. This is the same country politically, but we now find different names, a different architecture and different language characteristics and customs, for now we are in

Italian Switzerland.

We cannot describe here the beautiful landscape the train carries us through down to Bellinzona and Lugano, but must

limit ourselves to the latter town because it is the main tourist center. Do you long for the attractions of the sunny south of Europe? Then this is an ideal place for you. Mountains rise from the sides of a lake of deep Mediterranean blue. There are quaint, fascinating old streets. Cypresses and palms raise their heads amidst an almost fantastic luxuriance of vegetation. The inhabitants are a gay southern people. There are romantic inns, a mild climate, balmy air and a golden sun whose rays transform rocks, mountains, water and sky into a beautiful symphony of colors. Every season of the year brings the visitor from northern climes an entirely new world to view.

Now we double back for a three-hour ride, returning over the St. Gotthard to the lake of Zurich, and soon enter the Zurich main station.

Zurich, Then the Grisons

On leaving the station we are in the heart of this metropolis. Zurich, with 404,000 inhabitants, is Switzerland's largest city. We stroll up the Bahnhofstrasse, Switzerland's Fifth Avenue, and come to the lake of Zurich, where we can admire new ranges of nearby hills and distant mountains. Zurich is the commercial center of Switzerland. It has a long history, famous schools, and was one of the several starting points of the Reformation. Fine steamers ply the 25-mile-long lake, and there is lovely scenery all around.

Also, we must visit the Grisons in the eastern part of the country. This is the largest canton of Switzerland, with a wide variety of both climate and population. It has a hundred and fifty valleys, turbulent streams, transparent lakes, the Swiss National Park, grim gorges, glistening glaciers and snow-crowned alpine giants rugged of outline and stern of features.

Returning to Zurich for your train that will take you on to other lands, you are

tired but thoroughly happy. As you sit on the banks of the lake of Zurich in beautiful Belvoir Park, the wonders of nature that you have seen from Geneva to the Grisons pass before your eyes like an unending motion picture. You are thoroughly satisfied and grateful to the wonderful God whose lavish hand has spread over this earth such wonders for his creatures to enjoy. You are glad to know that such beauty will never be destroyed and that throughout Switzerland 3,500 witnesses to the Creator are going through the cities, the valleys and over the mountains, bringing to this land's inhabitants a message that shows how God will permit them to keep this beautiful home forever.

In your travels through Switzerland you may not be able to visit all the places that have been mentioned here, but this article will give you an idea of the many interesting places that you can see. Remember, too, that while traveling through Europe as a delegate to the Christian assemblies of Jehovah's witnesses, your friendly smile, your Christian behavior, and the respect and consideration that you show for the people in the countries you visit, plus your convention badge identifying you as a member of the New World society, will bear important testimony to the name that you bear.

Your primary purpose in traveling to Europe this summer is to have an added part in glorifying the King of eternity. If, along the way, you can get a further appreciation of the marvels of his creation and can, by your example, bear testimony to others of the unity and love that exist among God's people, then your joy will prove even greater. If your visit to Switzerland is short, then rapid modern transportation can always bring you back another time. And remember—you are always very welcome to Switzerland!

the Widespread Worship of Trees

FEW persons realize what a prominent part the worship of trees has played in the history of false religion. Many were the forms in which tree worship was practiced. Some men actually believed that trees had the power to impart help or wisdom. This was because they thought that a tree was either a god or the dwelling place of a spirit. This spirit, they thought, could be good or bad. So some tree worshippers had a soul-chilling fear of forests, especially at night. Sacrifices to propitiate the tree gods became common. But how is it that tree worship became so prominent in pagan religions? How widespread was this worship? What of the existence of tree worship today?

Because trees provide so many of the needs of man, it is easy to understand how the heathen mind would magnify a tree until at last, in their own minds, it had become, like the sun, mountains, rivers and animals, a god. Then they might carve the tree into a figure, which they imagined their god would resemble. And statues and idols developed.

The growth of trees, the elasticity of their branches, their diversified shapes, the annual decay and revival of their foliage, the rustling of trees at night, their endurance through almost everything and their amazing longevity all seem to have been sufficient reasons for pagans to worship them. It is striking, in the history of tree worship, how many men have viewed trees as a source of wisdom. It was in the garden of Eden that Eve, under the Devil's beguiling direction, ate of the forbidden

tree that stood in the middle of the garden. Though the tree served merely as a legal sign or symbol between the Creator and man in their dealings with each other, in Eve's mind it loomed up as an object to gratify her desire for godlike wisdom. And so, under the Devil's guidance, Eve rebelled against her Creator, and in doing so she became contaminated with tree worship.

How widespread did tree worship become? Traces of it exist in practically all pagan religions. We can turn to Egypt, the first world empire. Osiris, a god of vegetation, had his origin in a tree. Ancient Egyptian monuments depict his dead body as enclosed in a tree. Also the Egyptian "Book of the Dead," which teaches the heathen doctrine of the immortality of the soul, depicts a soul climbing hills and crossing deserts until finally it reaches the divine sycamores, where one of the goddesses emerges from a tree and offers refreshment.

Turning to Assyria, we find that a sacred tree appears with great frequency on Assyrian sculptures. The religion of the Babylonians grew up around the belief that every object in nature was the abode of an indwelling spirit. The Persians had their tree worship. And proofs of the prevalence of tree worship in ancient Greece and Rome are abundant.

Gods of the Ancients—Personified Plants

The Greeks boasted of their wisdom. And yet, says the *Encyclopædia Britannica*, "sober Greek philosophers (Aristotle, Plu-

tarch) thought that trees had perceptions, passions and reason." Indeed, many of the famed gods of Olympus are believed to have started as trees. Zeus was the chief of the gods. Behind him was the oak. At Dodona, the most ancient of all Greek shrines (its ruins are at Dramisos), Zeus was supposed to dwell in the trunk of an oak tree. It is significant that, at this most ancient and venerable of all Hellenic sanctuaries, the association of Zeus with the oak tree is the closest. The *Encyclopædia Britannica* tells us under "Dodona": "Its temple was dedicated to Zeus, and connected with it was an oracle which would seem to date from early times; for the method of gathering responses was by listening to the rustling of an old oak tree: perhaps a remnant of very ancient tree-worship." Thus the chiefest of the Greek gods was nothing but a large plant.

Dionysus, son of Zeus by Semele, was the Greek god of all vegetation. Dionysus, who was known to the Romans as Bacchus, was especially worshiped as the god of wine and the god of the vine. He, too, started as a plant.

Apollo, the son of Zeus by Leto, was the second most important Olympian deity. (He later became one of the chief gods of Rome.) To his oracles people turned in sickness. "Apollo," says James Rendel Harris in *The Ascent of Olympus*, "is a personified All-heal, and to his primitive apparatus of mistletoe berries, bark and leaves, he has added a number of simples [plants used in medicine], more or less all-heals, or patent-medicines, which taken together constitute the Garden of Apollo, the original apothecary's shop."

Artemis was a kind of feminine Apollo. This was natural, for in Homer she is the daughter of Zeus and the twin sister of Apollo. Regarding Artemis the *Encyclopædia Britannica* says: "Near Orchomenus her wooden image stood in a large cedar-

tree—an indication that her worship was originally that of the tree itself (*Kedreatis*, 'the cedar goddess'); at Caryae there was an image of Artemis, *Karuatis* ('the nut-tree goddess')." Artemis was also associated with the myrtle in Laconia and the willow in Sparta.

Interestingly, the Roman goddess Diana was the counterpart of Artemis. Diana originally was an Italian deity worshiped in a grove beside the lake of Nemi. The title of Vesta borne by Diana at Nemi indicates that a perpetual holy fire was kept in her sanctuary. Of this holy fire Sir James George Frazer says in *The Golden Bough*: "The perpetual fire which burned in the grove, like the perpetual fire which burned in the temple of Vesta at Rome and under the oak at Romove, was probably fed with the sacred oak-wood."

Then there was Aphrodite (Roman Venus), the goddess of love. Behind her stands the mandrake. Says John Stewart Collis in *The Triumph of the Tree*: "The good which the juice of the mandrake (or mandragora) had in store for men was of a pleasing nature. It was a love-potion. . . . Bit by bit the idolaters got to work in the graving of their Image until at last Aphrodite in Greece and Venus in Italy rose from this root to receive the worship and enjoy the adoration of the people. Thus another of the immortal gods was made by mortal men."

Tree Worship in Many Lands

Many are the religions that either evolved around tree worship or became contaminated by it. Time and again the Israelites, Jehovah's chosen people, dabbled in tree worship. As soon as they were settled in Canaan, where they should have been diligent to keep themselves clean from false religion, they began to search out shady groves; there they presented their sacrifices and libations, instead of bring-

ing them to the court of the tabernacle. It was as if they had purposed to provoke Jehovah instead of worshiping him acceptably. Thus Jehovah said through his prophet: "When I brought them to the land that I had sworn by uplifted hand to give to them, as often as they saw any high hill or any leafy tree, there they offered their sacrifices, and there they presented their offensive gifts."—Ezekiel 20:28, *An Amer. Trans.*

Nowhere in the ancient world, perhaps, was tree worship better preserved than in the heart of Rome. In the Forum, the busy center of Roman life, there was the sacred fig tree of Romulus, which was worshiped down to the days of the empire. On the slope of Palatine Hill grew a cornel tree, esteemed one of the most sacred objects in Rome. Whenever the tree appeared to a passer-by to be drooping, he set up a hue and cry that was echoed by the people in the street, and soon a crowd might be seen running helter-skelter from all sides with buckets of water, as if (says Plutarch) they were hastening to put out a fire.

From its very beginning a tree figured prominently in Buddhism. In his work *The Sacred Tree*, J. H. Philpot tells of the legend of how Gautama, the founder of Buddhism, "sat for six years in absolute solitude under the tree, in utter abandonment to his sublime meditations. . . . Thus was Buddha enabled to retain possession of the tree with all its knowledge and wisdom." When Buddha received his so-called "enlightenment," he was sitting under a fig tree called a Bo. Though this original tree is no longer in existence, there is a tree in Ceylon that is revered by Buddhists because they believe it to have grown from a branch of the original Bo tree.

The Druids were the ancient Celtic inhabitants of Gaul and the British Isles. They worshiped the mistletoe-bearing oak trees, and their very name "Druids" is be-

lieved by good authorities to mean no more than "oak men." *The New Funk & Wagnalls Encyclopedia* says of them: "They held the oak tree and the mistletoe, especially when the latter grew on oak trees, in great reverence; and they customarily conducted their rituals in oak forests."

In countless examples of tree worship the oak stands pre-eminent. Why is this? Frazer offers an answer: "It is a plausible theory that the reverence which the ancient peoples of Europe paid to the oak, and the connexion which they traced between the tree and their sky-god, were derived from the much greater frequency with which the oak appears to be struck by lightning than any other tree of our European forests. . . . Certain it is that, like some savages, both Greeks and Romans identified their great god of the sky and of the oak with the lightning flash which struck the ground; and they regularly enclosed such a stricken spot and treated it thereafter as sacred."—*The Golden Bough*.

But whatever kind of tree was worshiped, this much is certain: the false religion was widespread. Poole, in his *Genesis of Earth and Man*, summarizes it this way: "Tree worship may be traced from the interior of Africa not only into Egypt and Arabia, but also onward uninterruptedly into Palestine and Syria, Assyria, Persia, India, Thibet, Siam, the Philippine Islands, China, Japan and Siberia; also westward into Asia Minor, Greece, Italy, and other countries." John Steward Collis puts it more concisely: "We can say definitely that tree-worship, as distinct from fear of demons and belief in sprites, was spread throughout the world."

Tree Worship Today

Tree worship is not just a product of a bygone era. It flourishes in the world today, in Africa, in India. Many customs can be traced back to tree worship, as, for

example, the custom of knocking on wood. Also, says Frazer, "the custom of physically marrying men and women to trees is still practiced in India and other parts of the East."

The Hindu religion contains so much tree worship that it would require a study in itself. Briefly, the great god, Brahma, the first member of the Hindu trinity, is represented as having emanated from a golden lotus. Brahminical worshipers believe the very essence of the deity descended into his tree. Those who wish to see an example of how tree worship is carried on today have but to turn to *Life* magazine (February 7, 1955), which contains an article on Hinduism with photographs, such as one with Hindu women praying for fertility as they walk around a sacred tree.

The Maypole is another relic of tree worship. The Maypole began as a tree that, on May the first, was brought into a village and erected there in order that the newly awakened energy of the forest might be communicated to the people. As time went on it evolved into an annual ceremony. Most scholars believe that the Maypole is a survival of a phallic symbol formerly used in the spring rites for the Roman goddess Maia. Even in later times much lewdness was connected with May Day. Note the following description of a Maypole rite in the days of Queen Bess, as given by Phillip Stubbes in his *Anatomie of Abuses*, first published in London in 1583:

"All the yung men and maides, olde men and wives, run gadding over night to the woods, groves, hils, and mountains, where they spend all the night in plesant pasttimes; and in the morning they return. . . . The chiefest jewel they bring from thence is their May-pole . . . And then fall they to daunce about it, like as the heathen people did at the dedication of the Idols, whereof this is a perfect pattern, or rather the thing itself. I have

heard it credibly reported (and that *viva voce*) by men of great gravitie and reputation, that of fortie, three-score, or a hundred maides going to the wood over night, there have scaresly the third part of them returned home againe undefiled."

Like the Maypole, even the so-called Christmas tree is one hundred per cent pagan. But the Christmas tree is just one of numerous heathen customs practiced during Christmas. Says *The New Funk & Wagnalls Encyclopedia* under "Christmas": "Christmas festivals, generally observed by Christians since the 4th century, include a number of heathen customs such as the use of holly, mistletoe, Yule logs and wassail bowls. The use of Christmas trees probably originated among the Romans of pre-Christian times from whom it spread to the Germanic peoples and thence to the peoples of the British Isles."

So tree worship is more widespread than most people realize. It is practiced in heathendom, and in Christendom vestiges of it remain to this day. Strange? Not when you realize that to this very day the clergy of Christendom teach pagan doctrines, doctrines not found in the Bible, such as trinity, purgatory, eternal torment and the immortality of the soul. Those who teach these heathen doctrines profess to be wise men, sages. So did the Greek and Roman philosophers, who sanctioned the stupid idolatries of their countrymen. As the Bible says: "Although asserting they were wise, they became foolish." So it is with the clergy of Christendom who have sanctioned pagan doctrines, images and even forms of ancient tree worship. Soon now, at Armageddon, false Christian religions and heathen religions will forever disappear from the face of the earth when Jehovah God destroys those who have "venerated and rendered sacred service to the creation rather than the One who created."—Romans 1:22, 25, *New World Trans.*

"YOUR WORD IS TRUTH"

JOHN
17:17
NWT

In What Body Did Jesus Appear?

IN WHAT body did Jesus appear to his disciples after his being raised from the dead? Many religionists say that he appeared in the body in which he was impaled on a tree. In support of their argument they mention the time when Jesus showed himself to Thomas, and said to him: "Put your finger here, and see my hands, and take your hand and stick it into my side, and stop being unbelieving but become believing." In astonishment Thomas exclaimed: "My Master and my God!"—John 20:27, 28, *New World Trans.*

However, the inspired Record shows that on the day Jesus was raised from the dead and on several occasions thereafter he did not always appear in the same body in which he was impaled. Had Jesus appeared in the same body that was hanged on the tree, those who were with him for three and a half years would have readily recognized him. Surely Mary Magdalene in the garden would have known him, and we cannot say she was blinded by her tears, as some profess she was. Jesus appeared to her as a gardener, and only when he spoke her name in the tone so familiar to her did she recognize him. Read John 20:11-18.

He also appeared as follows: On the day of his resurrection to the women returning from the empty sepulcher; to Simon Peter alone near Jerusalem and to two disciples going to Emmaus. On the evening of his resurrection day he appeared to the apos-

ties (except Thomas) at Jerusalem, where they were meeting behind locked doors.—Matthew 28:9, 10; Luke 24:13-21, 34; John 20:19-25.

One week later, the first day of the week, he appeared to the apostles, Thomas this time being present. Some days thereafter he appeared on the shores of the Sea of Galilee to seven of his disciples who had gone back to fishing. "Not one of the disciples had the courage to inquire of him, 'Who are you?' because they knew it was the Master," because of the miracle he had just performed similar to the one he had performed previous to his death on the torture stake.—John 20:26-29; 21:1-14, *New World Trans.*

A little later he appeared to the eleven disciples on a mountain in Galilee. By harmonies of the four Gospels this is shown to be the same meeting as when he appeared to a company of more than five hundred of his followers, gathered by appointment, in Galilee. "And when they saw him they did obeisance, but some doubted [Why?]." After that he appeared to James only. Then he appeared, for the last time, on the side of the Mount of Olives, east of Jerusalem. This was the time of his ascension, when the angels said to the disciples: "This Jesus who was received up from you into heaven will come thus in the same manner [Note: not in the same body] as you have beheld him going into heaven."—Matthew 28:16-20; 1 Corinthians 15:6, 7; Acts 1:6-11, *New World Trans.*

Now, did Jesus appear in a spirit body or a human body? and how did he get the body if it was not the one in which he was impaled? Surely he was not raised from the dead with a human body, because on occasion he appeared to the disciples when they were in a room with the doors fastened. It is quite contrary to human nature to go through closed doors without there

being some damage done to the door and the body. However, none is reported. Jesus appeared and disappeared right before them.—John 20:19-26.

An eyewitness writes: "Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God, he being put to death in the flesh, but being made alive in the spirit." The only answer is that now, as a spirit creature, Jesus had the power to materialize a body of flesh and clothing and appear at any time and upon any occasion he desired, even as angels had previously done. Mary Magdalene supposed the resurrected Jesus to be a gardener; two of the disciples who walked with him to Emmaus thought he was a stranger in the community. Again, none of the disciples recognized him by his body on the seashore of Galilee; likewise on other occasions when he appeared to them. And then he was recognized by his actions, his words and the familiar tone of his voice. It was hard to convince Thomas, who declared he must have some more proof; therefore the Master materialized a body having in it the marks of the nails in order that Thomas might be convinced.—1 Peter 3:18, *New World Trans.*

The purpose of Jesus' appearing to the disciples was that the fact might be established that he was resurrected and alive. He had power to materialize a fleshly body and appear in it and to dissolve it at any time. The body with which Jesus ascended on high and which he has in heaven is a glorious body, which no man can look upon and thereafter live, except by the miraculous power of Jehovah. The apostle states: "Flesh and blood cannot inherit God's kingdom." (1 Corinthians 15:50, 51, *New World Trans.*; read also 1 John 3:2.) Paul was given a miraculous view of the Lord in glory. He did not see the body of Jesus, but only the light from his glorious body.

So brilliant was this light that for three days Paul was blind. Only a miracle removed his blindness.

All the facts show that the fleshly bodies in which the resurrected Jesus appeared were neither the body that was impaled nor his glorious spiritual body, but bodies materialized expressly for the purpose of appearing to his disciples. His human body, the one in which he was impaled, was removed from the tomb by the power of God. Had it remained there it would have been an obstacle in the way of the faith of his disciples, who were not instructed in spiritual things until the giving of the holy spirit later at Pentecost.

Christ Jesus the Lord now in heaven is a glorious person, "distinguished among myriads," "altogether lovely," "the exact representation" of Jehovah. No man can look direct upon the glorified Jesus and live.—Song of Solomon 5:10, 16, *An Amer. Trans.*; Hebrews 1:3; Exodus 33:20, *New World Trans.*

The purpose of the resurrection of the Lord Jesus, when understood, is further proof that he was raised, not human, but spirit. The ransom for humankind had to be provided by a perfect human creature's going into death, that is, Jesus, who "became flesh." This ransom price had the value of a sin offering on behalf of mankind. Unless this was done, the ransom would be of no avail and there would be no purchase of the human race from death and its results. Paul plainly states that Christ entered into heaven itself, now to appear in the presence of God for us. He is now our great High Priest. This would have been impossible had not Jesus been resurrected a spirit person; for "flesh and blood cannot inherit God's kingdom." Since Christ did inherit the kingdom, the conclusion that he no longer is flesh and blood but spirit is inescapable.



Jehovah's Witnesses Preach in All the Earth



Argentina

LOOK at a map of South America, trace your finger down the eastern coast, and you will come to Argentina. This land extends for 2,300 miles from the country of Bolivia on the north to a section at the very southern tip of the continent called *Tierra del Fuego*, or "land of the fire."

As for the topography, east of the towering, majestic Andes Mountains are great plains, heavily wooded sections in the north, then vast treeless pampas given over to wheat and cattle raising, stretching south down to the plains of Patagonia. The climate in the center and most thickly settled part of the country is temperate, with slight variations. The northern tip of the republic is within the tropics and is therefore quite hot, but the other extreme is available in the cool southern regions.

Argentina's official views and policies differ somewhat from the nations that surround it. Freedom of press and freedom of worship are not held in the same esteem as in neighboring countries. Yet, in this unusual atmosphere of restraint, Jehovah's witnesses continue to preach the good news of God's kingdom as they search for men of good will toward God and his Word, the Bible.

For the purpose of better attending to the needs of the people, Jehovah's witnesses do not have one central meeting place or Kingdom Hall as in other countries. They meet in small groups in private homes. Argentina is a Catholic country, and many of these Catholic people had never seen a Bible until they were contact-

ed by one of Jehovah's witnesses. So Bible knowledge is still very limited.

Argentina provides a variety of ways to carry on the witness work. In the delta islands of the Parana and Uruguay Rivers, for example, the roads are streams and rivers and the house steps are the steps to the piers. Practically the only means of going from house to house is by motorboat, for those who can afford one, or simply by canoe. You stop at the different piers and people come to greet you in a courteous and friendly manner. Oftentimes Jehovah's witnesses are invited into the homes for a bite to eat, or a serving of *maté*, the national drink of Argentina. During the repast the opportunity is used for further witnessing on Kingdom truths.

The some 35,000 people that live on these islands are hard workers, for life here is none too easy; and so they welcome visitors and a little spell of rest. After satisfactory proofs from the Bible have been given and some literature is left with the people for their further study of these vital truths, the motorboat hastens to the next pier or doorstep.

Misiones, on the extreme northeastern tip, is the next place that attracts our attention. Here the congregations of Jehovah's witnesses are out in the country in the thick forests, and the ministers have to travel much on horseback, by bicycle or even cover many miles on foot to reach their neighbors with their comforting message. In some parts this semitropical forest is so thick that the trails cut through it are dark even at noontime.

In the Chaco region the forests are vir-

gin and almost impassable. To work with Jehovah's witnesses here is to experience a new mode of preaching. A group of Jehovah's witnesses will climb onto a big truck with their bicycles and leave early in the morning. After some time the truck stops and three or four witnesses get off, jump onto their bicycles, wave good-by and are soon out of sight working the roads that branch out. The truck goes on a little distance farther and more witnesses do the same, and so on for some thirty or forty miles. These search the highways and the byways for those hungering for Bible truth and righteousness. At the end of the day the truck starts its way back, and along the road it picks up the tired but happy ministers who have enjoyed a full day in the service of the Almighty.

Not all are fortunate enough to have trucks, so the next best thing is to ride the bicycle all the way, which is quite a strenuous exercise for those not accustomed to it, and especially so when the roads are as

sandy as they are here; but it does serve to take these ministers to where the flocks are and there to care for them. Many are known to have traveled over forty miles under such circumstances during just one day's preaching activity.

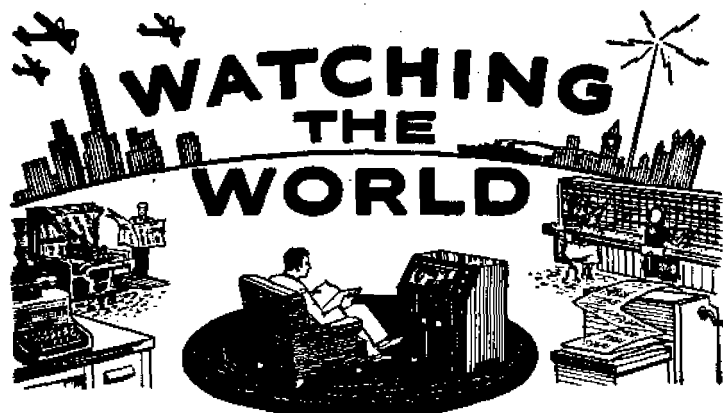
Jehovah's witnesses who are employed in the Rio Negro Valley fruit packing industry must adapt their preaching to the kind of work they do, for when the fruit harvest comes little time can be spared for preaching. Also, when pruning time comes around and when the small fruit has to be thinned out, temporary and relative suspension to their preaching activities takes place. Yet the Kingdom work is prospering among the valley population.

The film "The New World Society in Action" has been shown to 4,191 persons to date, which exceeds by half again the number of Jehovah's witnesses in Argentina. This shows there is ample room for expansion of true worship in this land of plenty.

DO YOU KNOW?

- Why the United States has had two major labor organizations, A.F.L. and C.I.O.? P. 3, ¶4.
- What advantages the frontiersman had that we have lost today? P. 5, ¶3.
- How modern advances have enslaved man? P. 6, ¶2.
- What adverse effect upon worship modern materialism has produced? P. 7, ¶1.
- How old the game of checkers is? P. 10, ¶2.
- Where the game of dominoes came from? P. 11, ¶1.
- Where and why brooms recently played a pointed part in a political campaign? P. 12, ¶5.
- What has disproved the "utter skepticism" some have shown toward the Bible? P. 12, ¶8.
- How even your weight can affect your automobile safety record? P. 13, ¶6.
- What "the greatest single hazard on the highways" is? P. 14, ¶7.

- Whether slow driving really is the way to safety? P. 15, ¶4.
- What Swiss city was known as "Protestant Rome"? P. 17, ¶3.
- Where the highest railroad station in Europe is located? P. 19, ¶3.
- Where Switzerland's "Fifth Avenue" is? P. 20, ¶2.
- Why, to heathen minds, trees became gods? P. 21, ¶2.
- How even the Israelites became contaminated with tree worship? P. 22, ¶6.
- What the origin of the Maypole was? P. 24, ¶2.
- Whether Jesus' postresurrection appearances were all in the same body? P. 25, ¶2.
- Whether Jesus was raised to heaven in a human or in a glorious spirit body? P. 26, ¶2.
- In what special way Jehovah's witnesses' meetings are held in Argentina? P. 27, ¶4.



Background to

South Vietnam Fighting

◆ One of the most involved political crises in years gripped South Vietnam in April and May. To understand what occurred a knowledge of the background is vital. Involved in the political nightmare are four things: (1) The hopes of the Vietnamese nationalists, (2) the ambitions of French colonials, (3) the lucrative vice empire of the Binh Xuyen, and (4) the prestige of the U.S. South Vietnam's chief of state is French-backed Bao Dai (pronounced Bough Die). Bao Dai is a French-educated ex-emperor who is enthusiastic for little but pleasure and spends much of his time on the French Riviera. Ngo Dinh Diem (pronounced Ze-em) is the country's premier. Diem's objective is to stay in power in a Vietnam freed of both Communist and French influence. Naturally, the French have not been enthusiastic to support Diem, especially since the French have had long and profitable relationships with Diem's racketeer enemies, the Binh Xuyen (pronounced Bean Sue-yen). Built up as an iron fist by a water-front thug, the Binh Xuyen controls a vast vice empire, including control of the brothels in Saigon. To maintain its empire the Binh Xuyen has a private army. A number of religious sects in Vietnam

also have private armies. The U.S., which pumps \$400,000,000 yearly into South Vietnam, has supported Premier Diem as the most likely candidate to keep the country independent. Just before Diem took office, Bao Dai appointed one of the Binh Xuyen gangster chiefs as head of the national police force. When Diem took office he began cutting into the Binh Xuyen source of income by closing gambling places. This made the Binh Xuyen his enemy. With the police force headed by his enemy, Diem decided to strengthen his position by demanding the integration of all private armies into one nationalist army. Two religious sects agreed, but the Binh Xuyen, fearing loss of its vice empire, held out and fought the premier, setting the stage for the battle.

The Battle in Saigon

◆ With his regime tottering, Premier Diem laid down an ultimatum: he fired the Binh Xuyen head of the police force, installed a regular army officer and ordered all police to report to army headquarters within 48 hours. But the head of the police refused to be fired. He defied Diem's orders and cabled Bao Dai that Diem was spreading terror. Then the head of the Binh Xuyen private army alerted his forces. An hour before the deadline

mortar shells landed on Diem's palace grounds. The battle was on. Diem ordered three battalions into action. Mortar shells exploded, machine guns rattled and snipers' bullets whined. After fierce fighting the nationalists drove the Binh Xuyen forces out of Saigon. Meanwhile, in the European quarter, protected by French troops, French colonials and a few Americans sipped *apéritifs* on balconies and watched the distant show. Most Frenchmen rooted for the terrorists and most Americans for the nationalists. Ironically enough, the shells used against the nationalists were American-made. They had been given to the Binh Xuyen by the French during the Indochinese war. During the fighting Bao Dai, fresh from a hard day's work shooting down 100 pigeons, cabled Diem, ordering him to come to the French Riviera. The premier, knowing that compliance would be the end of his rule, refused. In Paris officials said Diem had to go. In Washington secretary of state Dulles cabled Diem: "We assure you that the State Department continues to support you."

"Chaos on a Grand Scale"

◆ The day after Premier Diem refused to comply with Bao Dai's order, a new group entered the confused picture. A group of young men, dubbing themselves the "National Revolutionary Committee," held a meeting in Saigon. With the tacit approval of Diem the committee deposed Bao Dai as chief of state. In Paris officials termed the action a "comedy." The "comedy" continued as a Vietnamese general, loyal to Bao Dai and supported by French colonials, tried a mid-night *coup d'état* to oust Diem. Leading the 1,500-man force of Bao Dai's imperial guard, the general proclaimed the revolutionary committee illegal and that Diem was through. But Diem was not through. When most of the army officers de-

clared for Diem, the French-supported Vietnamese general found that he was through, and he retreated to the hills. On the far-off Riviera, Bao Dai seemed to recognize defeat. He respectfully cabled Diem, hoping that he would ignore those "blinded by passion" who wanted to dethrone Bao. Meanwhile, the U.S. prepared to send General Collins to Saigon so he could decide whom the U.S. should back. On May 4 the *New York Times* reported on the tragic "comedy": "General Collins, who was for Diem and then abandoned him, is again behind him. Bao Dai ousted the Premier, now supports him. Diem deposed the Emperor but is seeking to make up. The French, who worked against Diem, now regard him as a desperate last hope. . . . This is chaos on a grand scale."

A President for Italy

◆ The Italian presidency is mainly a ceremonial office. Still the president has one decisive power: he designates new premiers in times of cabinet crisis. In May the term of Italy's first president of the republic, Luigi Einaudi, expired. To choose a new president, the two houses of parliament sat in joint session. The fourth ballot, on a vote of 658 to 81, brought a winner: 67-year-old Giovanni Gronchi (pronounced Gronch-key). Gronchi is a member of the left wing of the Christian Democratic party. His election came with the help of Communist votes, which came as a jolt to many anticommunist Italians. Though Gronchi is not suspected of Communist leanings, he is identified in the minds of Italians as the man of the "opening to the left." Many Italians believe the danger lies in the fact that sooner or later the new president may pick a premier that would bring the Socialists and their Communist-minded policies into the government.

Purge in Hungary

◆ Eleven days after Premier Georgi M. Malenkov was removed as premier of the Soviet Union, the premier of Hungary, Imre Nagy, suffered a heart attack. There was reason enough for his heart to falter, for Nagy had zestfully followed the "soft" line fathered by Malenkov in the Kremlin: a build-up of production of consumer goods as against the development of heavy industry. Being a disciple of the disgraced Malenkov, it was expected that Nagy's turn would come. It did. In April Nagy was dismissed as premier and was succeeded by Andras Hegedus. The main effect of the purge is believed to be psychological. Hopes for better living standards in Hungary had risen high; now they have been dashed to the ground. Indeed, now the worker is told that he is being overpaid for under-producing.

"Enemies of the People"

◆ Argentina's newspaper *Democracia* is a spokesman for the Perón regime; its pronouncements amount to statements of official views. In its issue of April 29 *Democracia* devoted the entire first page to the feud between the state and the Roman Catholic Church. Under big, striking headlines *Democracia* reported a communiqué by Buenos Aires provincial police accusing a Catholic Action leader, two priests and others of having plotted to create disorders during a May-day celebration. It said that the accused turned out "subversive pamphlets" designed to arouse tension so Catholics could "carry out vandalism." In a front-page editorial *Democracia* said the clergy were responsible for planting a bomb that killed a policeman. The editorial said: "Now we have the first death by the clergy. . . . The first blood of our legions has been shed in a new battle started by the enemies of the people."

Death of a Genius

◆ It was Dr. Albert Einstein who caused scientists to revise their concept of space, time, matter and motion. Einstein did not invent the atomic bomb, but a simple equation of his indicated what was to be expected if energy could be released from matter. The equation says that mass can be converted into energy or energy into matter. On April 18 the 76-year-old scientist who changed man's concept of the universe died of a ruptured aorta, the main artery of the body. Declared the president of Princeton University: "The contributions which Dr. Einstein made to man's understanding of nature are beyond assessment in our day. Only future generations will be competent to grasp their full significance."

Earthquake-stricken Greece

◆ During the past few years Greece has had little letup from disastrous earthquakes. In 1953 the Ionian Islands were shaken in the worst earthquake in Greece's modern history, with 424 persons perishing. Last April a major quake shattered central Thessaly with tremors comparable to those that hit the Ionian Islands. This April brought disaster again. For three days, beginning April 19, intermittent tremors shook the city of Volos (population 55,000). So widespread was the devastation that only 15 per cent of the city's buildings were left undamaged; 20 per cent were not seriously damaged; 30 per cent were damaged beyond redemption and 35 per cent so damaged as to prevent further habitation. At least seven persons died in the disaster.

A Two-Minute Earthquake

◆ In slight earthquakes a low rumbling sound is usually heard; in a second or two the sound becomes louder and with

it a weak tremor is felt. The tremor rapidly merges into a few distinct vibrations; then movement and sound die away, the whole lasting from five to ten seconds. In severe earthquakes the order is the same but the vibrations become strong oscillations, each of which may last a second or more, the total duration lasting several minutes. Two minutes in April was all the time that an earthquake needed in China to wreak havoc. The town of Kangting, in the province of Sikang, was devastated. All earth and stone houses collapsed, and most of the brick houses cracked and some crumbled. In the two minutes 39 persons died and 113 were injured.

Famine Attacks Red China

◆ Red China is the country with the most mouths to feed: some 582,000,000. At least one top-ranking Communist official

has been concerned with the idea that the country's population is too big for the amount of food produced. This year natural causes, coupled with man-made difficulties, have spawned a famine that may be worse than usual springtime famines. Last summer's floods were disastrous. Now many Communist policies contribute to the food shortage, such as the high taxes imposed upon individual peasants, which fail to encourage them to work the land. Thus it was no surprise when reports leaked out in April that famine was attacking China. A Canadian missionary who recently left Shanghai said people in that region were "starving and eating grass."

The World's Population

◆ Twenty-five years ago the world's population stood at an estimated 1,700,000,000. In April

the U.N. reported that the world's population had soared to 2,547,000,000 in mid-1953. The annual increase is now about 30,000,000, to compare with the yearly increase of 17,000,000 in the mid-twenties.

High Cost of Korean War

◆ Wars today cost billions of dollars. But how much is a billion? If Julius Caesar were still living, and every day (since 44 B.C.) he spent \$1,000, he would still have a quarter of a billion dollars left in 1955; and the money would not be gone until the year 2697! So when the dollar cost of the Korean war was announced in mid-April it became clear that even "little wars" cost a fantastic price. The Korean war, said the U.S. assistant secretary of defense, cost \$18,000,000,000, even though "for a long time we did not even regard it as a real war."

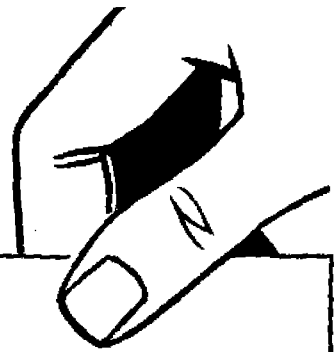
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Vancouver, B.C., Can.	June 29-July 3
Los Angeles, Calif.	July 6-10
Dallas, Tex.	July 13-17
(English and Spanish programs)	
New York, N.Y.	July 20-24

IN EUROPE

London, England	July 27-31
Paris, France	Aug. 3-7
Rome, Italy	Aug. 5-7
Nuremberg, Germany	Aug. 10-14
Stockholm, Sweden	Aug. 17-21
The Hague, Netherlands	Aug. 17-21

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AWAKE!

Awake!

JEHOVAH'S WITNESSES RECOGNIZED AS CONSCIENTIOUS OBJECTORS

United States Supreme Court hands down important decisions

"Are You Born Again?"

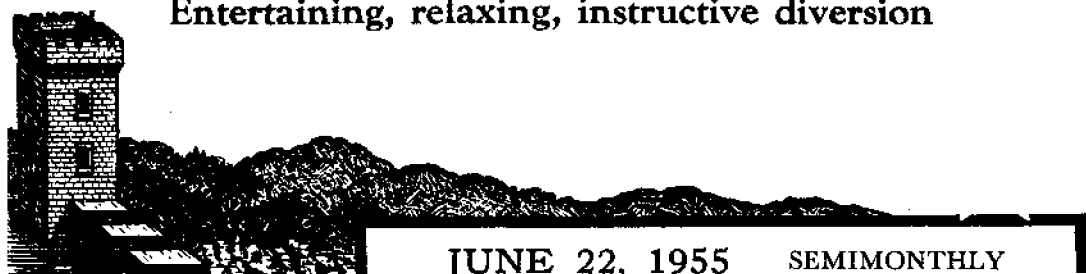
Know why you answer as you do

The Declining Work Week

Reduced hours have increased production!

The Sensible View of Games

Entertaining, relaxing, instructive diversion



JUNE 22, 1955

SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., June 22, 1955

Number 12

Jehovah's Witnesses Recognized as Conscientious Objectors

**United States Supreme Court rules
that they are such under the
Selective Service laws**

ON March 14 of this year the Supreme Court of the United States handed down decisions on four cases involving Jehovah's witnesses. All four cases concerned the status of Jehovah's witnesses under the Selective Service Regulations pertaining to military service. Three of the cases were decided in favor of the witnesses, one decision was adverse. The classification of conscientious objector was the issue in each of the cases.

Hayden C. Covington argued before the court on behalf of Jehovah's witnesses. He is the legal counsel for the Watch Tower Society, the legal agency that acts for Jehovah's witnesses. For the government different attorneys from the department of justice handled the cases. Oral argument was presented to the Court on February 1 and 2, 1955. The principal points at issue and the high lights of the Court's decision in each of the cases are presented in the following summaries.

The Sicurella Case

Anthony Sicurella has been identified with Jehovah's witnesses since he was six years old. Ordained when seventeen, he has served as a minister of this religious

group for many years. But the draft board rejected his claim as a conscientious objector and classified him 1-A, subject to induction in the armed forces. He appealed. He was investigated by the Federal Bureau of Investigation, and its report was favorable to Sicurella. The hearing officer of the Department of Justice found him sincere and recommended that he be given the conscientious objector classification, but the department ignored this and advised the appeal board to deny his claim because he "failed to establish that he is opposed to war in any form," since he believes in self-defense and the defense of his brothers and the ministry. The appeal board followed the advice of the department and denied the classification; Sicurella was called up for induction and, when he refused to enter the army, the case went to court, eventually reaching the Supreme Court.

Since it is admitted that Sicurella is associated with a religion that holds conscientious objection to participating in the wars of the nations, that he sincerely shares these beliefs, and that they are based upon the Bible and his belief in a Supreme Being, there is no basis in fact for the denial of the conscientious objector claim, and for the boards to deny it was arbitrary, capricious and contrary to the law. Nor is his claim properly invalidated by his belief in self-defense. That is some-

thing quite different from participation in wars among nations.

These points were threshed out in the lower courts, but when the case reached the Supreme Court the Department of Justice injected an entirely new issue into the case, speculating that the claim was denied because Jehovah's witnesses believe in theocratic war, and hence they are not opposed to war in any form. By theocratic war the witnesses mean the wars that Israel long ago fought at Jehovah's direction, or wars that Jehovah's invisible hosts fight, such as the impending war of Armageddon. Covington hit this maneuver hard in his reply brief and in oral argument before the court, and actually the door was opened to give a broad and sweeping witness concerning Jehovah and Christ and the impending battle of Armageddon. The government tried to show that if Sicurella and the witnesses were in favor of theocratic or God-commanded wars they might conceivably favor some of the wars among the nations, and suggested as examples the Crusades. But certainly Jehovah's witnesses do not view such cruel and barbaric massacres by false religionists as God-directed; rather they were Satan-inspired. No theocratic wars have been fought since Israel's time centuries before Christ, nor will be again until Armageddon, and in this impending cataclysm Jehovah's visible servants on earth will not physically fight. So the government's arguments were founded on speculation and imagination.

The high court was not drawn off into such mental meanderings. Its decision, written by Justice Clark and joined in by Chief Justice Warren and Justices Black, Douglas, Frankfurter and Burton, stated: "Throughout his selective service form, petitioner emphasized that the weapons of his warfare were spiritual, not carnal. He asserted that he was a soldier in the Army of Jesus Christ and that 'the war weapons

of the soldier of Jesus Christ are not carnal.' With reference to the defense of his ministry, his brethren and Kingdom interests, he asserted that 'we do not arm ourselves or carry carnal weapons. . . . I do not use weapons of warfare in defense . . . of Kingdom interests . . .' In letters to the local Board he reiterated these beliefs. On their face, these statements make it clear that petitioner's defense of 'Kingdom interests' has neither the bark nor the bite of war as we unfortunately know it today. It is difficult for us to believe that the Congress had in mind this type of activity when it said the thrust of conscientious objection must go to 'participation in war in any form.' "

But the government urged that Sicurella's statements must be taken in the light of the teachings of Jehovah's witnesses, and so they submitted articles published by the witnesses showing that they are not pacifists, inasmuch as they do not oppose theocratic wars. In this connection the Supreme Court said: "Granting that these articles picture Jehovah's witnesses as anti-pacifists, extolling the ancient wars of the Israelites and ready to engage in a 'theocratic war' if Jehovah so commands them, and granting that the Jehovah's witnesses will fight at Armageddon, we do not feel this is enough. The test is not whether the registrant is opposed to all war, but whether he is opposed, on religious grounds, to *participation* in war. As to theocratic war, petitioner's willingness to fight on the orders of Jehovah is tempered by the fact that so far as we know, their history records no such command since Biblical times and their theology does not appear to contemplate one in the future. And although the Jehovah's witnesses may fight in the Armageddon, we are not able to stretch our imagination to the point of believing that the yardstick of the Congress includes within its measure such spiritual

wars between the powers of good and evil where the Jehovah's witnesses, if they participate, will do so without carnal weapons. We believe that Congress had in mind real shooting wars when it referred to participation in war in any form—actual military conflicts between nations of the earth in our time—wars with bombs and bullets, tanks, planes and rockets. We believe the reasoning of the Government in denying petitioner's claim is so far removed from any possible congressional intent that it is erroneous as a matter of law."

So the Supreme Court reversed the court below that had found Sicurella guilty. This is a sweeping decision. It means that, not just Sicurella, but everyone that sincerely holds the beliefs of Jehovah's witnesses is a conscientious objector under the Selective Service law. But they must prove and demonstrate their sincerity by knowing the teachings and preaching them and living up to them.

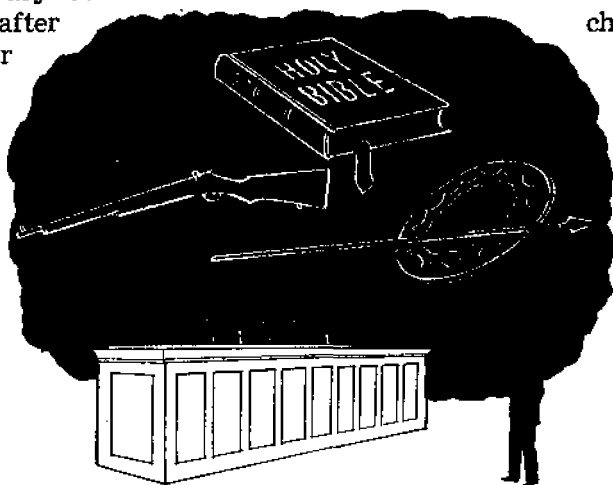
The Gonzales Case

Joe Gonzales was reared in the Catholic faith, but severed connections with it at least by 1948, when he married one of Jehovah's witnesses. In 1949 he became active as one of Jehovah's witnesses, and was ordained in February of 1950, one month after he registered under the selective service laws. Later that year he became a pioneer or full-time minister, doing his ministerial work during the day and working forty hours a week on a night shift at a steel plant. All this time he

was in a deferred classification because of dependents, though he had also filed his claims as a minister and a conscientious objector. Then in 1952 he was reclassified 1-A. His appeals brought no correction. The hearing officer noted that his sincerity was not questioned, and said he was a sincere witness for Jehovah and as such was a conscientious objector. Yet he recommended denial of this claim, and the Department of Justice recommended denial of it to the appeal board, doubting his sincerity because he "became a member of the Jehovah's witness sect one month after his Selective Service System registration."

In oral argument before the Supreme Court Covington hit hard the government's contention that Gonzales was not a sincere conscientious objector because he was a new convert. Actually, Gonzales was an active minister, though unordained, months before registration, and after registration and classification in a deferred status, when he was in no danger of induction, he became ordained and a full-time pioneer minister, so sincere that he devoted a hundred hours a month to actual preaching, and this in addition to holding down a forty-hour-a-week job in a steel plant. Then

about two years later he is changed to 1-A, and the Department of Justice advises the appeal board that the man is too new a convert to be sincere and his claims should be denied for this reason. But that is not the worst of it. Gonzales was not informed of this completely new objection to



his claim and as a result was unable to reply to the charge of insincerity, a charge never raised by the local board, who never questioned his sincerity at all. Yet the appeal board, on advice of the Department of Justice, tried him behind his back on the charge of insincerity and convicted him. This unfair and unjust action was vigorously attacked by Covington before the Supreme Court.

And the justices took issue with the government attorney on this point. Chief Justice Warren wanted to know if the newness of a convert precluded sincerity. When government counsel said Gonzales was slow starting his preaching activity, one of the justices asked what the usual speed of conversion was, and he could not say, showing he had no criterion to go on in judging Gonzales too slow in changing from Catholic to one of Jehovah's witnesses. When one becomes a Catholic convert he is not immediately ordained a priest, is he? And if Gonzales was only trying to dodge the draft in claiming to be a conscientious objector, why change to an unpopular minority religion like Jehovah's witnesses, where prejudice would act against him? Would it not be more logical to remain with the powerful and influential Catholic organization and claim conscientious objection? Individual Catholics can do this, and without battling the prejudice that confronts Jehovah's witnesses. The government tried to argue that Gonzales could have the local board reopen his case after the appeal board's rejection of his claim, and then he could argue the new charge of insincerity. But the Supreme Court, in its decision in favor of Gonzales, ruled: "We believe these remedies to be too little too late." And in condemning the failure to give Gonzales a copy of the Department of Justice's recommendation to the appeal board, the majority decision, written by Justice Clark and concurred in by Chief

Justice Warren and Justices Douglas, Black and Frankfurter, said:

"The facts here underscore this necessity. The Department in its recommendation emphasizes that the petitioner was of a Catholic family and concluded that petitioner's 'affiliation with [Jehovah's witnesses] has been too recent and too closely related to his draft status to warrant the acceptance of his conscientious objector position as genuine. The fact that registrant became a member of the Jehovah's witnesses sect one month after his . . . registration . . . lends weight to this conclusion.' But petitioner contends he was a member of the Witnesses *before* he registered, and there is testimony that he had not been of the Catholic belief since 1948. Nor was this facet of the case explored at the Department of Justice hearing. If petitioner had been afforded a copy of the recommendation, he might have successfully contradicted the basis of the Department's conclusion or diminished the forcefulness of its thrust. The record also discloses that the local Board apparently placed little emphasis on the lateness of petitioner's conversion, inquiring instead about the tenets of the sect and petitioner's employment in the steel plant. On appeal, it was logical for petitioner to direct his attention to these matters. But the Department of Justice based its rejection of his claim on the proximity of petitioner's conversion to his registration for the draft, a contention of which he had no knowledge and no opportunity to meet. The petitioner was entitled to know the thrust of the Department's recommendation so he could muster his facts and arguments to meet its contentions."

The Simmons Case

When Robert Simmons registered he was not one of Jehovah's witnesses and was given 1-A. This was in 1948. He later

married and was given a dependency deferment, which ended in October, 1951, when he was again put in 1-A. But in 1949 he began studying with Jehovah's witnesses, in 1950 he became an active preacher, and in October of 1951 he was ordained. Hence he put in his claims as a minister and a conscientious objector. Both claims were denied and appeal brought no relief. The denial of the conscientious objector claim was arbitrary and capricious, because the claim was properly made in good faith and was based upon belief in the Supreme Being. No evidence in the file disputed these essentials. But the main issue in the case is the fact that when before the hearing officer he was denied a fair summary of the unfavorable evidence in the FBI file on him.

The file contained reports that before his conversion he had been "a rather heavy drinker and crap shooter in and around local taverns and pool halls," and there were claims that he was a wife-beater. None of this was at issue as far as Simmons knew. At the hearing he was asked whether he still hung around pool halls, and answered no and asked what other unfavorable evidence was in the FBI file. The hearing officer evaded, and merely asked his wife how he was treating her, and she answered, "Fine." Actually, it is a testimony to Simmons' sincerity that he abandoned such conduct since his conversion, and the hearing officer acknowledged his sincerity. In argument before the Supreme Court, Covington showed this and also attacked the unfairness of not revealing to Simmons the charges against him in the FBI report so that he could defend himself against them, some of which were based only on hearsay. Also with much animation and force he showed how ridiculous it was for the trial court to quash a subpoena for producing the FBI report in court so the

Judge could tell whether a fair résumé had been given by the hearing officer's vague queries and hints. A fair résumé of unfavorable evidence is required for the registrant, but if the file that is summarized is not examined how can anyone know the résumé is fair? It is about as ridiculous as trying to judge whether a book review is fair without reading the book, Covington declared.

The government attorney said Simmons failed to qualify as a conscientious objector because his conversion came too near pressure from the draft and also because he beat his wife. Yet his conversion began three years before his reclassification in 1-A, and there is no evidence of wife-beating since his conversion. He changed for the better. There was no evidence proving insincerity, and no charge of insincerity by the local board or the hearing officer. And one of the Supreme Court justices remarked that wife-beating was irrelevant to the issue of conscientious objection.

On the key issue of providing a fair résumé, the Court's decision in favor of Simmons (again written by Justice Clark and joined in by Chief Justice Warren and Justices Douglas, Black, Frankfurter and Burton) stated: "That petitioner never received a fair résumé of the unfavorable evidence gleaned by the FBI seems hardly arguable on this record. As to his alleged gambling and drinking, the hearing officer merely told petitioner that he was reported to have been hanging around pool rooms. And as to the reported incidents of violence and abuse toward his wife, the hearing officer, in an apparent aside, advanced only the general query to petitioner's wife, asking her how petitioner was treating her now. A fair résumé is one which will permit the registrant to defend against the adverse evidence—to explain it, rebut it, or otherwise detract from its damaging force. The

remarks of the hearing officer at most amounted to vague hints, and these apparently failed to alert petitioner to the dangers ahead. *Certainly they afforded him no fair notice of the adverse charges in the report.* The Congress, in providing for a hearing, did not intend for it to be conducted on the level of a game of blindman's buff. The summary was inadequate and the hearing in the Department was therefore lacking in basic fairness." Since the case was decided on this point, it was unnecessary, the Court said, to rule on the issue of producing the FBI file in trial court for the judge to examine to determine whether a fair summary of adverse evidence had been given the registrant.

The Witmer Case

Philip Witmer was reared by parents who are Jehovah's witnesses. When eleven years old he himself began studying their publications. He holds their beliefs and conscientiously objects to participation in the wars of the nations. He publicly preaches the message of Christ's kingdom. After registration at different times he indicated his claims as a minister and conscientious objector, and also requested deferment because of agricultural employment, indicating that in that way he would contribute to the war effort. There was no evidence in his file invalidating his conscientious objector claim, but it was denied. After his personal appearance before the local board it did not reopen his case and reclassify him, which the regulations require. The hearing officer said he was a sincere and active witness, and recommended that he be classified as a conscientious objector. But the justice department advised that the appeal board deny the claim, since he was willing to contribute to the war effort by farming, and the board followed this advice.

In oral argument before the Supreme Court Covington showed there was no basis in fact in the file for denying the conscientious objector classification, and certainly willingness to farm did not disqualify, as the government expects conscientious objectors to contribute to the war effort in various ways. Abraham Lincoln said farmers contributed in a vital way. The regulations do not rule a man is not a conscientious objector if he indirectly contributes to the war effort. The government favors that, but here they say willingness to do that destroys the man's claim. They would have him object to participation not only in war but in farming as well! Actually, Witmer's willingness or unwillingness on this point is irrelevant to his conscientious objector claim, as is the fact that he made other claims for exemption on other grounds. There being no basis in fact in the file for denying the conscientious objector claim should have caused a reversal of Witmer's conviction. Nevertheless, the Court majority ruled there was basis for questioning his sincerity and the conviction stood. Justices Douglas and Black dissented.

These cases got wide publicity in the national press, and the three decided in favor of Jehovah's witnesses will influence other cases. Upward of two hundred prosecutions awaiting these decisions will be dropped by the government. Many cases pending in the Federal Circuit Courts of Appeals must be reversed by those courts and ordered dismissed because of these rulings. Already the Supreme Court itself, because of its March 14 decisions, on March 28 ordered dismissal of five other prosecutions of Jehovah's witnesses. It has thus indicated the course for lower courts to follow to ensure Jehovah's witnesses "equal justice under law."

"Are You Born Again?"



The Bible speaks of being "born again," "born of God," a "new birth" and of being "begotten of God." To what do these expressions refer and regarding whom? Can one be a Christian and yet not have experienced these things? Are they indispensable to salvation?

TWO witnesses of Jehovah were preaching from house to house in the drab Williamsburg section of Brooklyn on a Saturday afternoon last February. At one door a well-dressed Spanish gentleman invited them in, asked them to be seated and at once asked: "Are you born again? Are you born again?" While the spokesman for the two readily answered yes to the question, usually a witness of Jehovah tactfully counters by asking a question himself (even as Jesus did on occasion), such as, "Just what do you understand by being born again?" Or he may proceed to explain to the householder that he is a dedicated Christian minister who has received God's holy spirit and that one could be such a Christian minister and yet not be born again.

That one could be a dedicated Christian and yet not be born again runs counter not only to the position held by the smaller sects who make an issue out of being born again, but also to the view generally held in Christendom. According to most Bible commentaries, such as the Interpreter's Bible, being born again is synonymous with being a sincere Christian. Who are born again? How? And why? How can one tell whether he is born again or not?

As a human creature Christ Jesus was first born of Mary and laid in a manger at Bethlehem. And when was he born again? At the Jordan, at which time he said: "Look! I am come to do your [God's] will," giving public testimony thereto by being baptized. There God brought him forth as a spiritual Son by bestowing his holy spirit upon him, it descending in the form of a dove, and by audibly acknowledging him as his Son, even as we read: "This is my Son, the beloved, whom I have approved."—Hebrews 10:9; Matthew 3:17, *New World Trans.*

At this time Jesus was given a conditional right to life as a spirit creature in the heavens, dependent upon his proving faithful under test. So for three and a half years "he learned obedience from the things he suffered." And after his having proved himself faithful "as far as death, yes, death on a torture stake," "God exalted him to a superior position and kindly gave him the name that is above every other name," so that now he "is the reflection of [God's] glory." So Christ Jesus was the first to be born again. He was born again by God's spirit operating upon him to give him a conditional right to life in the heavens, heavenly life being the purpose of his being born again, or its goal.—Hebrews 5:8; Philippians 2:8, 9; Hebrews 1:3, *New World Trans.*

However, it was Jehovah's will, not only thus to exalt Christ Jesus, but to have a number associated with him, for him to be "the firstborn among many brothers." Hence since Pentecost others have been born again, for "unless anyone is born again, he cannot see the kingdom of God."—Romans 8:29; John 3:3, *New World Trans.*

How Born Again

Since all these are sinners, for them to be born again they must 'repent and turn around, something Jesus did not have to do, as he was not a sinner. But that is not enough, for by their own efforts they have no standing before God as Jesus did as a perfect man. They can, however, have such a righteous standing imputed to them by exercising faith in Jesus' blood that was shed for them. On the basis of their exercising faith in Christ's blood and dedicating themselves to do God's will, God declares them righteous and brings them forth or acknowledges them as his spiritual sons with the hope of life in the heavens with Christ.—Acts 3:19; Romans 5:1.

Since this being born again is dependent upon their knowledge of God's will and purpose toward them as revealed in his Word, and upon the action of God's spirit upon them; it is said that these are "born from water and spirit," the water being a symbol of God's Word. (John 3:5, 6, *New World Trans.*; Ephesians 5:26) That the literal water of baptism is not the thing that marks one's being born again is apparent from Cornelius' experience. He received God's holy spirit, thereby being born again as a spiritual son of God, before he was baptized.—Acts, chapter 10.

Being born again brings with it many responsibilities. It requires of one that he "bear witness to the truth" even as Jesus did. It also requires bringing forth "the fruitage of the spirit," which "is love, joy,

peace, longsuffering, kindness, goodness, faith, mildness, self-control." It also means the avoidance of the practice of sin.—John 18:37; Galatians 5:22, 23; 1 John 3:9, *New World Trans.*

The Scriptures also speak of those having been born again as "begotten of God," as having "received a spirit of adoption as sons" and as "a new creation." Compared with all those eventually gaining salvation these are but, as Jesus calls them, a "little flock," just the 144,000 that the apostle John saw standing on Mount Zion with Christ Jesus, the 144,000 that were sealed from the twelve tribes of spiritual Israel.—Romans 8:15; Revelation 7:4; 14:1, 3, *New World Trans.*

Salvation for Others Also

Only 144,000 born again and to receive the heavenly reward? Yes. Does that mean that only so few will ever gain salvation? Not at all, for John saw not only 144,000 sealed but also "a great crowd, which no man was able to number, out of all nations and tribes and people and tongues." These also experience salvation, for they are heard saying: "Salvation we owe to our God, who is seated on the throne, and to the Lamb." Those born again with Christ Jesus will serve as kings, as priests, as judges and as the seed of Abraham that will bless all the families of the earth, namely, the rest of mankind who will gain salvation, including the great crowd that John saw. Yes, God's original purpose regarding the earth and man will yet be realized. He will make earth a paradise inhabited with righteous creatures. "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea," and God "shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more."—Revelation 7:9, 10, *New World Trans.*; Isaiah 11:9; Revelation 21:4, *Am. Stan. Ver.*

That is why those who are born again are described as "a certain firstfruits of his creatures," indicating that there will also be afterfruits. And since Christ Jesus is "the firstborn among many brothers," it follows that those faithful servants of God who preceded him would likewise not be among those born again, would not be among those whose destination is the kingdom of heaven. That is why Christ Jesus said that of all those born of women there was none greater than John the Baptist, yet "a person that is a lesser one in the kingdom of the heavens is greater than he is." However, all such faithful ones who preceded Christ will not be without their reward, for they will be made "princes in all the earth."—James 1:18; Romans 8:29; Matthew 11:11, *New World Trans.*; Psalm 45:16.

From the fulfillment of such Bible prophecies as those found at Matthew chapter 24, 2 Timothy 3:1-5 and Revelation 11:15-18 we can see that we are living at the "end of the world," the end of this old wicked system of things, and the beginning of the new system of things or new world. That is why a great crowd has made its appearance now—persons who will sur-

vive the destruction of this old world at Armageddon to enter a world of "new heavens and a new earth" in which "righteousness is to dwell," even as Noah and his family survived the destruction of the antediluvian world to enter a cleansed earth. Into that new earth will come not only the "great crowd" but also their offspring together with those resurrected from the "memorial tombs," first and chief of which will be the faithful men of old beginning with Abel and reaching down to John the Baptist.—2 Peter 3:13; Hebrews, chapter 11, *New World Trans.*

Regarding Jesus, John the Baptist said: "That one must go on increasing, but I must go on decreasing." Today the number still on earth who have been born again is decreasing while the number of those having earthly hopes is increasing. According to the 1955 *Yearbook of Jehovah's Witnesses*, there are about 580,498 dedicated Christian ministers of Jehovah but only 17,884 who profess to be of the number born again.—John 3:30, *New World Trans.*

In the light of all the foregoing, how would you answer if asked, "Are you born again?"

Do Mosquitoes Like You?

With the advent of summer, along come hordes of mosquitoes. When you go out on a picnic you may notice that mosquitoes seem to single you out for repeated attacks whereas your friends may appear relatively immune. "How can this be?" you think to yourself. You wonder whether mosquitoes are partial, whether they prefer the flavor of one person's blood above another's. This is the way it is: The mosquito settles down to work on the human epidermis. In about two seconds of drilling she has achieved a breakthrough. But since the mosquito cannot reach the veins where blood runs in appetizing quantity, she injects from her salivary glands an irritant that causes blood to rush to the scene; then the mosquito goes into reverse and siphons out the blood, drinking her fill. Now not everybody is allergic to this irritant. Thus Dr. William Bolton, American Medical Association director of health education, says: "Rich and poor alike, everybody gets bitten. It's just that some people don't react the way others do to the fluid from the mosquito's salivary glands which she injects to help her draw out blood. This fluid is what causes the itching in some people, but doesn't bother others." So mosquitoes like not only you, they like everybody.

Quetta Quakes

By "Awake!" correspondent in Pakistan

QUETTA rocked again: 7 killed. Heavy damage to houses." So read the headlines of the Pakistan daily newspaper, *Dawn*, February 20, 1955.

¶ To the inhabitants of Quetta this quake called to mind the disastrous earthquake of May 31, 1935, which quake leveled Quetta in the early hours of the morning, causing an estimated 40,000 persons to lose their lives and a city to disappear overnight. Now, after twenty years, Quetta and surrounding villages had again been rocked by an earthquake of almost like intensity.

¶ As if to sound a preliminary warning, the slumbering city was rudely awakened by a severe tremor at six in the morning on February 12. Lasting about a minute, this shock dragged thousands out of bed in a mad scramble to the open places. Described as the worst in a decade, ten more tremors were felt within fifteen minutes. Note the eyewitness account:

¶ "You are rudely awakened on February 19 at 3:48 a.m., by a low, deep rumbling sound that increases to a mighty roar. Can it be thunder? No, for it is right beneath you. Can it be—yes, it is the dreaded *zalzalla*, the earthquake! The earth is now quaking all around you—walls shake, windows rattle, crockery, pictures and mirrors crash to the floor.

¶ "Your one thought is, get outside, save yourself. All is pitch black. You stumble in the darkness, your heart pounds. Where is the door? Parents are frantically groping for their children. At last the door. It opens, it hasn't jammed, and now you are outside.

¶ "You hear a wailing all over the city. Screaming women and children are everywhere. Dogs are barking furiously. Small walls crash around you and you thank God that the buildings themselves still stand. Now that you are outside you breathe a little more freely even though the tremors still continue. You hastily dash back for a blanket, for at 5,500 feet Quetta is cold at 4 a.m. You join others sitting around hurriedly lit fires and talk in low tones, not knowing what may follow.

¶ "Daylight comes and so we take a quick tour of the city to survey the damage. Shop-

keepers in the main shopping area are busy cleaning up the debris. Work in the main has come to a standstill. Hotels, cafés and restaurants are heavy losers. Now we enter the bazaar area. Here some houses made of sun-baked mud have collapsed completely. Everywhere are groups of people telling of their miraculous escapes provided by a kind Providence. Allah's name is constantly being invoked and a call goes out to the faithful to assemble and plead with Allah to spare them from further anguish. And wherever you look tents are being erected."

¶ According to later reports "several villages in the neighborhood of Quetta had been wiped out." "Relief work by government and other public organizations was immediately undertaken and food was distributed among the poor. Patients in hospitals were taken out of their wards. Outgoing trains were packed with panic-stricken people." "Prime Minister Mohammed Ali has appealed to the generous public to render assistance to the victims of the recent earthquake in Quetta." "About twenty-five per cent of the mud houses collapsed in the villages around Quetta. The remaining ones are now absolutely unfit for residential purposes."

¶ Many marveled at the small loss of life. This was due, however, to the fact that after the quake of 1935 only buildings of approved earthquake-proof design were allowed to be built. According to a geologist the intensity of this earthquake was severe, eight on the earthquake scale, the one of 1935, nine, the highest intensity being ten, indicating complete destruction.

¶ As to the cause of the quake geologists "are of the opinion that the recent tremors around Quetta were caused by stress in the earth's crust and not by volcanic pressure. The experts said that there were frequent movements in the earth's crust around Quetta. The shocks were felt when a fault in the rocks gave way resulting in a powerful impact."

¶ To those understanding Jehovah's purposes as revealed in his Word, earthquakes, such as this one in Quetta, are but one of the features of the "sign" of Christ's second presence and the consummation of this wicked system of things, even as foretold by Jesus nineteen centuries ago.—See Matthew 24; Mark 13; Luke 21.

"THERE is no substitute for hard work," said Thomas A. Edison.

"Genius," he said, "is one per cent inspiration and ninety-nine per-
spiration." Ready to agree
with him is steelmaster

Charles M. Schwab, who
declared: "Hard work
is the best invest-
ment a man can
make." American

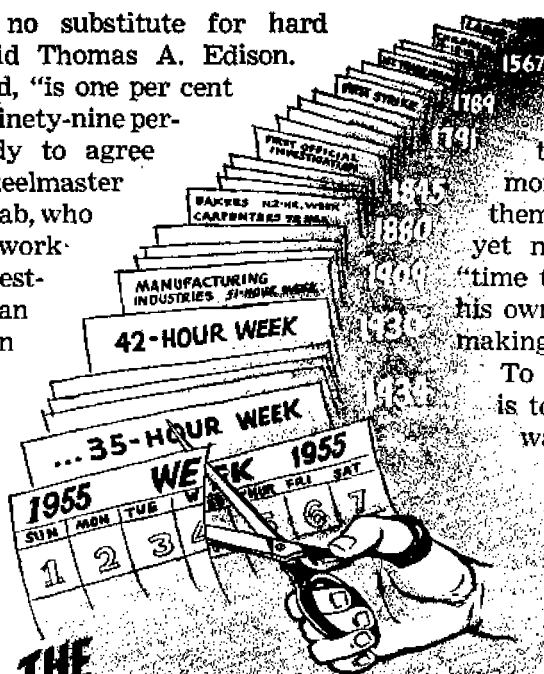
poet and essay-
ist Emerson

spoke out simi-
larly: "The
sum of wisdom
is that the time
is never lost
that is devoted
to work." And
hard work devo-
ted to the

service of the
Creator is cer-
tainly never

lost. The apostle Paul assures us, saying:
Always have "plenty to do in the work of
the Lord, knowing that your labor is not in
vain in connection with the Lord." "For
God is not unrighteous so as to forget your
work and the love you showed for his
name." So, hard work still has some high
and lofty worthwhile recommendations.
—1 Corinthians 15:58; Hebrews 6:10, *New
World Trans.*

Work is a friend, not an enemy. Clock
watchers, who fear work or doing too
much work, seldom work hard enough or
long enough. They miss the joy there is in
an exhilarating exercise. They labor for the
love of money and not for the love of work-
ing. Their days usually drag, their work
suffers, and they are not really happy. Most
of them, in fact, are found to be quite mis-
erable, last to start and first to quit work.



THE DECLINING WORK WEEK

They do not
mind accepting pay
for work they have not
done. They cannot see that
this is dishonest. It is taking
money that does not belong to
them. Unfortunately there are as
yet no legal ways to punish a
"time thief." He must continue in
his own misery or rise above it by
making a friend out of work.

To work is to live, and to live
is to work. "If anyone does not
want to work, neither let him
eat," said Paul. To shun
work as a loathsome dis-
ease is to be ignorant of
its many virtues. A re-
cent survey threw

light on an already
well - established
fact: that man
must work if
he is to be sane-
ly happy. The

study revealed the status of a group of
retired men, who were without financial
troubles, and who could travel and live in-
dependently of their relatives and friends.
These men found that after just a few
months of leisure their lives were entirely
blank and empty. "I get up in the morning
and I have nowhere to go, nothing to do,"
said one. Another wrote to an employment
agency: "More than anything I want a job,
anything, just give me something to do."
Others had mental breakdowns. None were
altogether contented with their retired
state.—2 Thessalonians 3:10, *New World
Trans.*

History of Hours and Rules

The prevalent division between hours of
work and hours of play, vacations and re-
tirement, was virtually unknown through-

out the long ages of prefactory history. Anthropologist Melville Herskovits says in support: "The notion of a vacation is unique to our society—that is, the distinction we draw between the expenditure of time and effort in painful activity—'work'—and that which goes into pleasurable activity, or 'non-work.'" Inventions such as the conveyor belt, production line, the time clock, which have greatly increased the work strain, have in no small degree been responsible for the present division of work hours and play.

The question of "how many hours to work" became urgent in the early factories some 150 years ago, when machines began to set the working tempo. Even as far back as 1562 working conditions were minutely regulated by law. Workers were hired by the year. In fact, the present agitation for an annual wage harks back to the English law of some three hundred and eighty years ago.

However, the years immediately preceding the "industrial revolution" that brought the change-over from home to factory work, from manual to machine labor, were years that gave rise to long hours and hard work. Low wages forced women and children into factories, where they sacrificed more than two thirds of their lives trying to make ends meet. Employers assaulted labor cruelly. Typical of the labor legislation of that time was a law passed in Great Britain in the first decade of the nineteenth century that limited factory working hours of children under nine years to 12 hours a day! William Pitt, prime minister of England, proposed in his Poor Law Bill that children should start work at the age of five. In factories and in mines children worked from 14 to 18 hours a day! Often they slept in the factories or fell asleep beside the machines during working hours. When law provided

for a twelve-hour day or a sixty-nine-hour work week, industrialists raised a howl that sounded as if the doom of English industries had come.

In the United States the birth of labor unionism was during an era that marked the decline of labor conditions. The year 1789 saw the forming of the first trade union in the United States, and 1791, the first strike, that of some carpenters who struck for shorter hours and against a reduction of wages. They were not complaining about the 40-hour work week of today. In the beginning of the 1880's, bakers devoted as many as 112 hours to their trade a week; sewing-machine operators, 93 hours; carpenters and joiners, 72 hours; conductors of street railway, as high as 102 hours; some workers at pig-iron blast furnaces, 84 hours, etc.

Ten years later the situation was considered greatly improved. Missouri still had an 84-hour week for bakers; in Maine there was still a 72-hour week for electricians; for stationary firemen, Wisconsin still had the 14-hour day; dressmakers still worked 70 hours in Illinois; sewing machine operators, 84 hours in Missouri; for keepers in blast furnaces, the 84-hour week was customary in the whole of the United States; iron molders worked 84 hours in Alabama; and coal miners 72 hours in Virginia; pressmen worked 84 hours in North Carolina; railroad brakemen worked 79 hours in Indiana; freight conductors, 84 hours in Maryland; locomotive engineers, 81 hours in Michigan; locomotive firemen, 75 hours in Indiana and Colorado.

Investigating Labor Conditions

Labor pressed for better working conditions. In 1845 the first official investigation of labor conditions was made by a special committee of the Massachusetts legislature. One report showed where, "in the summer season, the work commenced at

5 o'clock A.M., and continued till 7 o'clock P.M., with half an hour for breakfast and three-quarters of an hour for dinner." At the Eagle Mills, Griswold, Connecticut, 15 hours was the daily working time. At Paterson, New Jersey, women and children went to work at 4:30 a.m., and did not quit till 7 p.m. Workers were fined for being found dirty at work or when found washing themselves in the factory. The fine was about half their daily wage. If a worker in a spinning factory became ill and could not find a satisfactory substitute for the day, he often had to pay for the steam that was "unnecessary produced," which might be as much as half his weekly earnings. Workers were compelled to buy from company-controlled stores at prices far above normal. If they rebelled against this practice they were severely punished.

Work rules were cruel and exacting. The following rules were posted on the wall of a Massachusetts' factory: "The mill will be put into operation ten minutes before sunrise at all seasons of the year. The gate will be shut ten minutes after sunset. It will be required that every person employed for no certain length of time will be required to give at least four weeks' notice of intention to leave (sickness, etc.) or forfeit four weeks' pay. [How anyone could give four weeks' advance notice of possible sickness challenges intelligence.] Anyone who by negligence or misconduct causes damage to the machinery, or impedes the progress of the work, will be liable to make good the damage for same. Anything tending to impede the progress of manufacturing in working hours, such as unnecessary conversation, reading, eating fruit, etc., must be avoided. . . ."—[Signed] Amasa Whitney, Winchendon, Massachusetts, July 5, 1830.

It was primarily these conditions that caused unionism to flourish. Workers everywhere began to group together in a con-

certed effort to better working conditions and lower the hours. The progress of their endeavor is reported to us by Shlakman, who, according to Jaffe Stewart, shows the decline in hours from the beginning of the nineteenth century to the present day. Women worked from 70 to 80 hours a week in the early part of the century. Then at the time of the Civil War the average length of the work week in nonagriculture dropped to 60 and 70 hours. It was lowered again in 1909; the work week in manufacturing industries was some 51 hours. This figure fell rather consistently to 42 hours in 1930; under the influence of the depression a low point of some 35 hours a week was reached in 1934. The present United States Fair Labor Standards Act sets 40 hours as the length of the work week to be paid for at regular rates; time and a half is required to be paid for any hours in excess of 40. Thus in a century and a half the hours of work a week have actually been cut in half.

Less Hours, More Work, Greater Output

At the turn of the last century it was believed that the more hours one worked the greater would be the output. Ernest Abbe in Germany made the first scientific analysis of hours and output and found that "it wasn't so." After a certain number of hours, fatigue poisons forced output down, while spoilage and accident rates went up. According to Stuart Chase, Abbe "concluded that 75 per cent of all German factory workers would produce *more* if they worked *less*. In terms of energy and attention they would of course work harder." Chase says that these initial studies "were abundantly confirmed in World War I, when it was found that women in British munition factories could turn out more shells in eight hours than in ten. A whole new concept of the effects of fatigue on output began to invade industry, and further reduce hours.

Scientific management thus joined trade-union pressure, and legislature reform, in shortening the work week."

Workers Have Feelings

The classic studies of Mayo and Roethlisberger of the Harvard Business School, in the Hawthorne plant of Western Electric, said Chase, showed that "output was strongly influenced by the *feelings* of the worker about the job." A test group of workers "responded more to the sense of feeling important, than to changes in hours, wages, rest pauses or other working conditions. When they felt that they were being consulted, and were no longer cogs in a vast impersonal pecuniary machine, their output soared!" The survey conducted by the Institute of Human Relations at Yale disclosed that "90 per cent of the workers in the automobile plant analyzed disliked their job, but hung on because of the high pay and security." Many assembly line workers responded with appreciation when given rotating jobs, which made work more bearable. So management is slowly beginning to recognize that, while man is a "biological machine" designed for work, he nevertheless has feelings that must be reckoned with; that "dead weight production is no longer the goal in mechanized societies, but rather a balance, where the worker performs his duties both in the factory" and at home and in the community.

No one will deny that labor unions have greatly contributed toward better working conditions. Wages have increased, hours have decreased and labor conditions are by far more tolerable. Yet unions are not without fault. While they have been a blessing in some respects, gaining for man greater rights and freedoms, yet they have also been a curse to him by restricting the field of opportunities. Through the closed shop "caste system" arrangement employment is limited, in many fields of industry, to just a few within the caste, making it virtually impossible for youth to gain employment in these places. While seniority rights shield the aged, they expose the rising generation to bitter resentment against a system that does not provide opportunities for the full expression of his abilities, but confines him to a seniority system that moves at a snail's pace.

So labor unions are not without spot. They have their faults. Corruption in them matches that found in politics, if such is possible. And what man really needs, labor unions cannot provide him. For regardless of their power they cannot stop wars, eliminate crime, disease or death. To attain these goals—a world free of corruption—man must work the works of God. It is His kingdom that guarantees perfect working conditions for all. "Thou openest thine hand, and satisfiest the desire of every living thing."—Psalm 145:16.

And He Lived!

¶ In Bradford, England, last March 5, an eighteen-year-old steeplejack was working atop a seventy-five-foot factory chimney when falling stonework smashed the scaffolding and sent him hurtling toward the ground. The fall did not kill him, but he landed stunned in a water tank forty feet below. He did not drown because the falling stonework punctured the tank and allowed the water to drain away. However, firemen arrived just in time to pull him out of the tank before he was killed by the gas that swirled up after the falling stonework also damaged a gas main. Young Harrison's injuries from his three close calls with death? Shock and three small cuts.



By A.W.C., "I" correspondent in Germany

WHAT visions the mention of Germany brings to mind! A child thinks of robber knights and defiant-looking castles. An art lover thinks of the birthplaces of old well-known works and their famous masters, of renowned concert halls, of operas, operettas and the music of Beethoven and Mozart. A historian thinks of Charlemagne and the "Holy Roman Empire," of Martin Luther nailing his theses on the door of the Wittenberg church and of the Diet at Worms where he was forced to answer his charges. A historian also pictures John Huss being sentenced to death and burned at the stake. He thinks of the Thirty Years' War, and certainly of the first and second

world wars and of the even more recent division of Germany and the erection of the iron curtain across this land.

The scenery? It is just as colorful and full of variety as the history is. Between the Baltic Sea on the north and the 9,000-foot peaks of the Bavarian Alps are sand dunes, moors, islands, meadows, small mountain ranges, rivers, inland lakes and famed forests. Truly this is a vacationland of great variety.

Thousands of visitors to Germany this year will be attending the international assembly of Jehovah's witnesses to be held in Nuremberg, August 10-14. If you will be among them, then this article will tell you something about the country you will visit. However, if you cannot be there, then come along with us anyway on an imaginary trip to some of the places that you might visit.

Entering Germany from the south, you might see the Black Forest near the country's southwestern tip. Here one railway, the so-called Black Forest railroad, winds its way through more than sixty tunnels between Offenburg and the heights of Triberg. The scenery here changes so often and so abruptly that the eye can hardly keep up with it. Car drivers through this section are especially reminded of the Black Forest Hochstrasse, or high road, that runs the entire length of this section at an altitude of approximately 2,600 feet.

Also here in the south is the lake of Constance (Bodensee), which is one of the most desirable vacation goals in all Germany. Whether you see it for the first time from the highway or from the railway, by day or by night, it will be a memorable experience. The city of Constance gained world fame through the Council of 1414-1418 where noted reformer John Huss was sentenced to death and burned at the stake.

Farther to the east, but still along Germany's southern border, are spectacular

alpine views. Then, running north from Fuesen is famed Romantische Strasse, or the romantic road. On it you pass through an unending variety of scenery: cities with gabled houses from the Middle Ages, castles, citadels, dreamy-looking market places, and of course 2,000-year-old Augsburg. To the east of the Romantische Strasse is Munich, a Bavarian city named for the monks who founded it during the Middle Ages. This gateway to the grandeur of the Bavarian mountains also is well worth the visitor's time.

The Goal: Nuremberg

The first settlement at the ancient city of Nuremberg was in the middle of the eleventh century. The towers and the parts of the city walls that still stand stem from the fourteenth and fifteenth centuries. Noted painters, sculptors and the like had their homes here and art prospered. Nuremberg has often been mentioned in recent years, too, for here on the edge of town Hitler erected a monumental structure reminiscent of the insane ideas of Nero. It was to be a witness to the "thousand year" or "everlasting" Reich. A specially built railroad station made it possible to move in more than 100,000 persons daily, then to transport them away again. On the annually held party days formations of troops would march before the "Fuehrer" to receive his commands delivered from a high, stately structure that has 144 imposing pillars.

Here in April of 1939 Hitler proclaimed to the world that the "Party Day of Peace" was to take place on September 2 of that year, but by September the war was under way. Then, on September 30, 1946, as the conquering powers were pronouncing judgment upon the Nazi war criminals in this very city of Nuremberg, nine thousand

real peace lovers here met in Christian assembly under the motto "Fearless Against the World Conspiracy." These persons, Jehovah's witnesses, whom Hitler had sworn would never leave his concentration camps alive, were at this assembly receiving a small foretaste of the blessings that have since been bestowed upon them and that are yet to come in Jehovah's new world.

When, in 1953, Jehovah's witnesses again met on these grounds, the attendance grew to an amazing 55,000. Their third assembly here, to be held August 10-14, will see further public witness given in defiance of the conspiracy against Jehovah God and his King, Christ Jesus. A happy throng of conventioners will assemble here for this summer's most important event.

Frankfort, Mainz, Wiesbaden

From Nuremberg these conventioners will travel by train up through Wuerzburg to Frankfort on the Main. In the Middle Ages Frankfort was the place of the election of German kings, and from the sixteenth century it was the coronation site of the emperors. The National Parliament met here in the year 1848-49. Although defeated in her bid to be the nation's capital, her favorable location has made Frankfort a leading commercial, banking and traffic center.

Frankfort is only a short distance from Mainz, a city long-famed for its mighty cathedral. But the cathedral now stands in ruins and the debris of what is left, plus the little that has been rebuilt, presents a gloomy picture of despair. Mainz was also the home of Johannes Gutenberg, whose development of printing sparked a new era of knowledge, both secular and Biblical. A museum gives interesting information about his epoch-making accomplishments.

In the same area, but north of the Rhine River, slightly elevated in the Taunus hills, lies the world-famed health resort, Wiesbaden. Here you will find the German branch of the Watch Tower Society, where more than a hundred energetic workers provide Jehovah's witnesses in Germany with the necessary instruments for their preaching work. Nearby you can board a river steamer at Wiesbaden-Bierbrich for a very impressive trip down the Rhine to Cologne. Here are the mountains and valleys, impressive rock cliffs and the old castles and ruins that have made this part of the river so popular in music and song.

Fulda, Ruhr, Berlin

Fulda, to the east of the section we have been visiting, reminds us of the beginnings of Catholicism in Germany. Irish and Scottish monks had been the first to make Germany part of Christendom. Yet it was St. Boniface, buried at Fulda, who is given credit "for binding the conquered land for the gospel fast and permanently to papal Rome." The conference of German Catholic bishops annually meets here at his grave. It was this group of bishops who in August, 1940, said that "the Catholic Church in Germany is indebted to German [Nazi] troops for victorious advance and defense of the German homeland."

North of Cologne is the Ruhr, the major industrial territory, and in northern Germany there are such cities as Bremen with its famed market place and beautiful Gothic-style city hall, Hamburg with its imposing city hall built upon eight thousand foundation stakes, and Lübeck with its Holstentor (one of the remaining city wall gates) that stems from the Middle Ages.

Separated from the rest of Western Germany is the city of Berlin. Since foreigners who have no Russian visa cannot use the

ground approaches to the city, it must be approached by air. A comparatively young city, Berlin indeed has been affected by the second world war as perhaps no other city has. "Iron curtain," "airlift" and "freedom bell" are expressions that convey definite ideas that come into mind at the mention of this former capital of Germany. Here, too, tourists get a glance behind the iron curtain from Potsdamer Platz, where East and West meet.

Yes, from the alpine heights of the south to the ports on the North Sea, there are many interesting things to see and do in Germany. But by far the most interesting and important activity this year will be the international assembly of Jehovah's witnesses in Nuremberg, August 10-14. Here tens of thousands of German witnesses for Jehovah will play host to several thousand of their brothers from other lands.

It was just ten years ago that a few thousand of Jehovah's witnesses were released from Hitler's torture camps. Now there are 48,000 of such preachers of the Christian good news in Western Germany alone. These energetic witnesses for Jehovah will consider it a thrill to be hosts to their brothers who are coming from other places to participate with them in the activity of this Christian assembly, and their visitors are eagerly looking forward to witnessing the zeal of their German brothers. Indeed, this assembly will prove an encouragement to the German hosts and an inspiring experience for their many guests. Yes, mention Germany to one of these prospective conventioners and his thoughts will immediately turn to his eager anticipation of assembling with his Christian brothers in that land and of participating with them in their Christian service. And his anticipation will be well rewarded at assembly time!

Specialties of Austria

By "Awake!" correspondent in Austria

WHAT thought comes to your mind at the mention of Austria? The majestic snow-capped mountains, the blue lakes at their feet, the green pasture land on the mountain-side or the thrilling echo of a yodeler who is sitting high above a pleasant valley? All these make up Austria. Do you think of the heart-cheering melody of a waltz by Johann Strauss? or the city of Vienna at the shores of the Danube River? or maybe the city of Salzburg with its famed festivals? These, too, are Austria.

But Austria offers other special things too. For instance, did you ever drink Styria's "Most" or eat its famous maize dish called "Sterz"? No? Then come and visit Styria! Styria is one of the nine counties of Austria, and in the south this county borders Yugoslavia. The people speak German, though with a dialect, and the farther you move away from a city the more you have to strain your ears to understand all they say.

Life in the rurals is extremely simple. Here you find many old houses built partly of stone and partly of wooden beams, and often with a weather-blackened straw roof. Many are unable to hide their advancing age. The people in general are friendly, especially if they notice you are a stranger. If you are invited to enter a house the people will probably show their hospitality by offering you a nice cold drink of one of Austria's specialties. No, not a cold Coca-Cola, but Styria's famous drink, "Most." It is a kind of cider, and here is how it is prepared.

In the fall the special apples and pears are gathered and squashed to become a mash.

From this the juice is pressed out by a strong wooden device in the center of a large rectangular-shaped container about twelve by fifteen feet in size and about twenty inches high. The following fermentation process is expected to remove all unwanted ingredients. Later you will drink the clear "Most" only, but nothing of the sediment at the bottom. The jar of "Most" will always be found upon the table at mealtime. From time to time it will be handed from person to person and everyone drinks as much as he wants.

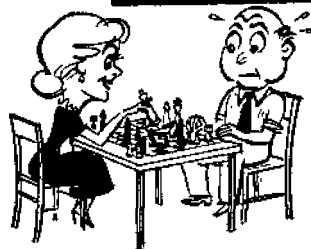
If you stay overnight you will get acquainted with another specialty of Styria. Usually at breakfast you get the famous dish called "Sterz." It is highly appreciated here and very nourishing. In order to prepare it the roughly ground maize is cooked in water until it gets soft and becomes like pudding. To this some lard is added and the dish is ready to be served. Around the table the whole family gathers, everyone equipped with his personal spoon and a cup of milk or coffee. Then the whole family eats from the one dish at the middle of the table, taking just some of the "Sterz" on the spoon and then filling up the rest with milk or coffee. When breakfast is over everyone puts his personal spoon back into the drawer from which he took it.

And in this area, as elsewhere, hundreds of Jehovah's witnesses are going about preaching the good news of better conditions soon to come to the earth. It is inspiring to see how many people here are taking their stand with Jehovah God and his New World society. And even if they have to endure hardships by scoffers and fanatics they stand firm in the worship of Jehovah in spirit and in truth.

Jaywalker Gets Nick in Pants

Under the above title the *Oregon Journal* of February 13, 1954, reported on an incident that happened in West Palm Beach, Florida: "A motorist was driving through the heart of town Friday. Suddenly a careless jaywalker darted in front of him. The car lurched to a stop inches from the careless one and the driver jumped out. In full view of a policeman and hundreds of spectators, the motorist planted his foot with considerable emphasis on the jaywalker's posterior. The motorist re-entered his car. The policeman turned his head. Pedestrians gaped. Traffic began to flow again. The jaywalker rubbed a sore place and walked away, shaking his head."

THE SENSIBLE VIEW



of Games



MOST people, from time to time, feel the need for some form of recreation. In many lands television and movies have become extremely popular. Indeed, one authority maintains that people in America spend so much time in the absorption of TV and movies that they have little time left for other kinds of recreation. Certainly there are people who do not find TV or movies very satisfying as the main course in the recreational diet. Rather than sit motionless for hours letting their passive minds be led about they prefer something that requires a degree of mental initiative. Or they prefer something that they can participate in rather than look at. Games often meet this need. And that provokes the questions: Why do people play games? Are all games idle amusement? What kind of games are there? What is the sensible view of games?

People play games for pleasure. So the chief appeal of games is the mental relief or relaxation they bring. But games also offer added attractions. Unlike TV and movies they allow one to get better acquainted with friends. They brighten up social gatherings. They may stimulate conversation, which, under the muzzle of TV, has all but died out. Then, too, games lay a foundation for a houseful of cheer, mirth and laughter.

Games are of two kinds: the physical and the quiet. Young persons like to romp, run and jump. As they grow older they

also develop desire for the quiet or mental games. Upon reaching adulthood they find that mental play or recreation is keenly desired. Regarding play one authority writes: "The most important play is play of the mind. . . . The mental element is in all play. . . . In later years the mental kind of play becomes increasingly valuable."

In what games does a person find satisfying mental play? Games of sheer chance usually fail to satisfy. Games of skill and games that combine skill with chance in varying degrees fulfill most requirements for mental play. But does not the injection of chance ruin a game? No. The element of chance is used in numerous games to lend variety, limitless variety. Of course, the more chance in a game the less skill is required. Games are of such variety, though, that a person can select one with the proportion of skill and chance that appeals to him the most.

Education and Play

On what basis can we make a sensible judgment of games? First, there is the question: Is the game wholesome or detrimental? If the game is passion-arousing it is not desirable. It will corrupt morals. If it involves gambling it is undesirable. It will corrode morals. (For a sober view of gambling see *Awake!* of January 8, 1955.) Of course, some games, often played for gambling, can also be played just for fun. Now the second question for evaluating a

game: What degree of pleasure and profit does it bring? Some games, such as those of mere chance, may bring only pleasure. Quiz games may bring both pleasure and mental profit. Obviously, those games that offer the greatest degree of wholesome pleasure and profit are the most desirable.

What do we mean by profit? Educational benefits? Yes. Ah, but people do not play to get educated! That is usually true. Yet here is something that has not been fully appreciated until recent years: games have greater educational value than most people realize. This is because games are based on life or knowledge. So, in varying degrees, games bring knowledge or train for life.

Many juvenile games are especially designed to promote the growth of desirable qualities, though the children may be unaware of it. Even games played by adults offer more than amusement. For example, let us take the game of chess, a game in which chance has scrupulously been excluded. Of this game Benjamin Franklin wrote: "The game of chess is not merely an idle amusement. Several very valuable qualities of the mind useful in the course of human life are to be acquired or strengthened by it, so as to become habits, ready on all occasions."

Now in the game of chess the objective is to capture the adversary king. Actually the capture is never made. But if the king is attacked and there is no way of escape, it is said to be "checkmated" and the game ends. There is a defense to every attack—if it is taken in time. Losses are due only to one's own mistaken "ingenuity" and not to a lack of aces or kings, as in cards. So, to play chess well one must learn and practice foresight, that quality of looking into the future. Circumspection is necessary. This is the practice of surveying the whole scene and not just portions of it. Caution is developed. In chess one learns that hasty decisions may be disastrous. Finally, there

is endurance. One learns the habit of not being discouraged by present bad appearance in the state of affairs but to keep forging ahead. The game is so full of sudden changes; and frequently one, after long contemplation, discovers the way to extricate himself from a supposed insurmountable difficulty. So the player is encouraged to continue the contest to the last, in the hope of a victory.

Chess fascinates all kinds of people. It seems to fascinate Europeans and Asiatics more than Americans. Though many of the intelligentsia amuse themselves with chess, the game is not, as popularly believed, "too deep" for the average person. Of course, those who like to think and exercise skill find it the most absorbing. No two games are ever alike. Each new combination presents fresh challenges to the imagination. An idea as to the combinations in chess can be gained from the fact that the first ten moves on each side can be played in 169,518,829,100,544,000,000,000,000,000 different ways!

Checkers or draughts is another game in which chance has been left out. Yet all kinds of people find it exciting and absorbing. Contrary to general opinion it is as profound a game as human ingenuity ever devised. An amazing number of mental faculties are called into play. The game is not considered as rich as chess. But there are many checker enthusiasts that agree with Edgar Allen Poe, who said: "The high powers of the reflective intellect are more decidedly and more usefully taxed by the unostentatious game of draughts than by all the elaborate frivolity of chess."

Games Combining Skill and Chance

Some people find that mental play is best served by games that do not require so much intense concentration as chess or checkers. Here is where games that combine skill and chance come in. For ex-

ample, there is backgammon. The game is played on a special board with pieces resembling checker men and with a pair of dice for each player. Each player has 15 "men" on a special board with 24 "points." The object is to move all 15 men around the 24 points and off the board. In spite of the element of chance the game is exciting and there is still considerable opportunity for the exercise of skill.

Games that use chance as the predominant feature are many of the board games. Though skill is not much of a factor in winning a game, yet there is ample opportunity in many for the use of judgment, decision and other qualities. Another feature of these games is that they can acquaint a child richly with nature, geography or history. Some games bring knowledge of the business world. One of such games played with dice and a board is "Monopoly." It is based on real estate. In the game each player is given money script and a token to denote his travels around the board. A miniature city is laid out on the perimeter of the board. A player has to use judgment as to when and what to buy. If one can stay out of bankruptcy, he is indeed fortunate.

Probably in the field of playing cards one has the greatest latitude for choosing a game that conforms to his ideal of the proper proportion of skill and chance. Indeed, card games range from those of sheer chance to those of almost sheer skill, such as in contract bridge. Some card games require the keen use of judgment, anticipation, observation and memory. One of the most widely known and widely played games is rummy. It can be played well with the exercise of common sense.

Quiz and Word Games

For rich portions of pleasure and profit quiz and word games rate high. Strangely enough, these games, which are obviously educational, bring wholehearted enjoy-

ment. Quiz games on geography and nature are especially valuable. The alphabet games, such as anagrams and "scrabble," impart not only a charm to gatherings but cultural benefits to all. Word games have not been despised by the greatest intellects.

Vocabulary training is just one benefit of the word games. Crossword puzzles are excellent for practice in using synonyms and in improving fluency. Their use as a vocabulary builder is hindered by the fact that most crossword puzzles are concerned too much with freak words. There are even vocabulary card games. The old-fashioned spelling bee is one of the finest word games. In it the player who misspells a word is eliminated and the word is given to the next player on the opposing team. The team with the most players, say at the end of a number of rounds, is the winner.

Games and the Bible

Games reach the apex of their educational value when they are based on the Bible. Such games can be thrillingly engrossing. In one popular game the procedure is: Player A thinks of a Bible character (say Abraham) and tells the other players just the initial letter (in this case "A"). The players try to guess what character he has in mind. Knowing the clue, the letter "A," the players will guess by using a descriptive phrase instead of the name. Thus Player B might guess: "Is it the brother of Moses?" Player A must then answer: "No, it is not Aaron." If Player A could not think of the name "Aaron" he would lose his turn, and the one who baffled him would take over and start anew. But if Player A named Aaron the game would continue with the others still trying to guess Abraham. Maybe Player C will ask: "Is it the uncle of Lot?" Player A would reply: "Yes, it is Abraham." If the one who thought of the name "Abraham" did not happen to know

that Lot was Abraham's nephew, well, you can see not only the laughable situation but how valuable the game is in refreshing one's mind on Bible characters.

Some of the most edifying and interesting games are based on the Watch Tower publication "*Make Sure of All Things*". With this book one can make up many short quizzes, such as the ten meanings of the word "heavens" or the seven meanings given for the word "spirit." Another game could be made from the thirty-nine different features of the sign of the last days. A group tries to name all thirty-nine. The group can be divided spelling-bee-fashion. Or, instead of teams, the person naming the most would win. All of these games are excellent for almost any occasion. They are often profitable entertainment for groups traveling in trains, buses and autos.

Games bring relaxation. The Bible recognizes the need for some of that, although not exactly to play games. "The apostles assembled before Jesus and reported to him all the things they had done and taught. And he said to them: 'Come, you yourselves, privately into a lonely place and rest up a bit.'" (Mark 6:30, 31, *New*

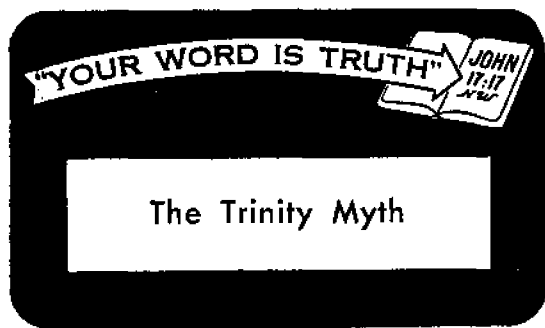
World Trans.) Note that Jesus did not make recreation a big thing. It was just "a bit." Like "bodily training," games may be "beneficial for a little." (1 Timothy 4:7, 8, *New World Trans.*) Time was valued by Jesus.

Why is time so valuable today? Because we are living in the "last days" of Satan's world. One of the features of the sign of the "last days" is the prevalence of "lovers of pleasures rather than lovers of God." (2 Timothy 3:4, *New World Trans.*) It is not difficult to immerse oneself in games and forget time. It is easy to become a game addict. When one thus indulges in them overproportionately, there is grave danger. For no "lovers of pleasures" will gain life in the new world, simply because they will be too preoccupied with pleasure to meet requirements for life.

So while the Bible provides for recreation, it is vital to keep it in the right perspective. The safe, sensible view is the one the apostle gave: 'Let those making use of the world be as those not using it to the full; for the scene of this world is changing.'—1 Corinthians 7:29-31, *New World Trans.*

WHO DEVIATED?

¶ The book entitled *Christian Deviations* describes the "norm" or "centre" from which Jehovah's witnesses have "deviated" as "the great historic communions of Christendom which . . . have associated themselves in the World Council of Churches." Examination reveals that the book admits "ecclesiastical dereliction of duty," that facets of Christian faith and life "had been neglected by the Churches," and that many "uninstructed members of the Churches" had become members of these "deviations." It acknowledges that "Christians are made . . . intellectually," and "ought to be able to give a reason for their faith." Further, it expresses the opinion that "Christians would do well to emulate" the adherents of Jehovah's witnesses who "have a knowledge of the contents of the Holy Scriptures," and then adds, "For this reason alone it is imperative that Christians should become again the people of the Book." Then Professor J. R. Coates is quoted: "The success of heresies and unorthodox cults is a measure of the failure of the Church." Could a church admitting dereliction of duty, admitting failure to instruct its members and recommending that its members emulate those whom its own defenders call "heretics" reasonably be considered a "norm" or "centre" of Christianity? Does not all this recommend, rather, a turning to Jehovah's witnesses, who have been made Christians intellectually and who can give a reason for their faith?



IN THE October 10, 1954, issue of *Our Sunday Visitor* (a Roman Catholic paper) appears the following statement with a reply: "I have been reading a Watchtower tract that calls the Trinity a myth . . . Pay no attention to anything you find in the Watchtower publications of the Jehovah Witnesses. These people make the most outrageous attacks on basic Christian beliefs without a shred of proof. Their object seems to be the tearing down of God's house rather than to build it up."

Strange, indeed, that our Catholic critic should find himself plunging headlong into the same unsavory practice that he accuses Jehovah's witnesses of doing, that of making "outrageous attacks" "without a shred of proof." Quite obviously, he failed to read the Watchtower tract on "The Trinity—Divine Mystery or Pagan Myth?" brought to his attention by a believer. Otherwise, how could one account for his saying 'attacks were made without a shred of proof'? Unless, of course, he was deliberately ignoring the proof he could not counter. The Watchtower tract on "The Trinity" is well documented, listing both ancient and modern authorities, Roman Catholic and Protestant sources, as well as a host of Bible references, referring to a number of Bible translations in the brief space provided on the tract.

Our Catholic critic laments the exposure of this pagan trinity falsehood. If Bible

truth causes it to crumble, what honest man will object? The true house of God does not fear the test of reason and Scriptural truth. It will stand. In fact, God invites us to "reason together." Of course, with a house whose foundations are as feeble as the sandy structure of the mythical trinity, there is due cause for concern. No amount of clerical feigning and philosophizing will save it from collapse when God's truth "shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isaiah 1:18; 28:17.

Our Catholic critic hastens to bolster the tottering beams of the trinity with an illustration: "Take the case with the homeowner," he says. "His family lives there. He is installed. The house is filled with his furniture. It's his house because the whole community—it may be last year or 50 years ago—everyone watched him build the house, or they know whom he bought it from. He doesn't have to carry the title around in his pocket just in case someone challenges his ownership. And so it is with the great foundation stones of the Christian Faith. They are 'in possession.' . . . Thus the Trinity is 'in possession' and hence we don't have to prove it. It's there. It's up to the eccentrics to budge it if they can."

Did apostles Paul or Peter argue that it was unnecessary for Christians to prove their faith because of the "underlying principle of 'possession' "? No. To the contrary, Paul admonished, according to the Catholic *Douay* translation, to "prove all things: hold fast that which is good." Peter counseled to "sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope which is in you." Paul informs us that "all scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work." And

for resorting to the Scriptures daily to prove what is true, the Bereans were commended by Paul as being more noble: "Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether these things were so." Merely to have doctrines does not prove them right or wrong, but explaining them in the light of God's Word establishes their authenticity.—1 Thessalonians 5:21; 1 Peter 3:15; 2 Timothy 3:16, 17; Acts 17:11, *Douay*.

The illustration used by the writer is an open admission of the want of Scriptural backing for the trinity doctrine, a feeble attempt to justify a pagan dogma. The Catholic "house" constructed in Constantine's time is filled with "furniture" handed down from pagan Rome. These "pieces" bear no resemblance to first-century Christianity. This truth Jehovah's witnesses highlight with Scriptural testimony so that all lovers of truth and right may see the difference and not be deceived into taking the counterfeit. Cardinal Newman admitted in his *An Essay on the Development of Christian Doctrine*, page 373, that the various fixtures and furniture in the Catholic house "are all of pagan origin, and sanctified by their adoption into the [Roman Catholic] Church." Catholic clergy may claim them to be Christian, but their labels are indelibly stamped "pagan."

Jesus and the apostles never believed in a triune god. That the very word "trinity" is not found even once in the inspired Scriptures is admitted by *The Catholic Encyclopedia*, Volume XV, under subhead "TRINITY, The Blessed," reading: "In Scripture there is as yet no single term by which the Three Divine Persons are denoted together." There is no scripture to support the doctrine of the "trinity." The whole tenor of the Scriptures is to the

effect that Jehovah God is One, of whom are all things; and that he is from everlasting to everlasting, inhabiting eternity. On the other hand we are told that all things are by the Son; that he did have a beginning; that he is God's only-begotten Son; that he is the first-born of every creature; and that he is the beginning of the creation of God. Clearly God and Christ are not equal as regards eternity.—Deuteronomy 6:4, 5; 1 Corinthians 8:6; Psalm 90:2; Isaiah 57:15; John 1:18; Matthew 16:16, 17; Colossians 1:15; Revelation 3:14.

Unequivocal also is the testimony of the Scriptures that God and Christ Jesus are not equal in other respects. Jesus said: "Most truly I say to you, The Son cannot do a single thing of his own initiative." "I cannot do a single thing of my own initiative." Certainly, we are told that 'all things are possible with God.' Now, if Jesus were God would not all things be possible of himself? But Jesus says: "I cannot do a single thing of my own initiative." God showers blessings upon his Son, and, as Paul states, the greater blesses the lesser. God sent Jesus into the world. Jesus testified: "A slave is not greater than his master, nor is one that is sent forth greater than the one that sent him." Jesus worshiped his Father, but nowhere do we read that the Father worshiped his Son. Also, we have Jesus' plain declaration on the subject: "For the Father is greater than I." —John 5:19, 30; 13:16; 4:22-24, *New World Trans.*; John 14:28, *Douay*; Hebrews 1:9; 7:7.

The holy spirit is not a person or being, and no scripture authorizes the conclusion that it is. It is the active force of God with which he accomplishes his purpose. The Scriptures are crystal clear on the subject. No wonder trinitarians have to concoct irrelevant illustrations to lull those who have heard awakening truths.



Jehovah's Witnesses Preach in All the Earth



Canada

CANADA is a country whose influence is being felt more and more in world affairs. Her growing population, outstanding wealth and natural resources as well as her rapidly increasing industry have caused her to become an entity to be reckoned with politically and intellectually among the nations of the world.

Spreading over an enormous area of 3,845,774 square miles, Canada is a land beautifully framed by three oceans, the mighty Atlantic, the cold and icy Arctic and the blue Pacific. The 49th parallel on the south is the boundary between it and the United States. Much like the literal waters in the innumerable lakes and rivers that blanket the land, so have the waters of truth managed to seep their way to the uttermost parts of the country so that the Kingdom message today is known in a greater and wider area than ever before.

The country's vastness presents a few problems to the minister of Jehovah's witnesses. Large unpopulated areas, particularly in the north and west, make travel and communication a real concern for some of the congregations in these areas and it is not uncommon to travel fifteen to twenty miles between calls when visiting the people. In the far north territories, where the congregations are few and far between, some ministers of Jehovah's witnesses travel upward of a thousand miles to attend circuit assemblies.

In recent years the subarctic regions have opened up. As a result the population

in these areas has increased and where people are there the faithful witnesses of Jehovah go to carry them the message of truth. Traveling and preaching in this locale requires real fortitude. The sub-zero weather, long winter nights of more than three months' duration, the immense distances and small population all combine to cause exceptional hardship. In some areas airplanes in winter or canoes in the summer are the only means of transportation.

Good work has been accomplished in the Yukon and Northwest Territories and there are now healthy congregations established and functioning in that part of the country. The fine expansion in recent years has made it possible for many of the original inhabitants of Canada, the Indians and Eskimos, to become acquainted with the truth of God's Word, the Bible, and to join the ranks of Jehovah's praisers. In fact, there are congregations made up entirely of Indian brothers. Yes, people of all kinds in Canada are joining the ranks of the New World society and walking in the way that leads to life.

A serious problem that confronted ministerial activities of Jehovah's witnesses in Canada was the Catholic-controlled and French-speaking province of Quebec. Determined and concerted efforts have been made by both political and clerical leaders to prevent Jehovah's witnesses from preaching and distributing Bibles and Bible literature in that province. Over the past decade there have been more than 1,500 arrests and prosecutions as well as mob action, police interference, loss of jobs and other forms of persecution. Much

of this has been stopped as a result of two outstanding Constitutional decisions rendered by the Supreme Court of Canada in favor of Jehovah's witnesses.

Another obstacle to be moved out of the path of these publishers of "good news" was the language barrier. French is the language of the majority of people in Quebec. The obstacle did not remain long. Into Quebec went scores of full-time ministers to live with the people, learn the language and then preach. What a joy they now have to tell them in their own tongue of the wonderful things recorded in that great book of freedom, the Bible! Forty-nine congregations of Jehovah's witnesses are now established in that province. In the last ten years the number of active witnesses in Quebec has grown from a bare 500 to over 1,600, a 200 per cent increase!

Increase has come as a result of much faithful preaching by devoted ministers whose desire is to aid the honest-hearted ones to gain Bible knowledge. To serve the 14,000,000 inhabitants of this land, there

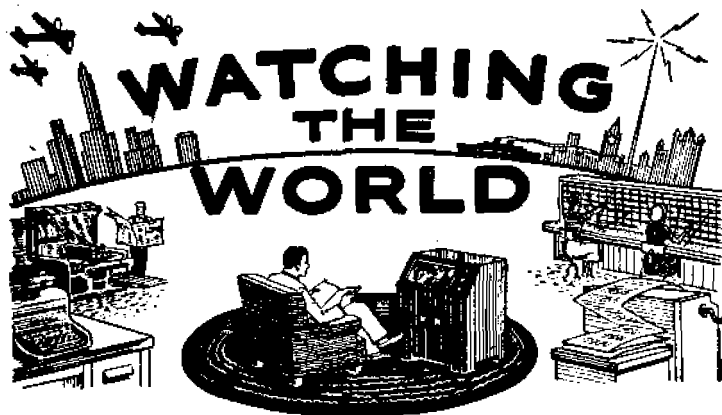
are over 24,000 Jehovah's witnesses serving in the ministry. The preaching work in the isolated areas during the past two summers has resulted in a much wider witness being given and new congregations organized. The preaching work is opening up along the Alaska Highway, as the following experience will illustrate:

"We worked along the scenic Alaska Highway to Whitehorse and called on all the highway motels, service stations, cafés, maintenance camps, etc. Here we found people were not in the usual rush as elsewhere and were quite concerned over world affairs. It was not long before we placed 42 bound books, over 175 magazines and several Bibles. Two families had never talked to Jehovah's witnesses but learned the truth by reading the *Watchtower* magazine. Now we have a little isolated group, a nucleus of a new congregation, for they have already been talking."

So Canada adds its voice to the great crowd now praising the Most High.

DO YOU KNOW?

- How a California witness was unjustly tried behind his back? P. 5, ¶3.
- What the Supreme Court said about a draft board's deciding against a man who was not told the charges against him? P. 6, ¶2.
- What effect these recent Supreme Court decisions will have on other draft cases? P. 8, ¶3.
- Whether only those born again will receive salvation? P. 10, ¶6.
- What proves that some who are saved will not be in the kingdom of heaven? P. 11, ¶1.
- What rumbling that increased to a mighty roar terrified Quetta, Pakistan? P. 12, ¶4.
- What proves work really is necessary for happiness? P. 13, ¶3.
- How bad the working conditions really were in the early 1800's? P. 14, ¶2.
- How it was discovered that factory workers could produce more by working less? P. 15, ¶3.
- What and where the "Romantische Strasse" is, and why it is of interest? P. 17, ¶6.
- Why Jehovah's witnesses' assembly in Germany will be especially thrilling? P. 19, ¶6.
- In what country you would drink "Most" and eat "Sterz"? P. 20, ¶2.
- What desirable traits you learn by playing chess? P. 22, ¶3.
- How the names of Bible characters can make an interesting impromptu game? P. 23, ¶5.
- Why time is so vital today? P. 24, ¶3.
- Whether Jesus and the apostles believed in the trinity doctrine? P. 26, ¶2.
- What excellent work Jehovah's witnesses are doing in northern Canada? P. 27, ¶5.



The Austrian State Treaty

◆ More than seventeen years have passed since Hitler's armies rumbled into Austria and the populace received without resistance—in many cases with joy—Hitler's proclamation: "Austria is a province of the German Reich." Ten years have passed since Hitler's "1,000-year Reich" collapsed and the Big Four powers occupied Austria. Since Austria was considered a victim of Nazi aggression, there was no need for a peace treaty. But if Austria was ever to become free again a state treaty had to be signed. In January, 1947, the foreign ministers' deputies met for the first time to work out a state treaty draft. Not until November, 1949, was one achieved. To get that far required 14 major conferences, and still there was no agreement on five articles. Innumerable meetings followed but they were usually deadlocked. In February, 1954, negotiations were resumed in Berlin, but they broke down when Russia insisted on keeping token forces in Austria until a peace treaty had been concluded with Germany. Then in August, 1954, Russia suggested another conference. Austria agreed only if the question of Germany was kept separate. In April Austria received an invitation to send a delegation to Moscow. From then on

events moved with astonishing rapidity so that on May 15 the foreign ministers of the Big Four and Austria signed the treaty, making Austria a free nation. The treaty required nine years of talks and nearly 400 meetings.

What the Treaty Means

◆ Under the terms of the treaty all the occupation troops must be withdrawn from Austria within 90 days from its ratification and at the latest by December 31, 1955. Economically, the treaty was no blessing. The departure of the occupation troops alone will deprive Austria of some \$60,000,000 worth of foreign currency each year. Not only that but Austria now has many expenses. To create an army it will cost at least \$100,000,000 and to maintain that army it will cost another \$100,000,000 each year. To ransom the former German industrial and agricultural assets that the Russians confiscated, Austria must supply \$150,000,000 worth of goods over ten years. Also, to ransom its oil fields Austria must hand over to Russia 10,000,000 tons of oil over the next ten years, though this will leave Austria barely enough for herself. To obtain the treaty Austria agreed to adopt a declaration of neutrality. This means that Austria pledges not to join any military alliances and not to

permit the establishment of military bases of foreign states on her territory. At the treaty ceremony in Belvedere Palace, Soviet Foreign Minister Molotov amazed the audience by taking the opportunity to give a speech on the policies of his government. The gist: that the Soviet price for German reunification would be, as with Austria, neutrality.

West German Sovereignty

◆ On May 5, just ten days prior to the signing of the Austrian State Treaty, West German Chancellor Konrad Adenauer sent a special message to the Bundestag proclaiming the beginning of a new chapter in German history. It said: "The Occupation regime has ended. The Federal Republic is sovereign. . . . We stand as free men among free men." Minutes earlier the final signing by the British and French high commissioners, coming three weeks after a similar act by the U.S. high commissioner, conferred sovereignty on West Germany. Dr. Adenauer then stepped out into the Chancellery garden and gave the order: "Hoist flag." Over the Chancellery and all government buildings all over West Germany rose the black, red and gold flag of the federal republic. The changes symbolized by the flag raising are extensive. West Germany, with a population of 50,000,000 and about half of the land area of the Germany of 1933, now has the right to legislate over all domestic matters without Big Three veto. Though Big Three troops stay on, they are allied forces, not occupation forces. In addition, the coming of sovereignty brought into play the remaining features of the Paris treaties, and on May 9 the Federal Republic was enrolled in NATO. As a NATO member West Germany is authorized to raise a twelve-division army of 500,000 troops and an air force of 1,000

planes. Still there was little rejoicing in West Germany. As Dr. Adenauer put it in a message to the East Germans: "The joy of our restored freedom is clouded as long as this freedom remains denied to you."

The A-bombed "Town"

◆ What are the chances of survival in an atomic attack? To find out the U.S., in May, set off an atomic bomb nearly twice as powerful as Hiroshima's at Yucca Flat, Nevada. The destructive force was unleashed on a "capsule" reproduction of a typical American town of ten houses. A mile from ground zero two frame houses were blown to bits. Less than a mile from the blast concrete houses were not badly damaged. Of ten houses seven could be repaired for emergency occupancy. Inside the houses freakish things happened. A refrigerator exploded from the change in air pressure. A doorknob had been torn from a door and cast half through a wall. Small splinters of glass flew so fast that they embedded themselves in cans of tomato juice. A dummy man was found skewered with jagged glass. Aside from flying glass the worst potential missile was found to be metal Venetian blinds, which were hurled across rooms like a bundle of spears. The test operations director of the Federal Civil Defense Administration concluded that anyone within one mile of the blast would have been killed by radiation or flying debris. A few in deep bomb shelters might have survived. But even two miles from the blast few would have escaped serious injury—and this bomb was only a firecracker in comparison with the 500-times-more-powerful H-bombs.

Deadlier than Radioactivity

◆ The deadliness of nerve gas was brought to the public's attention in May when the U.S.

published a Chemical Warfare Service handbook. Nerve or "G" gas, the booklet said, is so deadly that a single droplet in the eye of a person can kill him. Now in the arsenals of the U.S. and other military powers, nerve gas can kill more people more swiftly than the heaviest dose of radioactivity from a nuclear bomb.

Money for Franco's Navy

◆ Spain once had a great navy. But in 1588 it set sail against England and was decisively defeated. In 1898 Spain had another large navy, but it was destroyed in the Spanish-American War. Since then Spain has had little to show for a navy. Franco's vessels are mostly ancient ships that need overhauling. His one big ship, the 10,670-ton cruiser *Canarias*, is 18 years old. In May, as part of its program of building up bases in Spain, the U.S. agreed to give Franco \$25,000,000 so that he can modernize his navy.

Philippines Ban Luther Movie

◆ Canada's province of Quebec has banned the showing of the film "Martin Luther." This did not come as too great a surprise to the producers. But they were taken aback when the Philippines, which likes to be known as the "show-window of democracy in the Far East," likewise banned the film. Eleven of the twelve members of the censorship board voted to ban the movie from the country completely. But one objected and the movie was finally allowed to be shown within the confines of Protestant churches but not in public show houses. Philippine Protestant groups contended that if the action was left unchallenged the Philippines would become as totalitarian as Spain. They pointed out that the board of censors passed other religious films, such as "The Song of Bernadette," "Our Lady of Fatima" and "The Life of the Pope."

But the life of "Martin Luther" remained under ban.

Tourists to Moscow

◆ It has been almost twenty years since tourists could board a ship and take a trip to Russia. During the past years only dignitaries or those belonging to special delegations have been able to tour Russia. But in May the Soviet Union returned to the ranks of nations wooing tourists. Written in the best traditions of tourist literature, a four-page brochure invites French citizens to board the Polish liner *Batory* and go on a two-week luxury cruise to Russia. Each tourist must fill out a Soviet questionnaire, pay 500 francs visa charge and have a French passport, four photographs and, of course, money for traveling. The cheapest accommodation aboard the ship will run 87,500 francs or about \$250. Observers believe this Soviet promotion of tourism is merely an attempt to produce propaganda that the U.S. is the country with an iron curtain that prevents foreigners from visiting it.

The Age of Mass Executions

◆ The Tower of London owes much of its fame to the illustrious heads that fell under executioner's axes. Inscriptions on the walls of Beauchamp Tower number nearly 100. The victims mostly were buried in the chapel of St. Peter ad Vincula. Of this chapel the great English historian, Macaulay, said that "in truth there is no sadder spot on earth." But those lines were written long before the age of concentration camps, slave labor camps and mass executions. News of some more sad spots has now come to light. Japanese repatriates reported that hundreds of prisoners in Soviet Siberian slave labor camps have been executed for rebellious strikes over the last two years. According to the Japanese repatriates, the Russians have re-

sorted to tanks and machine guns whenever prisoners refuse to obey orders sent from Moscow. In just one of the numerous mass executions 200 prisoners were machine-gunned to death. Thus this age of mass executions has produced more 'sadder spots on earth' than Macaulay ever dreamed of.

Half Helicopter, Half Airplane

◆ A helicopter, being able to take off and land vertically, has versatility that conventional airplanes lack. But the helicopter has a major disadvantage: it lacks speed. Naturally, aircraft manufacturers have long thought of combining the advantages of the two types of planes. But there was no record of a successful conversion in flight from helicopter to conventional aircraft until it was announced in May that a

McDonnell Aircraft Corporation experimental XV-1 convertiplane had performed the tricky transformation. In a test flight near St. Louis the hybrid plane took off like a helicopter; then when it reached a speed at which wings begin to supply lift, the pilot started the pusher propeller, keeping the rotor spinning at a speed to provide a little lift and the least drag. Designed to go between 150 and 200 miles an hour, the plane was enthusiastically greeted. Its enthusiasts predict a great commercial future for the craft, since it will be able to fly from the heart of one city to another, eliminating the annoyance of getting to outlying airports. It also has the safety advantage of being able to pull up short if it runs into

trouble and come down vertically in the nearest clearing.

Iran: Hidden Treasure

◆ The discovery of hidden treasure is usually something limited to storybooks. But what was discovered recently in Iran did not come out of a storybook. Workers were digging in the garden of a landowner at a village near Kerman when their shovels struck "several" ancient earthen jugs. To the thrilling amazement of the workers, the jugs were filled with "gold coins, gold dust and jewelry." So fabulously rich was the find that its value was estimated at "several times" that of Iran's national budget. Believed to have been buried for at least 13 centuries, the treasure had lain amid gruesome surroundings: human skeletons.

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JUNE 22, 1955

31

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Awake!

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Is there really a Devil? Can you prove your answer?

The Yalta Papers

What happened? how? and with what result?

Atomic Radiation

How it affects you!

Judicial Regard for Religious Rights

Officials cannot censor doctrine!



JULY 8, 1955

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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., July 8, 1955

Number 13

Do They Think for You?

HOW many of your personal preferences are based, not upon solid facts or carefully weighed decisions, but upon the ballyhoo of advertising executives and public relations men? Before getting angry at the suggestion that other people may be molding your mind into their ways of thinking, read on to see how they work. Understanding their methods of operation may aid you to protect both your pocketbook and your rights to independent choice, emotion and action.

First, there is the matter of direct advertising. In New York, Hong Kong, Karachi or Maracaibo, yes, practically wherever you go in this jingle-plagued, slogan-beridden world you are hounded by a particular sponsor's products. Now, it is obvious that manufacturers must sell their products in order to stay in business. It is also argued, with logic, that advertising benefits the consumer, because when more people buy a good product it can be produced in larger quantities and should be available at a lower cost, and also because the manufacturer must stand behind the quality of his advertised brand name. But understanding a few of the tricks of the advertiser's trade can help you to exercise a sometimes thoroughly needed self-protection.

Psychologists and sociologists are busy probing the public mind—your mind—to discover how you can be persuaded to take

up new buying habits and consumer customs. Probably few people today would fall victim to the classic extreme: "So that by using this *Tobacco Persons* may never come to wear *spectacles*." But apparently many were victims of one cigarette manufacturer's claim that he had definitely proved all other brands were more irritating than his. He had made a test with rabbits. Smoke from his rivals' cigarettes made their eyes water, while smoke from his own did not bother them. He had a good thing until his rivals conducted their own test with a different set of rabbits.

Earle Ludgin, chairman of the board of the American Association of Advertising Agencies, explained that many college students of our day think they have grown past being influenced by advertising, that "advertising is for crazy, mixed-up high school kids." But these self-satisfied students probably are far greater victims of various publicity schemes than they realize.

They may be more intelligent than to be taken in by the "bait" advertising over radio and television—advertising that offers you a vacuum cleaner, a sewing machine or storm windows at a fantastically low price by a company whose salesmen will then high-pressure you into buying, not the advertised product, but a far more expensive one. Also, they may not believe that chewing gum will relieve the frustra-

tions of impoverished coal miners, as one series of comic-strip-type advertisements that were run in a poor coal-mining area implied.

But do these students eat more bacon since an enterprising public relations counsel for the meat packers sprinkled the newspapers with encouragement from doctors who suggested that people should eat bigger breakfasts (which, in the United States, generally include bacon and eggs)? Do they use two decks of cards to play canasta or three decks to play samba because card manufacturers pushed these games that sell two or three decks of cards where they sold only one before? The games are interesting, yes. A product must have some merit before advertising will make it popular. But frequently it is the pressure from advertising or publicity men that makes it an outstanding success.

A prime example of such a publicity campaign was the one sponsored by the Cigar Institute of America. The 27,000 pre-World War I cigar manufacturers had dwindled to something like 4,000. Women protested against cigars' "vile smell." In moving pictures a cigar in his mouth was the trade-mark of the house detective, the gangster or the political racketeer. The cigar's popularity rating was low; the industry almost collapsed.

Then in 1940 the cigar makers began a very subtle, but widespread promotion of their product. Word was discreetly spread that cash prizes would be given for the best published newspaper pictures of people smoking cigars. Promptly the pictures began to turn up in the papers. Churchill, Roosevelt, Douglas MacArthur and Babe Ruth's names were mentioned in connection with cigar smoking.

But what about the movies' use of cigars? Pleas that Hollywood quit putting

cigars in the mouths of its villains did no good. But then, according to Keith Monroe's article in the February *Harper's* magazine, the Cigar Institute's manager stormed movie magnates with the proposal: "Whenever you make a movie with a good cigar scene, I'll put posters advertising it on 25,000 cigar counters across the nation. Free of charge." Free publicity is a good thing in any industry. Tyrone Power in "Blood and Sand," Gary Cooper as Sergeant York and the life story of George Gershwin were wreathed in cigar smoke. In "Saratoga Trunk" Ingrid Bergman said: "A house isn't really a house unless it has about it the scent of a good cigar after breakfast." Cigar sales went up. So did movie attendance.

Cigars were given as presents on radio shows and as gifts from service clubs and lodges. There was newsreel coverage of them being given to Lord Mountbatten at the time of Britain's royal wedding. They were becoming more popular and the prejudice was melting. The *Harper's* article estimated that in three years alone 1,500,000 more American men have become cigar smokers. Maybe this propaganda "hasn't changed your mind about cigars," it said, "but it has certainly changed a lot of other minds."

Such public relations campaigns are not uncommon. Across every editor's desk passes a flood of releases that people hope he will print. Some of this information is of considerable value. Much of it is totally worthless. How can you protect yourself from what you do not want, while benefiting from what you do? The simplest way is to stop, look, listen and think! And knowing of the efforts of those who would like to mold your mind into their way of thinking will help you to defend yourself from them.

The DEVIL in

The Age Of Reason



What has happened recently to the Devil? Where is he? Has "the age of reason" completely vanquished him? Or is he present in another guise? Who is the Devil? Is he the mere personification of evil, the symbol of temptations of fallen man? Or is he a real, living personality? This article answers.



THROUGH most of human history the Devil was real and personal and his evil influence was within reach of every man. He was the arch foe of God and man, the enemy of all good and the source and promoter of all evil. Men feared his treacherous snares, wiles and devices. He was the god of this system of things, the prince of darkness, transforming himself into an angel of light. Men called him by various names: the Tempter, the Evil One, Beelzebub, the Prince of Demons, the Dragon, Satan the Serpent. To them he was real, living, a distinct personality.

However, in recent years Satan has become a nonentity. Modernists and rationalists have relegated him to the realm of myth. Reason, say they, rules out all possibility of there being any Devil or demons and for that matter any God or angels. These are superstitions that belong to "the age of ignorance." The denial of the personal Devil was the first step in the denial of "sinfulness of sin." It cast doubt and vagueness about there being a personal God. The Almighty began to be referred to as an impersonal Force. Angels were debunked as superstition. Jesus became just another man who died a martyr's death. The thought of a personal Devil is dismissed by most people with an incredulous smile. To

the vast majority he is but a joke. Said a Sunday-school teacher: "Men are the only devils," and he challenged four clergymen to a radio debate to prove otherwise.

Reason for Skepticism

By making men believe that Satan is not, he has them just where he wants them—completely duped. That modern man should take a skeptical view regarding the existence of Satan the Devil 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. Even among those who in no wise doubt or dispute the existence of a personal Devil, there remains a veil of ambiguity about a multitude of questions concerning him: Who he is, what he is like, how he became the Devil and why he has not been destroyed by an all-wise and loving God. The common view held by most religious persons is the same as that taught in mythologies and depicted in ancient art.

Among the ancients good and evil were always at war with each other. In Babylon this conflict was represented in "the lady Nina" and the dragon Tiamat; in Egypt by the serpent Apap; the Titans and Prometheus in Greece; Hel and Loki

among the Teutons, and Ahi and Siva among the Hindus. The Aztecs, the Assyrians and the ancient Chinese all believed in devils. In the Buddhist scriptures the devil Mara appears at the head of an army of demons with "bodies of flame . . . with the skin of oxen, asses, boars . . . spitting snake venom—and swallowing balls of fire." The Mohammedans believe the Devil was an archangel, whom God "employed to destroy the *jinn*s or *genii*, a race intermediate between men and the angels, who tenanted the earth before the creation of Adam."

During the first four centuries of our era all representations of the Devil appear to have been that of a serpent tempting Eve. During the Middle Ages artists depicted him as a serpent with two heads, one looking at Adam and the other at Eve. Then as a three-headed god, each head devouring one of the "damned." In old works of art the Devil is given the same form as his imps, half man half beast, and furnished with a tail and horns. The wings of a bat, a cloven foot and a great pitchfork, with which he casts "lost souls in a flaming hell," are often added to increase the satanic hideousness. Artists of the German Renaissance were fond of giving the Devil a crow or raven form. Besides these impersonations Satan has been portrayed as a wild boar, a he-goat and a monkey. More modern conceptions are the Devil in the form of a young gallant or a young girl. All such representations are purely imaginary and contrary to all Bible truth. In no small way have these misrepresentations been influential in causing many to cast aside the thought of there being a personal Devil. It tends to stamp the whole teaching as a ridiculous fairy tale.

Denis de Rougemont, a Swiss Protestant, in his work *The Devil's Share*, says: Satan's "first trick" is his incognito. "God says, 'I am he who is.' But the Devil . . . says to us,

like Ulysses to the Cyclops, 'My name is Nobody. There is nobody. Whom should you be afraid of? Are you going to tremble before the non-existent?' . . . Like the Cheshire cat in *Alice in Wonderland*, the Devil has in our day completely disappeared, leaving only a grin hovering in mid-air which is imperceptible to people in a hurry. . . . The Bible proclaims the Devil's existence on every page. . . . But who in a world, where people believe in newspapers, still seriously believes in the Bible? It is a fact that modern man experiences less difficulty in lending faith to the lies of the day than to the eternal truths transmitted by holy books. . . . Satan . . . chooses to don a grotesque appearance which has the sure effect of making him inoffensive in the eyes of educated people. . . . And so the Devil has them precisely where he wants them. . . . He vanishes in his success and his triumph is his incognito." And as Baudelaire declared: "The Devil's cleverest wile is to make men believe that he does not exist."

More Reasons to Believe

However, one who accepts the marvels of the universe as proof of the existence of an invisible, personal, intelligent 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 of truth, we have no alternative but to recognize the existence of a personal Devil. Throughout its inspired pages, the Bible speaks of a spirit creature that was perfect and upright "till iniquity was found" in him. Unlike mythological representations the Bible tells us that he was beautiful and brilliant. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." It was after his rebellion to become 'like God' that he was known as

Satan, Devil, Serpent and Dragon.—Ezekiel 28:12-19; Revelation 12:9.

To refute the absurd claims that the Devil is merely a principle of error or a personification of evil, the Bible describes the Devil as conversing with God in heaven and afflicting men on earth. It speaks of him as quarrelling with Michael over the body of Moses. A principle of error could not do such things. Revelation chapter 12 tells of a war in heaven wherein Michael ousted Satan from heaven. If Satan is fleshly temptations he would never have been in heaven, for the Bible states specifically that 'flesh and blood cannot enter heaven.' If the heavens here are the political heavens or rulers of earth, and Satan's ousting represents evil purged from human governments, as some claim, then this should have brought joy and happiness to men, whereas Satan's ousting meant "Woe for the earth and for the sea, because the Devil has come down to you!"—Job 1:6-19; 2:1-7; Jude 9; 1 Corinthians 15:50; Revelation 12:12, *New World Trans.*

How could an abstract force of evil expel itself from a person? Jesus and the Jews had no such abstractions in mind when they were discussing the demons and the ruler of the demons, Satan. "If Satan expels Satan, he has become divided against himself; how, then, will his kingdom stand?" To say that when we entertain a sinful thought we have a devil in us, or that when another person makes a temptation for us he is a devil to us, is to say our fight is solely against blood and flesh. Paul, however, makes a specific distinction between fleshly temptations and assaults by invisible Devil and demons: "Stand firm against the machinations of the Devil; because we have a fight, not against blood and flesh, but against . . . the wicked spirit forces in the heavenly places." This is a specific denial that the struggle is solely with fleshly

temptations.—Matthew 12:24-27; Ephesians 6:11, 12, *New World Trans.*

A Real Personality

James speaks of the demons believing and shuddering. An evil principle or a mere abstract influence cannot believe or shudder. Not even an animal can believe. It takes an intelligent personality to believe in God. Jesus was tempted by the Devil. It is inconceivable that those tempting thoughts originated in his perfect mind and loyal heart. The impure suggestions must of necessity 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.'" It challenges all reason and intelligence to say that Jesus, a perfect man, was carrying on a conversation with an imaginary person. How could such imaginary person or evil thought offer all the kingdoms of the world to him? How could he bow down and worship an imaginary force?—James 2:19; Matthew 4:8, 9, *New World Trans.*

In want of proof to support their feeble arguments, some have charged that this is "a proof of the limitation of knowledge" of Jesus. Schleiermacher thought that Jesus accommodated himself to the ideas and language that then prevailed in Judea, but did not himself regard Satan as a real and living person. But certainly this is beneath the dignity of the Son of God. Would he have made use of such strong language, and bid his disciples to beware of the Devil's craft and power, if he believed that he did not exist? Let us be reasonable in this "age of reason." In the exposition of the illustration of the tares Jesus makes the statement that the enemy who sowed them was the Devil. Satan is also spoken

of as possessing power to think, intelligence to plan and as being a proud accuser. Surely all such references indicate personality.

Evil Organized by Wicked One

Religionists contend there is no personal Devil, to avoid the appearance that God created a wicked spirit creature. They fail to understand that the one now Satan was created perfect but turned bad, being a free moral agent. According to their reasoning, they should not believe in a personal Adam, since he was wicked. Created perfect, he turned bad himself, as did the Devil. God did not create murderers, adulterers, thieves or liars, yet the world is filled with them. As man corrupted his way upon the earth, so the Devil in the invisible realm corrupted his way.

However, not all sins or temptations come directly from the Devil or one of his ministers of evil. Once sin entered the world, the very weakness and waywardness of the hearts of dying man would have had enough of lust for wrong things to produce evil results. But in that case the evil would clearly have been far less than what it is now. Satan does much more than merely add a further source of temptation to the weakness of the flesh. He combines and intelligently directs all the elements of evil to a wicked end. It would be bad enough if all evil were acting apart and without any definite purpose or design, but the hazards are immeasurably increased when all may be organized and directed by vigilant and hostile intelligence. It is this that makes the apostle Paul say: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil."—Ephesians 6:11, *New World Trans.*

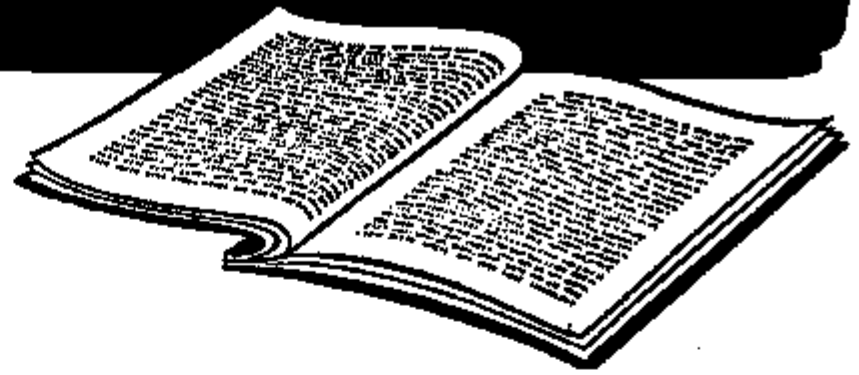
Reason dictates that for every effect there must be a cause. Consider, if you will, the combined evils of this generation without attributing their cause to some supernatural hostile intelligence and you are left nowhere. Consider for a moment the inhuman industrial oppression of men, women and children whose desperation found expression in the horrors of communism, socialism and anarchism; consider the debasement of all standards of *morals and conduct*; consider the rise in atheism, agnosticism, infidelity; consider the world wars with millions of men dying by all the horrors contrived by secular genius; consider the flame thrower, the concentration camps, the salt mines and the gas chambers; consider the buzz bombs, the atomic bombs and the hydrogen or hell bombs; consider governments physically oppressing and destroying millions of the people in whose interests they were established to govern. Do you think all these perpetrated evils came about by their own accord, that sinful man longing for peace and happiness is capable of such gross wickedness against himself?

"Come now, and let us reason together, saith Jehovah." Let us be reasonable in this "age of reason" and own up to the truth. God says these evils are the machinations of the Devil. Since we have no better answer let us at least be reasonable enough to believe Him. He promises that soon now at Armageddon he will abyss Satan the Devil and with that will come peace to our earth. "For his part, the God who gives peace will crush Satan under your feet shortly. May the undeserved kindness of our Lord Jesus be with you."—Isaiah 1:18, *Am. Stan. Ver.*; Romans 16:20, *New World Trans.*

*Poverty and shame shall be to him that refuseth instruction:
but he that regardeth reproof shall be honoured.*

—Proverbs 13:18.

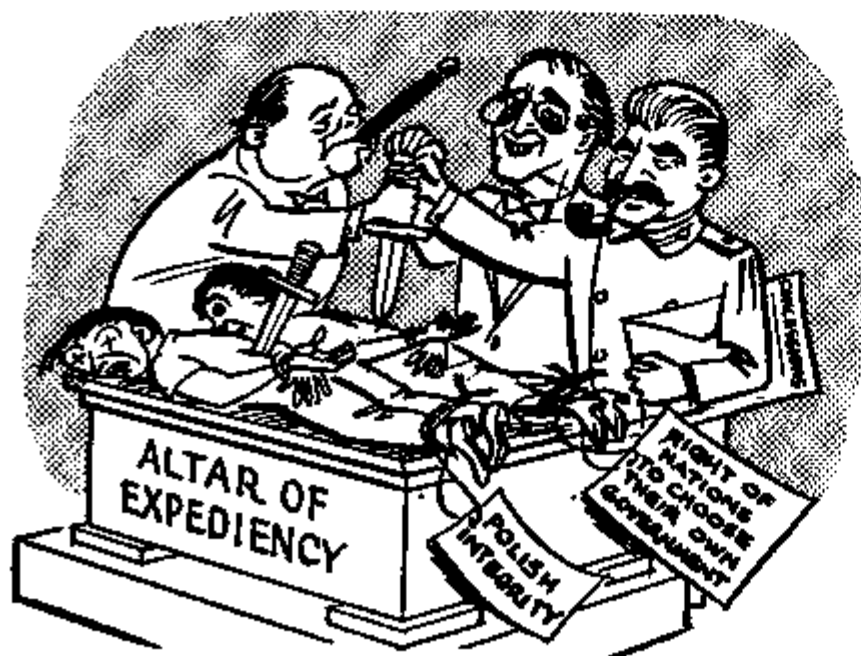
THE YALTA PAPERS



THE Yalta conference, a 1945 meeting between United States President Roosevelt, British Prime Minister Churchill and Russian Premier Stalin, has proved to be one of the most controversial meetings of heads of state ever held. What happened at Yalta? At Yalta Stalin set his price for fighting Japan; Germany and Poland were divided; and Russia was granted Asian territory, got two extra votes in the United Nations and arranged for huge postwar payments from Germany.

When, last March, the United States State Department released its records of this conference, reverberations were heard around the world. But Republican Senate leader William F. Knowland said: "If the disclosures discourage two or three nations from thinking they can sit down behind closed doors—with no responsibility to their elected representatives and to the people—and proceed to parcel out nations and people without their consent, they will have served their purpose."

Commentators say that under the crucial war conditions of February, 1945,



it is understandable that concessions might be made to Stalin to assure his help in achieving victory, but the particular concessions that were made amaze them. One critic of the Yalta agreements said in a March 9, 1945, editorial: "Clearly we may all agree with the objective—world peace—and yet disagree with the system of personal and private conferences whereby three men carve up European territory without allowing the corrective influences of public opinion to be operative and without, indeed, taking the people into their confidence on the reason why pledges solemnly given already during this war are casually, if not flagrantly, disregarded by our allies."

The chief victims of the decisions made at Yalta, of course, were Poland and China. Neither was represented at Yalta, neither had an opportunity to speak, but what happened there had a considerable effect on both of them going into Communist captivity. The Yalta papers show a definite disregard for the rights of weaker nations. *U.S. News & World Report* called the agreements "the flagrant denial of a great principle—the right of peoples everywhere to establish governments of their own choosing."

The Major Decisions

These are the points that were agreed upon at Yalta:

Germany was to be dismembered and disarmed. France would get an occupation zone carved out of the United States and British zones, and would become a member of the four-power Allied Control Commission. A reparations commission would be set up in Moscow to exact payment from Germany for war losses.

For entering the war against Japan, Russia was to receive in the Far East the southern half of Sakhalin Island and the Kurile Islands. Also, the port of Dairen would be internationalized, giving Russia a warm-water port in the Far East, and the Soviet lease on Port Arthur (which the Russians wanted for a naval base) would be restored. Further, Russia would share jointly in the eastern and southern Manchurian railroads.

The Russian boundary of Poland would be moved some 120-160 miles west of its former position. For this loss of territory the Poles were promised "substantial accessions of territory in the north and west" at Germany's expense. Stalin promised free elections after the war, but rejected international supervision of these as an affront to Polish sovereignty.

Also, plans were laid for the founding of the United Nations, including the granting to the Soviet Union of extra votes for its Ukrainian and Byelorussian Republics, an act that would be somewhat similar to granting separate votes to the United States for the states of Texas and California. The United States' proposal for a great-power veto in the Security Council was approved, thus making possible the creation of the U.N., but also making it impossible for the Security Council to put any real restraints on the only countries capable of world war.

Concessions Made

One of the amazing things about this conference was the ease with which con-

cessions were made. Roosevelt was not in a haggling mood when he met with Stalin to consider the Soviet request for Far Eastern territory. The minutes report: "The President said . . . he felt there would be no difficulty whatsoever in regard to the southern half of Sakhalin and the Kurile islands going to Russia at the end of the war." There was some problem about whether the Chinese should be consulted regarding Dairen and the Manchurian railroads, but "Marshal Stalin said that it is clear that if these conditions are not met it would be difficult for him and Molotov to explain to the Soviet people why Russia was entering the war against Japan. . . . They could not understand why Russia would enter a war against a country with which they had no trouble." Stalin got his way, though his entry into the war was too late to be of any military consequence.

The ease with which other decisions to divide up or to try to rule the world were made was indicated by Churchill's objection to the pressure for a firm decision on the postwar dismemberment of Germany. He said that the fate of eighty million people could not be decided in eighty minutes. And when Roosevelt had thought that the conference could be completed in five or six days, Churchill had said that, if so, some subjects would have to be discussed in advance. "I do not see any other way of realizing our hopes about world organization in five or six days," he explained.

Poland Divided

The big problem surrounded Poland. *Time* said: "Serious consideration of post-war Germany could be postponed. The Far East could be settled by thrusting concessions upon Stalin. The deeply symbolic differences in the U.N. Charter could be bridged by words never destined to bear the stress of reality. But Poland was im-

mediate and concrete, already the subject of angry public debate."

One of the major criticisms of the Yalta conference has been its handling of this Polish problem. The recently released reports show how ideals were freely bartered away on the altar of expediency. In the Atlantic Charter the United States and Britain had emphasized the right of all nations to choose their own governments. But this right of self-determination was not granted to Poland. Even further, the arguments against Russia's claims in Poland were not based upon the high principles of self-determination for even the smallest state, but the official papers show that Roosevelt simply begged Stalin not to embarrass him before the Polish voters of the United States. "There are six or seven million Poles in the U.S.," he said. "It would make it easier for me at home if the Soviet government would give something to Poland." Stalin's interest in Roosevelt's popularity is doubtful. Stalin's argument, however, was on a similar level, namely: "What will the Russians say?" Without the Polish territory, he said, "I cannot return to Moscow."

Churchill, in a similar vein, was concerned about the political difficulty that would be faced in Britain over the mass deportation of Germans from the area given to Poland. "I . . . feel conscious of the large school of thought in England which is shocked at the idea of transferring millions of people," he said. Stalin countered: "There will be no more Germans there, for when our troops come in the Germans run away, and no Germans are left." Stalin got the territory.

The fact, however, is that the Yalta agreements did not give Stalin this land; he already had taken it. His gain was political rather than geographic. The Russian armies had already set up a government that represented the Communist party, the

Russian secret police and the Red army. But the action of the Western powers in throwing the principles of the Atlantic Charter overboard and agreeing to what the Russians had done probably proved a strong factor in preventing dangerous resistance to the new Communist regime. And if the Poles could not count on the West, could Hungarians, Slovaks, Bulgarians, Rumanians and Czechs? The Communist grip on all tightened.

Storm of Protest

When the Yalta papers were about to be released last March, Sir Anthony Eden, the then British foreign secretary, sent a message to Washington deprecating the publishing of a detailed record of international conferences so soon after the event. Churchill himself said: "If this became the established practice, it might hamper the free exchange of views at future conferences." However, the well-known Manchester *Guardian Weekly* said editorially: "The British Foreign Office is making itself slightly ridiculous by standing in the way of publication in the United States of the record of the Yalta Conference. It is, of course, only following its old stuffy rule which attempts to hide all documentary facts from the historian until fifty years after the event." And at least one U.S. senator thinks "a useful purpose will have been served if every official who participates in negotiations realizes that he has an ultimate accounting to the people and that his decisions will have to stand the light of history."

While conditions are far different now from what they were when the Yalta conference was held in 1945, and while it is easy to look back now and see what mistakes were made then, still the Yalta conference has been termed "one of history's major tragedies." The newly published

Yalta papers do not add a great deal of information to what was already available through other published accounts of the meeting. But they do show much more of the spirit of the meeting. And their publication impresses upon our minds a state-

ment made in a cable that Churchill sent to Roosevelt shortly before the conference: "AT THE PRESENT TIME I THINK THAT THE END OF THIS WAR MAY WELL PROVE TO BE MORE DISAPPOINTING THAN WAS THE LAST."

His prediction proved to be true.

OPERATION SQUIRREL TRAP

ON THE sweep of the White House back yard there is a putting green, President Eisenhower uses it to practice golf. Also using the lawn to play are the White House squirrels. A tragic thing sometimes happens: these gray squirrels, on occasions, undermine the proficiency of the president's putting. Recently, Senator Richard L. Neuberger, democrat, rose in the Senate and sadly told his fellow lawmakers that the president "is having the White House squirrels caught in box traps and carted many miles away from the White House because they have been scratching his putting green." The senator continued: "I strenuously protest this undertaking. I urge the president of the United States to cease and desist before he does permanent and irreparable damage to an American tradition."

Next, Senator Alben W. Barkley, democrat, rose to ask nature-loving legislator Neuberger whether it would be "inappropriate" to paraphrase a Biblical quotation: "Foxes have holes, and birds of the air have nests; but the son of man hath not where to putt." Barkley followed with another inquiry: whether the banishment of the squirrels was due to mutilation of White

House lawn or whether, "according to their habit, they are seeking to bury some of the 'nuts' which have been brought to Washington recently."

As the squirrels were being turned into political pawns, the question naturally heightened: Who ordered the deportation of the White House squirrels? Finally, it was disclosed that the ground keeper originated the idea of banishing White House wild life after President Eisenhower had voiced some sharp comments on the squirrel's persistent digging. Said press secretary Hagerty: "When the president says something we try to respond."

And respond the government did! First, an electronic expert was summoned. He proposed high-pitched sounds to drive the squirrels off the putting green. This plan failed. It seems that Washington squirrels were used to high-pitched sounds. The army signal corps next made a tape recording of repellant noises. This terrifying sound blitz never fazed the squirrels, who kept right on puttering on the president's putting ground. In sheer desperation the government obtained some box traps. Victory at last! Three squirrels were captured and carted away in trucks to exile in West Virginia.

"There will be no more trapping," said the White House press secretary after the story reached the newspapers. Why? Could it be the expense? Not likely. Could it be that the operation was not successful? Possibly, because newcomers can easily move in from adjacent areas to replace the exiles. At any rate, activity on the White House lawn went back to normal—for the president and for the squirrels.



Visiting the Charming Outlands

A DREAM assignment! A job where you could mingle play with work! A task that knows no monotony! The most difficult part about such a job is that usually it does not last long enough. But it has been my joy, short-lived as it was, to do such work. You see, I am one of a group who will be traveling in Europe this summer, and have had the privilege of being sent out as a scout to find out what this group might be able to see while they are in Holland. Come along with me as I tell you about the places I visited.

First, my plane landed twelve feet below sea level at the bottom of a lake. Do not be alarmed! A hundred years ago this lake was enclosed by a system of dikes, and then the water was pumped out and the bottom of the lake was turned into productive land. In a corner of this lake bottom the Dutch government built an efficient airport that has since become one of the crossroads of the world. Thus, air travelers land on the bottom of this lake.

Arriving at night, I traveled the thirty miles to The Hague, the site of one of the international conventions of Jehovah's witnesses that will be held throughout North America and Europe this summer. My hotel was situated on the terrace facing Scheveningen Beach, where many international travelers and vacationers converge. Through the open window of my room there came a gentle cool breeze and the sleep-inducing rustle of the North Sea waves. The hotel was a middle-priced one, costing \$2.25 a day, with private bath and breakfast included. Fair rooms can be had as low as \$1.05 a person, without private



bath, though a few of the elite hotels run up to \$6 or \$7 a person each day. In these hotels, as well as in restaurants in Holland, tips are usually included in the price charged, so that no other tip is expected or required. One common fear in hotels, that the rooms may not be clean, does not exist here.

Early the next morning I made my way to the *Houtrusthallen*, the site of Jehovah's witnesses' forthcoming "Triumphant Kingdom" assembly. This hall is a low building of brick, concrete and steel, and much of its roof is glass. It is square, measuring about 325 feet each way, and covering roughly 2.5 acres. It could easily seat 15,000 people. To the left is a large playing field, and to the right are beautiful grounds covered with low evergreens. The broad road at the front, the neat gardens and clean façade form a pleasant, silent "Welcome!" for its visitors.

After seeing this assembly hall I made a short tour of the city. Called The Hague in

English, its official Dutch name is *'s Gravenhage* (sKrah'vun.hah.Kuh), a name derived from its originally being "the Count's hunting ground." Here Count Floris IV of Holland built a stronghold in 1229, and from this nucleus the city has grown to its present size. In the "Inner Court" various government buildings are to be found, along with the historic Hall of Knights, built about 1280. Here many governmental matters are still discussed and settled. Nearby are stately mansions that silently bear witness to the wealth and splendor of this city in times gone by. In the "Maurits-huis" Royal Picture Gallery are many fine works of the famous Rembrandt. Walking along Parkstraat, I crossed a bridge that spans one of the city's canals. Then to the left, on a side street called Zeestraat at No. 65b you can see the largest painting in the world, the Mesdag Panorama. This huge painting on canvas, 46 by 400 feet, depicts the fishing village Scheveningen in 1881, and is indeed a unique exhibition of art.

From here it takes only a few minutes to get to the Peace Palace, completed in 1913 from funds presented by Andrew Carnegie. It contains valuable gifts from many countries. This building of fine architectural style is the seat of the International Court of Justice and the Academy of International Law. After visiting these places I walked back toward my hotel at the seaside, through the vast and beautiful park called Scheveningen Woods.

If a person has more time and energy, more places of interest could be visited. There is the Municipal Museum; the Gevangenpoort Museum, a prison of the Middle Ages with its instruments of torture; the Planetarium and the International Press Museum with papers and books on presscraft from all parts of the world. Other visitors may wish to take a quick tour of a typical Dutch village by visiting

"Madurodam," a miniature scale model of such a place. You will find it in Scheveningen Woods Park. Still others may wish to inspect the old city hall of the sixteenth century and the St. Jacob's church that dates from the beginning of the fifteenth century.

Seeing More of Holland

There are other parts of the country, too, that might be visited. Splendid and frequent train service and good bus transportation make it easy to get around. However, I chose a more expensive, but more efficient means of seeing the country: renting a small European automobile. For \$6 a day I had the use of a four-passenger car. By traveling an average of 120 miles a day sight-seeing, the additional cost of oil and gas amounted to about \$6, which brought the total to \$12 for the day. If four people did this you could have a pleasant day of touring for only \$3 a person.

Within fifteen miles of The Hague are three other important cities that you might wish to visit. Delft is famous for its blue pottery. Rotterdam, the great seaport, is making great headway in rebuilding out of the ruins of war. Leiden, the seat of Dutch learning, is known for its universities, libraries and fine museums. Some of the conventioners will likely have rooms assigned to them in these cities and will thus be able to see them.

A trip through the Dutch countryside is a refreshing experience. This flat land, divided into neat rectangular pieces by the drainage ditches, presents an ever-changing patchwork picture in all shades of green, plus the yellow and brown of the ripening crops, and the white, blue and yellow of blossoming fields. Often you travel along stretches of the 1,500 miles of dikes that hold back the sea from the table-flat fields. Much of this land is below sea level. In fact twenty-five per cent of the

country would regularly be flooded at high tide were it not for the system of dikes. Closely associated with the dikes are the 1,424 picturesque windmills dotting the landscape, many of which, to keep the waters at desired and safe levels, still actively flail their arms in earnest toil.

Amsterdam, City of 400 Bridges

The "Venice of the North" is what they call Amsterdam, and for good reason too. A glance at a map of the city, with its numerous canals and more than four hundred bridges, will readily explain the reason for this description. The easiest way to see Amsterdam is to get into a modern glass-covered boat, where, for less than 30 cents you can cruise for about an hour and a half past some of the most interesting sights to be seen here. Here, too, you may want to see the colorful shopping district in the Kalverstraat, the Royal Palace, the National Art Gallery with its fine seventeenth-century paintings from the Dutch school, and the Museum of Biblical Archaeology at 137 Stadhouderskade.

Then, opposite the large and beautiful Vondel Park, at 1 Koningslaan is a building that will be of prime interest to Jehovah's witnesses: the Netherlands branch office of the Watch Tower Bible and Tract Society. This four-story cream-colored building, situated in one of the finest sections of the city, seems to stand out even above the serene peacefulness of its surroundings.

Other Nearby Places

Some forty-five miles north of Amsterdam is the *Afsluitdijk* or enclosing dam of what may be the largest project man has ever undertaken to reclaim land from the sea. Completed in 1932, this dike cuts through twenty miles of open sea. On one side of it is the surging Wadden Sea, and on the other side is the tamed former Zuiderzee (southern sea) now called IJssel

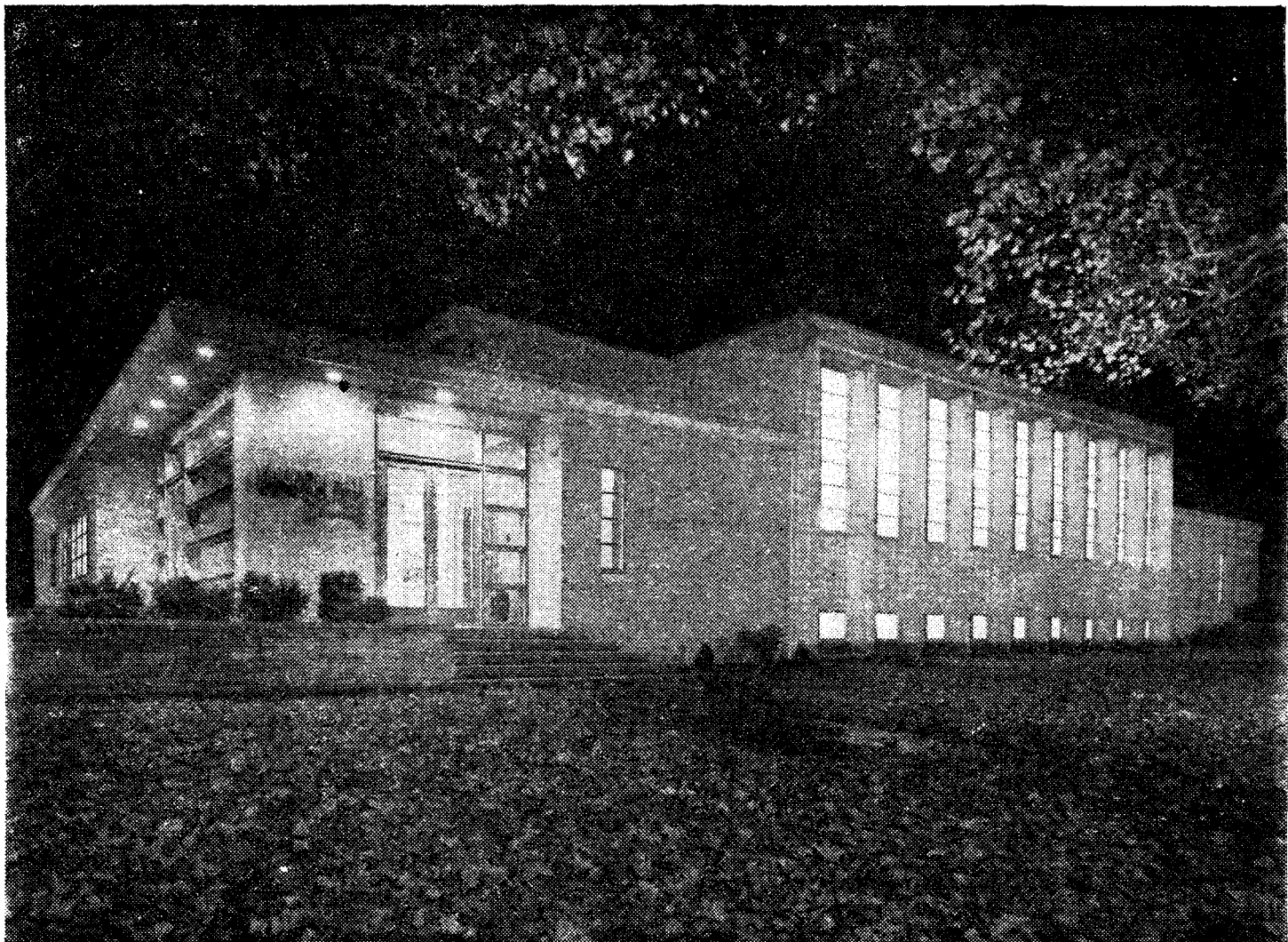
Lake. With this body of water now being protected from the influences of the tides, and reduced to the level of the ocean at ebb, a great land area is being reclaimed. When the job is finished an entire province will have been wrested from the grip of the sea.

There are many ways of seeing this small country. One-day excursions by touring buses are very interesting and cost from \$1 to \$1.50. Unique tours can be taken on numerous waterways. And for 50 cents you can travel by boat to Volendam and Marken where various old Dutch costumes are still worn for the benefit of tourists.

It would be most unfair not to mention this country's flowers. Everywhere in the cities are hand-pushed carts and sidewalk tents full of them. A housewife feels embarrassed when visitors arrive and she has no flowers for the table. The chief center of flower growing in Holland and Europe is Aalsmeer, a village eleven miles southwest of Amsterdam. Here hundreds of greenhouses dot the countryside, sheltering thousands of species of beautiful flowers. Every day except Sundays and public holidays flower auctions are held from 8:00 to 11:30 a.m., and visitors are permitted to attend these auctions and watch the proceedings.

During my pleasant trip I saw many other things that I could not describe in this short space: the magnificent castles De Haar and Muiderslot, the peaceful, quaint villages where life moves on very slowly, and during my trip I often thought of what an ideal place Holland would make for a sort of refreshing pause at the end of a busy European visit.

We in Holland hope that many of Jehovah's witnesses visiting Europe will be present at this assembly in The Hague, August 17-21, to assemble here with their Dutch brothers to the praise and honor of Jehovah's name. Will you be with us?



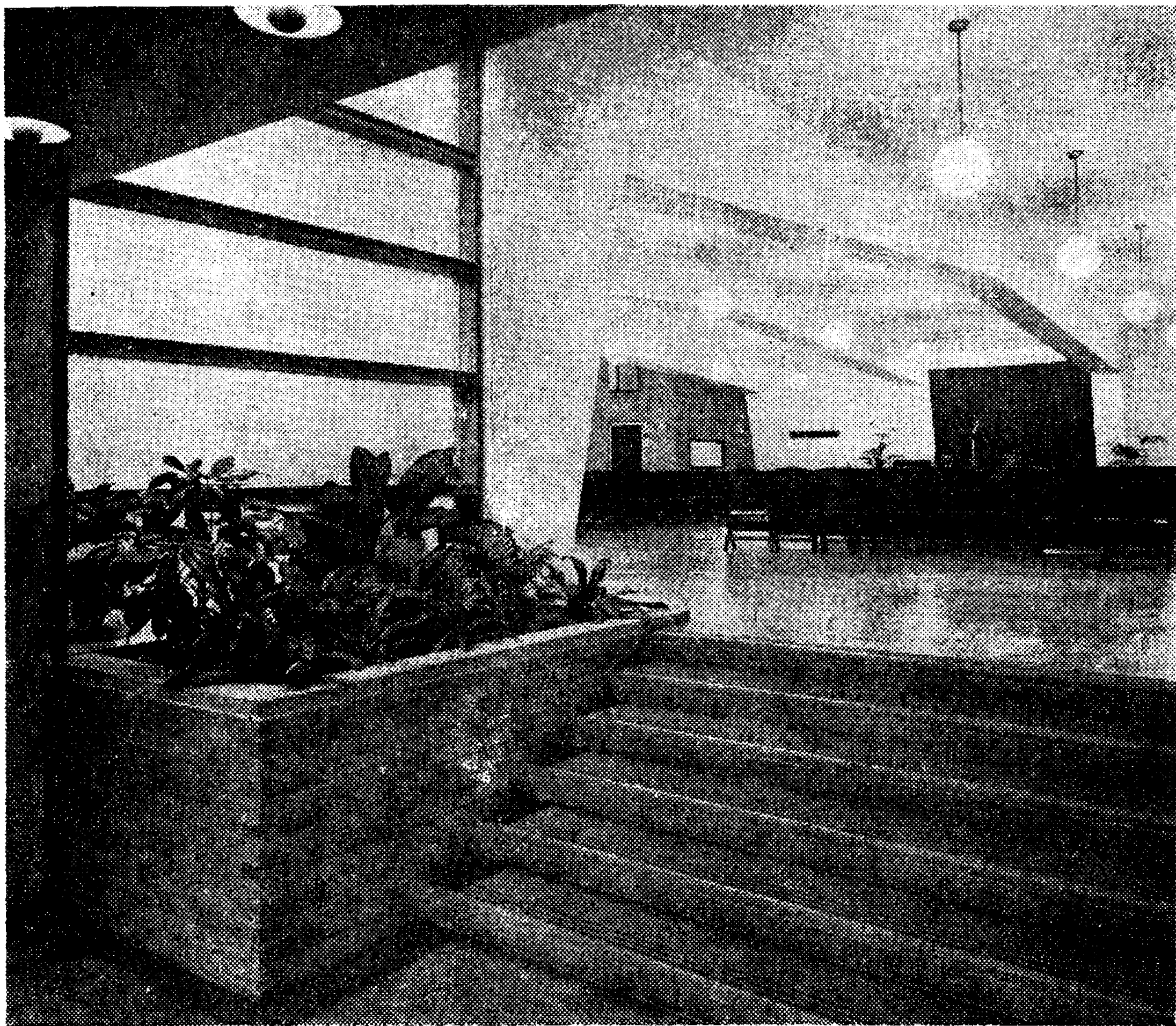
Serene Dignity of Pittsburgh Office

THE striking new building pictured at left was dedicated to New World Society activity last September 4. It is the registered Pittsburgh, Pennsylvania, address of the Watch Tower Society, and here the annual meetings will be held. Additionally, it serves as a Kingdom Hall for two Pittsburgh congregations.

The picture at left appeared on the cover of the December issue of *The Charette*, an architectural journal. The auditorium picture below was one of several that illus-

trated the interior design. Devoting several pages to this building, *The Charette* said: "Uninhibited by the staid conservatism of its neighbors, this handsome religious center states its undeniably contemporary identity." After his own stock of this issue was completely exhausted, the editor offered these pictures to us for the benefit of all our readers. His kindness and interest are appreciated.

This hall is at 4100 Bigelow Boulevard in Pittsburgh. Visitors are welcome.



JEHOVAH'S witnesses in Pomona, California, wanted to build a meeting place, a Kingdom Hall, on some property they owned.

The planning commission denied their application, and the city council approved the denial. The permit was refused because the city officials did not approve of the religious beliefs of Jehovah's witnesses, though later they said the building of the hall would result in a traffic hazard. When the case came before Judge Walter S. Gates of the Superior Court of California in and for the county of Los Angeles, he showed from other court decisions that objections on the ground of traffic hazard were untenable, and in his decision the weight of his argument bore heavily on the apparent prejudice of the city officials against Jehovah's witnesses. Parts of his decision in favor of the witnesses are here quoted, as he handed them down on January 15, 1953.

"The court must come to this unanswerable and inescapable conclusion, to wit: 'That each individual has a natural and inalienable right to exercise his freedom of conscience—and that his right to believe, profess, to practice, and to promulgate his beliefs are the very basis and essence of religious liberty.' If and when these rights to religious freedom are abridged or taken away from any one of our citizens, either directly or indirectly or under the subterfuge of an exercise of a police power, that time will mark the starting or beginning point of our ceasing to be a democracy. Of all of our freedoms, each one of which is highly valued and very sacred—the richest and most priceless of all of them is the 'right of religious freedom'—the right to worship according to the dictates of one's own conscience. This right or tenet



**Judge Gates of California
Superior Court bars show of
prejudice against Jehovah's witnesses**

JUDICIAL REGARDS for RELIGIOUS RIGHTS



is the one upon which our great nation was founded. It is the very center and heart of our American democracy, and it must not be destroyed. Stated in another way, religious freedom is one of the fundamentals, yea, the very cornerstone of our democracy and American way of life.

"Now returning to the admitted evidence in the instant case, the only reasonable, rational, or logical inference or conclusion that this court can draw from all of the evidence is 'that the planning commission of the city of Pomona did not like, nor were they in accord with, some of the tenets or doctrines of Jehovah's witnesses.' That in the early hearings held by the planning commission it was emphatically made to appear that the members of the above sect do not salute the American flag and are adverse to serving in the military forces of our country. With the foregoing facts clearly before them, the planning commission did not take kindly to the idea of granting the petitioners a permit to erect their church. This was especially true when those facts were made to appear in the public hearings before said planning commission, petitioner's principles, or concepts, according to the commission's way of thinking, are and were un-American and not patriotic and should not be encouraged nor tolerated, the said commission did not take kindly to petitioner's request for a building

permit. Further, it believed, no doubt, that a group of people who believed in or taught or promulgated such ideas as aforementioned, should not be assisted or helped—or even allowed the right to have a place of worship in the confines of the city of Pomona. Or, stated in another way, no organization of this kind or character, even though it be a church, should be afforded the right to erect a house of worship.

“With the foregoing inescapable conclusions clearly in mind, the court is now confronted with the following legal query or problem, to wit: Can a municipal body, such as the Pomona planning commission, or its city council, say that a particular religious group cannot, because of its established doctrinal beliefs (which beliefs appear to them, the commission, or to the city council, to be un-American and unpatriotic and inimical to the American way of life), be allowed the right to erect a house of worship? This is the paramount, important and basic question which this court must now decide.

“Therefore, phrased in another way, do the officers of a municipal body have the right and power to set themselves up as the judges of what is good, bad, patriotic or unpatriotic or un-American? . . .

“No person, even though he may be a member of the planning commission, or of the city council, or a judge, is empowered to censor another’s religious convictions or to set bounds to the areas of human conduct in which those convictions should be permitted to control his actions, unless compelled to do so by public necessity which properly requires the exercise of police power.

“It seems to this court that those departments of the municipal bodies of our state who have the power and authority of granting permits to religious bodies for the erection of churches should not make it hard or difficult for such groups, even

if such departments or governments do not agree with the religious doctrines of those who are seeking to secure permits for the erection of their edifices. This attitude or policy, if you choose to call it that, as used by the respondents in this case, seems to this court, in these perilous times, rather a dangerous one to follow. . . .

“It seems to this court that the rights of these various religious groups should be safeguarded and protected, that these organizations who seek sanctuary in and want to erect houses of worship in the various areas of our state and nation should each be afforded equal opportunity so to do. That it should not be made difficult and many times impossible for those people who want to erect churches in our various cities to follow their desire. In short, all religious groups should be treated in the same manner, even if those in power are not in accord with the doctrines or tenets or beliefs of or in sympathy with those who seek to erect church edifices in our community.

“As stated heretofore, it is not the right of any man or group of men to discriminate against any church or religious body because of its tenets of faith or otherwise—and this is true even though such discrimination be actuated by seemingly patriotic motives. It appears to the writer of this opinion that it would be much more patriotic and more democratic to see to it that those treasures of humanity—the above-mentioned freedoms—are carefully and securely safeguarded. It is extremely dangerous for governmental bodies or individuals to set themselves up as judges of someone else’s religious beliefs. Each of us has a right to his or her opinions and religious beliefs. We may not agree with another’s religious beliefs, and on the other hand he may not agree with our religious views. Nevertheless, no matter what a person’s entertained fixed beliefs are

they should not act as a determinant in refusing an individual or group that to which it is legally and justly entitled, as the case may be.

"There is nothing in the doctrine or dogma of petitioners herein that in any manner, so far as this court has been able to learn, that advocates the overthrow of our government. It is, like many other religious organizations, numerically in the minority. As stated before, the rights of a

minority are just as sacred as the rights of the majority.

"In conclusion, it is to be hoped by the author of this opinion, that the time will come when the American people will become so imbued and enamored of the great principles afforded by our Bill of Rights that they will become 'democracy conscious,' and that courts will not be called upon to pass upon contentions involving religious or racial discrimination."

Catholic Hate Toward Protestants in Mexico

By "Awake!" correspondent in Mexico

THE Catholic Hierarchy has always claimed that Mexico is a Catholic country: 98.2 per cent Catholic. However, in recent years thousands of Catholics have left the Catholic Church and have joined other religious organizations, much to the dislike of the Catholic Church. This has been manifested by *mobbing*s, beatings and killings of Protestants in different parts of the country. The June 8, 1952, *Awake!* reported on the situation in Mexico in the article "Behind Protestant Murders in Mexico," especially making mention of the incident near Ixtlahuaca in the state of Mexico, which is about seventy miles from Mexico City.

¶ Now another report has come to hand from *El Sol de Toluca*, which says the following in its issue of November 18, 1954: "The massacre of Saint Bartholomew with the burning of the Huguenots had its repetition last Tuesday night in the town of Santo Domingo de Guzmán in the municipal district of Ixtlahuaca, when a group of nearly 400 citizens, possessed with a spirit of destructive fanaticism stabbed to death a farmer named Juan Pablo and later chopped him to pieces."

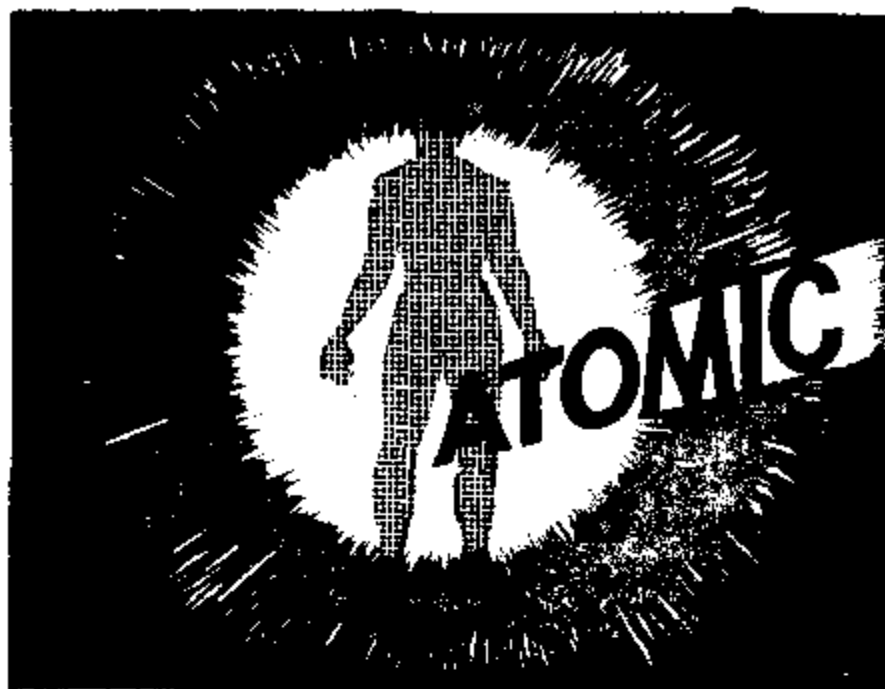
¶ Juan Pablo had been a good Catholic until he recently left the Catholic Church and was converted to Protestantism. This was a bad example for others to follow. He had to be stopped. "To carry out their brutal lynching the fanatics awaited nightfall and about 8:00 p.m. headed toward the home of their victim. First, all the animals Juan Pablo had in the corrals were let out; then with threats

they scared his wife and son, making them leave their home and when he was alone they pierced him like a sieve until he died."

¶ To stab him to death leaving his body pierced like a sieve did not soothe their hatred toward him; they took a step further. The report continues, saying: "Later they took his dead body to a stack of hay, lit it and threw his body in the flames until he was almost consumed." The following day when government officials went to check on the incident they found his body half baked and half eaten by the dogs.

¶ Investigation reveals nothing. No one in the town professes to know anything about the horrible act except that it was "an uprising in which about 400 persons participated."

¶ There can be little doubt that those responsible for such a dastardly act are directed by the policy of Monsignor José María Martínez, primate of the Catholic Church of Mexico, and published in *Zócalo* of January 30, 1952, as an answer to an accusation made by Protestants that the Catholic Church in Mexico teaches hatred toward Protestants. He said: "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," he added, "always have tried to avoid these disgraceful acts, but the people have their beliefs, and good or bad, we cannot take them away from them." Since this statement was made several Protestants in that very neighborhood have been mobbed, stoned and beaten, the last one being the murder and burning of the body of Juan Pablo.



RADIATION

its Effect on the Human Race

During the ten years since the world's first atomic bomb explosion occurred on July 16, 1945, the world has become increasingly radiation-conscious. This article is the first of a series of three on the perils of atomic radiation. The series is written by a scientist employed in research and the application of atomic energy to industry.

INVISIBLE rays from the atom have a powerful effect on man's body. Unseen, unheard, unfelt, even unsuspected, deadly radiations can riddle the body with devastating effect. A fatal dose can be received by a person without his being aware that anything has happened. But within an hour he is overtaken with radiation sickness. Vomiting is followed by diarrhea. The sensitive membranes that line the stomach and intestines are burned beyond repair. They begin to disintegrate, and within a few days assimilation of food becomes impossible.

Meanwhile, the skin that has been exposed to the radiation reddens, swells and blisters. Intense pain accompanies the deep-seated burns. Blood seeps through the walls of capillaries, producing hemorrhages both internally and externally. The vital layer of living skin under the epidermis sloughs off, leaving raw flesh exposed. Cell division stops, no new skin can be formed, and ulceration, starting from the point of greatest exposure, spreads over wide areas, depriving the body of the skin's vital function of excretion. Coma brings the sufferer relief from pain, and death ensues.

If the exposure has not been so great as to bring quick death through these causes, and the victim survives the crisis at which

the regenerative processes manage to meet the minimum needs for rebuilding skin and mucous membrane, the second line of defense is put to the test. This involves the leucocytes, or white cells, which move about in the blood and in the lymphatic system to ward off infection. Greatly reduced in number by the massive dose of radiation, they prove unable to cope with the bacteria that attack the body from all sides, through the broken skin and through the damaged linings of stomach and intestines. Even bacteria that normally live harmlessly in the intestines break through into the blood stream and poison it. Many persons who have survived the first crisis will succumb to infection weeks later.

If the damage to the blood cells has not been too severe, the patient may pass this second crisis and realize a good chance to recover from the near-fatal dose of atomic radiation. After apparent recovery from the immediate symptoms, he may still exhibit other injuries for a time. His hair may have turned gray or fallen out, or he may be sterile. Horny growths of skin may persist.

Chronic and Genetic Effects

In contrast with the spectacular symptoms and swift deterioration that follow an acute overexposure to radiation, the

chronic effects of continued small exposures creep up on the unwary victim without warning. A person may carelessly expose himself to small doses of radiation, never enough to cause any noticeable effects, yet regularly damaging the cell-building tissues in his body. Here and there a cell is destroyed, one that produces skin cells or one that forms red blood corpuscles. The body has a large reserve capacity for replacement of these vital parts, but when the damage is permitted to continue year after year, the reserve is finally used up, and then disaster follows. Ulcers develop in the skin that has been so abused, possibly changing into cancer. Anemia sets in because of the body's ultimate failure to match the injury caused by radiation. Or leukemia, dread cancer of the blood, may ensue, striking down the victim fatally. In the absence of definite maladies there is still a premature onset of old age and an average shortening of the life span.

Even lesser exposures may leave the individual untouched during his lifetime, and yet it is by no means certain that such are harmless. Hereditary traits may be changed, leading to defective offspring. Atomic radiation is one of the most effective instruments for causing mutations in genes, the factors in the reproductive cells that fix heredity. Such a change becomes apparent only with the begetting of children. If the mutation involves some physical feature or some vital organ, the embryo dies in the womb, or even worse, a freak is born. It is even more likely, when the mutation involves a recessive gene, that the injury will not be apparent in the first generation, or even for many successive generations, but in some subsequent mating, when the injured recessive gene is matched with a similar one, the injury comes to light in an innocent person many generations removed from the accident.

The difference between acute, chronic and genetic radiation injuries is entirely a matter of how much radiation is received. Radiologists measure radiation exposure in roentgens. It is not necessary here to go into the definition of a roentgen, which is quite technical, but a comparison of the number of roentgens that produce the different effects described above will be useful. Six hundred roentgens at one time will kill a man, through acute damage to the intestinal tract. Three hundred to five hundred r (r is the symbol for roentgen) will produce severe symptoms, from which some will recover and some will die, usually by infection after a lingering crisis. One hundred r will usually produce radiation sickness, but nearly every one will recover from this dose without any evident permanent injury.

On the other hand, if the radiation is spread out over a period of time, the body is able to recover from the smaller partial exposures, and a much greater total dose can be tolerated. Thus, 600 r, which would kill most people in a single dose, can be taken over a lifetime without any apparent harm. Divided evenly over a working span of forty years, this amounts to a yearly exposure of 15 r, or .3 r per week. These are the values set in atomic energy work as the maximum permissible exposure. Just how safe this maximum is, no one knows. Mice exposed to 1 r a day show a noticeable shortening of the life span. Since a mouse normally lives only a year, and 400 r shorten its life expectancy, the 600-r exposure permitted to humans, although accumulated over a much longer life span, may actually be unsafe. Even below the level that is considered safe for a single individual over his life span, it is generally agreed that damage to the genes occurs. If a large proportion of the population were so exposed, the mixing of the damaged genes

would result in a number of defective individuals, the more the higher the general level of radiation.

Continual Exposure and Modern Hazards

It is not commonly known that in everyday life, especially in technologically advanced countries, there is a continual exposure to appreciable amounts of radiation. To start with, every one on the earth's surface is continuously under a rain of cosmic rays that take a small but measurable toll of the body's cells. At sea level a

person absorbs about .1 r a year. Not only is one subject to bombardment from the outside, but also from within. Potassium, an essential element, is weakly radioactive. The carbon in all living matter contains a

small proportion of radioactive carbon-14. The average person even accumulates minute quantities of radium from the drinking water, around one ten-thousandths of a microgram. There is no evidence that any of these radiations, either from cosmic rays or from radioelements in the tissues, is harmful.

But beyond these unavoidable exposures to radiation, modern civilization imposes a host of other hazards. Take the luminous dials on watches and clocks, for instance, made to glow in the dark by the inclusion of small quantities of radium in the paint. Whereas most radium-dial wrist watches are probably harmless, many give radiation on their face that is more than the tolerance level of .3 r a week. Fortunately, the back of the watch limits the radiation on the skin to much lower levels, and of course only a small part of the body would be exposed in any case.

A much greater hazard is the widespread

use of X rays. Many persons now make it a practice to have X-ray films of their teeth made once or twice a year. There is a definite danger of overexposure in this practice. During a series of such films covering the whole set of teeth, the face may receive 20 to 40 r. Likewise, an annual chest X ray has become customary in many communities. Here the average dose to the skin may run from .1 to 1 r, depending on how carefully the rays from the X-ray tube are filtered. Without any other exposures to radiation a person might

maintain a schedule of such diagnostic X rays throughout his life without ill effects. The positive value of such check-ups usually seems adequate reason to take the risk. But it must not be forgotten that there is always a

definite risk. It is not known how much of the upsurge of cancer in civilized countries may be attributed to this widespread use of X rays, but it is not unlikely that it is a contributing factor.

The use of X rays in fluoroscopic examinations is unquestionably dangerous. When a photograph is taken, the patient need be exposed only for a fraction of a second while a sensitive film makes the record. But under the fluoroscope the patient is continuously exposed for a period of perhaps five minutes while a physician studies the image created by X rays striking the screen. During such examination the patient is getting about 20 r a minute. Abuse of this instrument can easily lead to serious harm. Even more reprehensible is the practice of installing X-ray fluoroscopes in shoe stores, where anyone can put his foot into the machine and give it a dose of 3 r just by pushing a button. Unattended by a doctor, but only in the charge of

ACUTE EFFECTS OF EXPOSURES	
Fatal to 100% of human subjects	530 r
Fatal to 50%	430 r
Radiation sickness, not fatal	100 r
Low count of white blood cells	50 r
CHRONIC EXPOSURES	
X-ray fluoroscope	75 r
Dental X ray	75 r
Chest X ray	0.2 r
Maximum permissible exposure	0.3 r per week
Cosmic rays at sea level	0.1 r per year
Potassium in body	0.01 r per year
Radocarbon in body	0.0006 r per year

clerks who are usually quite unaware of the danger, these devices can be run repeatedly by children or uninformed adults, fascinated by the view of the bones in their wiggling toes, until harmful doses of radiation are accumulated.

In addition to these sources of radiation to which everyone has access, occupational hazards in certain industries are growing more common. For some years X rays and powerful sources of radium have been used for radiographing metal castings and welding to detect flaws. Many persons working with these tools have been regularly overexposed. Now, however, radio-cobalt is coming into more general use for this purpose, and under the supervision of the U.S. Atomic Energy Commission and similar authorities in Canada and the United Kingdom, education concerning the hazards of radiation and proper methods of avoiding them is improving the situa-

tion in these industries. Static eliminators, using polonium or radiostrontium, are used in many mills and in printing plants. Levels far above safe tolerances may be encountered here, and must be guarded against. The growing use of radioisotopes for instruments and as tracers in industry also brings the hazards of radiation into new occupations. Generally, these new applications are carefully considered with due regard for the possible hazards, and adequate measures are taken for safety.

This brief summary represents the radiation hazards that men faced before the atomic bomb. But all these exposures pale into insignificance in comparison with the new hazard that confronts the human race, the radioactive debris that rains from the sky in the wake of nuclear explosions. This is the subject of the next article of this series, which article will appear in the July 22 issue of *Awake!*

Investigators Report on Comic Books

Q How many children read comic books? Dr. Paul Witty, head of the psycho-educational clinic at Northwestern University, has found that nine out of ten young people between the ages of eight and thirteen were comic-book addicts.

What were most of these children getting for their money and time? The United States Senate's special subcommittee on juvenile delinquency has issued its first report after several months of hearings. Although it noted that publishers were making an attempt to clean up, the subcommittee reported the unvarnished facts.

It said that crime and horror comic books "offer short courses in murder, mayhem, robbery, rape, cannibalism, carnage, necrophilia, sex, sadism, masochism, and virtually every other form of crime, degeneracy, bestiality and horror."

Q The report continued: "These depraved acts are presented and explained in illustrated detail in an array of comic books being bought and read daily by thousands of children. These books evidence a common penchant for violent death in every form imaginable. Many dwell in detail on various forms of insanity and stress sadistic degeneracy. Others are devoted to cannibalism, with monsters in human form feasting on human bodies, usually the bodies of scantily clad women."

The report gave seven condensed, blood-curdling plots of "depraved violence" taken from comic books, one of which was the saga of golden-haired little Lucy, the self-made orphan. Lucy shoots her drunken father and frames her unfaithful mother so that, after the mother is electrocuted, Lucy fulfills her ambition of going to live with kind old Aunt Kate. Such crime-horror comic books, the report estimated, were being printed at the rate of 30,000,000 copies each month in an \$18,000,000-a-year business.—*New York Times*, February 20, 1955.

"YOUR WORD IS TRUTH"

JOHN
17:17
A.M.

History and Bible on Hell

CENTURIES before Christianity was ever preached on earth Buddhist priests in remote India were teaching hell-fire and eternal torture. In the *Harvard Classics* (vol. 45, pp. 701-704) you will find an English translation of the sacred writings of Buddha (called *Anguttara-Nikaya*) that gives a vivid description of this fiery place of torture, complete with all the trimmings. The ancient Hindus and the early Chaldeans also believed the hell-fire doctrine.

Egyptian priests of the first world power taught the torment-after-death theory sixteen centuries before the birth of Jesus. One finds similar torture doctrines also taught by the ancient Babylonians, Persians and Phoenicians.

The chief Greek philosophers, Socrates and Plato, who lived in the fifth century before Christ, fixed up a sizzling purgatory theory along the lines of earlier pagan mythologies. Also among the Greek and Roman gods was Pluto, who was considered the god of hell and purgatory. The ancient Scandinavians and Japanese also held to similar fiendish beliefs.

The Encyclopedia Americana, therefore, says: "While there are many and significant variations of details, the main features of hell as conceived by Hindu, Persian, Egyptian, Grecian, Hebrew and Christian theologians are essentially the same." (1942 Edition, vol. 14, p. 82) You see, Christen-

dom got her after-death torture ideas from the hells of the heathen and the purgatories of the pagans!

The Bible on Hell

Yes, the word "hell" is in the common English version of the Bible, but the expression "hell-fire" is not translated from the same original Greek words, which makes a vast difference (*gehenna of fire* is used, not *Ha'des*). The Bible speaks of "everlasting punishment" but not of "eternal torture," and here too is a great difference of meaning. Look it up for yourself in *Webster's New International Dictionary*, 2d Edition, page 1158, and you will see that the word "hell" comes from an old Anglo-Saxon verb, meaning "to conceal," and hence the dictionary defines "hell" as: "the place of the dead, or of souls after death; THE GRAVE:—corresponding to the Hebrew *Sheol*, and the Greek *Hades*." Rather than a place of eternal fire, the grave is a cold, dark place where dead people are concealed.

Admitting that dead bodies are placed in graves, some people will contend that the wicked have souls that go to a place of fiery torment. If true, then man has an immortal, nondestructible something, called a soul, that is separate and distinct from his body. But the Bible does not say that at all. It does not say in Genesis 2:7, or any other place, that God gave man a soul. Rather, it says that God made man a soul. Man therefore is a soul; he does not have a soul separate and distinct from his body. Now the Bible is very definite and positive in saying that the soul can die. It is not immortal. Twice in Ezekiel (18:4, 20) it says, "the soul that sinneth, it shall die." Adam was made a soul, Adam sinned, Adam died. (Genesis 5:5) We are souls, we sin, we die. Why, even a perfect soul dies. Jesus the Perfect One "poured out his soul unto death."—Isaiah 53:12.

No Suffering in Hell

If a person suffers after death, he must be alive, but the Bible says that when a man dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Hence, "the dead know not anything," and "there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest." "In death there is no remembrance of thee: in Sheol who shall give thee thanks?"—Psalm 146:4; Ecclesiastes 9:5, 10; Psalm 6:5, *Am. Stan. Ver.*

No one would be so foolish as to think that beasts of the field have immortal souls that go to hell or purgatory when they die. The Bible shows that they, like men, are living souls that just cease to live, just perish, at the time of death. This is sinful man's destiny too, as it is written: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; and man hath no pre-eminence above the beasts: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."—Ecclesiastes 3:19, 20, *Am. Stan. Ver.*; see also Genesis 1:30, *margin*; Numbers 31:28.

To be consistent, those believing that hell is a place of fiery torture must also believe that the perfect man Jesus went to such a place when he died, for it was prophesied concerning him: "Thou wilt not leave my soul in hell [Sheol]." (Psalm 16:10, *Authorized Ver.*; 15:10, *Douay*) The apostle Peter quoted this psalm as fulfilled in Christ, saying, "Thou wilt not leave my soul in hell [Ha'des]." (Acts 2:27, *Authorized* and *Douay* translations) However, there is no confusion of understanding on these texts when one forsakes the pagan doctrines of hell-fire and immortality of the soul, and in their place accepts the simple truth of the Bible that hell is the grave and men are mortal souls.

What Punishment for the Wicked?

Human courts of justice impose the death penalty, not torture, for the worst of crimes. God's justice is no less than man's. He is no fiend or sadist. He also decrees the death penalty, not torture, for the incorrigibly wicked, "everlasting cutting-off" from life, with no possibility of a resurrection. A fitting symbol, therefore, of such eternal destruction was the refuse dump in the deep valley outside Jerusalem, called "Gehenna." In no sense was that place a symbol of torture, for no living animal or criminal was put in there; only material destined for complete annihilation. Consequently, when God tells the wicked they are in danger of going to *Gehenna* instead of to Sheol or Hades (the common grave), it is the strongest warning that such are doomed to complete, everlasting and total destruction, a "cutting-off" from all hope of a resurrection.—Matthew 25:46, *New World Trans.*

In Bible times jailers were called "tormentors." (Matthew 18:34) Hence, when the Scriptures say that the Devil and his crowd will be tormented "day and night for ever and ever," it means they will be bound and restrained in the perpetual captivity of death. Such symbolic language does not mean conscious suffering at all, for the "lake of fire," into which they are hurled, is defined in the same chapter thus: "This means the second death, the lake of fire." The faithless and filthy, the murderers, fornicators, idolaters and all liars have the same destiny, and "their portion will be in the lake that burns with fire and sulphur. This means the second death."—Revelation 20:14, 15; 21:8, *New World Trans.*; Revelation 14:10, 11; 20:10.

So by laying aside preconceived ideas and traditions of men and letting God's Word the Bible be our teacher, we are able to learn the truth about this very important subject.



Jehovah's Witnesses Preach in All the Earth



France

THE eyes of the world have been turned on France because of the strategic position she occupies in Europe and in world affairs. If you have never set foot on French soil you may be wondering what kind of country France is. What are its main characteristics and industries? How do the people live? Well, let us have a brief look at this "West European State."

France is a fertile land with an area of approximately 210,000 square miles and a population of over forty-two million. It is a very beautiful country, well irrigated by numerous rivers. In the east lie the French Alps and the Vosges Mountains. In the center and to the south is the mountainous region known as the Massif Central. This immense granite plateau covers one sixth of the area of France. Farther south are the rocky Pyrenees and the lush French Riviera, renowned for its delightful climate.

France's economy depends mainly on mining and agriculture. Great deposits of coal are to be found in the northern, eastern and southeastern parts. But agriculture is France's principal asset. Wheat farming alone covers one tenth of the total land area and another agricultural product has become practically synonymous with the word "France": wine, of course! Indeed, French wines account for one third of the total world production. Frenchmen drink wine with their meals. In fact, they have a saying: "A meal without wine is like a day without sunshine."

As concerns religion in France, the great majority of people are nominally Catholic;

according to statistics, only one million of the population are Protestants. And to be sure, Jehovah's witnesses are here as in the many other nations of the earth. God's Word sounds just as beautiful in French as it does in English or in any other language. Although living conditions make life hard for most Frenchmen, yet thousands of them are taking time to study the Bible with Jehovah's witnesses.

Six years ago there were less than 3,000 witnesses of Jehovah in all of France. Today, most main towns have their congregation. The number of witnesses has grown to over 8,740, forming 178 congregations.

Almost half the total number of witnesses live in the mining region to the north. Here, practically every little mining community has its congregation of Jehovah's witnesses, many of them composed of one hundred or more ministers. The congregations' being clustered together so tightly presents preaching problems, for every witness of Jehovah is an active minister.

To relieve the congested territory situation in this part of France, and also in order to reach unworked towns and villages, many congregations organize long-distance witnessing groups once a month. At their own expense, these witnesses hire a motor coach and travel as far as seventy miles to preach the good news of God's kingdom in towns where there are no witnesses. This means getting up very early in the morning in order to be at the first door by 9:30 a.m. This takes real zeal, because most of the men are miners, doing eight hours of hard work a day at the coal face 3,000

feet below the surface of the ground. Sunday is their only day to relax and they like to spend some of that time in bed. So, for them to be up early and eager to go from house to house on Sunday morning with the message of the Kingdom is commendable indeed! This work in distant territories has resulted in the forming of many new congregations.

Another characteristic of this mining region in the north of France is the mixture of languages. Many of the miners are of Polish, German or Italian origin, and often they do not bother to learn the French language. But Jehovah's witnesses have a mission to accomplish, and that means talking to people in the language of the country where they live. So it is really stimulating to see these witnesses, some of them quite elderly, getting down to learning French, and succeeding too! That takes faith and courage, and Jehovah's witnesses have both.

This is true of both young and old. One young boy, twelve years of age, has taken his stand for Jehovah and his kingdom in

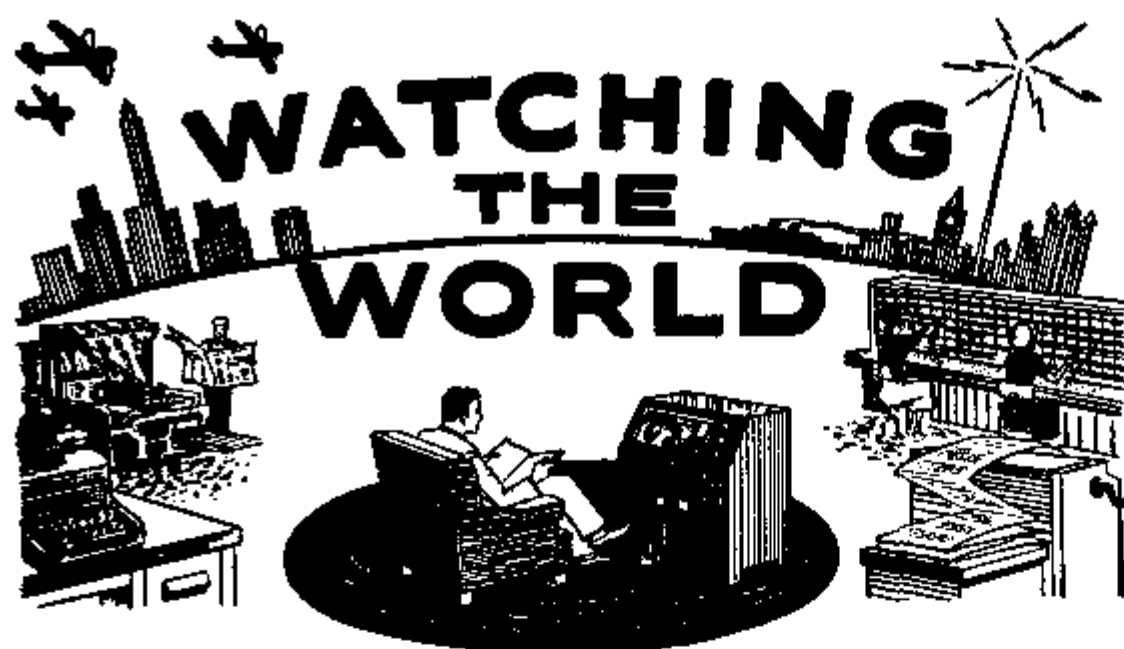
spite of the indifference of the other members of his family. Such enthusiasm is not limited to the young folk. An itinerant minister of Jehovah's witnesses reports from the north of France: "In this congregation there are three witnesses who are setting a fine example in spite of their age. The presiding minister is 75 years of age, yet every Sunday morning he gets on his motorcycle and goes witnessing to distant territory. His wife is 73 years old and goes out regularly in house-to-house preaching." As a result of such zeal the eyes of many are being opened daily, which explains why Jehovah's witnesses are increasing and other religious organizations diminishing.

Opposition and persecution will not prevent Jehovah's witnesses from keeping integrity. They rejoice to have a part in the ingathering work of assembling together all persons of good will toward Jehovah who will form the New World society. A great amount of preaching work remains to be done in France and Jehovah's witnesses are getting on with it and Jehovah is blessing their efforts with increase.

DO YOU KNOW?

- How cigar manufacturers have raised their product's respectability? P. 4, ¶4.
- How the ancient pagans viewed the Devil? P. 5, ¶4.
- What shows that the Devil is more than a mere personification of evil? P. 7, ¶1.
- When and what the Yalta conference was, and what happened there? P. 9, ¶1.
- What special concessions Russia got for entering the war against Japan? P. 10, ¶2.
- How the Yalta conference bartered away ideals on the altar of expediency? P. 11, ¶1.
- In what country air liners land below sea level at the bottom of a lake? P. 13, ¶2.
- Where the largest painting in the world is kept? P. 13, ¶5.
- What an architectural journal said about the Watch Tower's Pittsburgh office? P. 17, ¶2.

- Where city officials thought they could prevent the building of a church because they disagreed with its doctrine? P. 18, ¶1.
- How a California judge stated the most patriotic course for officials to take? P. 19, ¶6.
- What heinous religious crime was committed in Mexico last November 28? P. 20, ¶4.
- Whether you can receive a fatal dose of atomic radiations without knowing it? P. 21, ¶1.
- How children and grandchildren may suffer from radiations you receive? P. 22, ¶1.
- What the danger in X-ray fluoroscopes often used in children's shoe stores is? P. 23, ¶4.
- What percentage of today's children are comic-book addicts? P. 24, ¶3.
- What proves there is no suffering in hell? P. 26, ¶1.



Britain Moves to the Right

◆ Since Hitler seized Germany and started on the road to war, there has never been a British election with so few basic issues as the general elections in May. The campaign was fought largely on domestic issues, with the Conservatives promising a policy of free enterprise. The Tories boasted that Britain was never so prosperous in her history; and they could point to Sir Anthony Eden's success at obtaining a promise of the long-awaited "parley at the summit" by the Big Four. Labor charged that the Tories had favored the privileged classes, and urged a turn to the left, with a return to nationalization of some industries. It was upon such policies that Labor swept into power in 1945. But the Conservatives were ostensibly united and well organized, whereas the Laborites were divided between Attlee moderates and Bevan rebels. On May 26 the British electorate gave Sir Anthony Eden what he sought—an increased majority in Commons. The Conservatives won 344 seats in the House of Commons; Labor won 277 and the Liberals 6. It was a hard blow for Labor, for it showed that the trend to the Right that began in 1950 was steadily growing. For the Tories it was a special triumph: for the first time in 90 years a govern-

ment in power has been re-elected with an increased majority in Commons.

Kremlin Leaders Woo Tito

◆ "Judas Tito and his helpers—these malevolent deserters from the camp of socialism to the camp of imperialism and fascism—have converted Yugoslavia into a Gestapo prison." With those words in 1949 Marshal Nikolai A. Bulganin, now Soviet premier, declared diplomatic war on Marshal Tito for his refusal to be a puppet on Moscow's string. But after Stalin's death in 1953, the denunciations ceased, and the Kremlin began a campaign to woo Tito back to the fold. By late last year the Kremlin's flirtations had reached such a point that high Soviet leaders at official parties toasted "Comrade Tito." The climactic development in Moscow's wooing came in May with the announcement that Soviet premier Marshal Bulganin and party secretary Nikita S. Khrushchev would pay a visit to Belgrade. Soon after landing at Zemun airport, Khrushchev urged reconciliation. He pulled out a 1,000-word-long speech: "We . . . ascribe without hesitation the aggravations to the provocative role that Lavrenti P. Beria . . . and others . . . played. For our part we are ready to do everything necessary to eliminate all ob-

stacles standing in the way of complete normalization of relations between our states." The Yugoslavs were surprised, embarrassed and somewhat irritated. Tito, who received the speech in a stiff, formal, unsmiling manner, had expected some wooing by the Russians but not an outright proposition at first sight.

The Reaction

◆ Few observers expected the blunt, almost crude, appeal by party chief Khrushchev immediately upon his arrival. It was clear that Yugoslav officials were displeased. The Yugoslav Communist party newspaper *Borba* said: "Our policy is against links with any ideological bloc." But if the Soviet flirtations displeased Tito they also tickled his vanity, because of the humiliation to which the Russians admit. Khrushchev admitted to Tito that it had been "very difficult" to come to Belgrade. But it was not very difficult for Khrushchev to place the blame for the bad Yugoslav-Russian relations on Beria, since he is now dead; this was completely unexpected. According to U.S. foreign policy officials, the Russians may have blundered and unwittingly strengthened Tito's independence. The major blunder, U.S. officials believe, was in putting Khrushchev at the head of the Soviet delegation and leaving Soviet Premier Bulganin in the background. Washington officials felt that if Bulganin had been allowed to take the lead, talks could have proceeded more smoothly on a government-to-government basis, instead of what Marshal Tito opposes: party-to-party talks. Khrushchev's taking the lead also caused Western officials to wonder how a Big Four meeting, with Bulganin representing Russia, can really be a "parley at the summit."

Argentina Votes to Curb Church

◆ When Argentina declared her independence in 1810 Ro-

man Catholicism was declared to be the state religion. When Perón came to power he not only continued the church-state ties but he put Catholic instruction back into the Argentine public schools after it had been excluded since 1884. Last year Perón broke with the Catholic Church. To observers it was largely a mystery, but in the Peronista newspapers there were charges of priests' "meddling" in politics and labor. The newspapers brought to light many historic instances where the church meddled in politics. Events moved swiftly, as the Perón government (1) legalized divorce, (2) recognized children born out of wedlock, (3) restored legalized prostitution, (4) denied more than 80 Catholic schools their subsidies, (5) changed five religious holidays from national holidays to regular workdays, (6) banned open-air meetings and religious processions, (7) suspended Catholic religious instruction in public schools, (8) moved to end the church's exemption from real estate and other taxes, (9) arrested dozens of priests and, the heaviest blow of all, (10) moved to disestablish the Roman Catholic Church. In May both houses of Argentina's Congress voted to eliminate Roman Catholicism as the nation's constitutional religion. The approved bill calls for the convocation of a national convention elected by the people to consider constitutional amendments. The convention is expected to approve the changes proposed by Perón to separate church and state for the first time in the 145-year history of the republic.

Iran: Baháism Banned

◆ Baháism is a religion founded in 1863 by the Persian prince Husayn Ali, who declared that he was the "manifestation" promised by the Bab. (The Bab taught that Mohammedanism had become corrupt and that the Koran was not the

final revelation, but that a new prophet was to come.) Baháism thus forms the basis of modern Baháism. Baháism teaches the immortality of the soul and that it is the duty of mankind to unite under one religious faith and in one social order. The religion has entrenched itself most strongly in Iran, Turkey, India and North Africa, but it has missionaries in almost every civilized country of the globe. In the U.S. there are about 40 Bahai communities, with headquarters in Wilmette, Illinois. But in Iran there are over 500 Bahai communities. The estimated 2,000,000 Iranian members are mostly converted Mohammedans. Moslem leaders have long campaigned against Baháism. In April the leader of the anti-Bahai movement, Mullah Mohammed Taghi Falsafi, appealed to the government of predominately Moslem Iran to turn the main Bahai temple into a mosque. On May 17 the government declared the sect illegal, and on May 23, by order of the military governor of Teheran, workmen began to demolish the 165-foot-high dome of the Hazratulghodas Temple, center of the Bahai sect. The Mullah said: "The Bahais had become increasingly powerful in Iran. They are enemies of Islam."

India: Problem in Punjab

◆ About 4,335,000 Sikhs live in India, most of them in the Punjab, a prairie land of searing heat. The Sikhs were founded in the fifteenth century by Nanak, whose aim was to combine Hindus and Mohammedans into one brotherhood. The founder was succeeded by nine gurus or teachers; the followers called themselves Sikhs (disciples). The last of these teachers was a pontiff who resolved to combat both the Mohammedan power and religion and hence instituted the worship of steel and book (sword and Bible). What followed is

what one would expect—bloodshed. After the Second Sikh War (1848-1849) the Punjab was annexed to British India. With the creation of Pakistan the Sikhs who lived in western Punjab, now part of Pakistan, fled their homes after the Moslem-Sikh massacres. Heavily concentrated in eastern Punjab, the Sikhs now want a Punjabi-speaking state, one dominated by the Sikhs. Now that an Indian commission is studying the question of redrawing India's map on the basis of language and other factors, the Sikhs' clamor has grown louder. They have begun shouting slogans. Punjabi officials, determined to avoid more of the bloodshed that is part of the history of Punjab, banned all slogans. In May, 400 bearded Sikh leaders courted arrest for political purposes. They stood in front of the golden temple of Amritsar and shouted slogans before Indian policemen. Off they went to jail, and the problem in the Punjab grew more complicated.

Soviet Air Power Shocks U.S.

◆ For defense the U.S. places primary reliance on nuclear weapons and, by extension, on the planes that can deliver the bombs. Hence U.S. strategy centers around the B-52, an eight-jet, swept-wing, intercontinental bomber with a range of 6,000 miles. By 1957 the U.S. expects to have 11 heavy bomber wings (18 heavy bombers a wing) equipped with the B-52. But at present the B-52 is only in the beginning stage of production and the U.S. must rely on the B-47, a medium jet bomber, and the B-36, an obsolescent heavy bomber. Hence it was natural that the U.S. was alarmed by the recent Russian air show. In the sky over Moscow the Soviet Air Force displayed a flight of eight heavy jet bombers. The Pentagon declared that the flight "establishes a new basis for our estimate of Soviet production of the heavy jet bomb-

er." Later *Aviation Week* magazine (5/22) said Russia had displayed aircraft so advanced and so numerous it had shocked "even the top level and the most knowledgeable military aviation leaders in the Pentagon."

U.S.: Tornado Devastation

◆ Tornadoes are the smallest yet often the most vicious of all storms on earth. Inside their whirling vortex—the funnel of a tornado—air pressure drops, so that, when the vortex comes close to anything in its path, the object is sucked inside. Objects near the vortex can explode, and buildings do, because air pressure inside the building is greater than pressure inside the funnel. For some unknown reason these fierce storms prefer to attack the U.S. In May a series of 15 tornadoes devastated towns in Kansas, Texas, Oklahoma, Missouri and Arkansas. Within a

24-hour period at least 118 persons were killed, more than 700 were injured and property damage soared to a fantastic figure. At Blackwell, Oklahoma, 18 persons were killed and a 36-square-block residential and factory area was demolished. Hardest hit was Udall, Kansas (population 600), where 80 persons were killed and over 200 injured. Udall was devastated on a scale almost beyond imagining. In a few moments everything in the path of the storm looked as though it had been blown up by tons of explosives. Only four buildings remained standing. The town's new \$200,000 high school was a twisted ruin. Trees were stripped of every leaf and left like gaunt, gnarled hands thrusting up from the brick and shattered timbers. In the fork of a tree 20 feet above-ground rested a car frame; its body, half a block away, was wadded up like tinfoil. For

Kansas it was the worst tornado in the state's history.

Rise in Child Crime Predicted

◆ "The youth of the world today," said a leading psychologist recently, "is touched with madness, literally sick with an aberrant condition of mind formerly confined to a few distressed souls but now epidemic over the earth." Is the prospect for the youth of tomorrow any brighter? Not according to Judge Philip B. Giliam, a juvenile court judge from Denver, Colorado. This judge said that by 1960 most "war babies" will have reached the delinquency age of 10 to 18. Their vast numbers, he said, combined with the unsettled and psychopathic world into which they are born, will bring about the greatest wave of juvenile delinquency yet seen. He predicted that by 1960 child crime will increase 50 per cent.—*New York Times*, May 23, 1955.

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Awake!

IS TITHING FOR CHRISTIANS?

Radioactive Fall-out

Violence Erupts in Singapore

**Criminal Tactics of Quebec Police
Shown to Supreme Court of Canada**



JULY 22, 1955

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!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., July 22, 1955

Number 14

Anguish in a Nation's Capital

TERROR and neuroses are stalking through the capitals of the world. It was certain to be that way, for it was the great Prophet Christ Jesus who foretold that in the time of the end there would be mounting woes and "on the earth anguish of nations, not knowing the way out." (Luke 21:25, *New World Trans.*) This anguish would inevitably strike heavily at capitals of nations, where the top-ranking employees of government are centered. Not strange, then, that today's national capitals have become seething caldrons of fear. Indeed, frightful anguish in one nation's capital, that of the United States, has boiled over so that, according to mental health specialists, Washington is flooded with terror and helplessness.

It was not just the threat of a nuclear war that has brought on this flood of anguish. There is more. In a way, the very fight against fear, the very attempt to find a solution to a frightful problem—how to ferret out "security risks" in government jobs—has churned up mountainous waves of fear and anguish.

Thus under the heading "Capital Is Called Neurosis-ridden," the *New York Times* of March 3, 1955, reported: "A tangle of neuroses [nervous disorders] is creeping through Washington under the heat of the Federal security program, mental health specialists were told today. As

loyalty investigations continue, government employees already in stages of mental or emotional disturbance are developing additional neurotic symptoms, the experts were informed. The problem was held to threaten to become one of 'national proportions.'"

At this meeting of mental health experts, a psychiatric social worker, Mrs. Charlotte A. Kaufman, warned "how easily a man who believes himself innocent of all wrong may feel the increasing terror and helplessness in the face of an *unknown* and overwhelming force; how, as has occurred with some of our patients, he may feel reality grow dim as he is swept irresistibly into a world of nightmare fears and guilt." Mrs. Hoffman's report, which was supported by Dr. Robert D. Gillman, psychiatrist at the Arlington County Mental Hygiene Clinic, said that "panic and paranoid trends have appeared in some patients, to the verge of psychosis [serious mental disease] in two cases, and to the point of hospitalization in another." There was "reason to believe," the report said, "that the security program embodies a special kind of threat, which seems more difficult to face than other kinds of problems."

One of the reasons the security program has brought about "a special kind of threat" with a resultant soul-piercing anguish is the use of anonymous evidence.

Thus a United Press dispatch in the New York Times of March 4, 1955, throws more light on the anguish in the nation's capital:

"The Eisenhower Administration told the Supreme Court today it might imperil the security of the country to give Government employees charged with disloyalty a chance to confront their accusers. . . . The Justice Department said the Government depended to a great extent in its security operations on 'undercover agents, paid informers and casual informers.' It said they must be guaranteed anonymity."

That is something to think about—the remarkable argument that evidence necessary to support firing a man from a government job should not be subject to the same rules as evidence submitted in normal criminal cases.

In its brief filed with the Supreme Court the Justice Department admitted that much of the evidence used in security cases would be "rejected" in criminal cases. Still the informers, casual or otherwise, must be "guaranteed anonymity." So in this age of fear a double standard of justice has cropped up: "second-class" justice for government workers and "first-class" justice for those accused of criminal violations. Reasonable? It matters little to the government, because, as Dr. Robert Lindner, one of America's leading psychologists, said: "We are entering an era that will be domi-

nated by primitive emotional appeals, rather than reason."—New York Times, April 17, 1955.

That the federal security procedures are without doubt dominated by emotional appeals was the charge made by Dr. F. H. Sanford, executive secretary of the American Psychological Association, who said that they were "influenced by politics, by the climate of opinion, and by any hysterical wind that blows." No wonder waves of terror and helplessness swamp the capital.

And so America, though professing to be Christian, and whose presidents are sworn in on the Bible, moves farther away from the Bible. For the use of anonymous evidence is foreign to Jehovah's Word: "In case a witness scheming wrong should rise up against a man to bring a charge of revolt against him, then the two men who have the dispute must stand before Jehovah, before the priests and the judges." (Deuteronomy 19:16, 17, *New World Trans.*) But it is the Bible, too, that is being fulfilled by the present "anguish of nations" and the inability of governments to find a way out. The fulfillment of Jesus' prophecy becomes more striking as a government, in trying to find a way out, only winds up with its capital terror-stricken and neurosis-ridden.

Diagnosis of "Mounting Disorder"

Back in 1938 noted columnist Walter Lippmann brooded about the "mounting disorder in our Western society." He began to put his thoughts in book form. Then came the Japanese attack on Pearl Harbor. Lippmann put aside his book and decided to watch the world to see if his diagnosis of "mounting disorder" was a passing illness or a deep-seated sickness. When Lippmann returned to his task and finally finished his book (*The Public Philosophy*, published this year), he found that the diagnosis he made nearly twenty years ago was indeed correct, that "something had gone very wrong in the liberal democracies. . . . They were unable to make peace and to restore order." Thus another notable is forced to point to the very conditions foretold by Jesus for the time of the end: intensified fear, "anguish of nations" and "the increasing of lawlessness."—Luke 21:25, 26; Matthew 24:12, *New World Trans.*

Is Tithing FOR CHRISTIANS?

Many religious organizations require their members to give a tenth, or the tithe. However, it is said that many churchgoers give only a tenth of the tithe. The law of Moses required various tithes. Is tithing for Christians also? What does the Bible say?

TITHING is being stressed more and more by professedly Christian organizations. Thus a spokesman for the National Council of the Churches of Christ reports: "We can see that the emphasis on Christian tithing is rapidly developing as a main theme in the churches" associated with that council; and that it would promote tithing through movies, literature and speeches.—*New York Times*, December 2, 1951.

Among the strongest advocates of tithing is the Church of Jesus Christ of Latter-day Saints (Mormon), regarding which it is said that "each convert is expected to contribute one tenth of his property at conversion and to give one tenth of his income thereafter." Another group that strongly stresses tithing is the Seventh-day Adventists. According to one of their publications failure to "keep the requirements of the whole Law of the Tithe to assist in advancing His Kingdom upon earth, and for charitable purposes, is reflected in increased troubles and difficulties for our nation." After quoting Malachi 3:8-10, it goes on to say: "Shall we continue to rob God and suffer under a curse, or will we pay our tithes and receive His blessings?"

Also stressing the tithe was an article in *Our Sunday Visitor*, January 2, 1955, foremost Roman Catholic weekly in the United States. Among other things it stated: "Tithing always works. It's fantastic that so few have tried it." But apparently there is a reason therefor, for we further read: "It isn't easy to do. After giving God the leftovers all your life, tithing is quite a change." In summing up it gives six reasons for tithing: "It is God's idea"; "It was endorsed by Jesus"; "It is a typically businesslike way of acknowledging the fact that we are God's stewards"; "It will enrich our lives spiritually"; "It usually brings financial blessings," and "It always brings increased happiness, for we are conscious of doing our best 'to love the Lord our God with all our heart'"; "Try it for a year. Take God into partnership with you. Share your profits with Him. Then watch things hum!"

A Scriptural Precedent

True, tithing 'was God's idea'—for the Israelites—but is it his idea for Christians? The mere fact that God commanded the Israelites to pay the tithe is no argument that Christians should do likewise, for the Israelites also had to bring animal sacrifices, celebrate the passover and other annual feasts that certainly do not apply to Christians. On the contrary, we are plainly told that 'God nailed the law to Christ's torture stake, thereby blotting out the handwritten document that was against the Gentiles,' and that Christians "are not under law but under undeserved kindness."—Colossians 2:14; Romans 6:14, *New World Trans.*

Besides, the very reason for the institution of the tithe shows why it does not apply today. It was to serve as compensation to the tribe of Levi for their not re-

ceiving any inheritance in the land. Each tribe received a greater share of the land by reason of Levi's not getting any, and so it was no more than right that the other tribes should support the tribe of Levi with the tithe, thereby also freeing them for the temple service.—Numbers 18:21-24.

Nor can the tithe be exacted on the basis of Abraham's paying a tithe of his spoils to the king-priest Melchizedek. There is no record that he ever offered tithes again or that he commanded his descendants to pay tithes. It was simply a spontaneous expression of gratitude to God for having won a victory over the kings that had kidnaped his nephew Lot together with all his possessions. And the same is true regarding Jacob, who vowed that, if God would give him a safe journey, "I will surely give the tenth unto thee." Had the tithe been obligatory Jacob could not have stipulated his paying it on the basis of his safe return; he would have been obligated to pay it regardless.—Genesis 14:18-20; 28:20-22.

Is it correct to say that 'Jesus Christ endorsed tithing'? Yes, but here again, only as regards the Israelites. Jesus was talking to men under the law of Moses when he said: "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, judgment and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things. Blind guides, who strain out the gnat but gulp down the camel!"—Matthew 23:23, 24, *New World Trans.*

Yes, for those Jews under the law it was fitting that they observe every feature of the law, including the tithe. That is why Jesus commanded those whom he cured or healed to show themselves to the priests, why he observed the annual feasts and why he practically limited his ministry to the Jews. But not a word do we read anywhere

in the Christian Greek Scriptures of his commanding his followers to collect the tithe, nor of their collecting it.

The underlying idea of tithing is compulsion, which is entirely foreign to Christianity. Christianity is not based on "you must not," but on love, and so we find that "the multitude of those who had believed had one heart and soul, and not even one would say that any of the things he possessed was his own." (Acts 4:32, *New World Trans.*) It was only after there was a falling away from pure worship, when a paid clergy made its appearance, that tithing was considered obligatory. It was first made so by the Council of Tours in 567, and, not content with that, the second Council of Macon in 585 made the payment of the tithe mandatory under threat of excommunication.—McClintock & Strong's *Cyclopædia*, Vol. X, page 436.

Regarding this method of raising money *The Encyclopedia Americana* states: "Tithes proved a source of great trouble in every country in which they were collected and a constant cause of bickering between the clergy and the people. They have, therefore, been abandoned in nearly all countries." Christ Jesus authorized no clergy-laity distinction, but said: "One is your teacher [Christ, under God], whereas all you are brothers." And when he sent out the twelve, and later the seventy, not a word did he say about imposing a tithe on the people who heard their preaching, but commanded them: "You received free, give free." Paul, though an apostle, preferred to work with his own hands rather than to burden those to whom he preached.—Matthew 23:8; 10:8; 1 Corinthians 4:12; 1 Thessalonians 2:9, *New World Trans.*

The Tithe a Picture

The law of Moses, including the tithe, was "a shadow of good things to come," a new system of things that Christ Jesus put

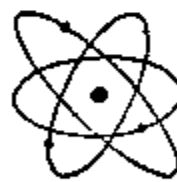
into effect. And what did the tithe foreshadow? It pictured our all and foreshadowed that when we dedicate ourselves to do God's will and follow in the footsteps of Christ Jesus we must give up everything. That is why Jesus, on the one hand, commended the widow who had given "all the means of living she had," and, on the other hand, told the rich young ruler: "If you want to be complete, go sell your belongings and give to the poor and you will have treasure in heaven, and come be my follower."—Luke 21:4; Matthew 19:21, *New World Trans.*

The tithing idea may seem to be "practical and businesslike," but it is not based on justice, for today many can easily give more while many cannot give that much. If we can give more it will not mean spiritual happiness and blessing if we limit ourselves to the tithe; it is then not loving God with all our heart. And if we are not able to give a tithe, we can have spiritual blessings and happiness and prove that we love God with all our heart by giving less. That is in keeping with the rule stated by Paul, namely, that each was to give "according to what a person has, not according to what a person does not have."—2 Corinthians 8:12, *New World Trans.*

As for gaining material prosperity by means of the tithe, if one gives for the

purpose of realizing material success, then he is not contributing to God's cause but merely making an investment and is giving for selfish reasons and not out of love, and so will not be profited at all. Jesus did not promise that generous giving would bring material riches in this system of things, but that it would result in realizing riches in the new world.—1 Corinthians 13:3.

As far as the Israelites were concerned, the tithe was a part of the law of Moses that primarily compensated the tribe of Levi for not having any inheritance in the land. And as far as Christians are concerned, it came to an end with the rest of the law when it was nailed to Christ's torture stake. The early Christians did not need the compulsive tithe to make them give, neither do true Christians today. They appreciate that their all belongs to Jehovah and so they give what they can, be that but one per cent of their income or ninety per cent of it, and they do not feel embarrassed because they cannot give a tenth, or proud because they can give more, but each rejoices in the privilege of giving what he can. Their giving is in line with Paul's counsel: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—2 Corinthians 9:7, *New World Trans.*



SCIENTIST DISPUTES A.E.C.'S BLAST DATA

¶ Under the above title the *New York Times*, May 30, 1955, reported the following Associated Press dispatch: "A Yale physicist charged tonight that the Atomic Energy Commission had given what he called misleading information about the danger from atomic test blasts. Franklin Hutchinson, assistant professor of radiation physics, said that if Atomic Energy Commission officials 'have data to back up their contention that there are no harmful genetic effects from the radiation, that's just wonderful.' 'The trouble is,' he added, 'I don't know of any such data, and neither does anyone else to whom I've talked.' He warned that the radioactive fall-out from such blasts was producing genetic effects in mankind that would be showing up for 'thousands of years to come.'"



RADIOACTIVE FALL-OUT

Is it Ruining the Earth?

Helping you in this series described the known effects of atomic radiation on human creatures. Acute exposures, from 100 to 600 roentgens, cause severe damage to the intestines and to the blood cells, leading to sickness, diarrhea, hemorrhage, infection and death. Chronic overexposures, as little as 1 roentgen a day, eventually cause cancer, anemia, leukemia, premature aging and death. Smaller exposures may cause mutations, leading to defective offspring, sometimes many generations removed. This effect may be already present, although small, at the .3 roentgen a week permitted in atomic energy work.

The radiation exposures in everyday life range from cosmic rays and radioactive elements in the body, which are believed to be harmless, to the definite hazards in the diagnostic uses of X rays. But the atomic bomb has introduced new problems of radiation hazards, far transcending the hazards of the preatomic era.

In an instant 25,000 lives were snuffed out when the atomic bomb found its first human targets over Hiroshima in 1945.

After the mushroom cloud drifted away, and while the fires still raged uncontrolled, there came the sickening realization that this was more than just the largest bomb ever to rack a war-torn city. Among the survivors it had left an aftermath of radiation casualties. Fanning out beyond the fringes of immediate destruction by blast, invisible radiation had planted the seeds of a lingering death among tens of thousands. Already, as the fires died down, they began to sicken and die. The bomb's heat burned many who were in the open, but penetrating atomic rays had accompanied the heat and the burns proved to be deep within the victims' bodies. Within a month 50,000 died from heat and radiation burns. Among those who survived many were disfigured with huge growths of horny tissue that stiffened their backs and limbs. But still the death toll is not complete. Today leukemia has begun to crop up. Already fourteen cases of the fatal disease have appeared among 750 who were within a kilometer of the center of the explosion, a frequency that is 600 times the normal incidence of leukemia in Japan.

The Fall-out

But the death-dealing radiations are not limited to the moment, nor to the immediate vicinity of the explosion. As the fireball rises and forms the cloud that billows up into the stratosphere, it carries a seething mass of deadly radioactive elements born in the furnace of atomic fission. Much of this radioactivity becomes attached to par-

ticles of dust sucked up from the ground into the cloud, and falls back to the earth in the vicinity of the target. More of it is carried by winds to far-distant points, gradually settling out in a pattern that literally encircles the earth. When the radioactive dust falls it exposes to its nuclear rays millions of persons, hundreds or thousands of miles away. Almost every part of the United States has been subjected to this radioactive fall-out from the test bombs that have been shot in Nevada. Industrial radioactive instruments used in Salt Lake City went off scale and were out of commission for days. Colorado scientists noted high readings on their Geiger counters within a matter of hours after a test. One cloud recently dropped a large dose of fission fragments on Chicago. A production run of photographic films was ruined because the straw used in one stage of its manufacture had been contaminated with traces of long-lived atomic ashes that had fallen on the Illinois field where the straw was grown. Rain and snow wash the radioactivity out of the air and concentrate it on the ground. Water puddles reading as high as .5 roentgen a day were reported after a rain in Chicago.

Sensational as the radioactive dispersion from fission bombs may be, it is minor in comparison with that set loose by the explosion of fusion, or hydrogen, bombs. The 14-million-ton explosion (in terms of TNT) set off at Bikini, March 1, 1954, spewed a huge poisonous cloud clear into the top of the atmosphere, with radioactivity equivalent to millions of tons of radium. The area to the leeward of the bomb was supposed to have been cleared by patrols, but a shift in wind took the cloud in an unexpected course over a group of the Marshall Islands. In its path, 160 miles away, lay a Japanese fishing boat, the *Fortunate Dragon*. A few hours after the burst, a white ash began to settle out on the crew and the load of

tuna on deck. The threat to the islands brought quick action. The Marshall Islanders were promptly evacuated, and suffered no worse injury than burns on the head and neck and the loss of their hair. They all recovered, and their hair grew back in. However, the danger from the fall-out was not recognized on the boat until it returned to port, and the men were found to be suffering from radiation sickness. One of them eventually died, some time after the others had recovered. The fact that the immediate cause of his death was jaundice, which he had apparently contracted through blood transfusions given as treatment for his radiation injuries, has not lessened his stature as a martyr, the first death caused by the hydrogen bomb.

The U.S. Atomic Energy Commission has now disclosed the full extent of the range of radioactive fall-out from the hydrogen bomb tested at Bikini. An area of 7,000 square miles, in the shape of a long cigar extending 220 miles downwind from the bomb, was seriously contaminated. Even at 140 miles, the radiation was so intense that a fatal dose could be received within thirty-six hours. Hiding underground, even in a basement, would afford considerable protection at this range. But all out-of-doors would be coated with radioactive poison for months and years.

Danger Minimized

Most newspaper and magazine articles interpreting this A.E.C. report have shown diagrams with a circle or oval extending out to 140 miles, to indicate the area of 100 per cent fatalities to unprotected persons. Accompanying explanations have left the impression, however, that such simple precautions as staying indoors would save everyone in this area. Reference to the A.E.C. report shows this to be a misleading impression, so far as the great part of the 140-mile radius is concerned. Ten miles

away from the explosion the radiation dose was 5,000 roentgens. Even a hundred miles away it was down only to 2,300 roentgens. Cutting these exposures in half by staying indoors would not save anyone. Serious effects and many fatalities would occur even among people seeking the best basement shelter throughout the area up to a hundred miles distant.

The Civil Defense organization, already desperately trying to adapt survival techniques worked out for the common atom bomb to the overwhelmingly greater hydrogen bomb, was forced again to revise its formulas. Only two signals are now to be used. One says to run while there is time. The other says to duck, there is no time to run. Since the radioactive fall-out would render many areas unsafe for indefinite periods following a bombing, the all-clear signal that was formerly to call people out of the shelters after the bombing raid was over has been dropped from the book. Radio announcements will be used to give notification that specific areas have dropped to tolerable radiation levels.

In the area blanketed by fall-out from an atomic bomb, the greatest care will be necessary to avoid taking any of the radioactive materials into the body. Especially dangerous is radioactive strontium, with a half life of twenty years. Because it is chemically similar to calcium, it lodges in the bones. The maximum safe quantity of radiostrontium in the body has been set at one millionth of a curie. A single atomic bomb releases 4,000 curies, enough to give every person on earth twice the tolerance amount. The soil becomes contaminated with this and other long-lived fission products. Plants grown in such soil will be active, and whether used directly for human food or used to feed livestock, radioactivity eventually finds its way into the human body. Fish in the sea will be similarly affected. In the bone marrow, the long-

continued effects of even minute quantities of activity will cause anemia or bone cancer. This can be the long-term result of atomic warfare or of uncontrolled "peacetime" testing of atomic weapons.

The explosion of these weapons in the air also raises the radioactivity level in the atmosphere. The neutrons from the chain reaction, escaping into the atmosphere, are captured by nitrogen atoms to make carbon-14. It is calculated that the neutrons released from one hydrogen bomb are sufficient to make more carbon-14 than already exists in the earth's entire atmosphere. This increase has not yet been reported from any measurements of atmospheric carbon dioxide, but every bomb adds its bit, and the 5,000-year half life of carbon means that it will continue to be around for a long time. This is presumably the basis for the warning by Sir Winston Churchill that an "undue number of atomic and hydrogen bomb explosions might have serious effects on the earth's atmosphere for 5,000 years."

Heredity Hazard

The worst hazard of all, in fact, may lie neither in the explosion of the bomb nor in the radioactivity in the locality of the blast. More harmful yet may be the long-term effects of radiation on heredity.

Many scientists have already become seriously alarmed by the prospects of genetic damage to the entire human race through the uncontrolled release of huge quantities of radioactivity into the atmosphere. Nobel prize winner H. J. Muller says that every mutation, whether it is in a dominant or a recessive characteristic, results eventually in the death of some individual. If it is dominant, it will cause a stillbirth or a defective individual in the first generation. If it is recessive, it will be hidden for a number of generations, com-

ing to light finally when it is coupled with a similar mutant gene in reproduction. In either case, the mutation is eliminated from the race by death or failure of the defective individual to reproduce. Muller warns that "atomic warfare may cause as much genetic damage, spread out over future generations, as the direct harm done to the generation exposed."

Another Nobelist, British physiologist E. D. Adrian, states: "We must face the possibility that repeated atomic explosions will lead to a degree of general radioactivity which no one can tolerate or escape. The human race cannot stand more than a few thousand large atomic explosions whether they hit their target or miss it."

His countryman, Frederick Soddy, pioneer in radioactive research, says bluntly of the atomic blasts that "they are fouling the air with radioactivity. It is nonsense to say it is harmless."

Linus J. Pauling, recipient of last year's Nobel prize in chemistry, called for a halt to atomic bomb testing because of the world-wide effects of radioactive fall-out. He said continued dispersal of radioactive material into the atmosphere is creating a critical situation, the final effects of which can only be guessed at and feared.

Biochemist Eugene Rabinowitch is fearful that man's explosion of sufficient hydrogen bombs would amount to his "creeping suicide." The generation alive at the time could survive, but the eventual fate of mankind would have been sealed and nothing could be done about it.

The Federation of Atomic Scientists, claiming "it should be clear that future accelerated H-bomb test programs by several atomic powers will ultimately reach a level which can be shown to be a serious threat to the genetic safety of all people of the world," proposed that the United Nations study the problem.

Aftereffects in Japan

Has the predicted effect of mutations appeared yet among the Japanese survivors of atomic bombing? This is debated. A report in the German paper *Kirche in der Zeit*, quoted in the *Christian Century*, states that Hiroshima has seen a large number of abnormal births since the bomb fell. Babies have been born with deformed bones, noses, ears, lips and internal organs, according to the National Congress of Japanese Midwives. In some the brain has been deformed, in others, entirely missing. Some have lacked eyes, and even eye-sockets. But Dr. Shields Warren, speaking for the Committee on Atomic Casualties, claims that this report is inaccurate and misleading. The committee's report, published in *Science*, avers that the only effects they have seen yet are an increase in stillbirths and a slight shift in the sex ratio. Which of these conflicting reports are we to believe? Is it possible that the difference in conclusions is due to the reluctance of Japanese medical doctors and nurses to co-operate with the American Casualty Commission? The persistent refusal of the Japanese to permit American doctors to examine the injuries of the fishermen from the Fortunate Dragon hints at the possibility that the American Commission may not have access to all the facts. Dr. R. H. Holmes in his televised report from Japan did not categorically deny the occurrence of malformed children. He stated that "we have no evidence that this will occur. The families *that we have seen* have given no indication." (Italics ours.)

The Atomic Energy Commission minimizes the danger from this continued spreading of radioactive fall-out. The official position of the commission, stated in a report by its chairman Lewis L. Strauss, is that "none of the extensive data collected from all tests shows that residual radioactivity is being concentrated in dangerous

amounts anywhere in the world outside the testing areas." In regard to a single element, radioiodine, in the fall-out, the official statement is: "The average exposure of people in the United States from radioiodine in the fall-out from the entire series of tests in the spring of 1954 was only a few per cent of the annual dose that can be received year after year and still have no noticeable effects."

If all the people in the United States averaged this much, many of them must have received more than the annual dose that can be taken without ill effects. Furthermore, iodine comprises only 2 or 3 per cent of the dozens of elements that are formed together by the bomb burst, all of which add their part to the total radiation. Thus, upon inspection, the A.E.C. statement, which appears at first glance so calm and reassuring, leaves room for serious doubt.

As to the genetic effects of the radiation, the A.E.C. states that the "exposure of the general population of the United States from our nuclear weapons-testing program will not seriously affect the genetic constitution of human beings." However, they admit that "at our present stage of genetic knowledge, there is a rather wide range of admissible opinion on this subject."

A.E.C. Opinion Biased

It would not be realistic to expect A.E.C. spokesmen to be unbiased in their official opinions on this subject. After all, it is their business to build and test nuclear weapons, and, naturally, they wish to justify their continued activity. As chairman Strauss puts it: "Until the possibility of an atomic attack is eliminated by a workable international plan for general disarmament, the study and evaluation of the effects of weapons which might be used against us and the improvement of our

means of self-defense are a paramount duty of the Government."

One of the admissible opinions that ranges far from the official A.E.C. view is that of Alfred H. Sturtevant of California Institute of Technology. He takes issue with the claim that the level of radiation reaching populated areas after atomic or hydrogen bomb tests is "far below the levels which could be harmful in any way to human beings." He calculates, on the basis of the mutation rate in fruit flies, that 1,800 of the 90,000,000 children born in the world last year suffered from mutations. Hence, he says "it is inexcusable to state that no hazard exists."

The danger may actually be much greater than Sturtevant has calculated. The seventeenth semiannual report of the A.E.C. to Congress reveals that "the effect of radiation on the mutation rate in the mouse is ten times as great as that observed in fruit flies in previous experiments. Estimates of the genetic hazards of radiation in man based on fruit fly mutations were revised in the light of this new knowledge." Sturtevant's figures should be revised in line with this to indicate 18,000 such children born last year.

In spite of the growing concern of many scientists with the long-range effects of the nuclear arms race, it appears certain that it will continue, and that bombs will be tested in peacetime by more and more nations as they step into the role of atomic powers. Counterbalancing the humanitarian views of scientists quoted above, there are many who hold with Professor G. Faila: "The question of how many H-bombs can safely be exploded is irrelevant. To remain free we must develop powerful nuclear bombs. We must continue our test program." With world politics what it is today, political rulers are more likely to accept this view.

Is there no hope then, that world-wide radioactive contamination can be avoided? Is it inevitable that power-mad rulers will ruin the earth with their poisonous mushroom clouds? Will the human race be doomed to extinction by a creeping genetic

suicide as a result of World War III? Will God's purpose to establish a new world be thwarted by man's diabolical genius for self-destruction? These questions will be considered in the third and concluding article of this series.



Johannesens Idrottsplats

SO YOU are coming to Sweden? You will find this a charming land of great variety. The population here is small, just a little over seven million, but the country is rather large, reaching even north of the Arctic Circle. Sweden is so long, in fact, that if it were pivoted on its southern tip, the northern part would fall into the Mediterranean Sea south of Rome. Due to its great length, there is a striking dissimilarity between the country's different parts, and between the people who inhabit them. As a little schoolgirl once wrote in a composition: "Sweden is an oblong country.

No wonder the Swedes are different at both ends."

In the north are snow-clad mountains, glaciers and, of course, the midnight sun. There are bears, wolves, reindeer flocks and the habitations of the picturesque Laplanders. In the south is Scania with its big cornfields, tree-lined roads and ancient moat-surrounded castles. The people of this southern area do not like to hurry. They are good-natured and fond of food, and thus both their temperaments and their bodies have a certain pleasant roundness. It is said that at a November festival, when they traditionally eat roasted goose, they find that one goose is too big for one person and too small for two.

Between the northern and southern extremes are vast forests, rivers, agricultural districts and many of Sweden's more than 86,000 lakes. Whether in small idyllic towns, big industrial cities, in country villages or on farms, the Swedes are a calm and quiet people of few words and still fewer gestures. They are, however, much interested in foreigners and have a secret longing for faraway places, where their fortune may await them. In earlier days, when the poverty in the land was great, many young people ventured the long voyage across the ocean to America, and in most country homes you can see pictures of relatives "over there."

The people here are much concerned about what others will think, and this, of course, hinders their associating with Jehovah's witnesses and other 'unpopular people.' Most of the people belong to the

Lutheran State Church, although the vast majority attend only at the great festivals, such as Christmas and Easter. There are many so-called Free Churches, but when you come right down to it the Swedes in general are not very religious. However, real truth-seekers continue to take the bold step of declaring themselves for Jehovah and joining in Kingdom preaching.

Visiting Sweden

Journeys are comfortable in Sweden. Modern trains are driven by "white coal," the electricity from big waterfalls in the north. Third-class travel here equals the usual second class, and second class is as good as Continental first class. There is a well-organized bus service, and circular tours are available at reasonable prices. Then, too, in the summer small white, skerry boats, sometimes called "the street-cars of the Archipelago," cruise between the thousands of islands that lie along the coast.

Of special interest is the famed three-day Göta Canal cruise between the cities of Stockholm and Gothenburg. The canal consists of a series of narrow connecting links that cut through the Swedish countryside between numerous lakes and rivers. The entire distance is 385 kilometers (more than 200 miles), though the interested tourist need take only a small part of the trip.

Sweden has good hotels, although their number is somewhat limited. Breakfast is not automatically served where you lodge; so the tourist probably will go to a coffee-house or a restaurant and buy, as the Swedes do, just coffee and a roll for breakfast. There is an abundance of restaurants and cafeterias. At a simple, yet clean and nice cafeteria, you can get lunch or dinner for about 3 kroner (approximately 60c). There is a greater variety of food at the restaurants, but here you will have to pay

at least six or seven kroner (a minimum of approximately \$1.20 to \$1.40). As for the famed Swedish smörgåsbord, it is not now found everywhere, but many restaurants offer *assietter*, a sort of junior smörgåsbord that the waitress brings to your table. As a final point, Swedish friends might caution you against places having a sign with the word "Öl" (meaning beer), because these beer houses are of a character different from that in some other lands.

Ancient Stockholm

Stockholm, Sweden's capital, is a comparatively old town built partly on islands between Lake Mälär and the Baltic Sea. Like Amsterdam, which we visited in this magazine's previous issue, it too is called "the Venice of the North." Stockholm is a beautiful town, and there are many things to catch the visitor's eye. There was a great building activity here in the seventeenth century when Sweden was a so-called great power—a position to which she rose through many wars and conquests—and some of these buildings are well worth our attention. The Royal Palace was erected 1697-1760, and certain parts are open to the public. The Palace of the Nobility is another seventeenth-century building of great beauty. The newer town hall also is a unique structure with a certain Venetian touch, and it is beautifully situated right on the edge of the waters of Lake Mälär. Also, the courthouse and the city library may be mentioned.

A tour by taxi boat under the bridges of Stockholm offers a good view of many of the most prominent places, and if it is made by moonlight it shows this city, "the Queen of Lake Mälär," from her most romantic side. There also are sight-seeing buses, and some of the suburbs with their noted modern architecture are easily reached by the bright new subway.

A visit to Skansen, the famous open-air museum, will also prove interesting. Among other attractions there are many old houses and cottages from all parts of the country. There is even an old manor house, fully furnished according to the style of its period. As another feature, you can see glass blowing done according to the old method, and can buy the newly made glass or vase as a souvenir. Close to Skansen is the Nordic Museum of cultural history, and also nearby stands Waldemarsudde, the residence of the late Prince Eugene who arranged for his estate and art collections to be open to the public.

An hour's train ride north of Stockholm is Upsala, the seat of the oldest and most important Swedish university, founded in 1477. In the library here is found the Codex Argenteus, a beautiful manuscript from about 500 A.D., with silver and golden writing on purple vellum. It contains parts of Ulfilas' Gothic Bible translation.

The Major Interest

But to Jehovah's witnesses who will be visiting Sweden this summer another nearby place is of far greater interest than all those previously mentioned. It is Jakobsberg, about half an hour's railway trip from Stockholm's Central Station. Here we find the Bethel home of the Watch Tower Society. This newly erected building houses the office and printery, and is very well suited for its purpose. It is from here that the local work of Jehovah's witnesses is directed, and it is from here too

that a total of 130,000 copies of the Swedish *watchtower* and *Awake!* magazines are produced and sent out each month. What sweet music the sounds of the presses make to these brothers who formerly had to avail themselves of the services of an outside printery!

Jehovah's witnesses in Sweden are especially looking forward to having many delegates from abroad visit them in just a few weeks from now, as, on the same week end, Stockholm and The Hague jointly play host to the final assemblies of the 1955 "Triumphant Kingdom" series held throughout North America and Europe. Already Swedish newspapers have told the people that of the many conferences and assemblies to be held in Stockholm this summer, this gathering will have by far the largest number of delegates.

Arrangements have been made for the Johanneshovs Idrottsplats (a football and runner's ground) on the southern outskirts of the city. The assembly place is served by the subway and many bus lines, and from August 17 to 21 it will be the scene of joyful New World activity. We here in Sweden certainly hope that you will be with us, that you will accept our invitation to attend this final "Triumphant Kingdom" Assembly and to participate with us in praise to Jehovah's name. Remember, we are looking forward to your arrival and to extending to you a very hearty welcome. Will you be our guest for this assembly in Sweden?

An Accident Defined

☐ At Guttenberg, New Jersey, a 47-year-old woman employee suffered severe shock to her nervous system when a mouse crawled out of a packing box and jumped onto her apron. She claimed a workmen's compensation award for \$3,262. In court the judge upheld the award, ruling that the mouse's jump was "an external physical force" that "constituted a happening of an unexpected occurrence and hence was an accident."

VIGOROUS RELIGION?

"A Prostitution of the Christian Faith"

Many are the clerics who exult over the increase and popularity of radio and television religious programs. The happy clerics blissfully point to this as a sign of a wide religious revival. But not all agree. Recently, Dean Liston Pope of the Yale Divinity School fired a salvo of devastating verbal missiles at the popular religious programs. Of the "peace-of-mind cult" programs the dean said: "The mambo is popular, and innumerable people have been helped by patent medicines, hospitals and social-work programs, but not every popular or helpful thing is to be described as Christian or presented under Christian auspices." Then there are the programs that offer solutions to personal or social problems under the guise of religion. "This kind of thing," said Dean Pope, "represents a prostitution of the Christian faith."

Next, the dean turned a verbal flame thrower on another class of religious programs: "There are the popular skits about wholesome families, presumably model Christian families; some of them are the best argument for celibacy advanced since the Middle Ages. I would never have believed that anything could be stickier than some of the soap operas, but religion has outdone even Lever Brothers. The difficult art of Christian family life is reduced to little moralisms and pleasantries, and to the cheerful conclusion that it pays in the end. . . . Religion is introduced as a fragment of ritual, or a moralistic cliché, or an offstage voice quoting Scripture in a mellifluous voice."

Does a so-called mass audience for religious programs really exist at all? Dean Pope thought not: "No matter what we do, we will not compete successfully with Jackie Gleason for the audience out there, not even if we give away free trips to Palestine or old church pews for use as lawn benches."—*Time*, March 14, 1955.

Churches Not 'Upsetting the World'

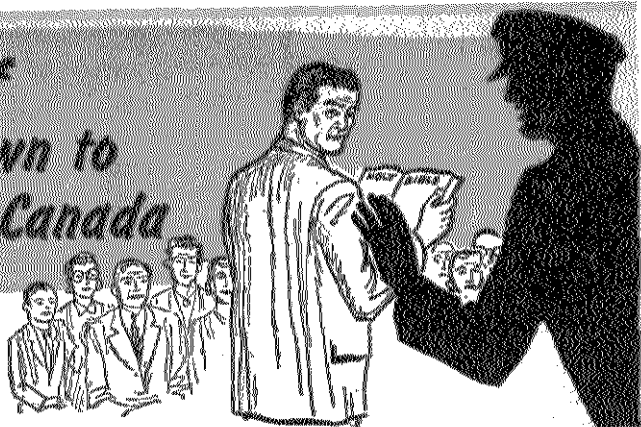
The Bible shows that true Christians, those who fearlessly bear testimony to the good news of Jehovah's kingdom, have never been liked by the world. Jesus said that the Kingdom proclaimers would be hated. The apostle Paul was so thoroughly hated that he was classed as an upsetter of the world. (Acts 17:6) A new Bible commentary, *The Interpreter's Bible*, provides a thought-provoking comment on this scripture:

"It was in Thessalonica that Paul and Silas were described in words that the world has never forgotten. 'These men who have turned the world upside down have come here also.' Or in Moffatt's translation, 'These upsetters of the world have come here too.' As an upsetter of the world, Paul was in the direct succession of prophets. They had always been 'troublers of Israel.' From Elijah, Nathan, Amos and Jeremiah to John the Baptist, the line was unbroken. . . . One often wonders who the successors to the prophets are today. Leaders of the church, by and large, do not often upset anyone if they can help it. Too much depends upon satisfied customers."

Bird with Built-in Decoy

Most birds, by their own diligence, have to ferret out their dinners, spending their waking hours in an unflagging, energetic quest for juicy bugs. But not so with a bird dwelling on some of the Indonesian Molucca islands, south of the Philippines. This bird, the frog mouth, is an owl-like bird of murky brown. So amazingly easy is the frog mouth's way of catching dinners that it makes a spider's efforts to snare a fly with a web seem like hard work. For the frog mouth bird has its own built-in decoy, an alluringly colorful palate that attracts the bird's daily fare while it sits effortlessly on its haunches. When the frog mouth feels a pang of hunger or the need for a nibble, it just sits quietly on the ground in the jungle and opens its mouth, exposing its brightly colored palate. Then presto! dinner is served. Insects from surrounding plants, attracted by the light and color reflection, zestfully zoom into the bird's gaping mouth. So, thanks to its built-in decoy, this bird consumes several hearty meals and a few in-between snacks everyday—all without so much as a flap of the wing.

Criminal Tactics of Quebec Police Shown to Supreme Court of Canada



CAN you imagine police walking into a quiet church service to destroy the sanctity of divine worship? Imagine their seizing a Bible and other religious literature; kidnaping a minister in the midst of his sermon; ordering the congregation to leave. "Why," you say, "it could happen only in a police state like Russia. It could not happen in a democratic state like Canada."

Well, it could; it did happen in Canada! The sordid story of persecution by the Quebec police unfolded before the Supreme Court of Canada at Ottawa during a three-day hearing held the 4th, 5th and 6th of May, 1955. Freedom-loving Canadians were outraged and astonished as the public press and radio reported the disgraceful facts.

The incidents from which the case arose occurred on a Sunday afternoon, September 4, 1949. In the quiet little village of Chapeau, Quebec, the local congregation of Jehovah's witnesses was holding its regular weekly service of worship at the home of Mr. Esymier Chaput, presiding minister of the congregation. A visiting minister was addressing the group of some thirty persons on the Bible subject "Safety in the World Crisis." The meeting began at 2 p.m. and was to continue for one hour. At 2:40 p.m. all was peaceable. Then into the yard of the home rushed a squad of the Quebec provincial police, three constables named Chartrand, Romain and Young! Mr. Chaput allowed them on request to enter the house. When they entered the minister

was reading from the Bible, a Roman Catholic *Douay* version. Without warrant or other authority the police took the Bible out of the minister's hands and confiscated it; they seized all the Bible literature on the table, ordered the worshipers out of the house, kidnaped the minister and took him to the ferry a few miles away and ordered him to leave the province. The Bible and other literature were held by the provincial police and never returned.

And who do you suppose was responsible for this highhanded outrage? The police were obliged to admit under oath that the local Catholic priest, D. J. Harrington, had telephoned them and insisted that they come to break up the meeting of Jehovah's witnesses exactly as they did. So it was priest-inspired.

Mr. Chaput sued the police for damages for trespass to his home, insult to his friends and seizure of his Bible and other publications. Suit for damages was the only means of getting the police into court so the illegality of their actions could be declared. The pleadings in the case also asked for a constitutional ruling that would put a stop to the actions of the Quebec authorities who seek to destroy freedom of worship.

In the Quebec courts Jehovah's witnesses lost all the way. The highest court in Quebec even justified as lawful these evil and

criminal actions of the police. The constitutional questions were contemptuously dismissed, as an attempt by Mr. Glen How, one of Jehovah's witnesses and lawyer for Chaput, "to stretch the case beyond its natural boundaries." The Quebec court even made the ridiculous statement that a seditious offense was being committed by Jehovah's witnesses, in the face of the police's own admission that the minister at the service was only reading the Bible.

The case was then taken before the nation's highest tribunal at Ottawa. Nine justices listened with care for almost three full days as the hateful facts of religious persecution from Canada's dark province unfolded before them. Attorney How argued for Chaput that the police were guilty of four different criminal offenses: interrupting a religious service, interfering with a minister, theft of literature and kidnapping the minister.

When his turn came the police attorney, Mr. Labelle, tried to defend their illegal actions, but questions from the nine justices demolished his weak defenses. He pretended the police were in good faith; they had complaints; there might have been a riot, etc.

The *Ottawa Journal* (May 6, 1955) quoted from the argument before the court: "Mr. Labelle was asked how the complaint originated against the meeting. Mr. Justice Taschereau answered the question in a nutshell. He said, 'Father D. J. Harrington (parish priest at Chapeau) had made a phone call and as a result a police sergeant had despatched the three officers to disperse the meeting and seize the literature.' 'But why did they seize the Bible?' asked Mr. Justice Locke. Mr. Labelle contended that they were acting to prevent a criminal violation. 'What was the crime: reading the Catholic Bible?' Mr. Justice Taschereau commented. 'They didn't even investigate. They should have seen when

they got there that their apprehensions were unfounded.' 'They went there on specific orders to disperse the meeting,' put in Mr. Justice Abbott. 'And it was for the sole purpose of stopping the meeting,' added Mr. Justice Taschereau. 'Close the meeting first, investigate after' interjected Mr. Justice Rand."—*Montreal Star*, May 6, 1955.

The police attorney contended the police had acted in good faith. The *Montreal Star* quoted further: "The holding of the religious meeting itself was not considered seditious; good faith can't be a justification for an illegal act,' Mr. Justice Rand said."

From the *Ottawa Citizen*: "Justice Taschereau: 'I have never seen a crime being committed in good faith. The invasion of the house was a violation of Section 199 of the Criminal Code (which forbids interrupting religious services). Would it be justified for the police to have come into a Protestant church or a Roman Catholic church to break up a service if they thought it illegal?'"

On the police allegation that they *thought the meeting was seditious*, Mr. Justice Taschereau said also: "My lasting impression is that sedition was an after thought. They went there under orders for the sole purpose of stopping the meeting."—*Ottawa Citizen*.

When Labelle, attorney for the police, argued that the meeting might have aroused violence, Justice Kellock said: "Then why did the police not go there to protect the meeting against the lawbreakers instead of themselves breaking it up?"

The judges of the Supreme Court appeared to be unanimous in their disapproval of the police action. The case presented, however, an issue of civil and constitutional liberties of much more importance than damages for the actions of these officers. The constitutionality of the statutes of the province relied on by the police

was also in question. At the last moment Labelle, the police attorney, withdrew his reliance on these laws so as to ask the Supreme Court not to decide the constitutional question.

Counsel for Jehovah's witnesses still urged the court to give a decision on the lack of constitutional authority by the province to interfere with the religious liberty of the people. He pointed out that the province had passed, in January of 1954, a new statute designed to allow the police to break up meetings just as had been done in this case, and that therefore the court must eventually rule on the question.

A prominent Canadian columnist, Judith Robinson, shows what the judges did: "The Supreme Court of Canada rose, reserving judgment in the amount of damages and refusing to give judgment on the principle: the constitutional right to religious freedom . . . This was the flat end of more than five years of struggle to bring the issue to judgment. Through months and years of legal delays and evasions, while persecution of their faith continued, against two adverse judgments in superior courts of Quebec, the religious group known as Jehovah's witnesses had carried their case for

freedom of worship through to a hearing before the nine judges whose court is supreme in Canada and whose decision is final. They had their hearing, a sympathetic and careful one. They had seen their opponent's case demolished by the court's own questions. But on the one point which matters to them and their opponents alike they will have no decision. Judgment will not be on the issue of religious freedom . . . Counsel for the appellant, Glen How, protested the decision in vain . . . The Supreme Court decided unanimously not to take cognizance. This sort of approach to justice takes great and special gifts."

Jehovah's witnesses have suffered bitter persecution in Quebec, over many years. In the interests of justice and of putting an end to such outrages, the Supreme Court could have given a conclusive constitutional ruling. Even if they limit the case to damages, the defeat of the police will be beneficial in keeping Quebec police within limits and stop abuses of freedom of worship. The police will no longer think they can do as they see fit. Jehovah's witnesses will use the courts as long as they are open but they rely upon Jehovah God and Christ Jesus to protect their preaching work.

'Serious Music a Dead Art'

¶ Taking a dim view of the stream of jazz that has flooded the United States and most of the rest of the world, Henry Pleasants in his *The Agony of Modern Music* writes: "Serious music is a dead art. The vein which for three hundred years offered a seemingly inexhaustible yield of beautiful music has run out. What we know as modern music is the noise made by deluded speculators picking through the slagpile. . . . The last really modern serious composer, modern in the sense that he spoke with the full authority of the cultural forces of his time, was Wagner. With him ended the long evolution of the art of music in the harmonic or European sense. All that has followed has been reaction, refinement--and desperate experimentation. Those of his successors who have achieved genuine celebrity—Bruckner, Mahler, Strauss, Debussy, Ravel, Sibelius, Schoenberg, Bartok, Berg, Rachmaninoff, Prokofiev and Shostakovich—may be described as Strauss once described himself, as triflers 'who had something to say in the last chapter.' They have had at least a public. For the younger men there has been none. Nothing they have written has been keyed to any considerable segment of contemporary taste or met any contemporary musical requirement other than their own ambition to be composers."

We Visited Hawaii's Volcanic Eruption

By "Awake!" correspondent in Hawaii

THE lady next door halloed over: "The volcano erupted! Have you heard yet?" "No, where?" "Over on Puna." "But there isn't any volcano there." "Yes, in Puu Honua-ula crater by the cinder cones." "But those have been dead for years." "I know, but look over the desert; you can see the smoke from it on Puna side." Sure enough, we could see across the Kau Desert, about fifty miles away, a huge cloud in the clear blue sky like a giant thunderhead hanging over the hills in Puna direction. (Puna is a section southeast of Hilo on the Big Island of Hawaii.) No volcanic activity had been recorded in that area since 1840. But on Monday, February 28, fiery geysers of lava burst into existence, geysers that sent some spurts of lava to heights of 500 feet. ¶ Shortly after radio announcements that sight-seers could view this showy volcanic attraction, about 100 cars lined up at Pahoa junction about four miles from the eruption. Only a mile farther in the path of the lava nestled Kapoho village. Huge cracks across the road stopped all traffic in that direction. Soon fourteen feet of red-hot lava streamed across the road, leaving a volcano-made road block. Now the only way into the village and the scene of the eruption was to take the other fork of the road toward the famous black sand beach at Kalapana and then double back on a narrow rough road along the ocean toward Warm Springs.

¶ After a long hour's wait the police permitted the sight-seers to make the twenty-mile trip. We joined the stream of cars; and while driving through fields of bending sugar cane, over hills and gulches marked with lush tropical growth, we could catch glimpses of the orange-red pillar of fire marking the eruption site. At Kapoho school we were stopped again as new outbreaks made it unsafe to drive to the selected parking spot. We began walking the remaining two miles through the now deserted village.

¶ Arriving close to the flowing lava, we watched with awe and wonderment as a giant fountain spouted molten rocks and material 100 feet into the air. From time to time smaller fountains along a rift in the newly planted cane field would begin to spout like a giant fireworks display. Due to the flatness of the

field the lava was quite sluggish, although it moved at the rate of about 250 feet an hour. As trapped gases in the lava sought a way to escape, sharp explosions shattered the air. When the main fountains became violent, they erupted with the sound of giant cannons. The slowly moving, molten fiery mass sounded like truckloads of clinkers being continually dumped on the field. Huge rocks rode to the edge of the flow and suddenly burst to pieces in a flare of white heat.

¶ The volcanologist standing nearby was checking the flow constantly with his pyrometer, an instrument that checks temperature by color. The flow, now only ten feet away, averaged about 940 degrees centigrade (1,724 degrees Fahrenheit) while the central fountain was 1,030 degrees centigrade (1,886 degrees Fahrenheit).

¶ We had to move away from the heat and watch with helpless wonderment as the lava kept eating up the tiny cane plants in this, the richest soil in Puna, covering it with a layer of useless, molten rock. At the height of the eruption some days later, there were dozens of volcanic fountains, some of which spewed their incandescent lava 500 to 1,000 feet into the air. After we left that night, lava broke out in new spots; large cracks opened up in the earth. Some of them were ten feet wide and 300 yards long. Because of the new break-outs, sight-seers were no longer permitted in the area.

¶ During its activity the flow broke out in four different locations, keeping the whole area in uncertainty. It followed a rift line that began at Kilauea crater and extends about thirty miles along a chain of craters ending in the sea at Warm Springs. This eruption was described as the most destructive in Hawaii in the twentieth century. Damage is estimated at \$3,000,000. The lava ruined houses and buried over 500 acres of some of the world's richest topsoil. Fortunately, because a volcanologist was able to predict the eruption, it destroyed no human life. But what of those evacuees who lost fields and homes? Insurance will not cover damage from volcanic activity. It takes months for lava to cool, and the land is worthless. And so an old affliction, volcanic activity, has returned to plague Hawaii.

VIOLENCE ERUPTS IN SINGAPORE



By
"Awake!" correspondent
in Singapore

FOR the second time in four years mob violence raised its ugly head in the streets of Singapore, leaving in its wake four dead and thirty-one injured. Among those fatally wounded by the mob was an American, Gene Symonds, United Press manager in the Far East. The brutal mob-murder of a foreign news correspondent aroused feelings in many parts of the earth. The facts of this riot were indeed astounding. What was behind it, and how did it occur?

On April 2 this colony took the first step from colonial rule toward self-government. It was on that date that elections were held under a new constitutional arrangement that transferred authority from the existing colonial administration to a locally elected government of the people's choice.

On April 24 the Singapore Bus Workers Union, which controls eight Chinese bus companies, called a strike of 229 employees of the Hock Lee Amalgamated Bus Company. Some 150 employees of the same company and members of the rival company-sponsored Hock Lee Bus Employees Union refused to join the strikers. The company promptly fired the strikers and engaged new men who were willing to join the HLBEU. To prevent the buses' moving out on the road the SBWU strikers staged repeated sit-down strikes in the gateway of the depot. The men had to be forcibly evicted by the riot squad.

Meanwhile the dismissed employees continued to encamp across the road from the depot, where they were visited by repre-

sentatives from some twenty different unions that pledged support to the strikers in protest "against the strong-arm tactics of the police." The situation was aggravated by thousands of students from some eight Chinese middle and high schools.

Adding fuel to the already smoldering fire were the mass labor rallies held in the city on May 1. It is alleged that union leaders and other agitators made inflammatory speeches before thousands of workers on that day, arousing antigovernment feelings. Allegations have been made that the political parties are exploiting the labor unrest to achieve their own ends. Mass rallies by the Trade Union Congress, which claims some 30,000 members, were addressed by members of the Labor Front party, while on the other hand the rival left-wing Peoples Action party leaders spoke before another group consisting of powerful unions also claiming a membership of some 30,000 workers. The chief minister of the present government has charged rival political parties with fomenting a labor crisis to cause the downfall of the government.

Backed by this general labor unrest, the bus dispute went on for some ten days with negotiations between the management and the two rival unions meeting with little success and finally breaking down altogether.

After several days of nonoperation, the buses went back on the road. On May 10 the picketers once again formed a human barrier by squatting in the gateway of the bus depot. Police officers failed in their efforts to persuade the men to disperse peaceably. Consequently water hoses were turned on to drive them from their post. The pickets dispersed.

May 11 a repetition of events of the previous day took place when the picketers were dispersed by fire hoses and some who persisted in blocking the gate were forcibly scattered by the riot squad. A number of buses went on the road but were attacked by hooligans who threw stones and ripped the cushion seats. The morale of the strikers was boosted when the Singapore Bus Workers Union called all its members out on a general protest strike, bringing some seven bus companies to a standstill.

Violence Reaches a Climax

Thursday, May 12, dawned to find dark clouds menacing on Singapore's industrial horizon. At 5:40 a.m. some fifty strikers once again squatted in the bus depot gateway. Orders to disperse issued by the assistant commissioner of police and the police superintendent were ignored by the men, who defiantly shouted: "We would rather die than disperse." The picketers were joined by about 500 others including some girls who joined in singing and shouting defiant slogans at the police.

Buses attempting to leave the depot were stoned, three being badly damaged. While a magistrate pleaded with the men not to break the law but to disperse, loud-speakers blared out defiant songs. Once again hoses streamed powerful jets of water at the pickets, causing many to crawl away while the riot squad moved in to evict those who doggedly stuck to their posts. As more buses went on the road the police proceeded to break up the camp where the strikers

had been living for three weeks. More stones and insults were thrown at the police who had to draw their batons to disperse the crowd that had now grown to a few hundred.

At 8 a.m. the secretary of the Bus Workers Union urged the men "to hold out if they were brave enough." Police warnings to the crowd were jeered. In the meantime attacks continued upon the buses, a number being wrecked and some casualties resulting among drivers and public. All buses had to be escorted by the police and were once again taken off the road. At 2:30 p.m. twenty truck loads of students arrived on the scene while thousands of other strikers and sympathizers converged upon the troubled area. The police set up road blocks stopping all trucks and buses carrying workers or students, but many abandoned their vehicles and traveled on foot through the open fields.

The crowd now had grown to 5,000. From 5 p.m. Radio Malaya broadcast repeated warnings to the public to keep out of the danger zone. With darkness falling at 7 p.m. it is reported that the mob grew to 10,000. Under cover of darkness the mobs made concerted attacks upon the road blocks, individual police and police radio cars. Repeated hit-and-run attacks of stoning and assaults were made on police units. The police mobile reserve units and riot squads fired tear gas bombs to keep the crowds on the move. Violence flared up on all sides.

Two volunteer special constables returning home in their car were assaulted by the mob and severely beaten, their car was burned. One later died of injuries received.

A police radio patrol car was attacked and overturned while the rioters set fire to the vehicle and severely beat the occupants. One of the police fired four shots in the air, one of which hit a student in the chest, wounding him in the lung. This was at 9:30 p.m. Four students brought the

stretcher bearing their comrade to the general hospital at 1:10 a.m. They had paraded the wounded boy around all that time showing him to the mobsters to further inflame their passions. During that time he died. It is claimed by the authorities that his life may have been saved had he been rushed to the hospital. The four stretcher-bearers were thereupon arrested and charged.

Reporter, Murdered

It was at this stage that the inflamed rioters began attacking civilians, especially Europeans, who happened to stray into the danger area. A European man and woman in a car were assaulted and their car burned while they escaped with some injuries. At 11 p.m. Gene Symonds left the American Club and took a taxi to the riot area, carrying his camera with him. Warned by police not to proceed, he showed his press card and said it was his job to get into the area and that he would take full responsibility.

He then took his camera and began to approach a large band of rioters who were shouting and gesticulating. When the mob began to converge upon him he turned around and started running back toward the taxi, but was overtaken by the mob, who assaulted him as well as damaging the taxi. The driver escaped while Symonds was left lying unconscious by the roadside. The taxi driver reported the incident to the police, who attempted to reach the victim but, due to many attacks upon police, units were not able to get that far. An ambulance was summoned by radio but its arrival was also delayed by the mob. By that time two Chinese civilians took Symonds in their van and were escorted by the police to the hospital, where he died the next day.

At midnight troops were alerted to stand by, and by 3 a.m. quiet was reported on all

fronts, although tension was felt in the area for a few days thereafter.

The government called an emergency meeting of the legislative council, which held a fiery session on the riots. Blame for the trouble was laid squarely upon the leaders of the Peoples Action party and the student body who, the chief secretary and the chief minister claimed, fomented the workers into mob violence. The Assembly reimposed the curfew law, which had been recently rescinded as the first step to do away with the emergency regulations that had been in force since the outbreak of Communist-inspired hostilities in Malaya in 1948; closed temporarily all Chinese schools that participated in the riots; and set up an interparty commission to investigate Chinese education and culture.

Through untiring efforts by the chief minister the bus dispute was settled, the company giving in on all points to the strikers. All sympathy strikes were forthwith canceled.

One discordant note remained, however, as the students refused to abide by the government ruling. Some 3,000 students barricaded themselves in the schools where they encamped day and night, singing and listening to their leaders haranguing against the government.

Considering the labor unrest and general discontent among the people the future looks black indeed for southeast Asia's youngest democracy. The leaders are in great fear of the perils they foresee in the future. This is just as foretold by Jesus when speaking of the signs that would mark the "time of the end" of this old world: "And on the earth anguish of nations, not knowing the way out because of the roaring of the sea [masses of humanity] and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth." —Luke 21:25, 26, *New World Trans.*

"YOUR WORD IS TRUTH"



Can the Pope Interpret the Bible?

THE Paulist Press refers to the Bible as "the voiceless Volume," and, after declaring boldly that "the pope is infallible!" it goes on to say: "By the consent of all antiquity the Bishops of Rome are the successors of St. Peter. Denial of the supremacy of Peter's successors is a denial of the Gospel. A denial of all history and tradition. A denial of the Reason and Intelligence of God. To place a Bible abounding in difficulties and apparent contradictions in the hands of all to draw a thousand different, conflicting meanings out of it would be to challenge God's wisdom. But when beside the voiceless Volume is placed a living voice [meaning the pope] to interpret it, protecting from error in this duty, then, and only then, the system is complete, and worthy of Divine authorship." And the late James Cardinal Gibbons, in his book *The Faith of Our Fathers*, Chapter XI, entitled "Infallibility of the Popes," page 133, asks: "If God could make man the organ of His revealed Word, is it impossible for Him to make man [meaning the pope] its infallible guardian and interpreter? For, surely, greater is the Apostle who gives us the inspired Word than the Pope who preserves it from error."

Many students have made this grievous mistake of thinking that God has inspired men to interpret prophecy. The holy prophets of the "Old Testament" were inspired by Jehovah God to write as his power or holy spirit moved upon them. The writers

of the "New Testament" or Christian Greek Scriptures were clothed with that same power and authority to write as Jehovah God directed them. However, since the days of the apostles no man on earth has been inspired to write prophecy, nor has any man been inspired to interpret prophecy. The apostle Peter emphatically says: "Understanding this first: That no prophecy of scripture is made by private interpretation." (2 Peter 1:20, Catholic Douay) The *New World Translation* renders this text: "No prophecy of Scripture springs from any private release." And according to the footnote: "comes out of private disclosure." The interpretation comes from Jehovah God in his own due time. When his due time arrives to bring about the physical facts of history, which facts those devoted to him can see are in fulfillment of prophecy, then the prophecy can be understood. The truth does not belong to any man or any other creature. God's Word is truth. In his due time he makes it clear to those devoted to him, and not before. —John 17:17.

To his faithful apostles Jesus said: "And I will request the Father and he will give you another helper to be with you forever, the spirit of the truth, which the world cannot receive, because it neither beholds it nor knows it. You know it, because it remains with you and is in you." "However, when that one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming." The spirit of God was given to these disciples at Pentecost after Jesus' resurrection and ascension to heaven, and thereafter they spoke or wrote under the supervision of the spirit of God. By his spirit God did show them things to come, and some of them uttered words of prophecy.

—John 14:16, 17; 16:13, *New World Trans.*; Acts 2:4.

There is no Scriptural proof, however, that the apostles had successors, and therefore we must conclude that theirs was a special mission from Jehovah to understand and speak according to his will. Without doubt some of them at least had a better understanding than they were permitted to disclose to others. Paul the apostle speaks of himself as receiving a vision from God and of hearing words that were not lawful for him to utter. Once Paul had to preserve Peter from error: "However, when Cephas [Peter] came to Antioch, I resisted him face to face, because he stood condemned. . . . when I saw they were not walking straight according to the truth of the good news, I said to Cephas before them all: 'If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?' " As the Bible discloses, there is no man since the days of the apostles that has had any vision not lawful for him to utter.—Galatians 2:11-14; 2 Corinthians 12:4, *New World Trans.*

From the words of Jesus we must understand that even his disciples would be permitted to understand God's purpose only in his due time. To illustrate: A dispute having arisen in the early church, "the apostles and the older men gathered together [at Jerusalem] to see about this affair. Now when much disputing had taken place, Peter rose and said to them: 'Brothers, . . . we trust to get saved through the undeserved kindness of the Lord Jesus in the same way as those people also.' At that the entire multitude became silent, and they began to listen to Barnabas and Paul relate the many signs and wonders that God did through them among the nations. After they quit speaking James [evidently the chairman of the meeting]

answered, saying: 'Brothers, hear me. Symeon [the original name of Peter] has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name. And with this the words of the Prophets agree, . . . Hence my decision is not to trouble those from the nations who are turning to God.' Who interpreted the Bible here? Did Peter? No; he was not the "living voice" that did so. Peter merely stated some physical facts, as did also Paul and Barnabas, and the apostle James applied those facts, comparing them with Bible prophecy; and thus Jehovah God, who both caused the prophecy to be written and caused the physical facts to come in fulfillment of the prophecy, gave the interpretation. There was no "private interpretation."—Acts 15:6-19, *New World Trans.*

Interpretation of prophecy has been attempted time and again by men, and many have believed such interpretation to be true. Afterward, when they found out that the interpretation was not true, many have become discouraged and have turned away from the study of God's Word. This is a great mistake. If we always keep in mind that the truth is God's, and not man's, and that no man can interpret prophecy, but that the true follower of the Lord Jesus can see it after it is fulfilled, then the student of God's Word, the Bible, will be less liable to become discouraged. He will then be giving all honor and glory to Jehovah and not to any man. By faith the true Christian goes on doing what he can in harmony with God's will, and then God shows him how he has been used by God. Evidently the great God of prophecy does this for the purpose of encouraging the Christian and increasing his faith. The student who relies upon man is certain to be led into difficulties. When he relies upon Jehovah God, he will be kept in perfect peace.—Isaiah 26:3.

So You're Going to Europe

WHETHER you are packing your bags for a quick trip by air or a relaxing voyage by sea, one thing is certain: You will not be traveling alone. If the present trend continues, more than one and a half million Americans and Canadians will descend upon Europe, for recent innovations in the travel industry have brought the luxury of traveling abroad down out of the rare atmosphere of the moneyed few into the reach of the budget-conscious work-a-day man.

It is unfortunate, however, that many of the once- or twice-in-a-lifetime trips abroad have been marred by disappointment simply because of failure to observe some of the fundamentals of travel. There are numerous travel tips that can, if heeded, add to the enjoyment of the long-anticipated vacation abroad. Here are a few.



searching for elusive porters at stations, packing and unpacking and wasting valuable time passing through customs, it is inevitable that the First Timer returning from abroad will solemnly

declare: "Never again will I take so much luggage!" If he has learned this lesson well he has in effect added hours of enjoyment to future trips. Actually you will probably need only about 50 per cent of the things you considered "essential" in the heat of packing at home.

In this age of plastics and miracle fibers the traveler can reduce his load by making full use of the numerous durable, lightweight articles on the market—shirts, blouses, undergarments, socks—that wash easily, dry quickly and require no ironing. Your luggage should receive the same discriminating attention as the clothing you select. The trend in today's luggage is to lightweight designs and such practical and easily carried pieces are most desirable for the tourist "on the go." By wise selection of travel necessities the modern traveler is enabled to carry a minimum load and still remain clean and well clothed.

By all means take all the necessary travel documents—passport, tickets, etc. Not only take them, but take good care of them. Carry them in a safe place, preferably on your person. When you are abroad your passport can be more valuable than money. Remember, too, that you will be asked to present your passport and other documents when boarding ships and planes,



To travel right, travel light. After struggling under the burden of excessive luggage, paying for taxi rides to haul the heavy load,

at frontier stations, when registering at hotels, when changing money and on numerous other occasions. Therefore, DO NOT pack your passport in your luggage. Always have it handy. Should you be so unfortunate as to lose your passport, go directly to the nearest American consulate or the consulate of the country issuing your passport and report the loss. If there is no consulate nearby, report the loss to the local police.

"What About Money?"

Needless to say, you should not carry large amounts of cash when traveling. It is ostentatious and unwise to flash thick rolls of currency when paying checks, fares, etc. Travelers' checks have become the customary means of carrying money. But be sure to purchase your checks from some well-known international firm such as American Express or Cook's. The reason for exercising some discrimination is simply that travelers' checks are not as readily acceptable as the ads would have you believe, especially checks issued by firms that are unfamiliar to Europeans.

Each country has its own currency system, so that in traveling about Europe the First Timer will meet up with such new terms as pounds, shillings, francs, guilder, lire, marks, kroner, etc. On entering a country one of the traveler's first projects should be to learn the rate of exchange, that is, local currency equivalents to the U.S. or Canadian dollar or whatever currency you customarily use. Some large banks and airlines have printed lists, showing the rates of exchange, and such lists are of value to the tourist unfamiliar with foreign exchange. Once you have the proper ratios in mind there is less chance that you will be overcharged or shortchanged or that you will haggle needlessly over the price of a taxi ride or a dinner check.

It is always well to provide yourself with some bank notes and coins before entering a country, for you will need small change for porters, taxis, etc., as soon as you arrive. This can be done at any bank or "bureau de change," usually located at railroad stations and airports, before leaving one country for another. Beware of black-market money-changers who approach you on the street offering to buy your dollars at extremely favorable rates.

Other things you should know

TO TRAINS



Here are some other tips that may make your trip more enjoyable. Trains in Europe are crowded in the summer months, especially the second and the third class. You can reserve a seat beforehand for about 25 cents, and it is worth doing so. (This would not apply to Watch Tower Society special trains, on which seats will be available for all passengers assigned.) Remember that your railroad ticket does not guarantee a seat. If you fail to reserve a seat, it might be well worth the tip to hire a porter to carry your luggage and get aboard before others and locate an unreserved space for you. Porters will carry your luggage for about 12 cents a bag. Save money by not traveling first class. Travel third class in England, Switzerland and Scandinavia; go second class in all other countries. If you carry a great deal of luggage you will not find room for it in crowded compartments. So we repeat: Travel light.

It is always a good idea to reserve hotel rooms in advance. Should you arrive without a reservation, check your luggage at the railroad station and search for your room. A hotel porter will usually be glad to bring your bags from the station to the hotel for a nominal tip. If the larger hotels are filled, do not hesitate to try pensions or the low-priced hotels. No hotel manager will be affronted if you ask to inspect the room. Be sure to take along a supply of soap; you may not always find it provided in hotels where you stay. You will not find it amiss to carry a small supply of toilet tissue. To avoid unpleasantness and unexpected charges, ask the hotel manager if there are any extra charges.

Almost everywhere in Europe the price of the room includes breakfast and sometimes dinner. So ascertain what meals you are being charged for and take those meals at the hotel if convenient. If you eat out do not scorn the less pretentious restaurants, which will probably serve good food at lower cost.

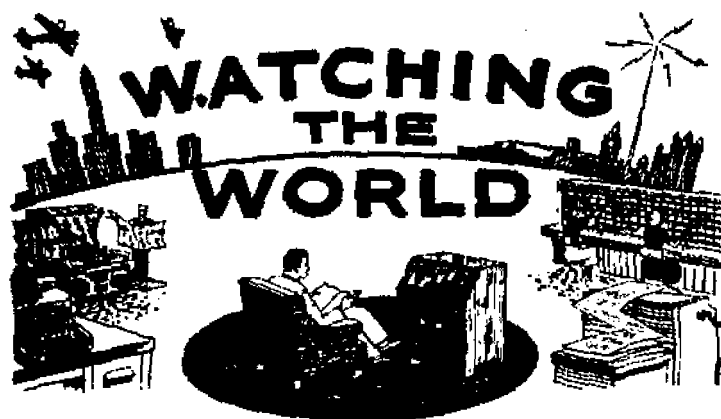
In France and elsewhere there is a great

difference between a table d'hôte (prix fixe) meal and an à la carte meal. With the latter you pay extra for almost everything: napkin, bread, butter, potatoes, etc. Thus an à la carte dinner on which the entree costs but 200 francs might actually cost over 500 francs before you are finished. Remember that when ordering à la carte, every suggestion of the waiter that you accept is added to your bill. Indignant Americans recount this procedure and point out how they were cheated, whereas this is customary to Europeans. Therefore, order table d'hôte wherever possible and tactfully tell the waiter to go wait on other guests when he suggests a second helping of one thing or another.

While there are many other helpful hints that could be given and there are many good travel books available on these pointers, you will learn most of the do's and don't's of travel through experiences, experiences that will add color to your trip, experiences that will be long remembered. We wish you a pleasant journey and, in the words of those whom you will visit, *cheerio! au revoir! arrivederci! auf Wiedersehen!*

- What causes the increasing neuroses in the U.S. government today? P. 3, ¶3.
- Why the Biblical reason for tithing has now passed away? P. 5, ¶5.
- What underlying idea of tithing is entirely foreign to Christianity? P. 6, ¶4.
- What the radiation results of the Hiroshima atomic bomb actually were? P. 8, ¶3.
- The extent of the radioactive fall-out from the first hydrogen bomb test? P. 9, ¶2.
- What fears noted scientists have expressed about atomic dangers for the entire human race? P. 10, ¶5.
- What hinders the people of Sweden from associating with Jehovah's witnesses? P. 13, ¶5.

- What things make Stockholm interesting to visitors? P. 14, ¶4.
- Where police walked into a quiet church service, ordered the congregation out and kidnaped the minister? P. 17, ¶3.
- According to the present government, what was behind the recent labor crisis in Singapore? P. 21, ¶5.
- How did an American reporter meet death when violence erupted in Singapore? P. 23, ¶2.
- The only way divine prophecy can be properly understood? P. 24, ¶2.
- How to save money on European trains? P. 27, ¶4.
- How to order meals in France? P. 28, ¶3.



Blunders in Belgrade

◆ The spotlight of the world was on Yugoslavia. Russia's most powerful men emerged from the seclusion of the Kremlin and were on display at Belgrade. What amazed the world was a series of ludicrous antics and blunders. It started with Nikita Khrushchev's airport speech. At Belgrade's White Palace, Khrushchev asked the Belgian ambassador if his country was free; when assured that it was, the Russian insultingly remarked that the Belgian could say so only because the U.S. ambassador had just left. Premier Bulganin blundered when he toasted to neutrality; Tito bluntly responded by saying Yugoslavia was not neutral but independent. Bulganin said lamely he meant Switzerland. Later Khrushchev shocked his hosts by springing bad jokes, swilling lemonade from a pitcher-sized glass and gnawing on an orange with much of the fierce intentness of a dog with a bone. The visit ended with a party. A river of wine, champagne and vodka flowed. At the end of three and a half hours the river reached flood stage. Said the reporter for *Time* magazine: "The door flew open and there stood Nikita Khrushchev. His face was fiery red and his jaw was slack. He was, to put it mildly, slobbering drunk. He stumbled over the doorsill and blinked

happily at the assembled crowd. He waved at everybody and teetered uncertainly. . . . [Then] he started kissing every woman in sight. Two solidly built goons, obviously with experience in this sort of thing, surrounded Nikita. Each grabbed an elbow, literally lifting him off his feet and carried him to his car." So ended the Belgrade conference.

Outcome of the Conference

◆ The Russians failed in their objective of the Belgrade conference—to lure Tito back to the orbit of a satellite. There was general agreement that Marshal Tito had scored a considerable diplomatic success. The Russians promised that they would "normalize" trade, repatriate Yugoslav nationals, and negotiate some settlement for goods not paid for when relations were broken off in 1948. Tito, in return, made only a vague concession to Russia's attempt to renew friendly relations on a party basis; he agreed to a statement that the two countries would "facilitate" the establishment of "contacts" of their "social organizations" and the "exchange of Socialist experience." Tito also endorsed a U.N. seat for Red China, Peiping's claim to Formosa and the "prohibition" of atomic weapons without mention of controls. Though Russia failed to lure Tito back

under Kremlin discipline, the fact remained that Yugoslavia had endorsed several Soviet objectives. This was bound to have a considerable effect in Europe and to strengthen Moscow's position at the Big Four talks.

Safer Tests for Polio Vaccine

◆ When the U.S. withdrew the Salk polio vaccine from the market in May, there was no little excitement among the people; for 114 inoculated children had contracted polio. The alarming thing was that 79 of the 114 received vaccine made by California's Cutter Laboratories. Experts suspected that some live virus slipped through the formaldehyde bath. In June, for the first time, an expert on polio virus flatly asserted that he found live virus in Cutter specimens. He was Dr. Louis P. Gebhardt, director of the polio research laboratories at the University of Utah. Earlier, Dr. W. H. Sebrell, Jr., director of the National Institutes of Health, testified that the vaccine was not safe under present testing procedures. He held that tests to detect any live virus proved to be "less than satisfactory." On June 10 the U.S. Public Health Service placed the major blame for the breakdown of the antipolio program on the incompatibility of the original Salk formula with necessary mass production methods. A special symposium on polio, in which Dr. L. A. Scheele, surgeon general of the U.S. Public Health Service, Dr. Salk and a dozen of the nation's experts participated, stated that man is incredibly sensitive to the presence of live polio virus. Safer testing procedures have been devised and new rules prescribe longer "cooking" of the live virus in formaldehyde. The experts stated that the vaccine will definitely prevent a "high percentage of paralytic poliomyelitis cases," especially in children between the ages of 6

and 9. The benefits of vaccine for children of other ages and for adults, the experts said, remains in doubt.

First Transatlantic

Telephone Cable

◆ Transoceanic telephone conversations are now conducted by way of radio impulses bounced off the ionosphere. The trouble is that atmospheric disturbances cause noise and may make a circuit unusable. So for years research has been under way to perfect an amplifier that would make transoceanic telephone cables practical. Unless it is amplified, the human voice is usually unintelligible after it has traveled 60 miles by cable. The big problem was to develop an amplifier that could be built into a cable, last for at least 20 years and withstand pressures of 3 tons a square inch at depths up to 15,000 feet. After 25 years of research, the Bell Telephone Laboratories perfected such an amplifier called a "repeater." (Each repeater takes 60 weeks to make and costs \$70,000; a single transoceanic cable requires 52 repeaters.) With the amplifier perfected an agreement was signed in 1953 by the American Telephone and Telegraph Company, the Canadian Overseas Telecommunication Corporation and the British post office for the laying of the first transatlantic telephone cable. In June a ship began laying the cable from Newfoundland to Scotland. Next summer the ship will lay cable for west-going conversations. Each cable will span a distance of 2,250 miles and will be 2,372 miles long, because of valleys on the ocean floor. The two cables together will handle up to 36 simultaneous conversations. When the \$40,000,000 project is completed and service begins in 1956, conversation should be clear and unaffected by anything except an earthquake on the ocean floor.

"Perón, Yes; Priests, No!"

◆ When President Juan D. Perón recently addressed hundreds of thousands of Argentine workers massed in the Plaza de Mayo, his talk was interrupted with cries of "Perón, yes; priests, no!" Observers pointed to this as further evidence that the Roman Catholic Church does not have any great hold on the loyalties of the mass of Argentine people, although church authorities have long claimed more than 90 per cent of the population as their own. Under the editorial heading "The Apostasy of the Masses," the semiofficial newspaper *Democracia* recently offered the reason for the people's loss of faith. The editorial blamed clerics and said that the clergy's talk of "apostasy" suggested that the masses have totally deserted the faith—"which the masses have not done, they have simply lost it." This occurred, *Democracia* declared, because those entrusted with maintaining faith have denied it by their acts. Charging that the clerics have become more interested in material riches offered by oligarchs, the editorial set the matter straight: the clergy have abandoned the people rather than the people abandoning the church. To talk about apostasy, it continued, is an easy way of justifying the clergy's "incapacity, their absence of virtue and the inoperativeness." This editorial attracted special attention because it was printed in a space reserved for "Descartes," which is popularly accepted as President Perón's pen name.

Guns Rumble on Gaza Strip

◆ The Gaza strip juts out from northeastern Egypt on the coast between the Mediterranean Sea and Israel. It has been the scene of almost constant tension. During the past months clashes have become so common that civilians go about their business unruffled by the distant thump of mor-

tar bursts. Militarily, an average day begins at about 8:00 a.m. with routine artillery and mortar exchanges. By the time U.N. observers reach clash scenes, the firing has shifted elsewhere. U.N. observers now say that Israeli mortars and field artillery are kept permanently zeroed in on the nearest Egyptian position and begin firing whenever they hear shooting on the line. Rarely are the observers able to determine who actually opens fire on the line—Israeli patrols or Egyptian positions. The Egyptians say that they are zeroed in too. The U.N. observers do not doubt it, since they file into their headquarters almost daily with gunny sacks of shell fragments and duds. In June Egypt made a statement that Western observers interpret as a blunt warning to Israel that Egypt is ready for full-scale war if border clashes cannot be prevented by the U.N. Premier Nasser was quoted by Cairo newspapers as having told a truce supervisor: "I am afraid the Jews might attempt to seize the Gaza Strip. If such an attempt takes place it means war and if war starts this time it will not be like the 1948 war. I shall not stand with folded arms and no force can restrict my freedom of action. This time I will not allow the Egyptian army to be fooled by armistice or cease-fire decisions issued by New York."

"No Honor to Switzerland"

◆ In 1927 Switzerland issued a law against its citizens' joining foreign armies (except the Papal Guard at the Vatican). Yet between 300 and 500 young Swiss join the Foreign Legion each year. It is little known that at Dienbienphu 250 Swiss were killed. In June Swiss Army Minister Paul Chaudet addressed a letter to Swiss youth: "The French Foreign Legion offers none of the adventurous romance you dream of. It has bitter experience in store for you. You risk your life. You

may come out maimed, or ill, or morally weakened. He who enlists in the Legion brings no honor to Switzerland."

New U.S. Passenger Jet

◆ To date only one passenger jet airliner has been put in service anywhere—the British Comet, now grounded for modifications. In the U.S. the Boeing Airplane Company has produced a jet aircraft, the 707, that can be adapted for commercial airline use; but it was designed primarily as a tanker plane for the air force. A number of U.S. airlines, anxious to move into ultra-high speed transport, have been contemplating buying planes from Britain in absence of tangible developments in the U.S. In June a new development came to light: the Douglas Aircraft Company announced "the nation's first passenger jet trans-

port." Douglas said it has been working on it for three years. By December, 1957, it expects to have ready for flight testing the DC-8, a swept-back-wing jet with four Pratt & Whitney J-57 engines. It will be capable of carrying from 80 to 125 passengers at speeds up to 550 miles an hour. Despite its speed, the plane will operate from major air terminals "at costs even lower than current passenger models." Flying time from Los Angeles to New York would be four and a half hours, from New York to Paris six and a half hours.

U.S.: "A Highway Epidemic"

◆ During the Memorial Day holiday week end, an estimated 40,000,000 cars were whizzing across American highways. With so many cars on the roads, the National Safety Council forecast that 360 per-

sons would die on the highways before the week end was over. When the Associated Press compiled the figures, it found that deaths exceeded the prediction and even set a new record for U.S. highway deaths: 368 persons lost their lives because of auto accidents. The former high for the same holiday week end was set in 1952 with 363 deaths. N. H. Dearborn, president of the National Safety Council, commented on the new record for highway deaths: "If that many people had died over the week-end in a nationwide epidemic, you can bet that the whole country would be taking frantic steps to see that it would never happen again. Well, these people did die from an epidemic—a highway epidemic. We might call it the three I's—Incompetence, indifference and irresponsibility."

"THIS GOOD NEWS OF THE KINGDOM," said Jesus, "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." (Matthew 24:14, *New World Trans.*) The publication of the booklet by the title

"This Good News of the Kingdom"

is playing its part in making this prophetic utterance an accomplished fact. Obedience to the instructions of Jesus prompts its distribution. Read what the Kingdom will mean to people of good will toward God in all nations. A copy is available for 5c, or you may have seven copies for 25c.

WATCHTOWER

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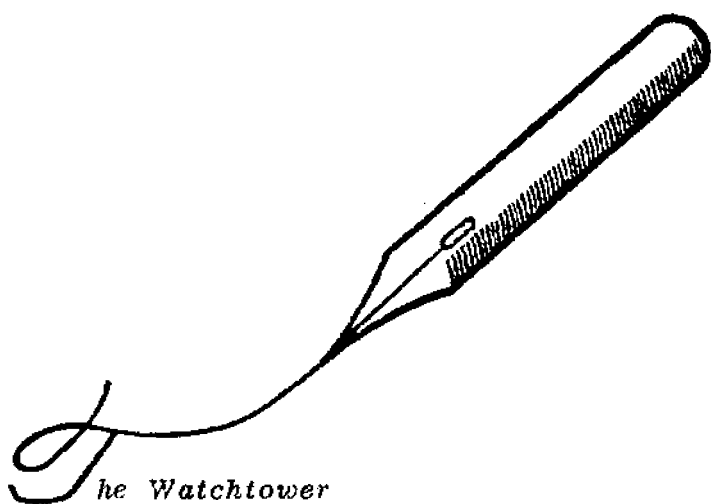
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GOD OR POLITICS?

Is religion condemned by its political activity?

Atomic Radiation and Man's Destiny

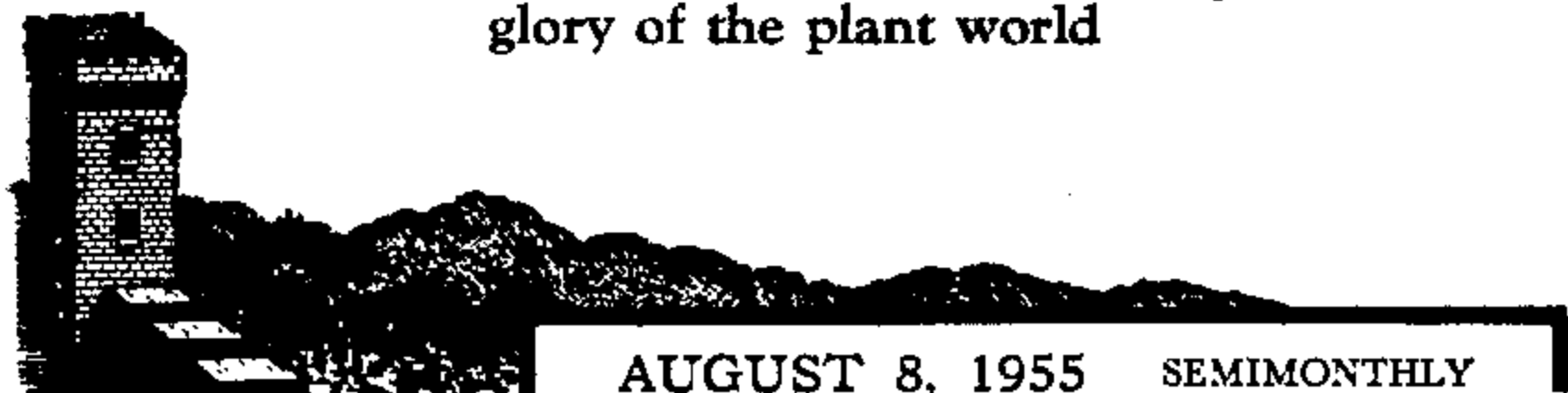
Why men lived longer before the Flood

Probing the Unknown Continent

A vast 6 million square miles that is
still practically unknown to man

Marvel of the Living Tree

Unusual facts about this crowning
glory of the plant world



AUGUST 8, 1955

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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., August 8, 1955

Number 15

José Martí—Cuba's Apostle of Freedom

By "Awake!" correspondent in Cuba

IT SEEMS that each country has its own George Washington, its Napoleon, its Caesar or its Alexander the Great. Cuba's hero is José Martí, a nationally honored and deeply respected apostle of freedom. José Martí was instrumental in the nineteenth-century struggle to free Cuba from the tyrannical rule of Spain. Yet, more than advocating political rule, he wanted the people to think. Moved by the ignorance the Cuban peasants manifested toward the Bible, José Martí composed a thought-provoking message to the common man.

He said the priest did not want the people to know how false and useless were all his ceremonies, "because after that he can't collect more money for all this."

He said further: "The priest also says he baptizes [your son] for you for him to enter the kingdom of heaven. But he baptizes the newly born if you pay him money, or grains, or eggs, or livestock; if you don't pay him, if you don't give him something, he doesn't baptize him for you. So then that kingdom of heaven that he talks to you about costs a few coins, or grains, or eggs or pigeons. What need or what interest can you have as to whether your son enters a kingdom like that? What kind of judgment must you form of a man who says that he will do you a great favor, that it is within his power, that without him

you are condemned, that your salvation depends on him, and for a few silver coins he denies you that great benefit? Isn't that a selfish, avaricious and wicked man? What idea of God would you have if he actually should send a messenger like that to you?

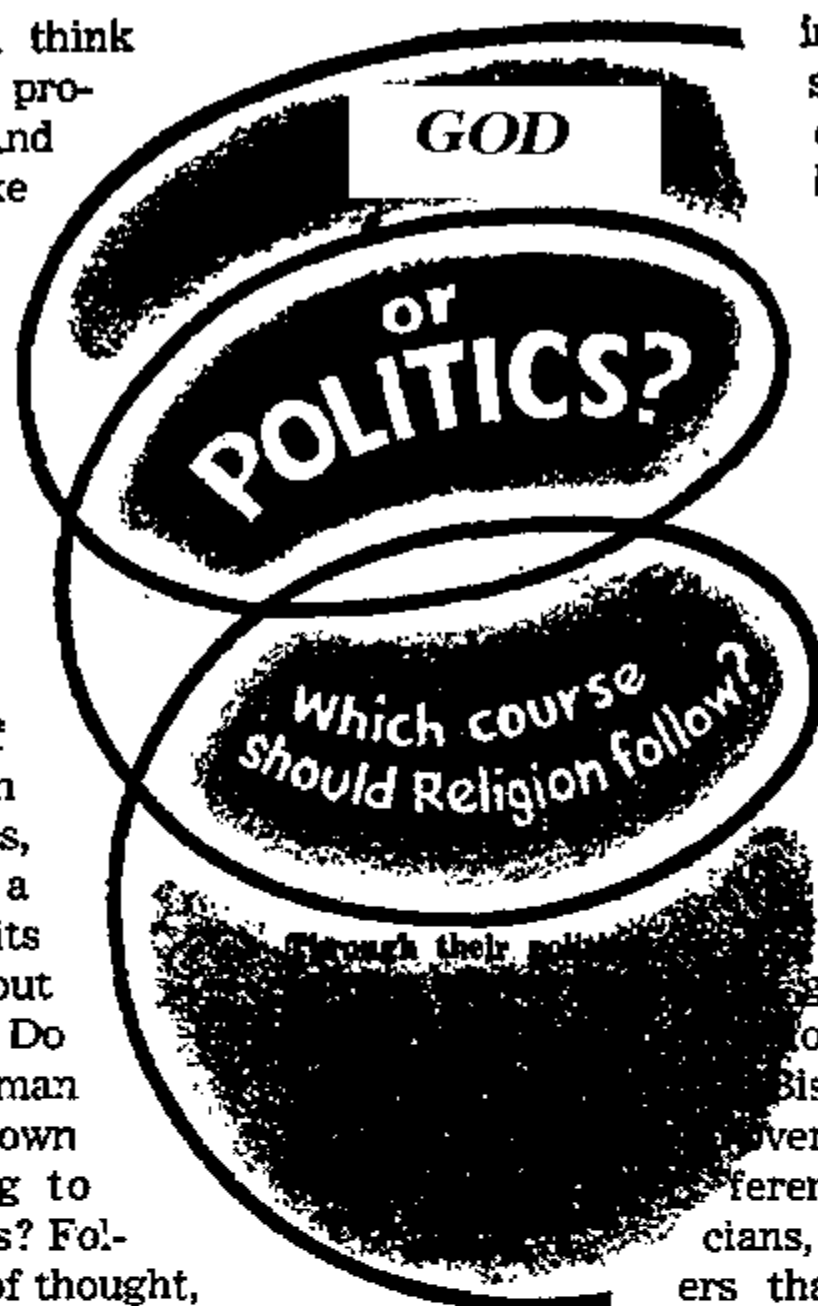
"That god that bargains, that sells salvation, that does all for money, that sends people to hell if they don't pay him, and if they do pay him he sends to heaven, that god is a kind of money lender, a usurer, a trafficker. No, my friend, there is another God."

Some people might not like what Cuba's apostle of freedom thus said and wrote to the poor of his land. But it is true that what he said is worthy of careful thought. It is also true that freedom-loving Cubans in large numbers are now learning that there is a God who does not demand money, who is not a usurer, a trafficker or a money lender, whose servants serve for love, as did Jesus and the apostles. False and misplaced faith is being replaced by what is sound and true, by a faith based upon a loving God whose Son freely gave his life for all who would accept its protection, and who today liberally provides the truth of his righteous new world that will shortly bring conditions of lasting peace and freedom to all the earth. Many thousands of freedom-loving Cubans are now hearing about this hope from Jehovah's witnesses.

WHAT would you think of teachers and professors in schools and colleges who would take money for teaching you one subject, but spend most of their classroom time discussing a different one? If you paid a man to teach you French, would you want him to spend most of his time talking about Arabic? If your interest was in learning mathematics, would you appreciate a teacher who ignored its principles to talk about the art of cooking? Do you agree that a man should deal with his own field before trying to branch out into others? Following the same line of thought, if you paid a man to teach you about religion, would you not expect him to show more interest in your spiritual welfare than in politics, commerce or social matters?

A columnist in the Detroit, Michigan, *Free Press* once said: "I do not go to church very often because I have grown tired of having preachers in their pulpits tell me what I ought to think about taxation, government ownership of industries, the tariff, labor legislation, and God alone knows what else. . . . I always supposed that the clergy was to spend its time looking after our morals, not our politics or economics."

Eleanor Roosevelt expressed a similar view: "Sometimes I think church organizations are foolish because they do things that lead people to believe they are not



interested mainly in the spiritual side of the church but that they have a decided interest also in temporal affairs." Yes, with the current state of religious illiteracy, with the apathy that today is shown toward true Christianity and right doctrine, religious leaders would have their hands full teaching their own subject, without trying to expand out into others.

But they do expand out into others. Religion's part in politics is not accidental. Lutheran Bishop Hans Lilje of Hannover, Germany, told a conference of clergymen, politicians, journalists and publishers that "the Church should readily take part in political responsibility," though not delivering itself into the hand of a single political system. Also, reports of the World Council of the churches' second assembly in Evanston, Illinois, last summer had a great deal to say about the political position that high church dignitaries thought the religions should take. This is not new. Centuries of religious history show that religion and the state often have been closely allied. However, the fact that this custom has a long history does not automatically make it right.

For a moment, visualize in your mind's eye the Messiah going about his preaching in Palestine nearly two thousand years ago. Can you see this founder of Christianity getting information about the political injustices committed in Palestine so he

could travel to Rome and present political information to the rulers there? Is he waging a fight for social rights or lower taxes? Does he tell the Roman governor what economic practices or what international policy should be followed? No! His mission was far higher than temporary political reform.

What have taxation and social security and other politics to do with Jesus' instruction: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations"? (Matthew 24:14, *New World Trans.*) Certainly not even all the so-called "Christian" world is yet aware of that good news, or knows how that kingdom is the sole hope of mankind, the only hope for peace. Jesus' work of pointing to the truth remains the primary work of true Christians today, though many religious leaders seem to have ignored this fact and show a far greater concern with other fields.

Religion's First Responsibility

As long as the divorce rate in "Christian" lands can reach one out of every three marriages, as long as juvenile delinquency so shamefully increases, as long as adultery is as widely accepted as novels, movies and the questionable Kinsey report would imply, what business do the religions have in spending time in other fields that Jesus pointedly ignored? As Jesus said: "How can you say to your brother:

Allow me to extract the straw from your eye'; when, look! a rafter is in your own eye? Hypocrite! first extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye."—Matthew 7:4, 5, *New World Trans.*

Is the bringing of peaceful conditions religion's responsibility? If its leaders think so, then let them first teach their members

how, under Christ, to live in peace. Are social security and race relations and foreign and international alliances unjust? If so, then religion has failed to instill right principles and the importance of daily applying them into the minds of its members who are in high governmental positions. Until religion succeeds in teaching at least its own people such principles, it should devote its efforts to solving its own problems (the problems that Christ dealt with) and teaching its own subjects (the subjects that Christ taught) before trying to solve other problems that Christ pointedly rejected.

Teaching a right knowledge of God's Word is religion's first responsibility. But while that knowledge does not exist in any really great quantity among church members today, religions have concerned themselves with labor standards, social welfare, civil rights, the tax policy and other matters that they say are basic to family welfare, and therefore of prime concern to the church. But is establishing labor standards the church's commission? The command to Christians was not: "Go and solve the world's political and social problems," but: "Go therefore and make disciples of people of all the nations, baptizing them: in the name of the Father and of the Son and of the holy spirit."—Matthew 28:19, *New World Trans.*

It is true that those who thus take up the work of true Christianity will become better people, more law-abiding citizens, will be considerate of people of other nationalities, races and colors, will give a good day's work to their employer and a just wage to their employees. Yes, legal reforms to enforce these social advances would be unnecessary if the religions really had taught their members the sound principles of godly living. Perhaps it is the religious leaders' failure to succeed in doing this that prompts them to go to the state

and ask for laws to force the people into the course they think the people should take.

The mission of true Christians is to preach the gospel, to aid those who are hungering and thirsting after righteousness, to teach the truth. Spiritual welfare should come ahead of political or social accomplishments. Thus Paul reminded, in Romans 8:6: "For the minding of the flesh means death, but the minding of the spirit means life and peace."—*New World Trans.*

The world's religious leaders have become associated with the world, identified with the world and an integral part of the world's governments. In wartime clergymen give moral support to their members on all sides. If, prior to and during World War II, the clergymen of Germany and Italy had instilled a real Christian conscience into the minds of their members, then there would have been no war. Their members may have been ordered to fight, but they would have known that they receive a higher set of orders from above. It was because they had not really been taught these higher orders that the people accepted the false human ones. Had the churches stood solidly behind their professed determination to be Christian, rather than lending at least tacit support to the totalitarian governments, and had they done a proper job of teaching their members to follow the same right course, then the internal support for the totalitarian governments would have collapsed, the soldiers would not have fought and there would have been no war.

But the churches had allied themselves too closely with the political state. They refused to take the neutral position that Jehovah's witnesses did in those lands, and the world was plunged into war.

Separate from the World

Not everyone likes the idea of the

churches' being in politics. In his book *Church Lobbying* Dr. Luke Ebersole says (page 106): "The development of church lobbying requires the emancipation of the church mind from traditional notions about nonparticipation in government by religious groups." But why should such "traditional" notions be cast aside, especially since they also are scriptural? The Bible, our true guide on religion, pointedly says:

"Do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him." Jesus told his followers: "If you were part of the world, the world would be fond of what is its own. Now because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." The world in general has not changed, but many of those who claim to follow Christ have. The world continues its corrupt course, while many religious leaders have not only become its friends, but even want to help govern it.—James 4:4; 1 John 2:15; John 15:19, *New World Trans.*

Think of the political influence religious leaders could have if they were given the chance Jesus had to be made a king. Many would be enthusiastic over such an opportunity. But what did Jesus do? "Therefore Jesus, realizing they were about to come and seize him to make him king, withdrew again into the mountain all alone." Why would he not be king? Because he knew that Satan was the world's real ruler. Satan had already had the audacity to offer Jesus the world's kingdoms: "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.' " (John 6:15; Matthew 4:8, 9, *New World Trans.*) How different was Jesus' wise refusal of such an offer from the course taken by the religious leaders of today who in their eagerness to have political advantage admit a willingness to "deal with the Devil himself" to advance the interests of their particular religious group.—*New York Times*, February 22, 1945.

A shocking statement? Well, according to the Scriptures, when a religion meddles with the world it is dealing with the Devil himself! Thus 1 John 5:19 (*New World Trans.*) says: "The whole world is lying in the power of the wicked one." Again, in 2 Corinthians 4:4 (*New World Trans.*) we read that it is the "god of this system of things," obviously Satan, who "has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." Further, in a prayer to his heavenly Father Jesus said of his followers: "I have given your word to them, but the world has hated them, because they are no part of the world just as I am: no part of the world." Exactly to the contrary are today's clergy-politicians who can say: 'The world has loved us, because we are a part of it, and our basic aim is to help it solve its problems.'—John 17:14, *New World Trans.*

Follow God, Not Man

True Christian confidence, however, is not in man's solutions but in God's kingdom. Religious leaders who support the world's politics say that by this action they are bringing in God's kingdom. But Jesus said: "My kingdom is no part of this world." (John 18:36, *New World Trans.*) God's kingdom is not something that is just within the hearts and minds of men, as some

people believe, but it is going to bring a complete overthrow by Jehovah through his Son Christ Jesus of the present Satan-ruled corrupt system of things. "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," says Daniel 2:44, *American Standard Version*. Does that sound as if God's kingdom were a mere social reform?

Further, in Isaiah 9:6, 7, it was prophesied regarding the Prince of Peace, Christ Jesus: "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." (*Am. Stan. Ver.*) Does that sound like something that is just in the hearts or minds of men? or something to come just by passing new laws or making political leaders aware of the importance of social reform? Far from it! That kingdom will provide a righteous, invisible rulership for earth. That righteous rulership now is replacing Satan's wicked rule. Soon Satan's rule will come to the sudden and violent end that is described in Revelation 19:19 through 20:3. This is the vital message that the religious leaders should now preach, if they were not ignoring that now-established kingdom while mingling with Satan's world.

Is the true Christian going to follow the course of today's world, supporting it and lending tacit approval to its course of ignoring Christ's established kingdom? No! God himself is the one who promises to intervene, and the Christian has complete confidence in that promise. "For, behold, I create new heavens and a new earth; and the former things shall not be remembered,

nor come into mind." And again: "Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."—Isaiah 65:17, *Am. Stan. Ver.*; 1 John 2:17, *New World Trans.*

Jesus was quite explicit about the limitations put on the activity of true Christians: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." (Matthew 7:13, 14, *New World Trans.*) However, today's religions have let the barriers down, broadening out their path to where almost anyone can come in, rather than keeping their principles high and on the way of right worship. Thus they are filled with many "social" members who are members because it is the popular thing, the accepted custom, and they are also filled with apathetic individuals whose belief is far below lukewarm, who do not practice the principles that Christ taught, and who, in many instances, do not even know what those principles were.

Having watered down their high standards, these religious leaders have also watered down Christ's instructions to stay separate from the world. They see little reason to stay separate, because they have lowered their standard to where their membership already takes in much of the

world. They may even put aside their true job of teaching and preaching true worship and apply their major interest to family problems, labor standards and the like.

But the point is that if their concern is political and social reform, they should be honest enough to say so and let people join them for the reasons they would join a political party. But if their aim is to live up to the name Christian, then they should follow Christ—and he was interested in one thing: spreading the right knowledge of God's purposes and pointing to the narrow way of true worship that does lead his servants to everlasting life.

It is not anticipated that today's religions would so drastically alter their present course as to get back to that way that Christ set out. Then what can you do about it? You can separate from them, realizing that you should not follow leaders who ignore Christ's specific instruction that tells them to keep separate from the world. "Therefore get out from among them, and separate yourselves," says Jehovah, "and quit touching the unclean thing," "and I will take you in." (2 Corinthians 6:17, *New World Trans.*) You must separate yourself from the wrong, and accept what is right. This requires positive action upon your part. Jehovah's witnesses, who have taken that action, will consider it a privilege to show you how you too may do so.

A NATION OF SPECTATORS

Some scientists do not think much of what television has done for mankind, especially for children. In fact, one scientist, Dr. Robert E. Wilson, a chemist and chemical engineer, believes that youthful preoccupation with television has contributed to creating a shortage of scientists and engineers in America. In an address before the 127th national meeting of the American Chemical Society, Dr.

Wilson said: "The bright young boy who used to play with a home-made crystal radio or a chemical kit is now twirling the knobs on a TV set, watching terrible programs that distract him from constructive activities." Television, declared

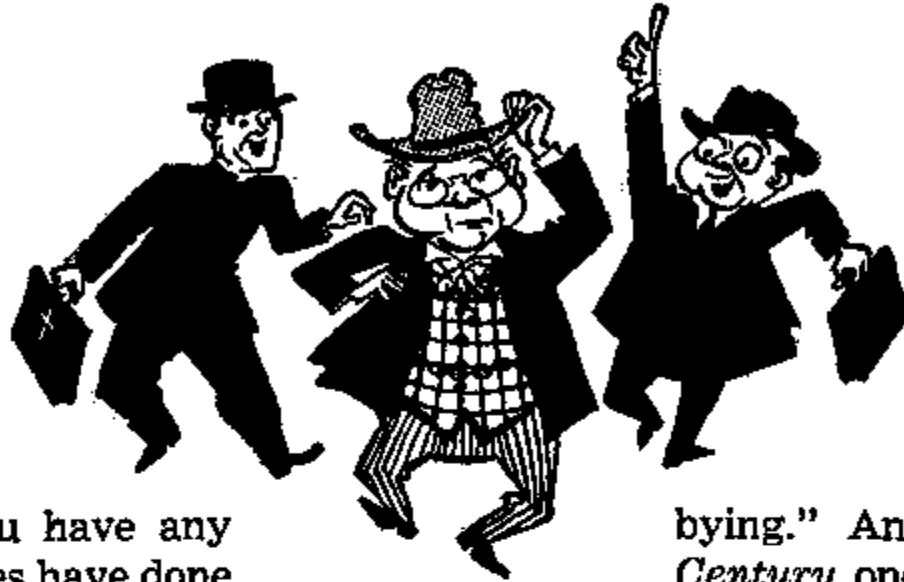
Dr. Wilson, "has made us a nation of spectators instead of participants."—*New York Times*, April 3, 1955.

Religion's Political Activity

THE preceding article discussed the scriptural viewpoint of religion's meddling in politics, and showed what is wrong with this widely accepted practice. But do you have any idea how the churches have done this? the denominations that are involved? the subjects on which they try to influence the government? or the extent of their activity in this field? This article will answer these questions. It will deal with both Protestantism and Catholicism alike. And while it deals basically with United States lobbying, the principles that are involved concern the people of every land where the government is elected by the people.

Britain's Labor government complained in 1949 about that land's state church taking a political side on economics and national policy. The Vatican's August, 1953, concordat with Spain legalized Catholic power in that land. Former President Quirino of the Philippines warned against the participation of the church in politics, but acknowledged that he had yielded to Catholics on the issue of religious instruction in public schools. And in the United States Kermit Eby of the Protestant Federal Council of Churches has called for "an integrated, long-range political strategy in the ranks of Protestantism."

There are many ways that churches have mingled in politics. They have tried to sway legislators, have influenced their church members who were in positions of



authority, and have swayed the voters to accomplish their political aims. In the United States the first method (that of trying to influence legislators) is called "lob-

bying." And, as the *Christian Century* once pointed out: "De-

spite the fact that most churches try to avoid using the word," the representatives that they keep in Washington "are lobbyists as defined by law," because "they are in Washington 'to influence, directly or indirectly, the passage or defeat' of legislation by Congress."

It is commonly known that church officials and lobbyists in Washington furnish information to legislators through the mail, through personal interviews and through having their opinions published in the press. By mail congressmen receive religious publications, statements concerning churchmen's official views and letters dealing with specific issues on which religious organizations have taken a political interest. Information furnished to congressmen is directed to key members of committees, who may be urged by the religious organizations either to speed or to delay action on proposed legislation. Oftentimes an influential individual will be brought to Washington to appear before a particular congressional committee to argue for the view of his religious organization.

Both Catholic and Protestant organizations have wide interests. An idea of the scope of their activity is shown by the ar-

rangement that Protestant groups made several years ago for a co-operative system of exchanging legislative information. Their labor was divided in this manner, according to the detailed study *Church Lobbying in the Nation's Capital* by Dr. Luke Ebersole: "Northern Baptists: civil rights, atomic energy, food; Congregationalists: immigration, social welfare, relation of church and state; Friends: United States-Soviet relations, strengthening United Nations, displaced persons, revision of immigration regulations, civil rights; Methodist women: civil rights, labor, tax policy; Presbyterians: European recovery, social welfare, labor, alcohol."

The extent of such church interest in politics can further be seen in some examples of religious influence in Washington during recent years. Religious representatives have taken sides and tried to influence the government on such matters as the fair-employment practices bill in 1947, social security, extension of the displaced persons act, the anti-poll-tax proposal, U.S. aid to Greece and Turkey, the Reciprocal Trade Agreements Act, federal aid to state health programs and the North Atlantic Treaty. The idea that some religions might not know everything about politics has apparently prompted no general trend toward their staying in their own field.

Regarding Slavery and Prohibition

Are you amazed that church lobbying has reached such a scope, and that some men apparently want to put God on one political side, other men want to put him on the other? This is nothing new. Even during the short history of the United States, both of these things have been evident many times. The churches took a strong interest in and certainly did not speak with one voice on the nineteenth-century issue

of slavery.* Said President Lincoln: "I am approached with the most opposite opinions and advice, and that by religious men, who are equally certain that they represent the Divine will."† Very frequently a religion's members' approval of its political ventures was based not on the question of whether politics is the proper place for a religion, but on whether the denomination's political views corresponded with those of its members. As *Church Lobbying* puts it (page 6): "It appears that, to some extent, the attitude toward the participation in politics by preachers depended upon which side of the controversy the Almighty was placed."

Perhaps the most outstanding instance of church lobbying in the United States, however, was that carried on by the national Anti-Saloon League, organized in Washington, D.C., in December, 1895, to represent about forty-nine temperance and religious groups. Eventually it had the support of as many as 60,000 agencies, and had such political power that Governor Brumbaugh of Pennsylvania is reported to have said that no politician or political party could afford to turn a deaf ear to "such an organized body of men."

"At first," says Ebersole, "the church's tradition of non-intervention in politics produced doubts and resistance, but the hope of immediate reform was too great and the churches rallied to the cause." The league did not put up its own political candidates, but it supported those who agreed with its policies, no matter what their voting record was on other issues. Its strategists drafted and introduced bills, lobbied among congressmen, created public opinion and succeeded in establishing prohibition, putting through the constitutional amendment that banned the sale of intoxi-

* For a more detailed account see *The Watchtower*, June 15, 1953, page 357.

† *The Political History of the United States of America During the Great Rebellion*, Edward McPherson, page 231.

cating liquor from January 16, 1920, until it was repealed in 1933.

Protestant Representation

In contrast with single-purpose organizations like the Anti-Saloon League, the present trend is toward denominational and interdenominational organizations having regular representatives before the United States government. This trend was begun by the Catholic Church during World War I, and the major Protestant groups later followed suit, generally during and after World War II.

The Friends and Congregationalists have had full-time legislative secretaries in Washington registered with the government as lobbyists. The Presbyterian representative registered to lobby "in the interest of social legislation on which the Presbyterian General Assembly has taken action." The Northern Baptist representative's duties consist of "talking with Congressmen and officials to present the Baptist conscience, arranging for visitors to meet their representatives and express their views, keeping watch upon the acts and trends of government, and reporting back to denominational agencies and groups."

The Washington office of the National Lutheran Council says its purpose is that of public relations. Robert Van Deusen, the council's secretary, says: "A two-way flow of information is considered desirable, but no pressure is to be brought on individual congressmen in favor of specific pieces of legislation." Additionally, the African Methodist Episcopal Zion, Brethren, Mennonite and Christian denominations are reported to have part-time representatives but with less activity in connection with legislation.

What do people think of religious organizations' trying to persuade the government to take a particular course regarding such political subjects as trade agreements,

income tax, the United Nations and the Bretton Woods monetary conference? It is safe to say that many people know nothing about it. A *Catholic Digest* survey revealed that 72 per cent of the Catholics and 69 per cent of the Protestants think it is never right for clergymen to discuss political candidates or issues from their pulpits. If they are not to discuss them in their pulpits, then should they take sides on them in Washington?

Catholic Lobbying

The Catholic Church "Never Interferes in Matters of Political Nature," declared *Our Sunday Visitor* to its Catholic readers, September 16, 1945. "Those editors who are ever charging the Catholic Hierarchy with meddling or interference with politics," it said, "are careful never to publish statements of the Hierarchy which prove the very contrary." However, one's actions speak at least as loud as his words, and the Catholic Church is no more free from political meddling than are the Protestant religions. Its political position is well understood in Spain where the Catholic concordat is a legal agreement with the state. It has come to public attention in England, where a *London Catholic Herald* headline said: "Priest Has Right to Advise on Use of Vote—Says the Pope."

Church activity in politics is also a prominent matter in the United States, as informed Catholics know. Numerous agencies are at work in Washington, from time to time making formal recommendations to the government, and representing Catholic interests before administrative agencies. Dr. Ebersole discusses some of these on pages 50-54 and 106-113 of his book *Church Lobbying*. This lobbying, of course, is in addition to the numerous devout Catholics in government who would respect and support their church's views on

major issues, which views are widely publicized through Catholic agencies, through local churches and through the statements of Catholic leaders that are published.

It is also in addition to what the *Christian Century* called the "strong influence on American foreign policy of the professors of Georgetown and Catholic universities," and "the close liason the Catholics maintain with congressmen through certain priests in Washington." Ebersole says Catholic power "derives from long, continuous and intimate acquaintance with legislation and lawmakers; from the loyalty of some Catholic government officials; and from an active interest in the administration of the law."

Thus, there is no question that both actions and admissions show that high Catholic organizations, as well as the Protestant groups, can be charged with "meddling or interference with politics" despite *Our Sunday Visitor's* declaration to the contrary.

Catholic lobbying for such things as tax support for religious activities, for reli-

gious hospitals and religious schools, and to gain political representation for their religion through an ambassador to the Vatican, prompted the establishment of another political organization, Protestants and Other Americans United for Separation of Church and State, organized specifically to oppose these efforts.

Thus, on both sides of the religious fence there is abundant lobbying, and the religious organizations exercise a far greater influence than many people realize. Should the religions do this? No! As the preceding article shows, religion's duty is to preach the truth, to teach right morals and pure worship, and to show the people how to separate from Satan's dying old world and to side with God's righteous new world. While the religions in general are not really doing that work today, you can have a part in it. You will thus find the greatest joy for yourself and will provide the greatest of services for others—the service that God himself set out. Will you participate in this important work?

BABIES SMARTER THAN YOU THINK

Q. Cameron Meredith, assistant professor of education at Northwestern University, told the *Chicago Sun-Times* of a baby who learned to cry silently, because his parents were deaf and dumb. According to Meredith: "This baby's parents could neither speak nor hear. It only took a few experiments for the baby to learn that if he yowled, no one paid attention to him. What did he do? He learned to cry silently, wasting no energy but getting the same results of attention any other baby would attain by crying his lungs out." The baby would roll his big blue eyes at his parents, screw up his face, pucker his mouth, and once in a while drop a visible tear; in short, he went through "all the gyrations of crying without making a sound." This stratagem brought swift results. "His parents were quick to look for the pin that might be sticking him, change his diapers, grab for the bottle, take his temperature: Do what all parents think is necessary when a baby cries, even though this youngster made no sound! And amazing, too, was the story about this particular youngster, that when people talked or made sounds in his hearing, then he would cry audibly to attract attention." Meredith told of a hard-of-hearing boy about six years old who had "temper tantrums." No matter what the parents would do in the emergency, the lad would show no reaction except to continue the tantrum. When asked privately why he paid no attention to his parents at the time, the lad replied simply: "I turn off my hearing aid!" Meredith concludes by saying to parents: "Don't underestimate the intelligence of your youngsters."

Probing the UNKNOWN CONTINENT

WHAT—a continent nearly as big as Europe and Australia combined, and yet unknown? That is right. Most of it has never been seen by human eyes. This is Antarctica, called the “bottom of the world.” Here is a vast region of snow, ice and penguins. Here are some 6,000,000 square miles so unknown that most maps still show it in hazy, general outline. Here is a continent with 14,000 miles of coast line, most of which has never been sailed. Here is a continent where summer, as most of us know it, never comes. Yet a summer of a sort does come to Antarctica during the Northern Hemisphere’s winter, bringing 24-hour-a-day sunshine and brief, spongy softening of coastal pack ice. It is during this cold, flowerless summer that valiant men arrive by ship to probe the mysteries and oddities of the unknown continent.

Thus it was that the United States naval icebreaker, the 6,500-ton Atka, steamed into Antarctic waters last January to probe the continent’s inhospitable coast line. This was not a military voyage. The Atka’s objective was to search out locations where bases could be established for a large-scale research project. In fact, the Atka’s probe into the unknown was only a part of the world-wide activity being carried on in preparation

for the International Geophysical Year 1957-58. Some forty nations plan to conduct co-ordinated studies in this gigantic undertaking. To prepare for the United States’ part of that program was the Atka’s task. Surprise, enchantment, disaster and innumerable oddities lay in the pathway of the Atka’s journey.

An Inhospitable Pacific Coast

Toward the Ross Sea steamed the Atka. First port of call was Little America. Here Rear Admiral Richard E. Byrd, during his expeditions, had set up camp near the outer edge of the Ross Shelf Ice on the Bay of Whales. A dismaying surprise greeted the Atka: the Bay of Whales had vanished. The harbor had disappeared. It had disintegrated. Hundreds of square miles of Ross Shelf Ice had broken off, and much of the unoccupied Byrd camp had been carried out to sea. Only a fuel drum, buried

in a sheer 100-foot cliff of ice, was found to mark Byrd’s 1947 camp. Seventy-foot radio towers, erected by Byrd on a still earlier expedition, were now almost buried by snow and ice; only some seven to ten feet protruded. Little America had indeed changed.

Sailing east from Little America, the Atka tried to enter Sulzburger Bay. But the way was barred by a mighty river of ice



called pack ice. This consists of frozen ocean broken into floes that range from a few square yards to hundreds of square miles. In its calmer moods pack ice is fantastically beautiful; when it is angry the pack can destroy a ship in a few minutes by direct crushing or by swamping it under mountains of storm-tossed ice. Before the Atka could extricate herself from the heavy floes, a submerged spear of ice lopped off one of the three blades of the ship's thirteen-ton starboard propeller. Undaunted despite the mishap the Atka forged ahead. "When the ice was not thick enough to bring the ship to a halt," wrote Walter Sullivan, the only correspondent aboard the ship, "the Atka forged ahead, plowing a swath sixty-five feet wide. Huge ice cubes three feet on a side twisted, ground and turned somersaults in the churning water alongside. The sound within the ship's hull was like that of empty oil drums bouncing down a mountain."

At a small indentation the Atka made a landing. This was Kainan Bay, which was found to be a possible, though not an ideal, site for a base. It was here that disaster struck. One of the ship's helicopters, while ferrying observers onto the ice plateau, crashed, killing the pilot during a "white-out." This condition, one of the chief hazards of Antarctic travel, occurs when sunlight diffuses through a solid overcast. The effect is that of being in a cloud. No boundaries can be seen. Men on the ground may walk into crevasses and airplane pilots may crash because they cannot tell where the surface is.

For the next two weeks the Atka battered its way futilely at enormous fields of drift ice. It made three further attempts to enter Sulzburger Bay, after circling north of the pack. When these probings were blocked, the Atka continued eastward. It tried to break a pathway through to Mt. Siple and the Thurston Peninsula, all with-

out success. So formidable was the ice pack that never again, after leaving Kainan Bay, was the Atka able to reach the Antarctic coast on the Pacific side.

Atlantic Coast of Antarctica

Churning its way toward the Atlantic side, the Atka rounded Palmer Peninsula, a piece of land that juts out 800 miles from the continent toward South America. The peninsula is so narrow that, even 500 miles from its top, one can see across it from its 5,000-foot plateau. It is a land of snowy mountains, glaciers and fiords.

Off Palmer Peninsula is fantastic Deception Island. Here the Atka took the ocean's temperature, thus giving the crew a glimpse of this unusual isle. What makes Deception Island so intriguing is what it really is—a relic of a huge volcano. The crater of the volcano has cracked open, allowing the sea to pour in. A snug harbor four miles wide is the result. The crack is large enough so that ships can sail into the harbor. Heightening the isle's weird enchantment is the sulphurous steam that spurts around the shore line and the "black snow"—layers of volcanic ash that give the snowy slope a sooty appearance.

The Atka now steamed into the Weddell Sea, where the pack ice was especially heavy. Officials aboard the Atka believe that theirs is the first ship to battle the treacherous Weddell Sea ice pack since an earlier ship was trapped there in 1922. During the skirting of the Weddell Sea shore the Atka made a landing in a small bay. Here the crew captured some penguins for the Washington zoo. It was not very difficult capturing the birds; they can readily be approached since they do not have any natural enemies on the ice. Commenting on Antarctica's wildlife, the *New York Times* correspondent, Walter Sullivan, said: "Despite its cruel climate the pack abounds with life. Seals lounging on the floes have

met no enemy on the ice. They know fear only in the water. Like most creatures of the Antarctic they are so wild they are tame."

But capturing wildlife was not the Atka's main objective; so on the vessel steamed in search of a good landing place. On the coast of Queen Maud Land the Atka found a fair landing place, which was surveyed and named "Atka Bay." Farther east the Atka crew exulted on finding an excellent site, Admiral Byrd Bay. This discovery is regarded as an outstanding achievement of the expedition, since Admiral Byrd Bay is well suited to the larger expeditions planned for the near future.

Oddities and Future Proposals

A probe into the unknown was bound to bring some oddities. The Atka itself furnished one oddity: the mailing of 2,500 envelopes near Antarctica. The post office? The ocean! For the Atka crew, using a modern version of the bottled message, tossed some 2,500 post cards sealed in transparent plastic envelopes into the ocean. The finder is asked to write down on the card where it was found and drop it into the mail. Scientists want to find out where the waters flow from the bottom of the world.

Another oddity was seen on the voyage home. This was an iceberg so enormous that it took four hours for the Atka to steam past it. It was the largest iceberg seen by the expedition, and its size was so vast that only an estimate could be made of its length: a 50-mile-long iceberg! So huge was it that the crew could hardly believe the ice was not on land. But an iceberg it was.

The very outcome of the Atka's journey is somewhat odd. The icebreaker steamed some 5,500 miles or about halfway round the frozen continent, and yet the ship could

discover only four accessible harbors along the coast. Though the Atka's major objective was to find suitable bases for future explorations, so much datum was collected in the physical sciences—study of cosmic rays, sea temperatures, depth of ice, high-altitude weather, etc., that the correspondent aboard the ship came to this conclusion: "The most valuable work done by the Atka on her cruise may prove in the long run not to have been in her discovery of good harbors and airfield sites for future operations. It may have been in the data collected from the ship's 'exploration' in the physical sciences."

The Atka's cruise enlightened scientists on one special objective of the research of the International Geophysical Year. That objective is to find an answer to the question: At what rate is the earth becoming warmer? The Atka found that the pack ice was strikingly farther south than had been expected from records of previous visits. Was this just an unusual year or is the phenomenon further evidence of the warming cycle in the earth's climate? By 1958 scientists expect to have the answer.

So there is no doubt that the Atka's probings helped pave the way for the mammoth international program scheduled to culminate in 1957-58. A United States observation outpost at the South Pole itself is just one of the many remarkable proposals for the near future. One of the most exciting proposals for 1957 is for a joint British-New Zealand expedition to perform an even more daring, more difficult feat than conquering Mt. Everest was, namely, to attempt to cross the whole Antarctic continent. Man has never been able to do this except by airplane. If the projects for 1957 succeed, the veil of obscurity enshrouding Antarctica may soon be lifted—and a vast continent will, at last, signify more than ice and penguins.

An Interesting Book

AT HAND is a review copy of the new book *Jehovah's Witnesses—the New World Society*, published by Vantage Press of New York city. Several books and many pamphlets have been written about Jehovah's witnesses, but this one is unusual in the fairness and objectivity of its material. It is put together in the crisp news style of a reporter by its author, Marley Cole. He has assembled authentic material by research into literature both by the Witnesses and about them, by attendance at local congregational meetings and at national and international assemblies, and especially by personal interviews with many Witnesses themselves, some of whom are officials of the Watchtower Society.

¶ The first of its ten chapters colorfully reports on the 1953 international assembly at New York's Yankee Stadium, attended by Witnesses from ninety-six nations, and climaxed by a gathering of 165,829 persons to hear the public talk on the last day.

¶ A chapter showing the unorthodoxy of Jehovah's witnesses states: "You could not produce a more revolutionary religion, even if you took the sum total of all the tenets of Christendom and turned them precisely upside down. It is as if the Witnesses had hit upon the formula that religion as we know it has everything in reverse. To get true worship straightened out (you could almost accuse them of reasoning), you adopt the opposite of what you hear in church."

¶ In the chapter on the Society's first president, Charles T. Russell, we read: "His writings," declared an enemy, "are said to have greater newspaper circulation every week than those of any other living man; a greater, doubtless, than the combined circulation of the writings of all the priests and preachers in North America." His enemies were many and their bitter attacks bristled with slander and libel, but they never stemmed the flood of Bible truth from his pen that swept away falsehood and restored to their place in the minds of many the basic truths of the Bible. He was referred to by one as 'turning the hose on hell and putting out the fire.'

¶ After his death Joseph F. Rutherford became president of the Society, and author Cole shows how attention was turned from creatures

to focus squarely on the organization, building it up and strengthening it on a theocratic basis. Neither internal strife nor external attacks could muffle the ringing cry of those years, "The Kingdom Is Here!" Even the imprisonment falsely of the Society's officers, including Rutherford, was no victory for the enemy, for while in prison a new magazine was conceived, the one you are now reading, only then it was called "The Golden Age." The work of witnessing to the Kingdom's establishment boomed, and during this period this society of Christians became known world-wide as JEHOVAH'S WITNESSES.

¶ Under Rutherford's successor, Nathan H. Knorr, the witness work took on new impetus as trained missionaries were sent into scores of countries and branches sprang up in many lands. And yet this was in the face of continuing opposition, from individuals to mobs to nations, fighting imprisonment and bans, doing the work underground for years in some nations, and waging incessant court battles in many countries for the legal right to preach. An enlightening interview with the Society's legal counsel, Hayden C. Covington, disclosed the magnitude of the court battles and the many victories won in the Supreme Court of the United States—so impressive that judges and lawyers have hailed Jehovah's witnesses as making firm the civil liberties of all citizens.

¶ Another interview, this one with a Society director and the superintendent of evangelists, Thomas J. Sullivan, brings out the basic doctrines, placing first in importance the vindication of Jehovah's name, and continuing to show beliefs about salvation, the soul, Christ's second presence since 1914, earth-wide Kingdom preaching and the paradise conditions to come in the new world.

Many pages of fine photographs on heavy coated paper and an appendix complete this 229-page book. Perhaps the outstanding part of this appendix for the average reader will be the documentary evidence that President Eisenhower's parents were Jehovah's witnesses for more than forty years. This book is interestingly written about interesting material. You will enjoy reading it. The first printing of 20,000 copies has been taken up by bookstores. A second printing, 40,000 this time, has been run.

Marvel of the

THE crowning glory of the plant world is the tree. Yet how few people appreciate this marvel among plants!

Many a person who walks through a forest or park hardly gives any thought to the giant plants around him. If he does think of them, he may not think of them as things that are truly alive. Yet a tree is a living creation. It breathes. It digests and assimilates food. It gives off waste products. It has real circulation. It rears a family as truly and beautifully as any other form of life. It has the power of adapting itself to its surroundings in a wonderful way. Though it, of course, lacks intelligence and power of locomotion, a tree performs vital acts as truly as the body of a man. Yes, the living tree is a marvel!

What a variety there is in the tree world! Botanists have now numbered between 60,000 to 70,000 species of trees. These are of all shapes, sizes and colors. You name the color; and if you cannot find it in the bark of these thousands of trees, you will find it, at some time of the year, in the leaves. As for sizes, there is a tree to measure up to everyone's ideal. At maturity some trees are only ten feet high, with trunks as slender as six inches in circumference. If you like big trees there are species that reach as high as 350 feet and those with a trunk circumference of more than a hundred feet. In Australia the eucalyptus trees reach dizzy altitudes. One eucalyptus, located near Colac, in the province of Victoria, reaches a height of 347



feet. For sheer tallness, though, the redwood puts in its bid for first prize. At Dyerville Flat, California, the tallest living tree in America rears its topmost boughs to a height of 364 feet. Still growing, its girth is 47 feet.

Adaptability and Circulation

Truly wonderful is the growth of a tree. For the tree adapts itself to its surroundings in as marvelous a way as man adapts himself to varying conditions. If water is scarce, roots go down deeper and deeper. If nourishment is poor, the roots stretch out farther and farther, traveling backward and forward, above and below and around obstacles in their search for what will be good for the tree. As a tree grows, its roots exert a steady pressure, whose cumulative effect is truly astonishing. Thus the birch, though far from the sturdiest of trees, can lift a boulder weighing twenty tons.

If trees are crowded together, they reach higher and higher; and their branches, instead of growing outward, rise almost perpendicularly to reach the sunshine. If the situation is windy, the tree takes firmer hold of the ground with its roots. Though the tree may bend before the wind, it rarely breaks; snow and frost it can keep out;

animals and birds it can often resist; and in the tougher fight against its own relatives—such as the ivy that tries to strangle it—it puts up a good fight and sometimes wins.

The living tree has a circulation as truly as does man himself. While it does not move as fast as ours and does not go round and round as the result of pumping by a heart, the circulation system of a tree is still a marvel, for it operates from the tiniest root hair to the most distant leaf and back again. In the giant trees that is some distance! On the upward flow the circulation goes on through the sapwood, traveling from cell to cell, from the small roots to the larger ones, then into the trunk and branches and leaves. From the leaf the circulation travels down once more through the cells of the inner bark on the way to the smallest roots, building up layers of cells all the time. And so most trees keep on growing in girth as long as they live.

Like man each tree is a marvelously unique individual. For no two trees, not even those of the same species, are ever alike. And for that matter, no two boards taken from the same tree are ever alike. Each piece of wood, with its grain and rings, is as different as human fingerprints.

"The Lungs of a Tree"

A tree breathes as surely as man does. It takes in air through its leaves, entering through tiny openings on the undersides. Once inside the leaf, the elements that make up the air are separated from one another. The carbon dioxide is used in sunlight in the manufacture of solid substance, while the unused oxygen is given off again to the air. This process is called photosynthesis, because it is a union or synthesis of material in light. Of course the leaves need some oxygen for breathing. But although green leaves undergo normal respiration, absorbing oxygen and excreting carbon dioxide, they absorb on the average

about five times as much carbon dioxide in photosynthesis as they excrete in respiration, and release about five times as much oxygen as they consume. Indeed, enough oxygen is produced by 180 square inches of green-leaf surface during an average summer to supply the average oxygen requirements of a man for an entire year!

Leaves are aptly called, then, "the lungs of a tree." What a marvel a single leaf is! And how many there can be on a single tree! A good-sized poplar may have 70,000 leaves, a birch 200,000 and an old oak, 700,000. Shapes of leaves are adapted to the conditions under which the tree lives. Though most leaves have flat blades that expose as much surface to sunlight as possible, cone-bearing trees have needlelike leaves that offer a minimum of resistance to the high winds of cold climates. How do the needlelike leaves make up for their little surface? By their numbers! Thus an examination of a Monterey pine revealed some 8,000,000 needles. When trees have only a few leaves, they make up for it by their size. So the leaf of a royal palm may weigh ten pounds or more, and the leaf of a mature date palm may be twenty feet in length. One tropical species has been observed with leaves a fantastic forty feet in length!

Seeds are another marvelous feature of trees. Again there is a wide range of variety. Some seeds are so incredibly light it takes tens of thousands to make a pound. In fact, 500,000 seeds of the Torrey pine weigh just one pound. On the heavy side, specimens of the giant double coconut from the Seychelles Islands may tip the scale at forty pounds.

How are seeds distributed? Those that are light float through the air; those of the sycamore have wings to carry them far enough from the parent tree to find sustenance in the soil. Acorns, chestnuts, cones and other heavier seeds are often planted by

forest creatures such as squirrels and jays. Even the heaviest of seeds, the coconut, lacks not a way to travel. For the coconut palm often grows near the ocean beaches; some palms even lean over the water. When coconuts fall they either roll into or drop into the water. Soon they are riding waves. In time a floating coconut hits land, rolls into a spot and germinates; and barren land becomes a lovely grove of palms that offer to man their fronds for shelter, cool coconut milk as a drink and coconut meat as food.

Life Span of Trees

Almost everyone has heard about tree rings. In those trees whose annual activity is interrupted by a regular winter or dry season, rings of growth occur. These are a clue as to a tree's age. But how do the rings develop? Because wood cells produced in the spring of the year are large, and those produced later in the year are smaller, and because an interruption of growth occurs during the winter, each year's growth of wood appears as a distinct ring.

How long do trees live? Long! Sugar maples frequently live as long as 500 years. Some oaks live as long as 1,500 years and some junipers as long as 2,000 years. Some of the giant trees in Sequoia National Park, California, are so old that they were nodding their lofty boughs when Jesus

walked the earth. Many of the sequoias are over 2,000 years old. The General Sherman tree is estimated to be between 3,000 and 4,000 years old. John Muir, who examined a huge sequoia much damaged by fire, reported over 4,000 growth rings.

How long, then, can a giant tree live? Man does not know, since the giant trees appear not to know such a thing as "natural death." Thus *Hammond's Nature Atlas of America* says: "For how many centuries or millennia our present sequoias will go on living nobody knows; their chances seem excellent as they are almost indestructible." "A recent study of giant sequoias," says Dr. Ferdinand C. Lane in *The Story of Trees*, "found no record that any had ever succumbed to mere old age and guessed that if the hazards of lightning, fire and storm could be eliminated, some of these great trees might defy the ravages of time for 10,000 years."

And so, extraordinary longevity, a life span so long that man cannot measure it, is the crowning marvel of the tree. How richly meaningful the Bible's numerous references to trees now become, especially Jehovah's promise of never-ending life to those worthy of living in his new world: 'Behold, I create new heavens and a new earth. As the days of a tree shall be the days of my people.'—Isaiah 65:17, 22.



Surprised Thieves

Usually the thief surprises the victim, but not always. At Hagerstown, Maryland, someone made off with a classy-looking suitcase; it contained a ten-foot python snake. But it remained for a thief in Knoxville, Tennessee, to hit bottom. He grabbed a purse from Mrs. Lilly Mae Hipshire. The bag was full of diapers. Perhaps the most surprised thief for a long time was one in Modesto, California. This one made off with a station wagon but he abandoned it in hot haste. On the back seat was a local resident—recently deceased. The station wagon belonged to an undertaker.

ATOMIC RADIATION



and MAN'S DESTINY

MANKIND is constantly under bombardment by many kinds of atomic radiation as described in the previous articles in this series. From the day of his birth to the day he dies, everyone is exposed to cosmic rays from the skies. The air we breathe contains traces of radon, a radioactive gas. There are minute quantities of uranium and radium in the soil, and hence in all ground waters. From ordinary drinking water the average person accumulates, during his lifetime, around one ten-thousandth of a microgram of radium in his bones. Radioactive potassium and radio-carbon in body tissues add to the radiation exposure. Do these weak radiations have any effect on us? Does the fact that man apparently has been exposed to these penetrating radiations throughout his history, or the fact that some of them originate

even in essential elements within his own body—do these facts mean that they are necessarily harmless? What is their relation to man's destiny? Have they affected his past history? What bearing do they have on God's promise of everlasting life to obedient men?

Of all the known radiations to which man is exposed in his common environment, cosmic rays are by far the most important. (See *Awake!* July 8, 1955, Table on page 23.) Hence, our answers to the foregoing questions must be concerned primarily with the effects of cosmic rays. The others may be disregarded.

Cosmic Rays and Natural Mutation Rate

It has long been believed that the level of cosmic-ray exposure, accumulated over a lifetime, was far below the lowest exposure that could possibly cause any injury to man. So far as the chronic effects of repeated small overexposures to radiation are concerned—such effects as anemia, leukemia, cancer—it does not seem possible that any of these could ever result from seventy years' exposure to cosmic rays. But hereditary effects, caused by mutations in the reproductive germ cells, occur at much lower levels than those necessary to visibly injure the person exposed. Mutations lead to the begetting of offspring whose bodily form or function is more or less seriously impaired. Mutations have been estimated to occur spontaneously, from unknown causes, at an average rate of about one out of 100,000 genes in each generation. In experiments on fruit flies, this mutation rate could be equaled by exposure to 200 roentgens during a generation. Since cosmic rays give an exposure of only .1 roentgen a year, they appeared to be of no consequence as a cause of mutations.

However, recent experiments with mice exposed to radiation have disclosed the

startling fact that mutations occur in them at a rate ten times as great as in the fruit fly. These experiments, reported in the seventeenth semiannual report of the Atomic Energy Commission, suggest that the estimated mutation rate in man under exposure to radiation should be increased tenfold. Even this may be conservative since man is a more complex creature than the mouse and therefore, presumably, more easily injured by radiation.

Instead of taking the 100 roentgens that are necessary to double the mutation rate in fruit flies, we should consider the amount necessary to double the mutation rate in man as not more than ten roentgens. At the normal cosmic-ray level a person absorbs about three roentgens between birth and the age of procreation. In view of the rough approximations involved, it appears quite possible that the natural mutation rate in man is due chiefly, if not entirely, to cosmic rays.

Mutations Cause Degeneration,

Not Evolution

How do these mutations affect the race of mankind, as they continue generation after generation? A currently popular theory of evolution is based on the assumption that some mutations are beneficial and some detrimental. Through natural selection the detrimental ones are eliminated while the beneficial mutations are multiplied and spread throughout the population. Over vast periods of time, perhaps thousands of generations, these good mutations gradually improve the species. Some hold that mutations can even produce new species.

Now, if race improvement is the result of mutations, since mutations are increased by raising the level of atomic radiation one would conclude that anything that raises the radiation level (short of inducing cancer during the lifetime of an individual)

would be a good thing for the race. Widespread use of X rays, general dispersal of radioactive isotopes from atomic reactors, and especially the world-wide contamination of the atmosphere and soil with radioactive ashes falling out of atomic and hydrogen bomb clouds should all be a marvelous benefit to mankind, because they would increase the speed of evolution. They would give our children or grandchildren new abilities or desirable traits that might not have come along for many more generations, had not man stepped in to help evolution along. Are the evolutionists willing to back up their theoretical claims with this magnificent opportunity to demonstrate evolution in a large-scale, practical way?

Far from it! All the evidence is that mutations are not beneficial, but invariably injurious. "It is conservatively estimated that over 99% of mutated genes are harmful." "No useful mutations have appeared, and none are expected." "Accelerated H-bomb test programs . . . will ultimately reach a level which can be shown to be a serious threat to the genetic safety of all people of the world." Rather than improving the race, man is committing "creeping suicide" by "fouling the air with radioactivity." Such are the opinions of the scientific authorities.

Read what two prominent evolutionists say about the effect of mutations on the human race. Indiana's Professor H. J. Muller, Nobel Prize winner in genetics, writing in the *American Scientist*, concludes that "each mutation eventually causes one genetic death." This, he says, "is just as true of any recessive invisible or visible detrimental gene, no matter how slight the grade of defect it causes, as of a fully lethal gene." Harvard's articulate anthropologist, Professor E. A. Hooton, says in his book *Apes, Men, and Morons*: "I am afraid that many anthro-

pologists (including myself) have sinned against genetic science and are leaning upon a broken reed when they depend upon mutations. The evidence of modern experimental genetics seems to indicate that most mutations are harmful and that many of them are even lethal, and that they are attributable in the main to deterioration." Not evolution, but race degeneration is the effect of mutations.

Shortened Life Span Since the Flood

Since it now appears that possibly all the natural mutations in the human race can be attributed to cosmic rays, an interesting question is raised in the mind of one familiar with the Biblical history of man. The first man was created perfect. He lost his perfection through sin, and man's subsequent history down through the 6,000 years till now has been one of race degeneration. Hence we ask, What part in this degenerative process might have been played by cosmic rays?

The immediate and greatest change in man's prospects for health and life occurred upon his expulsion from the garden of Eden. Instead of life without end he now faced the gradual process of dying, and his life came to an end after a scant thousand years. For several generations at the beginning, the normal life span of man continued to be close to a millennium. Most of the men in the genealogy from Adam to Noah, recorded in the 6th chapter of Genesis, lived over 900 years. Then came the Flood. The life span of those born after the Flood dropped abruptly to about 450 years, then three generations later to 240 years. It continued to drop more gradually thereafter, reaching 120 years in Moses' case, but his prayer indicated that men had come to regard seventy years as the normal life expectancy. Modern medical science has not reversed the trend of degeneration thus measured. It has made it possible for

more to live out the normal span, but this is still only seventy years.—Psalm 90:10.

Such sudden drops in life span are very characteristic of mutations. If we were to consider that this spate of mutations was caused by cosmic rays, we should then look for some change at the time of the Flood that suddenly brought the cosmic rays into the picture. Is it possible that before the Flood mankind was not subject to the continual bombardment that is accepted today as a normal part of the environment?

Before this question can be answered, it is necessary to know something of the constancy of cosmic rays. The intensity of the radiation varies in a complex way over the earth's surface. It is higher at higher latitudes and at higher altitudes. These effects are explained by physicists by the hypothesis that the primary cosmic rays reaching the earth are protons (nuclei of hydrogen atoms) traversing interplanetary space in all directions, with energies ranging up to billions of volts. Because of the earth's magnetic field, these particles are deflected away from the equator. The more energetic protons are deflected less, and will reach the earth even at the equator, but the weaker ones can penetrate the magnetic field only in the neighborhood of the poles. This accounts for it that the cosmic radiation is stronger near the north and south magnetic poles than at the equator. Reaching the earth, the protons enter the atmosphere, and somewhere in its tenuous upper reaches they collide with atoms of oxygen or nitrogen. A nuclear explosion follows. In the violent disruption of the nucleus, the incoming particle knocks out protons and neutrons, dividing its energy among them. Also, some of the energy from the primary cosmic ray goes into the formation of mesons, or heavy electrons. The protons cannot penetrate more than about 10 per cent of the depth of the atmosphere, but some of the mesons

penetrate all the way to the ground. It is these secondary particles that we commonly speak of as cosmic rays. They are largely absorbed within the atmosphere, so that the radiation intensity at higher altitudes is much greater than on the surface. On a mountain 10,000 feet high the intensity is about double what it is at sea level.

Not only does the cosmic-ray intensity vary from one location to another, but it also changes with time. Small variations from day to day are caused by fluctuations in the depth of the atmosphere, as measured by the barometric pressure. Much larger changes are associated with magnetic storms. This can be understood in terms of the earth's magnetic shielding effect. When the strength of the magnetic field is weakened, weaker cosmic rays that are normally excluded find their way in. Sunspot activity also influences the intensity of the rays. Often an increase is noted a few days after an unusual burst of solar activity.

If, then, cosmic rays can be absorbed so greatly by the relatively thin shell of the earth's atmosphere, it is easy to see that other materials would absorb them also. The source of the water that flooded the earth in Noah's time is not explained by science, but the Bible makes it definite that it came from above. The words of Genesis 1 indicate that a vast body of water was suspended above the earth's atmosphere from the time of the second creative day right down till the Flood. This expanse of water would suffice to completely absorb any cosmic radiation that might have been impinging upon the earth during that period. But with the downpour of this water during the Noachian deluge, the protective blanket was removed and cosmic rays, along with light rays from the sun and stars, could shine directly on the earth's surface. Jehovah might thus have used the rain of cosmic rays to complete

the execution of the sentence inherited by Adam's descendants.

False Assumption Discredits

Radiocarbon Clock

The radiocarbon clock is the latest scientific tool that Bible critics are attempting to turn against the Bible account of creation and the Flood. Although there has been a striking lack of any corroboration by this means of the former inflated ages of 50,000 years and up for man's existence on the earth (the carbon-14 measurement should give zero activity for any specimen older than 20,000 or 30,000 years), a few specimens have been measured that do indicate ages up to 8,000 years for objects used by humans. It is claimed that these discredit the Bible account that tells of a *universal deluge only 4,300 years ago, after which the earth was overspread with the races of mankind.*

However, before one discards the Bible and disowns its Author, it would be well to examine the basis for the radiocarbon age measurement. The radiocarbon that exists in nature has been formed by neutrons, which are produced by cosmic rays in the upper atmosphere, as described above. In order to use this method for age dating, it is necessary to assume that the amount of carbon-14 in the earth is constant, and hence that the rate at which it is being formed and the rate at which it is decaying are equal to each other and have been constant for many thousands of years. But even the day-to-day variability of cosmic-ray intensity belies any assurance of the assumed constancy. Since the foregoing analysis shows that, before the Flood, cosmic rays were probably absorbed in the water canopy above the earth before reaching the atmosphere, it is entirely possible that no radiocarbon was being formed in that period. On this assumption, the world's store of natural carbon-14 started growing

from scratch 4,300 years ago, and an error is thrown into the measurements. For example, a piece of wood from a tree that grew shortly after the Flood would be quite deficient in radiocarbon by today's standards, and hence would appear to be much older than it really is.

In view of this possibility it is foolish to claim that the carbon-14 age measurements discredit the Bible account of creation and the Flood. In fact, the shoe is rather on the other foot, in that the changes that accompanied the Biblical flood discredit the radiocarbon ages that attempt to reach back in the antediluvian era.

Military Whitewash, Scientific Fears

Whatever effects from cosmic rays may have accumulated in the genetic composition of the human race over the past ages of history, the large-scale release of radioactive dust into the atmosphere by nuclear bomb explosions threatens now to multiply manyfold in a mere moment of history. Many responsible scientists voice a growing concern over the effects of unlimited atom bomb tests, fearing for man's continued existence on earth. The more militaristic elements scorn this cautious attitude and urge an all-out bomb development and testing program, an all-out nuclear arms race, and readiness to begin upon any provocation an all-out atomic war.

An extreme example of the all-out attitude is illustrated by a recent article in the *U.S. News & World Report*, entitled "The Facts about A-Bomb Fall-out." Headlined was the statement, "Not a word of truth in scare stories over tests." The article enthusiastically hailed a hardier, more vigorous, more reproductive race of flies, developed by breeding in a strongly radioactive environment, as proof that mankind has nothing to fear from mutations. In fact, the reader might conclude that radioactivity is a new wonder drug, promising

to cure all the ills of mankind by quick evolution into a super-race.

Authorities in the field do not share this enthusiasm. Dr. C. H. Waddington writes that scientists so far "have got the resources to tackle only the technically easiest aspect of the matter—namely, mutations which produce very striking and easily recognizable effects. It is likely that there are vastly more mutations producing much slighter harmful effects, but we have no real knowledge of this, and so far as I know no one is studying the matter. . . . All the available evidence, however, makes it seem overwhelmingly probable that any atomic explosion which produces an increase in radioactivity, however small, in regions inhabited by man will add something to humanity's store of newly mutated and mostly harmful genes."

Professor H. J. Muller concurs in this: "In the most accurately studied genetic material, fruit flies, it has long been known that there are vastly more mutations producing hidden, slightly harmful effects than those producing drastic or easily recognizable ones. What is not so commonly realized is that each invisible, slightly harmful mutation occasions an amount of damage in later generations comparable to that arising from the birth of a 'monster.' This is because the 'small' mutation survives through so many more generations as to do a great amount of scattered harm. By the accumulation of many of these small mutations a population can become genetically debilitated."

Demons Herding Deluded Man

Why do men throw discretion to the winds and, heedless of the warnings of danger to themselves and their posterity, pursue a course that can end only in ruining the earth? Certainly it is not self-interest that prompts man in this suicidal course. The Bible proves that we are living

in a time of human crisis from which the present system will not recover. Wicked, unseen demons are leading the rulers and their subjects into destruction. (Revelation 16:14) Demon-deluded men are bent on ruining the earth. (Revelation 11:18) The context of this verse in Revelation shows that it would be fulfilled after Christ comes in power to his kingdom (vs. 15), and would be part of the woes brought upon the earth by Satan in his last days. (Revelation 12:12) Radioactive ruin is added to the ravages of war, pestilence and earthquakes as part of the great sign given by Jesus to enable his followers to recognize the establishment of his kingdom.—Matthew 24:3, 7.

But Jehovah will not permit his earthly creation to be brought to ruin. To save his handiwork, and to fulfill his promise to righteous men to give them a permanent home upon this planet, he is fully justified in intervening to cut short the wicked ambition of demons and demon-controlled men. Those who would ruin the earth will themselves be brought to ruin. Jehovah will never allow men to atom-blast all life from the earth in a push-button atomic war. Neither will he permit lingering radioactivity to poison the earth and wither all living things. The very fact that man has now come to the verge of the ability to destroy all life on the earth points to the urgency of the world-wide announcement of the approach of Armageddon.

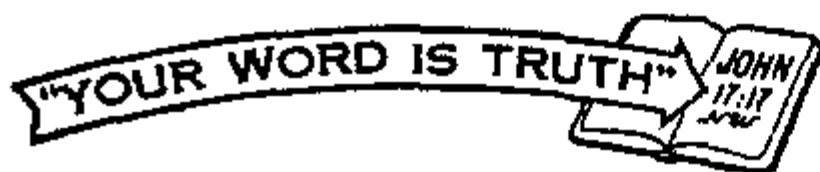
Jehovah Will Deliver and Heal

After Armageddon Jehovah will lead the survivors into the way of life. No longer will the life span be limited to seventy

years. It will not even stop at a thousand years. Obedient men will regain the prospect that Adam had in Eden, that of endless happy life on earth. But will it be possible to maintain health and life forever, if man is still exposed to the debilitating effects of cosmic rays and radioactive contamination? The Bible assures us that "nothing shall hurt nor destroy" in all that holy kingdom, and the "nothing" excludes also radioactivity and cosmic rays. It will not be necessary for Jehovah to restore the watery canopy that enshrouded the earth before the Flood to protect earth's inhabitants. We have seen how easily cosmic rays are diverted even by the earth's weak magnetic field. A stronger magnetic field would block out the rays completely. Or for that matter, Jehovah could shut off the rays at the source. These rays, so mysterious that man cannot even determine their origin, and yet so powerful that they penetrate his most heavily shielded retreat, can be fully controlled by the Creator's omnipotent power.

No scars borne by the survivors of Armageddon will be beyond God's power to heal. Even the genetic scars, accumulated over thousands of years of sin and degradation, although completely outside the ken of man, can be healed by the great Life-giver who looks upon the unformed substance of a creature in its mother's womb, where nothing but the genetic structure exists to forecast the kind of creature it is destined to be. (Psalm 139:15, 16) After a thousand years of human uplift man will be brought to perfection even in the innermost part of every cell. Nothing will stand between him and the realization of his God-given hope of everlasting life.





Christian Grounds for Divorce

EACH nation has its own divorce laws. Some of these laws differ so radically in important respects that an average citizen may not know what his marital status is in one or another state or nation. But not so with the Christian. He has one divorce law regardless of in what nation he may reside. The Christian law is simple, direct and to the point, so much so that even a child can understand it. It allows no room for ambiguity and misunderstandings so common among divorce laws of this old world. It does not provide divorce for just any excuse or trumped-up charge on which divorces are so common today.

For example: A Paterson, New Jersey, woman sued for divorce because her "husband bawled her out every time she sneezed." A deaf-mute in Detroit, Michigan, was given a divorce after testifying that his wife "nagged him constantly in sign language." A young lady was granted a divorce in Cleveland, Ohio, "because her husband refused her the money for a \$30 coat, and the next day paid \$35 for attachments for his electric train." Over in Leeds, England, Edna Illingworth got a divorce after she complained that her husband tied her up in the cellar and "doused her with a bucketful of water 'to cool her off.'" Actress Linda Christian took the stand in a Santa Monica court in divorce action against her husband Tyrone Power. She testified that he "was 'cool and distant.'" After a 15-minute hearing, the judge granted her an interlocutory divorce."

None of these charges provide sound reasons for divorce according to the Christian standard. Easy divorces merely under-

mine or weaken the dogged determination that both parties need to make a go of marriage. They are prone to think as did Alec Ogburn. When Ogburn was applying for a marriage license, the clerk showed surprise, and no wonder; Ogburn gave his age as 111 and his bride-to-be—22. Ogburn remarked to the clerk: "Don't laugh at me, lady . . . If I don't get along with her, I reckon I can get rid of her." And that is fast becoming the general attitude regarding marriage—easy come, easy go.

Only Grounds for Divorce

Christians, however, have a different outlook on marriage. They consider it a sacred institution. They have the wise counsel of Jesus and Paul on this matter. Jesus declared: "I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery." Paul warns: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers."—Matthew 19:9; Hebrews 13:4, *New World Trans.*

Some religious clergymen take Jesus' words at Matthew 19:9 to mean that all divorce is barred from Christians, even on the grounds of adultery. Under date of December 13, 1948, the *New York Times* reported: "Divorce is not justified by any circumstance of marriage, however 'painful or brutal,' the Rev. Anselm Leahy declared yesterday in his second Advent sermon at St. Patrick's Cathedral. He termed modern divorce 'successive polygamy' and denounced as 'adulterers and adulteresses' divorced persons who contracted new marital unions within the lifetime of one another. . . . His unqualified condemnation of divorce [was] followed by a statement issued by Monsignor Robert E. McCormick calling upon the [New York] State Legislature to 'outlaw' divorce and assailing the 'present movement to liberalize divorce in our state' as 'a menace to society.'"

By taking such a position those clergymen condemn Jehovah God for allowing the Jews to practice divorce according to the divine law given through Moses. But Jesus, at Matthew 19:1-9, did not condemn this divorce provision or say it was "not justified by any circumstance of marriage, however 'painful or brutal.'" Neither do his corresponding words in the Sermon on the Mount condemn it but simply say: "It was said, 'Whoever divorces his wife, let him give her a certificate of divorce.' However, I say to you that everyone divorcing his wife except on account of fornication makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery." He also showed that a woman might start the divorce proceedings, saying: "Whoever divorces his wife and marries another commits adultery against her, and if ever a woman, after divorcing her husband, marries another, she commits adultery."—Matthew 5:31, 32; Mark 10:11, 12, *New World Trans.*; Deuteronomy 24:1-4.

This does not bar Christians altogether from divorce, but it allows them only immorality as the justifiable scriptural grounds for getting a divorce. Whoever married a person that was divorced on grounds other than immorality would be committing adultery, for the legal divorce was not recognized by God as really canceling the marriage bond. But this is not saying that the Christian who gets the divorce because of the sexual unfaithfulness of his mate may only get rid of such mate, not being free to marry another Christian woman. Under God's law to Israel the man getting a divorce from his morally unclean wife was not barred from marrying another Israelite woman. So Jesus was not interpreting divorce by a Christian in such a way as to forbid his remarriage. Jesus' words mean strictly this: If the Christian procures the divorce on grounds other than

the immorality of his marriage mate, such Christian is committing adultery if he remarries. Unless, of course, the separated partner commits adultery or remarries or expires in death, which circumstances would free the Christian to remarry. Otherwise, he is still considered married in the eyes of God.

The establishing of a law forbidding divorce under any circumstances has not served to maintain marriage in honor or to prevent adultery and fornication. In lands where antdivorce law obtains many married people ignore it and follow the course of their own passions. For one cause or another a man abandons his wife or a woman leaves her husband. They can obtain no legal divorce. So the man or the woman enters into a common-law marriage with another person while the legal marriage partner is alive. By such a procedure the man or the woman is committing adultery and also practicing bigamy or polygamy. The local government, though adhering to the religious canon law of no divorce, is conniving at polygamy or is in effect approving of it when it does not enforce the law and penalize those who violate it. This creates the difficulty of how to adjust their marital affairs properly when such a man or woman comes in contact with the Kingdom truth and desires to become a witness of Jehovah.

Divorce does not break a marriage; it merely legalizes the break that has already been made. The American Bar Association's report stressed that "the cure of marriage ills does not lie in easy divorce, but in hard marriage." A fifth of American divorces occur before the couples have been married three years, because with the first few disagreements legal action is sought. A Christian will not copy this world. He will seek to do everything within his power, asking God's guidance, to make marriage work.

THAT is the question raised by a special dispatch from Hiroshima published in the *New York Times* of May 30, 1955. It says, in part:

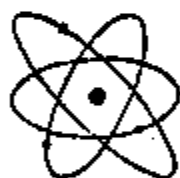
“Scientists studying the effects of the atomic bombs dropped on Hiroshima and Nagasaki in August, 1945, have reached the problem of why people grow old and die. In their investigations the scientists are trying to learn whether persons exposed to atomic radiation here had their lives shortened, even though they recovered. This has led to consideration of a more fundamental question, of interest to all mankind. It is: What is the primary cause of aging and death? Atomic research here, it is thought, may bring new discoveries in the age-old search for ways of prolonging life.

“The apparently simple statistical problems of determining whether persons exposed to ionizing radiation died prematurely ‘is actually a profound observation involving one of the most pressing problems in modern medicine,’ says Dr. Robert H. Holmes, director of the Atomic Bomb Casualty Commission. . . . ‘In

view of the known fact that exposure to ionizing radiation will produce in lower animals a shortening of the life span, it is naturally indicated that this possible concurrence be investigated in the human population,’ Dr. Holmes said today. . . .

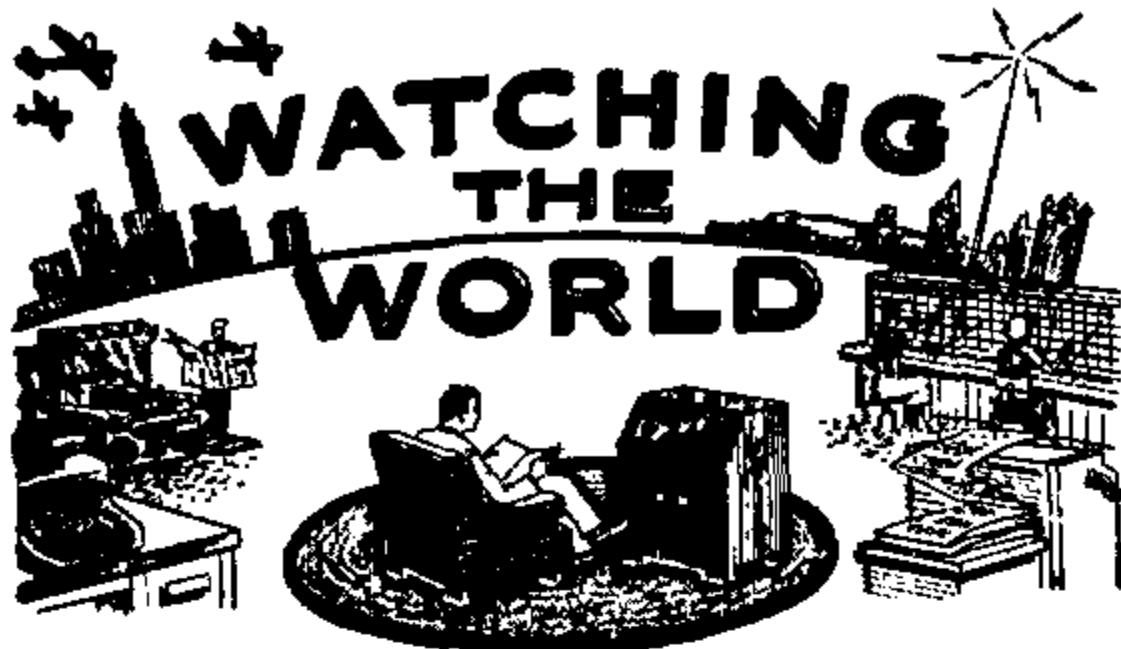
“‘If the findings should indicate that premature aging and shortened life span occur following exposure to radiation, then one is obviously confronted with the blunt question of why,’ he continued. ‘Searching for this answer leads to the primary causes, in lower animals at least, of degenerate diseases such as nephrosclerosis and neuroplasia, or specifically cancer,’ he said. ‘These causes then are among the fundamental problems of geriatrics [the study of why aging occurs]. They are intrinsic to the whole subject of growth and development.’”

“Since it is known that radiation does shorten the life span in lower animals, and since it is known that radiation is more injurious to higher forms by causing more harmful mutations in them, is it not very likely that its ability to shorten the life span is even greater in higher animals and man than it is in lower animals?



DO YOU KNOW?

- How Cuba's hero thoughtfully condemned the church's interest in money? P. 3, ¶3.
- Whether religion's part in politics is accidental? P. 4, ¶4.
- What problems of its own religion bypasses in order to enter politics? P. 5, ¶3.
- What proves God's kingdom is not just within the hearts and minds of men? P. 7, ¶2.
- What methods church officials use to influence a nation's legislators? P. 9, ¶4.
- What the foremost instance of church lobbying in the United States was? P. 10, ¶3.
- Whether both Catholic and Protestant churches interfere in political matters? P. 11, ¶5.
- What odd weather condition is one of the chief hazards of Antarctic travel? P. 14, ¶1.
- Who was said to have 'turned the hose on hell and put out the fire'? P. 16, ¶4.
- How large a leaf surface is needed to provide oxygen for a man for a year? P. 18, ¶3.
- Why mutations could not cause evolution? P. 21, ¶4.
- How it is logically suggested why man does not live as long as before the Flood? P. 23, ¶2.
- Why the radiocarbon clock's criticism of the Bible is based upon a false assumption? P. 23, ¶4.
- Whether divorce is possible for a Christian, and, if so, on what grounds? P. 26, ¶4.



Prelude to the Argentine Revolt

◆ An open break with the Roman Catholic Church was the prelude to a revolt against the regime of President Perón. Tension reached a high pitch when the Argentine government banned a Catholic procession. But the church defied the government, and 100,000 Catholics demonstrated in Buenos Aires' Plaza de Mayo. Afterward a band of Perón's supporters demonstrated in front of the main cathedral. On the steps of the cathedral a group of priests in ranks four or five deep chanted "Long live Christ the King!" but at the foot of the steps a jeering crowd of government supporters shouted "Long live Perón!" Marching in the plaza, the peronistas shouted slogans against the church. An effigy of a priest was raised above the crowds and burned in front of the cathedral. Meanwhile, Perón himself was busy: he told the Argentine people that the clergy-inspired mass demonstration had nothing to do with worship of God but was "a clerical political act." In a nationwide broadcast Perón called the clergy "a wolf in sheep's clothing." "Since 1943," he explained, "open participation of some prelates of the church in politics has been public and notorious. . . . Those who sow the wind shall reap

the whirlwind." Then Perón declared: "I do not know . . . if this admirable and patient Argentine people may not one day become tired and take justice into its own hands." Perón next deported two bishops, accusing them of being ringleaders of the demonstration. The newspaper *Crítica* called one of the bishops "a shepherd of souls [who has] converted himself into a leader of the shock brigade."

The Revolt

◆ After Perón deported two church prelates, the Vatican responded by excommunicating Perón. On the very day Perón was excommunicated the revolt broke out. Navy planes dropped bombs on Government House. A few minutes before the bombs dropped, Perón, warned of the revolt, had been hustled out to safety. The bombing signaled an attack by rebel marines, who stormed into the square. But the army came to the aid of Perón. Tanks and armored trucks loaded with government troops rolled in to repel the rebels. Intermittent waves of rebel planes roared across the plaza, dropping bombs. Jagged pieces of steel ripped into scores of civilians. Finally the white flag was raised on the Navy Ministry building, and the revolt's leader, Rear Admiral Aníbal O. Olivieri, was

captured. Tank-led army units also captured the rebel's air base, the rebel pilots fleeing to Uruguay. There the pilots explained why the revolt failed: fog had hindered the planes and warships and had prevented a landing on the Buenos Aires water front. The abortive revolt left the city blood-spattered. At least 360 persons died and 1,000 were wounded. Perón gave credit for the victory to the loyal army. After his victory speech, mobs of civilians raged through Buenos Aires. The night sky glowed red as the mobs set fire to at least seven Roman Catholic churches and the residence of Argentina's cardinal primate. Perón deplored the acts of violence, but as to the clergy he said: "The priests and religious elements who have participated in this revolution are unworthy of their investiture."

The U-Bomb

◆ Man has built himself an atomic monster. That monster has grown up considerably since it was born in the womb of war. It has now become a colossus whose shadow covers the planet. And still it grows. Reports now tell of the U-bomb, successor to the H-bomb, which in turn was successor to the original A-bomb. The device exploded by the U.S. in March, 1954, is believed to have been the U-bomb. Of that device Atomic Energy Commission Chairman Lewis Strauss said that it was a "totally new weapon." The new "so-called hydrogen bomb," said Britain's physicist Dr. J. Rotblat, "is in reality a fission-fusion-fission bomb." So the U-bomb is a superweapon that uses the "fission" principle of the A-bomb and the "fusion" principle of the H-bomb. To set off the U-bomb, an A-bomb detonates an H-bomb, which then explodes the U-bomb. The superweapon is called "U-bomb" by scientists, who theorize that it consists of an A-bomb, an H-bomb and a jacket of U-238

natural uranium. Existence of the U-bomb was implied in a speech in June by Willard F. Libby, a member of the Atomic Energy Commission. Dr. Libby referred to a nuclear explosion capable of releasing "ten megatons of fission energy." The key word is "fission." So the latest weapon is not the H-bomb, since the H-bomb releases energy by "fusion" of hydrogen atoms. But whatever the new weapon is called, Dr. Libby's speech gave information as to its destructive effects and its threat as a source of radioactive fall-out.

Frankness About Fall-out

◆ Dr. Libby's speech was regarded by atomic scientists as the beginning of frankness about fall-out. Dr. Libby indicated that ordinary, cheap uranium 238 was the major explosive content of the new-type weapon and that it was responsible for the fall-out over a vast area. Some conclusions drawn from Dr. Libby's speech: (1) The superweapon called by scientists a "U-bomb" is cheap; (2) it can be made in any size; (3) the fall-out persists for days, weeks or months and (4) in addition to external radiation effects the weapon creates toxic products such as Strontium-90 and radioactive iodine, which are internally damaging. Adding to the knowledge of fall-out was the report of the U.S. Navy on fall-out effects upon people of the Marshall Islands following the Bikini bomb explosion. The snowlike dust covered the ground, sifted into the people's huts, whitened their hair and clung to their skin. They made no serious efforts to avoid the dust or to wash it off. About three fourths of the population developed nausea; a few vomited. Many lost their hair and developed skin sores on their feet, necks and scalps. Six months after the blast, hair began to grow back and most skin marks disappeared. The report disclosed that "decon-

tamination of the skin must be prompt to be effective because of the initial high beta [radiation] dose rate" and that "clothing and/or any type of shelter gives almost complete protection to the skin."

U.N.'s Tenth Birthday

◆ In 1945 fifty nations signed a United Nations Charter pledging to act together to "save succeeding generations from the scourge of war." In June the U.N. members, now grown to sixty, met in San Francisco to observe the U.N.'s tenth birthday. With the Big Four approaching the summit at Geneva, optimism was high. But before the celebration ended that optimism was shattered. Russian fighters shot down an American plane in the area of the Bering Sea; and Russia's Foreign Minister Molotov gave a tough speech, which was a detailed indictment of Western policy. Optimism got no encouragement either when most of those attending conceded that, during its first decade, the U.N. had not lived up to hopes. Nor did Lester Pearson of Canada bolster up optimism, for he recalled that it was also the fifth anniversary of the North Korean attack on South Korea. That anniversary, he added, was a grim reminder of "how far short we have fallen" of complying with the charter's pledge. Some observers pointed out that the atmosphere at this party was different from that of ten years ago: there was less excitement in the air now and seemingly more doubt of the future. Following a reaffirmation of the members' pledge, there was a minute of prayer and meditation; and the U.N.'s tenth birthday party was ended.

Nehru Goes to Moscow

◆ It is not customary for Moscow to put on public demonstrations for foreign statesmen. Visiting dignitaries are usually whisked through back

streets; the public hears about the visit when it is all over. But in June Moscow changed the procedure. Vast throngs greeted Indian Prime Minister Jawaharlal Nehru as he came to Moscow for a state visit. Bands played and the top Soviet hierarchy turned out for the grandest welcome given any foreigner in the memory of Moscow correspondents. Cordial throughout, the visit wound up with a joint communiqué. It called for a ban on the "production, experimentation and use" of nuclear weapons; settlement by "peaceful means" of Red China's claim to Formosa and a U.N. seat for Peiping. India's formal declaration gave Moscow a propaganda victory. But to attract to itself some of the atmosphere of peace-loving "neutrality" that Nehru reflects, Moscow paid a price: in New Delhi the Indian Communist party announced that it would give up its policy of total opposition and co-operate with Nehru in his land reform and foreign policy.

Italy: Cabinet Crisis No. 5

◆ In the 1953 elections the Christian Democratic party got less than a majority, bringing up the expediency of a coalition. For sixteen months Premier Mario Scelba has led a middle-of-the-road coalition that included three smaller parties. Scelba preached that a coalition with the small center parties was the only possible government in the present parliament. But a large right-wing faction denounced the splinter parties and called for an all-Christian Democratic government backed by the monarchists. Dissension was brought to a head in June by elections in Sicily. The votes yielded heavy losses for the three splinter parties. This gave Scelba's right-wing opponents a powerful weapon. Quickly Scelba tried to revamp his cabinet to win support of the right-wing bloc. He failed.

With a no-confidence motion hanging over his head, the premier resigned. For the fifth time since the 1953 elections, Italy was in the throes of a cabinet crisis.

Tragedy at Le Mans

◆ The 24-hour Grand Prix of Endurance at Le Mans, France, is Europe's classic sports car race. In June some 250,000 people came to watch the cars zoom around the eight-mile circuit. Thousands of spectators spurned the grandstands to cluster close to the dangerous turns. Coming out of a turn at 125 miles an hour, a Mercedes car crashed into another car. The Mercedes rose like a skyrocket and crashed into an embankment, where the car's parts broke loose. The hood sailed through the air into the thick-packed crowd, decapitating spectators like a guillotine. The flying engine cut a swath of death. As bits of bodies and pieces of machinery rained

everywhere, the car's magnesium body burst into flames, burning to a crisp the headless corpse that was once the driver. A 400-square-yard stretch of cheering people was turned into a grisly shambles of horror. The crash killed 78 persons and seriously injured 105. It was regarded as the worst automobile racing accident in history.

U.S.: Safety Records

◆ The year 1954 brought an outstanding safety record for both U.S. railroads and airlines. When the railroad men added up their casualties, they found that 1954 had been the second-safest year in railroad history, with a fatality rate of .07 per 100,000,000 passenger miles; only five persons lost their lives in train accidents. The airlines came up with an equally impressive record: .09 deaths for 100,000,000 passenger miles, the result of only

three fatal accidents that cost 23 lives. For U.S. airlines it was the lowest death rate in their history.

Shooting the Nuisance

◆ Some TV-set owners find it a big nuisance to have to hop out of their chair to change programs. In June Zenith Radio Corporation brought out a new set equipped with electric eyes, permitting the viewer to sit as far away as 20 feet and control it with a special pistol-grip flashlight. By aiming at a special slot, the viewer can switch stations with a minimum of effort and a little fun too. And for those moments when a vapid commercial comes on, the viewer has but to aim his "gun" at a special slot, and he will shoot off the sound. The new device should help Zenith in its campaign for pay-as-you-see TV, since the electronic gun makes a sport out of shooting off commercials.

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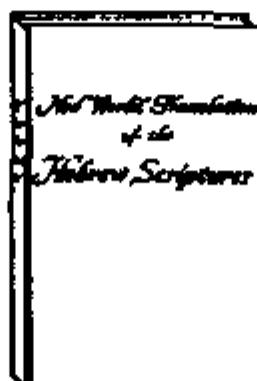
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Awake!

THE CHARITY THAT WINS GOD'S FAVOR

Almsgiving is not enough!

Serious Discrimination in Trinidad

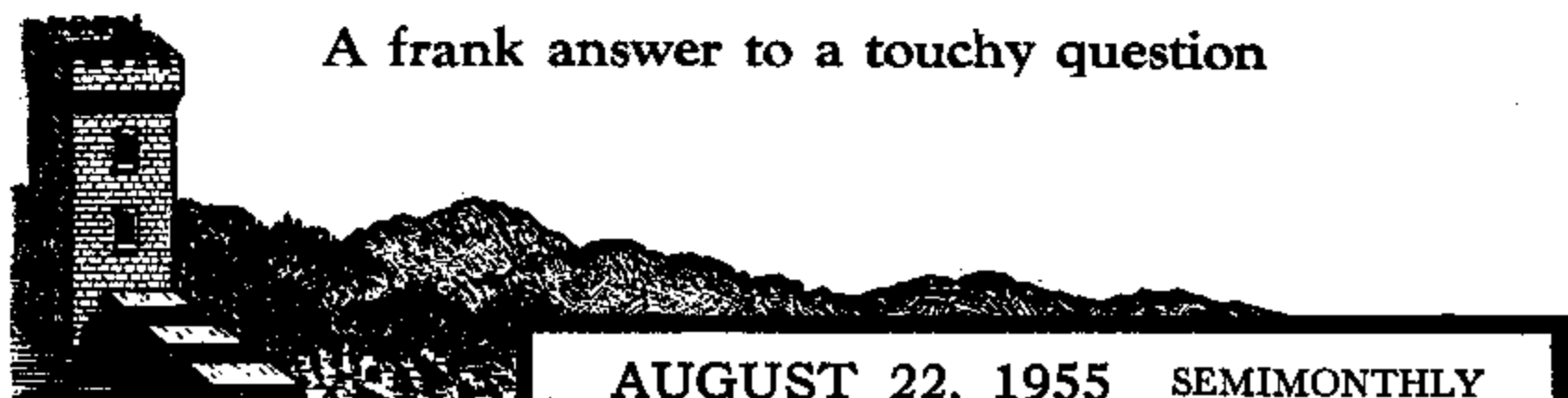
An attack on anyone's religion may make
possible the suppression of your own!

Bologna—the Cold War's Hot Spot

The methods Catholics and Communists use
to battle for this city's allegiance

Do Babies Go to Heaven?

A frank answer to a touchy question



AUGUST 22, 1955 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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., August 22, 1955

Number 18

Big Income but Little Outcome

A POPULAR fable tells the story of the countrymen who noticed that the mountains were in labor: smoke was coming out of their summits, the earth was quaking at their feet, trees were crashing and huge rocks were tumbling. The men gathered together in one place to see what colossal thing was about to happen. They waited and they waited, but nothing happened. Then suddenly the earth rumbled; a huge gap appeared in the side of the mountains. Anxious to investigate the outcome, the men drew near the gap. A tiny mouse poked its little head out of the gap and ran toward them; the men shouted: "Much outcry but little outcome." So it is with organized charity today.

During the past year investigators and business bureaus have disclosed wastefulness of funds, inefficiency and even outright rackets in charity. About \$4,500,000,000 a year now cascades from private pockets and purses into charities in just one country, the United States. During the last Christmas season, *Time* magazine reported that 2,000,000 fund-raising hunters were on the prowl. Because most people find it difficult to say "no" to a charity, the income of charities has towered into a mountain. But investigators now find that too much of the "mountain" is overhead.

An example of this is the National Kids Day Foundation. This group collected \$3,978,000 in five years, but only about 16

per cent actually reached the foundation. The rest, or 84 per cent, went for "overhead."

The Disabled American Veterans used the mails to send people unordered merchandise. From July 1, 1950, to June 30, 1953, this organization received \$21,480,000 from its activity and paid out \$17,000,000 for salaries and promotion costs. Almost \$4,000,000 went for lobbying in Washington, and not a cent went for direct aid to needy veterans.—*Time*, December 28, 1953.

From 1949 to early 1951 the National Cancer Hospital took in "profits" of \$630,000. Over two thirds of the contributions went for fund-raising costs. More inefficient yet was the Gold Star Wives Service Foundation, Inc., that collected over \$2,500,000 but paid out practically all of it in expenses!

Recently the city of Minneapolis, Minnesota, found that more than half its charity groups were in the questionable category. Said the *Minneapolis Star* of February 1, 1955: "Last year six rackets parading in the name of charity fleeced residents of Minneapolis. Another 88 solicitations—among the 154 taking place in the city—were of questionable value to their alleged beneficiaries."

The state of New York has become alarmed over the many women who rattle charity boxes in city business districts. Re-

porting on the words of State Senator Bernard Tompkins, the *New York Times* of July 13, 1954, said: "The women who rattle charity boxes in the theatre district, keeping a large cut of the collections for themselves, were described yesterday as a 'disgrace' that can't be eliminated under any existing law. . . . 'Many of these women are personally offensive,' Senator Tompkins declared. 'They insult people who won't drop coins in the boxes.'" And no wonder! For the *Times* continues: "Sena-

tor Tompkins said the women usually got 25 to 30 per cent of the collections for themselves, with the same amount going to the professional promoter for whom they worked."

So the "big income but little outcome" is indeed prevalent today. Hence the one who would give must investigate, must be selective. As the following article shows, the outcome is a happy one for all concerned when the Bible's counsel on giving is followed.

the Charity

that

MOST people are willing to receive temporal goods from God, but few, very few, are willing to receive spiritual blessings. This was true in Jesus' day, and it is true today. The frantic search for economic security and material goods has so absorbed the mass of mankind that even poor people are little conscious of any spiritual need. With such undue emphasis on material goods it is not unusual that the word "charity" is often thought of as the essence of Christianity. But what does the word mean to most people? Usually it is restricted to mere almsgiving. Thus charitable organizations often point to the Bible at 1 Corinthians 13:13, where it says, in the *King James Version*, that "charity" is greater than hope and faith. This stimulates giving to charity. But is mere almsgiving the charity that helps the poor the most and that wins God's favor?

It is no secret that the earth could produce abundantly and provide for all living persons so that there need be no poor persons. Recently, the United Nations, by em-

WINS GOD'S FAVOR



ploying a group of experts, examined the possibilities of production to sustain a population much greater than that now existing on the earth. Was the finding favorable? In one way, yes. It showed that misery and starvation could be vanquished. But the report was gloomy, since it predicted that "ignorance, greed, strife, superstition and blind adherence to tradition" will prevent men from accomplishing works that are in their power, "even though the alternatives may be misery and starvation." How important, then, is knowledge to combat ignorance and superstition!

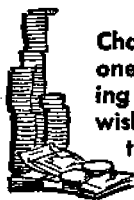
Even when the earth does produce an abundance, greed and strife prevent the poor from benefiting. Governments and

growers tend to destroy or hoard surplus food rather than distribute it to the poor. Yes, plow the cotton under, dump the potatoes, let the wheat rot, wrangle over prices but give none to the poor—the frequent policy of this system of things. Just read the newspapers. For example, the *New York Times* reported on July 2, 1953: "Israeli growers have destroyed 200 tons of tomatoes rather than accept low prices for them from cannery operators." At the present time in the United States there is a huge surplus of butter, since the government buys butter to keep the price up. What happens to the surplus butter? Is it distributed to the needy? No, the government has toyed with the idea of selling it to Communist lands at prices lower than a needy American housewife can buy it.

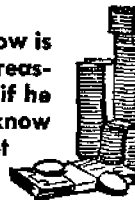
A Penetrating Look at Motives

How curious are the motives of many people who make charity donations! Like the professional fund-raisers, many givers are interested in charity primarily to help themselves. Though the professional fundraiser is impelled by his commission or salary, those who donate are often compelled to by the fear of stigma. They donate just to please other men, such as giving to charity

to keep in the good graces of one's employer. Others give to charity because they are obsessed by the policy of not giving the government one cent more income tax than they have to. What stimulates many people into giving is the desire for prestige. How well it looks to have one's name in the newspaper or on certain subscription lists or on a church bulletin board! But Jesus declared:



Charity has become a big business. How is one to respond to the endless and increasing appeals for donations, especially if he wishes to be Christlike? Those who know the Bible's view on giving can meet the situation with confidence.



"Take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens. Hence when you start making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men. Truly I say to you, They are having their reward in full. But you, when making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you." —Matthew 6:1-4, *New World Trans.*

How clear it is that much of the charity practiced today is hypocritical! The classical meaning of the Greek word from which "hypocrite" is derived means "actor in a play," hence one who personates characteristics that do not belong to him.

Almsgiving Not Enough

But even when people give to the poor out of sincerity, that is not enough to win God's favor. It is true that the *King James Version* says: "Now abideth faith, hope, charity, these three; but the greatest of these is charity." But this "charity" the

Bible speaks of does not mean almsgiving. How so? Because the Greek word *agape*, ambiguously translated

"charity," does not mean almsgiving. One can detect that himself by reading 1 Corinthians 13:3 in the *King James Version*: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." So the charity that pleases

God means much more than merely sharing material things with the poor. Modern Bible translations enlighten us as to what Christ's apostle originally meant, for they translate the Greek word *agape* by the word "love." What a difference that makes! For the word "charity" points primarily to the pocketbook, but the word "love" points primarily to the heart! So an accurate, clear translation of 1 Corinthians 13:13 (*New World Trans.*) reads: "Now, however, there remain faith, hope, love, these three, but the greatest of these is love."

So the charity that wins God's favor is love, love that streams forth from one's heart. Jesus defined just what this love means when he issued the two great commandments of life: " 'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.' On these two commandments the whole Law hangs, and the Prophets."—Matthew 22:37-40, *New World Trans.*

Giving material things may show love for God and love for one's neighbor, but it is not enough. This is shown by the case of the rich young ruler who wanted to know how to gain everlasting life. Jesus told him: "If you want to be complete, go sell your belongings and give to the poor and you will have treasure in heaven, and come be my follower." (Matthew 19:21, *New World Trans.*) The rich man could have given to the poor but that itself was not enough to bring the reward of everlasting life. Jesus said: "Come be my follower." That meant to engage in the same work that Jesus was doing, the preaching of the good news of the Kingdom. So being Jesus' follower means giving spiritual blessings to others.

Further showing that love for Jehovah

and love for one's neighbor means more than giving material goods are the words of Christ's apostle at Hebrews 13:15, 16 (*New World Trans.*): "Let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name. Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." Paul's words, "Let us always offer to God a sacrifice of praise," show that giving spiritual blessings is of paramount importance.

Why does God count the dispensing of spiritual blessings, the knowledge of his purposes, as of the greatest importance? Because it is not through almsgiving that the unjust, unrighteous conditions on this earth will be permanently corrected. Rather, it is through the bringing in of a new world, a completely new system of things! Thus the apostle Peter declares at 2 Peter 3:13 (*New World Trans.*) that the hope of faithful Christians is God's promise to bring in a "new heavens and a new earth" in which "righteousness is to dwell." The news of God's new world and how it will come in during this generation after the war of Armageddon is the most urgent message in all the world.

Spiritual Famine Makes Message Urgent

A famine of literal bread may lead to death, but a famine for spiritual food may lead to everlasting destruction. That is another reason why Jesus stressed the spiritual above the material. Indeed, the Son of God did not occupy his time miraculously making gold and silver coins so he could pass them out to beggars. On the contrary, he directed and expended all his efforts toward dispensing the life-giving message of the Kingdom. When Jesus sent a report to the inquiring John the Baptist, Jesus did not say that he had set up soup lines for the poor. No, but he said: "The poor

are having the good news declared to them." (Matthew 11:5, *New World Trans.*) That was the most beneficial charity.

Today there is a doubly urgent reason for bringing people spiritual food, instead of concentrating on the material. This is because a spiritual famine has seized Christendom. Myriads of churches there are, yes, but a dearth of spiritual food. The masses know nothing of God's purpose to bring in a new world. They are spiritually starved. So this famine is "not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah."—Amos 8:11, *Am. Stan. Ver.*

The New World society of Jehovah's witnesses is interested in helping these spiritually famished people. To do this Jehovah's witnesses spend their material wealth and goods to print Bibles and life-giving Bible literature. Jehovah's witnesses are often criticized because they stress spiritual giving ahead of material assistance. But which will help the people more? God's Word says it is spiritual giving. Jesus did not prophesy that his followers would set up food kitchens and soup lines throughout all the world, but he did foretell that they would give to the people the good news of his kingdom.—Matthew 24:14.

So the message of the new world must be proclaimed in spite of the fact that the masses do not care for spiritual blessings. Oh, they will accept material things all right! Jesus once gave 5,000 people a free meal. The next day the remnant of the crowd that had received a miraculous meal found Jesus at Capernaum. They asked Jesus when he got there. Jesus ignored their question, because he knew they were willing to accept material things but not spiritual. So he said: "Most truly I say to you, You are looking for me, not because you saw signs, but because you ate from the loaves and were satisfied." (John 6:25, 26, *New World Trans.*) The crowd failed to

see the "sign," so engrossed were they in receiving temporal goods. Yet those people, by the testimony of all their senses, mouth, eyes, feeling, sight and smell, had the most convincing proof of the reality of a miracle; still they regarded the miracle no farther than it went to satisfying the demands of their appetites! They came back to Jesus all right, but not because they wanted spiritual gifts.

So it would be futile for Jehovah's witnesses to concentrate on material giving; but, above all, it would be unscriptural. Jesus said that those "hungering and thirsting for righteousness" would be filled. It is the privilege of those practicing true charity to fill them with knowledge that not only combats tradition, superstition and ignorance but results in everlasting life in Jehovah's new world. So those who practice true charity do not entrust funds to questionable charity organizations to use in a dubious manner, but they expend their earthly goods directly in spiritual giving; they personally see that the money they give is used, yes and every cent of it, in the most worthwhile work in the world, in a work that helps the people the most.—Matthew 5:6, *New World Trans.*

Those who practice charity that wins God's favor do not forget, either, the sharing of material things with their needy Christian brothers; nor do they forget kindness and hospitality to strangers. Above all, those who practice the giving that wins God's favor give unstintingly of their time and energy to help not only the poor but men of all kinds learn that the new world is the only remedy that will permanently eliminate poverty, sickness and even death itself. Happy are those who thus give out of love! For their happiness is great, and the outcome big: "Stay by these things, for by doing this you will save both yourself and those who listen to you."—1 Timothy 4:16, *New World Trans.*

"Flagrant Violation of Freedom of Worship"

By "Awake!" correspondent in Mexico

"CITIZENS Sent to Jail Because of Religious Principles." "Lawyers Object to Attitude of Mayor." These were the front-page block-letter headlines on December 1, 1954, in *La Voz de la Frontera* of Matamoros. Under them was a four-column article reporting the jailing of four of Jehovah's witnesses of Rio Rico, because, on religious grounds, their children had refused to salute the flag in school. This set off a hot pro and con debate between the very liberal *La Voz de la Frontera* on one side and *El Bravo* and *El Picudo*, both very Catholic, on the other.

The saluting of the flag, the newspaper report showed, is regarded by the witnesses as an act of reverence or worship, and all of such is due only to Jehovah, though due respect for such acts on the part of others and for the flag itself and for that for which it stands is shown by Jehovah's witnesses. Freedom of worship is written into the Constitution of Mexico, and the mayor showed a very different attitude in this case from that toward other acts of public worship that the paper said recently had been carried on illegally in the city.

This frank defense of Jehovah's witnesses' position offended Catholic quarters that approve the veneration of all kinds of images, emblems, national heroes, institutions, etc. So in an effort to defend the Catholic position a priest who used the pen name "Argos" wrote a long editorial on the worship of the flag, trying to show that the word *culto* has many different meanings and that it would be no offense to the Catholic conscience to salute the flag and render worship to the many saints, etc. This article directly attacked the stand that had been taken by the other paper. *El Picudo* also tried to explain away the responsibility of Jehovah's witnesses to their God. Then the paper said: "The Catholics, because of the teachings of the Church, have always been proud of being true patriots."

Two days later *La Voz de la Frontera* made a pointed reply. In a very fair but strong article it showed that on some occasions Catholics had defended the country, but on other occasions had betrayed it, and that not all Catholics are patriots and not all patriots are Catholics. It cited chapter and verse to prove this, saying: "It is also true that those that burned

the feet and later murdered Cuauhtémoc were Catholics, so were the clergy that excommunicated the leaders of our independence, so were those that went to Europe to bring Maximilian and the French army, so were the Polkos, a black fifth column in the American intervention and lastly, so were those who applauded the assassination of Madero by Huerta and paid the '*guardias blancas*' [White Guards] that murdered the farmers and laborers who a few years ago fought for a more just social system." Thus, being a Catholic does not in itself mean that one is a loyal citizen, or that he is disloyal, a fact that completely refuted the priest's claim.

These newspaper comments opened the way for Jehovah's witnesses to give a very good witness to the newspaper editors and reporters who had become interested in the stand they had taken.

What happened to the brothers who were falsely arrested? A lawyer who had defended Jehovah's witnesses on other occasions came to represent them here, and he entered the courtroom just as the judge was angrily reprimanding these witnesses. Having obtained a decree of liberty from superior authorities, he interrupted the judge to tell the witnesses that they were free. They could go home and send their children to school and tell the school officials that everything had been straightened out, and their proof that it had been was that they were at liberty and the children were present. The school authorities should educate the children, letting those who desired to salute the flag do so, but they had no authority to try to force others to do it in violation of conscience.

Everywhere the conversation centered around the stand taken by Jehovah's witnesses. This attack on their right to freedom of worship only served to quicken the separating work that Jehovah has purposed for this day—dividing the people into two classes: those who favor His work and his servants, and those who oppose them. Even the acts of opposers serve to bring that work to a completion, hastening the day when will come into complete existence a righteous new world entirely dedicated to the worship, veneration, love and respect of the only true God and universal Sovereign, Jehovah.

SERIOUS DISCRIMINATION IN TRINIDAD

WHAT is the inherent danger in religious discrimination? The danger is that while it may be the other man's religion that is discriminated against today, barriers that guarantee your own freedom are weakening, and your religion may be discriminated against tomorrow. Certainly you would not want that to happen. So the matter of religious liberty is of great importance to you.

Yet the basic rights of freedom of speech and religion are threatened throughout great areas of the world today. The Communists' attack on religious liberty is well known. But it is shocking to learn that religious discrimination is being practiced, not just in communistic and totalitarian lands, but even in parts of the freedom-loving British empire. "Impossible!" you say? Well, take a careful look at recent events in the tiny British West Indian island of Trinidad.

It was on September 28, 1954, that the Motor Vessel *Le Cheval Noir* (also known as the "Faith") arrived in its home port of Port-of-Spain, Trinidad, where it had been registered with the Registrar of Shipping, Trinidad and Tobago, since November 9, 1953. Aboard were the crew of four, plus five passengers who were resident Watch Tower missionaries.

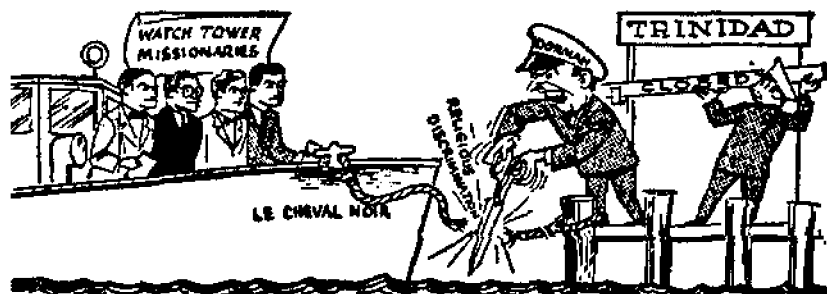
The immigration officer who boarded the boat quickly dispatched the passen-

gers, endorsing their passports as permanent residents, and turned his attention to the crew. Each was given a written order signed by the acting governor, Maurice Dorman, saying they were "undesirable visitors" and therefore were prohibited from landing. They were ordered by the immigration officer to leave the colony not later than October 5, 1954, on the same vessel by which they had arrived. In other words, the vessel was ordered from its home port!

Why the Ban?

The only explanation given for such an act was reference to a portion of the immigration ordinance that says that "any person who from information or advice which in the opinion of the Governor in Council is reliable information or advice is deemed by the Governor in Council to be an undesirable inhabitant of or visitor to the Colony" is prohibited as an immigrant. No explanation was given and appeal is not possible.

Two of the banned missionaries are Englishmen, a third is from Canada and



the fourth is from the United States. This is the sixth year that they have been doing missionary work from the ship in the Caribbean islands, from the Bahamas to the Grenadines inclusive. They have concentrated especially on the smaller, hard-to-get-at islands and have distributed hundreds of Bibles and Bible helps among the residents of those islands. They have literally walked all over these islands making house-to-house visitations on the inhabitants, no matter how humble their dwelling place, besides conducting public Bible lectures and classes of instruction in the Bible, and serving on the platform of assemblies of Jehovah's witnesses in many places.

That their visits are greatly appreciated by the people is evidenced by the well-supported meetings they conduct. On none of the forty-odd different islands they have visited in the past six years has any opposition been experienced from the government officials, but the government representatives have always extended a cordial welcome to these missionaries in recognition of the good work they have been doing among the people.

Since no public charge of any improper action has been made against the crew members of this missionary boat, what can we assume is the cause of their being banned from Trinidad? There is no other conclusion but that the government is practicing flagrant religious discrimination. Certainly this does not conform to the British principle of freedom.

By banning the Watch Tower missionaries, the government seeks to pass on which religions it wants the people to follow and to prevent the public from examining religious teaching that it may not at the moment like. That not all are treated equally is shown by the frequent arrival of missionaries of other faiths. Regularly

the public press tells of the arrival of this or that missionary to carry on some religious activity for a period of time, as, for example, this sample from the Trinidad *Guardian* of October 15, 1954: "Nazarene Missionary to Speak on India Tonight."

Jehovah's witnesses have vigorously protested this discrimination against them. A leaflet, approximately eight by eleven inches in size and printed on both sides, was prepared and distributed, presenting the facts of this situation to the people. It strongly protested: "Jehovah's witnesses deplore this unjust action that has been committed and they strongly protest this discriminatory action by Government. We protest the stigma that is bound to follow such action and the improper speculation that is the result of it."

"Detrimental to Public Order"?

A member of the Legislative Council, the Hon. S. C. Maharaj, required a written reply from the acting colonial secretary to questions about the reasons for the prohibition against these missionaries. The answer was: "The Government decided last year that no further representatives of the Society should be permitted to enter the Colony, since experience has shown that its teachings can be detrimental to public order and security."

How could this possibly be the case? A large native group has worked with these Watch Tower missionaries until now there are forty-two congregations on the islands of Trinidad and Tobago. Their lives and activities are strictly peaceable and orderly; they are not to be found in the courts charged with some of the ever-mounting crimes of violence, theft, etc. In no sense of the word could they be considered criminals.

It is certainly inconsistent to insinuate by prohibition that the four missionaries of *Le Cheval Noir* are engaged in some

kind of underhanded activity likely to stir up discontent among different classes of people in Trinidad. They are engaged in the same kind of work that Jehovah's witnesses have been doing in Trinidad and Tobago and all the other Caribbean islands since 1913. Since these peaceful Christians have caused no trouble, it can only be assumed that prejudice and discrimination are the basis for this action.

Whether it realizes it or not, by imposing such a ban on these Christians the government is imitating the action taken against Jehovah's witnesses by the Communists, because Jehovah's witnesses' Christian activity is banned in the entire Communist bloc of nations. Their officials, along with thousands of their Christian brothers, are serving long prison terms in such places as Czechoslovakia, Poland, Eastern Zone of Germany, and the like, and they are receiving from the Communists exactly the same ill treatment that was meted out to them by the Nazis and Fascists during the years 1933-1945.

Trinidad has closed its doors to four Christian men, three of whom are British subjects, who have done nothing wrong but have devoted their time to Christian educational activity on behalf of God's kingdom by Christ. But even if public order were disturbed (which it has not been), then it is not the Christian missionaries who would be at fault. They preach the good news of God's Word in a peaceful way. Those who wish to listen to their message can do so. Those who do not want to listen do not have to do so. Any tumult is caused by those who do not wish to listen and who stir up disorder just to keep others from listening.

It was because of "public order" that Pilate let Jesus be killed, washing his hands of the shameful affair. He considered "order" to be more important than principle. But a far better example was

set by the town clerk or city recorder at Ephesus who respected justice. He told the people who were shouting against Paul that they were the ones causing disorder, and that if they had a case against Paul it should be handled properly and legally in open court or at a lawful assembly. (Matthew 27:24; Acts 19:23-41) The point of all this? It is that even if disorder did occur, the proper course would not be to expel the men who are in the right but to restrain the disorderly, riotous elements who are in the wrong.

But, since even this situation has not arisen in Trinidad, the banning of these missionaries, with the impression being left in the people's mind that there must be something wrong with Jehovah's witnesses, is an open and flagrant case of religious discrimination. And it should be remembered by all that discrimination is a serious malady. As a small germ can cause the death of a formerly vigorous man, so a tiny germ of legal intolerance, if allowed to grow, can infect a whole nation or an entire world. If it is someone else's religion whose rights are being restricted today, who is to say it will not be your own religion tomorrow?

What will the outcome be? No one knows, but Jehovah's witnesses are continuing to press for their God-given right of free worship. The vast majority of people are in sympathy with such freedoms, for they realize that these freedoms must be maintained for all religions if we are to be sure that they will be maintained for any religion. It is hoped that the people of Trinidad will let their wishes on this matter be known, and that the new governor, who was to have assumed office after this writing, will prove himself to be a true lover of freedom and justice for all. If, as it is hoped, he makes a quick end to such discrimination, *Awake!* readers may look forward to being advised of that fact.

The Atka and the Penguins



WHEN the United States Icebreaker Atka visited the Antarctic regions it was met by colonies of inquisitive penguins. "Of all living things," wrote the ship's correspondent, "they are perhaps the most patent victims of curiosity. They would hurry over to look at the ship, then run clumsily along the ice trying to keep up. Others ahead lined up to stare." And, of course, the Atka crew stared right back. It was a feast of mutually satisfying curiosity; for man the royal banquet came when the emperor penguins put in their appearance. The emperor is truly a magnificent creature. Standing three and a half feet tall, the emperor is the tallest of penguins. They weigh up to ninety pounds. Colored black and white in the usual tuxedo pattern of penguins, emperors have gold patches on the sides of their heads. At a distance they can easily be mistaken for men.

One day while the Atka was scanning the coast line, where no man is known to have set foot, the ship sighted through the mist the form of "explorers." Quickly the Atka changed its course. Toward the explorers churned the icebreaker. Explorers they were all right—seven of the most inquisitive emperor penguins man has ever seen!

At times the explorations of penguins were interrupted by the icebreaker as it crashed its way through ice floes on which Adélie penguins were lined. Writes the ship's correspondent: "The Atka split a floe bisecting one such line of black and white kibitzers. They peered in bewilderment at the widening gap between brother and sister, man and wife. Finally those of the minority fell on their bellies and, using their webbed feet like outboard motors, tobogganed across the slush to the other group. When last seen they were facing each other in little groups nodding their heads as though exchanging expressions of indignation."

But climbing on ice floes

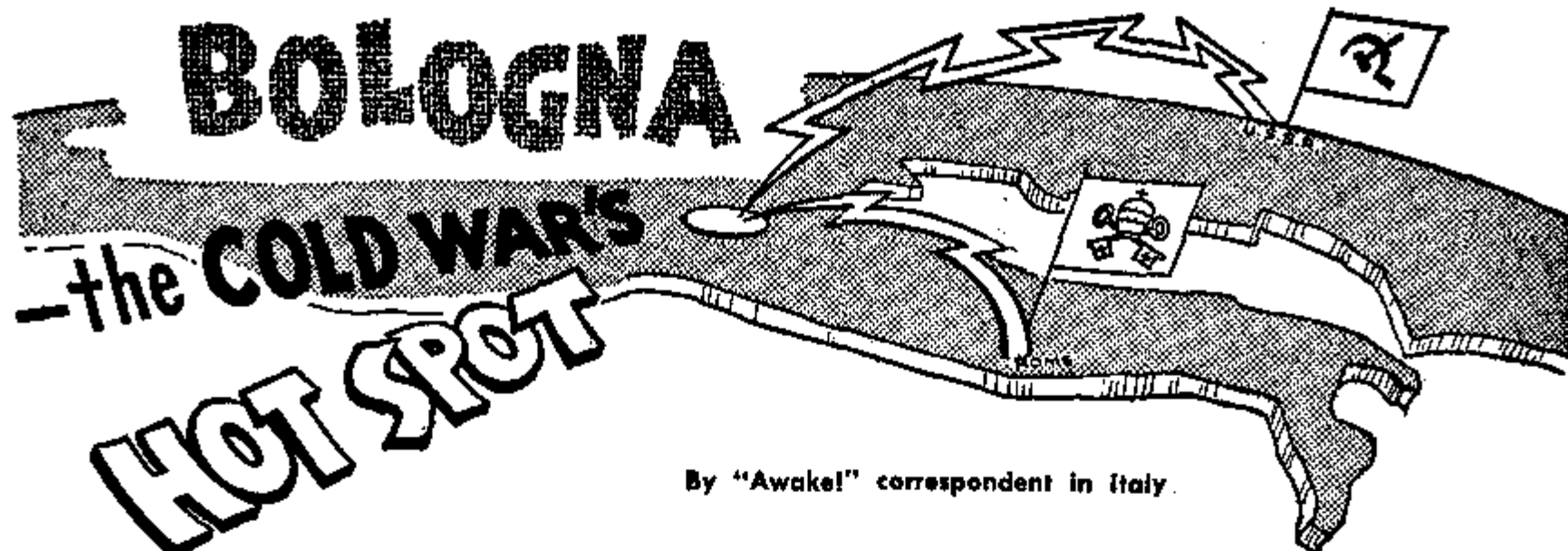
is no hardship for penguins. Describing their method of climbing onto an ice floe several feet above water, the correspondent aboard the Atka wrote: "They dive deep and line up in what aviators call echelon formation. Swimming at full speed, they shoot out of the water vertically, alongside the floe, so that each one lands on the ice a moment after the other and a few inches farther along the floe. The startled shipboard viewer sees a barren ice floe at one moment and then—flip, flip, flip, flip, flip—there are five penguins standing in a row."

Once when the Atka pushed her bow onto low ice, the ship called on her most agile sailors to capture some penguins. On tiptoe the sailors stalked the birds, which would walk away looking back over their shoulders. Then they would break out in a waddling run. If they really wanted to get away, they began tobogganing. When penguins toboggan across the ice, they flop on their belly and slide along, pushing with their webbed feet and steering with their flipper-like wings. A tobogganing penguin travels about twice as fast as a man can run on ice.

When the journey was over and the Atka steamed into Buenos Aires, all except eleven aboard were happy to see the sun-baked streets. Those exceptions were the captive penguins, seven emperors and four Adélies, which drooped in the heat of the late-summer sun. The birds were rushed by plane to the United States.

The ship's correspondent wrote that the penguins "are perhaps the most patent victims of curiosity." To satisfy their own they let man get too close and were captured. To satisfy man's they were brought to America and caged, and as a result eight of them, at this writing, are dead. One Adélie still lives in the Washington, D.C., zoo; two emperors survive in the Bronx zoo in New York city.





By "Awake!" correspondent in Italy.

ONE of communism's most direct assaults on the free world west of the iron curtain is now being made in Italy. In Italy's most recent national election the Communist party with its allies captured 35 per cent of the votes. Local elections that have taken place since then show that, while opposition is stiffening, communism is slowly but steadily making further headway. A "cold" but bitter war is on for the domination of this land.

For an on-the-spot survey of the weapons and tactics used in this cold war, come with us to Bologna, one of the major cities in northern Italy, the very stronghold of Italian communism. In addition to being a stronghold of communism, Bologna is also the center of the Catholic counter-attack, headed by its determined archbishop Giacomo Cardinal Lercaro, who, by the way, is considered to be one of the most likely successors to Pope Pius XII.

Why Communism?

Let us first answer the question why Italy, with its profound religious tradition, the very cradle of Catholicism, has proved to be such a fertile ground for the Communist ideology. The reasons are several and rather complex, but some of them seem to be the following.

First, despite the fact that Italy is nominally 99.7 per cent Catholic, only a small

percentage take their religion seriously. Or to put it in the words of Cardinal Lercaro: "Italy is less Catholic than one might think, for the most part merely formal allegiance without conviction is involved." Communism is also favored by the traditional anticlericalism of many Italians. As for Bologna, it was once part of the temporal domain of the pope, regarding which a monk of the Order of the Servants of Mary had this to say: "The Papal States continued to rule during the last century and their authoritarianism created strong anti-clerical feelings—now taken over by the communists." And the *Corriere della Sera* of Milan, Italy, stated last November 6 that three centuries of papal rule is still the cause of some of the antipathy against the priests today.

Also, when about a hundred years ago the newly formed Italian state introduced liberal measures, such as freedom of the press, religion and speech, the secularization of education, the annexation of the papal states, and so curtailed the influence of the church, the Vatican bitterly opposed the liberal Italian government, thereby only fanning the flames of anticlericalism. Only 1929 brought reconciliation between the church and the new Fascist Italian government, when Mussolini and Cardinal Pacelli signed the famous Lateran treaty or concordat. It gave the "Holy See" sov-

ereignty over Vatican City, made the Roman Catholic religion "the only religion of the State," granted state subsidy to the clergy and religious orders, and prohibited books, press and films against the church. In turn the Italian bishops had to swear fidelity to the Fascist state.—Article 20 of the Concordat.

This brings us to a second reason why many Italians have lost faith in the church: her attitude toward Fascism and the war. It is true that a small minority of priests did not agree with Fascism. But many Italians still remember how the church as such openly supported and hailed Fascism, Pius XI himself calling Mussolini "the man sent by Providence," and Cardinal Gasparri declaring in September, 1932: "The Fascist government of Italy is the only exception to the political anarchy of governments the world over." Many Italians who participated in the Ethiopian war and World War II will tell you how fervently chaplains and higher clergy prayed for the victory of the Italian troops and how, at the end of the daily mass, the priests offered a special prayer for the salvation of "the King and the *Duce* [Mussolini]." On the other hand, the leftist propaganda uses extensively the fact that the Communists had taken the leadership of the anti-Fascist resistance movement during the war.

Another major cause of the Communist advance is the economic unbalance, the extreme differences between rich and poor. "There is high chronic unemployment, widespread poverty and misery, tax inequities, a failure on the part of many big business men and landowners to meet their social obligations and give their workers a fair share of the proceeds of production. There has also been a certain amount of corruption in the political field," explained the *New York Times*, March 19, 1954. All this is skillfully exploited by a brilliantly

organized Communist party, and so quite a few vote Communist, not so much because of liking communism, but to express their discontent with present conditions. In fact, the opinion of the man in the street is often similar to what an office worker told the writer: "I am not much interested in politics. I am interested in providing decent food and housing for my family. . . . The Church has never been on the side of the poor."

As a fourth factor in the Communist advance, a clever and insidious propaganda by press, posters, propagandists, etc., has greatly contributed to bringing the workers and even a number of intellectuals into the orbit of Communist thinking. Communism plays the role of universal savior. It promises everything to everybody. Peace! freedom! justice! work! are the very fighting words of Italian communism. Principles are often sacrificed for tactical advantage. For example, as communism tries to win Italy's Catholic vote it bypasses the fact that communism, according to the definition of Marx and Lenin, is squarely atheistic. Thus party leader Palmiro Togliatti said in April, 1945, that "knowingly, after mature reflection," his party has "opened the doors even to the believers."

Church, Politics and Flying Friars

The Catholic Church has, of course, not been indifferent toward the growth of communism and has tried various means to stem the red tide. First the clergy have used all their influence to strengthen the Christian Democratic party. In some rural communities the very party headquarters are situated at the parish house. The church has said that it is "the strict duty of all citizens, men and women, to take part in the elections," and even nuns who had vowed never to leave the convent have gone to the polls to vote as the church wished in Italy's elections.

On July 1, 1949, the "Holy Office" provided for the excommunication of Catholics who voluntarily were professing, defending and propagandizing communism. However, it seems that this excommunication decree is not applied very often or consistently. There is, for example, one parish near Bologna where the priest was very strict and refused to marry couples that were known to be communistic. So they got married at a neighboring parish whose priest, as they said, was glad to get the extra money.

The ever-active cardinal of Bologna has devised a new weapon against communism: the *Frati Volanti*, or Flying Friars. This squad of some twenty monks has received special training for discussions with Communists. When there is a Communist meeting in Bologna or the surrounding countryside, they will challenge the speaker to debate in order to disprove the Communist claims. Or, with the aid of their sound equipment and transportable Madonna shrine, they will arrange for open-air lectures in the "Red" sections of the city, followed by the showing of religious and comic films for the children. It is claimed that through the activity of these Flying Friars several dozen Communists have turned in their party card. To others, however, these methods seem to have a contrary effect, and many times one hears comments like: "It was already enough when the priests talked politics in church, but now they even come out into the streets and squares to do their propaganda."

"Bread and Games," Modern Version

It is remembered that in ancient Rome, in order to secure their election, the candidates had to provide "bread and games" to the citizens. Similarly, in the present struggle for power in Italy it is often not so much the superiority of a certain ideology that decides, but rather what imme-

diately material advantages or sometimes even what entertainments a certain party provides.

Bologna's Communist mayor, Giuseppe Dozza, has made it a big point of prestige to give the city an efficient government. It has to be admitted that the city's post-war rebuilding program has been swift (one third of Bologna was destroyed during the war) and that many new schools and 1,400 apartments have been constructed by the city. However, Cardinal Lercaro did not intend to let Dozza's prestige remain unchallenged, and wanted to show that the church, too, was interested in housing. So he took the initiative for a privately financed housing project of some eighty apartments, called "the village of the newly wed" because it is destined to be inhabited by young couples who have not yet found a home. The Catholic press widely publicized this project and the cardinal archbishop received a welfare award as "the city's greatest benefactor." Those from the left commented that the church had never cared if people were living in shacks or slums in the past; if they were doing so now, it would just be for propaganda purposes.

Since his arrival in Bologna several years ago, the new cardinal has used various means to increase his popularity: he makes frequent visits to factories, slums and fields; he opened up his palace to fourteen orphans and allows the schoolboys to play football in its courtyard. And whenever there is an event in his diocese, whether it be the inauguration of an exhibition, of an art show or of an electrified railroad track, the cardinal will be there.

Thus, both sides strive to increase their popularity. Soon after his arrival in Bologna the cardinal announced a children's outdoor carnival; Mayor Dozza organized for the same day a children's masked ball. It snowed that day, so while the mayor

triumphantly watched his several hundred young Bolognans wearing their red masks, the cardinal sat alone in his palace. Lercaro did not capitulate, however, and had his carnival on another day with several thousand in attendance.

Religious pageants also have been used to increase public interest, and the spectacular finale of the consecration ceremony of the Basilica di San Petronio last fall consisted of a brilliant fireworks show. To the sound of deafening detonations the façade of the church was transformed into a wall of fire, color and flaming crosses. When the smoke had cleared away, an immense picture of the city's patron saint, San Petronio, appeared, the many thousands assembled in Piazza Maggiore acclaiming enthusiastically.

"Father" Evaristo da Carniana of nearby Sassuolo has gone even farther in finding original methods of fighting communism. Regularly he engages in bowling and card games with Communists, not for the sake of filling the church treasury as religions elsewhere sometimes do, but with a different object. At a workers' recreation hall he posted this sign: "Game of Bowling & of Cards. Who Loses the Game Must Listen to Three Masses. P.S. If the loser belongs to the P.C. [Communist party] he has to hear them on his knees."

Just as Catholicism, on becoming the state religion of ancient Rome, freely incorporated various pagan festivals into its traditions, giving them a "Christian" cloak, so the Italian Communists saw the influence such holidays and festivals have upon the people, and now they too organize them throughout the towns and cities, usually dedicating them to the major Communist newspaper, *l'Unità*. The success of these festivals is undeniable, whether from the propagandistic or financial viewpoint.

An Italian magazine comments as follows: "The struggle with the Catholic

Church for the conquest of the souls through the senses and imagination, which is the substance of every popular feast, has become fiercer in the last few years, both parties improving their weapons. The Communists have adopted all the traditional characteristics of the country feast, with a few intelligent transpositions. For example, they expose instead of the picture of the patron saint, those of Lenin and Togliatti; instead of the sermon there is the speech of an important politician. The rest is the same: dance bands or records, broadcast by loud-speakers to make up all the noise that the people think necessary to having a good time, then fancy illuminations, peanuts, soft drinks and above all money collection."

So the fight continues. The "revolutionary" methods of Cardinal Lercaro may secure a few more votes for the Christian Democratic party. But it is doubtful whether they will produce real Christians. To accomplish this, not religious traditions, festivals and fireworks, but rather a sound understanding of the book of Christianity, the Bible, is needed. Unfortunately, especially among the working class of people who are particularly exposed to Communist propaganda, the Bible is practically an unknown book.

It is interesting, however, that when Jehovah's witnesses started their Bible educational work recently in "Red" Bologna, they found quite a few Communists who were anxious to get to know more about the truths the Bible contains, and the hope it outlines. Yes, even in Bologna, this hot spot in the present cold war, Bible truth is freeing people from the fallacy of failing political schemes like communism, and from false religious traditions as well. As Jesus promised, it is the *truth* of his words with their sure hope of life that really makes men free.—John 8:32.

The Honey Guide and the Africans

By "Awake!" correspondent in Northern Rhodesia

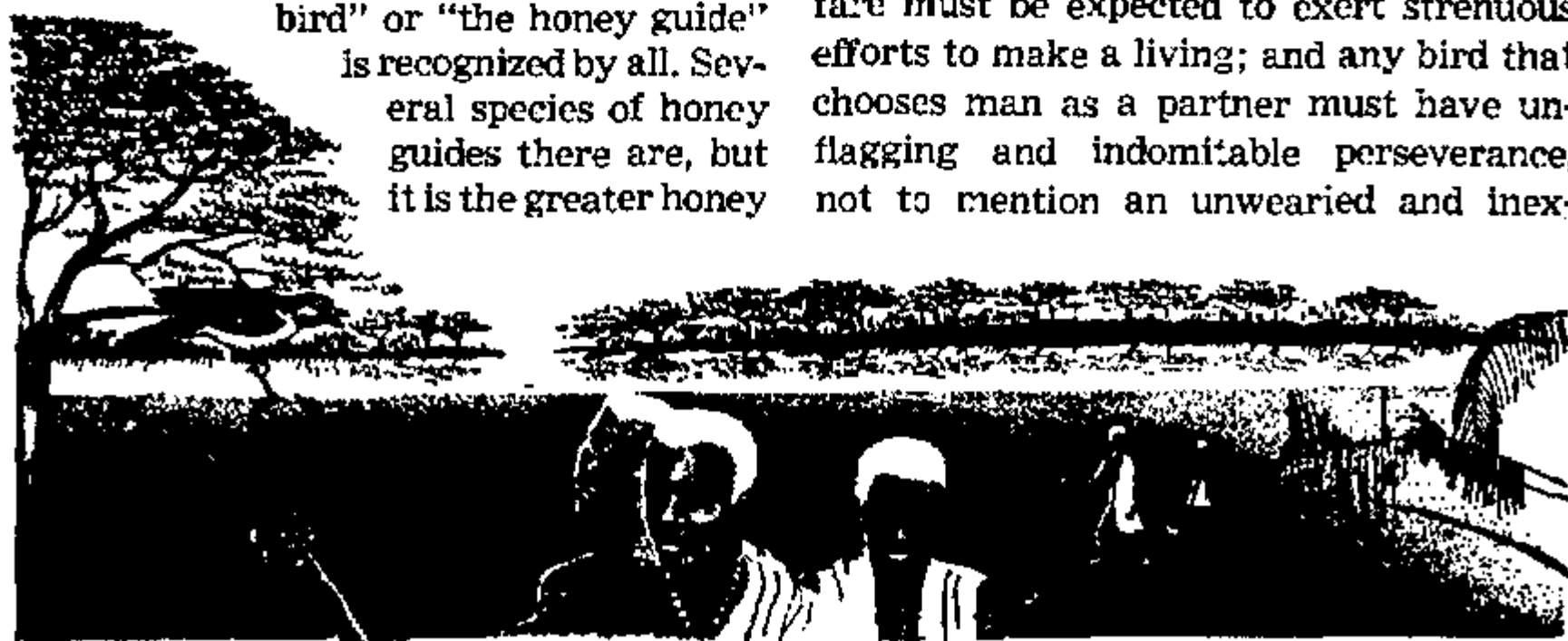
THIS is the story of probably the most astonishing partnership in all nature. True, you may have heard of strange partnerships, such as those between two different kinds of insects, sea creatures or denizens of the forest. And you may be familiar with pets that have a close relationship with man, such as the pussy cat that begs man for food or the dog that pesters man to go hunting. But where is there a creature of the wild that reverses this order and, completely free from the direction of man, takes the initiative in coaxing its human neighbors into making a journey to an otherwise unobtainable source of food? Yes, where is there a creature of the wild that, while making people help get its dinner, helps man so much in return?

Unique, then, is the partnership between the honey guide and the Africans. What prompts this partnership between bird and man? A common love for that luscious sweetness called honey.

This honey-craving bird is called by different names in each African tribe's language, but the name "the honey bird" or "the honey guide" is recognized by all. Several species of honey guides there are, but it is the greater honey

guide that has rightly earned the reputation as a scout extraordinary. No sweet-noted warbler is he. Yet those who understand the meaning of his incessant chatter can find no sweeter sound. Neither is the honey guide a brightly colored, eye-catching bird; in fact, he is rather drab, being brownish-gray and whitish on the breast. Nor is the honey guide impressive for size; he is a trifle smaller than the American robin. But to the African of the "bush" this little feathered fellow is a delight to the eye. His music is sweetness to the soul. And no wonder! For this bird acts as a most willing guide to direct any who care to follow him to a concealed bees' nest and its hidden treasure of liquid gold.

Now the honey guide is not only a scout, he is also somewhat of a connoisseur of fine groceries. He has a cultivated tongue that appreciates the finest of honeys. But the caviar of this feathered connoisseur's diet is a succulent dish comprised of tender young bees not yet able to fly. Of course, any bird that is fastidious about its bill of fare must be expected to exert strenuous efforts to make a living; and any bird that chooses man as a partner must have unflagging and indomitable perseverance, not to mention an unwearied and inex-



haustible amount of patience. It should be said for the honey guide, in this regard, that he does his best.

Being a sharp-eyed dweller of the forests, the honey guide has marvelous opportunities to discover wild bees' nests. Even the most cleverly concealed ones do not escape his penetrating eye. After finding a nest, all the honey guide needs to do is to find a man who is willing to move in, push the bees out and open up the hive. So, jotting down the location of the nest somewhere in his mind, the honey guide flits off in his quest for a human partner.

Attracting and Guiding the Partner

Once a man is sighted this honey-minded bird flutters from branch to branch in the neighboring trees and sets up a chattering noise, much like an annoyed squirrel. Not that this feathered pioneer is displeased—far from it—he is just 'exuberant in his anticipation of a toothsome lunch, and this is his way of calling man's attention to his rather undistinguished self. Should the passer-by be unimpressed, the honey guide waxes bolder and alights on the branches of a tree within a few feet of the traveler's head and exclaims in a tone of voice that could well give competition to a blue jay. The honey guide persists in his chatter until he makes some man see his point of view.

When a person gives some indication that he is willing to enter into a partnership, such as the Africans do by responding with a low musical whistle, the bird eagerly begins his part of the bargain. Flying now in a certain direction, the honey guide hops from one tree to another, chattering excitedly as he progresses. The constant chatter serves as encouragement to his human partner who, in the jungles of Africa, probably needs it. Though his tongue by now may be dripping, the honey guide shows remarkable patience: he never flies so far

ahead that there is danger of losing his human partner. If his follower seems a bit hesitant, because the going is rough, this persevering bird is always ready to fly back and try to whip up flagging interest.

What happens, though, if the man quits the partnership and leaves the honey guide in the lurch? Naturally, this taxes the bird's patience to the limit. Yet if this scout extraordinary has knowledge of another hive somewhere else in the jungle, he may fly back to the man and offer to point out this other nest. So the honey guide is not inflexible but will change his plans to please man. Yet if the bird has no knowledge of other hives, the partnership is terminated and the bird remains behind.

The End of the Journey

Happy is the honey guide when a man follows him to the end of the journey. Now the exultant bird flies low over the site of the hidden hive and the human partner takes over, while the honey guide, with his work finished, takes a ringside seat in a nearby tree, waiting with dripping tongue the moment for the division of the liquid loot.

After his ally has finished the job of breaking through the tree and extracting the hidden treasure, the honey guide is eager for his payment in making the enterprise a success. So the Africans place offerings of honey for their hard-working scout. As soon as man departs, the bird, now in a pinnacle of gastronomic ecstasy, feasts on drops of honey and the cuisine of his heart's delight, toothsome young bees.

Probably you wonder what has happened to the bees. They are still buzzing around, furiously resentful. But the honey guide is not at all perturbed or impressed by the fury of the sting-carrying buzzing bombers. For the honey guide is protected by a built-in sting-proof vest: an unusually thick, tough skin.

Not always, though, does the honey guide enjoy a banquet after his day's work. A few tribes of Africans will not only take all the honey, but will deliberately carry off the tender young bees and bury them. This is a gastronomic crime! Just what the honey guide thinks of ingrates like this we can only imagine. As is to be expected, the Africans cheat the bird because of a superstition: they believe that if a bird is allowed to eat his fill he will never again act as a guide to more honey. Still we need not feel sad for hoodwinked honey guides, because the wrong done them is more than compensated for by other tribes that have still another superstition: they believe that unless the bird is well rewarded he will exact vengeance next time by leading his followers, not to a beehive, but to a large snake! This causes these Africans to give the honey guide treatment that is more than generous.

It should not be concluded that the initi-

ative for forming this singular partnership always rests with the bird. The Africans sometimes search for the bird seeking his aid just as eagerly as the bird desires theirs. To assist them in finding a honey guide, some Africans have contrived special whistles or bird callers made from gourds. If a honey guide is in the neighborhood, these attract his attention. This testifies, incidentally, to the strong faith the Africans have in the honey guide's ability to search out hives, remember the exact location and lead a man to it unerringly.

At one time this unique partnership between man and bird prevailed over the greater part of all Africa. It was, for instance, an essential activity of the Kikuyu. But now times are changing. Money is introduced, and white man's ways prevail. Now many Africans buy their sweets instead of securing them from nature. But wherever the partnership still exists, it is truly a marvel to behold.

Forced Transfusion Fails

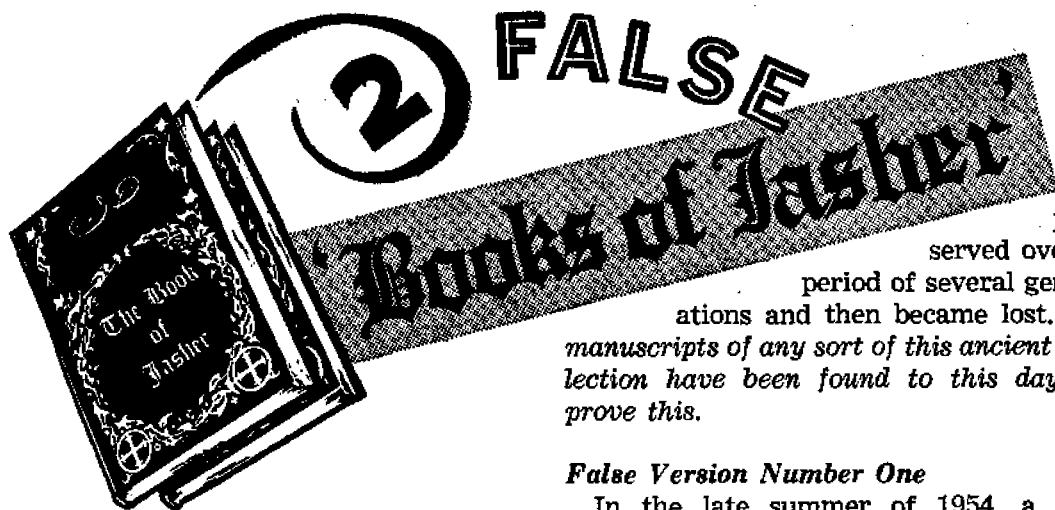
¶ Some judges insist that the state has the right to protect a child from its parents when those parents fail to give the child what orthodox medical practice considers proper medical care. True, but when the issue of religious scruples is involved and the medical care stipulated is a calculated risk, just to what extent is the state justified in forcing the opinion of certain doctors on children?

¶ Pertinent to this question are two newspaper clippings that were received by *Awake!* magazine not long ago. The first was taken from the front page of the Fresno, California, *See*, December 31, 1954, and in large letters told, "Judge Orders Transfusion for Tot as Parents Object." It went on to report how the doctors of a certain hospital had recommended blood transfusions for a month-old baby boy and how a judge had signed an order permitting them to give the transfusions over the objection of the parents. "One of the attending physicians, who asked not to be identified

[why?], said Jonathan has had two operations for a congenital intestinal obstruction." It was claimed that death would be almost certain without the blood transfusion, although it was also admitted that "we cannot be certain the child will live with the transfusion."

¶ Some ten days later, the Los Angeles, California, *Mirror*, January 10, 1955, carried the following item: "Boy Gets Blood Despite Dad's Plea, Dies Anyway. Fresno, Jan. 10 -Donald Corey, father of month-old boy who died in Valley Children's Hospital here, said today he has 'no ill feelings' toward doctors who gave the child blood transfusions over his objections."

¶ Not only is it obvious that the blood transfusion did not help, but there is no doctor who could dogmatically say whether the blood transfusion was a contributing factor to the infant's death or not. This being so, it makes such conspiracy between organized medicine and the courts all the more reprehensible.



DURING recent years two totally different false versions of the "Book of Jasher" have been circulating. While the Bible, at Joshua 10:13 and 2 Samuel 1:18, refers to an ancient writing called in the *King James Version* the "book of Jasher" (more accurately rendered in most modern translations as "Jashar"), the fact remains that both of the modern versions that are put out under this name were long ago proved to be literary forgeries. Yet, modern commercially-minded publishers have resurrected them to exploit a gullible public. Would you like to know the facts about these books?

First, what does the Bible indicate about this "book of Jashar"? The two places where it is mentioned deal with the experience of Joshua at Gibeon and the lament of David. Hence, it is quite reasonably thought that the original "book of Jashar" must have been a collection of songs, poems, anecdotes or little writings that were of considerable Hebrew historic interest and thus desired for frequent quotation. However, the collection was not inspired though well circulated. These songs and poems were apparently gathered and

preserved over a period of several generations and then became lost. No manuscripts of any sort of this ancient collection have been found to this day to prove this.

False Version Number One

In the late summer of 1954, a certain hitherto-unheard-of publisher, by the high-sounding name of "Bible Corporation of America" of Philadelphia, fostered full-page advertisements in certain national trade journals in the United States making a "gold mine" appeal to selfish salesmen. "ATTENTION!!! CREW MANAGERS . . . DISTRICT MANAGERS. Learn about our Special Plan of How YOU can EARN a MINIMUM of \$18,500 FAST!"^a

Another salesmen's magazine carried a full-page advertisement with streaming, inch-high letters shouting to the ears of the credulous: "MISSING BIBLE FOUND!" We quote the following in their own style of capitalization:

"THE MOST STARTLING DISCOVERY IN 2000 YEARS. ATTENTION EVERYONE! ATTENTION ALL FAITHS. ALL THINKERS. PART OF YOUR HERITAGE HAS BEEN FOUND. NOTHING, ABSOLUTELY NOTHING, since the beginning of time, has ROCKED the ENTIRE WORLD as has the discovery of this MISSING BOOK of the BIBLE. [Note that it is no longer a "missing Bible found," but has here become merely a "missing book of the Bible."] STOP! THINK! Do you REALIZE what you have just read? Just imagine, YES, JUST IMAGINE . . . easy now, sit back,

^a *Opportunity*, Issue of September, 1954, page 77.

recatch your breath . . . and please do stop shaking. YES, YOU know it, and we'd like to say in all sincerity and realism 'YOU HAVE JUST FOUND A FORTUNE!' NEVER . . . never has such a dream item ever been presented to salesmen, dealers, distributors, mail order houses, etc. This is TRULY an item PACKED with sales prestige, honor and GIANT PROFITS. REMEMBER . . . this lost BOOK OF JASHER hinges directly onto the best seller in the world—our HOLY BIBLE." The advertisement went on to make other false claims, including calling this a "valuable LIMITED FIRST EDITION," and saying: "After 2000 years the first authentic translation of the missing Book of Jasher has been released to the public. . . . It was only at this time when the priceless Book of Jasher was finally translated into English and is now being released to the public, by the Bible Corporation of America."^b

What a filthy, exaggerated, lying appeal to attach to God's sacred pure word of truth! It is an outrage to claim this false work is part of our divine heritage and to attach such a commercial project onto the Bible's circulation!

The Facts

A Spanish Jew of the thirteenth century anonymously produced in Hebrew a writing that he misrepresented as the "Book of Jasher." Later this was published in Hebrew at Venice, Italy, in 1625.^c Finally, in 1840, a stereotyped translation was made into English and published in New York under the direction of M. M. Noah.^d The fact that the "Printer's Preface" (p. xxi) of the Bible Corporation of America's edition states that this writing in the Hebrew was available in Italy A.D. 1613 gives the lie to their claim that theirs is

"the most startling discovery in 2000 years."

The internal evidence of Noah's book demonstrates what a fabulous fabrication this thirteenth-century forgery is. First of all, it is not a collection of poems or songs as the Bible itself indicates it should be. Rather, it is a fantastic series of narratives purporting to give evidence from Adam's time down to after Joshua's death, thus trying to be an authentic document covering some 2,570 years. This itself condemns the writing as not reliable, not inspired by God. Why? Because Bible writers recorded historic events only of their immediate day. Joshua wrote of events that occurred in his lifetime, the Hebrew prophets did the same and likewise did the apostles and Greek Scripture writers. Where material extended beyond their immediate lifetime, incorporations were made from existing reliable records and so indicated. For example, Moses compiled Genesis from eleven eyewitness documents and honestly left internal evidence of these sources. (Genesis 2:4, *New World Trans.*, footnote a) But the forged "Book of Jasher" gives no such honest evidence to be considered authentic in covering such a sweep of time. Rather, the forger just carries on with impossible, imaginary statements that are wholly inconsistent with the true Bible.

To manuscript authorities the Hebrew manuscript itself bears abundant testimony through its period-style of Hebrew characters that it is a false writing of the middle ages. For example, Hebrew writings of the early B.C. period spell out the tetragrammaton יהוה, which is the divine name later transliterated through the Latin into English as "Jehovah." Hebrew writings of the late B.C. and early A.D. periods sometimes used two yods (י) or three yods (י) and (י) to refer to the tetragrammaton. But writings of the middle ages around the thirteenth and four-

^b *Specialty Salesman*, issue of September, 1954, page 25.

^c *A Dictionary of the Bible*, by J. Hastings, Volume II, page 551.

^d McClintock and Strong's *Cyclopædia*, Volume IV, pages 787, 788.

teenth centuries merely used an accented *heh* (ה). The fact that the Hebrew text from which the M. M. Noah and the Bible Corporation of America have published their identical English version used this latter style (ה) for the divine name proves conclusively again that this is a forgery of the middle ages and that it is ridiculous to claim that any such text could possibly be of a B.C. period origin.

A further evidence against this book, and demonstrating that it is a product of the mind of Satan, is its claim that Nimrod was a blessed servant of God. It claims that Nimrod was given the garments of skin that God made for Adam and his wife, and says: "And Nimrod became strong when he put on the garments, and God gave him might and strength. And the Lord delivered all the enemies of his brethren in his hands, and God prospered him from time to time in his battles, and he reigned upon the earth." (BCA Version, Jasher 7:24, 29, 30, 32) What a gross contradiction of the true Biblical account that reliably records the fact that Nimrod was an avowed enemy of Jehovah God!—Genesis 10:8, 9, *New World Trans.*

Doubly Wicked

Not only would it be bad to republish and circulate M. M. Noah's English translation of this fraud today, but to reprint Noah's nineteenth-century publication under a different name as the Bible Corporation of America has done, falsely claiming it to be a twentieth-century discovery of theirs, is doubly wicked. What proof is there that this is a fraud? Pages from M. M. Noah's publication, dated New York, April, 1839, and from the 1954 copyrighted book of the Bible Corporation of America are word-for-word identical, except that, to withhold the source and date of the new falsely so-called "discovery," the last paragraph of the book's preface, plus M. M.

Noah's name and the nineteenth-century date of this book's earlier publication have been omitted. Yet, on the rest of this page, the words, type style and layout are identical, and even the nineteenth-century archaic word "subjoin" is used, proving that this so-called 'Book of Jasher found after 2000 years' is not a new book but has been copied through some sort of photographic process from the nineteenth-century volume.

As a further example, a photostat of page three from M. M. Noah's book, when compared with the same page of the Bible Corporation of America's text, shows that they are word-for-word identical. The same words are italicized, an old-fashioned question mark and a broken or crooked single dagger sign are identical in the printing of both volumes, indicating that the "new" one is taken from the older, apparently through the process of photo-engraving printing. Further, the Hebrew character "י" is called by the out-of-date designation "vau" instead of "waw" as today, and the nineteenth-century archaic word "dissembled" is used. If this were a twentieth-century translation as they claim, then they would have used "kept secret" or "lied." Thus, there is every evidence that this version of the false "Book of Jasher" is merely a twentieth-century printing in a nineteenth-century dress palmed off to the public as a twentieth-century masterpiece.

Reported to Government Authorities

In January, 1955, this evil practice was brought to the attention of the United States Federal Trade Commission in Washington, D.C., as being an apparent violation of the Federal Trade Act. After receiving photostats that prove the facts stated in the two paragraphs above, the Federal Trade Commission replied on March 29: "The practice referred to has

been brought to the attention of the Bible Corporation of America. No further action is contemplated at this time since we are informed that the sale of the 'Book of Jasher' has been discontinued. If you have any information to the contrary, the matter will be given appropriate further consideration. Your interest and cooperation in calling this matter to our attention are appreciated."

So, instead of the Bible Corporation of America rocking the world by their nineteenth-century discovery, they were rocked into silence.

False Version Number Two

The second false version of the "Book of Jasher" is printed and circulated by the Rosicrucian Order through their "The Rosicrucian Supply Bureau" of San Jose, California. On their title page they openly claim that their published volume is a photographic reproduction of the original English translation printed in Bristol, England, in 1829. By way of "Preliminary Explanation" they write: "The *Book of Jasher* is one of the long-lost, and long-sought-for, sacred books which should have been included among the other books of the Bible but which was not because the original manuscript could not be located. In order that some of the mystery regarding the *Book of Jasher* might be removed, and, furthermore, for the benefit of those students of the Bible who sincerely desire to read another record of the events that are presented in the Old Testament, we have thought it well to reproduce the *Book of Jasher* in its original English translation as given to the world by the man who claims to have found it and preserved it. . . . This, therefore, gives us a truly photographic reproduction of each page of the translation of the original book of Alcuin."

What is the general judgment by Bible

authorities as to this supposed version of the "Book of Jasher"?

"A clumsy forgery in English, which first appeared in 1751 under the title of 'the Book of Jasher,' deserves notice solely for the unmerited success with which it was palmed off upon the public."^o "In 1751 there appeared a volume which professed to be an English translation of The Book of Jasher, alleged to have been found, but the production was an impudent forgery."^r The Book of Jasher "was first secretly printed at Bristol, and published in London in 1751 by an infidel type-founder of Bristol named Jacob Iive, who was its real author. It is entitled 'The Book of Jasher, translated into English from the Hebrew by Alcuin of Britain.' This book was noticed in the *Monthly Review* for December, 1751, which describes it as 'a palpable piece of contrivance, intended to impose upon the credulous and ignorant, to sap the credit of the books of Moses, and to blacken the character of Moses himself.'"^s

This Iive-Alcuin literary forgery was exposed for the first time in a pamphlet published in England in 1778 by Rowe-Mores.^h And in 1833 this literary fraud was again exposed in a pamphlet published by the king's official Bible printers Ayres Spottiswoode, London, in a treatise entitled "Bibliographical Notes on the Book of Jasher," by Thomas Hartwell Horne.

The historical facts as they are ascertainable indicate that Alcuin was a Yorkshireman who lived in the middle of the eighth century. Being a clergyman of the Roman Catholic Church, his writings and learning were only in Latin and not in Hebrew. He never traveled in Persia, nor

^o *A Dictionary of the Bible*, by Wm. Smith, 1863, Volume I, page 934.

^r *Dictionary of the Bible*, Westminster Press, 1944, page 283.

^s *McClintock and Strong Cyclopædia*, Volume IV, page 788.

^h *An Introduction to the Critical Study and Knowledge of the Holy Scriptures*, by T. H. Horne, 1867, Volume II, pages 63, 64 of the Appendix.

¹ Available at New York public library, NYPL *PD, p.v.8.

in Palestine for that matter, to have discovered such a manuscript, as Ilive claimed Alcuin had done.^h It was a pure invention on Ilive's part.

Internal evidences from the Rosicrucian's publication of the "Book of Jasher" further conclusively demonstrate its falsity. It is written as a collection of narratives rather than a collection of poems and songs as the Bible indicates this work might be. It is filled with many inconsistencies and often contradicts the sacred record of the Bible.

The facts are overwhelming that these two false versions of the so-called "Book of Jasher" are forgeries, fraudulent and wholly impossible. They do not contain the thinking of the living God. Rather, they

contain false teachings and dangerous thoughts that make void the living Word of Jehovah. They contain the mystical teachings and thinking of false worship, and therefore of Satan and his demons. The true Christian will refuse to be exploited by these false works. The Rosicrucians advertise their book as containing "the inspired words of suppressed mysticism revealed," but do not tell the public that these words must be inspired by God's archenemy, the Devil. Jehovah's witnesses will follow the inspired counsel of the apostle Paul by utterly rejecting any so-called spiritual morsel that is found on the table of Satan and his demons, for: "You cannot be partaking of 'the table of Jehovah' and the table of demons."—1 Corinthians 10:21, *New World Trans.*

NEW ATOMS FOR OLD

How wonderfully made is the human body! Almost yearly man learns something astoundingly new about himself. One of the newest revelations is that each twelve months the human body replaces almost all the old atoms with new ones. This was discovered by the use of radioactive isotopes in physiological investigations. What is that? Just this: Scientists have found that almost all elements have atoms of different weights. An element having atoms of varying weights is said to have isotopes. Now radioactive isotopes can be prepared from almost any element. Introduced into a substance the radioactive isotopes will follow the nonradioactive atoms of their particular element. The radioactive isotope is plainly marked and "tagged"; its presence and course can be detected and traced by instruments. Thus these "tagged atoms" can be used as tracers or "spies" to reveal what happens to the elements in the food we eat.

Reporting to the Smithsonian Institution on the latest tests, Dr. Paul C. Aebersold, director of the Isotopes Division of the Atomic Energy Commission, says: "Medical men used

to think of the human body as an engine that takes in food, air, and water mainly as fuel to keep running on. Only a small part was thought to go for replacement of engine wear. Investigations with isotopes have demonstrated that the body instead is much more like a very fluid military regiment which may retain its size, form, and composition even though the individuals in it are continually changing, joining up, being transferred from post to post, promoted or demoted, acting as reserves, and finally departing after varying lengths of service.

"Tracer studies show that the atomic turnover in our bodies is quite rapid and quite complete. In a week or two half the sodium atoms will be replaced by other sodium atoms. The case is similar for hydrogen and phosphorus. Even half of the carbon atoms will be replaced in a month or two. And so the story goes for nearly all the elements. . . . In a year approximately 98 per cent of the atoms in us now will be replaced by other atoms that we take in in our air, food, and drink." —*Science Digest*, December, 1954.



Do Babies Go to Heaven?

EVERY pagan religion has its heaven of some kind or other. And the hundreds of millions of pagan worshipers sincerely believe that they will go there after death. Included in this great number that occupy the pagan heavens are millions of children. Christendom, too, teaches that heaven is the destiny of all righteous creatures and that millions of her worshipers will some day inhabit it. A Protestant publication states: "When a baby dies, you may be sure that the dear Saviour takes the little one safe home to Heaven at once." "Who knows, dear reader," remarks this religious writer, "but that God took your baby home to Heaven in order to turn your heart to Heaven also?" Such blaming of God for the death of youngsters finds support in devilish superstitions, but not in the Bible.

The Bible has an entirely different message for the people. It is one of love and hope to parents. The Bible is specific as to who and how many will be rewarded with heavenly life, giving the exact number. Instead of millions of earth's inhabitants inheriting heavenly life, the Bible says there will be just a "little flock"; that "few are the ones" finding the way to life at all, because strict and rigid requirements must be met before anyone can gain such life.

It was only after years of faithful, full-time ministry that Paul was able to say: "I have fought the right fight, I have run the course to the finish, I have observed the faith. From this time on there is re-

served for me the crown of righteousness, which the Lord, the righteous judge, will give me as a reward in that day, yet not only to me, but also to all those who have loved his manifestation."—Luke 12:32; Matthew 7:13, 14; 2 Timothy 4:7, 8, *New World Trans.*

Now, in all sincerity, babes do not follow Christ Jesus as did Paul or any of the apostles. How could they? They are too young and tender of age. They have not come to an accurate knowledge of God and Christ Jesus to decide intelligently on important matters such as life and death. They have neither agreed nor disagreed to do God's will. Requirements for life in heaven with Christ Jesus demand that one be wholly and unreservedly dedicated to Jehovah God, and that dedication should be symbolized by water immersion. These preliminary requirements in themselves would exclude all babes from entering despite their so-called "innocence."

Infant baptism is not authorized by God; therefore it is without meaning or merit. It is only after a child comes to the age of accountability, understanding and responsibility that he can intelligently make a dedication of his life to God and symbolize that dedication by being immersed in water as Jesus was. One must intelligently worship God before ever being admitted to the heavenly courts. Said Jesus: "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."—Matthew 7:21, *New World Trans.*; Luke 3:21-23.

If babes do not go to heaven at death, where, then, do they go? The Bible answers that they go to the grave and there await the resurrection. Note God's words regarding the hope of children who were killed by Herod's soldiers at Bethlehem: "Thus saith Jehovah: A voice is heard in Ramah,

lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not [they are dead]. Thus saith Jehovah: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith Jehovah; and they shall come again from the land of the enemy [death]. And there is hope for thy latter end, saith Jehovah; and thy children shall come again to their own border [this earth where they died].” In other words, God promised Rachel that her children would be brought back to life again right here on the earth in the resurrection, and that Rachel would have the opportunity to live with them.—Jeremiah 31:15-17, *Am. Stan. Ver.*; Matthew 2:16-18; 1 Corinthians 15:26.

Nowhere do the Scriptures teach that newborn babes go to heaven at death or that unbaptized babes go to hell. Such religious teaching is absolutely without basis or fact. When Jesus raised Lazarus, who had been dead four days, from the dead, *Lazarus did not say he had been in heaven during those four days.* Jesus said very plainly to his disciples: “Lazarus has died.” When Lazarus came to life again, he came to life right here upon the earth. In the same way will the millions of babies that have died and gone to the grave be resurrected and be given a chance to live forever right here upon the earth. The earth, not heaven, is the home of man. “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: I am Jehovah; and there is, none else.” These little ones that will be brought back will take part in inhabiting the earth.—John 11:14, *New World Trans.*; Isaiah 45:18, *Am. Stan. Ver.*

Does anyone go to heaven? Oh yes, the Bible teaches that some do. And it tells us

how many will inherit heavenly life: “And I saw, and look! the Lamb standing upon the mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads.” “And no one was able to master that song but the hundred and forty-four thousand, who have been purchased from the earth.” Only 144,000, then, and no more, are to be purchased from the earth to heavenly life. These first come to an accurate knowledge of God’s Word of truth, then separate themselves from this world; they are tried and tested, and finally approved by God, even as Jesus Christ was. Babies have not this opportunity. Heaven is open to the mature follower of Christ, “those called and chosen and faithful.” These, however, must be meek and teachable as little children. That is why Jesus said: “Let the young children come to me and do not try to stop them. For the kingdom of God belongs to such kind of persons.” It is of “such kind” that the Kingdom is made up.—Revelation 14:1-3; 7:4-8; 17:14; 2:10; Luke 18:16, *New World Trans.*

After Christ’s resurrection and his ascension into heaven, he began the selection of those who would make up the 144,000. Are these selected merely to get them into heaven? No; they are taken out from among the peoples of the nations of earth to be witnesses among men to the name of Jehovah and to his kingdom. While on earth these must show forth Jehovah’s praises. Proving faithful, these will in the resurrection be with Christ in heaven.

Does that mean that only 144,000 will gain life? No. That is the number only to inherit heavenly life. The rest of mankind who will live will gain life right here on earth. Jesus spoke of having other sheep not of this heavenly fold. Their hope is to gain everlasting life on earth under the heavenly kingdom.—Matthew 6:19-21; John 10:16.



Jehovah's Witnesses Preach in All the Earth



Great Britain

GREAT BRITAIN is roughly twice the size of New York state. But there are four times as many people in Britain as there are in the state of New York, the over-all density being 550 persons to the square mile. Statisticians report that the population has doubled in the past hundred years, and they survey the next hundred with melancholy eyes.

However, the British people generally do not share the pessimism of those who pore over the vital statistics. They go on living and giving life in the same old way with that composed assurance that is typical of the Briton. This characteristic of taking things as they come, though, can easily develop into a condition of apathy and indifference. And, for a considerable proportion of the British people, it certainly has. For one reason or another the majority are content to settle back into the matronly arms of the welfare state. Declining Rome's cry, "Bread and circuses!" finds its modern counterpart in Britain's, "Tea and football!"

This apathy is nowhere more manifest than in the field of religion. Once a citadel of Protestantism, Britain has become its mausoleum. Here the clergy bemoan the loss of their former authority and influence. But their entreaties, their threats, even their enticements of amusements and food seem unable to halt the drift of the people. The doctrines of the clergy are, to the better educated, an affront to intelligence. Whereas their course of action in finance, politics and war is, to the less educated, so obviously inconsistent and hypo-

critical. Is there any wonder, then, that less than thirteen per cent of the adults in Britain go to church?

At this point, let us bring into the picture the body of people known as Jehovah's witnesses. How do they fare? Are they suffering from the rot that is eating the inside out of orthodoxy? Reports show that in 1938 there were just under 5,000 witnesses in Britain. Now there are more than 29,000 reporting as active preachers of the good news. So it is clear that their message is reaching men of good will and striking a responsive chord in them. The advance of Jehovah's witnesses makes it obvious that the empty pews in the churches are more the fault of the clergy and not so much the fault of the people after all. One clergyman, trying to explain away Jehovah's witnesses, concluded a tirade against them in his parish paper with this paragraph:

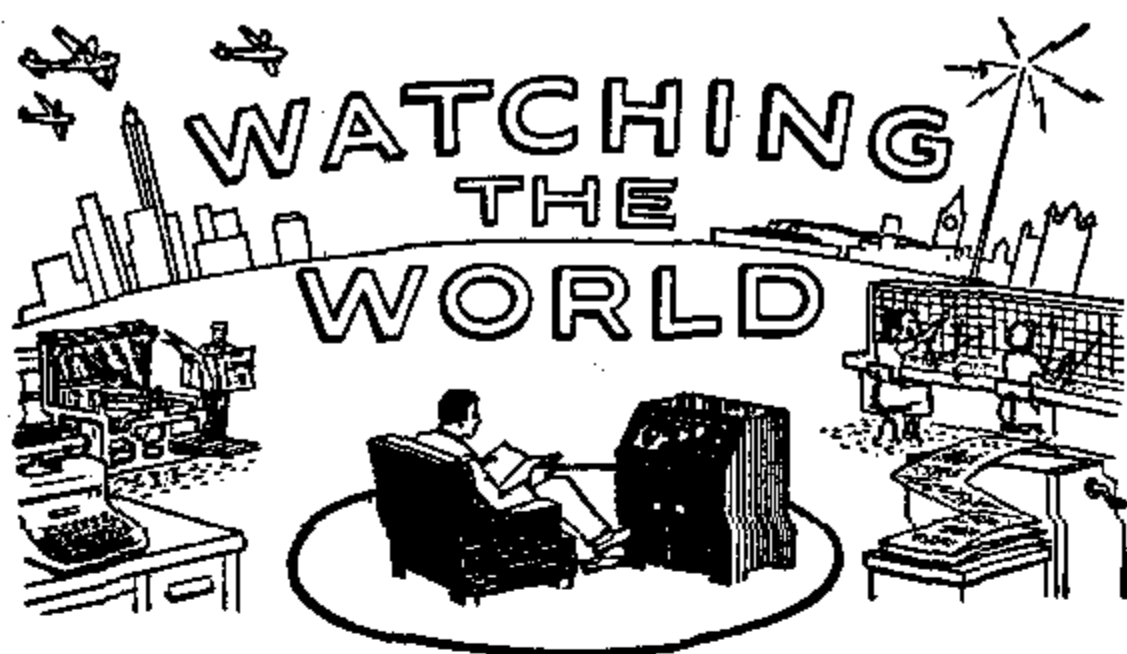
"If you ask me how it is that so many people have been led away by them, the answer (or part of it) is that the Witnesses count on every member being a propagandist for the party; they protest strongly against the devilries of modern warfare, they denounce the inequalities of and extravagances of modern life, and their equalitarian convictions impelled them to be Socialists even in the early days when few religious people were members of that party. And they have an unrivalled knowledge of the Bible—they can always quote chapter and verse for their opinions." This admission coming from a clergyman is surely noteworthy. How deceitful, though, to infer that Jehovah's witnesses are involved in politics when everyone knows that they do not even vote!

A good deal of favorable newspaper publicity was received as a result of an assembly held by Jehovah's witnesses in Leicester. The clergy of the town were most unhappy about that, as is evident from their letters to the press on the subject. One, a Methodist parson, said in the *Leicester Chronicle*: "They are worshipers of a tribal deity, though He was known by another name. It disturbs me to think that Leicester people succumb so easily to the morbid ideas that the sect presents. It shows (a) that the churches of Leicester are failing to present the reasonableness and sanity of the teaching of Jesus to the community within and without the church; (b) that this city is so secular and content with itself that it has not the interest or courage to stand on its own pagan feet and resist the injection of a religious opiate, the Jehovah's witness." In contrast with the "reverend" shepherd's bad-tempered outburst against his own sheep, Jehovah's witnesses had a happy time in the city taking the cheerful message of the new world to the people. 'And the common people heard them gladly.'

A lady in one of London's congregations had formerly been a president of the local women's guild, an organization to encourage and train women to take a fuller part in public life. After a course of study with Jehovah's witnesses she wanted to belong to the New World society; so she withdrew from her public activities and devoted her energies to the preaching work. Another guild member upon whom she called one day arranged for her to address a meeting of the guild on the subject: "Jehovah's Witnesses and the Bible." The reason for the invitation was that her former colleagues wondered why such a prominent person among them had changed her views so completely. This turned into a series of lectures until it was halted by pressure from a Communist section of the guild. This witness says she now realizes how futile everything is in comparison with working for Jehovah's new world of righteousness. It is this work that is filling the vacuum created by the failure of Christendom to rise to the occasion and really announce Jehovah's King, Christ Jesus.

DO YOU KNOW?

- What is wrong with the operation of many modern charities? P. 3, ¶2.
- Why, even when the earth produces an abundance, the poor fail to benefit? P. 4, ¶4.
- What is the more accurate meaning of the Bible word for "charity"? P. 5, ¶4.
- Why four of Jehovah's witnesses were jailed on religious grounds in Mexico? P. 8, ¶1.
- How the government of Trinidad has sought to pass on which religions it wants people to follow? P. 10, ¶3.
- How penguins get on ice floes? P. 12, ¶5.
- Why Italy has proved such a fertile ground for the Communists? P. 13, ¶4.
- How the Catholic Church tries to counteract Communist influence in Bologna? P. 15, ¶2.
- What bird satisfies its hunger by striking a business partnership with man? P. 17, ¶2.
- What the original "book of Jasher" was? P. 20, ¶2.
- What disproves the first false "Book of Jasher"? P. 21, ¶3.
- What view Bible authorities have taken toward the second false "Book of Jasher"? P. 23, ¶4.
- How often the body replaces its old atoms with new ones? P. 24, ¶3.
- Whether babies go to heaven? P. 25, ¶4.
- What the real hope is for babies that have died? P. 25, ¶6.
- What makes it clear who is responsible for empty pews in Britain's churches? P. 27, ¶4.



Italy's New Government

◆ As minister of agriculture between 1946 and 1950 in the cabinet of Premier de Gasperi, Antonio Segni ordered the expropriation of large estates. He put through nearly all of Italy's land redistribution laws. So Segni had no one to blame but himself when his own large Sardinian estate was broken up. But his devotion to reform brought the 64-year-old Sardinian to the top of the Italian political ladder. When Premier Mario Scelba resigned, President Giovanni Gronchi asked Segni to form a new government. Segni set about canvassing the three small center parties (Social Democrats with 19 seats, the Republicans with 5 and the Liberals with 14) in hopes of re-creating the coalition that has prevailed for two years with a majority of less than 20 votes. But first Segni had to placate the bickering factions inside his own Christian Democrat party. After thirteen days of interregnum, Italy had a new premier. Segni managed to put together again a four-party, middle-of-the-road coalition. He is the first Sardinian ever to achieve the premiership of united Italy.

Burma's U Nu Visits the U.S.

◆ Premier U Nu, who has headed the Burmese govern-

ment for the past eleven years, recently made a visit to the U.S. In New York the premier was impressed by the Empire State Building: "It is a building of my childhood dreams." The premier added: "The height of this great building is really bewildering to me." In Washington the Burmese leader conferred with government officialdom, including President Eisenhower. Back in New York the premier commented that "most of the responsible people" in Washington "are not against the entry of Peiping into the United Nations." Astonished Representative James Richards, chairman of the House Foreign Affairs Committee, said that if U Nu's observation was correct, there must be "a lot of irresponsible people in Washington." The next day the State Department said "there has been no change" in policy. U Nu, qualifying his statement, said his impression was based on the assumption that the Reds would "behave."

The School Bill Riots

◆ Last March some 100,000 Roman Catholics staged a riotous demonstration in Brussels, Belgium, to protest the Socialist-Liberal government's school bill. The bill was passed in June by the Belgian Lower House in the longest session in the country's parliamentary

history. It gives the state the right to create "official non-denominational" schools wherever they are needed. It also reduces the national payment to Catholic schools from \$74,000,000 to \$64,000,000. In July the second big demonstration against the school bill broke out. This time it was in Liège. Some 10,000 marching Catholics shouted, "Down with Collard"—the Socialist minister of public instruction whose name is on the school bill. Afterward the opposition began its own demonstration. Taunts erupted. They became sharper, tempers grew hotter and fist fights broke out. For several hours police were busy breaking up brawls over the school bill, the final enactment of which is now a foregone conclusion.

Diem Smashes Gang No. 2

◆ President Eisenhower has called the situation in South Vietnam "strange and inexplicable." Its strangeness stems largely from the part played by the religious sects with private armies. One of the sects is Hoa Hao. It claims to be a sect of reformed Buddhists and takes its name from the village of its founder, a man who first came into prominence as a sorcerer. The Hoa Hao numbers about 500,000. Its private army, about 15,000 strong, was originally armed by the Japanese. In the post-war period the Hoa Hao first favored Communist Ho Chi Minh. But the Vietminh murdered the sect's founder, whereupon they came to terms with the French, promising their loyalty in return for autonomy in certain areas. The sect became increasingly engaged in worldly affairs until it finally deteriorated into a virtual terrorist gang. Premier Diem, who had just finished smashing the Binh Xuyen gang, determined that the Hoa Hao also had to go. In June Diem launched his offensive. It was a combined naval, air and

ground operation. It was so successful that more than a thousand of the Hoa Hao laid down their arms and the army commander fled to the hills. In July Diem declared that the nationalist army had finally won total victory over the Hoa Hao religious sect.

India: Filling the Jails

◆ Sikhism is a monotheistic religion incorporating elements of Hinduism, Islam and other religions. Its 6,000,000 adherents are led by Tara Singh, a firm advocate for a Punjabi-speaking state with the Sikhs dominating. Said Sikh Singh: "When the Moslems can get Pakistan, and the Hindus India, why not a Sikhs' Sikhistan?" Several months ago the Indian government banned the shouting of slogans for a Sikh state. But Tara Singh defied the ban and was arrested. He instructed his followers to practice peaceful disobedience. Since then, all over the Punjab, bearded Sikhs have stood before policemen and shouted slogans, courting arrest. Almost 7,000 have been jailed. Just recently Tara Singh marked his seventy-first birthday; he spent it in jail. As a birthday present, 271 Sikhs volunteered to get themselves arrested. The police obliged them and gave assurances that there is room for many more in their spacious jails.

Freedom-threatening Advice

◆ In early 1955 the U.S. First Army headquarters issued a pamphlet on "How to Spot a Communist." The "telltale" signs: "a distinct vocabulary" of such words as "book-burning, colonialism, reactionary, oppressive, materialist." Also "the Communist, when criticizing, goes all out in condemning." As to "controversial subjects" Communists prefer, the pamphlet listed "violation of civil rights, racial or religious discrimination, immigration laws, anti-subversive legislation, . . . the military budget,

and 'peace.'" Commented the New York Times: "If army or police agencies really took seriously these so-called 'distinguishing marks' of Communist leanings, it is perfectly obvious that any citizen who opened his mouth in protest against virtually any phase or facet of political or economic life risks being listed as a possible Communist." Not unexpectedly, the American Civil Liberties Union asked the defense department to withdraw the advice. First Army headquarters recently announced the pamphlet's withdrawal.

"Deplorable" Newspapers

◆ In July the hundredth birthday party of some of Britain's august newspapers took place, but not all was happiness. A cause for grave concern, say the century-old newspapers, is the grim lowering of journalistic standards among the mass circulation press of daily and Sunday newspapers. In an editorial marking its 100th anniversary, the Manchester Guardian said: "It is permissible to wonder whether, in spite of all the immense progress in technique, much of English journalism today is not losing the moral purpose that until recently it took for granted." The Times of London, most authoritative and famous of British newspapers, said: "The race for mammoth circulations has led in some cases to a disgraceful lowering of values. . . . The baser instincts are being pandered to, not only in lasciviousness—the influence of this can be overrated—but in social attitudes and in conduct as well." The Times commented frigidly that it was "deplorable" that some of the "worst examples should be classed as newspapers at all."

Spain: Law on Mixed Marriages

◆ In Spain Roman Catholic canon law forbids mixed marriages except in special cases.

Because of this the U.S. last November signed the draft of the controversial "procedural agreement regulating religious welfare," which would place U.S. personnel in Spain under Roman Catholic canon law. Now a recent court ruling is believed to have eliminated plans for the agreement regulating mixed marriages among U.S. citizens in Spain. On June 18 the Madrid Court of Appeals handed down a decision, the effect of which grants Spaniards who are baptized Roman Catholics the right to contract civil marriage with non-Catholics. In July it was learned that the Spanish government had accepted the court's decision. The new ruling, however, provides that baptized Catholics must prove that they have "either abandoned or separated themselves from the church," or that "they belong to another faith."

Death in Formation

◆ One day in July, 12 jet fighter planes of the Portuguese air force were flying from Ota air base to an air force show at Ciombrá. The weather was foggy. As the fast-flying planes neared 1,500-foot-high Sierra dos Carvalhos, the mountain remained invisible. Almost simultaneously eight jets crashed into the mountain, the blast and flames of the crashes carrying aloft to four fellow pilots flying top cover for the formation. These four emerged unscathed, but the pilots of the eight planes were all killed. Debris of the planes scattered over a square mile of the mountainside. The crash wiped out almost 20 per cent of Portugal's jet strength and was the worst in the country's air force history.

Russia's Jet Transport

◆ Among the planes that flew at the annual air parade in July over Tushino airport on the outskirts of Moscow was one that surprised the West. This was a four-engine jet

transport plane apparently suitable for both military and civilian use. Air attachés of foreign governments, viewing a whistling procession of military aircraft, received their surprise when the very last plane appeared. It was the jet transport, a plane they had never seen before. It was an original design resembling the British Comet. In Washington a former air force secretary, Senator Stuart Symington, commented that the U.S. had lost a degree of the air supremacy America once thought it had. The U.S. has yet to make a flight test of its first jet airliner.

The 50,000th Crossing

◆ The first commercial flight across the North Atlantic took place only sixteen years ago. A Pan American World Airways plane made the trip in just over twenty-six and a half hours. On June 28 a 353-mile-

an-hour Pan American DC-7B took off from New York on a nonstop flight to Paris in eleven hours. It was the line's 50,000th crossing of the Atlantic. The 50,000th flight meant that the airline has carried 2,021,483 passengers across the Atlantic. Harold Gray, executive vice-president of Pan American, commented on the event: "We're dispatching thirty times as many flights a week as we did in 1939; airplanes are more than twice as fast and carry twice as many people. Against a pre-war total of 300 people flown a month, we now transport 17,000, or more than fifty-six times as many."

Movies on Tape?

◆ One of today's marvels is the audio tape recorder. Its principle is the transformation of sound into a succession of electronic impulses that disturb magnetic particles on the

tape. For some time now the Bing Crosby Enterprises, Inc., has been working on a video tape recorder that would work on the same principle as the audio tape. In July it was announced that the video tape recorder is about 80 per cent perfected. A demonstration of video tape showed that the pictures still suffer from blurring overcast and smears, but at times they were startling in their color fidelity. The half-inch tape has five separate "tracks": three tracks for the three primary colors, a track to carry synchronizing signal information and a sound track. With the commercial introduction of video tape recorders, believed to be about a year away, it will be possible to take movies without the use of film. It would revolutionize the motion-picture industry, since directors could shoot a scene and then see "the tape" about as quickly as one plays back an audio tape.

Jehovah's Witnesses

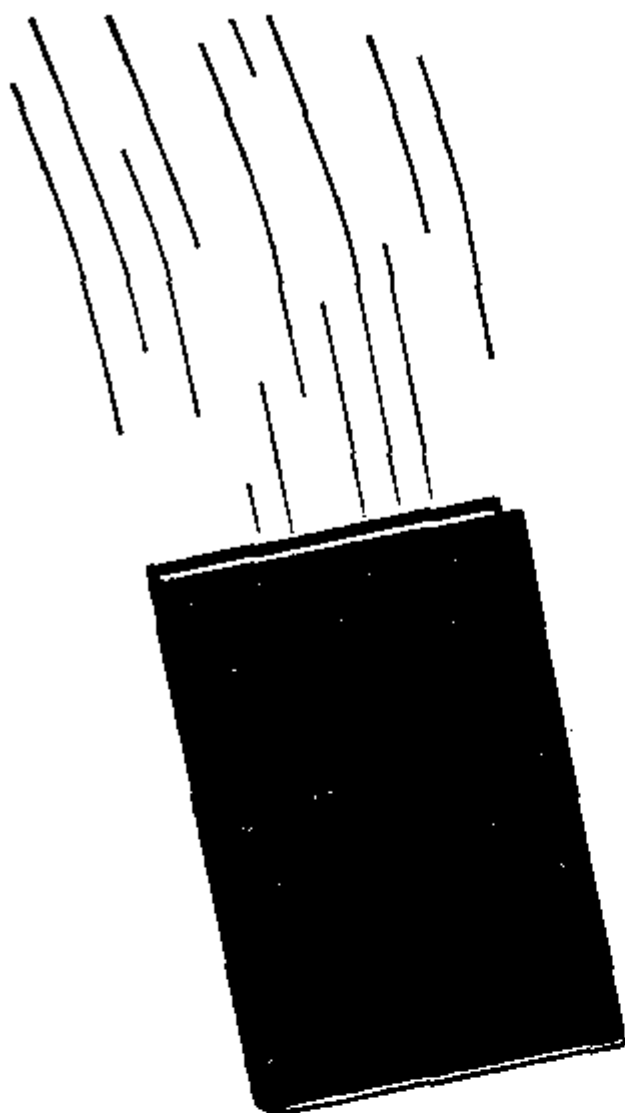
The New World Society

This is the title of a new book about Jehovah's witnesses. There are already several books about this religious group, but this is the first one that fairly and objectively gives the facts, uncolored, unbiased. It has 172 pages of regular text, plus 57 pages of appendix material. It covers the history, activity and doctrines of Jehovah's witnesses, and is liberally sprinkled with scores of photographs excellently reproduced on heavy coated paper. Published by Vantage Press and written by Marley Cole in newsy reporter style, it is available at \$2.95 a copy. Get it at your local bookstore, or send to the Watchtower, 117 Adams Street, Brooklyn 1, N.Y.

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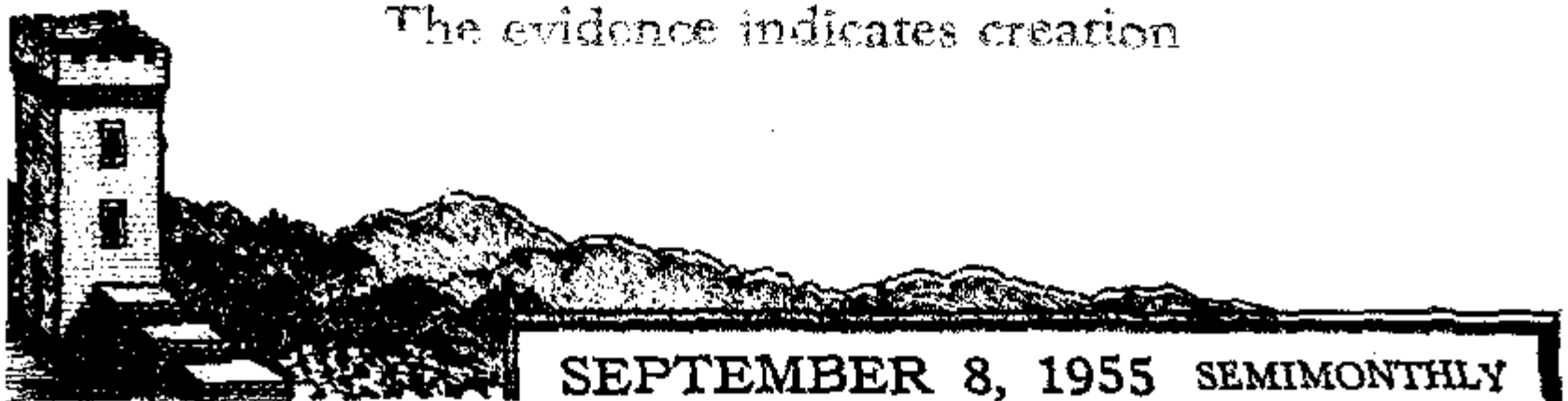
How to end your feelings of guilt

The Costly Prison Failure

Millions spent, crime increases

Plants Produce Evidence Against Evolution

The evidence indicates creation



SEPTEMBER 8, 1955 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!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., September 8, 1955

Number 17

RELIGION ON THE WIDE SCREEN

HAVE you noticed the increased trend toward religious moving pictures? Cecil B. DeMille, the director of the most famed of these pageants, thinks the trend is a symptom that "the world is beginning to realize how deep the trouble is that it is in, and that there is only one way out—the law laid down by Moses and its interpretation by Jesus and Mohammed and other great religious leaders." But even if the world does realize its need for guidance, are Hollywood's sex-filled "Bible" movies pointing the way?

The Bible has proved to be one of Hollywood's most valuable sources for story ideas, though one would hardly recognize the Bible's accounts after Hollywood finishes with them! That the Bible's ideas are different from the prevailing modern ones does not even suggest itself to viewers of these films. There is little of the Bible's doctrinal arguments, practically nothing that strengthens faith, no integrity to Biblical accounts, but merely supercolossal, eye-impressing extravaganzas and occasional modern-day petty moralizing. As one article in protest said: "They make mention of Galilee and of the Jordan, but the message comes straight from southern California."

Let us take specific examples: Regarding "Samson and Delilah" a critic intelligently wrote: "There are more chariots,

more peacock plumes, more animals, more spear carriers and more sex than ever before." "Salome" was even worse. She, you will remember, danced for John the Baptist's head. But Hollywood's script-writers think the Bible has it all wrong. According to them she did the dance to try to *save* John the Baptist, instead of the other way around!

"The Silver Chalice" took even greater liberties. Though it was put in a Bible setting and given Bible characters, it was as farfetched from the principles and practices of first-century Christians as could be imagined. According to it, Luke and Joseph of Arimathea, two devout early Christians, bowed in reverent worship to the cup from which Jesus drank—an act that would have been totally repugnant to first-century Christians, who properly would bend the knee only to God himself! —Exodus 20:4, 5; Acts 10:25, 26; 17:29.

Current and disgusting is "The Prodigal." In Jesus' parable the prodigal son wasted his property in riotous living. Then when his wealth was gone he hired out to a citizen and was sent to the fields to feed swine. He realized his foolishness, returned repentantly to his father's house and there was received with open arms. This account illustrates the principle that squandering our time with the old world brings no permanent happiness, and that if we have

done so we should return to the house of our loving heavenly Father where true riches are received. But you would never know it from this picture that New York *Times* critic Bosley Crowther called a "romantic, pompous, ostentatious and often vulgar and ridiculous charade." The story, however, makes a double-barreled approach at the ticket window: (1) it draws a huge audience to see a "Bible" picture, and (2) throws in lots of sex to make this a sure thing as far as the profits are concerned.

But we have not yet seen all! These "Bible" pictures, like westerns and musicals, are standard Hollywood fare. The gold mine is too rich; the people's Biblical knowledge is too low. Such superspectacles are guaranteed a soaring ride into the upper income brackets, because the people actually do not know enough about the Bible to reject these flamboyant extravaganzas. Some of the blame certainly must rest on the kind of religion that provides an audience for such films.

How would it be possible for Hollywood to present religion intelligently and believably and to depict earnest conversion, when it must stay clear of doctrine? As one critic said about "Salome": "Mr. Granger had converted her, in one of the easiest and vaguest conversions on record, to The Law or Humanity or something, and she was going straight." As *Time* magazine said about "End of the Affair": This story about God "verges . . . on unintentional contempt." Further: "The film attempts to drag the Deity through the theater like a dancing bear." True, Hollywood cannot offend various denominations, but if it has no firm conviction on truth or doctrine, no sure understanding of *why* the Creator is to be served, or who or what he is, how can it portray a live, vivid, moving, sincere and well-founded zeal for true worship? It cannot. And that is why it

must resort to spectacle, wide-screen, modern-day petty moralizing and a general and anemic popularization of Bible themes.

Thus, the black-and-white film "Martin Luther" proved to be a far greater and more stirring motion picture than the usual spectacular Hollywood religious productions. Its color and stature and grandeur were in its arguments, its portrayal of a vivid search for truth. It involved conviction, faith and doctrine. It was a film of ideas. Unlike the so-called 'Bible pictures,' it said something, and because it said something it also entertained. The reason the others do not measure up is because they do not say anything, they only entertain. And in their attempt to entertain they often present true worship on a repulsively false level.

If Hollywood does not want a Bible story, it certainly is under no obligation to use one. But when it tampers with or perverts the Biblical accounts, then the complaints are justified. What is wrong with perverting these accounts? What is wrong is that moving pictures have a mighty power of persuasion. People remember what they see, and these things are impressed in their minds the way they saw them. And how can a right example be taken from a parable that has been perverted from its original meaning? What understanding will the people get when Christian ministers cite these Biblical examples to illustrate a point?

But, then, as one movie man thoughtfully explained: "We are not theologians." There is little reason to think that any Bible reader will ever disagree with him on that point. Thus, the way to learn of 'the law laid down by Moses and its interpretation by Jesus Christ' is through a diligent study of God's Word, not from Hollywood's ticket-office theologians!

RANSOMING the HUMAN RACE

Why does man have
feelings of guilt?

Are they related to
man's sufferings and death?

What provision, if any, has
God made for ending these?

How can we get the
benefit of God's provision?

AMONG the most harmful of human emotions is the sense of guilt. However, the Bible shows us God's own way of ridding man of his sense of guilt, and that is by means of the ransom; and by it not only ridding man of his sense of guilt but also giving man everlasting life, his sense of guilt and his dying condition having the same source, namely, original sin. Yes, by means of a ransom God will bring about a sinless new world, a world without death and all that goes with it.

Prominent clergymen have made such statements as: "Strictly speaking, the death of Christ was not necessary for human salvation." Those who take such a position overlook God's justice. God has a perfect sense of righteousness and justice and he could not command the respect of his moral creatures unless all his actions squared with perfect justice. At no time could he deviate from justice for the sake of convenience simply because he is accountable to no one but himself.

Jehovah God as man's Benefactor and Supreme Sovereign was not only perfectly within his rights but also very wise and loving when he made his gifts to man dependent upon obedience. What he required of man was seemingly a trifle, but it was sufficient to demonstrate whether man loved his Benefactor or not and whether

he appreciated what he had received or not. But Adam and Eve did not love their Benefactor nor did they appreciate what he had given them, for they willfully disobeyed. God had no alternative but to sentence them to death.

While God had said that in the day that man ate of the forbidden fruit he would die, man did not die within a literal day, but rather within one of God's symbolical days of a thousand years, Adam living 930 years. During that time Adam and Eve had many sons and daughters, none of whom had the right to life, because, as we read: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." "I was brought forth in iniquity; and in sin did my mother conceive me."—Romans 5:12, *New World Trans.*; Psalm 51:5, *Am. Stan. Ver.*

While Adam and Eve had shown themselves unworthy of God's undeserved kindness, God knew that such would not be true of all their offspring, for which reason he allowed them to continue to live and to bring forth offspring. The Bible record shows that from the time of Abel onward God has had men on earth who proved faithful to him in spite of all that Satan was able to bring against them in the way of temptation and persecution.

How could God reward these for their course of integrity keeping? Only by re-

moving the condemnation they were under due to Adam's sin. And how could he do this? Not by circumventing his righteous judgment but by arranging for another to pay voluntarily the debt mankind owed due to Adam's transgression. As the apostle Paul expresses it: "For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. God set him forth as an offering for propitiation through faith in his blood. This was . . . that he might be righteous even when declaring righteous the man that has faith in Jesus."—Romans 3:23-26, *New World Trans.*

The Ransom Foreshadowed

That God would make such a provision he intimated in the garden of Eden when he foretold that the seed of the woman would bruise the head of the serpent; also when he promised that all the families of the earth would bless themselves in the seed of Abraham. He also foreshadowed it by accepting Abel's sacrifice which involved the shedding of blood and by rejecting that of Cain which did not. He also prophetically foretold it by commanding Abraham to offer up his son Isaac, and in the many sacrifices he required the Israelites to make under the law covenant because of their sins.—Genesis 3:15; 4:3-5; 22:17, 18; Leviticus 16.

All such pointed to just one thing, that it took the shedding of blood to remove guilt from man. "Yes, nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place." However, these could not actually take away sin because "it is not possible for the blood of bulls and of goats to take sins away." What was needed was a corresponding ransom, a perfect human life for a perfect human life, even as

the law of Moses stated: "Soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot."—Hebrews 9:22; 10:4; Exodus 21:23, 24, *New World Trans.*

Not only was it impossible for the sacrifice of lower animals to take sin away, but no imperfect man could give his life a ransom for himself or another, since he did not have the right to life: "Truly no man can ransom himself, or give to God the price of his life, for the ransom of his life is costly, and can never suffice, that he should continue to live on for ever, and never see the Pit. But God will ransom my soul from the power of Sheol."—Psalm 49:7-9, 15, *Rev. Stan. Ver.*

Christ Jesus the Ransomer

Then how could God provide a ransom when all mankind were unable to provide for their own soul? By having his Son, his first-born, the beginning of his creation, come to earth as a man. How could this be accomplished? By transferring his life from spirit to human existence, causing him to be born as the babe Jesus, with a human mother but having God as his Father. That Jesus had a prehuman existence the Scriptures clearly show, for time and again Jesus himself referred to his prehuman existence. And in coming to earth he was not merely an incarnation, a spirit creature clothed with flesh, but he "became flesh," he "was produced out of a woman." Had he not actually been a flesh-and-blood human his expressions of weariness and suffering would have been feigned. Besides, then he could not have been a corresponding ransom, for he would have been "far superior to Adam in the garden of Eden."—John 1:14; Galatians 4:4, *New World Trans.*; John 6:41; 17:5.

Modernist clergymen may deny the teaching of the ransom even as they do the Bible's account of creation, but in doing so they may not claim to be Christians with-

out stamping themselves as hypocrites, since Christ Jesus both accepted the Bible's account of creation and claimed to be the Ransomer: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." And in regard to his blood he said that it "is to be poured out in behalf of many for forgiveness of sins."—Matthew 20:28; 26:28, *New World Trans.*

Nothing could be plainer than the following scriptural testimony on the subject of the value of Christ's death, modernist clergymen to the contrary notwithstanding: "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all." "And he is a propitiatory sacrifice for our sins, yet not for ours only but also for the whole world's." "It was not with corruptible things, with silver or gold, as a ransom that you were released . . . But it was with precious blood, like that of an unblemished and spotless lamb, even Christ's."—1 Timothy 2:5, 6; 1 John 2:2; 1 Peter 1:18, 19, *New World Trans.*

By laying down his perfect human life voluntarily, Jesus had something of merit, the right to human life by which he could purchase life and freedom for the human race. That the merit of his sacrifice might be presented to divine justice and that he might be able to apply it on behalf of mankind it was necessary for Jesus to be raised

from the dead, and hence we read that Jesus "was delivered up for the sake of our trespasses and was raised up for the sake of declaring us righteous"; and that "if Christ has not been raised up, your faith is useless, you are yet in your sins."—Romans 4:25; 1 Corinthians 15:17, *New World Trans.*

Benefiting from the Ransom

To benefit now from Christ's sacrifice one must exercise faith in Jehovah God and in Christ as his Savior and Redeemer; he must 'repent and turn around in order to get his sins blotted out.' He must then dedicate himself to the doing of God's will and to following in Jesus' footsteps and 'seek Jehovah, meekness and righteousness,' that he may be hidden in the day of God's anger when Christ Jesus and his armies will destroy this wicked old system of things, including all God's enemies visible and invisible, to make the earth a suitable place for him to administer the benefits of his ransom sacrifice.—Acts 3:19; Zephaniah 2:1-3; Hebrews 11:6; Revelation 16:14, 16.

Thus by means of the ransom Jehovah's original purpose for the earth and man will be realized, namely, to have it populated with a righteous race and made a paradise and man exercising dominion over the lower animals.

The Bible and the Family Circle

¶ J. Edgar Hoover, director of the United States Federal Bureau of Investigation, recently said: "Today, more than ever before, we need to bring young people closer to the Bible and the eternal lessons it teaches. The picture of the family circle—the father, mother and children, sitting together reading the Bible—is a scene of inspiring beauty. There the Word of God is at work—molding character, lighting the path of good, inspiring deeds of service. . . . The revival of a firm belief in the magnificence of the Supreme Creator is a vital need. The Bible must be brought back into the family circle."

"BACK TO THE BIBLE"

SAYS

Billy Graham

AT THE end of April Billy Graham, who had held the headlines for six weeks through his outstanding evangelist work in Scotland, concluded his All-Scotland Crusade. Thousands heard him every night at the Kelvin Hall, while others were tied in by direct wire at local gatherings. Glasgow's welcome, said Graham, was "beyond anything I've encountered." He also spoke in London, and his "Hour of Decision" broadcast is heard each week by a large radio audience in America.

Graham is often quoted by the press as declaring his work to be the work of God, saying that it is the holy spirit that directs it all. Of course, if this is true, then we should find all his activities to agree with the Bible, which Jesus pointed to as God's Word of truth, and we should find his activities to follow the pattern set by Jesus himself. (John 17:17) What do the facts show?

First, in an article written by Billy Graham himself for the Asheville (North Carolina) *Citizen-Times*, in regard to the All-Scotland Crusade, he said: "Officially all of the hundreds of churches in the national church are behind the meetings; but that is not all. There are seven other denominations, all members of the 'Tell Scotland Movement,' who are also in the sponsoring body. This gave us virtually for the first time in our experience a 100 per cent backing from all the Protestant churches of a country." Apparently that is something he desires, because he says, as quoted in *Illustrated* magazine, March 26: "We will not accept any invitations from iso-

lated groups; our entire programme is church-centered and church-integrated. We will not come to any city unless we are invited by responsible Church leaders."

Now, is it possible for all the divided religious organizations of a country to be behind a movement and still have God with it? As to true faith, 1 Corinthians 1:10 (*New World Trans.*) says: "There should not be divisions among you, but . . . be fitly united in the same mind and in the same line of thought." Thus Billy Graham's view that membership in just any church organization is satisfactory does not harmonize with the Bible. Rather, the members of the early church were firmly united under one governing body of mature Christians, confessing to "one Lord, one faith, one baptism." When various factions in the congregation at Corinth started following human leaders, the apostle Paul queried: "Does the Christ exist divided?" True followers of Christ cannot be united in pure worship while distributed among a variety of organizations holding widely differing beliefs.—Ephesians 4:5; 1 Corinthians 1:13, *New World Trans.*

Second, since a true Christian must follow in the footsteps of Jesus Christ, we ask: Did Jesus look for church backing in the community, preaching only where the



religious leaders would invite him? And did he refuse to preach in smaller, isolated places? No, but the bold and cutting statements by Jesus that are recorded in Matthew 23 were delivered right in Jerusalem where the religious leaders did not want him. And further, he did not refuse to preach in the villages, but set the example for Christians today when he "went journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God." (Luke 8:1, *New World Trans.*) Even his much-repeated Sermon on the Mount was given, not in a city, but out on the mountainside.

But Billy Graham has shown more apparent interest in being well-received and having the necessary backing than in carefully following this example set by our Lord. He has looked to the world, required responsible religious leaders to invite him to their city, and he expects financial support from local businessmen. Does the Bible contain precedent for that procedure? On the contrary, James 4:4 says that such "friendship with the world is enmity with God. Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God."—*New World Trans.*

Graham himself, as is well known, is a Baptist minister, and no doubt firmly believes the teachings of the Baptist faith; otherwise he would not teach it. But if he believes the Baptist religion to be right worship, then why does he urge his listeners to go to the church of their choice? The Proverbs pointedly warn: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." If Graham knows the right way, then it would be a display of love for God and love for his fellow man fearlessly to tell others what that right way is.—Proverbs 14:12.

While Graham speaks freely of Christ, and with apparent sincerity urges his hear-

ers to accept Him into their hearts, that alone does not prove what he teaches to be the right religion, as the above facts show. Rather, it is his doctrines, the things that he says, that determine whether what he teaches is right. Jesus himself 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. Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness."—Matthew 7:21-23, *New World Trans.*

It is a very important thing to turn the people back to the Bible. But rather than really turning them back to the Bible by preaching hard-hitting Bible truths that lay a sure foundation for lasting faith and service, Graham characteristically preached the popular but scripturally discredited beliefs of Christendom, such as: "The Bible teaches us that we have a soul, an eternal soul, that lasts forever." But according to Genesis 2:7 man does not *have* a soul; he is a soul, having been *made* a soul. At Psalm 146:4 the death of a man is described as follows: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." If the soul dies, and the Bible at Ezekiel 18:4 says it does, then it cannot be eternal or immortal. Eternal life or immortality is a gift from God to the faithful, and it is not inherent in human souls. So Billy Graham's teachings on the soul—a foundation of his plea to his audience—is contrary to the very Bible that he pounds so much on the platform.—Romans 2:7; 6:23.

That being the case, what is the result of his meetings and of the "decisions for

Christ" made by thousands in attendance? To answer that question we refer you to

the following article that reports on his All-Scotland Crusade.

Billy Graham "Saves" Britain

Emotion and Personality Capture Popular Fancy



"WHAT do you think of Billy Graham?" This was the question on top of the

ask parade in Britain this spring. Billy Graham had come "to call indifferent people back to the church until our churches are filled again with people singing and praising God—until our knees have callouses on them with so much praying." As may be expected, some were in ecstasies of approval and praise of Graham, his methods and results, while others went to the opposite extreme in cynical skepticism and derision.

Graham, described by the *Christian Herald* as the world's foremost living evangelist, had been called in by Scotland's clergy to give a lift to the flagging and apathetic Tell Scotland Movement, in which the Church of Scotland, the Baptist, Congregational, Methodist, Episcopal, Free, United Free and Original Secession churches and the Christian Brethren had joined hands. On his arrival in Glasgow on March 19, the evangelist described his forthcoming meetings as "church-integrated and sponsored by the churches in the hope of getting as many people back to church as possible."

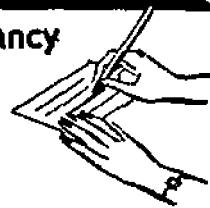
At the opening meeting in the Kelvin Hall, Glasgow, a crowd of 18,000 packed the main auditorium and the circus arena where television screens had been installed. As the campaign got under way relay meetings in churches and halls throughout the land were linked by landline and

millions must have heard Graham's message when the BBC afforded radio and television facilities.

The pattern of the meetings never varied. The aim was to persuade response to the nightly call to the listeners to "make decisions for Christ." Graham explained his technique to a gathering of Glasgow ministers when he told them to be sure, first, that they had a gospel to preach, and then "preach it to a decision, driving to a verdict like a salesman who wants to get a signature on the dotted line."

This high-pressure salesman technique had all the appearance of success. Over 52,000 people signed on the dotted line. Night after night they came forward to be greeted by counselors who were briefed to receive them and make arrangements for follow-up work. Even Graham's most fervent supporters expressed astonishment at the numbers of converts, and the curious continued to flock to the meetings to see "if there was something in it after all." What was there in it? What made the converts sign on the dotted line? What brought them to the point of decision? Was it personal magnetism? Emotion? Or was it the spirit of God? Graham answered: "I want to tell you without hesitation that the secret is God. There is no other answer. It is certainly not the preaching."

Critics, however, found other answers, labeling the secret as personality, hypno-



tism and mass emotion. Paradoxically, in the spirit-of-God versus Graham's-personality argument, the critics' views were supported by the opinion of some of Graham's admirers. For example: a report of a talk to Edinburgh University students in *The Scotsman* claims "they fell, as all audiences have fallen, under the spell of the man's personal magnetism and passionate sincerity." A staff correspondent attending a rally of 30,000 at Tynecastle Football Park, Edinburgh, wrote: "One would not have thought it possible for a man today to exercise such a personal hold upon so great a multitude of people, with a message, which, in its essentials, differed not a whit from countless sermons preached in churches every week." His description of Graham's final appeal at this rally was also enlightening: "A member of the team played the piano softly, while Dr. Graham gently but very persuasively and confidently urged the people to step forward."

Graham claimed: "It took more than a mere man to persuade 36,000 people to answer the gospel appeal. The spirit of God is working." On the other hand, Willis Haymaker, one of Graham's team, was reported in the *Glasgow Herald* of March 30, 1955, as saying: "The highest percentage of response to Mr. Graham's invitation to make decisions had been coming from the overflow audience in the circus arena, where the closed circuit television operates with eight screens. The reason why so many decisions were made from this part was because the audience seated there saw no one but Mr. Graham on the screen. There was no one else to distract them."

Clinching the fact that personal appeal is largely responsible for Graham's success is the lack of response to a substitute preacher. In an assessment of the crusade a church correspondent of the *Glasgow Herald* commented: "It is impossible to dissociate the man from the work, and on

the one occasion on which he was unable to attend a meeting there was manifest disappointment at his absence even though his place was taken by a capable and acceptable deputy." *The Scotsman* reported that the number making decisions on that one occasion was "the lowest figure of the campaign so far." Does this mean that Graham must be present before the spirit of God flows fully, or would it not be more reasonable to conclude that the lack of response on this occasion was due to the absence of his magnetic personality?

Who Responded?

Who are the people who are swayed by Graham? Are they swelling the depleted ranks of church members? Scarcely, for generally they are already church members or at least close associates! Dr. Brian Wellbeck, himself a minister of religion, in an analysis in *Reynolds News*, March 22, boldly set out his views: "I do not regard these campaigns as genuine evangelism at all. Those who are converted are men and women who already have some close contact with the church." Percy Howard in the *Sunday Express* revealed: "Of two million who packed his 1954 crusade only 36,000 [less than two per cent] came forward. And most of these were practising Christians already. According to one survey 24,000 were regular churchgoers even before Graham arrived." *The Scotsman* of April 25 reported Graham as saying that he got very few, comparatively speaking, who had been totally outside the Christian sphere of influence.

In a pungent article in the *Sunday Express*, Percy Howard noted that "In one field Dr. Graham has undoubtedly made some lasting converts. They are the bishops of the Church of England. When he landed with his team last year church spokesmen were cool, aloof, even hostile. . . . But Graham soon displayed one out-

standing quality which appealed to them. He was a success." The Scottish clergy were not impervious to the taste of this heady wine. They too wanted to sip its sun-basked sweetness. Other people had criticisms. They criticized the showmanship, emotionalism, mock humility and demand for intellectual suicide. But these criticisms troubled the clergy not at all. Their only objection was that Graham is a fundamentalist, a hell-fire believer, whereas they have graduated to the modernist school with its evolution and denial of the ransom sacrifice of Christ Jesus. However, they did not allow these differences to force them off the band wagon, but eagerly used Graham's services to revive their gasping congregations.

Reason or Emotion?

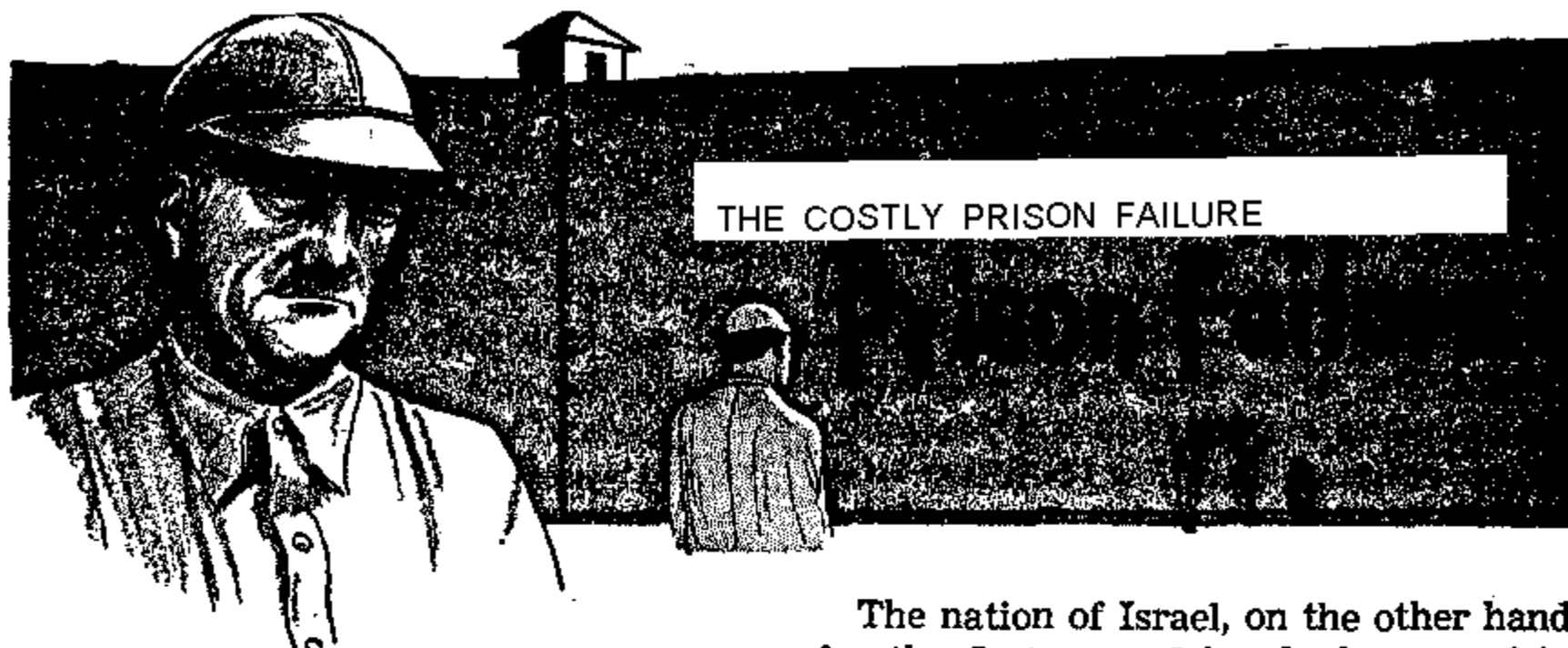
Intelligent observers of the campaign noted a lack of reason in Graham's preaching. In a trenchant feature in the *Daily Record*, Cliff Hanley wrote: "The Graham approach to truth is such a tangle of bad logic and weak analogy that it puzzles me how any educated and intelligent people can suffer it." For example, Graham told his audiences that while he could see that the grass is green, he did not know why it was. Yet it was green nevertheless, and he accepted that fact. Likewise he did not understand the doctrine of the atonement, but since it was taught in the Bible, then he accepted it. Apart from the feebleness of the analogy, just imagine the "world's greatest living evangelist" unable to understand and explain this fundamental Bible truth upon which the salvation of mankind rests!

Graham believes in perpetuating this old world, and he tries hard to reform it. But of what value will his campaign be if the churches really are filled again with people? Increased membership will not bring unity, for the churches are divided on teach-

ing and organizational structure, which will remain the same no matter how great the membership. But will the churches be filled again? Hardly, for they emptied because their spiritual cupboard is bare, like Old Mother Hubbard's. And Billy Graham, in his role as a merchant of spiritual baby food, has brought nothing substantial to replace it. Returning to their churches, Scotland's churchgoing public will feel the pangs of spiritual hunger gnawing at their vitals. Lack of good food, the meat of God's Word, will mean their decease spiritually.

Just what is the "decision for Christ" that Graham preaches "like a salesman who wants to get a signature on the dotted line"? What he terms a "decision for Christ" is apparently an expression made by anyone who is seeking salvation or who renews his faith in formal worship as practiced in one of the churches of Christendom. But a decision to follow faithfully in the footsteps of Christ involves much more. For one to make a decision to follow Christ he must believe the truths of God's Word, dedicate himself to God, symbolize such dedication by water immersion as Jesus did, and then follow Jesus' example by acting as the right kind of minister.—Psalm 40:8; Matthew 3:13-17; Hebrews 11:6; 1 Peter 2:21.

Right worship is the worship God approves. That worship is not found by emotionalism. It is not a religion that the world will approve and support. Rather, it is the altogether different worship that is set out in God's own Word, the Bible. Really getting back to the Bible and digging into that book to see what it does say will enable you to see the difference between the logical, rational basis for pure worship that invites: "Come now, and let us reason together," and the shallow emotionalism that many people try to substitute for it.—Isaiah 1:18.



THE COSTLY PRISON FAILURE

PRISONS are not schools for the up-building of morals. Nor are they institutions for the reformation and the prevention of future criminal conduct, as generally believed. They are first, last and all the time prisons—places of confinement—in essence still the same medieval institutions of ages ago. True, the span of time has eliminated many abuses and has greatly modernized the “industry,” but the mental and emotional torment is present as always.

In olden times prison officials did not concern themselves with the mental and emotional conflict of prisoners. They were measuring out vindictive retribution. The applied philosophy, “let the punishment fit the crime,” appeared an effective yardstick. Prisoners were bound in chains as well as confined in close quarters. Prisons were often dark, dingy dungeons, deserted wells or pits. In ancient Egypt and among the Philistines the prison was an established institution. The treatment meted out was harsh. Often prisoners were blinded and compelled to do hard labor like beasts of burden. Samson of Bible fame was accorded this treatment. The ancient Babylonians, Greeks and Romans reduced prisoners to slaves—animals, with little or no hope of relief.—Genesis 40:3; Judges 16:21, 25.

The nation of Israel, on the other hand, for the first several hundred years of its existence had no prisons, no prisoners. Law violators were committed into custody of responsible citizens until trial. Judgment was swift, just and impartial. Some were awarded probation, as Shimei, but were executed if they violated their trust. None, however, were confined to imprisonment. The law of Jehovah God did not provide for prisons. The nearest it came to commanding confinement was the protective arrangement of cities of refuge, and that was pictorial. (Numbers 35:10-29) Yet crime and criminals were so effectively treated that they never presented a serious threat to the nation of Israel. No mention of prison is made in Israel till the time of the kings. During the reign of unfaithful King Ahab, there was a prison in Samaria. Later there is notice of the detention of prisoners at Jerusalem in the court of the guard, and in the dry cistern that was in the court. Private houses were also used as places of confinement. But no public prisons were known in all Judea prior to captivity.—1 Kings 2:8, 36-46; 22:27; Ezra 7:26; Jer. 32:2; 37:15; 38:6.

Today despite the multiple penal and correctional institutions, increased police force and crime prevention agencies; despite modern inventions, brilliantly lighted streets, electric alarms and a thousand and

one appliances for the protection of property; despite the use of radio, radar, television, telephone and the automobile, which bring the scene of the crime within a few seconds of the law, crime keeps going up, up, up. It has increased to such alarming proportions that today, according to J. Edgar Hoover, head of the United States Federal Bureau of Investigation (FBI), it is a twenty-billion-dollar (\$20,000,000,000) annual business! And it is becoming more difficult by the day to get these billions of dollars down into proper perspective. *The Nation's Business*, for December, 1954, makes this startling revelation: "Crime costs United States \$1,000,000,000 less than the United States government, excluding our defense budget. On a simpler level, crime costs each American family \$495. Much of this in loot, much in high insurance, much is for protection."

So, contrary to modern slogans that say "crime does not pay," the inhabitants of the underworld are proving daily that "crime pays and pays beautifully," says Bill Slocum. He states that this was made clear when the FBI "ran a box score on the 1953 contest between the underworld and the forces of law and order. In that year, 2,159,080 major crimes were committed. These resulted in only 73,299 jail sentences. About the same number were put on probation. Judging by present trends, 1954," he said, "will see even larger figures but the same relationship. Therefore, 14 out of 15 major crime forays paid off. It is to be hoped," he told businessmen, "that your salesmen are doing as well in their work."

Crime Prevention—a Monstrous Business

Prisons are upheld as the major deterrent to crime. But crime marches on! Jails and correctional institutions are filled to overflowing. To keep pace with the rising crime, the penal system in America has

grown into a ghastly, costly business. Almost fifty years ago, William Howard Taft, when president of the United States, called this nation's administration of the Criminal Law and the prosecution of crime "a disgrace to our civilization." Not much has been done to improve it since.

A one-time governor of Illinois, J. P. Altgeld, set out to describe briefly the magnitude of the penal system. "There are in the United States," he said, "upward of 2200 county jails, several hundred lockups or police stations; between fifty and sixty penitentiaries, with workshops, machinery, etc. The first cost of the erection of all these buildings and shops has been estimated at upward of \$500,000,000, which is dead capital, the interest upon which sum alone annually will amount to \$25,000,000. To this must be added the sums annually appropriated out of the treasury to feed the prisoners, pay the officers, judicial and executive, and keep up and maintain all these institutions, which sums have been estimated at upward of \$50,000,000, to say nothing of the cost paid by the accused. There are upward of 2200 sheriffs, and in the neighborhood of 12,000 deputy sheriffs. Then come the grand juries, petit juries, judges and lawyers; next the keepers and their numerous assistants for all these prisons, making about a million of men, partly or wholly supporting their families from this source."

However, the above figures were given some sixty years ago. Since that time the population of the United States has increased considerably, and crime has grown even faster than the population, so that the estimate of a million men, dependent for their livelihood on the apprehension, conviction and detention of criminals, would be today far below the mark. There are over a thousand more county jails and at least 150 more federal and state peni-

tentaries today than there were in Altgeld's time. And there are upward of 100,000 city jails, lockups and police stations, for which the taxpayers contribute an estimated several billion dollars annually for their support.

Further, materials for the construction of receiving buildings, hospitals, administration buildings, etc., have gone up in cost. The price range is somewhere around \$15,000 a man, exclusive of the cost of the site. Prison personnel's income has gone up to about \$4,000 a year as an average. Add to this the cost of daily upkeep per inmate, which is about \$3.55, according to federal prison estimates, and the total cost figure is staggering—no less than \$255,000,000! Taxpayers are paying all these millions for what? Ralph S. Banay, prison expert and editor of the *Journal of Social Therapy*, stated rather bluntly that these millions 'not only do not cure the crime problem; rather they perpetuate and multiply it.' He declared: "We profess to rely upon the prison for our safety; yet it is directly responsible for much of the damage that society suffers at the hands of offenders." So, for the 255 million dollars that Americans shell out annually for the prevention of crime and the reformation of criminals, they get in return an ever-increasing army that goes in and out of jail and turns on society to destroy \$20,000,000,000 worth of their property annually.

"Industries" of Crime

There are even more compelling reasons why taxpayers who pay these millions and billions should take note. Cell prisons, as you can see, are expensive propositions. And they are admittedly ill adapted to the intelligent handling of criminals. The open riots of the past few years in a dozen or more prisons are symptoms of the failure of the penal system. The very conditions

within many prisons, such as the maddening monotony and regimentation, the badly organized and inefficient labor system, the educational mockery, the brutality, the frustration of normal sex activity and the rise of homosexuality, the flat prison diet, the inadequate heating and lighting plants and, above all, the morbidly depressing cells, the ugly architecture wherever one turns—breed rebellion and hate and not the intended social-mindedness and social responsibility. Said an authority: "One can hardly imagine a worse preparation for life in the world at large than the routine and rigid regulations to be found in the average cell prison of the present day. Socialization of the inmates of a prison community is most important, but it is almost impossible under existing conditions in our penal institutions."

Dr. J. P. Shalloo, an expert on penology, and a member of the Philadelphia Crime Commission, called the present penal setup "preposterous," in which the offender and the community "both lose." He stated that "until there is some clear-cut definition of what we are seeking in the process of criminal justice, we shall get only more crime." And so it has been. Prisons as they stand today are simply schools of crime. This point was made clear by Commissioner of Correction Anna M. Kross, who said: "We are encouraging in our jails every type of vice, degeneracy and the use of narcotics. We're making more and better criminals. What they didn't know before they come in our jails, they learn in them. If a prisoner didn't shoot you before, he's ready to shoot you when he gets out and is broken down." To send a man or woman with abnormal tendencies to prison today, said a penal expert, is like locking a moth in a woolen mill.

Banay compared the prison system to a huge industry that makes and installs time bombs in the personalities of the men and

women confined in them. "That these bombs will explode in time," he says, "is almost certain. Sometimes prisoners 'explode' inside the prisons in incredibly savage riots which destroy millions of dollars worth of property and take many lives. More harmful, nearly every prisoner, after release, will 'explode' individually against the society that has imprisoned him." To emphasize this possibility, a female occupant of one of the nation's prisons "exploded" with shouts at a reporter who questioned her: "I shall be a thousand times worse a girl when I leave this living hell than I ever dreamed I could be."

That prisons are breeding places of crime and criminals was made plain by Sheriff E. W. Biscailuz of Los Angeles county, California. He asserted that some jails in the United States are so filled with corruption that even if a person were not a criminal when he was put in, the chances are he would be one when he came out.

Proof of Failure

That prisons are a deterrent to crime no longer holds true. It is an established fact today that the fear of going to prison is a negligible factor in the psychology of the deliberate or habitual criminal. This is proved by the addiction of repeaters to further and more serious crimes. For every hundred men who have served prison sentences, more than sixty of them will be back after winning their freedom. And says an expert penologist, there is nothing to show that the remaining number have abandoned crime altogether. Nearly two thirds of the 110,057 inmates received in New York city's municipal institution during 1954 were repeaters. Of the 172,729 persons in state and federal prisons in the United States at the end of 1953, more than 60 per cent of them were in prison before. Less than "five per cent" of the present prison intake is for first offenses, declared

James V. Bennett, head of the United States Bureau of Prisons. "Most of the men who enter prisons for the first time," he said, are already "veteran criminals. They are probation veterans who have been given two or three chances to straighten out."

An advisory committee of experts reported to the National Commission on Law Observance and Enforcement that the most striking thing in the whole situation is the depressing fact that the majority of the inmates, old and young, in the nation's penal and correctional institutions "are repeated offenders, persons who have been prisoners over and over again, in whom we failed to accomplish that which we set out to accomplish—their reformation and the prevention of future criminal conduct."

If the present aim of the penal system is to prevent crime and remold criminals, then it is plain that it is having just the opposite effect. Prison environment makes them many times more antisocial and distorted than they were before. They are "self-defeating." If the nations really want to rehabilitate their prisoners, specialists in crime and delinquency prevention recommend that the nations put an end to the ancient "let the punishment fit the crime" philosophy. A complete revision and reconstruction of the penal system is ordered. Perhaps, while the nations are at it, they might consult God's Word, the Bible, and learn how Israel was once able to keep crime and criminals to a minimum and maintain order without a prison system.

As prisons now stand they remain a "disgrace to civilization." Not only a disgrace to civilization, but an unbelievably heavy burden whether one cares to look upon it in the terms of dollars and cents or in the area of human decency. It is an outrageous price to pay for what the head of U.S. Bureau of Prisons, Bennett, calls "a ghastly failure."

Why the Joy over Jewels AND Gems?

OF ALL earthly life, man alone seeks to adorn himself with nature's colorful jewels and gems. Man's ability to recognize beauty and its fitness for personal adornment places him in a class by himself and proves beyond all doubt that he is human. No other animal can make that statement!

Centuries before God made the first man, precious stones were already ages old. The very diamond on your finger, no doubt, was already made. An early Persian legend states that God, when creating the world, "made no 'useless' things such as precious stones. But Satan, ever eager to cause trouble and noting that Eve loved the gay flowers in the Garden of Eden, undertook to imitate their brightness and color out of earth." In this way, says the legend, were produced precious stones to excite man's avarice. However, the Genesis account shows that this legend is false and that there were gold and precious stones in Eden.—Genesis 2:12.

From earliest times men have had a remarkable love for ornaments in jewelry and gold. Men preferred to wear simply a seal ring, but the women, especially young damsels and brides, wore many and very valuable ornaments, generally in the form of rings, chains and bracelets. Some-

times the young women purposely made themselves publicly conspicuous by their adornments. Isaiah and Jeremiah and other prophets supply us with detailed description of the articles with which the luxurious women of their day were decorated. The apostles of Jesus Christ lead us to believe that ladies of their time had the same habit of decorating themselves with finery when they recommended "the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, but in the way which befits women professing to reverence God, namely, through good works"; even with "the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—1 Timothy 2:9, 10; 1 Peter 3:4, *New World Trans.*; Isaiah 3:18; 61:10; Jeremiah 2:32; Hosea 2:13.

During the middle of the first century the fashion of wearing an extravagant amount of jewelry had reached such proportions as even to draw the attention of one like Pliny. For instance, he writes that at a simple betrothal ceremony of a Roman girl: "She was covered from head to foot with



pearls and emeralds." Seneca, too, expressed himself on the extreme of fashion, declaring: "We adorn our fingers with rings, and a jewel is displayed on every joint." The ladies of Greece wore crowns, diadems, earrings, bracelets, rings, pins for the hair, brooches and necklaces that were austere in taste. Their workmanship was so elaborate that it could scarcely be described as denoting a love of simplicity. No doubt, these extravagant fashions with emphasis on jewels and gems prompted Paul and Peter to offer their good advice to Christian woman.

Before a stone can qualify as a gem, it must have outstanding beauty, it must be hard enough to retain its beauty, and it must be rare. There are primarily four that meet these qualifications: the diamond, the ruby, the emerald and the sapphire. True gem stones today are so expensive that only the ultra-rich can afford to wear them. A gem stone is a fortune that can be very literally carried about on one's finger. For example, there are rings with a single diamond that are valued at several hundred thousand dollars. There are strings of carefully matched beads of imperial jade that sell for that and more. The deep-blue Hope diamond and the larger Jonker diamond at one time had a \$2,500,000 price tag on them!

Gems in Religion and Superstition

To moderns these precious jewels and gems are mainly beautiful ornaments, but to the primitive man they were much more. Colored and precious stones played an important part in his religion and superstition. Early man believed that precious stones exerted some particular influence over his daily life. Stones inscribed with a magic symbol were thought to be particularly valuable. Stones had a relation to their superstitions, as amulets find their

place among many religions in Christendom, especially among the Roman Catholic sect. According to *Life*, May 9, 1955, the holiest object in Islam religion is "the Black Stone," which "is set in the Kaaba in Mecca, where for more than 13 centuries it has been revered by pilgrims from around the world."

In olden times all gem stones were believed to possess supernatural powers according to color, characteristics and such magic legends as were associated with them. The sapphire stone, for example, according to Jerome, "will procure the wearer the favor with princes and all others, pacify enemies, free him from enchantments, bonds and imprisonments and it looseth men out of prison and assuageth the wrath of God. It is said that it is of so contrary a nature to poisons that if it be put into a glass with a spider or laid upon the mouth of the glass where it is, the spider will quickly die. It is said to keep men pure and, therefore, is worn by holy men." Aristotle is said to have stated that the amethyst was good because it hindered the ascension of vapors; this the stone accomplished by drawing in the vapors to itself and then dispersing them.

The jasper stone was considered superior to all other precious stones in its healing power. Even progressive physicians believed in the healing power of gems. Claudius Galen, the Greek physician and medical writer, recommended jasper as a protection against evil and illness. Stones were ground to powder and ailing patients were made to drink of the magic potion. If the stones proved too hard to grind the doctor recommended that the patient wear the stone over the ailing part as an external application. The topaz was believed to free men from passion; the diamond would quiet the hate of enemies and drive away bad dreams. Stones with zodiacal symbols

engraved in them were considered particularly potent, because they invoked the influences of the stars.

Says W. F. Foshag, head curator of geology, United States National Museum: "An almost inexhaustible list of virtues was attributed to gems. Some were supposed to procure the favor of the great; others made their owner amiable, wise, strong, and brave. Some protected him from fire, lightning, and tempests; others from danger and disease."

Foshag further states: "Mystics saw meanings in gem colors as well as in gems themselves. White was the emblem of light, purity, faith, innocence, joy, and life. Worn by women, white was symbolic of chastity; by a ruler, of humility and integrity. Red signified pure love and wisdom; in another sense it stood for passion, love of evil, and hatred. Blue indicated truth, constancy, and fidelity; yellow could stand for either fidelity or inconstancy, to say nothing of jealousy and deceit. Gems were also supposed to indicate the wearer's state of health. If a stone turned dull, opaque, or colorless, watch out for danger or death! Dreaming of gems was a good omen. So was seeing or handling them on the eve of a journey or at certain phases of the moon."

The ancient belief in the occult power of gems is still faithfully and fervently adhered to in many lands. The common practice of wearing birthstones is just one of many "hand-me-downs" of early superstitions. Angna Enters amusingly describes in her book *First Person Plural* the anachronism of automobiles to be found in Athens. After writing about the deplorable road conditions, Miss Enters states: it is "difficult for any motorist save Athenian

taxi drivers, who need have no fears of accidents, so well are they guarded with amulets and blue beads which hang over windshields. There are even bracelets on steering wheels and radiator caps. The passenger's compartment, of course, is guarded by his own amulets. Thus the taxi drivers only need turn on the motor, close their eyes, and their patron saint takes care of the rest." Similarly, the ancient warrior carried his jewels with him into the thick of the battle, believing they would preserve him through the fray. Both apparently enjoy learning the folly of jewels and gems as a protective force the hard way.

No gem, not even the diamond, natural or artificial, emerges from the earth transparent and glittering like a drop of dew in the morning sun. Much to the contrary, the stone in fact is dull and cloudy, like a lump of frosted ice. It is only after it passes through the skilled hands of gem cutters and polishers that it reflects light with a dazzling blaze. "History's largest diamond, the Cullinan, 3,106 carats before cutting, was so unimpressive in the rough that Edward VII remarked, as he held it up to the light, 'I should have kicked it aside as a lump of glass if I had seen it in the road.'"

There are no "bargains" in gem stones. Says the trade journal, *National Jeweler*: "When a stranger offers you a \$5.00 value for less than fifty cents—look out!" Look out is right, because today the chemists are satisfying the craving for gems by producing a flood of imitations or counterfeits. Only experts can tell them apart. You may get a \$5.00 value for fifty cents that is worth a dime.

Lesson in Making Friends

🐕 An item in the Sherman Oaks, California, *Sun*: "We don't have to look any farther than our pet dog's nose for a lesson in good manners. The reason he has so many friends is that his tail wags instead of his tongue."

AN EXPERIMENT IN COLONIZATION

By "Awake!" correspondent in Angola

PORTUGAL transplanted to Africa! That is the object of a new experiment in colonization being carried out now in Angola, Portugal's overseas province in South-West Africa. Anyone who knows the north of Portugal with its moderate climate, plentiful rainfall, granite mountains and beautiful green landscape is struck with the similarity in many aspects of a large area now being opened up by the Angolan government. The present governor, Captain Silva Carvalho, a man of vision and drive, conceived the idea a few years ago of establishing agricultural communities with as nearly as possible the same customs and way of life as in the "mother" country; but with tremendous improvements in housing conditions and urbanization and with technical assistance in agriculture.

¶ An ideal spot was chosen near the little town of Cela, 4,000 feet up on the great African plateau and some hundred miles inland. Granite heights separate wide fertile plains with extensive deposits of rich black soil and transversed by rivers and streams, excellent for either pasturage or cultivation. Mention "Africa" and most people have a hazy idea of dry bush, deserts, tropical forests and heat. But this area is very different and the life of the new colonists is made easy by the cool climate. Portuguese peasants feel at home at once and those from northern Portugal appreciate the milder winters.

¶ But there is a fundamental difference about this enterprise that makes it outstanding, maybe unique. As a general rule, when the white man comes to Africa he depends largely on African labor to do the "donkey work" and the menial tasks. The white man becomes the boss, the organizer, and his wife, with native servants, has a pretty easy time in comparison with her sisters back home. So it is a bold move by the Angolan government to establish the rigid rule that no Africans are to be employed by the colonists—European labor only! All work in the fields and in the homes is being done by the colonists and their families.

¶ The experiment, already with strong evidence of success, began in 1952 with the preparing of the terrain and the building of the

first homes. An area of roughly 650 square miles has been taken over by the government as a reserve. In the beautiful fertile valleys little modern, model villages are appearing one after the other. Seven are already built and inhabited by some 1,100 colonists. Three others are under construction and others are on the drawing board. But possibilities for expansion of the scheme are enormous. Each village has some twenty-six homes, with a first-aid post and a school with chapel (the blackboard opens like a door and reveals an alcove with altar—*hey presto*, a chapel!) Each bungalow has kitchen, bathroom, dining room and three bedrooms; at the back are outhouses for cattle, storage, etc. There is an acre for garden and about fifty acres for cultivation plus the communal use of a large pasture area. ¶ Each family on arrival is given a \$6,500 outlay for which the colonists have to pay a small deposit before leaving Portugal (some deposits are as low as \$50) and the rest over a period of twenty-five years, when the property becomes their own.

¶ But why the unusual and rigid rule about no African labor? There are various reasons. The popular idea is that the white man either can not or should not do the hard toil in Africa. This experiment is already showing the fallacy of that. In this way future development of Angola does not depend on African labor, which is already hard to get in many parts. Further, it is frequently the case that people come from Portugal to Africa with the fixed idea of amassing wealth as quickly as possible in order to go back and enjoy it in the "old country." This method of establishing families on their own lands binds them more firmly to the new country, like transplanted saplings putting out roots. And perhaps the most important reason is to stop the flow of Portuguese emigrants to Brazil and other American countries and divert them to Portugal's overseas territories, which so badly need colonists to develop them.

¶ Once the fact is established that Portuguese nationals have a fine future in Angola with their own lands, in pleasant healthy surroundings, and with far better homes than so many of them have in Europe, the prospects are excellent and possibilities are almost unlimited.

PLANTS PRODUCE EVIDENCE AGAINST EVOLUTION

The writer of this article is a graduate of Manchester University in England. He holds a Bachelor of Science degree with honors in botany.

the EVIDENCE
indicates CREATION

the
EVOLUTIONARY TREE
is TRUNKLESS

fashioned. Since those who scorn the Scriptures have placed doubts in the minds of sincere ones in quest of truth, and since it is of benefit to all parties, opposed or otherwise, to know the facts, we here present the evidence that

shows there is actually no conflict between the Bible and true science.

Let us first examine the Bible text.

EVERY effect has a cause. In turn many causes are themselves products of preceding causes. What is the cause of life? Humans, animals, plants, even the mighty giant trees of millenniums past—all have had preceding “causes.” Ultimately all good is due to the great First Cause of the universe, Almighty God, the One whose name signifies him to be “He who Causes to Be,” the Creator.—Exodus 3:14.

Some do not believe that this is so. There are others who do, yet disbelieve or do not understand the words written in Genesis chapter 1, verses 11 and 12 (*New World Trans.*): “And God went on to say: ‘Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth.’ And it came to be so. And the earth began to put forth grass, vegetation bearing seed according to its kind and trees yielding fruit, the seed of which is in it according to its kind. Then God saw that it was good.”

This plain statement is one of the chief targets of anti-Bible critics, who claim that the theory of evolution, which teaches that living things do not yield offspring according to their “kinds,” or “families,” has made the statement inaccurate and old-

The three chief sections of the plant kingdom are denoted as “grass,” “vegetation bearing seed” and “fruit trees yielding fruit.” The other two are self-explanatory, but it is well to note that the word translated “grass” (Hebrew, *de’she*) also includes any low forms of plant life, such as mosses, also lichens, seaweeds and other algae. The last three named come into the seedless group collectively called the *Thallophytes*, a group enclosing all algae, fungi and bacteria.

The word translated “kinds” or “kind” is translated from the Hebrew word *min*. The margin of the modern *New World Translation* on this word is revealing: “Or, ‘genus; species.’ The Greek *Septuagint*, *gen’os*; Vulgate, *ge’nus*. We use the term here in its older meaning or definition, and not as present-day evolutionists use it. We mean here a created kind or family kind.” The *Authorized Version* translates the Hebrew word *mish-pa-hhah’* at Genesis 8:19 as “kinds” in a similar context, and as “family” elsewhere. The original use of the words “genus” and “species” was a much wider one than that of today, and so it is not necessary to assume that every species is a separate creation, but merely every

family kind, or group of organisms more or less interfertile among themselves, but not fertile with others outside their family.

Can Classification Prove Evolution True?

An understanding of the division of plants into groups is the aim of the students of taxonomy or classification, in order to name plants correctly. The modern evolutionists, however, use classification to arrange as nearly as possible continuously graded series of plants to indicate evolutionary sequences. This is not difficult so long as they limit themselves to one family kind. But there are always gaps between families; however much they try, these remain unbridged. Nevertheless, these lines of plants, arranged from simple to complex, are held to prove the theory of evolution. Herein lies a logical error, a fallacy.

In effect, evolutionists assume their theory to be true, then arrange the plants or other organisms into evolutionary sequences. Then they say: Evolutionary sequences prove evolution is true; these plants are in evolutionary sequences; therefore the theory of evolution is true.

But, to concoct evidence according to a theory, and then to say it proves the theory is true, is illogical. One could prove castles evolve from doghouses in the same way. These sequences at best could do no more than indicate the theory is orderly. However, the facts do not fit in with the theory and we shall now show how both premises, as well as the argument and conclusion, are 'weighed in the balances and found wanting.'

Suppose it is possible to arrange sequences showing evolutionary trends, as it has been claimed has been done for many or most groups of plants. Will these clearly show the way of evolution? Let us take a group of small plants, the Bryophyta,

which includes the mosses, liverworts and the Anthocerotae. These have been arranged in sequence with their "nearest neighbors"—above, the Pteridophyta or "fern plants" and, below, the algae—in—guess how many ways? No fewer than *three* main ways* and probably many more besides.

Celakovsky (1874), Bower (1908) and others held views that algae gave rise to liverworts and these to mosses, the Pteridophyta arising from these last. Bechstein (1908) said the mosses gave rise to the liverworts. Goebel elaborated this latter theory and Church (1919) actually attacked the former theory and accused its propounders as being ignorant of the facts. Evans (1939) is another evolutionist favoring the latter theory. Haskell (1949) has yet a third variation. He holds that the Bryophyta have devolved from the Pteridophyta!

This is a more understandable point of view, perhaps, because the Pteridophyta are more elaborate and higher than the Bryophyta and it is much easier to suppose a loss of many features than an evolution of new ones. More understandable, that is, until one asks, "Whence came the Pteridophyta?" Because, while the gap from algae to the Bryophyta is large, and that to the Pteridophyta is huge, the gap between algae and the Pteridophyta is so colossal that it may be compared with the difference between a jellyfish and a jaguar!

One wonders where the evolutionists' fanciful speculation on supposed similarities is going to end!

In just one order of the liverworts there is as much confusion and as many 'evolutionary sequences' as in the Bryophyta as a whole. This order is called the Marchantiales, after *Marchantia*, its best-known member. How many contradictory evolutionary

* See also G. M. Smith's *Cryptogamic Botany*, Vol. II, pages 4, 5, footnotes

sequences have been constructed here? Well, there is that of Burgeff (1943), who derives everything from *Marchantia*, which he places centrally. Frye and Clark (1937) have three evolutionary lines, one culminating in *Marchantia*. Kashyap (1914) has another system, Cabers (1910) yet another. The poor little liverwort hardly knows where it stands—now at the top of the tree, now at the foot, now in the main trunk, now a mere insignificant twig!

Can anyone now argue that evolutionary sequences prove evolution, when, from the same plants, the same facts and the same evolution theory, evolutionists derive such contradictory results?

Are these isolated instances? No! Take the ferns, one of the groups in the "fern plants," the Pteridophyta. Bower (1935)* suggested two parallel evolutionary series characterized by their bearing groups of spore-bearing organs (sporangia), in one case on the leaf margin and in the other on the leaf face. He said that each series independently evolved so that parallel series of plants arose from the primitive state to the advanced state. Each series included subseries, one in which the sporangia developed simultaneously, one in which they developed in succession, and one in which they developed in irregular sequence. In each series the sporangia are supposed to have evolved from a type where they arise from several cells to a type where they arise from only one. G. M. Smith (1938)† takes this latter feature as a basis for his two major series, and believes the ferns evolved along each series from a type with

marginal sporangia to one with superficial ones!

This is similar to taking a box of blocks of assorted sizes and colors. They can either be arranged into colors and made to "evolve" upward in size; or they can be arranged according to size and made to "evolve" along the spectrum. How reliable is a system of evolution where opinion passes as fact and hypothesis as truth?

The hypotheses are equally confused and contradictory in other groups. In fact, hardly a group of plants exists without its having been squeezed into "evolutionary sequences" that, as research proceeds, prove to be no more than wild guesses. Yet all the authors of all the evolutionary theories, no matter how contradictory these may be, bow to the doctrine of evolution, and assert difficulties to be matters of trifling detail, and in no way denying the truth of that doctrine, even when all "evidence" in favor of their theory has been 'weighed in the balances and found wanting.'

Belief in an idea based upon no evidence is commonly called "faith," but "faith" without some assurance or basis is not faith but credulity.—Hebrews 11:1.

Evolutionists say they have proof of their statements among the fossils in the rocks. We shall agree with evolutionists that the rocks will show the history of plants through the ages, admittedly imperfectly, but nonetheless in these modern days, sufficiently accurately to indicate the actual course of events. We shall, therefore, get onto common ground with them by examining the plant fossils themselves in a future article.

* G. M. Smith's *Cryptogamic Botany*, Vol. II, page 251.
† G. M. Smith's *Cryptogamic Botany*, Vol. II, pages 252, 253.

So Much for the Eye

Fred Allen has been credited with this appraisal of television: "The next generation will have eyes as big as cantaloupes and brains the size of a split pea; so much for the eye, so little for the mind."

THE NEW MICROSCOPE AND THE STUDY OF CANCER

¶ It was through an electron microscope that the polio virus was first observed. Toward the latter part of 1954 a new type of electron microscope, twice as powerful as the ones previously used, went into service. The instrument, developed and built by Radio Corporation of America, was turned over to the world-renowned Karolinska Institute of Stockholm, Sweden. With the new microscope scientists will be able to study particles smaller than one ten-millionth of an inch in diameter. How does this amazing instrument work? As in the case of its less powerful predecessors, it operates on this principle: a concentrated beam of electrons, originating from an electron gun, is directed through the specimen to be observed. As the electrons pass through the specimen, they are affected in varying degrees according to the density and composition of its various parts. When the beam emerges from the far side it bears the "image" of the specimen, which is then magnified by powerful magnetic lenses that act upon electron beams very much as glass lenses act upon light. The pattern finally is projected upon the viewing screen.

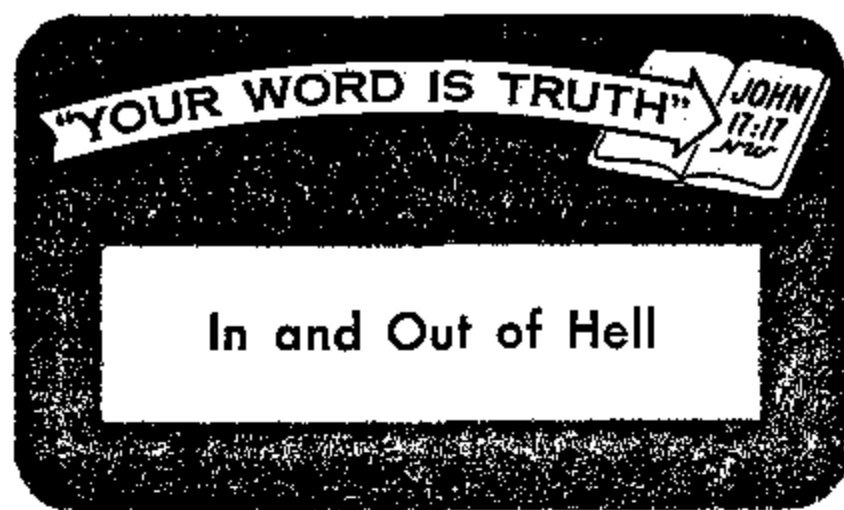
¶ How many times can the pattern be magnified on the viewing screen? Up to 30,000 times! But the marvel is that the new microscope can take photographic enlargements up to 200,000 or more times—a scale at which an ordinary American ten-cent piece would measure more than two miles across. This amazing new microscope will be used to increase man's knowledge about the construction of normal cells in order to shed light on the nature of those that develop abnormally, as in cancer. Said Dr. Fritiof S. Sjostrand, head of the Karolinska Institute: "This work is now on foot and our earlier conceptions of the cell structure have already had to be greatly modified. . . . Only when sufficient observations have been made regarding normal cells, e.g., cells of the nervous system, of the sense organs and the glands, can the study of pathologically transformed cells, such as the cancer cells, be expected to produce reliable results. There is hope that the analyses by electron microscopes will lead to discoveries which may cast light over the character of the cancerous process and thereby provide a clue to the understanding of the cancer disease."

SPELLERS, TAKE COURAGE!

¶ President Eisenhower, speaking to the nation's champion speller, recalled that he had lost a spelling contest as a boy. The word he dropped out on was "syzygy" (meaning a joining together). He asked the 13-year-old champion to spell it and she did. The *New York Times* commented: "President Eisenhower conceded today that he could not have bested the nation's new champion speller—13-year-old Sandra Sloss of Granite City, Illinois. He congratulated her on her victory, and wanted to know the word her last opponent dropped out on. 'Abbacy,' Sandra replied. The word means the dignity, estate, jurisdiction or term of tenure of an abbot. The president drew a deep breath and confessed he would have missed on that word too."

UP AND DOWN TRAVEL

¶ New York city is the one place in the world where not a few people do more traveling going up and down than they do along the ground. In fact, there are about as many miles of elevator shafts as subway tracks. Each day, according to the National Geographic Society, New York's 45,000 elevators make 18,000,000 trips, or a total of 125,000 miles—five times the distance around the world!



THE Catholic catechism teaches that those who are punished in hell die in mortal sin; "they are deprived of the vision of God and suffer dreadful torments, especially that of fire, for all eternity"; and that there is no redemption in hell. If this is true, then the Bible will uphold it; if the Bible does not, then it is because there is no truth in the teaching.

The story of Jonah alone is enough to disprove the erroneous religious contention that hell is a place of fire where souls are tormented after death. Jonah spent three days and nights in the belly of the fish. The account reads: "Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice." The record in the American Standard Version Bible reads: "Out of the belly of Sheol cried I, and thou heardest my voice." (Jonah 2:1, 2) In the translation by the Jewish authority, Leeser, the record reads: "Out of the depth of the grave have I cried, and thou hast heard my voice." The Catholic Douay Version Bible reads: "I cried out of the belly of hell: and thou hast heard my voice."—Jonah 2:2, 3.

In the foregoing comparative readings of the text the word *sheol* (*Am. Stan. Ver.*) is the original Hebrew word; the words "hell" and "grave" are but the English translations of that one original Hebrew word. What, then, is hell according to the

Holy Scriptures? If hell had been "eternal torment," then according to religious teachings Jonah could not and would not have gotten out.

There is no place for the eternal torture of men or souls. God is not a fiend. God is love. What good could result from torturing one of Jehovah's creatures for all eternity? Furthermore, how could torment in any wise comply with the law that God expressed to Adam and that provided death as the penalty for sin? The doctrine of eternal torment is an invention of the Devil for the purpose of supporting his original lie; namely, that there is no death.—Genesis 3:4.

Our English Bible was translated from other languages. The English word "hell" is translated from the Hebrew word *sheol* in what is commonly called the "Old Testament," and is translated from the Greek words *hades*, *gehenna* and *tartaro'o* in the "New Testament." In the Catholic Douay Version the English translators rendered *sheol* 63 times as "hell," and once as "pit," and once as "death." In the American Standard Version Bible *sheol* is left untranslated in all 65 cases. For example, the Catholic Bible renders 1 Kings 2:6 (1 Samuel 2:6): "The Lord killeth and maketh alive: he bringeth down to hell and bringeth back again"; as in the case of Jonah. Now, if *sheol* means torment in one place, it must mean this in all. A few scriptures on the point will illuminate the mind on this question.

Jacob was a man approved of God. In grief he said: "I will go down into the grave [*sheol*; Catholic Bible, hell] unto my son mourning." Years later to his sons he said: "Then shall ye bring down my gray hairs with sorrow to the grave." The *New World Translation* reads: "Then you would certainly bring down my gray hairs with grief to Sheol." Here the word *sheol* is translated "grave." The Catholic Douay

Version Bible renders it "hell": "I will go down to my son into hell." And the priest's comment in the footnote thereon says: "That is, into *limbo*, the place where the souls of the just were received before the death of our Redeemer. . . . Protestants here translate it, 'the grave,' being unwilling to admit a third place in the other world for the soul." (Haydock)—Genesis 37:35; 42:38.

Such comment is an attempt on the part of the Roman Catholic clergy to hide the plain Bible truth with a fictitious invention of their own. The Hebrew and Christian writers of the Holy Scriptures nowhere mention or name such a place as limbo. Limbo is an unchristian imagination, and hence is contrary to the scriptural teaching that the soul dies and at death ceases to exist. That Jacob, by using the word *sheol*, was referring to the grave, and not to a spiritual limbo, is proved by the fact that Jacob said his gray hairs would go down to *sheol*, which must be the grave, for that is where Jacob's gray hairs actually did go, many years later, when Joseph buried him.—Genesis 50:7-13; Ezekiel 18:4, 20.

Job, another good man approved of God, uttered this prayer: "O that thou wouldst hide me in the grave [*sheol*; Catholic Bible, hell], that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!" Then Job adds: "If I wait, the grave [*sheol*; Catholic Bible, hell] is mine house: I have made my bed in the darkness." (Job 14:13; 17:13) Job's words are here quoted to prove that the word *sheol*, translated "hell" in the Catholic Bible, means the common grave.

David was a prophetic pattern of Christ Jesus. In Psalm 16, verse 10 (15:10, Catholic Bible), David prophetically wrote: "Thou wilt not leave my soul in hell." This is quoted by the apostle Peter at Acts 2:29-32 and is specifically applied to the

Lord Jesus, proving that Jesus went to the hell of the Bible, which means the tomb. Said Peter: "Brothers, it is allowable to speak with freeness of speech to you concerning the family head David, that he both deceased and was buried and his tomb is among us to this day. Therefore, because he was a prophet and knew that God had sworn to him with an oath that he would seat one of his offspring upon his throne, he saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades [Hebrew, *sheol*] nor did his flesh see corruption. This Jesus God resurrected, of which fact we are all witnesses."—*New World Trans.*

If hell were a place of eternal torment, Jesus would still be there, taking the sinner's place. But Jesus came out in three days, out of hell. He was resurrected from the dead. "Now Christ has been raised up from the dead, the firstfruits of those who have fallen asleep in death." (1 Corinthians 15:20, *New World Trans.*) In an effort to answer the question: "What do we mean when we say in the Apostles' Creed that Christ descended into hell?" the Catholic catechism replies: "When we say that Christ descended into hell we mean that, after He died, the soul of Christ descended into a place or state of rest, called limbo, where the souls of the just were waiting for Him." There is absolutely no reason or proof for such theorizing. All scriptures join together to rule out any limbo theory as purely fictional, a doctrine of demons.

At Revelation 20:13 (*New World Trans.*) it is written: "And death and Hades gave up those dead in them." Here Hades evidently means the common grave or tomb, which will give up the dead at the resurrection. It manifestly does not mean eternal torment; because if people are there eternally, they could not be brought out. This scripture, be it noted, does not say that hell gives up the *living*, but the *dead*.



Jehovah's Witnesses Preach in All the Earth



Cuba

HERE is a land that is luxuriant in tropical beauty, and its bright, warm days are air-conditioned by water-cooled breezes that blow off the Atlantic Ocean and the Gulf Stream. Here is where the stately royal palms dot the fields, ornament parks and boulevards; where awe-inspiring flowers and plants decorate nature in bridal array. Cuba has much to offer. It seems to be especially blessed with good things, due to its rich soil and ideal location.

Cuba has another beauty, a living beauty, the heart of the nation, its people. It would be difficult to find a happier, a more enthusiastic people in all the earth. This is especially true regarding Cuban witnesses of Jehovah. They appear to be loaded with an extra dose of *joie de vivre*—joy of living, life. This is true whether you meet them in their large, spacious Kingdom Halls like the one they occupy in central Havana, or in a small, humble, grass-roofed house in the far reaches of the mountains. They all vibrate with enthusiasm. They have sincerity, kindness, conviction, love, and, above all, an earnest desire to talk about the supremacy of Jehovah God and his wonderful purpose to bless obedient mankind by means of his kingdom. Their words you will recognize as being words of the Holy Bible. This no doubt is one of the great contributing reasons for their rapid growth in Cuba.

In the year 1920 there were no witnesses of Jehovah in Cuba. Today there are some 10,000 ministers associated with the 255 congregations scattered throughout the

island. When we remember that there are fewer than six million people on the island, that leaves the proportion of ministers to the number of people very high—one to every 540. And all of these are workers, too, spending some 1,117,000 preaching hours last year alone.

Marvelous results have been reported. In the far-off province of Oriente lives a young woman who observed that many of her friends knew little about God and his purposes and that these humble folk could not even read or write. So she conceived the idea of opening a school for the children, to teach them reading and writing and at the same time a little about the Bible. Soon she had forty pupils attending. The children told their parents about the things they had learned about God, and soon the parents wanted to learn what the children were learning. It was arranged for one of Jehovah's witnesses from a nearby congregation to come and give Bible instruction to the parents. This proved to be such a success that today this group is an organized part of the main congregation with many persons in attendance regularly. But that is not all. The mayor of the town took interest in the young woman's activity, bought her desks and gave her a regular salary.

Talk about endless energy. There is a Cuban witness that lives twelve miles from the Kingdom Hall. Twice a week he walks this distance to conduct Bible meetings. Every eight to nine days he has to walk a similar distance in another direction to get his mail. He is a father of a family of six and is secularly employed too. It is not an

easy life, but it is one that Jesus outlined. So he is content with doing good to others month after month. He humbly remembers that someone did the same so he could learn the truth of God's Word.

The rural areas of Cuba are not thickly populated. In many areas the people live great distances apart. It is necessary to walk many miles to reach these people with the Kingdom message. On these days Jehovah's witnesses will rise early in the morning, drink a cup of black coffee and perhaps eat some bread or crackers and then set out for a distant territory. Some will be gone all day preaching and teaching until it is time to return to their home.

An outstanding point about Jehovah's witnesses is their careful observance of the Bible outlook on marriage and divorce. In Cuba common-law marriage is considered all right by many of the people. In a number of cases men have several wives, and women drift from one husband to another, not being legally married at any time. To correct this old-world outlook Jehovah's witnesses point out that such a

course is unscriptural and that for an individual to be pleasing and acceptable to Jehovah he must follow the principles contained in God's Word or else he cannot be one of Jehovah's witnesses. Many have gone about digging up birth certificates, getting legal divorces from former partners and doing everything necessary to line themselves up with clean Christian principles. Grandfathers and grandmothers were married legally for the first time surrounded by their children and grandchildren. Some couples who have lived together for more than thirty years just recently legalized their marriage, because they desire to live clean Christian lives as Jehovah's witnesses. Should an individual follow an immoral course, he is immediately dismissed from the congregation as unfit for Christian association.

This high standard has had a good effect on people who are not Jehovah's witnesses. A secretary to the judge in Orozco, observing the cleanliness of the witnesses, inquired how he could associate with this religion. This he soon learned.

● What is so wrong with Hollywood's "Bible" movies? P. 4, ¶4.

● How one can be rid of his sense of guilt? P. 5, ¶1.

● Why even clergymen who deny the ransom cannot justly claim to be Christian? P. 6, ¶5.

● What critics have said the secret of Billy Graham's success is? P. 10, ¶6.

● What major nation had no prison houses at all? P. 13, ¶3.

● What proves that fear of prison is not a real deterrent to crime? P. 16, ¶2.

● What distinguishes between an ordinary stone and a valuable gem? P. 18, ¶1.

● What the modern descendants are of ancient superstitions about gems? P. 19, ¶2.

● What is illogical about the "plant sequence" proof of evolution? P. 22, ¶3.

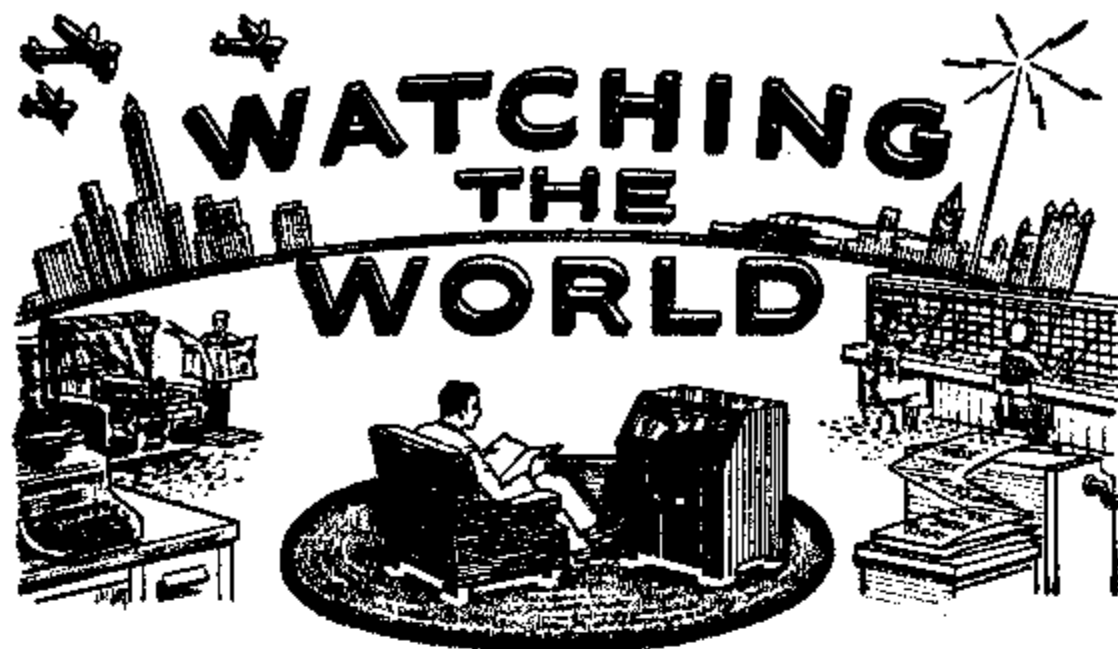
● How thoroughly the authorities disagree on plant evolution? P. 22, ¶5.

● How evolution's "proofs" are 'weighed and found wanting'? P. 23, ¶4.

● How the marvelous electron microscope works? P. 24, ¶1.

● How the Bible account of Jonah completely disproves the popular theory that hell is a place of fire? P. 25, ¶2.

● What is responsible for Jehovah's witnesses' amazing growth in Cuba? P. 27, ¶2.



The Geneva Conference

◆ On May 11, 1953, Sir Winston Churchill proposed a private, informal meeting of the four heads of government. In July the Big Four conference came to realization. But it was not what Churchill had hoped for. The conference was really a meeting of the big forty, since each side brought along a task force of experts. The sessions were more formal than a supreme court session. When the conference opened on Monday, July 18, forty men sat down in the Palace of Nations in Geneva. Representing the four government heads were Premier Nikolai A. Bulganin of the Soviet Union, President Eisenhower of the U.S., Prime Minister Eden of Britain and Premier Edgar Faure of France.

What They Did at the Summit

◆ After six days of talk the Big Four pronounced the summit conference a success. They had dealt with four issues: (1) German unification, (2) European security, (3) disarmament and (4) East-West relations. German unification was the key issue. On Tuesday the summit reached its first hard difference on Germany. To keep the summit atmosphere free from acrimony the thorny problem was relegated to the foreign ministers' level.

There difficulties arose. On Wednesday real signs of trouble cropped up as they began working on an agenda. Thursday, the ministers asked for a day's delay. Friday, they worked almost to midnight, finally throwing up their hands and tossing the problem back to the heads of government. Premier Bulganin made it clear that Russia was not interested at present in German unification. Progress on the European security issue hit a roadblock, since the different plans for security are facets of the deadlock on Germany. On the matter of disarmament President Eisenhower created a sensation by proposing that the U.S. and Russia "give to each other a complete blueprint of our military establishments from beginning to end" and also that the two countries keep check on each other's military potential by aerial reconnaissance. Premier Bulganin shied away from any direct comment on the Eisenhower proposal. Though there was some rejoicing that a little chill had been taken out of the cold war, the fact remained that Russia showed no sign of yielding on hard issues. The success of the conference was crystallized by agreement that the Big Four foreign ministers would meet in October in Geneva on all the major issues in dispute.

Commenting on what they did at the summit, the *New York Times* (7/24) said: "Europe is satisfied with the conference. . . . It is thankful now. The Big Four disagreed so nicely."

From Dictator to President

◆ To change from a dictator to a president is not an easy thing to do—especially in South America. Thus there was no little amazement in Argentina when Juan Perón announced (7/15) that the revolution he had inspired and led was over. In a talk to Peronist members of Congress, Perón said he was revoking the "state of siege" under which civil rights had been suspended and that now was the time for Argentina to see normality as it had never seen it before. "What does this mean for me?" asked Perón. "I cease being chief of a revolution to become the President of all Argentines, friends and adversaries." Argentines, astonished by the sudden change, could see two possible reasons for it. Perón's fight against the Catholic Church had backfired. The army, which had won the revolution of June 16, was out of sympathy with some of his policies. But whatever the cause Opposition politicians were taking advantage of their new-found freedom, and Buenos Aires newspapers published announcements by them for the first time in years. Yet the Opposition leaders said they were waiting to see whether Perón's speech was "straight talk or double talk."

Noted Scientists Urge War Ban

◆ Several months ago, just before the death of noted physicist Albert Einstein, Britain's philosopher Bertrand Russell was intrigued by an idea: Why should not the leading scientists of East and West join in a statement to warn the world of the disastrous consequences of nuclear warfare?

Lord Russell asked Einstein about the matter; Einstein agreed "with every word." Russell then drafted a 1,500-word statement and sent it to scientists around the world. Nine of the world's eminent scientists, including Albert Einstein, signed the statement. It was a statement saturated with gloom: "It is stated on very good authority that a bomb can now be manufactured which will be 2,500 times as powerful as that which destroyed Hiroshima. Such a bomb, if exploded near the ground or under water, sends radioactive particles into the upper air. . . . No one knows how widely such lethal radioactive particles might be diffused, but the best authorities are unanimous in saying that a war with H-bombs might quite possibly put an end to the human race. . . . Many warnings have been uttered by eminent men of science and by authorities in military strategy. None of them will say that the worst results are certain. What they do say is that these results are possible, and no one can be sure that they will not be realized. . . . We have found that the men who know most are the most gloomy. Here, then, is the problem which we present to you, stark and dreadful, and inescapable: shall we put an end to the human race; or shall mankind renounce war?"—*New York Times*, July 10, 1955.

Bloodshed in Morocco

◆ Bastille Day—France's national holiday—was no day for mirth and exultance in Casablanca, chief city of France's rich North African protectorate, Morocco. In the Casablanca café sector a bomb exploded, killing seven Europeans. Hours later Frenchmen surged through Arab quarters, shooting and burning. Angry mobs lynched four Arabs in retaliation for the terrorist bomb-

ing. Then Moroccan gangs struck back, and bloody riots erupted. At the height of the violence tanks of the mobile gendarmerie fired machine guns and 37-mm. cannon against Moroccan street fighters in the old medina (Moroccan quarter). Moroccans responded with hand grenades from terraces. Before the riots could be quelled and a semblance of peace restored, some sixty persons had been killed and more than 100 injured.

Wild Inflation in Chile

◆ Ten years ago Chile's peso was worth 4 U.S. cents; recently the peso was quoted in the free market at less than one twentieth of a U.S. cent. This spotlights the runaway inflation that has seized Chile. In Santiago, the country's largest city, the cost of living has gone up about 70 per cent in the last year. In stores prices on many items run into four or five figures. A pair of shoes of medium quality: 5,000 pesos. Eggs: 15 pesos each. Butter: nearly 300 pesos per pound—and the Chilean workers may be making as little as 200 pesos a day! The cause of this inflation is the government's deficit. The government spends more than it takes in, financing the deficit by borrowing from the Central Bank and issuing paper money. As more money goes into circulation, prices rise. Then wages rise. Then prices go up again. In spite of the fact that Chile's cost of living has multiplied about 60 times since 1928, the government has done little or nothing to check inflation. Steps to bring about deflation have been viewed as unpopular. In July, because of serious labor troubles, Chile finally took drastic measures to control inflation. The measures include increases in taxes, general economies, curtailments in consumption and strict penalties applicable to profiteer-

ing or to excessive profits.

Court Rules on Bus Segregation

◆ Most of the Southern cities in the U.S. require colored persons to sit in the rear of transportation vehicles. South Carolina is one of the states having state statutes on that and other segregation practices. In July the U.S. Fourth Circuit Court of Appeals in Richmond, Virginia, ruled against segregation on city buses in a decision on a Columbia, South Carolina, case. The court ruled that the principle applied by the U.S. Supreme Court decree outlawing public school segregation "should be applied in cases involving transportation." In Washington, both Congress and the Interstate Commerce Commission were asked to end other transportation segregation practices.

Three Came Back

◆ After the Korean war 21 American soldiers, who had been taken prisoner by the Communists, decided not to accept repatriation but to live in Red China. In July three came back to the U.S., disgusted with life under Communist rule. "Death is better than communism," agreed the three former U.S. soldiers. Interviewed by newsmen, the turncoats told of life in Red China. Many Chinese hated and feared the Red regime, they said. Asked about Chinese women, one of the "returncoats" said: "The majority of the women in China are so scared they're just like a bunch of machines." Life for Chinese men was hardly better. Declared former U.S. soldier William A. Cowart: "I would sooner have Hitler come back than have Communism. Hitler only destroyed the body, but Communism destroys the mind. The society of China is built on fear—fear of each man for the other."—*Time*, July 18, 1955.

Cardinal's Life Sentence Out

◆ In February, 1949, Hungary's Joseph Cardinal Mindszenty was sentenced to life imprisonment on charges of treason, espionage and black-market dealings. The case stirred up world-wide agitation, and tremendous publicity was given the trial. In July Mindszenty's name again appeared in the news. A Budapest radio announcement said that the cardinal was being "allowed to interrupt his term of imprisonment." The government announced that he would live in a "church building selected by the Hungarian bishops." Western diplomats were inclined to interpret the cardinal's release as a gesture timed for the Big Four conference.

Kremlin Doors Open to Public

◆ During the rule of Soviet dictator Joseph Stalin the

Kremlin was barred to all except the most privileged visitors. Stalin maintained both his office and residence in the ancient fortress, but the new Soviet leaders have their residences elsewhere. In July the Soviet government opened the Kremlin's doors to unescorted Soviet and foreign visitors. They will be permitted to inspect the storied palaces and museums where the treasures of eight centuries of Russian history are preserved.

Great Boon in Medicine

◆ Just a hundred years ago Dr. Thomas Addison, an English physician, discovered the life-essential role played by the adrenals, two small bodies situated astride each kidney. Not until 1937 was the first active adrenal hormone produced synthetically. Since then, and even before, research workers have

been working on the big project: the total synthesis of the principal life-essential hormone of the adrenal glands. In July at the fourteenth International Congress of Pure and Applied Chemistry in Zurich, announcement was made of success: aldosterone, the principal life-maintaining adrenal hormone, has been produced synthetically. Aldosterone is so effective that even minute quantities of it will maintain life in persons with diseases of adrenal glands, such as Addison's disease. Aldosterone is 20 to 30 times as effective as the synthetic hormone produced in 1937 and 500 times as effective as cortisone. Leading chemists from many countries hailed aldosterone as one of the greatest modern chemical achievements, promising to provide mankind with a potent weapon against disease.

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31



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Awake!

THE BIBLE'S RESURRECTION HOPE

"If a man die, shall he live again?"

Austria Free at a Price

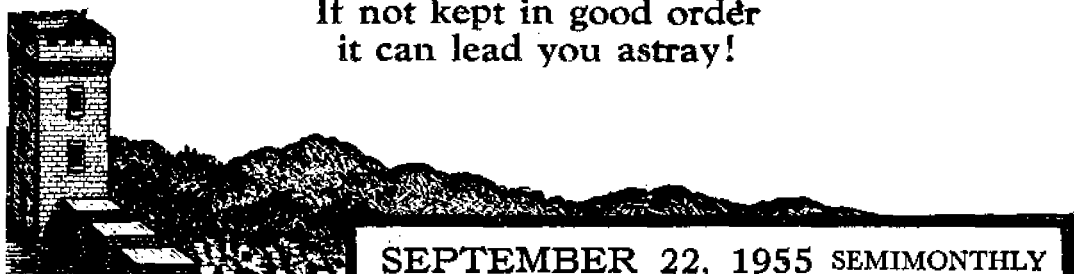
Ten years to reach a treaty
—four minutes to make it official.

Eisenhower Book Stirs a Controversy

Conceals fact that parents were Jehovah's witnesses

Caring for Your Conscience

If not kept in good order
it can lead you astray!



SEPTEMBER 22, 1955 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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., September 22, 1955

Number 18

Eisenhower Book Stirs a Controversy

MANY people who read the book *The Great American Heritage: The Story of the Five Eisenhower Brothers*, published in the United States last June, will find difficulty in understanding its somewhat vague approach to their parents' religion. Both *Newsweek* and the *New York Times* took the book to say that the parents' major church affiliation was with the River Brethren. The *New York Sunday News*, perhaps sensing the facts, said: "Both parents were genuinely religious. What church they belonged to is immaterial."

Especially will people who read the facts in *Jehovah's Witnesses—The New World Society* that was published at almost the same time wonder why *The Great American Heritage* mentions only the 'writings of Pastor Russell' and the meetings of the "Bible Students," but does not say that this was merely the pre-1931 name for Jehovah's witnesses, that for fifty years the mother of the five Eisenhower brothers had been one of Jehovah's witnesses, that for twenty years beginning in 1896 the group now known as Jehovah's witnesses met in the Eisenhower home, and that during most of that time their father, David Eisenhower, conducted the Bible study.

The *Chicago Daily News* wondered why this information was omitted from a book that made much of this being a religious family. Not only did it wonder, but it also

took the effort needed to find out why. In a four-column article that it published on June 23 it said: "The author of a forthcoming book about President Eisenhower and his four brothers says their mother's religious affiliation with the Jehovah's Witnesses sect was omitted at the request of Milton Eisenhower. . . . At Pennsylvania State University, where he is president, Milton Eisenhower sent word through his assistant, Larry Dennis, that he has 'no comment' on the statements by Kornitzer [the book's author] and Covington [Jehovah's witnesses' general counsel] regarding the Witness deletion. Dennis reported by telephone that the query 'upset Dr. Eisenhower a bit.'"

And well it might have done so, for the *Chicago Daily News*' article quoted attorney Hayden C. Covington as saying: "For several years now the Eisenhowers have in one way or another attempted to minimize their being raised by parents who were Jehovah's witnesses." It further stated: "Kornitzer said the Witnesses' affiliation is 'a very ticklish and irritating subject' with the Eisenhower brothers. He said he discussed it at length with them in preparing his book. He said his book was 'edited by Milton and the President. It's their record.'"

As Watch Tower director Milton G. Henschel explained to the *Chicago Daily*

News the following day, Mrs. Eisenhower's activity with Jehovah's witnesses is "not a big issue with us, and we're not trying to ride on Mrs. Eisenhower's coattails. We know what the truth is, however. Ida Eisenhower was one of the most energetic preachers in Abilene, Kans. At our national headquarters in Brooklyn, we have pictures of her preaching."

It is unfortunate that when a book speaks of the "religious atmosphere" that pervaded a home that "was a house of worship," the author must explain, as this one did in the *Chicago Daily News*' article: "I like very much the truth and the facts. . . . If I were writing an interpretive biography, perhaps it would be different. But the entire book is theirs, edited by them."

The Secret Of Billy Graham's Success

For six weeks Billy Graham crusaded in Glasgow, Scotland, attracting more than 670,000 Glaswegian listeners. When Graham's voice was piped out to 700 churches and town halls, many more, including thousands in Ireland, listened. An Irish newspaper remarked: "Billy Graham has taken Ireland by storm." But there was one Briton whom he did not take by storm. That was British novelist, critic and playwright J. B. Priestley, who forthrightly commented on the reason for Graham's success in Britain. Was it hunger for religion? Priestley said no; it was hunger for a show. Explained Priestley: "There is a vacuum that must be filled. Politics, to exist for them at all, must be a show. Patriotism is a show with an expensive regal cast. . . . And now, with the arrival of the streamlined Billy Graham organization . . . religion is a show. . . . The truth is that now the British crowd is more easily enticed and dominated by mass communications, showmanship, ballyhoo, than the American crowd is. The Americans have had a great deal more of it, and for years were far more responsive to it, but while there is in them still a strain of the gullible and hysterical, there is also the work of a powerful antibody, a strain of the skeptical, the cynical. . . . But the newly arrived British bring with them into this world of mass communications, shows and ballyhoo, a certain innocence, belonging to an earlier age. . . . Their minds are wide open as well as being empty."—*Time*, May 9, 1955.

RADIATION CAN BE DANGEROUS

It has long been taken for granted that, as a result of radiation, a poisonous substance is produced and carried by the blood. There was, however, only indirect evidence to prove this. Now for the first time there is direct evidence. In its issue of April, 1955, *Science* told of experiments at Brookhaven National Laboratory, Upton, New York, conducted by Dr. Abraham Edelmann. Dr. Edelmann exposed rats to X rays. Then he injected their serum into unexposed rats from which the adrenal glands had been removed. The rats, of course, would die with these glands gone, but the point is this: the rats injected with the serum from the irradiated animals died sooner than those injected with serum from unirradiated animals. Another discovery was that the effects of the toxin in the serum add up with the effects of direct radiation. Hence mice that received radiation plus serum from irradiated rats had a much higher death rate than mice receiving just the same dose of radiation. So evidently, as has long been suspected, the blood from irradiated animals does carry something poisonous.

The Bible's RESURRECTION HOPE



THAT the dead should rise has always seemed incredible to many. Thus the worldly-wise Greeks of the first century who gathered on Mars Hill to hear the apostle Paul listened with respect until he spoke of the resurrection of Jesus: "Well, when they heard of a resurrection of the dead, some began to mock, while others said: 'We will hear you about this even another time.'" Is the Bible's hope of a resurrection of the dead too incredible to be believed in? If not, then why and on what basis will there be a resurrection? Who and what will be resurrected? Where and when? —Acts 17:31, 32, *New World Trans.*

From beginning to end the Bible clearly and emphatically presents the resurrection hope. Abraham had faith "that God was able to raise men even from the dead." Daniel was promised a resurrection: "Go your way till the end; and you shall rest, and shall stand in your allotted place at the end of the days." Representative of the faith the Jews of Jesus' day had in the resurrection are the words of Martha regarding her deceased brother Lazarus: "I know that he will rise again in the resurrection at the last day." —Hebrews 11:19; Daniel 12:13; John 11:24, *Rev. Stan. Ver.*

And Christ not only proved from the Bible "that the dead are raised up," but

raised at least three from the dead himself as well as foretelling his own resurrection from the dead. Recognizing the seeming incredibility of the dead's rising again Jesus stated: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out." The apostle Paul at 1 Corinthians, chapter 15, clearly establishes that Christ Jesus was raised from the dead, listing the various times he was seen and by whom, on one occasion by upward of 500, and shows

that Jesus' resurrection is a guarantee of the resurrection of others.—Luke 20:37; John 5:28, 29, *New World Trans.*

The Dead Actually Dead

Some religious organizations have little to say about the resurrection of the dead. No doubt this is because they teach that the dead are not dead, and so, if they are not dead, then why a resurrection? This problem is posed in 555 *Difficult Bible Questions Answered*, "a book of reference for all denominations," and published by the *Christian Herald*: "If the saved go directly to heaven after death, why a resurrection followed by a judgment day?" Unable to answer the question the book states that by seeking for "the why and wherefore, we are seeking a deeper revelation of God's purpose than he has been pleased to give us."

"If a mangle, shall he live again?"
Some 3,500 years ago, Job, a suffering yet patient man of God, asked that question, and many, many have asked it since. What is the answer?

The Bible, however, presents us with no such baffling paradox. The term "resurrection" translates the Greek word *anastasis*, which means a standing up again from death. Death is the penalty God decreed for disobedience and means non-existence. "You are dust, and to dust you shall return," Adam was told. And so we read that "the fate of the sons of men and the fate of beasts is the same; as one dies, so dies the other." Also, that "the living know that they will die, but the dead know nothing." Because death is a state of unconsciousness it is poetically described as sleep.—Genesis 3:19; Ecclesiastes 3:19; 9:5, *Rev. Stan. Ver.*

Nor is this the opinion only of Solomon, as some would have us believe. Paul argues that if there is no resurrection of the dead then Christians "are of all men most to be pitied." But that would not be the case if at death they went to heaven, either directly or eventually by way of a purgatory. Also note that none that were raised from the dead ever had anything to say about either the joys of heaven or the pains of a purgatory or a burning hell. Can we imagine they would have kept silent had they had such an unusual experience?—1 Corinthians 15:19, *New World Trans.*

But what about man's immortal soul? someone may ask. God's Word plainly tells us that at creation "man became a living soul," that the lower animals are souls, and that "the soul that sinneth, it shall die." The teaching of an immortal soul was borrowed by apostate Christians from the Greek philosophers who based their theories on pagan religions. Yes, only because the dead are actually dead, asleep, unconscious, nonexistent, does the Bible's resurrection hope make sense.—Genesis 2:7; Ezekiel 18:4, 20.

The Why, What and How of Resurrection

Why has God made provision for a resurrection? So that in spite of our first parents' sin his purpose regarding earth and man might be realized, namely, to have the whole earth a paradise and populated with righteous creatures. Of course, God could have wiped out Adam and Eve and created another human pair, but then he would have violated his great sabbath or rest day, which the Bible shows to be 7,000 years long, or else he would have had to wait until its end.

Besides, from the book of Job it is apparent that the Devil had boasted that he could turn all creatures away from God and righteousness. By permitting Adam and Eve to continue to live and to rear children, God knowing that some of them would remain faithful to him, he could prove the Devil to be a liar. To reward these with everlasting life would require a resurrection, as they were dying due to Adam's transgression. And so that God could be consistent and yet free these from Adamic condemnation he provided a sin offering, namely, Jesus Christ, who is "the Lamb of God that takes away the sin of the world." —John 1:29, *New World Trans.*

Having noted why a resurrection and its basis, let us now consider just what is resurrected and how. Certainly it would not be the same substances of the physical body that has returned to the dust, for its atoms have become parts of other things, such as vegetation, which, upon being consumed by animals or humans, have become part of them. Rather, it is the individual, the "soul," with the same personality, that is brought back to life. It has the life pattern that is formed by the factors of heredity, environment, individual choice and the power of God's spirit, provided the individual has come in contact with it and submitted to it.

This personality is dependent upon the body and therefore it ceases to exist when the body dies. That is why the Bible speaks of souls, whether good or bad, going to Hades, the abode of the dead, gravedom. Having a hope of being resurrected Jesus could confidently say to God: "You will not forsake my soul in Hades."—Acts 2:27, *New World Trans.*

How is the individual, the "soul," with the personality, the life pattern, resurrected? We might best answer that question by means of an illustration, that of a phonograph recording. The factors combining to make the life pattern are like the sounds recorded on a blank phonograph record that stands for the brain, primarily. At the same time God is having a master disc made of the same life pattern on his marvelous memory. At death the phonograph record is broken as it were, and what was recorded thereon would be forever lost were it not for the duplicate recording made by God. In the resurrection God makes a blank record, a human body, and then stamps on its brain the life pattern he has recorded. Upon giving life to that body the result is an individual that will recognize himself and be recognized by others as having previously existed.

While it requires faith to believe that God can do this, it should not overtax our faith in view of man's ability to record mechanically the appearance, voices and actions of men by means of the motion-picture machine and the sound recorder. Of course the body that God gives each one in the resurrection would be a reasonable facsimile of what he was in the first place, barring deformities.

Who? Where? When?

Whom will God resurrect? All that have ever lived? No, for we are told that "all the wicked will he destroy," and that the wicked "shall sleep a perpetual sleep, and

not wake." God will resurrect only those who have shown themselves worthy of everlasting life or who have not forfeited their opportunity to demonstrate themselves worthy of life. Jesus made this distinction, saying: "Do not become fearful of those who kill the body but can not kill the soul; but rather be in fear of him that can destroy both soul and body." Yes, while man can kill the body, the phonograph record of our illustration, there is still the hope of a resurrection from the dead. But when God destroys both soul and body, he also wipes out the record of the life pattern from his memory, he destroys the master disc, and then there is no hope of a resurrection.—Psalm 145:20; Jeremiah 51:57; Matthew 10:28, *New World Trans.*

Of those resurrected some will receive a heavenly and spiritual resurrection and others an earthly, a human resurrection. The heavenly resurrection is termed "the first resurrection," first in time, in importance and in glory. Christ Jesus was the first to experience it, "being put to death in the flesh, but being made alive in the spirit," on the third day. He promised his followers that they would share heavenly glory with him, a reward, however, that will be realized by just "the hundred and forty-four thousand, who have been purchased from the earth." These will be associated with Christ Jesus in judging, ruling and blessing all the families of the earth as the spiritual seed of Abraham. All others resurrected will come forth to life on earth.—Revelation 20:5, 6; 1 Peter 3:18; Revelation 14:3, *New World Trans.*

There remains but one more question: When will the resurrection of all these take place? From Bible chronology and such prophecies as that of Matthew, chapters 24 and 25, and Revelation, chapters 11 and 12, it appears that those of the body of Christ who were sleeping in death experienced the first resurrection in 1918. Since

then those of that body still on earth will at death experience an instantaneous resurrection, to them the words applying: "We shall not all fall asleep in death, but we shall all be changed, in a moment, in the twinkling of an eye." This will continue until the last of the 144,000 has received his heavenly reward.—1. Corinthians 15:51, 52, *New World Trans.*

As for the rest of mankind, their resurrection will have to wait until Armageddon, "the war of the great day of God the Almighty," makes an end of this wicked old system of things and a "new heavens and a new earth" in which "righteousness is to dwell" are established. First to return to earth will be those who proved their integrity toward God before Christ's coming, such as Abel, Noah and Daniel. They will be among those whom Christ will "make princes in all the earth." And it is reasonable to conclude that those not of the 144,000 who keep integrity at the present time and who go into death will likewise receive an early resurrection.—Revelation 16:14, 16; 2 Peter 3:13, *New World Trans.*; Psalm 45:16.

These, together with those who will survive Armageddon because of 'seeking Jehovah, righteousness and meekness,' will make this earth a paradise, preparing it

for the gradual return of all those still dead but in the memory of God. All these, upon coming forth, will be given an opportunity to prove themselves worthy of everlasting life on earth and those who pass the final test at the end of the 1,000-year reign of Christ will enjoy everlasting life in that new world.—Zephaniah 2:1-3.

To sum up: The Bible's resurrection hope is not too incredible for belief by reasoning persons. It makes sense because the dead are actually dead. It is possible because God's power is unlimited. It is based upon the sacrifice of Jesus Christ, which relieves mankind from the condemnation brought upon them by Adam's transgression. Its purpose is the realizing of God's destinies for earth and man, namely, a paradise filled with righteous humans. Not the willfully wicked but only those in the memory of God will be resurrected, a comparative few to life in heaven, the rest to life on earth. What will be resurrected is new physical bodies but with their former personality, the life pattern they formed of which God has the record or "master disc." And finally, Bible prophecy shows that the "first resurrection" to life in heaven is nearing its completion and that shortly now, after Armageddon, the resurrection to life on earth will begin.

Ignorance Among The Educated

It is a paradox of this modern world that children can graduate from school woefully deficient in knowledge. But the grim fact remains that along with crime and juvenile delinquency, ignorance among the educated is on the increase. At a recent meeting of the heads of 400 private schools, Dr. John F. Gummere, headmaster of the William Penn Charter School of Philadelphia, warned that evidence of an appalling lack of knowledge among many students was increasing. Unless more emphasis was put on liberal arts, he said, education in general would suffer. As an example of the ignorance prevailing, he cited the case of one American school where all the ninth-grade students were asked to name just ten of the forty-eight states. Only one third of the students could do so. Declared Dr. Gummere: "If the specialist is one who knows more and more about less and less until he gets to know almost everything about practically nothing, some modern students are getting to know less and less about more and more until they know practically nothing about almost everything."—*New York Times*, March 6, 1955.

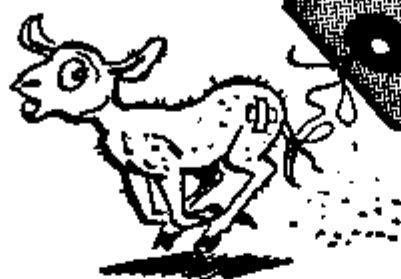
Austria

By "Awake!" correspondent in Austria

ON May 15, 1955, in the Belvedere Palace the Austrian treaty was being signed. Outside were large but not vast crowds, and their pleasure was restrained rather than exuberant. The Bible proverb, "Hope deferred maketh the heart sick," was well illustrated in Austria. They had waited long, much too long for the freedom promised them as far back as 1943; and their disappointments have been many during the past ten years of negotiations. So, when news was finally released of their independence, said a diplomatic correspondent, "they were happy—but not boisterously so." There were shouts: "We are free!"—free primarily of seventeen years of occupation by foreign troops, first by the Nazis and then by the conquerors of World War II. Austrians were glad to see this iron yoke of servitude come to an end, even if it did cost an enormous price. She was ready and willing to pay more for her freedom.—Proverbs 13:12.

No other peace treaty in all history took so many years to develop and to come to its final culmination—some ten years. And perhaps no other treaty was rushed through more critical stages in four days and became official in less time—in four minutes, the exact time of the signing of the document by the foreign ministers.

It has been a long, tiresome, trying journey from the Moscow Declaration, November 1, 1943, to these meaningful signatures at the marble hall of the Belvedere. Nearly 400 separate sessions were necessary to complete the agreement. And besides these,



there were other skirmishes that caused no end of apprehension.

So that you might better appreciate the Austrian viewpoint and their restrained emotions when the treaty was finally realized, it is necessary to consider briefly some of the history and political developments that led to their independence:

Austria was once the heart or key to all central Europe. Some fifty-six million people were embraced in her empire. She was rich, mighty and flourishing. The change came after World War I. The conquerors carved the world according to their liking. Austria was left with only 32,365 square miles of land and a little more than 6,933,000 inhabitants. The treaty of Saint Germain in 1919 fixed these boundaries and placed Austria on the road to ruin. It was considered the "Sunday punch," the knockout blow that rendered Austria permanently ineffective, obsolete, defunct as a world power and as a competitor in the commercial and political world.

Unexpectedly and quite surprisingly, the Austrian people weathered the storm, licked their wounds to a healing point, and quite miraculously triumphed over the political and economic crisis into which they were plunged. They more than triumphed. They excelled their own expectations to a point where the Austrian schilling was called the "dollar of the Alps!"

With this magnificent resurgence of life and power, Austria won sympathy and friends. Her culture and art, relegated to extinction, once again emerged into prominence.

The Pall of Hitlerism Devours Austria

In 1938, Adolf Hitler, would-be world conqueror, by force annexed Austria as his first victim in his quest for world domination. The name of Austria was blotted off the map. However, in the hearts of millions, Austria lived, if only in symbol. It was not until the Moscow Declaration of November 1, 1943, that there was any reason to hope for a revival. It was on this day that both the Russian and Allied powers declared the annexation of Austria by Germany null and void and expressed their wish to see Austria restored free and independent as a nation. Austria was hopeful, even though in bondage to Hitlerism. She waited patiently for her day of liberation. Western powers encouraged her to endure—for said they, "Austria will be free again!"

At last, Hitler was defeated! The war was over! Austria was jubilant! Her liberation was nigh. Dr. Karl Renner, the first man of the improvised Austrian government, published on May 15, 1945, the "provisional constitutional laws" in order to guarantee legal safety and the continuation of justice.

But Austria's future was still shrouded in uncertainty. She was occupied by the Russians and the Allied forces. The promised liberation appeared to lag. The "liberators" were not willing to liberate. They wanted booty, reparations for war, etc. It became apparent that Russia was not eager for any peace treaty. She sabotaged all efforts toward that end. Every now and then the Moscow delegation would make a spurious move toward agreement, but refused to provide the other occupying

governments with an "exact text" of a treaty they would be willing to sign.

In fact Russia's foreign minister Molotov at Berlin last year bluntly said "no" even when Austria and the three Western occupying powers agreed to accept all Soviet conditions. Soviet forces must remain in Austria, shouted Molotov; as an afterthought, he said, until a German peace treaty was signed. Such reluctance to negotiate a treaty gave rise to disappointment, cynicism, and finally to bitterness. Hope deferred made Austrians sick.

Oh, there were tentative gestures of reconciliation with the Austrian people. Not only were the Russians willing to exchange ambassadors, but also to give up their share of the costs of occupation. The United States had given up her share some six years prior thereto, without any fanfare. In fact no occupying force would have been necessary in Austria had Russia accepted the treaty already negotiated.

But there were other reasons for the continued occupation. Moscow controlled 551 properties in the Soviet zone—properties that were seized as "German assets" after World War II. Russians operated 200 retail shops, 240 industrial establishments and 111 farm enterprises. About 10 per cent of all production in the Soviet zone went to Russia. Austria has become a major oil producer of Europe since the war, but the most of this was being shipped to Russia. The oil booty alone that Russia bled from Austria since the war is reliably estimated at some 17 million tons or about \$290,000,000 worth! These were some of the hidden reasons behind Russia's reluctance to negotiate a treaty.

Vienna unwittingly found herself a four-power island in the Russian zone, patrolled by four-men-in-a-jeep units. All her civil affairs and her bills had to be presented to and approved by the Allied Counsel. This proved both costly and terribly unproduc-

tive. A victim of world tension, Austria continued as a bridge between East and West. The unpleasant treatment received, the attendant poverty and unemployment, made no friends for the Soviet Union, nor for the West in Austria. Having no reason to be occupied, the Austrians resented occupation.

The Silver Lining

Suddenly the scene changed. Russia abruptly changed tunes. In a surprise move Chancellor Julius Raab of Austria was called to Moscow to talk over the "undecided" questions. A few days later a telephone rang at the People's party headquarters in Vienna. Raab was calling from Moscow. His voice was triumphant. "Austria will be free!" he said. "We will get back our homeland in its entirety. The war prisoners and other prisoners will see their fatherland again." The news spread. All Austria burst into Strauss waltzes and victory marches!

With the greatest hurry the Belvedere Palace and the castle Schoenbrunn were prepared for the historic moment—May 15, 1955, the day when the signing of the treaty was to take place. Five days before, however, Russia would not agree with the West on paragraph 35, that had to do with German property. United States foreign minister John Foster Dulles refused to come to Vienna unless there was full accord on all points of the treaty. The atmosphere was charged; conferences, tense. Neither side would budge from its position. Precious time was being wasted. Would this occasion, too, end in a stalemate like so many others? The final moments were exciting and dramatic. The Russian minister bowed. He nodded that he would yield and allow the disputed text to be taken into the treaty.

Vienna broke into an uproar. It became the converging point of foreign ministers

of the occupying nations. Secretary of State Dulles stated with an air of satisfaction: We have attained full harmony on all points. Austria's foreign minister Figl's remarks were full of excitement: "We made it! Tomorrow the signing takes place!" Lord Chancellor Raab of Austria with a voice of grateful appreciation merely said: "All is well that ends well."

The last four hectic days Russians made real concessions. They conveniently disposed of all obstacles they themselves had raised in ten years. They agreed on the withdrawal of all occupational troops immediately after the signing of the state treaty, "and in any case not later than December 31, 1955." They agreed to return the oil fields and refineries of eastern Austria, in exchange, however, for 1,000,000 tons of oil annually for the next ten years. They also agreed to accept \$150 million in goods as the price for returning the 300 factories they seized as former "Nazi properties." Also for a "slight recompense" they agreed to turn over the Danube Shipping Company, its shipyards, docks, vessels and port installations; and to return about 450 Austrian civilians serving sentences in Russia and some 350 prisoners of war. The report promised: "After the withdrawal of the Soviet occupation troops from Austria, not a single military prisoner or detained civilian person of Austrian citizenship will remain in the territory of the Soviet Union."

Translated into dollars and cents, what does all this mean? According to Brendan M. Jones, it means that "the state treaty gives Russia a lien on the Austrian economy amounting to \$320,000,000. Adding the minimum estimate of \$200,000,000 for industrial equipment removed by the Russians, their total loot from Austria will amount to at least \$810,000,000. Thus," says Jones, "despite the declaration in the state treaty that no reparations shall be

exacted of Austria, she is faring far worse at the hands of the Russians than did Finland, an active ally of Nazi Germany. Finland, in a 1948 reparations agreement with Russia, had to pay the Soviet \$226,500,000 in goods at 1938 prices, and managed to liquidate the claim in four years." —*The New York Times*, May 22, 1955.

Perhaps what Russia coveted more than Austria's oil and material resources was her pledged neutrality, "not to join any

military alliance or permit military bases on her territory, and [a promise that she] will pursue a policy of independence in regard to all states." With this bait Russia intends to isolate smaller nations from the "free world," and if possible create a "neutral belt" or block across Europe dividing East from the West. The success of this venture is still unpredictable. The main and decisive battles are yet to be fought—let us hope—at the conference tables of the world.

Honor For Parents Checks Delinquency

Commenting on the absence of juvenile delinquency among teen-age Chinese-Americans, *The Saturday Evening Post* of April 30, 1955, wrote editorially: "Not long ago, a New York city judge wrote to the *New York Times* saying that not in the seventeen years he had been on the bench had a Chinese-American teen-ager been brought before him on a juvenile-delinquency charge. The judge said that he queried his colleagues on the matter and they, too, expressed their astonishment. They said that not one of the estimated 10,000 Chinese-American teen-agers, to their knowledge, had ever been haled into court on a depredation, narcotics, speeding, burglary, vandalism, stickup, purse-snatching or mugging accusation. A check with San Francisco, where there is a large colony of Chinese-Americans, tells the same story. The same holds true of Chicago, where the police report 'excellent' behavior on the part of Chinese-American youngsters.

"P. H. Chang, Chinese consul general in New York city, was asked to comment on this warm and amazing return. He said simply, 'I have heard this story many times from many judges. They tell me that none of our people are ever brought before them for juvenile delinquency. They were surprised, but I was not. Why? I will tell you why I think this is so. Filial piety, the love for parents, is a cardinal virtue my people have brought over from the China that was once free. A Chinese child, no matter where he lives, is brought up to recognize that he cannot shame his parents. To do so would relegate him to worse than oblivion, for his parents would disown him. . . . Before a Chinese child makes a move, he stops to think what the reaction on his parents will be. Will they be proud or will they be ashamed? That is the sole question he asks himself. The answer comes readily, and thus he knows what is right and wrong.'"



Holding Up the Line

A cashier at a New York city theater recently tried a novel way to deal with robbers. When a gunman appeared at the box office window and demanded the money in the cash drawer, cashier Margaret Schiess asked him: "How many, please?" The bandit shouted loudly: "Hand it over!" "Orchestra or balcony?" asked Miss Schiess. The gunman shouted: "I'm not kidding," as a customer approached. "One side, please," said the cashier, "you're holding up the line." That, evidently, was more than he intended to hold up. The bandit fled.

MEN WORE Rings *first*



MEN, not women, were the first to wear rings, according to authorities. Men wore rings on various fingers for various reasons. In fact, they wore rings on all fingers, on both hands and on almost every joint. And they wore as many as sixteen at a single time on a single hand! Some of their rings were feather-light, while others were of great weight. A ring is described by Sir Gardner Wilkinson that contained twenty pounds' worth of gold! Fashion called for lightweight rings in the summer and heavy rings for the winter and a specific ring for every day of the week, of every month, of every year. Men vainly and proudly wore their finger jewelry according to style.

The ring, however, has a history about as endless as the circle itself. From bygone years the ring's circular form became a symbol of eternity. The Pharaohs of Egypt contended that the ring was a "heavenly sign that life and happiness and love had no beginning and no ending." To the ancients the ring's various shapes, sizes and symbols were filled with awesome mystery, magic and superstition. Rings were emblematic of power and authority, of love and envy, of life and death. Almost every occasion called for a specific ring. There were betrothal rings, mourning

rings, friendship and fellowship rings, magic rings, love rings, wedding rings, cure rings and mortuary rings—just to mention a few. "A ring more than any other form of jewelry," said an authority, "is designed to support the total weight of human emotions and stand by as emblem of joy, woe, and all the intervening shades of feeling that make up the sum of personal relations."

Perhaps no ring is as popular as the engagement or wedding ring. It says those "three little words, 'I love you,'" better than a man can ever say them—at least, so say advertisers. The wedding-ring business has blossomed today into a billion-dollar'sentiment. So great has been the demand for wedding rings in recent years that in 1944 jewelers knew a shortage of over a million wedding rings. Strangely enough, estimates say there are more than five times as many wedding rings sold as there are weddings!

The wedding-ring ceremony came into use in Christendom about the year 870. However, authorities do state that it was in use by the Hebrews many centuries prior to Christianity. The Israelites wore rings not only on their fingers, but also in their nostrils and ears. In his third book of *Antiquities*, Josephus (A.D. 37-95) mentions the use of gold rings by the Israelites after they had passed through the Red Sea. The men had made the golden calf from their own and their wives' rings and other ornaments. And it is presumed that some of these were wedding rings. However,

neither the Bible nor the Talmud speaks of the ring as symbolic of marriage.

Wedding Rings

Primitive man considered an unmarried man only half a man. The wedding circlet was suggestive of the completion of both the male and female in marriage. The ancient Egyptians placed the ring on the wife's finger as a sign that she was entrusted with the custody of the house. Paul Berdanier informs us that "our earliest ancestors thought a rope tied around part of the body would keep the soul from escaping. When a man captured his mate, he tied cords around her waist, wrists and ankles to make sure her spirit was held under his control. Later a permanent ring of ivory, flint or amber took the place of the rope to symbolize obedience of the wearer to a higher power." The wedding band was also a means of showing that the woman was not for sale, that she had already been purchased. The wife was bought for a price and the ring was proof of the purchase. *Later the bride enjoyed the dignity of having this same ring presented to her at a wedding ceremony.*

For centuries only one ring was used for the engagement and the wedding ceremony. Later, the second ring was added to signify that the bridegroom's intentions were honorable and still valid. This was a plain, simple band in symbol of the union. Diamond rings were not used for engagements or wedding bands until more recent years. Diamonds were thought only for the rich. They were worn as an ornament, not as an engagement stone. The average person, however, frowned on the diamond as an unnecessary luxury.

The use of the diamond as an engagement-ring stone stemmed from the old belief that the diamond was unchangeable, everlasting, and that it best reflected the

sparkle in the eyes of young lovers. The diamond was known as an emblem of constancy. More popular, however, than the diamond were iron and gold bands. The bride wore the gold band at the ceremony, but she replaced it with the iron band when at home. Gold bands were for public display, but iron bands were for everyday use. Toward the close of the Middle Ages engagements and marriages were so closely related that the wedding ring and the betrothal ring were merged into one band. And as time passed, the engagement ring became less a symbol than fashion.

The double-ring ceremony may have stemmed from the gimmel ring, which was emblematic of love and friendship. This ring consisted of two rings closely locked together, but capable of being separated so that two lovers or friends could each wear, in a sense, the same ring. There was a time, too, that the ring given upon betrothal was a seal ring that the wife wore after marriage, while the husband wore the wedding ring. Before 1940 only 15 per cent of the bridegrooms received rings. But the idea mushroomed to such an extent that after the outbreak of World War II the double-ring ceremony increased to 60 per cent. And with the Korean war that number leaped another 10 per cent. There are no indications that it will stop there.

Ring on What Finger?

One thing sure about the engagement and marriage rings, they were not necessarily worn on the third finger of the left hand in the beginning or until the passing of many centuries. In the Salisbury missal directions are given at the marriage for the ring to be put "first on the thumb, after on the second finger, then on the third and lastly on the fourth finger." The left hand was chosen because it was less used. Some say it symbolizes the wife's subjection to

her husband. James R. McCarthy in his book *Rings Through the Ages* says: "The Roman Catholics did not use the left hand for the betrothal or marriage ceremony until the middle of the eighteenth century, and the Victoria and Albert catalogues show that in all pictures of marriage from the thirteenth to the sixteenth century (excepting among the Spanish) the wedding ring was worn on the right hand. With few exceptions, the nuptial ring was placed on the right hand of the bride in ecclesiastical ceremonies in France right up to the fifteenth century, and it is said that even today many ceremonies in Scandinavian countries feature the use of the right hand."

In England it has long been the practice to use the left hand and the fourth finger. Arabs, too, used the left hand, but put the ring upon the first finger. King Friedrich Wilhelm III prepared a list of his wife's rings, and made this notation: "Our betrothal ring, on the little finger of the right hand." Some say the Jews placed the engagement ring upon the index finger. During the reign of George I of England the thumb was used. In India the wedding ring has long been worn on the thumb.

Why wear the ring on the third finger? No one good reason is given. Greeks believed that a sympathetic artery stretched from the heart directly to the ring finger. Of course, medical science has thoroughly debunked that superstition. Blood flows to all fingers alike. None are intimately connected with the heart.

The ring's greatest battle for existence was when the Puritans during the Commonwealth of England (1649-1659) attempted to ban the ring at wedding ceremonies, charging that it was a pagan custom. Their position was extreme and unscriptural, since the Bible discloses the use of rings. However, their pressure was sufficient to outlaw it from among their own ranks, but when they invaded the backyard of the jewelers and goldsmiths and the ring-wearing matrons, the whole thing exploded with a fury of upsetting a hornets' nest. Even clergymen joined the howl, and some of these contended that marriages were illegal unless performed with the ring. The Puritans retreated. The ring ceremony stuck. And today rings and diamonds are enjoying a sparkling heyday, the like of which has not been seen in all history.

COMMON-SENSE HANDLING OF SNARLING DOGS

¶ Do you have occasion to go from house to house regularly or from time to time? Then perhaps more than once you have wondered what is the best thing to do when a snarling dog resents your presence and tries to interfere with your mission. If so, then you will be interested in the six suggestions that the United States Post Office Department has given out to its postmen:

¶ 1. Do not pet dogs. Many dogs resent such familiarity . . . 2. Do not make quick, sudden movements . . . a dog may bite in nervousness or fear. 3. Do not strike at a dog, since he then thinks it's okay to strike back. 4. Do not run from dogs. 5. If a dog stops you in your path by snarling at you: Stand still and give him time to smell you. Talk to him and continue talking to him: as you walk straight ahead toward your destination. 6. Show respect for a dog, who only is doing his duty, and nine times out of ten he will, in turn, respect you.

¶ While the foregoing suggestions may not solve the problem in every instance, there always being the likelihood of meeting up with a dog that seems to have a spirit of perverseness and hates people, their obvious common sense recommends them to all who go from house to house, be they the milkman, the postman, a salesman or one of Jehovah's witnesses.

Making Religious History in Africa

by "Awake!" correspondent in Northern Rhodesia

"CHURCH history in Africa will be made this evening when evensong is held on Nkana rugby ground, with the Archbishop of Canterbury preaching the sermon," said the *Northern News* last April 19. It had called this visit to Northern Rhodesia's copperbelt by the head of the church of England "an event of greatest significance for this part of the world," one "without precedent" and that was obviously "arousing the greatest interest."

At the gathering on the Nkana football field, evensong was conducted in all the pomp and ceremony that his church could muster around the presence of the archbishop of Canterbury and the bishop of Northern Rhodesia. Preparations were indeed impressive. In the center of the football field a richly colored platform had been assembled. Under a crimson dome, ornamented with a gold-colored cross, stood a cream-colored altar with blue trimmings. On it was set another cross amid six candlesticks electrically lit.

From the general layout it was obvious that more than the seven or eight hundred in attendance had been expected. (The attendance figures were not reported by the press.) Further, the number of Africans in attendance was surprisingly low, not more than one third of the Europeans in the audience. Apparently such impressive display of religious grandeur held little attraction for the African section of the community, which far outnumbers the white population here.

Following the earlier parts of the ceremony, the archbishop outlined the many problems facing men of this age, and made pointed reference to the fact that the problems of the copperbelt were not unique, but rather common the world over. Basically the problems were not economic but spiritual. The conflict and difficulty was not between colors, but between cultures and social groupings. During his twenty-minute discourse he made three Bible quotations. The first, given amidst this splendor and grandeur, loudly bespeaking wealth and riches, was Jesus' words from

Matthew 19:24: "That a rich man shall hardly enter into the kingdom of heaven."

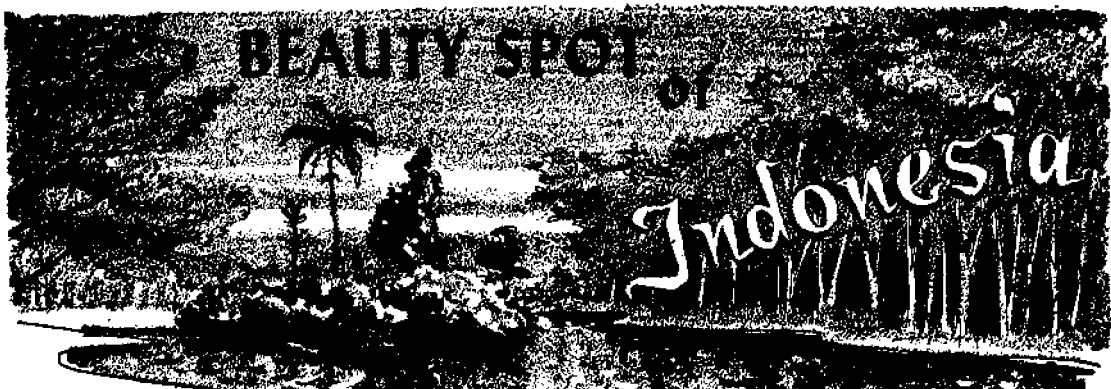
The archbishop referred to strikes in Britain and to the recent strike in the copperbelt and to other difficulties. As a remedy for the difficulties facing men he quoted 1 Peter 2:17: "Honour all men. Love the brotherhood. Fear God." The next part of his speech was highlighted in the next day's newspaper headline: "Federation 'can save Africa.'" He said that God had "given quite an extraordinary responsibility" to the new African Federation, and that it could become "a glorious country."

These remarks made at Nkana football stadium may be interestingly connected with a press conference Dr. Fisher had attended the previous day. When asked by the *Central African Post* reporter what Christ would say if he came to Northern Rhodesia, Dr. Fisher had replied: "If Christ came to Northern Rhodesia, or to London, or anywhere else today, He would say practically nothing about the kind of exciting questions of politics and social questions that face us. He said nothing about such matters when He was in Palestine, and there were very acute questions then—even the question of self-government between the Jews and the Romans. There was plenty of poverty; in fact conditions there, and here, and in fact anywhere, were almost entirely similar. All we have today is a modern dress on things. He said it was much better if you were poor than if you were rich. He stated extremely simple fundamental truths of life. They apply exactly today." One cannot help feeling that the archbishop would have done well to have followed the example of Jesus Christ that he so accurately here summarized:

To make this occasion even more historic, the archbishop could have stated the Bible teaching of this world's end and the establishment of a new world under the kingdom of heaven as the remedy for the problems of mankind. However, it was apparent from the many press reports of his speeches that he was more concerned with the racial situation and the social conditions that Jesus ignored than with the announcing of the kingdom that Jesus preached.

BEAUTY SPOT

Indonesia



By "Awake!" correspondent in Indonesia

"SO THIS is the garden of Eden," said a sight-seer as he turned around to have another last look. Really, it was not Eden at all. It was a spot in Indonesia, unsurpassed in beauty, unmatched by its sheer natural loveliness.

Eden, as you know, was designed, styled and dressed by the Master Designer himself, Jehovah God the Creator. It can hardly be expected that man in his present state of imperfection could duplicate it. But Bogor's botanical gardens, the beauty spot of Indonesia, if anything, very closely compare with the original Garden, at least, so we imagine.

Two hundred and fifty scientists from foreign countries have been attracted to this unique rendezvous of applied science to contribute their works of research for the well-being of mankind, nutritiously, medicinally and economically. The cultivated beauty of these surroundings is simply breathtakingly beautiful. It goes to show what men could do with a little patience and effort; that this whole earth could be transformed into a paradise home just as easily as was this 225-acre garden park. Its delightful atmosphere testifies as to what a glorious footstool this earth will be after Armageddon. Sites like these cannot but inspire the Lord's other

spots to greater beauty and usefulness. —Salak 28:1.

Although Eden adjoined no city, Bogor's botanical gardens do. They border the city of Bogor, which is situated on the lower slopes of Salak, an almost extinct volcano. The climate here is damp but warm, perfectly suited to the luxurious growth. In this delightful park are to be found at least 10,000 different species of plants under cultivation from the tropical and subtropical zones. Mighty monarchs of the forest, tiny plants with delicate flowers, graceful clusters of weeping willows decorating the shores of the Tjiliwang River, which wends its way through this flourishing Edenic hideaway, supplying refreshing waters by means of its many pleasant brooks and branches; exquisite varieties of orchids, lush green grass, ornamental trees and shrubs all combine to make this a place of paradisaic charm.

From the moment one enters through the gateway to behold this symphony of beauty to the final departing step, he is gripped with excitement and attention. The lofty kanari tree, which produces seeds that taste like almonds, catches the eye and like a well-mannered host introduces the garden with graceful elegance. The tree's beauty is enhanced by a coverage of climbers—stems that reach to the tops of the trees from where they send down long,

limp, pendent shoots resembling cords. Like a garment these stems drape to the ground where they take root and creep on to another tree. The climbers work upward by means of air roots. If not properly cared for, they will take complete possession of the trees. The juice from the climber's incised green and yellow variegated leaves is used for medicine and coloring matter.

In this garden can be seen a practical institution where man has combined scenic beauty with useful ends. Trees and shrubs serve many purposes. The Lamarinda tree, for example, is a joy to the eye, and at the same time its fruit is used in preserves and is an excellent cooling, laxative drink. It is the same with the Kingtip tree and other trees. The small Kingtip produces fruit pulp used for sweetening purposes. A variety of gutta-percha, gum-producing trees, dot the area. The gum is used in electrical insulating and dental work. Other trees loom up: the champac, its yellow fragrant flowers yield the champaca oil; the tjengkih, its dried flower bud gives mankind the aromatic spice that we call cloves; the sumac family of trees, the pistachio and the varnish tree, all in addition to their decorative value produce fruit or oil extremely valuable to mankind.

Characteristic of the tropics is the graceful palm, rearing a simple stem with a terminal crown of leaves. The fruit of the coconut palm is a most important product of the tropics. Its dried meat yields coconut oil from which a variety of products are made. The leaves furnish thatch and straw used in weaving hats, etc., and inflorescence sap can be obtained, which by evaporation yields the chocolate-colored *gula djawa* or Java sugar. The shell and husk serve as receptacles and ornaments and are also used as fuel.

Along elevated slopes of this rolling terrain are the groves of the pine family add-

ing a dash of odoriferous flavor to the sense of smell, while numerous birds chatter away among the foliage of this natural habitat. Magnificent specimens of eucalyptus trees with their lemon-scented leaves dot the area; majestic giants of Borneo, Sumatra, Malay, Java and Indochina all silently testify how bountifully Jehovah has provided for humanity.

Here under heaven's blanket of blue is to be found an exquisite array of all types of orchids cultivated experimentally for sale and export. Their showy flowers of usually three long petals come in varieties and colors that excite admiration. There are charming aster beds, and along the streams are sections of bamboo in closely set groves, their slender tops bushing gracefully out in giant bouquet-fashion. The hollow bamboo stems are very useful for building, for furniture, for poles and canes. Young bamboo shoots make their appearance at the dinner table in the form of a tasty vegetable dish.

Lending themselves to the serenity and tranquillity of this terrestrial paradise are the many beautiful pond gardens, floating their respiratory roots that develop island saucerlike leaves sprouting pretty flowers. The water lily and the papyrus both flourish here. Along the shores are clusters of strange grasses and shrubs. And in shady damp retreats the marsh orchid thrives along with other seclusion-loving flowers.

As Adam and Eve no doubt never forgot their Edenic paradise, so those who visit Bogor's gardens are lastingly impressed with pleasant memories. Just to pass through the gardens is to be refreshed. Here in awesome surroundings one can meditate freely. The mind is elevated with kind, constructive, wholesome thoughts; thoughts of praise and appreciation, of love and adoration to God. To walk among fragrance-flowing flowers and under the

lofty trees is to walk silently with God. As the poet Bryant wrote: "Stranger, if thou hast learned a truth which needs no school of long experience, that the world is full of guilt and misery, and hast seen enough of all its sorrows, crimes and cares, to tire thee of it, enter this wild wood and view the haunts of Nature. The calm shade shall bring a kindred calm, and the sweet breeze that makes the green leaves dance, shall waft a balm to thy sick heart."

How true! Away from "civilization" in Bogor's botanical gardens there are no fears. The world of crime and competition, of distrust and hate is the unreality. Here beneath heaven's covering each kind and

variety of plant life performs its various functions quietly and harmoniously to the unchangeable laws of God, readily responding to the proper care of its caretaker, man. Beneath each tree there is peace. Among the profusion of tall hollyhocks and sweet-smelling jasmines, or among the soft hues of the gladiolas or the budding, blooming, blending roses, all is charm and loveliness. So shall it be in God's new world.

Selfish rulers have neglected our earth, but by God's unfailing promise Armageddon's survivors will make it glorious to their delight and to the vindication of Jehovah's name.



PLAN TO "MODERNIZE" BIBLE UNSCRIPTURAL

¶ By teaching doctrines not found in the Scriptures, clergymen have added to the Word of God. But recently a prominent churchman suggested a very literal addition to the Bible and also a literal taking away from it, all part of his plan to "modernize" God's Word. The *London News Chronicle*, March 8, 1954, reports the words of Keith Chivers, former editor of the Church of England newspaper:

¶ "Let us change, not just the language, but the contents of the Bible. There are a host of passages, and even whole books, which might be cut out altogether. And then—much more exciting—we could choose other material to put in. In that anthology of pre-Christian writings which we call the Old Testament, I would axe (for example) the brilliant little work of Nahum, which has scarcely any religious value." Churchman Chivers then suggests taking out the Song of Solomon and the first ten chapters of Ecclesiastes. What would he put in their place? "We should not have to go outside the existing Apocrypha."

¶ Apparently churchman Chivers does not know that the Apocrypha are not part of the

inspired Scriptures, that they abound with errors, that they not only contradict the inspired Bible but they are contradictory within themselves, that no Apocrypha writer claimed inspiration, that no Apocrypha book was ever quoted by Christ or the apostles and that no apocryphal book was accepted as part of the Bible canon by the early Christians.

¶ Bible-modernizer Chivers would do well to read Proverbs 30:5, 6 (*An Amer. Trans.*): "Every word of God is tested; he is a shield to those who take refuge in him. Add not to his words, lest he call you to account, and you be proved a liar." If that warning is not "modern" enough, churchman Chivers can refer to Christ Jesus' words: "I, Jesus, sent my angel to bear witness to you people. . . . I am bearing witness to everyone that hears the words of the prophecy of this scroll: If anyone makes an addition to these things, God will add to him the plagues that are written in this scroll; and if anyone takes anything away from the word of the scroll of this prophecy, God will take his portion away from the trees of life." —Revelation 22:16, 18, 19, *New World Trans.*



The Story of CHOCOLATE

By "Awake!" correspondent
in Guatemala

FOUR centuries ago there lived a great chocolate lover by the name of Montezuma. Being emperor of the Aztec Indians, he had ample wherewithal to buy all the chocolate his heart craved. And did his heart crave *chocolatl*? This was his chocolate drink made by crushing the cacao or cocoa bean, beating the fluid to a froth of honey thickness and adding vanilla. So fond was the emperor of *chocolatl* that he had no less than fifty jars prepared for his own daily consumption. Two thousand more jars were prepared for his household. There was a soda fountain on an illustrious scale!

¶ To maintain his special kind of soda fountain, Montezuma spared no expense. He ordered gold cups made for drinking chocolate. Interestingly, the annual tribute of the royal household included "20 chests of ground chocolate, 80 loads of red chocolate, 200 loads of chocolate and 800 *xicaras*," the vessels from which the prepared beverage was drunk.

¶ Probably one reason why Montezuma spent so lavishly on chocolate banquets was that, in those days, money grew on trees. Yes, a man could grow his own money because the cacao bean was used by the Indians as part of their currency. The cocoa currency was circulated in small bags, each containing a specified number of beans. This chocolate money had its advantages. Everyone liked chocolate, and it no doubt discouraged hoarding. Imagine the plight of the Aztec miser! If he buried his money it would either rot, with devaluation setting in, or it would sprout and grow into a chocolate tree, this being like a long-term loan because it requires about five years before a tree begins to bear cocoa money.

¶ When the Spanish *conquistadores* landed on Mexico's shores they were hardly interested in cocoa beans either as money or as a beverage. But in due time the Spanish conquerers were conquered by the enticingly delicious flavor of chocolate. And chocolate went to Europe.

¶ For nearly a hundred years Spain guarded its formula for making the chocolate beverage. But as the taste for chocolate spread, the secret leaked out, and chocolate became known

to Italy, Germany and France. Then in 1657 a Frenchman opened up a chocolate beverage shop in Queen's Head alley, Bishopsgate Street, London. Thus in a little over a hundred years chocolate had become known throughout Europe. About 1700 the English improved chocolate by adding milk to it. Not until 1765 did chocolate manufacturing begin in the United States, where it is today a highly popular food.

¶ What gave chocolate its widespread popularity? Its flavor is exciting to the taste buds. Besides, modern chocolate has the addition of exotic flavoring and spices. Cinnamon is a spice widely used in chocolate making. Probably the fact that chocolate is among the foods highest in calories has also contributed to its popularity. But chocolate has something else in it besides calories: theobromine and caffeine, those alkaloids responsible for the "pickup" or exhilaration one feels after eating a chocolate bar.

¶ When the average person eats his chocolate bar, chocolate ice cream, chocolate cake, chocolate cookies, chocolate soda or other chocolate concoction, he probably never thinks of the tree that made chocolate possible. Yet the cacao tree is a most interesting one, especially so since the pods, which contain the cocoa beans, grow out of the main trunk of the tree. When the noted botanist Linnaeus was asked to give a name to this tree, he first drank a cup of chocolate to sample its fruit. With keen delight he called the tree *Theobroma*, and to this day the cacao tree is scientifically known as *Theobroma*, meaning "food of the gods."

¶ To old king Montezuma, though, chocolate was food for kings. If Montezuma could come back today he would undoubtedly recognize the English word "chocolate," since it comes from Aztec *chocolatl*, *choco* (cacao) and *latl* (water). And no doubt Montezuma would feel right at home at the modern soda fountain—with a chocolate drink, of course.





CUBAN CATHOLICS DIVIDED IN WORSHIP



By "Awake!" correspondent in Cuba

CUBA has many beautiful buildings that are called churches. Some of these are very old and others are of modern design. In these are performed routine rites and ceremonies, reputedly in worship of God. These buildings usually occupy the most prominent and conspicuous places in the cities or towns. Generally they are located on one end of a plaza or park, which, if it is a small town, is probably the center of the town geographically and the hub of the social life. The priest wields great influence, not only in the spiritual and social life of the community, but also in the political and commercial life.

Cuba is a Catholic country. The Protestant religions have made but a small dent upon the Catholic faith and culture. But there is another interesting factor that comes from many generations back, and which has exercised a tremendous influence upon the social, political and religious life of the Cuban. This was the introduction of the Negro captives from Africa as slaves to the Spanish plantation owners. These slaves brought with them their songs, their dances, their family life, their form of worship, their idols and their gods.

The Catholic Church boasts that it can absorb within itself the pagan beliefs and practices of a heathen people, make them part of her system of worship and yet remain pure and undefiled by such. In support of this Cardinal Newman in his work *An Essay on the Development of Christian Doctrine*, page 371, declared that the Ro-

Catholic Church has the power "to transmute the very instruments and appendages of DEMON-WORSHIP to an evangelical use," and that "the use of temples, and these dedicated to particular saints, and ornaments on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin, and sanctified by their adoption into the [Roman Catholic] Church." Thus unsuspecting pagans became Catholics while still worshiping their pagan gods in a so-called Christian institution. This was clearly demonstrated by the fusion of the worship of the African Negro slaves and the then existing Catholic belief.

African Polytheistic Worship

Before being shipped to Cuba as slaves, the African already had his form of worship. He worshiped many gods. His religion did not incorporate a moral code. Even his gods were not believed to be perfect or morally good. His gods represented the forces of nature, the lightning and the thunder, the rivers and the oceans, etc. There was even a god for sexual relations and births. If lightning killed a person or burned his house to the ground, it was an indication that the god was displeased and some offering or sacrifice had to be made

to pacify him and restore his favor toward the one affected.

Their principal god was Olorun or Olo-dumore, lord of the heavens, the creator. To him there was no particular idol or representation, nor any special form of worship. The faithful communicated with him through lesser gods called orishas. These were divided into three classes. The witch doctor (brujo) is the most feared and powerful figure, as he acts as the mediator between the gods and the people and he can cause them bad luck or good luck as he wishes. For every pain and problem he has a remedy that will turn away the anger of the particular god that has been offended. In certain cases it was necessary to sacrifice human victims, usually a live child; and it is reported that it was believed that if the child was white the god was more easily pacified. Its heart was cut out while it was still alive and this, with the blood, was eaten by the person afflicted.

When becoming Catholics these African slaves were not converted in the Christian sense where one through accurate knowledge of God's Word, the Bible, changes his former conduct and belief to conform to Christianity. These Africans became "Christians" in name only through a fusion performed by the Catholic Church. The Catholic writer Ortiz, in his *Los Negros Brujos*, declares that "hardly had a shipment of ebony (black) arrived at the plantation, before the recruits of slavery were formed in a line and the priest baptized them all at the same time with little hissons of holy water after which a little tin shield was hung around their necks with the new catholic name that each had been given." Commenting along a similar vein, one periodical states:

"The Spanish and Portuguese did not proceed with the African slave as the North Americans and the English. These removed from the mind of the slave all

signs of his rites and put in its stead chapters of the Old Testament that humbles for all eternity. In change, the Spaniards, without erasing anything from the mind of the Negro slave, catholicized him for the Catholic faith and produced a fusion, an amalgamation, that mixture, which through the years has penetrated in all the social levels, making them vibrate with their catching songs, their philosophy, their roguery, their sayings.

"The catechist explained to the Negro slave the virtues and powers of each saint of the church and he (the slave) compared such virtues and powers with his gods and as a result he saw in the entirety of the character of Saint Barbara, his god Changó, indomitable, loyal; in the domination of the Virgin of Regla over the bays, the symbol of Babaluayé, sad and leprous; and in the generous soul of Francis Asisi, in his noble attitude before all the beings of creation, the complete representation of his Orúmila, old botanist, and wise soothsayer and counselor." Today, after having belonged to the Catholic church for many years and having participated in Catholic worship, rites and ceremonies, many of these Negroes, especially the older ones, are still believers and practitioners of the old pagan religion of their ancestors. —*Bohemia*, December 13, 1953, page 86.

Example of Fusion Worship

As a striking example of this complex, fusion worship, December 17 is a Catholic holiday set aside to pay special tribute to the saint Lazarus. On this day there is a great religious fervor among loyal Catholics—masses are said, petitions are made, prayers are chanted and thousands of candles are burned. There is also much feasting and dancing in private homes and public places. The devout Catholic sees in his saint the Lazarus of the Bible parable, while the Negro convert, even in this day,

sees and worships his pagan god Babaluaye. At night they gather in different homes to celebrate their ancient religious dance to the accompaniment of their special drums and other musical instruments, which are in many instances made of any kind of material that is available. The dancers carry on for hours without any apparent sign of fatigue. The motions of their bodies are suggestive and sensuous. As the night wears along the dance becomes more agitated and the dancers give free rein to their emotions. They become possessed by demon spirits and often the dance ends up in a sex orgy.

The purpose of the dance is not to entertain the onlookers or to divert the dancers. It is a part of their worship and has deep religious significance for the participants. So while one Catholic observes certain rites and ceremonies supposedly in the name of God and Christianity, yet another Catholic observes practically the same rites and ceremonies to outright pagan gods. Both are considered good Catholics as long as they are baptized Catholic and observe certain basic requirements. A divided

house exists. Confusion reigns. Jesus said: "Every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand." And the apostle Paul added: "For God is a God, not of disorder, but of peace."—Matthew 12:25; 1 Corinthians 14:33, *New World Trans.*

However, not all Cubans are attracted to false religious practices. There are over 10,000 Cubans who have turned away from all false religion, have listened to the Kingdom hope set out in the Scriptures, have cleansed themselves of all pagan practices, false gods and pseudo saints and have turned to the true and living God Jehovah for hope and comfort. They have been transformed, truly converted, by making their minds over with the truths of God's Word. They have experienced the freeing force of the Bible and its message as explained by Jehovah's witnesses. To them the words of Jesus have come true: "And you will know the truth, and the truth will set you free."—John 8:32, *New World Trans.*

Civilization's Confusion of Values

❧ "If, in this country, we have indulged in one great and fundamental error, it is to confuse the things of civilization and the spirit with the material products of our mechanical age. Too many of us look upon automobiles and plumbing as civilization, which they are not, save insofar as they give us more time for the things of the spirit and the mind. The vast mechanical advances of our times are not to be underestimated, but once they seem to be all-important—as they do in all Marxist countries and as they sometimes do in this country—civilization itself begins to wither and standards of ethics and honest behavior to suffer corruption.

❧ "A hermit living in a cave can possibly be far more civilized than a man with three cars in the garage and a bathroom for every bedroom. Honor, decency, a sense of true values,

real Christian behavior—these things are not to be manufactured on the assembly line.

❧ "Should our civilization come to ruin, it will be principally because of the confusion of values which manifests itself today in the two most powerful or potentially powerful nations of the world. Mechanization of life may bring convenience, but it has little to do with the eternal mysterious essence of Man, the whole and only excuse for his existence."—*This Week Magazine*, May 22, 1955, page 2.

❧ Jesus underscored spiritual values with these words: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." "Work, not for the food that perishes, but for the food that remains for life everlasting."—Matthew 4:4; John 6:27, *New World Trans.*

By "Awake!" correspondent in Liberia

RICE constitutes the principal food of almost one half the human race. In Liberia people are content to have rice three times a day. In fact, nothing else seems to satisfy. But to eat rice it is necessary to wage a struggle. When the sun is everywhere, when everything droops motionless, limp and lifeless under the scorching blaze, when only the lizards remain in the sun, stationary as if stuffed, their eyes closed to mere slits, basking, stupefied with heat, it is time to begin the struggle.

After sharpening cutlasses, the farmers plunge into the fierce struggle against the high bush of the tropics. By sweat and strain a field must be hacked out. Loin-clad, dusky, sweat-drenched bodies glisten under the sun. They tussle. They strain. They slash. Occasionally, while cutting the tangled undergrowth, there is a diversion, a burst of excitement. Amid a wild scramble cutlasses fly. Shouts of joy erupt. The men emerge with an exultant smile—and a dead rat. Soon all enjoy a taste of barbecued meat; then the cutting continues.

In May the air becomes smoke-tinted and scented. The farms are burned. This is an anxious time; for if heavy rains should come unexpectedly early, then it will mean no rice farms. With the coming of June and the early rains, the women go into action. Upon a burned ash-covered ground filled with stumps, they scatter rice by hand. Then the entire field is scratched with a narrow cultivator to cover up the seed sown.

But the struggle has only begun. At this stage the entire family, old and young, male and female, is thrown into the struggle. Along the edge of the fields at one-hundred-yard intervals six-foot-high raised platforms appear. Built of poles, they are used as lookout posts. What is this enemy that requires such vigilance? What is it that brings a man and his family to the lookout posts before the sun rises and keeps him there until after it sets? It is a bird, the village weaver. To the farmer it is a formidable enemy.

So, armed with slings and pails of stones the family begins the day's vigil. Bold, restless and aggressive, the weaver bird repeatedly tries to land in the field undetected, only to be driven off with a hail of stones, shouts and curses. But the weaver is not easily frightened. For rice, too, is the bird's gastronomic delight. So it will try again. When it does succeed in landing on the field, the havoc it causes often brings tears to the eyes of the farmer. Should the rice be just planted the energetic weaver vigorously scratches up the ground, uncovering and gobbling up the seed. If the rice has just sprouted, the weaver pursues his search for dinner by pulling up the blades of rice and eating the germinated kernel. When the rice is in the milk stage, the weaver bird dines by sucking the sweet milk, leaving the farmer nothing but a dry shell.

After months of ceaseless vigilance, the harvest comes in October. The neighbor women co-operate in the slow process of cutting rice by hand. With small knives stalk after stalk, one at a time, is cut, bound into small sheaves and carried home on their heads. Here it is stored in the attic of the rice kitchen. Is the struggle for rice over now? No! The tropics teem with insects. So the farmer must drag fire logs onto the floor of the open rice kitchen causing them to smolder slowly with the smoke filtering through into the attic to keep the rice weevil away.

Cooking the rice creates a busy time around the kitchen. Children cheerfully trample and tread the rice sheaves, separating the grain from the straw. The threshed rice is now put into a mortar, a hollowed-out block of wood, and pounded with a pole called a pestle. Thus the rice is husked. It is fanned by being tossed up into the air. Finally it is boiled and steamed until the rice becomes tender, delicious, with the kernels remaining fluffy and separate from one another. Now comes the end of the struggle, the supremely happy moment: eating new rice with richly flavored palm nut gravy. How the Liberian loves his rice!

THE GREATER ATTRACTION

In Bognor Regis, England, the vicar of a church was requested by members of his congregation to shorten his Sunday evening sermons so they could devote more time to television.

CARING CONSCIENCE

for you

CAN you define "conscience"? Do you really know what your conscience is, and whether it is automatic, whether it is infallible, how you can benefit the most from it, and how to have a good conscience? These are appropriate questions in our troubled times. Let us examine their answers.

The conscience has been likened to a fever; as a temperature shows you that something is physically wrong, a bothered conscience indicates that something is wrong with your course of action. The conscience is that mental faculty that decides between right and wrong. It decides what is the morally correct course for you to take. To make such decisions intelligently they must be based upon proper knowledge and understanding of the specific rules of conduct that God has provided for his creatures. Thus the conscience is not automatic in the sense that it would work well without proper training. Your conscience is a safety device, a guide to right action, but like many safety devices it must be intelligently adjusted and kept in good working order.

That the conscience needs proper training is shown by the people who think they are doing right when they are not, and by the people whose consciences restrict them from doing things that are perfectly proper. Some people have been raised in countries where polygamy is accepted, and their conscience does not keep them from having several wives. Others are raised in environments where loose morals are accepted and, unless otherwise properly trained, their consciences do not prevent

them from following the same course. Thus, the development

of one's conscience begins in early childhood when his parents first teach him that there are things that he should do and things that he should not do, and as one continues to add to his knowledge the field that his conscience covers continues to grow.

Your conscience takes the information, convictions and rules that your study and thought have implanted in your mind and compares these with the course of action that you take, then sounds a warning when the rules and your course of action conflict. Thus, if your mind has the wrong things in it, your conscience could not be trusted to lead you in the right way. Paul had thought he was doing good as a persecutor of Christians. While his conscience was at ease, he was totally wrong. Later he said: "I was shown mercy, because I was ignorant and acted with a lack of faith." (1 Timothy 1:13, *New World Trans.*) Then, since there is this danger of being the victim of an improperly trained conscience, how can you develop a properly trained one?

Jeremiah said that "the heart is deceitful above all things, and it is exceedingly corrupt," but he continued to show that in Jehovah there is salvation. So we can turn to Jehovah for advice. Further, Paul told Timothy: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (Jeremiah 17:9, *Am. Stan. Ver.*; 2 Timothy 3:16, 17, *New World Trans.*) Thus, it is from God through his written Word, the Bible, that we gain a

knowledge of the right course to take. If through your study of God's Word you know what course is right, and if your conscience is in good working order, then it will sound the warning if you are about to step off the right course onto a wrong one.

But why did we include "and if your conscience is in good working order" in that last sentence? Because even some people who have right knowledge have consciences that fail them. Paul spoke of "the hypocrisy of men who speak lies, marked in their conscience as with a branding iron." (1 Timothy 4:2, *New World Trans.*) Their consciences have become like seared flesh that is covered over with scar tissue, is void of nerve endings and therefore is without the sense of feeling. Such men whose consciences have thus been seared are incapable of sensing right or wrong. Their safety device has issued so many unheeded warnings that it has gotten weary of well-doing. It no longer sounds a warning when the course that its owner takes is different from the one he should take. It is tired of issuing unheeded warnings. Its owner has deliberately squelched it until it has grown weak and feeble and no longer lets its needed voice be heard.

Discarding one's conscience leads to the most undesirable results. Paul warns that some have thrust their consciences aside and "have experienced shipwreck concerning their faith." (1 Timothy 1:19, *New World Trans.*) The Bible stresses the im-

portance of having a good and clean conscience. A good conscience is one that is based, not upon man's conflicting philosophies, but upon an accurate knowledge of God's Word and of his specific requirements. When your conscience keeps check upon your actions in harmony with the Bible's sound counsel, you will have no worry about its leading you in the wrong way. To have a clean conscience you must conform to its warnings, and not sear it through disdaining its advice, because if you mistreat it it will fail you, and will not lead you in the right way.

Those questions again? In answer to them, we have seen that our conscience is that mental faculty that decides between right and wrong, and that it is not automatic but needs conscious and careful attention. It is not infallible, but depends upon the kind of information that we have taken into our mind, and it will lead us in the right way only if that information is sound. Therefore, it is important to get that information from the highest source, namely God's Word the Bible. The greatest benefit comes from a conscience that is trained according to the perfect principles that are set out in that Word. And by having such a properly trained and well-cared-for conscience you can joyfully say, as did the apostle: "I am exercising myself continually to have a consciousness of committing no offense against God and men." —Acts 24:16, *New World Trans.*

LIGHTEST LOAD OF THE DAY

Like ships in the night they came—except that it was daylight. Mother Mallard and her five little ducklings, all in a line, floated imperiously down to the canal locks in West Linn, Oregon. They honked loudly in the manner of ships blowing a signal horn. Lockmaster John Tatone looked out and saw the stately procession. Obliging, he opened all four locks in the river. And the lightest load of the day was lowered to the river below.



Jehovah's Witnesses Preach in All the Earth



Haiti

ON THE map Haiti has the appearance of a crab reaching out toward the southeast corner of Cuba. Or Haiti's shape might be likened to a yawning mouth with a protruding lower jaw. If you had a fishing line the length of the Alaskan Highway, and if you could drop that line directly south of New York city, the end of it would lie neatly in Haiti's mouth, where we find the capital city, Port-au-Prince.

Haiti's imports are fed into this mouth by boats from all parts of the world. Though Haiti offers in return such things as coffee, sugar and bananas, it was also a principal source of sisal fiber for rope-making during the time that the Far East supply was cut off during the last world war.

Haitians have opened their mouths like hungry birds for a free food that entails no selfish returns. Here as in all the earth Jehovah's witnesses have been carrying on their feeding program, not with literal food but with the nourishing tasty morsels from God's Word, the Bible. This spiritual food is life-sustaining, satisfying mankind's every desire. There are over 232 active witnesses of Jehovah in Haiti, pushing ahead as a part of the New World society, doing door-to-door ministry as Jesus and his apostles did, making return visits on interested parties, holding assemblies—all a part of their spiritual feeding program.

Their experiences are many. For example: One missionary was visiting homes along the main highway. He met a young mechanic working on a car. The man was

a mulatto of Chinese and Haitian parents. At first he refused the Bible literature that was offered him, but agreed to investigate what the Bible had to say about world conditions and their outcome. Both he and his wife sat down to an interesting Bible study. The mechanic's sister's curiosity was aroused and she joined the study with her Catholic Crampon Bible translation. The group was amazed that the Bible did have the answers to today's problems. Other Chinese friends showed interest. One let the mechanic drive his truck with a load of Kingdom publishers to a circuit assembly. While there this mechanic became friends with others of Jehovah's witnesses and joined them in their door-to-door ministry. Now he is a seasoned publisher giving brief comments in congregation assemblies and eager to express, with mild temper and deep respect, his hope to those who ask him.—1 Peter 3:15.

A congregational servant writes: "I have had long Bible discussions with a Protestant pastor. He maintains the soul is immortal. When shown the text at Ezekiel 18:4, which says: 'The soul that sinneth, it shall die,' he merely shrugs his shoulders and says that he cannot believe it. Before three faithful members of his congregation, I asked him: 'What is the destiny of the wicked and the righteous?' He answered rather abruptly that the wicked suffer in eternal fire, while the just rejoice with God in his kingdom, since their souls are resurrected. He further stated that God pardoned Adam's sin when he covered him with animal skin. He could not explain how a soul that 'does not die,

according to his teaching, could be resurrected, since it is only the dead souls that are raised to life, and in order for them to be dead souls they must be mortal, else they would be indestructible. Of course, it could be readily seen that the pagan doctrine of the immortality of the soul was incompatible with Bible teaching. With several Scripture texts I showed that Adam knew what he was doing when he sinned, that he sinned willfully, and that if God pardoned him, as he claimed, then Adam's descendants would have been born perfect and not under the condemnation of sin. After hearing all this even the members of his church could see where their pastor had much to learn. Several days later one of them stated that his pastor wanted to know where Jehovah's witnesses learned the Bible so well. A Bible study aid was placed with the man and a weekly study was started. Now several of the pastor's congregation are enjoying this study and one of them joins the witnesses in the preaching work."

Since the beginning of Kingdom preaching in Haiti, there has hardly been any-

thing in the local papers about Jehovah's witnesses. But following the New World Society Assembly at Yankee Stadium, July, 1953, editors of various newspapers responded splendidly. Six newspapers gave free space to tell what the delegates were going to do after their return from New York. The *National*, the newspaper of Haiti's president, published a large picture of the first day at Yankee Stadium, and later gave news of plans to have a national assembly in Haiti to be based on the model of the larger one at New York.

In Haiti, radio stations in two cities give free time to Jehovah's witnesses to do broadcasting. On one station there are two weekly broadcasts in French. One is the Watchtower's public service program "Things People Are Thinking About" with Mr. Robbins and Mr. Lee. Radio announcers find that this dialogue is a unique type of program for their Haitian listeners. After seeing this well-prepared script, a radio manager completely revised his broadcasting schedule to make time for it. Another station asked that the program be increased to thirty minutes.

DO YOU KNOW?

- What the beclouded facts about the Eisenhower family's religion really are? P. 3, ¶2.
- What the secret of Billy Graham's British success really is? P. 4, ¶2.
- How Christ definitely proved that the resurrection is possible? P. 5, ¶3.
- Who only will be resurrected? P. 7, ¶4.
- What recent peace treaty took longer to achieve than any other in history? P. 9, ¶1.
- What one fact accounts for the absence of delinquency among Chinese youths? P. 12, ¶3.
- What proves that the use of rings is not just a pagan custom? P. 15, ¶3.
- What current subjects Christ probably would overlook if he returned today? P. 16, ¶6.
- What very useful trees grow in an unusual Indonesian botanical garden? P. 18, ¶1.
- Where money literally grew on trees? P. 20, ¶4.
- What the difference is between the way Protestants and Catholics converted their slaves? P. 22, ¶3.
- What not to do if you wish to keep your conscience in good working order? P. 26, ¶1.
- How to have your name in the "book of life"? P. 29, ¶3.

"YOUR WORD IS TRUTH"



Names in Heaven's Book of Life

THE book of life is not a literal book such as men make and write in, nor are the names that appear therein the literal names of men given at their birth. The book of life is God's record of personalities fulfilling the righteous requirements creatures must meet in order to gain everlasting life, and the names therein are of individuals that match those requirements.

The book of life contains the names or identifications of those who live in the approval of God with everlasting life in view. If by our conduct we have personalities that stand for and measure up to the divine requirements that the unchanging God Jehovah has established from the beginning and has gone on record as approving, then such names or identifications of ours are found in God's book of life. If our names stand for the same things that are required for us to be registered in God's book of life, then we can say our names are in it.

Recorded in the Bible are Jehovah's requirements for gaining life. Therein are described the approved qualities of meekness and humility, justice and uprightness, love and mercy, zeal and faithfulness, patient endurance and obedient service. If we make names for ourselves as moral personalities, integrity keepers, zealous preachers and neighbor lovers, we shall be in God's book of life, for that is where such individuals are approvingly listed.

We can get our names into that book, or have them blotted out. All are born under wrath, not in the book. Note Jesus' words: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." (John 3:36, *New World Trans.*) We may continue in our sinful ways for years, and then change to doing good things, things approved as worthy of life, things described in the Bible, and by becoming associated with such things we enter the book of life. It approvingly keeps us on record because of the good works we now do. Those things were set out in the Bible, our guidebook to life; but we did not conform thereto. Our names, our reputation, our disposition did not match; but when we change and make a name for those good things, then we merit being named in the book of life.

In brief, we take to heart Paul's counsel: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." By conforming ourselves to God's will we match his righteous requirements and are for this reason spoken of as being in his book of life. —Romans 12:2, *New World Trans.*

However, if we thereafter become unfaithful, quit living up to the good name, lose our good name with God, and make a bad name, a name for immorality, or slothfulness, or gossiping, or complaining, or backbiting, or haughtiness, our names are no longer found in the book of life. They are blotted out. Because our works no longer conform to the requirements for life, they are not described in God's Bible as works of any merit; so they do not identify us as being in his book of life. The good name or identity we once had is gone and the bad name we might thereafter make is not in the book of life. Wicked

names are blotted from God's memory so far as any resurrection or salvation to life is concerned, and the former name for righteousness is forgotten when wickedness replaces it with a bad name.

That it is possible to blot out the names of the ones turning wicked from the book of life, Psalm 69:28 (*An Amer. Trans.*) shows: "May they be blotted out from the book of life." That it is God's purpose to blot out all those becoming unfaithful was shown when Israel worshiped the golden calf at Sinai. After asking God to forgive Israel Moses said: "But if not, pray blot me out of thy book." Jehovah's reply was: "Whoever sins against me, him only I blot out of my book." Regarding the faithful worshiper Jesus promised: "I will by no means blot out his name from the book of life." "But anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it; only those written in the Lamb's scroll of life will."—Exodus 32:32, 33, *An Amer. Trans.*; Revelation 3:5; 21:27, *New World Trans.*

The symbolical pages of the book of life list only those who make names for zeal, faithfulness, chastity, integrity, and so on. If we cultivate and practice those things, we are in the book of life. Just as Jesus is found in the Hebrew Scriptures as the Messiah, though his personal name, Jesus, is not there mentioned, so his 144,000 fore-ordained followers were in the book of life as qualifying ones, though their personal, earthly names were not inscribed in advance in any literal book in heaven. And just as Jesus would have lost his identity as Messiah if he had failed to live up to the descriptive Messianic names recorded in the Hebrew Scriptures, so they would lose their good names as Christians and be blotted out of the book of life if they fail to maintain names that match the divine requirements. We are named in the book of life only as long as we enduringly

conform to the Bible requirements concerning saved ones, making those principles of life our own.

One way to make those principles of life our own is to confess Jesus' name before men, which means more than just repeating his literal name, as he stated: "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." To properly confess it or show belief in it we must declare its meaning, its significance, its fame, what it stands for, and live up to it as our model. "Everyone, then, that acknowledges his belief in me before men, I will also acknowledge my belief in him before my Father who is in the heavens; but whoever disowns me before men, I will also disown him before my Father who is in the heavens." Similarly, when Christ acknowledges the names of his followers to God in heaven it is not a mere mentioning of their literal names, but a testifying to their integrity built up by their faithful service. Here is his promise: "He that conquers will thus be arrayed in white outer garments, and I will by no means blot out his name from the book of life, but I will make acknowledgment of his name before my Father and before his angels."—Matthew 7:21; 10:32, 33; Revelation 3:5, *New World Trans.*

It is not just the inscribing of literal names in a literal book in heaven, but the being entered on God's record of approval for life by the building up of a life pattern that conforms to Jehovah's requirements. By our fruits we are identified. If our fruits are the same as those identified in the Bible, then it identifies us, acknowledges us, embraces us as in line for everlasting life. Let our conduct, which makes a name for us, match the conduct described in the Bible. Thus shall we be found in the book of life.—Matthew 7:17-20.

LISTENING IN ON THE BEES' SECRETS



ONE of the most vexing problems that confronts the bee farmer is swarming. This comes about when the beehive becomes overcrowded so that most of the inmates "swarm"; that is, they leave in a mass to set up housekeeping in less crowded quarters. The way beekeepers prevent this is by adding a new section to the hive at just the right moment. But when is the right moment? At present the only way beekeepers can answer that question is by opening the hive and looking for "queen cells." These are structures the deserting bees build for a new queen to replace the one departing. If there was some device that would enable the bee farmer to listen in on the bees' innermost secrets, it would solve a thorny problem. Such a device now appears to have come into existence. It is called an "apidictor." How does it work?

The British Journal *Communications*

and *Electronics* recently told how the new device came into being. A British Broadcasting Corporation engineer, E. F. Woods, discovered that bees cannot really hold a secret, because they tip off their intentions by sounds they make. So Woods designed an electronic device, a microphone and a selective, battery-powered transistor amplifier. When placed at the hive entrance the device analyzes the bees' sound output. A happy, contented hive, where thoughts of desertion never crop up, buzzes along at a blissful 180 cycles a second. But when the brood section gets so crowded that nurse bees cannot feed the larvae in their care, the guardians become frustrated; and like many a frustrated person their sound output increases. So they add a soft 250-cycle warble to the hive noise. This is picked up by the electronic device; and man, without even opening the hive, learns the bees' innermost secrets.



You May Survive Armageddon into GOD'S NEW WORLD



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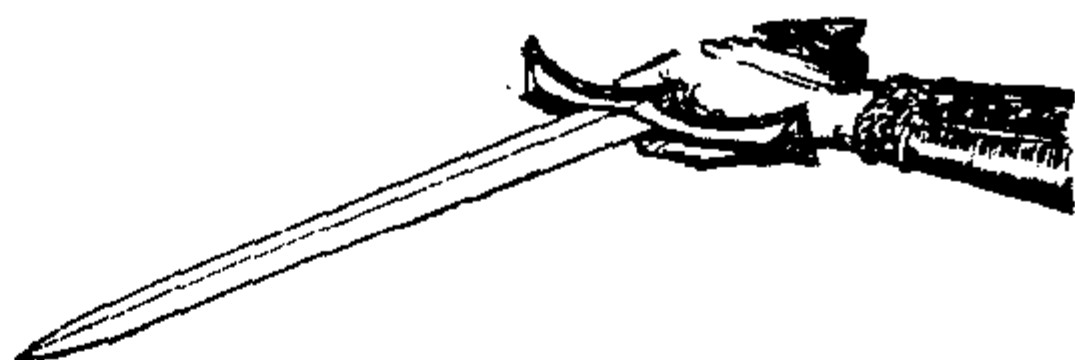
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Sword?

For conversion, yes—but even God's written Word does not convert the world! Through the pages of the Bible, millions of persons are moved by the "pen" of God's spirit to recognize God's kingdom. These voluntarily change their lives to accept it. But what of those who refuse? God will not allow an unconverted world to go on indefinitely. Thus, while Jehovah writes the peace of his kingdom on the hearts of many through his written Word, this same Word, as the "sword" of his spirit, marks for destruction all who oppose. The pen can convert and save—the sword does not. But God's kingdom under Christ is irresistible. Read of its victory in

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Awake!

**THE ONE SOURCE
OF REAL SECURITY**

Sun Power to the Rescue

Meet the Marvelous Hypothalamus

Guard Against Infidelity in Marriage



OCTOBER 8, 1955 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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., October 8, 1955

Number 19

IS MONEY YOUR GOD?

WITHOUT money these days you could do very little. Yet too much interest in money can keep you from doing very much. When recognized for what it is money can be your servant, your slave. It can provide necessities, meet your obligations and aid you toward sound goals. But when allowed to get the upper hand it can enslave you in a web of greed, hatred and jealousy. It can make you too busy to enjoy your family and too grumpy to be enjoyed by them, too occupied with your own troubles to see a better thing, even when that better thing is set before you.

There are many levels of money worshiping. Some people's love of money is so strong that it leads them into graft, crime, violence and murder. But there are other persons who are totally honest, who would commit no crimes to gain money—none, that is, except against themselves and their families. They may physically damage their bodies, developing ulcers and heart attacks, or becoming so hardened in their search for money that they become greedy and mean. Then, too, there are many ordinary people, perhaps a majority of people today, who are so busy in their search for money and so encumbered with the things that they buy with it that they have no time for true worship or for the true God. They may be very good people. Frequently they are very charitable—toward everyone

except themselves! They will look out for the needs and best interests of others, but will take a course that does not meet their own needs and best interests.

To prove that this view is real, and that a tremendous number of people do make money their god, just go along with one of Jehovah's witnesses on a typical Sunday morning as he calls upon the people in their homes, encouraging Bible education and showing the people how to live happier lives. This is a public service, for the good of humanity, but spend your time warmly helping others and common responses are: "What does it get you?" "Who pays you?" "There has to be a catch to it somewhere!" And, most common of all, the simple objection: "I'm too busy." Too busy to look to a better thing, too enmeshed in the economic struggle to examine God's Word, too occupied with things that are considered "important" to gain life!

This is nothing new. Nearly two thousand years ago a rich young ruler, bound down with worldly cares, asked Jesus: "What good must I do in order to get everlasting life?" He was told: "Observe the commandments continually." This he said he did. He did not murder, steal, bear false witness, and he honored his father and mother and loved his neighbor as himself. But he asked: "What yet am I lacking?" and Jesus told him: "Sell your belongings

and give to the poor and you will have treasure in heaven, and come be my follower." The Scriptural account tells us: "When the young man heard this saying, he went away grieved, for he was holding many possessions." (Matthew 19:16-24, *New World Trans.*) How similar this man's attitude was to today's view of putting financial wealth ahead of spiritual welfare!

Why do money and wealth get this attention? Because they raise a man's position in the eyes of the world, and because they are worshiped as the things that bring security. But money will not buy sound friends, it cannot buy God's favor and it is not the thing that leads to the greatest happiness. Even further, it is a god whose rewards are short-lived, fleeting and untrustworthy. It is not a sound security.

Obviously it is a necessity and a defense. But its value can be undermined. The Bible remains true when it calls the wealth of this system "uncertain riches," and when it advises: "Riches certainly make themselves wings, like an eagle that flieth toward heaven."—1 Timothy 6:17, *New World Trans.*; Proverbs 23:5, *Am. Stan. Ver.*

Your search for money is a search for security. But the facts are that money does not bring real security. It may not buy as much next year as it does now. And when man has to fight with the thing he worships as security, then it is time to look to something firmer in which to trust. There is such a better thing. Many happier people have trusted in it. What is it? and how will it benefit you? The following article answers.

Down through the ages men have sought security. Yet all too often they have considered its real source too simple to be worthy of consideration. Are you interested in your own security? and willing to spend a few minutes' time to learn where it really can be found? Then this article is for you.

The one source of Real SECURITY



MONEY is almost a necessity today. We need it to buy food, clothing, shelter and other requirements of life. But many persons go much farther than that, not just using money as their servant but unwisely becoming its slave. Yet money does not prove to be a firm security. Everyone knows that the purchasing power of a dollar, a franc, a peso or a shilling changes. Fluctuations

in money's value have often destroyed in days the wealth men spent their lives accumulating.

Money did not prove a firm security in Germany in 1923 where if you had saved even a *trillion marks* (1,000,000,000,000) you would have seen that tremendous sum

dwindle to the value of just one solitary mark! It did not prove a firm security in Hungary in 1946. And even if you live in the United States and are now falling back on savings that you put aside as a young man in 1900, the money that you put aside for a chicken will now buy only the drumstick. The money that you put aside for a shirt will buy only the collar. The money for shoes will now pay for only the heels and laces.

Even further, money can be lost through war, theft, poor management, or in any of numerous other ways. Thus, while money is a daily need, it becomes increasingly evident that for a real security we must have something firmer in which to trust—something that could not be lost, stolen or destroyed. There is such a firm security, and many men have set the example of trusting in it. Are you sufficiently interested in a real security to want to examine the examples they have set for you?

They Found True Security

We can refer to ancient examples of men who looked to that which is of greatest value, and can find those examples in the Bible. Think back, for instance, to Moses' situation. He lived amidst the majesty and splendor of ancient Egypt. The mighty Pharaohs were its rulers, and Moses was raised in Pharaoh's palace, raised as though he were the son of Pharaoh's daughter. He had prestige and honor and the security of Egypt's military might—the very things that men unsuccessfully attempt to obtain with money today. Yet what course did Moses take? "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, because he esteemed the reproach of the Christ as riches greater than the treasures of Egypt." Quite clearly

Jehovah, and not money, was Moses' God, and Moses received real security, security that came from God, plus great blessings and divine protection for putting his trust in the right place.—Hebrews 11:24-26, *New World Trans.*

Consider also the outstanding example set by ancient Job. A man of great wealth, he was called "the greatest of all the men of the East." Though Satan reduced him to a childless poverty-stricken state, Job proved that he considered his service to his heavenly Father to be of far greater importance than material wealth. He said: "If I have made gold my hope, and have said to the fine gold, Thou art my confidence; if I have rejoiced because my wealth was great, and because my hand had gotten much; this also were an iniquity to be punished by the judges; for I should have denied the God that is above." Job knew where to put his confidence, and his loss of material wealth had no effect upon his allegiance to his Creator. He was greatly blessed for this, in both spiritual and material ways.—Job 31:24, 25, 28, *Am. Stan. Ver.*

Of course, there is the outstanding example of Jesus Christ himself. This Son of God could heal the sick—what a money-maker he could have been had he taken collections as modern faith healers do! He could read men's minds—what wealth and power and untold commercial accomplishments could have been his if he had wanted them! He was even sought by the people as a king—what political power he could have wielded! But he did not even own a house! He said: "The Son of man has nowhere to lay down his head." When they wanted to make him king, Jesus "withdrew again into the mountain all alone." The greatest man who ever lived wanted only to serve his heavenly Father! Could you gain more than he could have? In trying to do so, are you happier or more

secure than he was? Or are you rejecting the true source of happiness and of real security through an overemphasis on commercial gain? Could you spend a little more time in studying God's Word, and a little more effort in his service, without thinking, as some people do: "What does it get me?" "What do I get out of it?" And could you, as Jesus was, be happier for doing so?—Matthew 8:20; John 6:15, *New World Trans.*

Consider, too, Jesus' apostles and their attitude toward real wealth. Could you imagine them asking, "What's it going to get me?" when they had the opportunity of proclaiming that Jesus was the long-awaited Messiah? It got them peace of mind and assurance that they were doing right, plus the security of Jehovah's rich blessings, and those are things that no amount of money could ever buy! Paul's example is outstanding. Though educated at the feet of noted Gamaliel, he gave up any opportunity of worldly position to become a willing slave of God's. He says he was "in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness." Yet he was not disappointed. Rather, he said he was "as poor but making many rich, as having nothing and yet possessing all things." Such spiritual riches are firm and sure. Thus, Paul did not put aside his missionary tours to gain financial security. Rather, he put his service to God first and securely said: "For all things I have the strength by virtue of him who imparts power to me."—2 Corinthians 11:27; 6:10; Philippians 4:11-13, *New World Trans.*

Having set such a good example, the apostle Paul also gave sound advice on whether to put our desire for wealth or our service to God first. He wrote: "Let your manner of life be free of the love of money, while you are content with the present things." Further: "For we have

brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things. However, those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." There is nothing wrong with money in itself, but it is the love of it, the greed for more, the feeling that it is the one thing that brings security, and therefore the making of it into a god, that leads the individual away from real security and out of true worship.—Hebrews 13:5; 1 Timothy 6:7-10, *New World Trans.*

Do you think that these good examples were set by some special kind of men, and that they could put God's service first and be happier for it, but that it does not work today and is not practical for you? Well, do not be mistaken; it does work today! True, Christians of the first century were different from the rest of this world. But this was not because they were lunatics or freakishly off balance. Rather, it was because they were devoted to truth and righteousness, and to the service of the Most High God. They were intelligent men and women, far smarter than their opponents who were too dull of hearing to recognize the way that really does lead to happiness, security and life.

The reason these early Christians had zeal, enthusiasm, determination, power and endurance in far greater measure than did the devotees of other religions is because their God is worthwhile! They considered it a real honor and the greatest of joys to tell their fellow creatures about the marvelous provision he has made for their salvation and deliverance. This brought them

more joy than any other course they could take, and nothing was going to hinder them from this service. And, though most modern church members are apathetic, true Christianity has the same joy, zeal and security even today!

Better than Money

Money will not buy many of the things that man most needs and desires. First of all, it will not buy sound friends. The prodigal son found that out. When his money was gone, so were his friends. However, friends made, not with money, but with God and Christ and by doing right in the Christian congregation, are sound, sure and trustworthy.—Luke 15:11-32.

Another thing that money cannot buy is God's favor. Simon found that out when he tried to offer Peter and John money to grant him the power to bring holy spirit onto people. The answer he got was: "May your silver perish with you, because you thought through money to get possession of the free gift of God."—Acts 8:20, *New World Trans.*

A third thing that money will not buy is protection in the coming day of God's anger. Worldly-wise men heap up treasures that they hope will provide protection from the troubles they see ahead. But the Bible shows that this world's greatest trouble will come from God, and then "they shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of Jehovah." Thus, though money is a defense, its defense is only temporary; while knowing Jehovah will be a permanent defense against the approaching disaster at Armageddon.—Ezekiel 7:19, *Am. Stan. Ver.*

Love of money does not lead to the greatest happiness. Rather, it leads to greed and selfishness, wrangling, bickering,

fighting, cheating and even thievery. So it is that a world conditioned to serving money finds it difficult, almost impossible to understand the Christian principle of love. The world having made money its god, love is not foremost, but greed and competition are. Yet, there are people who, while earning a living and meeting their obligations, still make Jehovah, not money, their God, and who show real love and have contentment and peace of mind. Theirs is the wiser, happier, more secure course.

It is foolish to say that this course will not work, until you have examined it for yourself. And it is even more foolish to say that Jehovah's blessings are not of greater value than an excess of money, before you even know what those blessings are. The psalmist David wrote of God's instructions, and even of his commandments: "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb."—Psalm 19:7-11, *Am. Stan. Ver.*

Do you believe that is true? The wise man Solomon said it was, and he was speaking both under inspiration and also from experience. In the Bible book of Ecclesiastes Solomon tells us that he built houses, planted gardens and parks, had servants, gathered silver and gold and "the treasure of kings and of the provinces." Such wealth would be the ambition of many people today. Yet Solomon came to realize that it did not bring true happiness. "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun." "I saw all labor and every skilful work, that for this a man is envied of his neighbor. This also is vanity and a striving after wind. Better is a handful, with quietness, than two

handfuls with labor and striving after wind.—Ecclesiastes 2:8, 11; 4:4, 6, *Am. Stan. Ver.*

He concludes: "This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." Thus the theme of the entire book of Ecclesiastes is that apart from God's approval all is vanity. Can you profit from this advice and strive for God's favor, the only thing that provides real security?—Ecclesiastes 12:13, 14, *Am. Stan. Ver.*

The Greatest Wealth of All

No amount of money will buy it, but God's favor will provide the one thing that is of greatest value, namely, everlasting life itself. Genesis chapters one and two, the only reliable account of creation anywhere in existence, says nothing about men's dying, except as a punishment for disobedience. And after human death came into existence as a result of disobedience, Christ's ransom sacrifice made it possible that the present unnatural dying state of man would not last forever. The Bible pointedly shows that the unnatural state of death is to be abolished and that peace and permanent life will remain.

How can you receive such a blessing as that? Jesus answered: "For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I should resurrect him at the last day." To receive this blessing of everlasting life, true knowledge is required: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 6:40; 17:3, *New World Trans.*

Is there any amount of money that you would not spend to gain such an everlast-

ing security? Well, you do not have to spend money to receive it, but you do have to spend time and energy in study and in God's service. It is certainly worth that time because those who have such a rare and costly treasure are richer than if they had gained the whole world! Should anything, either your love of money, or your search for prestige and position, or any other time-consuming act, stand in your way of receiving that sure promise of everlasting life—a promise backed up by the Creator of the universe? No amount of wealth or position or honor could equal it! So, do not long for the evilly gotten gain of the old system, but look with confidence to the righteousness of everlasting life in the new.

Of course, it is true that you must support your family, must care for your needs, and if you have obligations you may need to set aside a small sum for a future emergency. But do not become ensnared by the creeping tentacles of financial greed. It is always a temptation to want a little more . . . then a little more . . . then a little more than that, until your time and efforts are so occupied that you have no time either to study God's Word or to prove zealous in his service. Most of the world is in this position today.

But remember, it is only from God that true riches will be obtained. Only by lovingly serving him will you receive the real security—protection through the destruction he will soon bring upon this corrupt old world's systems. No amount of money will help you through that destruction, but the sure wealth of God's protection will. It is a security that can never be deflated, stolen or undermined by anyone except yourself. It is the best thing you could ever obtain.

So, there is every reason to take the sound, Biblical course and to MAKE JEHOVAH, NOT MONEY, YOUR GOD!

SUN POWER TO the Rescue

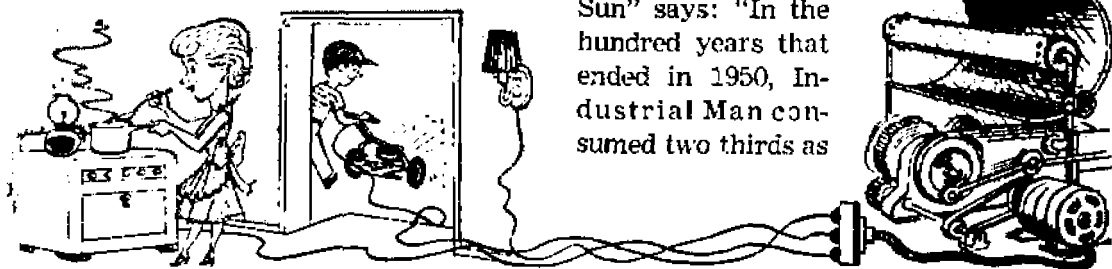
THE sun has always represented an inexhaustible storehouse of energy to man. To harness it for civilization's needs has been one of his aspiring goals. If only one second of the sun's work could be trapped, say solar experts, mankind's power requirements for the next two million years could be supplied!

Every hour the sun floods the earth with a deluge of thermal energy equal to 21 billion tons of coal. Every day it pours out more than a quadrillion (1,000,000,000,000,000) kilowatt hours of energy, greater than the energy content of all the reserves of coal, oil, natural gas and uranium in the crust of the earth; and greater than all mankind's muscle, fuel and working waterfalls have generated since the beginning of time. Multiply 684 million tons, the approximate figure of both anthracite and bituminous coal mined annually in the United States, by the number 500 million million. Even that figure would not equal the yearly

solar energy. Fortunately for us, not all of this energy strikes the earth or else we would have perished long ago. We do receive about 1/200-millionth of it, or 4,690,000 horsepower for each square mile. The rest goes to other planets or is lost in space. At current power rates our sun bill would be at least a billion dollars a minute. What a wonderful God we have to give us all this power free!

Suppose the sun would cease to shine. How long would earth's fuel supply last, that is, if it were to give us energy at the rate we enjoy receiving it from the sun? All the earth's combustible fuel—wood, oil, natural gas, coal, uranium, thorium, etc., would be gone in about three days. After that, the earth would begin its descent toward some temperature only slightly above absolute zero—460 degrees Fahrenheit below the usual zero. The land would become snowbound in no time; the oceans, rivers and lakes would freeze and all vegetation and animal life would cease from the earth. The earth would become a dark, lifeless ball.

But there is no need to fear for such ever to happen. Scientists are confident that the sun will go on shining for billions of years to come. And our God Jehovah gives us his word that, like his throne, the sun is established forever. (Psalm 89:36) However, there is cause for concern over the present rate of consumption of combustible material and the known supplies on hand on earth. Eric Hodgins in his article "Power of the Sun" says: "In the hundred years that ended in 1950, Industrial Man consumed two thirds as



much energy as was used throughout the entire Christian era of the preceding eighteen and one-half centuries. That is a world figure." He goes on to say that the United States now consumes fifty times as much energy a year as it did when Thomas Jefferson was president; that, for room or "space heating" alone, this nation consumes "over three times as much fuel as the operation of all the country's railroads; over twice as much as the running of all its automobiles, trucks, and airplanes; and fifteen per cent more than the total of its manufacturing and mining operations."

In many other parts of the world, like India, the fuel shortage is real and no joke. *Science News Letter* for November 13, 1954, reports that lack of fuel has forced low-income families to use the only fuel available—the vegetation around them. This has resulted in deforestation and soil erosion. Where vegetation is scarce, dried animal dung is used as the only remaining cheap, available fuel. This authority contends that "in India, 78% of the yearly fuel requirements are filled by dried cow dung." This practice of using cow dung for fuel, besides having health and esthetic drawbacks, has played havoc with agriculture. Animal fertilizer is needed for the soil to revitalize it and increase its crop yield. The above report says: "Experts estimate that the use of animal fertilizer for cooking now cuts the productivity of the land by nearly half," and this in areas that already suffer from food shortages and periodic famines.

An analysis made for the Atomic Energy Commission by Palmer Putnam, whose figures were also accepted by fifty scientists as accurately setting forth the problem at hand, stated that the world's usable supplies of coal, gas and oil will be exhausted by the year 2023. And in an additional 175 years usable supplies of uranium

and thorium, the sources of atomic energy, would also be gone. These authorities predict that within 245 years man must be prepared to capture one per cent of all incoming rays from the sun and utilize them for heat and for power to drive the world's machinery, or else face a major catastrophe. "There is little enough time left," say they, "for solving the problems of capturing solar energy."

Harnessing the Sun for Power

Despite the fact that scientists have been experimenting with solar energy for the last two hundred years, the matter is still considered to be in the teasing, research state of infancy. As far back as 1818 Mouchot designed an engine that produced about one horsepower from a twenty-square-yard reflector at the Paris exhibition. Adams in India built solar stoves around 1870, but neither his nor Mouchot's contraptions were popular. In 1925, the Smithsonian Museum exhibited a solar cooker designed by Dr. C. G. Abbot. Since then similar devices have been made.

A solar engine, which for a time pumped water on a South Pasadena, California, ostrich farm, was powered by 1,800 mirrors concentrating sun rays on a tubular boiler, which heated 100 gallons of water to the boiling point. The steam from the boiling water was used to work a pump, and the pump raised 1,000 gallons of water a minute. In Egypt irrigation power was obtained by rotating mirrors, which focused rays on a horizontal boiler. And, according to Russian claims, giant reflectors operate textile factories; high-pressure solar heaters cook fruit and vegetables in canneries, distill water, make ice and heat laboratories. They claim that they have generated steam at 875 degrees Fahrenheit with rolled glass mirrors set in concrete. Professor A. V. Baum, head of the Soviet

Union's Heliotechnical Laboratory at the G. M. Krsyhishanovsky Power Institute at Tashkent, stated that Soviet engineers have succeeded in capturing solar energy with concave mirrors about thirty-three feet in diameter and thus generating some 130 pounds of steam an hour at a pressure of 100 pounds to the square inch. American scientists admit this is amazing—if true.

In the village of Mont Louis in the French Pyrenees, Felix Trombe, a solar engine designer, has harnessed the sun's energy in the form of pure, directed heat which "can melt or vaporize substances without contaminating them with chemical alloys or impurities." Trombe's power plant is a giant, flat, 43-by-34-foot mirror that automatically follows the sun, deflecting the sun's rays to a fixed parabolic mirror some 80 feet away. This 31-foot-high mirror made of 3,500 pieces of cheap window glass, acts as a gigantic burning glass, concentrating the heat into a single focal point, which has reached temperatures as high as 3,000 degrees centigrade or 5,432 degrees Fahrenheit!

This sun furnace can melt 130 pounds of iron an hour and has actually burned holes in aluminum oxide—the fire resistant material used to line electric furnaces! Only sun power can produce such intense heat. And only sun power can make a fire brick, which is made to withstand heat, radiate like a miniature sun. Under the 120-inch aluminum solar furnace owned by the United States navy, fire brick not only will glow like the sun but can be turned into a steamy vapor in less than ten seconds. Before you can count ten, the furnace temperature rises to three thousand degrees centigrade, and in a few seconds more it doubles that amount, and it is possible to cool the furnace off almost as quickly with the use of special shades.

Future Prospects

Experimental solar models indicate that twenty to twenty-five per cent of the sun's energy intercepted by man can be transformed into mechanical power. At this rate, the experts say, 750 square miles of desert territory in the United States could easily furnish all the electric power now required for heat, light, transportation and industrial purposes. A power plant covering one-fifth the state of New Mexico could supply 10 trillion horsepower hours a year—30 times the present annual electrical energy production in the United States. Such a power plant could now be built, only the project would be expensive, about 200 billion dollars.

Recently, the Bell Telephone Laboratories demonstrated a solar battery that can convert sunlight into usable electric current without costly intermediate steps. The battery produces enough electricity to power small radio transmitters and record players. Since nothing is consumed or destroyed in the energy-conversion process and there are no moving parts, the solar battery should theoretically last indefinitely. The Bell solar experts foresee in their new discovery a beginning of a solar era.

Scientists are positive that a solar age will arrive, but there appears to be some discrepancy as to when. Professor Farrington Daniels of the University of Wisconsin said that in the next twenty-five years solar energy would be used mainly for small appliances such as cookers and heating apparatus or air conditioning for homes. Solar power plants of 100,000 kilowatts or more, he said, are probably beyond the horizons of 1980. Dr. James Bryant Conant, former president of Harvard University, also a top scientist, predicted that by 1985 cheap solar stills would turn deserts into garden spots.

Future prospects of the sun's coming to man's rescue in his fuel crisis are bright.

THE GYPSIES OF AUSTRIA

By "Awake!" correspondent in Austria

SOMETIMES you see them driving from one place to another with their horse-drawn carts. From their features you can tell that they are not natives of Europe. They have dark wavy hair, large black or brown eyes, dark skin and are of small stature. They are not understood by most people, and wherever they go they are not welcome. Who are they? The gypsies!

Where did the gypsies come from? Their origin is obscure. Their language is one of the clearest indications of their origin that exists. It belongs to the Indo-European language family and is called Romany; all of its dialects are clearly connected with Sanskrit, the oldest-known written language of the group. So it is now generally believed that the gypsies came from southeastern or central India, reaching Persia about the beginning of the tenth century A.D. The first gypsies appeared in Europe at the beginning of the fourteenth century.

Persecuted wherever they wandered, they have been accused of crimes from petty thievery to witchcraft. They have been subjected to much suffering, even in modern times. During the Nazi regime many male gypsies were sterilized and both sexes were put to forced labor. In 1938 there were about 15,000 gypsies in Austria; after they came out of Hitler's concentration camps, just 4,000 were left.

The gypsies are an intelligent people, whose IQ often is much higher than that of the people among whom they live. They have had to yield to the surrounding people, if they wanted to get along relatively well. In spite of this their pride and a certain feeling of superiority are unbroken. These outcasts from human society have built up a tight relationship among themselves. They claim to obey and follow only their clan chief, who has the right to demand unconditional obedience. All quarrels are brought before him and severer cases before a regular gypsy court. So gypsies, in their own affairs, appear very seldom before the courts of the countries in which they live. In their own courts everything is done orally, and the most severe sentence is to be expelled from the tribe.

In gypsy family life the women play not an insignificant part in the support of the group, principally by means of their fortune-telling, in which they employ various forms of prediction, ranging from tea leaves to the tarot pack of cards. The parents have a real love for their children. Yet they do not pamper them. The belief that gypsies steal other children and take them along as their own, it appears, is largely a myth. It is not in keeping with their custom of extreme pride that the gypsies have in the purity of their race. A gypsy couple have, on the average, between six to eight children; not infrequently a family has up to eighteen members.

Children marry early and within the tribe. The laws are very strict and marital unfaithfulness is rare. The penalty for it is a visible cut with a knife from the mouth to the cheek; at the same time the guilty one is cast out of the tribe. But these cuts are not found very often.

The many taboos stem from the gypsies' religion, which in Austria is Roman Catholic. But the gypsies have more superstitions than many Roman Catholics have. This is because the gypsies absorb the religion of the people among whom they move, mixing with it the accumulated mythologies and superstitions that they have picked up in their many wanderings. This results in a hodgepodge of false religions. Gypsies even practice a kind of heathen ancestor worship, and they believe so thoroughly in the spirits of the dead that they, for fear of being attacked, do not like to leave their camp at night.

It is heart-cheering to know that today in Austria, as well as in Germany, there are some gypsies who have abandoned false religion. These ones have renounced dishonesty, divination and superstition, and have taken up true religion. They now live according to the righteous principles of God's Word, being associated with the New World society of Jehovah's witnesses. The hope of these gypsies is to be among that "great crowd" of persons "out of all nations and tribes and peoples and tongues" who will gain everlasting life on earth, after Armageddon, in God's new world. --Revelation 7:9, *New World Trans.*

the Scorpion

*Nature's
Mr. Sinister*



THE scorpion has a reputation almost

as bad as the mythical fire-spitting dragon. In former times people believed that the scorpion stung young girls to death on sight and caused lingering death of women; others were said to eat men. Some scorpions, it was believed, had feathers and flew afar to their fiendish villainy, while others had such a hatred for man that they would climb to the ceiling and there hang, five or six deep, in a hideous chain so they could have the delight of inflicting a mortal wound. Today there are fabulous stories about scorpion exploits. Having become nature's Mr. Sinister, the scorpion has a reputation to live up to. It should be said for the scorpion that he does his best, but his best is not good enough.

What damages the scorpion's reputation for ferocity the most is the fact that he harbors no hatred for man; he looks for bugs, not us. And the scorpion just cannot live up to his reputation of bringing death to every man he stings. This is because his poison, though instantly fatal to bugs, very rarely produces death in man. So, as the American Museum of Natural History recently pointed out, the scorpion just does not live up to tales told about him.

There is a widespread belief that when a scorpion is surrounded by fire he will commit suicide by stinging himself to death. This is ridiculous for the reason that the scorpion is immune to his own poison and the poison of his own species.



When a scorpion is exposed to the warmth of a fire, he does die

quickly, but not because he commits suicide. Another story about scorpions is that they always travel in pairs. This is not entirely true. It may happen occasionally; but when two are found together they usually are courting.

In a contest for sinister-looking animals the scorpion ought to take top honors; at least there are thousands of women who would cast their votes his way. Though he looks much like a small lobster, the scorpion has the added hideous feature of a dagger attached to his flexible tail. No doubt about it, that tail, as it waves in all directions, is really wicked-looking! The tail is usually carried upward and forward over the back; at its tip is a curved, hollow, poison-oozing sting. This is the scorpion's heavy-caliber weapon. It is highly effective in protecting the scorpion's life. Evidently the scorpion believes in preparedness, since his front end is also well protected. Here are two formidable pincers. These certainly ought to frighten enemies away. But their primary function is to grab, hold and mash prey. A pair of nippered jaws completes the scorpion's sinister-looking equipment.

How Dangerous to Man?

If scorpions were as ferocious and deadly as many people believe, there would not

be many of the human family left, for scorpions live in almost all parts of the world south of the fortieth parallel of north latitude, a notable exception being New Zealand. Preferring the warm climates, scorpions live under a wide variety of conditions. Some thrive in tropical forests; others do well on open plains and sandy deserts. There are a few at high altitudes with abundant snow in winter. About 400 species exist. These range from one to eight inches in length. Of course, things grow big in the tropics and some, such as the big black scorpion, may reach a length of nine or ten inches.

Generally, the scorpion does his best to avoid members of the human family. But his best is not always good enough. In his nighttime travels he sometimes blunders into human habitations. When day begins to break, Mr. Scorpion clambers into anything cozy and dark. So we sometimes meet this sinister-looking animal. To prevent these chance meetings from being painful, the prudent man in tropical areas develops the habit of thoroughly shaking his shoes and clothing before putting them on. But what happens if a man fails to see the scorpion in time and he gets stung?

What happens depends upon the type of scorpion and the type of person stung. A scorpion sting can be most dangerous to an enfeebled, hypernervous adult or to a young child. On healthy adults, the sting of most scorpions has no serious effect other than to cause a very painful wound. But some very dangerous scorpions live in Trinidad, North Africa, Malaya, India and other tropical regions. An Egyptian scorpion is reported to have a death rate of over 50 per cent among young children.

The most formidable scorpion in the Western Hemisphere is the Durango scorpion found in the state of Durango, Mexico, and adjacent areas. A healthy, grown person has been known to die within less than

an hour from the sting of one of these. Over a period of some 35 years about 1,600 deaths in Durango have been ascribed to these creatures. A good antivenom has now greatly reduced the deaths. In the United States scorpions do no worse than bees or wasps. But for children there is an exception. In southern Arizona there are scorpions, relatives of the Durango species, that reportedly have caused the death of two dozen children. But whether children or adults, all should give due respect to any scorpion. Remember, even the least dangerous stinging creatures, such as honey bees or hornets, may occasionally cause severe trouble in an especially sensitive individual.

The Scorpions' Bill of Fare

When it comes to making a living, the scorpion, as you can well imagine, does all right for himself. Strangely enough, he is almost deaf and can see only a few inches; so he depends largely on touch. The scorpion's large, powerful pincers are studded with hairs. These hairs are hypersensitive. The plodding beetle or the scurrying cockroach that blunders into these hairs has sounded its own death knell. With hair-trigger action the scorpion's pincers seize the bug in a vicelike grip. If the prey is small, the claws do the whole business of slaughter. A larger victim, however, is firmly grasped and held, while the tail is curved over the back and the sting is brought down to deliver the *coup de grâce*. After this there is no resistance, and Mr. Scorpion leisurely eats his meal. He may remain at the dinner table for an hour or more while dining on a single beetle.

It should be remarked that the scorpion's meals are often made up of agile, elusive creatures (what is more elusive than a cockroach?). So in spite of his poor eyesight he does extremely well. But not too much credit should be paid the scorpion in

this regard, because his potential dinners are not all keener of sight than their captor. If the tidbit-minded scorpion fails to stir up a juicy bug during the night's prowling, he can bear it. If he has to, the scorpion can live without a meal for as long as thirty days!

Cannibal Bride and Baby-toting Mother

One item of diet has not been mentioned. It is the scorpion! The courting season often ends in tragedy. Before wedding bells the males woo most ardently. The male grasps a buxom female, greatly his superior in size and power; and, with their hideous faces brought into contact, they exchange what a scorpion poet might dignify with the name of a kiss. Then off they prance. This dance of the scorpions is truly remarkable (it was shown in the nature movie "The Living Desert"). As in the tango, the male leads. He grasps the female's claws and leads her after him. They may prance about for hours till finally he induces the future Mrs. Scorpion to approach a burrow that he digs for the wedding. Once the nuptials are over the bride settles down to the chores of housekeeping, and she sometimes dines on her bridegroom. Oh, he is not stung to death—merely eaten.

In due time the children arrive. Mrs. Scorpion does not deposit eggs like her cousins, the spiders; she gives birth to living young. Immediately after birth the baby scorpions scamper upon mamma's back and cling to all parts of her body by their pincers. Perched on her back like so

many passengers on a crowded bus, they are ready for a ride. Fortunately no conductor is present or there would be wholesale ejections: "No room on top" would be sounded. Once aboard and seated the babies are quiet and good. But the driving is careless and sometimes makes insufficient allowance for obstructions so that the passengers are swept from their seats. On these occasions the bus usually stops and waits and the passengers run up and climb back to their places. Babies or no babies, mother still likes to snatch a morsel now and then; so she runs down what game her burdened state allows. While mother, with knife and fork, the pincers and nippers, tears into a bug dinner, the young sit above, viewing the orgy with complete indifference. They are no more interested than human passengers are interested when their bus stops to refuel. After about a week the scorpion transit system loses its passengers as the youngsters, one by one, drop off and begin shifting for themselves.

So the scorpion, though not exactly a lovable creature, is curiously interesting. His villainies have been exaggerated. He is on the search for bugs, not you. If he meets you he shows a much more anxious desire to avoid notice than to attack. With proper provocation, of course, any scorpion is not adverse to testing his stinging weapon on human anatomy. So if you meet up with nature's Mr. Sinister, and he starts to wave the business end of his tail, remember, he is simply saying: "You have been warned!"

Sewage Gas Packs Power!

g Sewage gas, the result of the bacterial decomposition of sewage sludge, packs more power than most people think. It is now being used in the United States to heat buildings, generate electricity and operate engines for pumping sewage. At a meeting of the American Society of Mechanical Engineers, R. A. Hoot, sanitary engineer for Philadelphia, estimated: "If all the energy contained in America's sewage could be captured, it would provide sufficient power to run a half-million horsepower engine continuously."

SOME persons go to an extreme in being overconcerned about their health. A far greater number are careless about their health. There should be a happy medium, and it is for the benefit of those who would avoid both extremes that the following items of interest are given.

Smoking and Lung Cancer

At the American Medical Association's convention at Atlantic City, New Jersey, early in June, 1955, more proof was adduced showing the direct relationship between lung cancer and smoking. One report shows that in 32 months lung cancer had killed only 33 per 100,000 of observed nonsmokers, but 246 per 100,000 regular cigarette smokers, or seven times as many.

As regards typical carcinoma of the lungs, the following statistics were reported: nonsmokers, 5 per 100,000; less than a pack of cigarettes a day, 123 per 100,000; one to two packs a day, 227 per 100,000; and more than two packs a day, 460 per 100,000, or 90 times the rate of nonsmokers!

Those reluctant to see the connection between lung cancer and smoking like to point to the fact that there is a higher incidence of lung cancer in the cities than in country areas. The report indicated that this was so because city dwellers smoked more heavily than did country smokers.—*Time*, June 13, 1955.

Blood Transfusions and Hepatitis

Dr. Walter C. Alvarez, emeritus consultant in medicine, Mayo clinic, and emeritus professor of medicine, Mayo foundation, in discussing hepatitis had the following to say about it and blood transfusions:

"What is sad is that the virus is very hard to kill or to get rid of. It can be transmitted from person to person, even on a hypodermic needle which has been thrown in alcohol or boiled only a minute. To be safe, the needle must be boiled for many minutes. Many of the kind of persons who give their blood to a blood bank are, all unknown to themselves, carrying the virus. It remains in the body a long time. Obviously, then, it is dangerous for

a man to get a transfusion of blood. The danger is so great that I, personally, would not have a transfusion given me unless I very much needed it."—Minneapolis, Minnesota, *Star*, May 11, 1955.

Agreeing with Dr. Alvarez is the *Virginia Medical Monthly*, which in its issue of May, 1955, told of the warning by three physicians that "blood transfusions should be given only when the risk of failure to use it is greater than the risk of the many complications which may arise from its use."

In view of the foregoing, of pertinent interest is what the Atlanta, Georgia, *Journal and Constitution*, February 27, 1955, reported under the heading: "Hepatitis Spread Puzzles Officials." "In Georgia, as in the nation as a whole, the rapid spread of an old disease, infectious hepatitis—or yellow jaundice—is puzzling health officials. Nationally, during the past three years, the number of cases reported has doubled annually." And according to a United Press dispatch, it is now the fifth-most prevalent communicable disease. Could it be that there is a connection between the increase of infectious hepatitis and the ever-increasing use of blood and plasma transfusions?

Do the hospitals and doctors have any responsibility in this matter? While there seems to be a division of opinion on it among legal circles, as far as the United States is concerned, the French Supreme Court upheld a decision handed down by the Paris court of appeals condemning the French National Blood Transfusion Center to pay 400,000 francs (about \$1,100) to a woman who had contracted syphilis as a result of receiving contaminated blood in a blood transfusion.—*Le Monde*, December 24, 1954.

And that there is also another risk in blood transfusions is apparent from the following headlines that appeared in the public press in the past few months: "Mismatched Blood Blamed for Death," *Daily Breeze*, Hermosa Beach, California; "Wounded Boy Dies of Transfusion," the Knoxville, Tennessee, *Journal*; "Death Blamed on Transfusion of Wrong Blood," Toronto, Ontario, Canada, *Daily Star*.

Perfume makes YOU Lovelier

MAKING, selling and smelling perfume is a fabulous business. Over one hundred million dollars' worth is sold yearly in the United States alone! There are more than five thousand American and a thousand French brands to choose from. And their prices range anywhere from 50 cents to \$400 an ounce. The bewitching potions come in bottles of all shapes, sizes and colors, and some of the names are simply fantastic: My Claw, Scandal, Mad Love, Snob, Savage, Frantic and Fanatic—to name just a few. Some firms have as many as 25,000 formulas stored away in their vaults. It takes just one good one to thrive in the business.

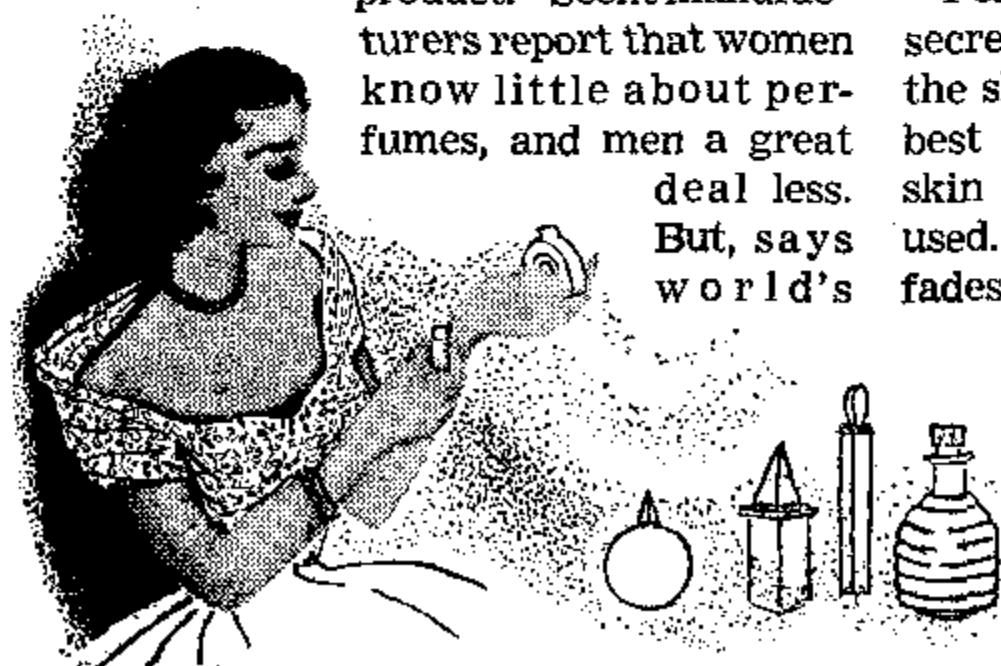
Even though perfumers direct their advertising largely toward the women, yet the American male is more marked as a perfume buyer than the American female. More than "60 per cent of all perfume is bought by men for women, who, to the dismay of perfume makers, are about 80 per cent wrong in the way they use the

product." Scent manufacturers report that women know little about perfumes, and men a great deal less. But, says world's

perfume king, Pierre Wertheimer, "a trained woman's nose knows more about perfume than the best technician."

Maurice Talmage, who has been concocting devastating whiffs for 30 years, stated rather bluntly that "there isn't one woman in a thousand who can tell the difference between her favorite perfume and another similar brand." He declared that women have dabbled with perfumes for centuries and yearly spend tens of millions of dollars on perfume to make themselves attractive to men. "But the funny thing is," Talmage said, "they're so interested in pretty bottles and exotic names they're rarely aware of how attractive or unattractive a perfume actually may be." Fanciful names, beautifully shaped bottles, various shades and colors—none of those things really count. His expert advice is that "women should choose perfumes by how they smell and nothing else. And then they should apply them very sparingly."

Perfume reveals its carefully blended secrets when lightly and lovingly applied to the skin. The doctors of scent say that for best results chemicals in the individual's skin must harmonize with the perfume used. Otherwise, a fragrance changes or fades away. It should be applied with care at pulse spots, mainly in front of and not behind the ears, at the sides of the neck, at the temples, in the folds of the arms, inside the wrists and even behind the knees. A light spray of perfume over a new hairdo will enhance its beauty.



Perfume, however, should never be put on clothing. It may ruin or injure the fabric. When applied about the person in small amounts, perfume is more effective than when put on in a single big splash. One other thing. Do not expect one application to last indefinitely. The fragrance soon evaporates, but retouching as necessary will keep the delightful vapors alive.

Toilet Water and Scent Appeal

Toilet water is less concentrated than perfume. It may be applied more generously. "Perfume cologne" implies addition of other fragrances. In the United States colognes are merely perfumes diluted about seven times, and many times diluted as to cost. One authority says that a "woman who cannot afford Tabu can use Tabu cologne and smell just about the same. If she used no more than seven times as much cologne as perfume to get the same effect, cologne might be her better buy. The catch is that women hoard perfume, splash cologne." These women fail to realize that fine perfume evaporates. So instead of economizing, they are actually wasting the precious aromatic oil.

When wearing several fragrant preparations at one time, be sure they are compatible. Or let your perfume dominate and use lightly scented accessory preparations. Talmage admitted that perfume makers have been "trying for years and years to develop a perfume that will make men fall in love at first sniff, but our best efforts have been in vain." Even the most tantalizing aroma is powerless, he said, unless a man is more than casually interested in a girl in the first place. A good perfume used carefully can enhance a woman's beauty even as a fragrance enhances the beauty of a flower. But if she expects the perfume to do it all, she is in for a setback. Because, said Talmage, "perfume just doesn't have what it takes," despite what advertisers say to the contrary.

It has been known for years, however, that perfumes produce actual physical reactions in both men and women, but there was no means of definitely determining the extent of the reactions. According to Professor R. C. Davis, who has been conducting experiments along this line with the help of the psychogalvanic reflex instrument, the human physical system does react to perfumes. His tests have shown that rarely do two persons react in the same manner to the same perfume. Therefore, buying the right perfume for someone else is risky business, unless you know the brand name. Lonelle Aikman, writing for *The National Geographic Magazine*, April, 1951, says: "Most people agree on what smells good and bad. But there are surprising variations. In group tests some have been found to favor odors generally considered revolting."

This authority further states that various colors can affect one's judgment in selecting perfumes. For example, a large group was asked to test three bottles of differently colored perfume, nearly all gave reasons for favoring one over another although the odor actually was the same. A shaving-cream manufacturer inquired of thousands of men as to whether they preferred his product perfumed or unperfumed. Ninety-six per cent said they preferred the unperfumed articles. A little later, this same group of men was asked their preferences of two accompanying samples, 92 per cent favored the one that had been perfumed. Aikman states that customers are often unconscious of the lure in smell. The author tells of an experiment that was made with two sets of stockings placed on sale in a department store. The stockings were the same, except that those on one table were faintly scented with the rather unpleasant odor from the finishing process. The author says that de-

cidedly more purchasers took the perfumed goods, though few consciously noticed the lightly applied fragrance. Their preference, they innocently explained, was dictated by "superior quality and finer texture." Manufacturers today flavor most of their items with whiffs of perfume to boost sales. And it works like magic.

European and Latin-American men admittedly delight themselves with perfume, but North American men think the practice quite sissified. While these men shy away from labels marked cologne or perfume, they are easily wooed by a "'man's cologne,' bottled in a sturdy container and decorated with horses and dogs." F. A. Hampton, the author of *The Scent of Flowers and Leaves; Its Purpose and Relation to Man*, says that English people in general show a preference for rose, lavender, violet and the more definitely aromatic scents. The Latin races enjoy scents that northerners find unpleasantly sweet and heavy. In the Eastern nations the preference for heavy scents is still more marked.

Why So Expensive?

There is more to perfume than one can smell. The most delectable and expensive fragrances may contain tiny amounts of some of the worst smells known in nature. There are no less than thirty ingredients in each recipe, and some have as many as 2,000! These must be blended according to theme, taste and originality. In some of the complicated mixtures sometimes an infinitesimal amount—as small as one part in 50,000 of certain elements—is added to give a particular touch.

All finished perfumes must use both synthetics and natural substances. The rose, the jasmin and the orange flower unite to form the wonders of fine perfume. Perfumers say that the rose adds richness, depth and smoothness to their creations. It takes about two to four tons of Bulgarian roses

to produce one pound of rose oil. Jasmin is more precious than rose oil and is more widely used in quality perfumes. Jasmin imparts smoothness and gives "life" to the perfumer's creation. Just one fragile blossom will scent a room. But the blossoms must be picked before daybreak, before the dew rises, to prevent 20 per cent loss in their fragrance. Almost every perfume creation, regardless of its overtone, employs some natural oil of jasmin. It is the perfumer's one indispensable! Without it perfume would not be what it now is. Almost as precious to perfumers is the essence of orange blossoms, it requires 880 pounds of blossoms to make but one pound of oil. The violet yield of oil is microscopic. An entire acre of the finest violets will yield only a few drops of the highly prized essence. Oil of violet leaves, while different in character, is also invaluable, as it gives a "leafy" or "dewy" effect to the violet fragrance. But again, it takes 33,000 pounds or about 16½ tons of violet leaves to yield but one pound of the oil! "If perfumers were completely dependent on the minute oil reservoirs of the violet plant," says Jill Jessee in her *Perfume Album*, "only millionaires could afford to buy violet perfume."

Regardless of whether the perfume is a solid, like the unguents, or a liquid or powder, it has three components, namely, the base of essential oils and aromatic chemicals that makes the odoriferous part, the fixative that gives "life" and durability to the odor, and the solvent or diluting vehicle that thins down the concentrated smell to a weakness that can be handled. From ten to fifty nations provide the base, which is seeds, barks, roots, leaves and flowers. Animal scent-secretions supply the fixatives. They slow up and equalize the evaporation of the more volatile oils. Castoreum comes from the Canadian beaver. Putrid-smelling civet, worth 40,000 francs a kilogram, comes from the civet cat in Africa.

Precious musk, worth many times the civet, comes from Asiatic musk deer. So valuable is it in perfume markets that hunters have risked the Tibetan lamas' penalty for killing the deer—a punishment that called for cutting off both hands of the guilty and nailing them to the temple door. And ill-smelling waxy ambergris, valued at more than \$1,000 a pound, is produced by sick sperm whales.

The manufacturer must be on guard against another factor. An authority explains: "If Tabu were offered at a 'reasonable' profit, it would be gobbled up by the

masses and presumably destroyed. A price of \$17.50 per ounce (plus tax of \$3.50) satisfactorily limits and prolongs its sale. The actual cost to the manufacturer is less than \$2.50."

So like musical symphonies composed of different notes, some high, others low, some heavy, others light, yet all blended together in a pleasant and perfect harmony, in the same way man unites science and art to create from things made a harmony of odors called "perfume." And as the Bible says: "Oil and perfume rejoice the heart."—Proverbs 27:9, *Am. Stan. Ver.*

HUMAN SACRIFICES ON 'GOOD FRIDAY'

SACRIFICING living children to demon gods in this twentieth century is horrifying, to say the least. But when these are committed in the name of God and religion by Scripture-quoting "priests" and "pastors," the whole thing becomes unthinkable. Stuart Morrison, special correspondent of the *New York Daily News* of April 24, 1955, reports that "two hundred men and women danced wildly and chanted hymns as they whirled about the flames that burned to death four children they had chosen as sacrifices in a weird jungle religious ceremony on Good Friday." A police expeditionary force revealed details of the gory massacre. After having been tortured half to death, the four children were then burned alive. "The sect is called Adventists of Promise and numbers about 200. Its ceremonies were described by the police as part Christian, since the members sing hymns and recite chapters from the Bible during their orgies, and part Macumba—Brazilian version of African voodoo which is strong throughout the country. The sacrificed children were a girl, five years old, and three boys, one 10, the other two nine months."

The father of one of the slain children described the bloodthirsty "religious" rites to horrified police and newsmen. The report states that the children were thrown to the ground, kicked, "beaten and stamped on by the crazed fanatics of the sect. When half dead, their bodies were tossed on a huge fire and in one case, [the father said] a child was

crucified and burned to death. During the burning alive, the father told police, the religious fanatics danced around the leaping flames, singing hymns, and their 'priest' recited chapters from the Bible. During the orgy the priest shouted 'Burn the devil out of their flesh and bones,' the father said."

While these religious orgies are horribly shocking, they have been identified with devil worshipers for ages. Baal worshipers in Jeremiah's time sacrificed their children in fire. But Almighty God Jehovah had no part in their abominations. He states: "They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin."—Jeremiah 32:35.

The above report might cause some people to cringe in abhorrence to such practice. Yet, many of these think nothing of charging God with the same barbaric crime, and this without reason, by their teaching and propagating the "hell-fire" doctrine. These claim that God Almighty torments and tortures wicked incorrigibles and unbaptized babies without their having any hope of deliverance. This falsehood taught is more wicked and barbaric than those demonic sacrifices held in the jungles of Brazil, for it claims God continues the torture forever. Both have their origin with Satan the Devil.

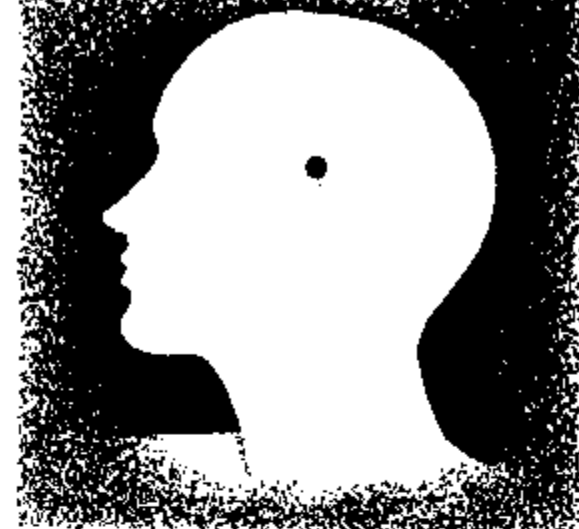
Meet the Marvelous Hypothalamus

HE hypothalamus?" you exclaim. "I never heard of it before!" Well, that is not surprising. Most likely ninety-nine out of every hundred have not heard of this part of the brain either. In fact, Dr. Berglund, in *It's Not All in Your Mind*, says regarding the hypothalamus: "Its workings are so obscure that many doctors try to avoid thinking about it by denying that it exists."

Toward the base of the cerebrum or main part of the brain is a section termed the diencephalon, a name having two Greek roots, *dia* meaning "through," and *enkephalos* meaning "brain." Among the various parts of the diencephalon is the hypothalamus, a name also having two Greek roots, *hypo* meaning "under" and *thalamos* meaning "bed, bedroom, chamber," the thalamus also being a part of the diencephalon.

The hypothalamus is about the size of a walnut and accounts for about one three-hundredth of the size of the brain. Since the brain of the average man weighs about fifty ounces, the hypothalamus weighs only a fraction of an ounce. Only about a century ago did doctors begin to take notice of it, the first comprehensive work dealing with it not appearing until the last decade.

Scientists have used various methods to gain information about the tiny hypothalamus. From autopsies they have established a relationship between its diseased state and certain mental ailments. By making lesions, cutting off or destroying a part of it in experimental animals they are able to note the various roles it plays in animal behavior. They also use cathodes by which they give electrical impulses to various parts of the hypothalamus to discover the same. Depending upon their fre-



quency and strength, electrical impulses on one part of the hypothalamus will cause the animal to shiver as if cold, on another part will cause it to growl as if angry, on still another part will cause its hair to stand on end, etc. This type of experiment is possible because the nerve impulses of the body are electrical in nature, in fact, can be measured in terms of voltage.

Co-ordination and Automation

The hypothalamus occupies a key position in the central nervous system, the brain and spinal cord, it acting as a coordinator of both the sympathetic and the parasympathetic or vagus nervous systems. The sympathetic nervous system is that set of nerves that goes into action in an emergency calling for fight or flight. On the other hand the parasympathetic or vagus nervous system is that set of nerves that regulates the normal functions of the body such as breathing, heartbeat and digestion. The two act as checks on each other.

The hypothalamus might be said to be the connecting link between the higher centers of the brain and these two systems. In the higher centers the cause for emotion originates, by what they see, hear or imag-

ine, etc., and the hypothalamus translates these into actions. Though termed the center of emotions, it is thus seen actually to be only the center for producing the physical manifestations of emotion. Recent research indicates that it is also the boss gland of the chain of ductless glands.

It is well termed "the concert master of the symphony of human behavior," and the foremost United States authority on it writes: "The supreme mystery lies in the commonplace phenomena, so exquisitely maintained that they excite almost no attention. The regularity of the rhythm of breathing, the constancy of the pulse rate, the exact maintenance of body temperature, the beautiful balance between intake and output of fluid, the cycle of sleep," woman's menstrual cycle, etc., "all these ebbs and flows are instrumented primarily through the hypothalamus." Modern man is proud of his automatic factories utilizing automation, but the Creator put automation in the human body thousands of years ago!

The Body's Thermostat

Air conditioning the body by keeping its liquid content uniform and its temperature at 98.6 is also primarily the job of the marvelous hypothalamus. Its efficiency in this respect accounts for the fact that man can thrive in both arctic and equatorial regions. To appreciate the role it plays in man and other warm-blooded animals let us note how cold-blooded animals such as lizards and snakes fare. "Cold-blooded animals may regulate their body temperature at optimal [most favorable] levels by moving from sunshine to shade, or by changing positions in order to expose greater or less surface to the sun. When such temperatures are attained, those functions having to do with defense, nutrition and reproduction are consummated; this results in individual and species survival.

With evening, these cold-blooded animals, without any ability to retain heat, lose warmth to their environment. This leads to a slowing down of metabolism, of circulation and of general activity: the animal may fall into a sleep-like torpor. Each day this cycle of warming and activity, cooling and torpidity is repeated."

On the other hand, "the remarkable stable body temperature of warm-blooded animals is evidence of an efficient thermostatic control. Heat is continuously formed in the body, even during rest, and the amount thus formed is very greatly increased by muscular activity. To maintain an even temperature the rate of heat loss must be adjusted to the rate of heat formation and this adjustment is complicated by changing environmental temperatures. A high external temperature reduces heat elimination, and vigorous exercise increases heat production, causing body temperature to rise and thus starting heat loss activities such as dilation of the cutaneous blood vessels [capillaries] and sweating. In carnivores panting is the chief means of heat elimination. Exposure to cold causes shivering which increases heat production and constriction of the cutaneous vessels which reduces heat loss by diminishing the flow of warm blood to the skin."

Incidentally, this is why a sudden change of temperature of the water in a fish tank will kill tropical fish; being cold-blooded they do not have a mechanism that helps them to adjust to such sudden changes.

All the brain above the hypothalamus can be removed without affecting the body's heat regulation, but if the hypothalamus is removed or the brain stem is severed below the hypothalamus thermostatic regulation is greatly impaired if not entirely destroyed. Damage to the hypothalamus results in inability to sweat, causing a rise in temperature. Certain parts of the hypothalamus regulate the

various processes above described. Heat causes blood to become thinner; cold causes it to become thicker. When the blood becomes thicker not only has it more red cells in proportion to volume but its plasma also contains more protein proportionately. The extra water goes into the spleen, liver, muscles or else is carried off by the kidneys or the intestines.

The Defense Mechanism

The body's defense system, which is both triggered and co-ordinated by the hypothalamus, might be illustrated by the way a large city during World War II responded to an air raid alarm: Lights went out, people left off their regular tasks and either manned special posts or sought refuge in air raid shelters, nurses and doctors and ambulances were alerted, anti-aircraft guns and searchlights went into action and interceptor planes rose to meet the enemy.

A very similar defense pattern for emergencies goes into action when sudden danger confronts a human. Blood vessels leading to the internal organs, except the heart, constrict so that the blood is forced into the muscles for extra strength, additionally extra hormones from the hypothalamus (according to latest research) as well as from the pituitary and the adrenals are poured into the blood for extra strength. At the same time the blood also leaves the surface of the body, accounting for facial pallor and for cold and clammy hands. Among the most common manifestations of the defense mechanism is that of the hair standing on end and goose pimples.

These various manifestations, we are told, "represent a widespread discharge of sympathetic impulse, in an effort to cope with a critical situation. Only one center in the central nervous system is known to co-ordinate such apparently diverse mechanism, the hypothalamus." Thus it raises

and lowers the blood pressure and increases or decreases the pulse rate as the situation requires. Nor does any part of the brain so affect the secretions of the stomach as well as its rhythm and that of the intestines as does the hypothalamus. Muscular tone, or that permanent tension that gives muscles their firmness and keeps them ever ready for immediate action, is also controlled by the hypothalamus.

The Appetite, Sleep and Sex Center

Experiments have also disclosed that the hypothalamus is the appetite center of the body. Destroy a certain part of it and animals will eat from two to three times as much and gain up to 70 per cent in weight. Destroy a tiny section right next to that part and the animals will refuse all food, starving to death because of having no desire to eat, this being true even of animals that had previously eaten two to three times as much because of damage to another part of the hypothalamus. Animals that had thus refused food, however, gained practically normal appetites by being fed with a tube from six to sixty-five days.

Obviously our appetites are not the sole criterion of whether we should eat or not, since experimental animals ate three times as much as they needed or refused food on the basis of the condition of their hypothalamus. And this would seem to indicate that just as persons with too good an appetite must restrain themselves so those without appetites must make themselves eat so as to get enough nourishment.

The sleep mechanism is perhaps the least understood of all the body's natural functions. However, it has been learned that the hypothalamus also plays a vital role in the "diurnal rhythm of sleep." Injury to the hypothalamus causes excessive sleepiness. On the other hand, an over-active hypothalamus accounts for an excit-

able disposition and "nerves." From this it is apparent that the influence of the hypothalamus not only extends downward, which it does to the extent of governing even elimination, but also upward to the higher centers of the brain, to the mind with its will, imagination, memory and sense perception.

And finally, as far as this discussion is concerned (for the last word regarding it has by no means been said and to treat the *hypothalamus comprehensively* would require a thousand-page volume), it has a direct bearing on sexual activity. While for long man has considered the gonads as the basis for sex activity, yet these are impotent when the hypothalamus is injured. One of the very latest works on the diencephalon states: "That all aspects of the sex drive also originate in the hypothalamus is shown by the experiments of [certain scientists] who were able to carry out a kind of 'central castration' by thermo

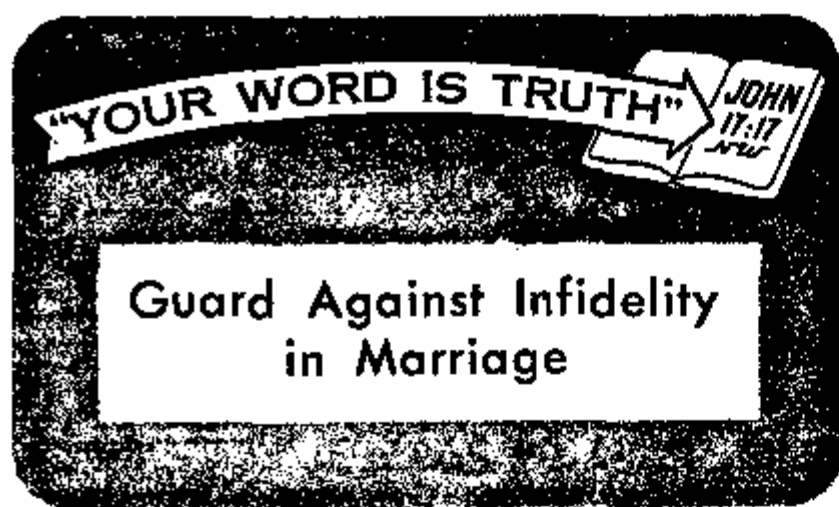
coagulation in the region of the tuber cinereum," the tuber cinereum being a sort of continuation of the hypothalamus.

All in all, the foregoing information has its practical aspects. Human nature is ever prone to go to an extreme, and here we see a biological basis for it. Friend husband either fails to get enthusiastic about his wife's culinary art in spite of its excellence or he overeats, all because of his hypothalamus. On the other hand, *friend wife may be lacking in ardor* because of a lack in her hypothalamus. The slow and easygoing one is irritated by the overactive one, and vice versa, but each one is just built that way because of his hypothalamus. Not that we should not try to become balanced in all things, but try as we may we shall always have innate tendencies to contend with and this understanding will make us patient with others as well as keep us from getting discouraged ourselves.

MAKING LIFE LIVIBLE

¶ There is a story told by Moss Hart, the playwright, in a letter to Bennett Cerf, printed originally in Cerf's "Trade Winds" column in the *Saturday Review* that is pertinent today when so many parents believe in total freedom for a child:

¶ "The Klobber Method was discovered, or rather invented, by Ernest J. Klobber, a Viennese psychiatrist who, at the time of the discovery of the method which was to bear his name, was a staunch believer in the modern and accepted formula for rearing children. . . . So great an exponent of this formula was Professor Klobber that, at the time of his discovery, the Professor, who has six children of his own, was about to be carted off to a sanitarium in a state of complete nervous collapse; a condition any modern parent will understand at once. As the stretcher was being carried out of the house one of the children aimed a kick at it which, with unerring childlike aim, landed exactly where it was meant to land. The Professor, though thoroughly used to being kicked by his children, was under mild sedation at the time, and it may have been this that caused a curious reflex action on the Professor's part. Bringing his arm up from the stretcher, he brought his hand down with a good sharp crack. . . . There was an anguished howl from the child—first time in its life no reason had been given for an action—but the effect on the Professor was startling. He leaped up from the stretcher and gave each of the other five kiddies in turn a good smart crack. . . . Life, for the Professor and his good wife, was livable for the first time since the patter of little feet had thundered through the house."



“INFIDELITY in marriage is more common than most people wish to believe,” said Dr. Abraham Stone, director of the Marriage Consultation Center of the Community Church of New York. A recent survey showed that “among 10,000 persons interviewed, one out of every two married men and one out of every four married women up to the age of 40 admitted extra-marital relations.”

Plural marriages may be legally practiced in many lands and there are societies that grant men to have common-law wives. But these customs are not Christian. They are not the standard that God established in Eden. He gave man only one wife. “And Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man. Then the man said: ‘This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken.’ That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh.” His unalterable law provides for only two to become “one flesh,” not three or four or more.—Genesis 2:22-24, *New World Trans.*

Jesus upheld this God-given principle in his reply to the Pharisees who questioned him about divorce. Jesus said: “Did you not read that he who created them at the beginning made them male and female and said: ‘For this reason a man will leave

his father and his mother and will stick to his wife, and the two will be one flesh’? So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart.” The laws of most democratic lands also recognize that a man have only one wife, and by social and religious custom he is expected to remain faithful to her in the marriage bond. God’s law to Christians plainly states that a man practicing polygamy lives in adultery, and that any one living in common-law marriage is practicing fornication. Both are violators of Jehovah’s moral code and will suffer adversely for it.—Matthew 19:4-6, *New World Trans.*

Infidelity, or more specifically adultery, remains the one offense that is legal ground for divorce throughout the United States. Scripturally, it is the one offense that allows for divorce and severance of the marriage tie, freeing one to remarry. “I say to you that whoever divorces his wife except on the grounds of fornication and marries another commits adultery,” declared Jesus. In a study of 148 different societies, Dr. George P. Murdock has found that in only five are adulterous relationships condoned. “Marital fidelity,” said Dr. Murdock, “is one of the main buttresses of any social structure.”—Matthew 19:9, *New World Trans.*

Christians are warned against promiscuity and infidelity. Paul warns against such sins, “for God will judge fornicators and adulterers.” Jehovah says: “I will be a swift witness against the sorcerers, and against the adulterers.” So it is disastrously dangerous to expose oneself to advice of “marriage counselors” who wink at infidelity or try to justify extramarital affairs as a safety valve, or who regard it as an emotional disturbance or a neurotic tendency. Such men have no regard for God’s law. To listen to them is to jeopard-

ize one's life.—Hebrews 13:4, *New World Trans.*; Malachi 3:5, *Am. Stan. Ver.*

Dr. Kinsey states that man's promiscuity is natural, that it "is undoubtedly a product of his interest in a variety of experience." But does a base desire for extramarital affairs justify breaking God's law? No; no more so than a desire to murder, defraud, lie and steal is justifiable for the same reason.

A husband's extramarital sexual relations cause involvement of others, his wife, his children, the other party, and it may involve still others. In case of a dedicated servant of Jehovah, infidelity directly affects his relationship with God and with his congregation. In fact, his unfaithful conduct directly or indirectly stigmatizes his entire field of association. It brings others into question and disrepute. In this connection Paul says: "Flee from fornication. Every other sin which a man may commit is outside his body, but he that practices fornication is sinning against his own body. What! Do you not know that the body of you people is the temple of the holy spirit within you which you have from God? Also, you do not belong to yourselves, for you were bought with a

price. By all means, glorify God in the body of you people." So the enormity of the crime of infidelity cannot be lightly brushed aside as of little or no consequence. It is an infraction of God's law and if pursued it will prevent one from inheriting the Kingdom.—1 Corinthians 6:9, 10, 18-20, *New World Trans.*

Facts show that not all who stray from the marital bed are neurotic, immature, emotional casualties, as some psychiatrists claim. These may be exceptions, not the rule. As far as a casual extramarital affair's preserving a shaky marriage, Dr. Stone completely shatters that absurdity. He says that, in a quarter century of counseling on marital problems, "I cannot recall a single case where infidelity has strengthened the marital bond. . . . In fact, it usually leads to deep personal conflicts and family disruption." Emotional injuries, deep resentment, bewilderment, insecurity, shame and grief are usually the result.

Follow the Scriptural advice and you will be happier for it: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers."—Hebrews 13:4, *New World Trans.*

When Caruso Sang at the Bank

In his *A Window on the Avenue* Edward Streeter, a vice-president of a New York bank, writes of the time when Caruso had to sing to cash a check: "The relationship of the bank to the Metropolitan Opera Company has always been a close one, and most of the great singers have carried accounts there at one time or another. . . . Caruso was a depositor. One day he came into the bank at the noon hour to cash a check and happened to go to a new teller. Forty-fourth Street and Fifth Avenue is a windy corner where anything can happen, and when an alert young paying teller sees a famous name like Caruso's on a check, he instinctively becomes suspicious. In this case the fact that the person on the other side of the wicket looked like Caruso only increased his doubts. The more Caruso tried to convince the distracted teller that he was Caruso, the more convinced the latter became that he was a fraud. Then Caruso had an inspiration. Stepping back a few paces from the teller's window so that he would not blow the money around, he placed one hand on his breast and began to sing an aria from 'Tosca.' Long before he had finished, the teller began to count the money out in a panic. When he came to the end, Caruso bowed and took his money, while the customers and the clerks cheered."



Twenty-fifth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** de Rooy, L., Hagensen, E., Filgiano, A., Landier, J., Cooke, D., Cooper, L., Brink, T., L'Her, L., Chin Chee Fat, T., Gardiner, S., Stafford, B. **Third row:** Ash, G., Jones, T., Johnston, F., Harriman, B., Larsen, J., Watson, S., Higgs, E., Petras, M., Yamano, K., Goulevitch, G., Gunther, A., Graham, F., Cheria, M. **Fourth row:** Howe, E., Smith, H., Barker, E., Halvorsen, G., Nisbet, M., Larsen, E., MacNamara, G., Varga, L., Porter, M., Stainton, E., de Meel, W., Jarvis, E., Plaumer, M. **Fifth row:** Hunick, E., Hagen, S., Hinkle, D., Logan, K., Phillips, M., Mortlock, A., Brink, K., Riddell, J., Renton, J., Swanson, E., Varga, J., Renton, I., Wynn, H. **Sixth row:** Barker, L., Anderson, V., Harriman, V., Kennedy, E., Norris, W., Cuddeford, M., Halbrook, C., Simpson, J., Wilcox, A., Stainton, A., Filgiano, T., Smith, E., Motyka, C., Phillips, A. **Seventh row:** Jones, R., Hunick, H., Howe, H., Anderson, R., Hinkle, D., Peel, A., Welch, D., Christiansen, E., MacNamara, A., Lees, L., Glass, R., Le Roux, R., Olson, J., Pienaar, M. **Eighth row:** Graham, A., Hagensen, L., Johnston, P., Hagen, M., Gunther, C., Ash, R., Nisbet, W., Johnson, R., Logan, H., Wilcox, H., McKee, B., Hodgson, J., Higgs, J., Gardiner, E.

Gilead's Twenty-fifth Graduation

THE day was warm, the sun was bright and an occasional breeze played across the great Yankee Stadium. It was Saturday morning, July 23, and a total of 23,429 persons had gathered for the graduation of the Watchtower Bible School of Gilead's twenty-fifth class. This was the fourth day of the New York "Triumphant Kingdom" Assembly of Jehovah's witnesses, and on this day twenty-one single men, twenty-one single women and thirty married couples (a total of 102 persons from sixteen lands) would graduate and receive missionary assignments in twenty-four different countries throughout the world.

Gilead instructor Harold Jackson spoke of the bright prospects these graduates face. Instructor Karl Adams stressed progress in service, study and knowledge, and showed that real love for God's sheep would be the greatest deterrent to their leaving their assignments. John Booth, representing the Kingdom Farm family, pointed out the importance of progress if one is to

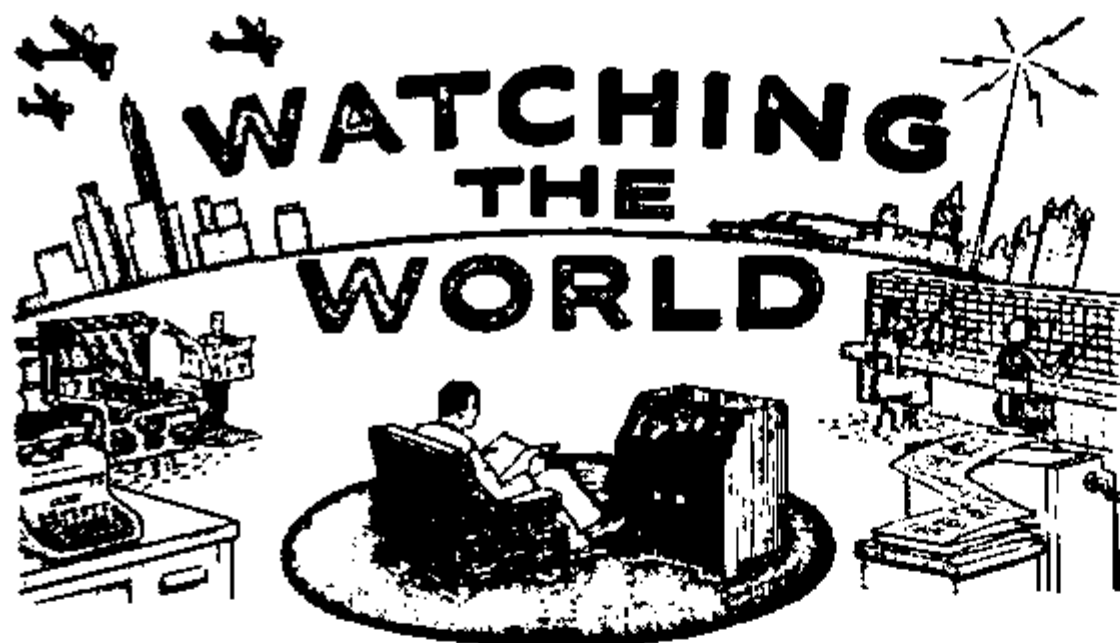
save both himself and those who listen to him. Vice-president F. W. Franz told the students that they were a sweet fragrance to God and to the assembled audience, and that by continuing to pursue their high purpose in life that desirable fragrance would stay with them.

The climax came with the talk by Watchtower president N. H. Knorr, who used as his text 1 Peter 1:12: "Into these very things angels are desiring to peer." If we are as concerned with Jehovah's purpose concerning the Christ as the angels are, he pointed out, then certainly we will stay on the straight path of zealous, fervent activity in God's service.

Telegrams from around the world let the new graduates know that their brothers were with them in spirit, and were praying Jehovah's blessing to be upon their forthcoming activity. And certainly that blessing will be with them as they press forward into new fields with the continually expanding New World society!

- Why money and wealth get such undue attention today? P. 4, ¶1.
- What view Jesus had that would make your life a happier one? P. 5, ¶4.
- What sound counsel Solomon gave regarding the most valuable thing in life? P. 8, ¶1.
- Whether there is reason to be seriously concerned over earth's fuel supply? P. 9, ¶4.
- When the experts think earth's fuel supplies will be exhausted? P. 10, ¶2.
- What amazing temperatures already have been reached with solar furnaces? P. 11, ¶2.
- Where the gypsies came from? P. 12, ¶2.

- What sinister-looking creature eats her husband? P. 15, ¶1.
- Whether there is a relationship between smoking and lung cancer? P. 16, ¶2.
- How to choose a perfume? P. 17, ¶3.
- Why perfumes are so expensive? P. 19, ¶2.
- What tiny part of the brain controls breathing, temperature, sleep and other bodily phenomena? P. 22, ¶1.
- What unexpected part of the body controls your appetite? P. 23, ¶4.
- Why marital infidelity cannot be lightly set aside as of little consequence? P. 26, ¶2.



The Earth Satellite Vehicle

◆ For a generation rocket experts have been working on the goal of sending an earth-circling satellite into space. The Germans made progress toward this goal when they developed the V-2 bombs. Since then research on rockets has proceeded feverishly in both East and West. In 1949 the U.S. sent up the Wac Corporal, a two-stage rocket that reached a height of 250 miles. In July the U.S. announced plans to launch history's first man-made, earth-circling satellite into space during 1957 or 1958. The proposed earth satellite vehicle will flash around the earth about once every 90 minutes at a speed of 18,000 miles an hour in a fixed path 200 to 300 miles above the ground. After being pushed off by a final rocket blast, the vehicle will travel without power, entirely under its own momentum. Since there is some air at 200 miles or more, the vehicle will slow down. As it slows it will begin to spiral toward the earth. Upon hitting the thick cushion of air that wraps the planet, the vehicle will vaporize and disappear in minute particles miles above the earth. The greatest return that scientists expect the satellite will bring is knowledge of conditions in the outer atmosphere. It is expected also to

provide information on the nature of the sun and cosmic radiation. Scientists hailed the announcement as marking what may possibly be one of the greatest achievements of mankind. In August the world's leading scientific specialists on space flight, gathered at Copenhagen, predicted that if man succeeds in placing an unmanned earth satellite by 1958 he can set foot on the moon by the end of this century.

Harnessing the Atom

◆ In the decade since Hiroshima the nations have made progress in harnessing the atom, but they have done so behind the barriers of national secrecy. In August, at the Geneva International Conference on Peaceful Uses of Atomic Energy, the curtain of secrecy was lifted, as the U.S., Britain, France and the Soviet Union shared fundamental secrets essential to the production of atomic power. At the meeting was history's largest assemblage of the world's leading scientists—1,250 delegates from 72 nations. The subject that created the greatest interest was the potential use of the atom as a source of power. New discoveries, it was disclosed, promise to reduce the cost and make atomic power for many parts of the world competitive with other fuels

within a few years. Western scientists listed the other most important revelations at Geneva as: (1) the development of a breeder reactor—one that can produce more fissionable material than is put into it—is already far advanced; (2) the leading nations are hopeful of making progress on the problem of harnessing for peaceful purposes the energy released in the fusion process—the process that gives the H-bomb its tremendous power; and (3) if fusion becomes practical for power production all the water in the oceans is potential fuel. The 2,000 participants and observers pronounced the meeting a resounding success.

New Kind of Thaw

◆ The thaw in East-West relations began last March—a month after the Bulganin-Khrushchev regime came to power. During five months of warmer political weather Moscow granted Austria its sovereignty and restored relations with Yugoslavia. The Big Four heads of government have also met, and the international conference on the peaceful use of the atom has been marked by an unbelievable freedom of exchange. In August a still different kind of thaw took place in the cold war, one that amazed the West. "Recent developments," said the Soviet news agency Tass, "show that a certain relaxation of international tension has been achieved. With a view to promoting the relaxation of international tension and establishing confidence among the nations, the Soviet Government has decided to reduce the armed forces of the Soviet Union by 640,000 men by 15th December, 1955." Though knowing that it would be difficult to check up on how the Russians followed out their promised cutback, there was an exultant stir among Western officials. They felt they had a basis for rejoicing, since the Soviet regime, in all its nearly

38 years, has never done anything of this kind before.

Uneasy Argentina

◆ More than two months after naval and air force units staged an abortive revolt, Argentina refused to settle down. In August another anti-Perón plot was announced. The disclosure of a plot to assassinate Perón was followed by arrests of several hundred opposition members—ranging from Communists to Catholic Actionists. As the federal police made their sweeping raids throughout Buenos Aires, they arrested three priests. The clerics were charged with being involved in the latest Perón assassination plot. There were general charges that priests had been inciting "subversive activity." Provincial police announced that a raid on a Roman Catholic school in suburban San Isidoro uncovered a store of explosives and ammunition. The arrests gave rise to the view that a new antichurch campaign was in the offing. On one cathedral's walls were chalked the slogans: "Perón yes, priests no—priests are murderers." That Argentina was uneasy was only too apparent as Roman Catholic officials warned priests to discard their cassocks and to walk the streets in civilian clothing, and the Supreme Council of the Peronist party announced that it was going to reassume the fighting role it had in 1946, the year Perón was elected to the presidency.

Tension over Goa

◆ Since the beginning of the sixteenth century Portugal has ruled over Goa, a 1,300-square-mile area on the west coast of India. The Goan people, ethnically, are Indian. So New Delhi has long pressed the Portuguese to get out. Not satisfied with New Delhi's efforts, the Indian Communist and Socialist parties organized a "passive resistance" cam-

paign to bring further pressure on the Portuguese. On Indian Independence Day (8/15) pressure was applied: hundreds of Indians tried to walk into Goa as a demonstration of protest. But Portuguese soldiers, armed with machine guns and grenades, were waiting. When the first demonstrators crossed the border, the soldiers fired a volley in the air. When they moved forward again the Portuguese shot to kill. When the shooting ended, 22 Indians had been killed and scores wounded. News of the shooting, upon reaching India, set off riots. Furious rioters brought out effigies of Portuguese Prime Minister Salazar, which they hanged and burned. As tension reached a high pitch, Lisbon sent New Delhi a stern note protesting the attempted "invasion." Indian Prime Minister Nehru deplored the Portuguese action in shooting down unarmed Indians as "brutal and uncivilized." A few days later India broke off diplomatic relations with Portugal and tension over Goa appeared likely to continue at a high pitch.

Violence in North Africa

◆ The postwar growth of nationalism in North Africa has been rapid. In August the demands for self-rule in Morocco and Algeria brought gruesome violence. In Algeria, where the nationalists have organized an outlaw army 2,500 strong, the nationalist guerrillas stormed the city of Constantine (100,000 population). The French garrison fought back. When the fighting ended the death toll was over 1,000. Meanwhile in Morocco, where the nationalists have lost a leader of influence by the French deposing of Sultan Mohammed ben Youssef, the second anniversary of the sultan's deposing was the signal for trouble. Berber tribesmen of the Smala tribe emerged from the hills and swooped down on the cities of

the plain. They swept through Khenifra, killing and burning. At Oued Zem, a town of 5,000 Arabs and Frenchmen, they blocked all roads. Then with knives in hand they stormed through the streets. Frenchwomen and children were stabbed to death. Whole families were burned in their homes. By the time French Legionnaires arrived, the tribesmen were gone. The Legionnaires wreaked vengeance on the local Arabs by blasting their huts and shops with cannon. Then they pursued the Smala tribesmen and surrounded their village. The warriors surrendered. Said the French commander: "If France did not have a heart you would all be dead." As it was, the dead in Morocco numbered over 700.

Death over Bulgaria

◆ Nine times since World War II Communist planes or ground batteries have shot or forced down nonmilitary-type planes of noncommunist countries. The tenth incident, occurring in July, aroused the most intense indignation in the West. It resulted in a greater loss of life than all the other nine incidents combined. An Israeli air liner on a 2,300-mile flight from London to Lydda, Israel, strayed off its scheduled route and crossed a few miles over the border into Bulgaria. Bulgarian jet fighters attacked the air liner, making three firing runs with rockets and machine guns as the plane sought a landing. The aircraft exploded in mid-air. All 58 persons aboard the plane—Israelis, Americans, Britons and Russians—were killed. In August Bulgaria acknowledged that two of her fighter planes shot down the air liner. Sophia expressed regret and admitted that the fighters had been "too hasty." Bulgaria offered to pay damages to relatives of victims as well as share the cost of the plane.

Pakistan's New Regime

◆ In its eight years of independence Pakistan has experienced serious difficulty in establishing democratic self-government. The country's paramount job is to write a constitution. For six years a Constituent Assembly tried to write one, but in vain. In October, 1953, the Assembly was dissolved by Governor General Ghulam Mohammed. Since then Ghulam Mohammed has ruled by decree. In August a new Constituent Assembly convened. Shortly thereafter Ghulam Mohammed resigned as governor general because of bad health. He was replaced by his personal protégé, Maj. Gen. Iskander Mirza. On the same day Pakistan's prime minister, Mohammed Ali, resigned. He was replaced by Finance Minister Chaudri Mohammed Ali. Pakistan's new regime is now faced with the immediate task

of finishing the work on the constitution that began eight years ago.

The Hurricane-triggered Floods

◆ Winds and high tides are not the only blows a hurricane can pack. This is because a hurricane has long arms of wind that extend as far as 500 miles from the core. If these hit a separate mass of warm, moist air, the effect may be to trigger additional rains to reinforce those of the hurricane itself. Just how disastrous this can be became a grim reality in August when the hurricane Diane hit hot and humid northeast U.S., releasing a torrent of rain. For 24 hours rains fell from burst clouds. Rivers hardened their banks and trickling creeks became deadly monsters. Large areas of the northeast were inundated. The flash floods brought sudden death. The worst single disaster

struck Stroudsburg, Pennsylvania. The usually gentle Brodhead Creek rose 30 feet in 15 minutes, leaving more than 50 dead. At Camp Davis, a religious retreat, 31 of some 40 campers, nearly all of them women and children, were dead or missing. Helicopters made many dramatic rescues, one of them being the rescue of 235 passengers on a stranded Lackawanna Railroad train in the Pocono Mountains. The flood damage is staggering. In six badly hurt states—Connecticut, New Jersey, New York, Massachusetts, Pennsylvania and Rhode Island—the death toll stood at 191, with many more missing. Property damage is estimated at close to \$2,000,000,000. More than 20,000 homes were destroyed or damaged; 40,000 people were homeless. It was one of the most disastrous floods in U.S. history.

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What the city that rioted against Paul is like today

Halloween Vandalism Honors Dead

What is behind the October 31 celebration?



OCTOBER 22, 1955 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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., October 22, 1955

Number 20

Substitutes for Simple Truth

ANY humor in the cartoon surrounded the truthfulness of the situation it depicted. It showed two distinguished gentlemen reading the church bulletin board. Notices were headed: Oyster Supper, Bazaar, Play, Sale, Auction, Chicken Supper, Country Fair. Finally, bending low to read another almost hidden notice one man exclaimed: "Well, well! They also preach the gospel here!"

Many things besides the gospel are resorted to in order to get people into today's churches. Some organizations use ventriloquist preachers, "Gospel Puppets," magic or ultraviolet light to dramatize handwriting on the wall. A Colorado church passed out handbills that shouted: "HEY KIDS! Your Chance to Send a Balloon Sailing Through the Skies. . . . Bring Mom and Dad too." And a Blackpool, England, clergyman even used an old-fashioned slingshot and a pistol loaded with blanks to color up his sermons. It appeals to the children, he said.

Often the most popular and respectable churches in town accomplish the same purpose by becoming social clubs—providing good times but little knowledge. They have parties, suppers, picnics, soft lights, sweet music, resplendent robes and a beautiful choir, but their members have a very shallow understanding of God's Word. There is nothing particularly wrong with these things, but the point is that some-

thing is wrong when the churches must resort to them for attendance, membership or financial income. After all, the message should be more important than the trimmings.

Said *The Christian Century* last April 27: "Think of what is done with the church's main chance: vapid pep talks, arid skull sessions, half-baked politics, half-cooked therapies, little Bible stories that completely miss the point of the Bible, outmoded, discredited stereotypes. This is our preaching, by and large. Men and women are ready to hear what God has spoken, and the preacher 'gets a few things off his mind,' as one venerable parson defined his preaching."

Just a clear, simple and pointed explanation of God's Word would be electrifying. The truth contained there is so different from the current religious diet that it alone would seize attention, stir controversy and jolt the people out of the idea that all religions are the same. It is this very practice of rejecting controversy and difference on doctrine that prompts the apathy shown in today's religions. It is because of this apathy that the churches must turn to socials, bazaars, plays, auctions, square dances and the like in order to draw attendance or to get the money they need. The fact that they must resort to these things shows that they have lost

the urgency, faith and zeal that have always marked true religion.

Paul preached simple truth. But it was so startling that he did not need magic shows, gospel puppets or church bazaars to cause a sensation. When at Ephesus, he explained something that many people who bow to statues today do not know, namely, that "the ones which are made by hands are not gods." This pure truth, simple as it sounds, so electrified the city that a great indignation mass-meeting was held and the whole city was filled with confusion. Early Christians were accused of turning the world upside down, not because they gave away free balloons and had picnics and church suppers, but because of the impressive truthfulness of their preaching.—Acts 19:26; 17:6, *New World Trans.*

They had none of the dullness of present-day religion, but had a real zeal for truth. It is through replacing that zeal for truth with men's theories, philosophies, economics, politics and little platitudes about life that today's religions have lost the vigor and enthusiasm that was an identifying characteristic of first-century Christians. And when the things modern religion has substituted for true worship fail to work, then rather than getting back to the view the apostles had, the churches go farther the other way, resorting to socials, bazaars, short sermons, long robes, a soft organ and a quiet atmosphere to lull and satisfy the people. But real spiritual benefit does not just soothe the mind with soft words and peaceful music, nor quiet the day's cares with soft lights and flickering candles, but rather it helps you to get right with God.

True worship puts principle ahead of popularity. It is far more concerned with being friends with God than with the world. It finds that God's Word frequently disagrees with the world's course. It faces facts, explains facts and holds to them. Its truth is so startling in comparison with the world's present course that it can, as the apostles did, seize attention, stir thought and awaken interest without having to use the "social" or "spectacular stunt" approach.

Thus, it is through logic and reasoning, through impressing upon the minds of its hearers the simple truth of God's Word, that the fastest-growing Christian organization today operates. It deals with information rather than stunts, with teaching and with Christian education rather than with socializing. And though it is one of the smaller groups, it has had the largest of assemblies, having had even a fantastic 165,000 wide-awake people at one hour-long Bible lecture in Yankee Stadium, New York, in 1953!

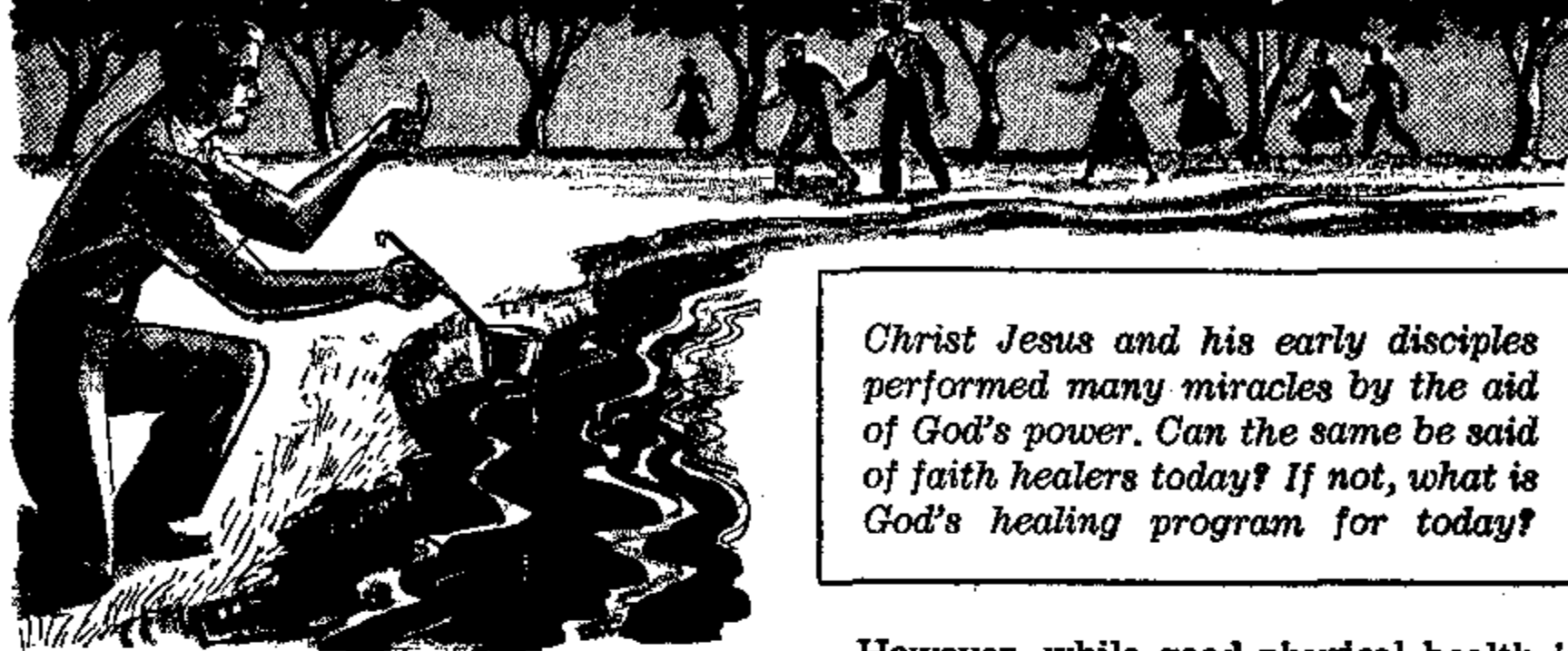
What is there about simple, easily understood Bible truth that, in this materialistic-minded twentieth century will draw so many people, and demand from them the same devotion that first-century Christianity had? That is an important question. It can most easily be understood through demonstration. So why not examine this activity of Jehovah's witnesses for yourself, to see what attracts so many earnest people, and what a religion is like that deals with the mind rather than with emotion, and with simple, clear Bible truths rather than with their many modern-day substitutes?

MY WIFE, DOCTOR?

"When my wife has a temper tantrum, she holds her breath until she is blue in the face or until I give in. Is this dangerous?"

"Holding her breath, no; giving in, yes."—*Ladies' Home Journal*, May, 1955.

God's Great Healing Program



Christ Jesus and his early disciples performed many miracles by the aid of God's power. Can the same be said of faith healers today? If not, what is God's healing program for today?

HEALTH and life are the desire of all intelligent persons. And that for good reason, for with health and life there is so much that we can accomplish, so much that we can enjoy. Medical science is trying hard to bring to the people more health and life, but the fact remains that in spite of all its efforts malignant and degenerative diseases as well as mental and nervous ailments are on the increase. As a result more and more people are turning to some form of "divine healing."

Thus under the heading "What God hath wrought by faith!" *America's Healing Magazine*, circulation 435,000, publishes in each issue testimonials by persons who claim to have been healed. Eighty-four television stations each week at a cost of \$10,000 broadcast its faith healing program. And representative of the interest in divine healing in Europe is the series on the subject published in the *Scottish Sunday Mail*. It also reported on cases of healing, told why a Glasgow minister became a faith healer and how the British Medical Association was co-operating with the Church of Scotland Commission on Divine Healing.

However, while good physical health is very desirable, there is something far more important, and that is spiritual health. Spiritual disease with its fruits of immorality, strife, confusion, superstition, ignorance and hypocrisy leads not only to the grave but to annihilation in view of the fact that we are in God's judgment period. That is why the Bible puts the emphasis first on spiritual healing. In fact, all of man's physical troubles are merely the outgrowth of his having first become spiritually sick, even as the Bible tells us: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned."—Romans 5:12, *New World Trans.*

So that man might get healed from his spiritual sickness as well as from his physical diseases God sent his Son to earth, whom John the Baptist introduced as "the Lamb of God that takes away the sin of the world." While God was under no obligation to provide cure for man, yet he chose to do so in order that his original purpose regarding the earth and man might be realized, namely, to have the

whole earth a paradise filled with righteous creatures.—John 1:29, *New World Trans.*; Genesis 1:28; Isaiah 45:18.

God's Present Healing Program

Just as God had a due time for Christ to come to the earth, so he has a due time for men to gain the benefits of Christ's sacrifice, to be healed spiritually and physically. While the Bible indicates that the physical healing must await the 1,000-year reign of Christ, not far away in view of the nearness of Armageddon, which is to prepare the way for that reign, God's spiritual healing program has been going on for nineteen centuries, it having begun while Jesus was on earth.—Revelation 16:14, 16; 20:5, 6.

Then the "divine healing" being done today by these "faith healers" is not part of God's healing program? No, and for that matter neither is that accomplished by Christian Scientists and at religious shrines. But did not Jesus and his apostles and disciples heal? True, but note that their healing was not an end in itself, but merely a means to an end, to establish the fact that this seemingly new religion was really of God. And note that to that end they were empowered not only to heal the sick, but to raise the dead, to feed multitudes on a few loaves and fishes. Christ had control over the elements, he could command the sea and wind to obey him, and both he and certain of his apostles and disciples were able to read the minds of men and to utter profound prophecies. And they healed all that came to them, not just a small fraction.—See Matthew 14:14-26; 24:1-25:46; John 11:38-44.

Their gifts being for the purpose of establishing the faith of others, we find that they did not use their powers for their own benefit. Jesus when hungry refused to change stones to bread; when he was weary he did not use his powers for his

own benefit, but he rested. Paul had a thorn in the flesh and Timothy had stomach trouble as well as frequent cases of sickness. At one place Paul had to leave behind a co-worker because of sickness. Still, he did not use his powers for his personal benefit. Nor did any of these take up collections, solicit funds or charge fees for their healing.—2 Corinthians 12:7-10; 1 Timothy 5:23.

Then how can we explain today's seeming cures? First let it be noted that many cures are performed by healers not professing to be Christian or to have faith in God. Second, emotions are often the cause of some sicknesses and emotions have been known to cure even diseases of a physical nature, such being known as psychosomatic medicine. And further, where there is no other explanation but the supernatural, then in view of the lack of the fruits of the pure worship of Jehovah, we have no alternative but to conclude that such instances of healing are examples of Satan's transforming himself into an angel of light to mislead.—2 Corinthians 11:14.

Yes, though Jesus and some of his disciples healed, they back there put the emphasis on spiritual healing. "Happy are those who are conscious of their spiritual need," Jesus said, not, "Happy are those who are physically sick for they will be healed." His chief purpose in life was to glorify his Father by preaching the truth, even as he said to Pilate: "For this purpose I have been born and for this purpose I have come into the world, that I should bear witness to the truth." Thereby he caused the spiritually blind and deaf to see and hear, and that was far more important than curing the physically blind and deaf, for the benefits of such physical healing lasted only a few short years whereas spiritual healing "means everlasting life."—Matthew 5:3; John 18:37; 17:3, *New World Trans.*

Today God is having a similar spiritual healing program carried on. By means of the preaching of the good news of his established kingdom a great crowd of good-will persons are having their spiritual eyes and ears opened. Foretelling this modern healing work, which work received particular impetus in 1919, the prophets wrote: "The eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy." "I will bring to it health and healing, and I will heal them and reveal to them abundance of prosperity and security."—Isaiah 35:5, 6; Jeremiah 33:6, *Rev. Stan. Ver.*

This great spiritual healing program has brought into being a vigorous and prosperous New World society consisting of persons who have come to a knowledge of Jehovah God and his purposes and who have dedicated themselves to do his will and to follow in the footsteps of Christ Jesus. They are making over their minds and personalities by studying God's Word; they are putting off the selfish and degrading works of the flesh and are bringing forth the fruitage of God's holy spirit which is "love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control."—Galatians 5:19-24, *New World Trans.*

Some half million Christian ministers in 160 lands and islands of the sea are taking part in this great spiritual healing program. It is far more important than any physical healing could possibly be, for any

physical healing today is only temporary and can at best last only until Armageddon. Those, however, who, by 'seeking Jehovah, righteousness and meekness,' are spiritually healed can hope to be hidden in that day of Jehovah's anger. Surviving it they will enter the new heavens and the new earth wherein righteousness dwells. —Zephaniah 2:1-3; 2 Peter 3:13.

In that new world God will give physical and mental healing in addition to spiritual health. And these benefits will be not only for those who survive Armageddon but also for the countless multitudes "in the memorial tombs" or in God's memory, awaiting a resurrection from the dead. Gradually mankind will be brought up to mental, moral and physical perfection and eventually God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more." What a marvelous prospect! —John 5:28, 29; Revelation 21:4, *New World Trans.*

So do not ignore God's great spiritual healing program today for the sake of temporary physical healing. Put first things first and receive spiritual healing now. And then show your appreciation for spiritual health and the hope of physical health together with everlasting life in the new world by making known to others God's great healing program. Having responded to the invitation to take of life's waters free, show neighbor love by extending the invitation to others: "Come!"—Revelation 22:17.

The Lure of the Church

¶ Many are the methods used by Christendom's churches to lure worshipers into the fold. They range from serving free pancakes to floating gas-filled balloons above church buildings. But one of the weirdest on record appeared in the Glasgow, Scotland, *Sunday Post* (September 26, 1954): "The cheapest glass of beer on offer in Didcot, Berks, yesterday was at a church fete. A beer drinking competition was held in the rectory garden of All Saints' Church. Two cases of beer were ready on the lawn, but there were only 12 starters."

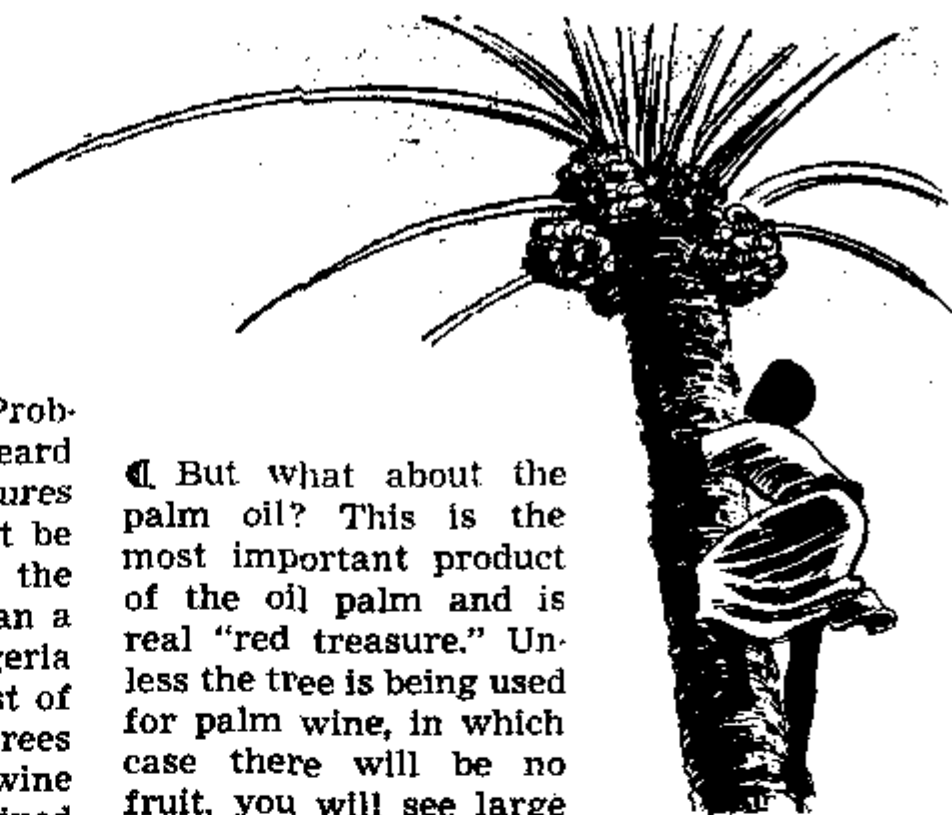
RED TREASURE —the Oil Palm

By "Awake!" correspondent in Nigeria

AVE you ever climbed a palm tree? Probably not. But most likely you have heard people talk about it and even seen pictures of how it is done. Just think what it must be like climbing fifty to a hundred feet up the long tapering trunk with nothing more than a piece of bush twine to help you. In Nigeria scores of thousands of Africans spend most of their lives climbing up and down palm trees with nothing more than that. Lengths of twine are twisted together to make a rope and joined at the ends into a simple loop which passes round both the trunk and the climber's body. Then leaning back into space with no other support than the rope, he "walks" up the trunk, at each step raising the rope with a jerk. And in a few seconds he is up at the top.

Of course there are many kinds of palm trees and each one produces fruit. We are all familiar with coconuts, but do you know anything about oil palms and why so many Africans spend their lives climbing them? Only one journey through the southern part of this vast country would be enough to show you that the oil palm plays a vital part in the very existence of millions of people. Mention the oil palm to an African and two things come to mind: first, the white frothy liquid he calls "palm wine," then a thick red oil called palm oil. Both of these are products of the oil palm.

If our climber is after palm wine you will see him climb the tree with a small knife between his teeth and a gourd or calabash tied around his waist. Reaching the crown, he cuts away the fibrous growth where the nuts would normally form, bores a hole with the point of his knife and ties the calabash in position, so that as the frothy sap oozes up it will trickle into the calabash to be collected later. This sap or "wine" is diluted with water and is the national drink of millions of Africans. It can also be distilled and made into a very potent gin with high alcoholic content, but this is illegal in most parts of the country, although widely practiced.



But what about the palm oil? This is the most important product of the oil palm and is real "red treasure." Unless the tree is being used for palm wine, in which case there will be no fruit, you will see large clusters of red nuts nestling between the leaves. Here is the rich prize that our climber seeks. Up he goes with nothing but a machete slung around his waist. A few swift blows and down come the heavy clusters of fruit. The cutting finished, the heavy bunches of nuts are gathered up and carried home, where the nuts are stripped off the bunches and stacked in heaps. Each nut is covered with a fibrous substance that contains the red oil. The kernel inside contains another kind of oil. Both oils are very valuable.

When you visit a typical village home, particularly in the east of the country, you will find whole families working under thatched shelters busily producing palm oil—the chief means of their livelihood. Go anywhere near an African kitchen and the smell of palm oil is the first thing that will greet you. It is also an important ingredient of native soap, is used in the preparation of native medicines, as an oil for lamps and in fetish ceremonies. Years ago, before the advent of money, it was used as a medium of exchange.

Large quantities go to England, but other good customers are Holland, Germany, Denmark and France. Also Italy, India, the United States, South Africa and Canada have recently been added to the list of buyers. Margarine, soap, pomades and high-grade lubricating oil are among the finished products that come from the humble oil palm that nimble Africans climb so readily.

how can it blossom," asks one writer, "if those within give nothing to promote its growth and only stand and wait to pick the fruit which cannot ripen?"

A happy marriage demands emotional maturity, which in turn takes time, patience and perseverance. It is said that if a husband would be as patient with his wife as he is with his golf game, there would be more successful marriages. And if couples would take as many pains to hold to each other as they do to catch each other, there would be fewer unhappy marriages. Marriage is not a state of life for the proud. Rather than pride, it takes a humble, loving, understanding soul to make a go of marriage.

Experts point out that transcending all else, happy marriages are commonest among people whose parents were happily married; and that good husbands and wives are made primarily by parents and not by college instructors, however good the latter may be. Parents are in position to instill in the young minds the responsibilities and true values of marriage. They will teach that reason should dictate the final choice of a life's partner, and not emotion; that mate selection, marriage, adjustment and parenthood are an all-important part of life, and that each step ought to be thoroughly understood beforehand to lessen anxieties and tensions in the initial stages of marriage and to make room for happiness in the magic circle.

Also, by example the parents can demonstrate the difference between romantic love that springs from physical attraction and true love that is nurtured with patience and understanding. The child, then, will not be deluded into believing that "puppy love" can be a basis for marriage. It will be willing to wait for and develop true love,



MANY young people today approach marriage in anxious ignorance, expecting far too much. Dr. Abraham Stone, a leading authority on marriage, declared: Marriage ought not to be taught "in terms of the romantic values of a moonlight canoe trip but on the basis of the realities of family living." And it is upon this basis that the Bible instructs regarding marriage and its responsibilities. That is why its counsel is sound and practical for everyday living.

The Bible teaches that a loving family atmosphere is essential to the happiness and prosperity of the home. And marriage counselors agree, saying: "Where love abounds, where there is a broad basis of understanding and companionship, common interest, similar goals and values, agreement on money, friends, in-laws, religion—and a determination to make the marriage work"—there marriage is at its best. Like a tender plant marriage must grow and blossom; it must draw its life from those within. "And how can it grow,

the kind spoken of in God's Word the Bible. A love that is "long-suffering and obliging," that is "not jealous," that "does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked"; a love that "does not keep account of the injury"; that "does not rejoice over unrighteousness, but rejoices with the truth"; a love that "bears all things, believes all things, hopes all things, endures all things." Such love never fails. And a marriage founded on this love will never fail. It will be lastingly happy.—1 Corinthians 13:4-7, *New World Trans.*

Such qualities are almost superhuman achievements. How, then, can one say that love can be attained at "first sight," at the first glimpse of a passing man or woman? Love must be lived, "not in the delightful delirium of a moonlit moment but through long, lonely hours, through misunderstandings, under pain and shock and grief, 'until death do us part.'" To be loved and to love in a Scriptural way is one of the greatest joys in life. To love in truth is to reflect the image of God, for "God is love."—1 John 4:16-19, *New World Trans.*

Understanding a Wellspring of Life

Another quality in marriage that makes for happiness is understanding. "Understanding," said the wise man, "is a well-spring of life unto him that hath it." (Proverbs 16:22) It inspires harmony and adds riches and contentment to the marriage circle. Dr. Rosalind Dymond, psychologist, concluded from her studies that "husbands and wives who love each other most dearly also understand each other best." Understanding takes care of the myriads of little things that otherwise tend to aggravate the smooth flow of marriage. For example, it will prevent partners from taking each other for granted. The

husband who shows courtesy to the passing pedestrian, the people in the elevator, the waitress where he dines, will show the same courtesy to his wife, perhaps even greater courtesy and recognition, she being as his own flesh. Wives will understand that to make a man happy is a full-time job. They will make a business of understanding "misunderstood" husbands. So when they listen to his likes and dislikes each day and night, they will know when to be quiet, when to speak, when to offer an opinion on his problems and when just to listen, when to ask about his work and when to wait until he wants to talk about it.

Understanding is something that is not achieved overnight. Rather it comes through a slow, drawn-out and sometimes painful struggle. *Understanding parents* will cherish the intimacy of family life. They will not betray parlor, bedroom or bath secrets, nor uncover each other's bad habits, nor those of their children. Often this is done in humor, but these things cut deeply regardless, and they tend to assassinate the reputation of the one you love most. They will never criticize one another in the presence of other people or in the presence of the children. They will make all criticisms privately and as kindly and helpfully as possible. Add to your conduct good manners, and to your good manners, the deep respect of love, and you have a very good recipe for a happy marriage.

Conversation—"The Most

Accessible of Pleasures"

Many husbands ask: "What's wrong with my wife anyway? I bring home a decent pay check. We've got a new car, nice home, three healthy children. She's got good clothes and furniture. What more does she want?" Perhaps all she wants is you. She married you and not the house and furniture. You are the other part of her, and she wants to know what that

other part is thinking. Do you converse with her? Do you have something pleasant and humorous to say? Do you talk over together such mutual concerns as finance, in-laws or children? She wants to hear you say that you love her, that you really care. No family can exist without affection. It is amazing how little material wealth can add to the true flavor of marriage. A new home, a new car, beautiful clothes are not what make marriage happy. Financial security is important, but never look at it as something that will patch up your differences and smooth out the rough spots, because it will not. It can serve only as a frame that can contribute a little in the way of atmosphere to a marriage that is already fixed upon a firm foundation.

Conversation, however, will do wonders toward happiness in married life. A leading psychiatrist stated that in 1,107 out of the last 1,400 problems handled by him as a marriage counselor "there were clear indications that somewhere along the line husband and wife had stopped talking to each other." Wholesome conversation, humor, laughter are gems that brighten up the atmosphere of the house, reduce tensions, cut down nagging and rekindle the spark of love and life. Robert Louis Stevenson called it "by far the most accessible of pleasures." If married people would only realize that it is lack of talk that creates boredom, and boredom makes one feel like an old, worn-out, discarded shoe! Jehovah's witnesses of all people do have something to talk about. They have the truth of God's Word, the Kingdom message, their ministerial activity, their experiences, their weekly, national and international assemblies. They travel, meet people, and have something to say.

However, the Bible does advise us that "there is a time to keep silence, and a time to speak"; that "a word fitly spoken is like apples of gold in pictures of silver." Hus-

bands and wives must learn the proper time, place and things to say. This, too, comes with time. A choice word spoken at the proper moment is more comforting and reassuring than any form of physical contact. A sincere compliment, a surprise kiss, an occasional evening out will make the wife believe that life can be beautiful! —Ecclesiastes 3:7; Proverbs 25:11.

Differences, Sex and Children

John Barrymore once said: "There are three things a woman can make out of almost nothing—a salad, a hat and a quarrel." Well, to eliminate the latter, a little understanding will do marvels. The Bible admonishes: "Let the sun not set with you in a provoked state." Solving problems on the day they arise will add to your marriage happiness.

Remember, happiness is never ready-made, it must be achieved. It must be achieved in all phases of life, not in sex relations alone, as some wrongly think. Overemphasis on this point has destroyed or obscured the true beauty and significance of physical love between husband and wife. Said one authority: "We overemphasize the erotic. We concentrate on physical satisfaction as the sole criterion of success in marriage. And, in doing so, we neglect the other vital dimensions of human love." Sex relationship is only one of a great flow of relationships that go on between husband and wife in a lifetime. Some of these interests are deeper than sex and go on undying even after sex desire departs completely.

The primary purpose of marriage, however, is not basically to fulfill human needs: the need for affection, companionship and "belonging." Rather, it is to fulfill the need for reproduction, to fulfill God's purpose. To this end he created woman and commanded them, male and female, to "be fruitful and become many and fill

the earth and subdue it." The culmination of any marriage, therefore, comes with the arrival of the third member. Husband and wife become truly adult. With children come greater responsibilities and work. Yet, studies show that happiest marriages are those with children. And the best test of marriage is the happiness of children in the home. Children seem to add life and meaning to the marriage circle. A child is a miracle, a manifestation of God's love to them. A greater impulse pervades among families with children to make marriage work.—Genesis 1:28, *New World Trans.*

Young people, perhaps, are not aware of it, but they are called on to assume a herculean task, that is, to build successful

family lives in the midst of the worst failures in civilization's history. More than a thousand times every day somewhere in the United States alone somebody's marriage comes to an end. Yet, more people are marrying than ever before. And experts say that two thirds of all married couples are either "happy" or "very happy." Much of this happiness stems from a desire to give—give of oneself. To respond wholeheartedly toward the needs of each other, says Dr. James S. Plant, "takes honesty, tolerance, courtesy, faith—things that are not taught in books," but in the art of living together. These precious qualities are free to all, and they are what make marriage happier and endurable.

Lies, Damned Lies!

☞ Scientists making experiments with hypnotized persons have found that their subjects will give whatever result the scientist would like to have to support his theory. Their unconscious mind is influenced by their desire to please the one who has control over them. That persons often allow their judgments to be hypnotized by their inclinations is also a well-known fact. For a recent instance, note the following:

☞ According to *Time*, June 13, 1955, Dr. Hess, the newly elected president of the powerful American Medical Association, termed the findings regarding the relationship between cigarette smoking and lung cancer as "Lies, damned lies and statistics!"

☞ A few days later, the *U.S. News & World Report*, June 17, 1955, in telling of the presence of Dr. Hess at the annual meeting of the A.M.A. early in June, 1955, reported: "At the

AMA convention in Atlantic City last week, Dr. Hess puffed calmly at a cigarette while listening to a report branding cigarette smoking as a principal cause of lung cancer, big killer of American men. A pack-a-day smoker, Dr. Hess, gave up the habit a year ago, then went back, says: 'I'd rather live 25 productive years enjoying the pleasure of tobacco, than live 40 years as a potato.'"

☞ What kind of intellectual leadership does the A.M.A. have when its president has so hypnotized himself that he considers that cigarette smoking makes the difference between 25 pleasurable and productive years and forty years as a potato? Can it be that his inability to stay away from cigarettes accounts for his labeling the evidence showing the relationship between lung cancer and cigarette smoking as "Lies, damned lies and statistics"?

No Honor Among Thugs

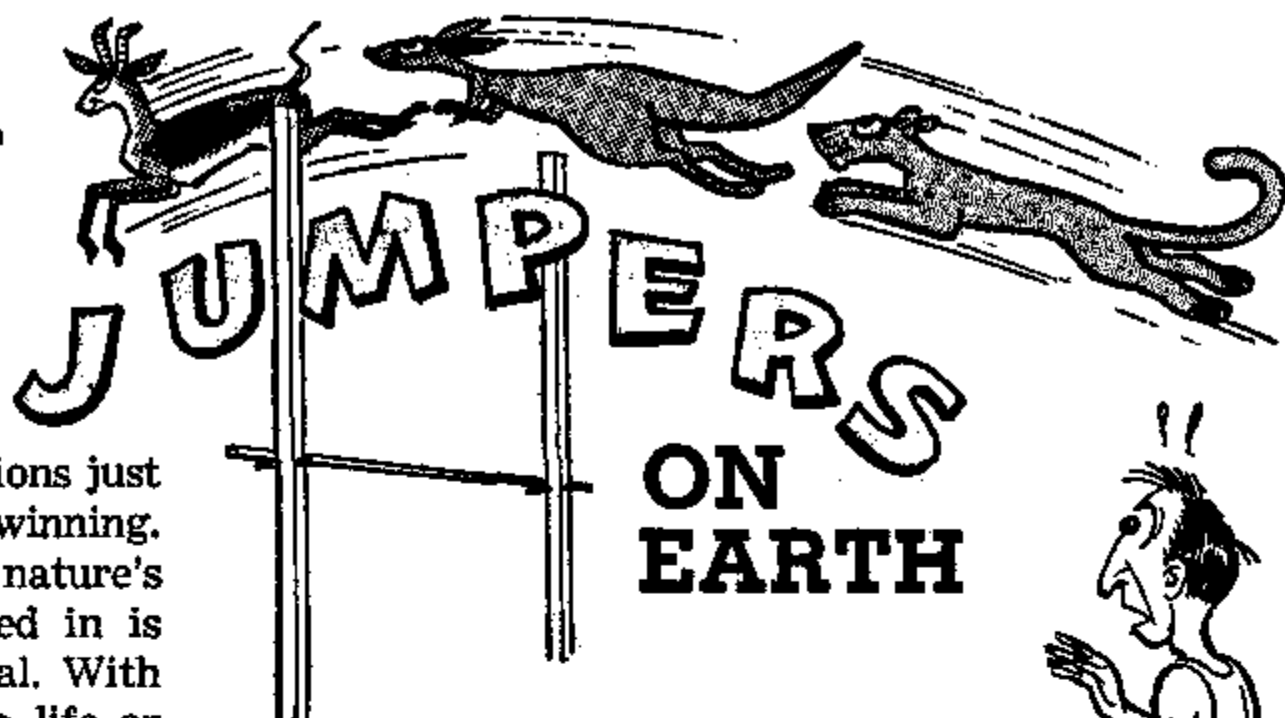
☞ In Chicago two thugs held up Mrs. Dorothy Semenchuk and took \$175 from the cash register in her grocery store. Then one of the crooks went into the back room and took another \$70 from Mrs. Semenchuk's husband. When the bandit returned, his partner asked him if he had got anything. The crook—with the \$70 in his pocket—replied: "Not a thing!"

BIGGEST

ANIMAL athletes, unlike human ones, seldom vie with one another in jumping exhibitions just for the pleasure of winning. The only contest nature's jumpers are interested in is the contest of survival. With animals, jumping is a life or death matter, the means to win one's living or to save one's skin. But if we were to enter the biggest jumpers on earth in a contest, we cannot help but wonder who would win. What creature excels in the long jump? In the high jump? For its size which creature jumps the farthest? Which is the biggest jumper of them all?

Leap, leap, bound; leap, leap, bound! Here comes the jack rabbit. Or rather, there goes the jack rabbit! Just alarm a jack rabbit and away he leaps in quick, springy, graceful bounds. The bound is extra high, probably to spy out the land. But when hard pressed, as when pursued by a coyote bent on a tidbit, the jack rabbit indulges in no such showy performances; he gets down to serious work with a series of rapid, low-stretching leaps. Each of the bounds covers 10 or 15 feet; some of the major hops may span a distance of 20 feet or more. Clearly, the jack rabbit is no trifier in the art of jumping.

But to the kangaroo the jack rabbit's jumping is mere child's play. And no wonder! Just let an "old man" kangaroo travel at top speed and he might clear 25 feet or more at a hop. Thirty feet, though, is generally about the limit. The greatest observed leap by a kangaroo, tape-measured for accuracy and duly recorded in *The Western Australian Naturalist*, is 44 feet



9 inches! Kudos for the kangaroo!

Leaping great distances is ordinarily thought to be the province of kangaroos and jack rabbits; but, as a matter of fact, many animals use jumping as their best defense. When danger threatens, one good way to escape is simply to leave—preferably by air. And that is what the kangaroo rat does. Now the American kangaroo rat is not a kangaroo; he is a member of the pocket mouse family. This tiny jumper (only 4 or 5 inches long) hops along like a kangaroo. When alarmed this rodent athlete takes off like a startled grasshopper, and no snack-minded snake can predict just where or how far he will jump, since the kangaroo rat can easily make a long jump of from 9 to 12 feet, perhaps even 14 feet when badly frightened. This neat little trick doubtless saves many lives. Imagine the disgust of a fox that has rushed one of these Tom Thumb versions of a kangaroo only to see his tender lunch spring skyward. By the time the fox can turn, Mr. Kangaroo Rat is gone!

To the jerboa, the jumping rodent of Africa, the exploits of both the kangaroo



and the kangaroo rat are not worth boasting about. We can understand why the jerboa feels this way when we realize that this animal athlete can jump, in one hop, an incredible 15 feet! That is not the usual, everyday jump of this animal athlete, but it shows what can be done under the threat of being eaten.

Amazing as the jerboa is, the jumping mouse counts his performance as quite unimpressive. This is because the jumping mouse is about as tiny as rodent athletes come: only 3 inches long in body length. But what a performance he puts on! On the hottest day a jumping mouse can make 8- to 10-foot hops without working up a sweat. When a farmer boy is hauling in sheaves of wheat, and a small animal suddenly makes a tremendous flying leap from the bottom of the shock, he may know that he has disturbed a jumping mouse. An American jumping mouse, kept in confinement by a naturalist, is reported to have made "progressive leaps of from 3 to 4 and sometimes 5 yards." Indeed, Audubon considered the jumping mouse as probably the most agile of all wild animals.

Expert Long Jumpers

When it comes to the long jump there are several animal athletes that cause one to think twice before putting a crown on the kangaroo. There is the Argentine police dog that did 24 feet; there is the horse that jumped 27 feet. One of the most fleet-footed long jumpers is the white-tailed deer. It follows an unbeaten trail through thickets and woods, leaping high and far over fallen logs. This animal athlete can make a 30-foot long jump with ease. In *Introduction to the Mammals of Pennsylvania* Leo A. Luttringer says that white-tailed deer "have been known to make a running jump of over 40 feet."

Another serious contender for champion long jumper is the African antelope called

"impala." One of the most graceful of a race of graceful creatures, the impala sails over bushes and rocks with little apparent effort. In jumping, this animal field-and-track star seems to float through the air in graceful undulations very different from the springlike action of most antelopes. Not only does the impala bound over bushes and rocks, but often over its companions as well. That is real confidence! One observer saw an impala cover a horizontal distance of 70 feet in 3 successive leaps. One leap alone measured 35 feet. The most agile impalas are believed capable of jumping 40 feet. But even if the impala wins no crown for long-jumping, it ought to win one for matchless grace; for this nimble creature soars through the air with the grace of a bird rather than a hoofed animal.

The cat family has an outstanding performer in the puma, the second-largest American cat. Pumas are known to have jumped 38 feet. One puma made a leap, later measured in the snow, of nearly 40 feet. So just who is the champion long jumper is open to question. No doubt, though, many more people than the Australians will cast a vote for the kangaroo.

Master High Jumpers

Now as to the high jumpers. The lion, jumping to a height of 8 feet and possibly 10, does all right; but it must be remembered that the white-tailed deer and the impala can clear 8-foot-high obstructions, while some kangaroos and American elk have leaped 9 feet high. The springbok, a South African gazelle, sails over the most difficult obstacles with ease and elastic spring motion. It leaps often to a height of 8 to 10 feet and sometimes to 12 or 13! But the springbok has competition in the puma. This big cat can leap 12 feet high. Says M. E. Musgrave, who has long experience in government predator-control work: "I have seen the lion [puma] spring from the

earth and land 12 or 15 feet above in a tree." A prize for the puma!

But wait, we have yet to hear from the klipspringer (Dutch, *klip*, "cliff"; *springer*, "jumper"), that puts in his bid for the championship. This animal athlete, a tiny, agile, African antelope some 3 feet long and 20 pounds heavy, has a fair claim to the high-jump record. Two klipspringers were seen to attain the top of a rocky pedestal, the sides of which sloped outward from bottom to top. The only possible way that the animals could have gained access to the top was from the ground—25 feet below! Though this feat has been questioned by some who think the animals had an unnoticed intermediate foothold, it seems that the klipspringers rate top honors. When startled these agile creatures bounce up the most precipitous rocks like animated rubber balls.

Among the tiny creatures there are some marvelous jumpers. Who does not know about the ability of a grasshopper? The small cricket frog, only an inch long, can jump three feet. And the American bullfrog has a reputation of making leaps from 7 to 10 feet. Then there are the jumping spiders, creatures so nimble that they can walk or jump backward, forward or sidewise! The jumping spiders find their dinners by using the same technique that a cat does. The cat stakes its chances for a mouse dinner on its spring. But what the cat knows about nimble jumping, the spider has already forgotten. This is fortunate; for if pussy cat performances approached that of the jumping spider in technique, there would be no birds left in our garden.

A naturalist once trained a jumping spider to jump on his hand for food. He gradually increased the distance until a leap of 8 inches was attained. Since they are such strong jumpers it is strange that jumping spiders are not used in acrobatic

performances instead of fleas, especially since a spider "star of the show" could more readily be seen and, unlike the flea, would show no desire to become attached to the audience.

This brings us to that champion jumper, the flea. Certain fleas are trained to perform feats, such as jumping through hoops. Before they are trained to perform such feats, they are first trained to walk without jumping. Fleas escape captivity by prodigious jumps. So to cure this, prospective performers are placed in boxes covered with glass so that repeated headaches tone down the exuberance of the take-off. Certain energetic fleas can jump 8 inches high and 13 inches in a long jump. This is about 150 times its own length along the ground and 100 times its own length up into the air. To duplicate this performance, a six-foot man would have to make a standing high jump considerably higher than the 550-foot-high Washington Monument! Grasshoppers, kangaroos, klipspringers and human athletes are obviously outclassed.

Man, of course, does some nimble jumping. But the world's record is only 26 feet 8½ inches for the broad jump and 6 feet 11 inches for the high jump. Animal athletes eclipse the best of us. But now who is the biggest jumper of them all? A certain kind of man called the evolutionist. This type of jumper should not object to his being discussed with animals, since he leads us to believe he sprang from one. In his long jump the evolutionist springs his way from a one-celled animal to man. He has jumped to one of the biggest wrong conclusions of all ages. The evolution-teaching jumpers may bring some glory upon themselves, but the animal athletes bring glory to the Creator, who says of these marvelous creatures: "All the beasts of the forests are mine, . . . And whatsoever moves in the field is mine."—Psalm 50:10, 11, *An Amer. Trans.*

CASE OF MISTAKEN IDENTITY

THE Romans were so steeped in ancestor worship that they erected an elaborate structure to house the statues of their various gods, goddesses and ancestors. This building they called the Pantheon (*pan-theos*, meaning all gods).

Even after pagan Rome was converted to Roman Catholicism many continued in their worship of the dead. Those more deeply steeped in superstition believed that the souls of the dead could do harm or good to the living. To eradicate this fear of spirits of "the living dead," and yet retain a fear of life after death, became a major project of the Roman Catholic Church. For if she were to teach the truth about the dead as expressed in God's Word, the Bible—that the dead are dead, that they know not anything, that the memory of them is forgotten, that there "is no work, nor device, nor knowledge, nor wisdom, in the grave" where the dead go—the church would lose control of the people. —Ecclesiastes 9:5, 10.

So to turn to its own advantage the superstitious fears of the pagan Romans, the Catholic Church brought about a compromise. Roman converts were taught not to worship indiscriminately all the dead spirits, but only those whom the Roman Catholic Church designated to be worshiped.

"In the 7th century Pope Boniface IV furthered this compromise by converting the Pantheon (which was donated to him by the Emperor Phoeos) to the Church of the Blessed Virgin and the Martyrs. Most of the statues of the pagan gods and goddesses were not even removed from the pagan structure but rather were just renamed to represent various Christian martyrs approved by the Roman Catholic Church. Thus statues which orig-

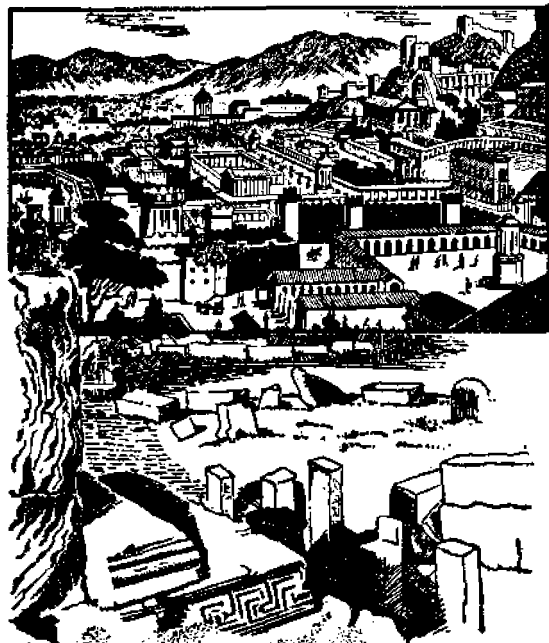
inally represented pagan gods and goddesses are now accepted as statues of Roman Catholic martyrs and the Virgin Mary.

"It is even claimed that a statue of Jupiter was removed from the Pantheon and taken to St. Peter's in Rome, where it is believed to represent St. Peter. Declares the *Catholic Encyclopedia*, 'At the 4th pier to the right (in St. Peter's) is a very important sitting statue of St. Peter, which has been erroneously ascribed to the 13th century, but in truth dates from the 4th or 5th century.' It is the common opinion of archaeologists today that this statement agrees with the fact that the statue now found in St. Peter's Cathedral, formerly was a representation of Jupiter, but now is adopted by Roman Catholic authorities as the fitting representation of Peter."—*The Converted Catholic Magazine* for October, 1951.

For Peter, who would not allow Cornelius to do obeisance to him but, lifting him up, said: "Rise; I myself am also a man," to be worshiped in the likeness of a pagan god Jupiter is certainly a blasphemous twist. And for an infallible pope to grant such perversion of identity within his own sanctum should be disconcerting to idol worshipers, to say the least. And for anyone beholding this befuddled idolatry it should call to mind Jesus' words to the religious leaders of his day. Said he: "You worship what you do not know." "The hour is coming, and it is now, when the genuine worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for such kind to worship him. God is a Spirit, and those worshiping him must worship with spirit and truth." If the Roman Catholic Church would have followed Jesus' words it would not now be confronted with the embarrassing blunder of having mistaken Jupiter for Peter. —Acts 10:26; John 4:22-24, *New World Trans.*

JUST THE OPPOSITE OF JUVENILE DELINQUENCY

Three teen-age boys, at Massapequa Park, New York, went out one evening for a walk. As they strolled by a bank, long after it had closed for the day, they noted they were too short of funds for sodas. Jokingly, they suggested calling at the bank for financial help. Continuing the joke, one of the boys pushed against the bank's door. Presto! it opened. The boys found themselves inside a bank with not a soul in sight. They called; no one answered. Alarmed by the unguarded, unlocked bank, the boys dashed to a store to call police. Bank officials rewarded the boys and lauded their action as "just the opposite of juvenile delinquency."



VISITING the RUINS of EPHESUS

By "Awake!" correspondent in Turkey

EPHESUS is the city where a riot broke out against the preaching of the apostle Paul. Mobsters swarmed to the city's Great Theater for a mass meeting of protest against Paul. This was because the apostle's preaching hurt the sale of shrines of Artemis, the fertility goddess that dominated the life of the city with legalized prostitution and a wonder temple. What remains today of the temple that once was one of the seven wonders of the ancient world? And what remains today of the Great Theater where the mobsters gathered to protest against Paul's preaching? A visit to the ruins of Ephesus will answer. But first some facts about the ancient city and its religious cult will heighten our appreciation of a visit to Ephesus.

The legendary founding of Rome was 753 B.C., but Ephesus was a going concern

long before that. The city was founded in the eleventh century B.C. by Androclus, son of Codrus who was the last king of Athens. About the seventh century B.C. the Ionian Greeks settled there. Croesus of Lydia, the king noted for his wealth, and Cyrus of Persia in the sixth century B.C. and also Alexander the Great in the fourth century, left their mark on the Asiatic people and the Ionian Greeks who originally made up its population. Under Roman rule, which began about 190 B.C., Ephesus became a racial melting pot and eventually the most important city of Roman Asia. It was an unusually beautiful city and one with a good climate. Being situated on the crossroads of East and West, between sea lanes and highways, Ephesus became a flourishing commercial center.

In the cosmopolitan atmosphere of fabulously wealthy Ephesus, science, art and philosophy prospered. But what prospered beyond all measure was magic and pagan religion.

Magic had its numerous followers and its commercial promoters in Ephesus, so much so that when some practitioners of magic accepted the truth and burned their magical-arts books it was found that the value of them was worth 50,000 pieces of silver. (Acts 19:19) Yet it was Artemis that was really the city's center of attraction; for Ephesus was the "temple keeper" of the goddess, the image of which supposedly fell from heaven.—Acts 19:35.

The Cult of Artemis

How long had the worship of Artemis been going on? From the days of Croesus (about 560 B.C.) a Lydian fertility goddess dominated the city's life. This goddess was similar to the Phrygian Cybele (called the "mother of the gods") and the Phoenician Astarte (a goddess whose worship

glorified prostitution in the name of religion). The Greek colonists in Ephesus identified this goddess with their own Artemis, who was known to the Romans as Diana. A statue of Artemis was enthroned magnificently in the temple at Ephesus; this was duplicated in miniature by the silversmiths. The images could be seen in almost every home, and the making of the images kept scores of silversmiths busy and rich.

Artemis was depicted as a lewd goddess having four rows of breasts; her crown was decorated with signs of the zodiac. Around the statue the most resplendent temple was erected. The temple took 220 years to complete. Pliny, who has given a description of it, says the temple stood on a large platform nearly 240 feet wide and over 400 feet long. The temple itself was more than 160 feet wide and 340 feet long. It was supported by 127 pillars 60 feet in height. Each was erected by a king or a prince. The pillars had drums 20 feet in circumference and 6 feet high with 8 life-size figures sculptured on them. The roof was covered with large white marble tiles. Instead of mortar, gold is reputed to have been used between the joints of the marble blocks. Aided by the whole of Asia Minor, the Ephesians built a temple the fame of which was spread not only through Asia, but the world. So lavish was the praise for the temple of Artemis that the ancients placed it among the seven wonders of the world. Thus the magnificence of the temple became a proverb throughout the inhabited earth.

A great number of priests and priestesses served at the temple. They were required to be eunuchs or virgins. Married women were forbidden to enter the temple or Artemision under penalty of death. In the month of March great festivals called "Artemisies" were held, and visitors numbering up to 700,000 arrived from all parts

of Asia. At such occasions the silversmiths who manufactured shrines did an extraordinary business. One feature of the celebration was the religious procession. The statue of the goddess would be paraded about the city in a most jubilant manner with throngs of people straining their necks to catch a glimpse of the goddess, the whole spectacle being much like a religious procession today when the image of a "virgin," possibly reputed to have fallen from heaven, is paraded through a city.

The Tumult Breaks Out

A.D. 51 the apostle Paul came to Ephesus for the first time. His stay was short. A.D. 52 or 53 Paul came back a second time. He stayed for three years. For two years Paul gave daily talks in a school auditorium to enlighten the people about the true God, Jehovah, and his kingdom by Christ Jesus. The apostle told the people the truth, that gods made with men's hands are not gods at all. Was his preaching effective? Indeed, so effective was Paul's preaching that the silversmith trade, *the gauge of the prosperity of the Artemis cult*, fell off. The sale of shrines was the silversmiths' living. There could be no doubt about that. No more shrines, no more wealth for the workers in silver. No more financial gain from their goddess. The leader of these silversmiths, a man by the name of Demetrius, had observed from the meager contents of his "cash register" that Paul had slowed down the sale of images. People were not buying as many replicas of Artemis as they had in other years. So Demetrius called the craftsmen together and gave them a talk:

"Men, you well know that from this business we have our prosperity. Also you behold and hear how not only in Ephesus but in nearly all the province of Asia this Paul has won over a considerable crowd and turned them to another opinion, saying

that the ones which are made by hands are not gods. Moreover, the danger exists not only that this occupation of ours will come into disrepute but also that the temple of the great goddess Artemis will be esteemed as nothing and even her magnificence which the whole province of Asia and the inhabited earth worships is about to be demolished."—Acts 19:25-27, *New World Trans.*

There was nothing crude about this talk; Demetrius was deliberately shrewd. He started his talk with finances and ended with faith. He began by waving the money flag and concluded by beating the religious drum. This double-barreled attack on Paul, Demetrius knew, was bound to be effective. So the men were left to draw their own conclusions. The result: a crusade for Artemis and a campaign against Paul. What followed was what one would expect—a riot, for there is nothing that so stirs people into frenzy as a religious battle cry based upon sound business principles!

The people poured into the Great Theater of Ephesus, shouting, yelling and dragging along with them any bystanders. Like a gigantic broom the mob swept people along so that most of them knew nothing as to the reason for the uproar. Luke reports: "The fact is, some were crying out one thing and others another, for the assembly was in confusion, and the majority of them did not know the reason why they had come together." (Acts 19:32, *New World Trans.*) After two hours of shouting, the city recorder quieted the crowd and made a speech. He advised the crowd to "keep calm and not act rashly." He pointed out that Paul had never blasphemed the goddess, which, incidentally, showed how tactful Paul was in preaching the good news to the devotees of Artemis. This official reminded the crowd that there were orderly ways to settle grievances and then he dismissed the assembly.

What Remains Today

Today the glory that once belonged to Ephesus is gone. In the twentieth century we find the once famous city reduced to ruins. During the centuries the mouth of the river silted up badly and the harbor of Ephesus was reduced to a marsh. People moved elsewhere, especially to the town of Smyrna (modern Izmir) which grew more and more in importance. But let us drive from Smyrna to the small village of Seljuk to enter the neighborhood where the ruins of Ephesus are located. Since the city changed its location several times, the ruins are dispersed over a vast area.

What of the temple of Artemis, the wonder of the ancient world? The location of the temple long remained a mystery. But in 1869 a British excavator discovered the temple wall. The clue that led to the discovery was a Roman inscription that was found in the course of clearing the theater. The inscription described a number of gold and silver images of Artemis; it also gave instructions regarding the route the Artemis religious procession was to take from the temple and back again. Then in 1904 D. G. Hogarth discovered the foundation deposit of treasure under the great altar. But on the site of the temple there is little to be seen now. All blocks of marble of any artistic value have been removed to the British Museum and other museums. The site of the temple, where once magnificence and splendor blazed, is now a swamp, a stagnant pond. And at the place where the voices of thousands once praised Artemis now is heard only the croakings of frogs.

The most interesting ruin of ancient Ephesus is that of the Great Theater, the scene of the uproar incited by the silversmiths. The theater is one of the largest known of all that have remained to modern times. The site of the theater was the hollow of a hill. It looked out over the busiest parts of the city. The theater had an impos-

ing façade with niches and was adorned with fine statuary. The seats were arranged in a half circle of 66 rows; these afforded room for about 25,000 persons. The stage was 22 feet wide. At the foot of the hill some of the pillars that upheld the marble stage are still standing. Blocks of white marble lying about are beautifully ornamented, especially by the ancient Greek meander pattern that includes a form of the swastika. The orchestra was placed almost three yards below the stage on the ground. Marble steps in the middle and on both sides led up to the stage. The acoustic properties of the theater were and still are excellent. If one speaks a word in a low voice on the stage, it can be heard up to the top seats even today.

Directly in front of the Great Theater is found the wide, marble-paved road called Arcadian Avenue. This was one of the city's finest streets; it ran directly from the theater to the river harbor, being nearly one-half mile long and about 35 feet wide. It was lined with colonnaded shops. Many of the columns are still standing. The street ends in a sumptuous arched gate at the harbor.

Another important feature of ancient Ephesus was the agora or market place. This was a great rectangular, colonnaded area entered by magnificent gateways and surrounded by halls and chambers. The small compartments where the individual shops used to be can still be observed. Near the market place is the library of Celsus.

This was built with fine columns and double walls (outer and inner wall to protect the papyri from humidity). The walls were recessed with niches for bookcases.

Ephesus also had a stadium. Located on the right side coming out of the Great Theater, it dates from the time of Emperor Nero. Here chariot races and gladiatorial fights used to take place. Nearby are Constantine's baths and the remains of a church called "St. Mary's Church" or "Council Church." This building dates from the fourth century, a period when Christianity had already been corrupted by pagan religion. However, in the interior of this building there was found a sufficiently deep basin in which baptisms by immersion used to take place. Inscriptions indicate that in this church the Councils of Ephesus of A.D. 431 and 448 were held. At the first of these councils the question was whether Mary should be called "mother of Christ" or "mother of God." The council adopted the unscriptural, pagan "mother of God," a title reminiscent of Artemis of the Ephesians, who was given the characteristics of Cybele, called "mother of the gods."

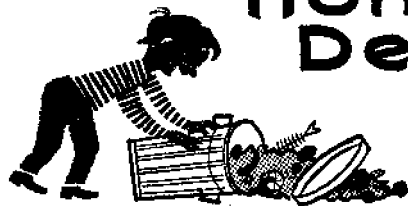
Although Ephesus was once the center of the resplendent Artemis cult, it has sunk into the dusty past. But the preaching work that Paul did to expose false religion and false gods and to establish true worship has spread gloriously to the most distant parts of the earth and continues to this day.

KEEPING THE TEMPLE CLEAN?

In the *Parishioner*, official magazine of the Holy Name of Mary church in Valley Stream, New York, there is a list of "Parish Regulations." Regulation number one says: "A baby must be baptized in its own parish. Permission will not be granted to have your baby baptized in any other parish. . . . The usual offering at a baptism is five dollars." Regulation number ten says: "Mindful of Christ's denunciation of the money changers in the Temple, our ushers are instructed not to make change for any collection."

HALLOWEEN VANDALISM

Honors Dead



IN THE United States Halloween has become prankish and boisterous. "It's the worst night of vandalism," said a police official, in charge of the complaint board. "It's not a night fit for humans, but demons. Both the kids and the grown-ups go mad!" And so they do.

Yet, Halloween is supposed to be a "Christian" holiday in honor of the dead. But whoever heard of such boisterousness in Christianity? Is it Christian to break up hundreds of your neighbors' windows, tip thousands of garbage cans and scatter refuse over buildings and property, to hurl paint on houses and cars, to set houses and automobiles afire, to knock out street lights and to destroy personal property and lives? Is this violence Christianity?

Out in the country farmers' implements, trucks and trailers, outbuildings and other property are either removed from the premises, damaged or destroyed. Snow fences are heaped up on main highways, street and road signs are ripped off, fences and gates are broken beyond use, filthy words are written on windows, kerosene bombs, stone and rope traps are spread across busy roads, barn doors are unhinged, fighting cocks dropped into chicken coops, cattle are turned loose onto busy thoroughfares, and at least in one instance an ingenious group of merrymakers dismantled an old Ford Model T and reassembled it in a church steeple.

A mayor who watched some of this havoc wrought in his own city simply remarked: "I sat through it and watched it all. I enjoyed myself. It was Halloween night." However, police say that Halloween riots and wrecks are fast becoming "a most serious situation," leaving behind broken bodies and fatal accidents. What can be said about such lawless conduct? Is it Christian? Or is such an uncontrolled outburst earthly, animalistic, demonic? To ask these questions is to answer them.

However, Halloween masquerades as a solemn religious observance of highest rank. But that in itself does not excuse its behavior and make it Christian. Rather, its claims make the day more reprehensible in God's sight. What follows in the wake of Halloween certainly condemns its fruits as all rotten. The whole celebration is rotten to the core, it being pagan, demonic in origin.

Halloween's Pagan Background

Long before Christianity made its appearance, pagan peoples had marked October 31 as a time for placating the spirits of the dead. On that night Samhain or Saman, Lord of the Dead, Prince of Darkness, was believed to assemble all souls who had been confined to the bodies of animals upon death, and send them on to their final resting places. The demon-worshipping Druids endeavored to appease Satan by

offering live human and animal sacrifices. The ruler of the dead would then grant permission to spirits of those who had died during the year to return to the earth for a short time.

The Celts of Scotland and Ireland gathered on windy hills around huge fires. The souls of people who had died during the preceding year were invited to warm themselves by the fires. Saman, it was believed, would lie in wait for these souls and as they appeared he would change them into cats and witches. The *World Book Encyclopedia's* research authorities state that the Druids believed that cats were humans who were changed into animals for some misdeed. The souls of the wicked were turned into black cats. Until quite recently, black cats were burned alive on Halloween night. And a usual greeting was, "God save all here, except the cat." It was the worst fate imaginable to encounter a black cat along the road on Halloween.

The original contribution to the day appears to have been made by the ancient sun-worshipping Egyptians. The sun-god Osiris was worshiped as the giver of life and fertility to the land. But the Egyptians believed the god of darkness murdered him every autumn when the sun began to fade. So they set aside a special day of prayer to thank him for the blessings of the harvest and prayed for a quick return.

The Celts continued these feasts in honor to their own sun-god. According to the Old Celtic calendar, New Year's Eve fell on October 31, and November 1 was the first day of the new year. The heathens believed that it was on the eve of the new year that the souls of the dead took their last fling of the year. The huge bonfires were to give the old year a big send-off and also to cheer up the declining sun. The spirits roamed the earth unmolested. They were to enjoy the food and drink left by their survivors.

Mythology has it that bats and vampires were abroad and witches bewitched many as they jockeyed broomsticks across the countryside.

In Wales the Druidic priests keep a fire alive on a large stone altar and on the eve of the new year the old fire was let die and a new fire was begun. Devotees would snatch live coals off the altar and dash home to light their own fires with them. The fires were supposed to light souls from purgatory; the sites of the bonfires were called Purgatory fields. The ugly masks worn express mankind's fear of the dead. Food was put out overnight to appease the spirits. Often butter was left for them to use as salve to soothe their purgatory burns.

Apples, Nuts and Jack-o'-Lanterns

After the invasion of Britain by Caesar's legions, the Roman feast of Pomona became mingled with the Druidic celebration. Apples and nuts were eaten in honor of Pomona, the goddess of the autumn harvest. Fortunes were told with apple seeds and hazel nuts. Turnips were used as pumpkins are today. In Scotland the children would hollow and carve them into the likeness of a fearsome face. But the name "Jack-o'-lantern" is of Irish origin. Legend has it that an ill-fated Irishman by the name of Jack found himself locked out of both heaven and hell. He was barred from heaven because of being too stingy and rejected from hell for playing a practical joke on the Devil. So Jack was condemned to walk the earth with nothing but a lantern until judgment day.

The children were the first to see through the foolishness of the occasion. They were quick to see that the so-called holyday offered them a golden opportunity for mischief. If gates disappeared, toilets were upturned, cattle turned loose, the gul-

lible adults would blame it on "spooks" and "ghosts." It was believed that wicked souls on this eve took the form of grown-ups, so children began dressing like the oldsters and spooks that people imagined. The fantastic costumes and masks worn at typical masquerade parties, and even the dancing itself, all portrayed the actions and revelings of evil spirits.

Behind Christendom's Mask

It is this same pagan festival of the dead that conceals itself behind the false face labeled Christendom. The Roman Catholic Church inherited the vigil of Samhain and made it a "holyday" by sanctifying it. The church set aside the first day of November as All Saints' Day to honor the souls of the dead. The eve of Allhallows or Hallowmas, October 31, became one of the most solemn religious festivals of the church. And the following day became a holyday of obligation when Roman Catholics are bound under pain of mortal sin to hear mass. Concerning these celebrations the book *The Golden Bough* says: "The feast of All Souls in November is a continuation of an old heathen feast of the dead."

It was Pope Boniface IV who introduced Halloween to the church in the seventh century in an effort to supplant the pagan festival. It was originally observed on May 13, but moved to the present date about 731 by Pope Gregory III, at which time he dedicated a chapel in St. Peter's Church in Rome in honor of all the Roman Catholic saints. From that day November 1 became known as All Saints' Day or Allhallows and the night before as Hallow's Eve, which was shortened to Halloween.

One authority states: "Even the Roman Catholic adaptation of the pagan customs did not satisfy the superstitious cravings of the human heart. In predominately Roman Catholic Brittany, for example, the

people still claim to have intimate knowledge and association with their dead ancestors called the *anon* or the souls of the ancestors. On the night of October 31, the night of the dead and our Halloween, the worship of the *anon* reaches its peak. The Bretons are so credulous as to believe that for 48 hours the souls in purgatory are freed by God in order for them to visit their earthly homes. To welcome them, the living descendants make elaborate preparations. The entire day of Halloween is spent in prayer at the grave of deceased relatives. In the late afternoon, all Bretons go to Church to kneel about the *catafalque* and recite the 'Black Vespers.' They then return to the parish cemetery and gather in the Charnel House, a building full of human bones. Holding lighted candles, the faithful chant . . . and appeal, as if coming from the dead bones, begging for prayers to gain release from purgatory."

In Europe Halloween is divorced from prankishness and merriment. In many lands it has become an austere time. One writer declares that in Italy people garb themselves in funeral black. In Naples even the skeletons in the vaults are dressed, and in Salerno the townspeople go to an all-night service at church and set out banquets for the departed. Although the custom may differ in various lands, the essential pagan characteristics are present in all of them.

This freakish mixture of pagan mythology and Catholic tradition called Halloween can have only one end. Read it for yourself at Revelation 21:8 (*New World Trans.*): "As for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism and idolaters and all the liars, their portion will be in the lake that burns with fire and sulphur. This means the second death."

THE ARMENIANS

—AN ANCIENT PEOPLE NOW SCATTERED AROUND THE GLOBE

By "Awake!" correspondent in Lebanon

COUNT Ararat, where Noah's Ark grounded, was in the center of Armenia, a country that included the high plateau in the Caucasus region of western Asia, between the Caspian and Black Seas. The Armenians were a sturdy people who from early days dwelt in this mountainous land as farmers and herdsmen. But Armenia was strategically located on the ancient trade routes between East and West, and thus many stronger nations have contended for its domination, and its various rulers have left behind traces of their own ways of life.

Armenia today is divided into three unequal parts controlled by Turkey, Iran and Russia, and the Armenian people are scattered around the globe. Though no political ruler has kept them together, the Armenian church has succeeded in doing so. A missionary called Gregory the Illuminator converted the Armenian king Tiridates (A.D. 238-314) and was instrumental in converting the nation as a whole. Thus for 1600 years, or particularly since A.D. 303, the Gregorian church has been the national religion. The Armenian name for it is *Lusavorchagan*, signifying the followers of the Lusavoreech or Enlightener. Yet, after their being "Christianized" many of the Armenians' older pagan customs remained. The *Encyclopædia Britannica* explains that many of these old pagan customs and rites were merged or fused with the new names and connections, thus easing the passing over from the old to the new. The feasts were fewer, but more devout. The feast to the chief god Wahagan was changed to that of John the Baptist, and that to the goddess Anahite was rededicated to Mary. Similarly the Armenian Christmas is today celebrated on January 6, the date of a previous pagan feast.

Scattered from their native land, Armenians today are to be found all over the globe,

with a great majority living in Lebanon and Syria. A majority of the approximately 70,000 Armenians in Lebanon live in the lower part of Beirut, where the stores, homes, schools and local government are almost exclusively Armenian, and where the language is generally spoken. The Armenians are adept businessmen, and they are noted for having orderly homes and tasty food. In the Armenian section you see long red strips that look like queer-shaped sausages hanging in the window of the meat stores. This is the Armenian specialty, *basterma*! Strips of choice beef are cut carefully, salted, pressed and then hung in the air to dry for several days. Afterward they are covered with a bright-red paste made of well-pounded peppers, spices and other flavorings.

The Armenian housewife spends considerable time preparing her meals, but the result is delicious and appetizing. Stuffed cabbage and grape leaves, small squashes and peppers, rice and ground meat are combined in tasty dishes. *Tabooli* is another favorite, but it is kept mainly for special occasions and picnics. This is fresh salad stuff, with plenty of parsley, a good helping of fresh mint, green onions, tomatoes, peppers and any other vegetables in season. The ingredients are cleaned and chopped, then mixed with plenty of olive oil and some lemon juice, and with a specially prepared chopped cooked wheat called *burgl*.

The Armenians are a people without a country really their own, and they are scattered throughout the world, but a few are beginning to realize that only through the pure, unadulterated truth now shining from the Bible's pages can they see their hope for lasting peace and security. Such ones are now finding a real refuge, joining, with their brothers from all nations, not in man's governments, but in Jehovah's new world of righteousness that is now being proclaimed.

Just a Jump Ahead Of The Law

At Los Angeles, California, some thieves hope they are now equipped to keep a few jumps ahead of the police. They burglarized the Roy Berlin Company and made off with 700 pogo sticks.



"Acts of God"

MAN lives in the shadow of disaster, and it often strikes without warning. He cannot foretell how, where or when it will come. Often when it comes in dramatic guise, newspaper headlines will tell the grim story: "Freak Wave Sweeps Eight to Death!" "Dust Storms Claim Scores of Lives!" "Earthquake Levels City!" Such sudden disasters are frequently called "acts of God."

For example: the *Catholic Herald*, of August 21, 1953, called the "unusual series of disasters caused by the always mysterious cosmic forces" and "the earthquakes and tremors in the Greek islands" "acts of God." The September, 1950, issue of *Coronet* lists hurricanes and dust storms as "acts of God."

Courts of law and law writers define an "act of God" as "an inevitable accident against which ordinary care and prudence could not guard; the interruption of the ordinary course of events such as is not to be looked for in advance." But are such things as the above the result of God's acts? Can we truthfully say they are? To claim that such things are an act of God is entirely without Scriptural authority. God is therefore wrongfully charged with such disasters and tragedies.

If God is not responsible, who, then, is? Geologists state that earthquakes are caused by volcanic eruptions and primarily by the settling of our earth, and not by a direct intervention of God. Dust storms

are proved to be directly related to man's misuse and mismanagement of the earth and, again, not by God. Many disasters are caused by human failings, negligence and carelessness; also by violation of natural laws. All the sickness, for instance, that has entered the earth has resulted from the original violation of God's law. So why blame God for something for which he is not responsible?

God has caused disasters, and, for that matter, so has Satan the Devil. This latter fact usually surprises some. Satan the Devil has power to produce storms and like unusual things. This is proved by the Scriptures. When Satan rebelled against God he induced man to sin. Then he defied God, saying that no man could be put on the earth who under great stress would remain faithful to God. Jehovah accepted the challenge to prove the Devil a liar; also to prove to all creation that Jehovah is the only true God, from whom all blessings flow. Shortly Jehovah will destroy the Devil for his wickedness and restore mankind to perfection. The Bible book of Job vividly describes this drama. This book shows how Satan brought a great wind-storm and other calamities that took many lives in an effort to break Job's integrity. Satan failed in his attempt. Job remained true and faithful to God.—Job 1:6-22; 2:1-6; Luke 8:23-25.

For the same purpose Satan has caused the people to be taught for many centuries that all the storms, the bugs and insects, and like things that bring disaster upon mankind, come from God. Clergy say that God brings these calamities upon the people because they have not been faithful to their church and contributed generously. Thereby many have believed this lie and have cursed God and turned away from him.

How can we properly explain the words "acts of God"? The Scriptures are plain

that all God's acts or works are perfect; that God is love. Moses said of Jehovah: "Perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." This relieves God of all wrongful charges heaped upon him by selfish men who accuse him of crimes that he is not responsible for.—Deuteronomy 32:3, 4; 1 John 4:16, *New World Trans.*

Acts of God

Even though God is love, he, nevertheless, does punish wickedness and declares he will completely destroy the willfully wicked. This he has done, and will do, for the honor of his name and for the good of those who love righteousness. Because of Adam's willful disobedience God justly put him to death. Because of the willful wickedness of Adam's offspring God sent a great deluge and destroyed all human flesh except Noah and his immediate family, who were faithful to God. That great deluge was an act of God; but before God executed the wicked he gave them full notice of the impending disaster, so that it could not be said that it was an "inevitable accident against which ordinary care and prudence could not guard."—Genesis 6:4, 5, 11.

When the Egyptian army pursued the Israelites for the purpose of destroying them, God destroyed the Egyptian army in the Red Sea. That, too, was an act of God. But here again, the Egyptians had been amply warned by Moses against continuing their persecution. There was the act of God that stayed the waters of the Jordan permitting the Israelites to cross on dry ground during the river's flood stage. The fall of Jericho, the preservation of Rahab and her family were all acts of God, demonstrating his almightiness to destroy, protect and preserve whenever

necessary.—Exodus 14:5-28; Joshua 3:15, 16; 6:22-25.

We are told that "Jehovah hurled great stones from the heavens upon" the Amorites, and that "more got to die who died from the hailstones than those whom the sons of Israel killed with the sword." At Joshua's request Jehovah kept the sun motionless over Gibeon and the moon over the low plain of Ajalon so that the Israelites could take vengeance on their enemies. "Is it not written in the book of Ja'shar? And the sun kept standing still in the middle of the heavens and did not hasten to set for about a whole day. And no day has proved to be like that one, either before it or after it, in that Jehovah listened to the voice of a man, for Jehovah it was who was fighting for Israel." These were acts of God of which there is no question, and they are recorded as such in his Word.—Joshua 10:11-15, *New World Trans.*

Soon another act of God will take place. It is described in God's Word as "his strange act," in which the wisdom of the worldly wisemen will perish. (Isaiah 28:21, 22) God declares through his prophets that he will completely desolate Christendom and all of Satan's organization. By his prophet Habakkuk Jehovah says that so terrible will be the spectacle and power displayed that all will know that it is the act of God. That great act is also called in the Scriptures "the war of the great day of God the Almighty," at Armageddon.—Revelation 16:14, 16, *New World Trans.*

Particularly since A.D. 1918 a warning has been sounded of this coming disaster. Every means possible has been used to notify the world of its imminence, so that none will be able to say: "There came upon us an inevitable disaster which we as prudent men could not know about in advance." Jehovah God assures us all will know of its coming. The meek will take heed. The scoffers will be destroyed.—Psalm 145:20.



Jehovah's Witnesses Preach in All the Earth



Ceylon

CEYLON is an island just south of India, being separated from the mainland by a mere thirty miles of water. It is a land of resplendent tropical beauty, a land long ago described as the "Pearl of the Orient," and now it is acclaimed as "Asia's Switzerland." Compared with that island continent of Australia, it is a bit of a dot on the map. Yet its population equals that of Australia, some eight million.

This brings Jehovah's witnesses into the picture, because usually where there are people you will find these witnesses. And in Ceylon there are over seventy of Jehovah's witnesses preaching the good news of God's kingdom. But is not Ceylon a Buddhist country? Do not the majority in this land reject the Bible as an inspired book? Yes. But regardless of that fact, the message of the Kingdom has made definite progress.

Approximately two thirds of the people are Singhalese. Their language is very intricate and complex in its structure and rich with idioms and similes. The ten Watch Tower missionaries assigned here are endeavoring to master this complicated language. The Singhalese people live in the wet zone of the island and for the most part take life very easy. The warm, humid climate does not lend itself to hard work. They are a people never too busy to talk, listen and enjoy life. When one of Jehovah's witnesses calls on them he is invariably invited in and given a cool drink of tea before ever stating his purpose. What a friendly, hospitable people the Singhalese!

They will listen, listen and listen to the Kingdom message. But when it comes to developing serious interest in God's kingdom, that is a different matter. Progress is slow.

Religiously, most of the Singhalese people are Buddhists and quite frankly disclaim belief in a Creator or in the existence of a Supreme Being to whom all men are accountable. Nevertheless, Devil-dancing is still very common in Ceylon. Some associate it with religion, others do not. Devil-dancing is where a ceremony is performed in the name of the Devil. Usually the Devil is held to be the spirit of someone who has died and who has returned to haunt someone or afflict a person with a disease or insanity. So dancing and sacrifices are offered to appease the Devil. The people do not try to conceal the fact that they are dealing with devils. They say: "What we want is help. Who gives it to us is not important, whether a god or a devil. It's the help we are after." So they reason.

In the northern and eastern sides of the island live the Tamils, a people of Dravidian stock. These are more industrious and studious. Most of them are Hindus and Moslems with a sprinkling of Catholics and Protestants in certain localities. They take a real pride in their language. Some claim it to be the oldest living language in the world today. Sanskrit and Latin were its contemporaries; they are long dead, yet Tamil lives!

The Tamils have a great concern for the future and for security, and this makes them eager to hear of a righteous new world wherein all will be secure forever.

It is not surprising, then, to hear that Jehovah's witnesses have enjoyed the best response to the message among the Tamil people, and among a small community of people known as Burghers, descendants of the Portuguese and Dutch. The Burghers have, to a great extent, adopted Western customs and are all known as "Christians."

To witness effectively to the name of Jehovah and his purpose calls for almost superhuman effort and tact. Take for an example the Hindu. His worship calls for an acceptance of all religions. He says: "All forms of worship are like pearls on a necklace. I accept them all. I even accept Christ Jesus." Yet he will not be moved to practice Christianity. A young Hindu college student attended a Bible study conducted by one of Jehovah's witnesses. He displayed apathy until he was asked if he knew where the name of his great god Vishnu originated. He said he had no idea. The witness tactfully explained that Vishnu is the Sanskrit form of the older Chaldean term "Ish-nuh" and literally means "the man Noah." It was for this reason that Vishnu is famed as having miraculously preserved one righteous fam-

ily during a great flood. The Hindu youth listened intently. "So you see," the witness continued, "how valuable the Bible record is to Hindus as well as Christians, for the accurate and oldest account of this great flood is contained in the Bible. And the Bible clearly shows that this present evil system is facing a catastrophe much worse than the flood in Noah's day." Before the study was over the Hindu was reading the Bible.

Imagine that you were making a call on a Buddhist. Would you immediately quote from the Bible or mention Jesus Christ? Generally, it would be best not to. For many Buddhists are prejudiced against the sects of Christendom. They say that "Christian" Portuguese carved crosses on the foreheads of the Ceylonese and then cut their throats when they conquered the island. They want none of such Christianity. The witness must tactfully show the difference between such "churchianity" and true Christianity. It is difficult to make headway. Conversions are slow, but the gospel is being preached, with success, in fulfillment of God's Word.—Matthew 24:14.

DO YOU KNOW?

● Why today's churches must turn to socials, bazaars, plays and auctions in order to draw attendance? P. 3, ¶5.

● Why today's fastest-growing religion needs no spectacular stunts to draw crowds? P. 4, ¶4.

● Why spiritual health is even more vital than physical health? P. 5, ¶3.

● What the explanation of today's seeming 'faith cures' is? P. 6, ¶4.

● Why lack of conversation can do such serious damage to your marriage? P. 11, ¶1.

● How far a kangaroo actually can leap? P. 13, ¶3.

● Who the Vatican's statue of St. Peter originally represented? P. 16, ¶5.

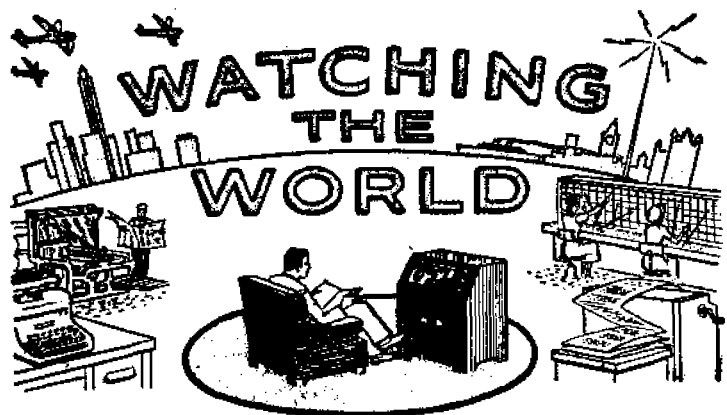
● What the ancient temple of Artemis, one of the seven wonders of the world, was like? P. 18, ¶1.

● What ancient Ephesus, where the apostle Paul was mobbed, is like today? P. 19, ¶3.

● What Halloween was like before the "Christians" got hold of it? P. 21, ¶6.

● What wrongful charge is regularly made against God in today's law courts? P. 25, ¶3.

● What information about Noah's flood has stirred Hindus to read the Bible? P. 28, ¶1.



The Germans Go to Moscow

◆ One day in September a train from Bonn rolled into Moscow. It was Dr. Konrad Adenauer's "Chancellery on Wheels," and it was also the first German train to cross the Soviet border since Hitler's invasion of Russia. Dr. Adenauer himself had flown to Moscow direct from Bonn in a German plane, the first German aircraft over Moscow since Hitler's Luftwaffe pounded the city. The Germans had come to Moscow to try to repair some of the damage that Hitler had caused. Dr. Adenauer had come at the request of Premier Nikolai A. Bulganin. There was no doubt about Dr. Adenauer's objective: he wanted German reunification. The division of Germany, said Dr. Adenauer, is "abnormal . . . against human and divine law and against nature." Marshal Bulganin, making it clear that Russia was not ready to proceed with the reunification of Germany, declared that unification was a "matter first of all for the Germans themselves." Dr. Adenauer then used strong pressure to try to bring back 100,000 German war prisoners still believed to be held in Russia. The prisoner session was stormy. Marshal Bulganin said that Russia held only about 10,000 prisoners and that they were all

"war criminals whose sentencing was a humanitarian act." Dr. Adenauer's face was grim; little progress had been made. Observers had anticipated that Adenauer's mission to Moscow would bring nothing of great consequence.

Seething Argentina

◆ In September, 1952, Argentina was decreed to be in "a state of internal war." On June 16 the status changed. An abortive navy and air force revolt against Perón brought the country under a state of siege for 13 days. On June 29 Argentina returned to being solely in "a state of internal war." Calmer political winds began to prevail in July as Perón offered a policy of conciliation to his foes and announced an end to his dictatorship. But in mid-August the political pot began to boil: a new plot against Perón was uncovered. This was followed by 200 arrests and later by Perón's offer to resign. Pro-Perón leaders then called for a general strike and a huge rally in the Plaza de Mayo that would remain there until Perón consented to stay on. All day long Peronistas packed into the plaza. At dusk Perón gave a speech. Regarded as one of the most extraordinary in Latin-American history, the speech was one of incredible ferocity.

He said to his followers: "From now on let us establish as permanent conduct for our movement that he who in any place tries to disturb order . . . may be slain by any Argentine." Then Perón declared: "And when one of our people falls, five of them will fall." In closing Perón said: "I have decided to withdraw my resignation!" The next day (9/1) Perón asked Congress to place Buenos Aires under a state of siege. Congress swiftly passed the legislation to enforce "peace and tranquillity." Among observers the question was: Did Perón's new moves stem from growing strength or were they made to conceal a weakness?

Palestine's Tense Truce

◆ For seven years violence and death have erupted on the Arab-Israeli frontiers. Time and again Arab bands have filtered across the borders, and time and again Israeli forces have stormed back for vengeance. With the Arabs getting military aid from the West, there loomed up the prospect that in five or ten years they may be able to crush Israel by force. With this view in mind, the U.N., in August, initiated new efforts to reduce tension in Palestine. While the very talks intended to reduce tension got underway, a new series of border incidents broke out on the Gaza strip, incidents that brought on the most protracted and the bitterest fighting since the Arab-Israeli armistices were signed in 1949. Fighting began on August 22 when an Israeli patrol stormed an Egyptian post on the Gaza border. Then followed almost two weeks of most bitter fighting. It included Egyptian terrorist raids deep into Israel and a heavy Israeli reprisal attack on an Egyptian camp at Khan Yunis. A minor air war even developed as Israel announced that two of her jets had shot down two Egyptian

jets. Both sides finally submitted to a *de facto* cease-fire requested by the U.N. In spite of the cease-fire observers felt that developments left small room for hope of a permanent settlement. Both sides seemed to be girding for new and more serious clashes.

Unrest over Cyprus

◆ Of the 500,000 British subjects on the Mediterranean island of Cyprus, 100,000 are ethnic Turks and 400,000 are of Greek origin. For some time the Greek Cypriotes, with the blessing of a Greek archbishop, have been demanding "self-determination," or the right to decide their own political future, as a move toward union with Greece. Athens naturally insists that Britain grant self-determination. Turkey prefers British control, insisting that if any change is to be made the island should revert to Turkish control. In September the foreign ministers of the three countries met to try to straighten out the tangle. When news reached Greece that Britain had shunned the Greek demand for self-determination, demonstrations broke out in the town of Salonika; a stick of dynamite exploded near the Turkish consulate. Somehow, in Turkey, word spread that the birth place of Kemal Ataturk, Turkish national hero, had been destroyed. That night tens of thousands of Turks roamed through Istanbul, smashing Greek store windows and overturning automobiles. Turkish troops had to disperse the rioters. Further unrest over Cyprus appeared likely as the three-power conference ended in failure: Britain, though offering Cyprus a measure of home rule, refused self-determination, Greece was bitterly chagrined that self-determination was not granted and Turkey was content that the status quo was being preserved.

Mutiny in the Sudan

◆ From 1899 until January, 1954, the British ruled the Sudan in nominal partnership with Egypt. Since then the Sudanese government has taken over domestic control, though British and Egyptian troops have remained. However, Sudan has its own defense force, now about 5,000 strong. British officers in the defense force have now been replaced by northern Sudanese officers, who are mainly of Arab-Moslem stock. In August a move was made to clear the way for Sudan's freedom after 56 years of foreign rule: the Sudanese Parliament approved a resolution calling for evacuation of British and Egyptian troops within 90 days. Just three days later revolt broke out. The noncommissioned officers and men—largely of Negroid ancestry—of the Sudan Defense Force at Torit in southern Sudan mutinied. The rebels, numbering more than 1,000, killed three officers and fled into the jungles. The revolt erupted partly through discontent among southern troops at having northern officers placed over them. This hostility between northern and southern Sudanese stems chiefly from centuries of "slave raiding" by Arabs who sold the southern people to Egypt. With three southern Sudan provinces in a state of emergency, Britain was disturbed. The fear was that the rebellion might threaten to reopen ancient North-South hatreds and even lead to the splitting of the country into two parts.

"Afrikaans Please"

◆ Of South Africa's nearly 3,000,000 white population, the home language of 60 per cent is Afrikaans and 40 per cent English. For some time the two segments have been driven farther and farther apart. In September the breach appeared to widen again as a new pamphlet, published by an Afrikaner committee, was distributed

among school children. It urges that only Afrikaans—a Dutch derivative with German, Gaelic and English influences—be spoken in South Africa and that loyal Afrikaners patronize only Afrikaner business and professional people. The pamphlet also advises Afrikaners to send English-language publications back to publishers with the notation, "Afrikaans please." Critics among South Africans of the Nationalists' insistence on Afrikaans hold that the policy tends to increase tensions between the two segments of the white population at a time when national unity is badly needed.

Thaw Behind the Iron Curtain

◆ The recent announcement that the Soviet armed forces would be reduced by 640,000 men, the Czechoslovak army by 43,000 men and the Romanian army by 40,000 men came as a shock to the West. September brought more news of a thaw behind the iron curtain. Albanian and Polish broadcasts announced that the Albanian army would be cut by 9,000 men and the Polish army by 47,000 men. The Polish broadcast said the reduction was decided upon because of the "progress made in easing international tension owing to the Geneva Conference."

Tourist-minded Russia

◆ In early August Soviet officials announced that 2,000 Soviet citizens would be allowed to make private trips abroad by the end of 1955. Financial agreements have already been made concerning travel in Sweden, Finland and the Communist countries of Eastern Europe. In late August it became apparent that the Soviet government was getting more tourist-minded. A high Soviet tourist official announced that the government would permit "tens of thousands" of Soviet citizens to visit the U.S. if satisfactory financial arrange-

ments can be made. That the Soviet Union planned to encourage two-way tourist travel with the U.S. also was clear. "We shall do all in our power," said a Soviet tourist official in Moscow, "to promote private visits here."

Guatemala Votes for Freedom

◆ Last May Guatemala's Roman Catholic Archbishop Mariano Rosselly y Arellano demanded that the National Constituent Assembly, now writing a new constitution, give the Catholic Church a "pre-eminent" position over other religions. The archbishop threatened that otherwise the church would take "a position of estrangement" and noncollaboration, which he said would bring the return of Communists. In September, when the National Constituent Assembly finished approving some fifty of a draft's 246 articles, the archbishop received a decided setback. Articles 50 and 51, ap-

proved after vigorous debate, guarantee freedom of worship and grant legal status to all religious organizations and churches. The Assembly defeated strong efforts to allow the clergy to intervene in political matters.

U.S.: Wholesale Slaughter

◆ Last year the fatality rate of motor traffic in the U.S. was 6.5 for 100,000,000 miles of travel, with approximately 36,000 deaths and over a million disabling injuries. It has been estimated on the basis of present trends that one person out of every ten in the U.S. may be killed or injured in a motor vehicle accident within a period of 15 years. The number of traffic accidents during the Labor Day week end did not tend to disprove that grim estimate, for at least 438 persons were killed in traffic accidents. This was not a record for the Labor Day week end,

but the deaths exceeded the 400 predicted by the National Safety Council. Commenting on the fact that the fatalities did not set a new record, Ned H. Dearborn, Safety Council president, said: "This is of small comfort to anyone who sincerely believes that this wholesale slaughter on the highways need not and must not be tolerated."

World Jet Speed Record

◆ Of all the many figures that go to make up official world jet speed records, none have ever exceeded the speed of sound. But in September a new record was announced, one that went past the speed of sound. Flying a North American F-100C Super Sabre on August 20 over California's Muroc Desert, Col. Horace A. Hanes attained a speed of 822 miles per hour. The old record for level flight over a measured course was 755.149.

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Awake!

IS THE RELIGIOUS REVIVAL GENUINE?

Fashionable faith on a sand foundation!

Let Machines Do the Work

The modern revolution called "automation"

Eucharistic Congress Convenes

Will it bring a spiritual revival?

Basis for Successful Marriage

An appreciation of each partner's obligations



NOVEMBER 8, 1955 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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., November 8, 1955

Number 21

What Does the Bible Mean to You?

PROBABLY your home has a Bible. Most homes do. But just having it is of no value. A person could have a dictionary and yet be a very poor speller; he could have an expensive encyclopedia and yet know little of what is within its pages. In the same way, many people have a Bible and yet have no idea of its importance to their lives. They fail to get any benefit from it, for the only way your Bible will do you any good at all is for you to get it down, open its covers and find out what really has been written there for you.

It is true, however, that interest in the Bible is increasing. As the Associated Press reported last year: "An old book which has been burned, ridiculed, loved, argued about and treasured today is commanding new and wider attention. The book is the Bible." Dr. Francis Carr Stifler, secretary of the American Bible Society, reported: "There's an increasing general interest in the Bible and respect for it, both among the church and the unchurched." Following a period of doubt, belief in the Bible apparently is being reaffirmed.

It may amaze many people to know that a survey made in the United States in 1954 revealed that 83 per cent of the people believe the Bible to be the revealed word of God, and that more than a third of those questioned said they read the Bible at least once a week—one out of eight said they

read it every day. In rural areas 90 per cent of the people believed the Bible to be the revealed word of God, and even in cities of over a million population 76 per cent of the people believed this. The *Catholic Digest*, in publishing these figures, said: "If the survey had been made a century ago, these figures would not have been surprising. . . . It is often taken for granted that . . . the rise of modern science has been matched by a corresponding decline in biblical authority and belief. The survey certainly does not bear this out."

In Britain 90 per cent of the people, more than owned a cookbook, dictionary or gardening book, were found to own a Bible. And in East Germany even the vote-seeking Communists have quoted it.

But what do you really know about this Book of books? Even much of its apparent popularity may be shallow. Could you, right now, turn to the Ten Commandments? the Lord's prayer? the account of Jesus' death? the book of Nahum? Could you explain why the Bible is the book of life? What hope it holds out for distressed mankind? and what it teaches about important doctrines? If you cannot do these things, then are you really satisfied with what you know about this genuine life guide?

Did you know, for example, that the Bible contradicts much of what is taught

in today's religions? Many of today's churches teach that the wicked suffer in an eternal torment of hell-fire. But the Bible plainly says: "The dead know not any thing." Read it for yourself in Ecclesiastes, chapter 9, verses 5 and 10. In Ecclesiastes 3:19 it says that dead men, like dead animals, are out of existence, not that they are in a place of torment.

Many of today's churches teach that *man has an immortal soul*. But the Bible plainly says: "The soul that sinneth, it shall die." You can read that at Ezekiel 18:4, 20, and you can find a similar statement at Acts 3:23. If the soul dies, it could not be immortal. Then where did religious leaders get the idea of an immortal soul? The *Jewish Encyclopedia* says the Jews got it from the surrounding pagans.

What about the mass? "The mass," says the *National Catholic Almanac*, "is the unbloody renewal of the Sacrifice of the Lord upon the cross." But the Bible says: "Christ was offered once for all time to bear the sins of many." (Hebrews 9:28, *New World Trans.*) So repetition of that sacrifice is unnecessary. Do you believe the doctrine of the assumption—that Mary's physical body was taken to heaven? Again the Bible disagrees, saying pointedly: "Flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15:50.

Now do you wonder why some people may have told you not to read the Bible? Is it that they thought you could not understand it, or that they were afraid you really could understand it? Surely you have enough intelligence to know what the words mean. And what they mean is often different from what you have been taught.

What is the real Christian view of reading and studying the Bible? The Bible it-

self answers: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2:15) This "word of truth" that the Christian is commanded to be skilled in using is God's Word, the Sacred Scriptures. But even many people who claim to accept that Word are very choosy about what they believe. They are willing to benefit from the principles of the proverbs and the psalms and from certain words of Jesus that they particularly like, but will never conform to the specific commands that are laid upon them, nor believe that the prophecies refer to our day.

Yet Jehovah does not ask us to pick and choose, selecting the parts of the Bible that we want to believe and rejecting the parts we do not. Rather, he gives us his Word and commandments, and if we wish to benefit from his favor, we must accept and obey them. Long ago it was written about what God said through his prophets, which prophecies were written in the Bible for our benefit: "Hear me, O Judah, and ye inhabitants of Jerusalem: believe in Jehovah your God, so shall ye be established; believe his prophets, so shall ye prosper."—2 Chronicles 20:20, *Am. Stan. Ver.*

Thus, we have one of two choices: to despise God's Word and be cut off, or to hear and accept that Word, to study and believe it and to prosper. Which choice would you prefer? Is your preference strong enough to make you really do something about it? Then examine your Bible, apply yourself diligently to studying it, and see how accepting and believing what it says and conforming your path to the course it outlines really does lead to joy, happiness and permanent life.

IS THE Religious Revival GENUINE?



AND THE POPULAR RELIGIOUS SONGS, THE "PEACE OF MIND" CULT, THE REASON THAT IS ACCEPTED OUT OF PATRIOTISM, OR THE "SHOCK ELEMENT" SERMONS OF MODERN EVANGELISTS TRUE WORSHIP?

REVIVAL of religion? There are many signs that such a thing is under way. After a period of skepticism and doubt, religion is again becoming popular. Religious books rate high on the best-seller lists. Religious movies prove highly popular box-office attractions. Religious songs sung by top-name crooners reach great heights in record sales, and draw a merry tinkle of coins in the jukeboxes. Church membership is growing. Faith is fashionable. Religion is well spoken of in the newspapers and is receiving far more general attention than has been bestowed upon it in many years.

But is the religious revival genuine?

Newspaper reports of noted sermons tell that clergymen are warning of "spiritual hunger," "passive worship," "jukebox religion," and that they decry the modern self-centered type of religion that appeals to the individual's desire for worldly success, that appeals merely to his search for an escape from life's troubles. Thus, the questions are raised: Is the religious revival merely lip service, or is it a genuine awakening? Is the new interest in religion a sincere desire to change one's mind and spirit and to conform to a better standard, or is it just a tool that people are using to advance themselves materially and to overcome temporary difficulties? Or, stated

differently, is this modern revival of religion one of the things Paul warned about when he said some would be found with "a form of godly devotion but proving false to its power"?—2 Timothy 3:5, *New World Trans.*

The most popular of the modern religious books tell little about true worship; instead, they delve into the field of psychology, merely telling you how to get "peace of mind" or "peace of soul." The religious movies tell little or nothing about pure worship; they just use Bible characters or events to set the scene for super-colossal superspectacular love stories. The popular religious songs not only fail to give spiritual strength, but even distort the true facts, implanting wrong ideas in the minds of millions of people. Frequently even the most popular clergymen also spend their time on the "peace of mind" or "peace of soul" theories instead of on the doctrines of true worship, which would certainly disturb this complacent world. The fact is that rather than turning the world upside down, much of the current popular-type religion has turned pure worship upside down.

Many religious leaders have recognized and are willing to admit it, yet the conditions they decry continue. The president of McCormick Theological Seminary, Dr.

Robert Worth Frank of Chicago, spoke last March of the craving of "so many people" for a "religion of escape," and he discredited the "jukebox religion with its silly shallow sentimentalities of 'Are You Friends with the King of Friends?' or 'Have You Talked with the Man Upstairs?' and 'I Believe, I Believe, I Believe.'"^{*} The "Man Upstairs" is supposed to be good-natured no matter what course the people take toward his Word and specific instructions. And apparently 'believing' is expected to conquer all, no matter what it is that you believe.

Dr. Charles B. Templeton, secretary of the division of evangelism of the Presbyterian church in the United States of America, expressed it this way: "The so-called revival sweeping America isn't genuine or permanent. Most people seem to want God as you want a hot water bottle in the night—to get you over a temporary discomfort." He continued: "Oddly enough, though there is a statistical increase in religious interest, there is also an increase in the number of criminals and the seriousness of their offenses. The statistical columns reveal a nation increasingly Christian. The news columns reveal a nation increasingly pagan. Any genuine revival of religion will have to go beyond a mere concern to have God as a convenience and to come to the point of dedication to Him and to His world."[†]

No Twinging of the Conscience

One of the most popular forms of this new revival of religion, of course, is the "peace of mind" or "peace of soul" variety. To a world filled with anxiety it says in effect: "Everything is all right. Just get God on your side, and then you can do the things you have failed to accomplish, you

can have the things you have striven for, you can succeed and be happy." Thus, religion is offered as a means to an end. Like a college education or a course in psychology, it is justified as being useful in *getting the things you want and in adjusting yourself to the world.* It is offered, not as something that will help you serve God, or to be a better person, but as an aid in getting your promotion, as a help in selling vacuum cleaners or in smoothing out unpleasant personal situations. There is no twinging of the hearer's conscience, none of the austerity that makes the difference between an anemic religion and a vigorous one, none of the zeal and determination that marks the distinction between a religion that merely serves as a pain killer and real true worship!

How Jesus would have horrified the peace of mind cult! Far from agreeing that the Christian can adjust smoothly to all the mediocrity and evil of this old world, he said: "Do not think I came to put peace upon the earth; I came to put, not peace, but a sword. For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man's enemies will be persons of his own household. He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me. And whoever does not accept his torture stake and follow after me is not worthy of me. He that finds his soul will lose it, and he that loses his soul for my sake will find it."—Matthew 10:34-39, *New World Trans.*

There is more to that than just gaining peace of mind! Christianity is not just a palliative or pain killer, but is a vigorous way of life. It costs something. A firm and sure understanding of God's Word is neces-

^{*} New York Times, March 19, 1955.

[†] Associated Press, May 18, 1955.

sary for one to have the spiritual strength to change his course and conform his life to the way God has set out. The true Christian does not ask: "What do I require of God?" but "What does God require of me?" True religion is not simply a way to get selfish peace of mind, or a shield for one's own way of life, though you would rarely know it from reading today's popular type of religious books.

Better than an H-Bomb?

Another source of the religious revival is patriotism. Since communism is so obviously in conflict with religion, in non-communist countries belief in God becomes a proof of patriotism. Religion is offered as the thing that can defeat the enemies. But God is not a super H-bomb that will protect one earthly nation from another. Nor is he a special assistant who aids the political leaders of any particular nation to carry out their international policy without regard to what he has said in his Word. Rather, he is the Judge of all men of all nations. And the judgment has already been stated in his Word that "the whole world [not just half of it] is lying in the power of the wicked one."—1 John 5:19, *New World Trans.*

Right worship is not just a means to an end. God is not served to gain some secondary purpose. Rather, true worship is out of a sincere love for God, an appreciation of his goodness, a respect for his majesty and an earnest desire to conform one's activity to the principles of truth, justice and righteousness that are set out in his Word. Jesus said right worship must be "with spirit and truth." Nothing less than that is sufficient, and no religion that is taken up for a political purpose, no matter how important that purpose may seem, meets that requirement.—John 4:23, *New World Trans.*

NOVEMBER 8, 1955

The Shock Treatment

A third form of the religious revival is based upon what an article in the June *Atlantic Monthly* termed "the emotional shock treatment." This method is used by the revivalists who appeal to emotions rather than to reason; to the eye and ear rather than to the mind. They appeal to the people who love show and ballyhoo, spectacularism, shouting, raving and emotionalism. Abandoning thought and ridiculing reason, such proponents of the shock treatment sway vast multitudes with the eloquence of their voice and with continued shouting of unproved but vigorously repeated assertions.

But what are their fruits? While their methods may induce a vigorous, even positive response on the part of some of their hearers, they do not aid the whole person into an intelligent devotion to the higher service of God. Their fruits are shallow. True religion is more than emotionalism. It is based on logic and truth, reasoning and understanding. Its strongest appeal is to the intelligent reasoning of the mind. It is in ignoring this fact that the world's most widely publicized revivalists fall far short of producing the firm maturity and strength that have always identified true Christianity.

Reject the Flesh, Accept the Spirit

The mere fact that more people are going to church does not mark a revival of true religion. Nor does the sale of religious books, nor the popularity of religious songs. The popularity of these things may show that the people are hungry for something, but often their desire is merely to feel better, rather than to be better. They are seeking a religious sedative rather than a stimulant, and

therefore are too often satisfied with a religion of the flesh rather than of the spirit. But Paul warned: "For the minding of the flesh means death, but the minding of the spirit means life and peace; because the minding of the flesh means enmity with God, for it is not under subjection to the law of God, nor, in fact, can it be. So those who are in harmony with the flesh cannot please God."—Romans 8:6-8, *New World Trans.*

Thus, the popular revival of religion is not genuine. The watered-down versions of religion not only fail to stir the people into action, but all too often persuade them that no action is necessary. Popular songs like "Have You Talked with the Man Upstairs?" may at first sound fine, since they advise us to take our difficulties to our Creator. But it is impudent, impertinent, disrespectful and irreverently familiar. The song writer did not understand God's Word. He does not explain that one who wishes his prayers heard must have a proper appreciation of God's laws and act in obedience to them. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination," says Proverbs 28:9. The song writer says practically everyone's prayers will be answered; the Bible disagrees. Thus, the song, through providing false information, will in the long run actually kill faith rather than build it.

Similarly, the "peace of mind," "peace of soul" variety of religion may sound good, because the Bible does show us how to live happier lives. But this kind of religion fails when it does not tell its adherents what God requires of them and does not stir them into his service, but implies that God is to serve us rather than the other way around. The emotional shock treatment method does say that you should repent and turn around, but beyond that

it provides little of the necessary knowledge and understanding of the deep things of God's Word. It does not make you into "a workman with nothing to be ashamed of, handling the word of the truth aright." Thus, it too falls short of teaching genuine godly devotion.—2 Timothy 2:15, *New World Trans.*

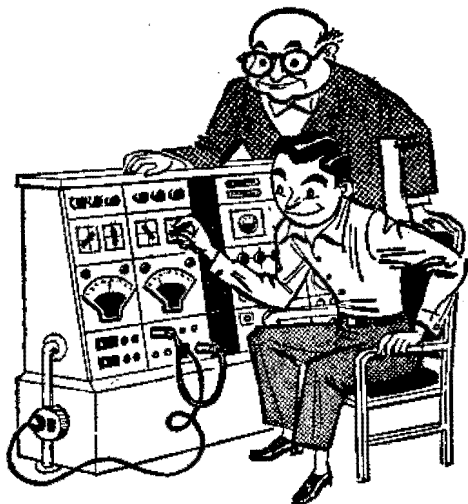
The conclusion of the matter? True Christians will recognize that the current revival of religion has lowered its standards in order to increase its popularity. It has little of the zeal, vigor and understanding that mark true Christianity. True worship is not just a salve for tired and troubled minds, nor a magic ritual for getting ahead in the world, nor is it just an uninformed vow made during the heat of an emotional appeal at a revival meeting. Rather, it is a way of life, an informed and intelligent changing of one's course from the popular way of the world to the right way that God instituted. It really costs something in time and effort, but it provides the rich rewards of untold blessings from the hand of Jehovah, the Almighty. The current revival of religion is too general, too vague and, yes, too self-centered to be genuine true worship.

But you can join with a group of true Christians who are a happy, zealous and determined people. They are following the one sound, wise and intelligent course that leads to the greatest of joys and to real peace of mind. Remember: "The minding of the flesh means death, but the minding of the spirit means life and peace." Then, will you study God's Word, gain a knowledge of his blessings and transform your life, developing the zeal and determination that really do identify sound, true worship, and receiving Jehovah's blessings of peace, happiness and everlasting life? That is the wise course; no other is practical today.—Romans 8:6, *New World Trans.*

Let MACHINES DO THE WORK

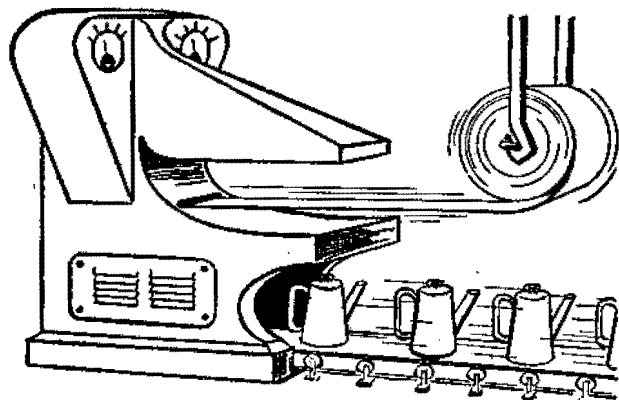
WE ARE not speaking about something in the far-distant future when we say, "Let machines do the work." We are speaking about a revolution already here! If it has not arrested your attention before this, it soon will. A brand-new era is appearing before mankind, one that will put man in his rightful place as master of the machine and not its slave. This new technological revolution or evolution sweeping the latter half of this twentieth century is being called "automation."

Automation defined by technical experts is the use of one type of machine to operate other machines; the harnessing of electronic brains to mechanical muscles. Why companies are installing automation was made clear by C. H. Patterson, general manager of the engine and foundry division of the Ford Motor Company. Said he: "The automation we have installed enables us to get the capacity from the machines which were formerly controlled by manual handling. Automation eliminates much of



the drudgery. It makes for safe operation, and also improves our quality. And, of course," he added, "we are also very anxious to produce at least cost."

Once freed by machines from grinding routine jobs, man can use his sensory apparatus and brain power to work on problems requiring a function beyond the capabilities of machines, namely creative thought. This in essence is what Norbert Wiener of the Massachusetts Institute of Technology predicts will take place. Automation, he feels, will someday relieve man so that he will be free to use specifically his human qualities, his ability to think, to analyze, balance and synthesize, to decide and to act purposefully.



Where Machines Replace Man

A common error today is to place applied electronics in the remote category of a trip to the moon. Automation is here! It has been here for some time. And from all visible signs it is here to stay. The National Association of Manufacturers declared plainly: "The automatic factory is not merely coming. It is already here!" CIO's president, Walter Reuther, re-

echoed those very words last December. Automation is not in the future, said he. It is already here. It is doing a job of liberation from drudgery. In business offices and buildings around the world, television and photoelectric cells are sorting important data, counting items, solving mathematical problems, doing the bookkeeping and filing work, and tirelessly opening and closing doors at our approach.

The dial telephone has done a magnificent job for some time now. Another machine has recently been added, one that registers the time (if a long-distance call is made), computes the cost and writes the amount on the customer's bill. Electronic brains are doing the paper work in thousands of offices and are efficiently and obediently starting and stopping production lines in a number of factories. Automatized equipment regulates air temperature, controls circulation, switches lights on and off. Machines are made to process raw materials, inspect and assemble the finished product, package and load it into freight cars, and ship it to consumers without the direct use of the human hand. Not only that, automatized machines are developed to correct their own mistakes and even change their own parts if necessary, that is, if parts wear out or break.

More efficient than man is the robot in the department store elevator, and the apparatus that saves wear and tear on vocal cords when it cheerfully calls out in a sweet and easy-to-listen-to voice: "Fifth floor, ladies' lingerie, sweaters, hats and misses' dresses. Thank you." Raytheon Manufacturing Company has a chassis assembly line that is geared to a thousand radios a day. The whole operation calls for only two employees, whereas assembly under standard methods called for at least two hundred workers for the same production. Admiral reportedly has a machine

nicknamed Robot I, which assembles half a television receiver chassis in a matter of seconds. In England, the Sargrove automatic radio-producing machine turns out conventional receiving sets almost without human intervention. In the United States, at Palo Alto, California, a robot hoe thins out plants and weeds faster than twenty farm hands working manually can do. And at Oak Ridge, Tennessee, the gaseous diffusion plant is almost completely automatic, using only six workmen per mile of plant.

Man Unsatisfactory "Robot"

Thinking-machine producers declare: "Our machines free the human spirit by relieving it of routine labor. Time is gained in this way for creative intellectual work." There are already dozens of electronic brains in operation. They go under the names of Univac, Eniac, Reac, Binac, Seac—the "ac" stands for "analog computer." Remington Rand, Ltd., has an electronic machine called Univac. This machine can do all the work usually done by a payroll-office clerk, and do it better and in a fraction of the usual time. "Our machine can compute a complicated payroll for 10,000 people in only 40 minutes," stated Allen N. Seares, vice-president and general manager of the company. "At the lightning rate of 10,000 characters a second, the machine reads two magnetic tapes with numbers coded on them. One tape carried all the data about each employee—his wage rate, pension and tax deductions, and so on; the other tape carries the hours worked by each employee during the pay period. Working from the information on the tapes, Univac calculates the exact amount of each man's cheque and sends the information to a cheque-writing machine."

The International Business Machine Corporation installed "Model 702 Elec-

tronic Data Processing Machine" in Monsanto Chemical Company's St. Louis headquarters. A man at its controls has at his command the computing ability of 25,000 trained mathematicians. A report on the machine says: "On each of its reels of magnetic tape, the brain [the name given it by workers and visitors alike] can remember enough information to fill a 1,836-page Manhattan telephone book—any figure, word, chemical or mathematical symbol—and work the information at the rate of 7,200 unerringly logical operations per second. In its vast computing units (2,500 electronic tubes, three miles of wire) it can multiply a pair of 127-digit numbers and arrive at a 254-digit answer in one third of a second. In a second it can add 4,000 five-digit figures or do 160 equally complicated long divisions. And at the end it can produce its answers in any of four ways—flash them on a TV-like screen, punch them on cards, print them on paper, or store them away on rolls of magnetic tape at the rate of 15,000 characters every second." In twelve machine hours this one machine will do 1,200 cost reports that normally take 1,800 man-hours; in barely two hours it will complete a financial statement that takes a staff of accountants 320 hours.

The Reeves Instrument Corporation developed an "electronic brain" that solved a mathematical snag in record time. Officials estimated that by using the fastest possible manual methods it would take 2,950 days to iron the problem out, and the cost would be \$73,725. Reac, the mechanical brain, went to work and in 109 man-days at a cost of \$3,240 had the answer.

A "Cardatype" machine is equipped to do and type as many as five separate accounts simultaneously. A communicating machine is reportedly in use that prints

24,000 letters or numbers a minute; another capable of writing a thousand lines in sixty seconds. There is another computer that can breeze through 150 simultaneous algebraic equations, involving 4,000,000 individual arithmetic operations, in less than four hours. Dr. Henry H. Aiken of Harvard said: "Machines have already proved their mental superiority over man's brain. A calculator solved a problem relating to uranium fission in 103 hours. The same problem would have taken a flesh and blood worker a hundred years to solve."

The Automatic Factory

The ideal of automation is a fully automatic factory. Reuther stated that within the coming decade or two, entire plants, offices or departments in much of industry and commerce will be operated by electronic control mechanisms. The only humans around will be a few operators and repairmen to start the machines and keep them going. An oil industry spokesman said that a refinery that employs eight hundred people today without modern instrumentation could do the same job with twelve people if instrumentation were utilized. The Cleveland Electric Illuminating Company employs 100 men for 290,000 kilowatt-hours of production, but the company's new automatic plant employs 28 men for 420,000 kilowatt-hours. A Milwaukee plant's automatic system decreased its working force 95 per cent. In lard rendering, a new continuous-production technique cuts down processing time from four hours to fifteen seconds. A chocolate producer cut his floor-space requirements by 80 per cent and reduced his working staff from eleven to two by installing automatized equipment.

The most complex series of automatic machining operations today is probably the

one conceived by the Ford Motor Company in Cleveland, Ohio. This installation requires only 250 men, and it turns out twice the work formerly produced by 2,500 men. Rough engine blocks are transported automatically into and out of twenty-odd different machines that perform a grand total of 532 operations and emerge finished—untouched by human hands. Where it once took 39 men working 29 machines just to drill the necessary oil holes in a crankshaft, only 9 men are needed for that job at the new Ford plant. It once took nine hours to complete a block; now through automatic methods it takes fifteen minutes. The Ford manager said rather proudly: "Ours is the only foundry in the world where the molding sand used to make castings is never touched by human hands, except maybe out of curiosity."

Fears of Unemployment

So the big gain from automation is reduced floor space, greater efficiency and lower costs. A recent Ph.D. thesis by David G. Osborn in the University of Chicago's department of geography shows floor space or acreage was reduced about 58 per cent. The reduction in the number of employees was about 64.4 per cent. The big question, however, is whether automation will bring about a serious unemployment problem to the nation's largest manufacturing industries. Experts point out that in offices automation made its greatest strides so far. Yet the number of office workers has actually risen from 5,100,000 to 8,100,000 in the last ten years.

Ford Motor Company executives state that in their automatic plant a number of men had to be shifted to other jobs, but no one has lost a job because of automation. The company says that automation cuts down the need for unskilled workers but it greatly increases the need for electricians, mechanics, pipe fitters, toolmakers and others skilled enough to do maintenance work on the robots.

Automation opens up vistas of unparalleled prosperity and comfort and at the same time stirs frustrations and fears. Some see price reductions and increased enjoyment of leisure and a thirty-hour week very probable; others see the woe that followed the first industrial revolution. President Eisenhower asserts that he sees *nothing but good stemming from automation*. Robert L. Henry of the ceramic project in Arlington, Virginia, says: "There is a fear that technical people plan some mass envelopment of the population. That's inconceivable. There is a vast chasm between what can be done and what will be done in automation. The reason we have automation at all, or don't, is economic. Nobody is doing it for curiosity or patriotic reasons. Automation isn't an end in itself. It doesn't necessarily mean reduced cost or a better process. Generally the objective is to increase the productivity of human labor."

All this excitement about automation, and it is just beginning to emerge from its self-diapering state of infancy. What will tomorrow bring?

The Voice Of Persuasion

☞ At Chicago, Illinois, two burglars broke into an electronics firm. They were greeted with a booming voice that said: "Good evening, gentlemen. We remind you that this place is electronically guarded. We suggest that you turn around and disappear." They did!



Eucharistic Congress Convenes

Week of
solemn sessions
in Rio de Janeiro

By "Awake!" correspondent in Brazil

NEVER before in all the brilliant history of Rio de Janeiro had there been such preparations as those made for the thirty-sixth International Eucharistic Congress that took place July 17-24, 1955. High Catholic officials have repeatedly claimed that Brazil is the "greatest Catholic country in the world," and the Vatican had been pleased to grant the request of Cardinal Câmara that the congress be held in this city.

The first such congress was held in Lille, France, in June of 1881. It was attended by 3,000 people and lasted three days. No processions were allowed to be held in the streets. The French Parliament had just passed a law prohibiting religious teaching in the schools. Of the thirty-five congresses held over the years since then, five have been in America, but this one in Rio de Janeiro, the second in South America, outdid them all for splendor, for organization and apparently for orderly handling of vast multitudes of people.

Preparing the Place

Where would the congress be held? Rio de Janeiro had no adequate place for such a huge outdoor ceremony, so when the Catholic Church decided to hold the con-

gress here the federal district authorities put into action a plan they had long been considering, that of tearing down St. Anthony Hill, in the heart of the city, and dumping its granite and red earth into Guanabara Bay. This feat, when finished, will provide two new beaches, nine miles of bay-side avenue and 130 acres of valuable building space near the civic center. About a third of the project was completed for the congress. In seventeen months of arduous work of 'casting the mountain into the sea,' more than two and a half million cubic yards of earth and rock had been poured into the bay to form nearly a hundred acres of dry land, of which the *Praca do Congresso* occupied about sixty acres. Cost to the federal government: 14 million cruzeiros; to the municipal government: 10 million cruzeiros—a total of more than \$700,000.

On the site was constructed a ship-shaped altar, 360 feet from prow to poop. There was a fifty-foot-high cross made of Brazilwood. On a 125-foot mast was hoisted a sail made of 650 square yards of cloth, resembling those of Cabral's sailing ships on the voyage of discovery of Brazil. There were seventy miles of wooden benches, 26,000 in all, with a seating capacity for 210,000. Modern sanitary equipment was installed.

The Day Arrives

All was in readiness! The Laranjeiras Palace, used by the government for state guests, was made ready for the Vatican's legate, Cardinal-Masella. The other fifteen cardinals were guests of wealthy Brazilian families who for weeks beforehand had received special coaching in the protocol due a cardinal. The president of the Republic met the apostolic legate at the pier, greeted him with all the honors that would be given to the highest representative of any earthly government, and rode with him in an open car through admiring throngs to the palace that would be his residence during his stay in Rio de Janeiro.

About eighty items were on the program, including receptions, masses, communions, study sessions in various languages, conferences, expositions, theatrical pieces, choruses and musicals, besides the regular sessions in the Praça. The processions were impressive, especially the maritime procession on Tuesday night, July 19, when the "host" was conducted across Guanabara Bay from Niterói to the docks in Rio de Janeiro with an accompanying fleet of a hundred vessels, including a squadron of Brazilian war vessels, all brilliantly illuminated with electric lights.

What was lacking in attendance of pilgrims was made up for in zeal and ardor of those who attended. More than 400,000 were expected from abroad; 50,000 came. The attendance from the Brazilian states was far below the number planned for, but the *cariocas* accompanied with intense interest the whole affair, whether Catholics or not. Visitors found the expositions fascinating.

Closing Sessions

Comes Sunday, July 24, the last day of the congress and one of great activity. At 9:30 the papal legate, followed by 900

members of his court, cardinals, archbishops, bishops, priests and seminarists, enters the Praça and ascends the altar. Then the people enter in great multitudes: the president of the Republic, his wife, the president of the Senate, of the Chamber of Deputies, of the Supreme Court, all the members of the Cabinet, the mayor of the federal district and high authorities of the armed forces. The papal legate reads for the second time the papal bull empowering him as the representative of Pius XII, conducts pontifical high mass, and gives the papal blessing to the Brazilian people. He grants plenary indulgence, that is, the remission of penalty for all sins, 'to those who, during the concourse, penitent and having confessed, received the communion and visited any church or public chapel in the place and there directed to God prayers for the concord of Christian governments, extirpation of heresies, the conversion of sinners and the exaltation of the church, and who had 'attended the closing procession and received the apostolic blessing given in the name of His Holiness.'

The president of the Senate speaks, and high civil and military authorities go up the altar stairs and ratify the "consecration of Brazil to the Sacred Heart of Jesus." This public consecration of the nation to the "Sacred Heart of Jesus" is a regular part of the program of Eucharistic Congresses. In Brazil, however, it had met with public and formal protest. It was pointed out by the Evangelical Confederation of Brazil, a national Protestant organization, that inasmuch as the worship of the Sacred Heart of Jesus is characteristic of and exclusive to the Roman Catholic Church, such consecration would offend the other religious faiths, and also that it would violate the Brazilian constitution, which guarantees complete separation of church and state.

By four o'clock, when the final procession was to start from Candelaria Cathedral for the mile-and-a-half march to the Praça, it seemed as if half of Rio de Janeiro's populace was in the streets, both the devout and the curious. In front of the float bearing the "Most Holy Sacrament" with the "Blessed Eucharist" came the marine guards; then the archbishops and bishops with their attendants. Behind the float marched all the cardinals with their retinue, then civil and military authorities. There were national and pontifical flags and their guards of honor, and foreign representatives with their respective flags. Then came the lay religious organizations and finally national and foreign representatives of the clergy. The procession lasted an hour and a half.

At exactly six o'clock Pope Pius XII spoke in Portuguese from the Vatican. His speech was retransmitted by all the national radio stations and carried by loudspeaker to the throngs in the streets and to the multitude inside the Praça.

Reaching the Goals?

Thus ended what many have called "the most fantastic spectacle" that Brazil has ever witnessed. But will this congress bring to Brazil a great spiritual revival? No; no more than did the ten that have been held in France ever bring a spiritual revival to that land in which the idea was born. Today France is torn by communism, atheism and many other "isms" both political and religious that the International Eucharistic Congresses have not been able to cure. The same worship of images and infiltration of pagan practices that led to the downfall of the nation of Israel will also lead to the downfall of Christendom, Israel's modern counterpart, of which the powerful Church of Rome is an integral part.

But those within Christendom who 'sigh and cry because of the abominations that are being committed' in the name of Christianity have the assurance from God's Word, the Holy Scriptures, that Jehovah God has placed His King on His holy hill of Zion, saying to him: 'Rule in the midst of your enemies.' (Ezekiel 9:4; Psalm 110:2) It is through the leadership of that reigning King, Christ Jesus, that true spiritual revival comes. He was not, as these congresses are, identified with the armies of the world. Such armies do not hear him today. They do not look to his triumphant kingdom to crush out all wickedness and false "isms" in the coming battle of Armageddon.

But many meek of the earth, through examining the Scriptures, really are finding the true source of spiritual revival, the one thing of greatest splendor. Will you be one of them, or will you be satisfied with mere pomp and spectacle to please the eye? Will you really learn to know and to do God's will, and receive preservation through the purifying destruction to come? or will you decide that merely conforming to a certain ritual should free you from the penalty of all sin?

These are serious matters. They affect your everlasting destiny. The Holy Scriptures say one thing about them, while the sponsors of Eucharistic congresses say something else. Which will you believe? Will you be satisfied with the pomp and ceremony and with the false mingling of Christian worship with governmental and political activity? or will you examine the Scriptures, see the importance of the time in which we are now living, learn what God has said we must do, and do it? The decision is yours. But you should make it carefully and wisely, for nothing you have ever decided will have such a far-reaching effect upon your eternal destiny.

Cat of the

Open Road

Some pussy cats seem to have a kind of built-in compass. Just how it works man does not know, but the fact remains that without reading road signs or inquiring of strangers cats often find their way home from far-off places. At Grafton, Illinois, there is a cat that has been on the open road for months. Mrs. Cora Lofton says she gave her eight-year-old cat to relatives in Roseau, Minnesota. Eight months passed. The cat turned up at Grafton, 750 miles away from its new home. Mrs. Lofton says she had tried to give the cat away before. It never worked that time either.

How Good Are a Cat's Eyes?

Almost everyone knows that in semidarkness a cat can respond to lights too dim to be visible to a man. Yet not many know how good a cat's eyes are when it comes to visual acuity—the ability to distinguish fine detail. According to the Institute of Ophthalmology, London, the human eye is far superior in visual acuity, the cat's eyes being only about one sixth as good as ours.

Using Eyes to Stay Alive

Have you observed that there is a difference between the eyes of animals that hunt and those that are hunted? The hunting animals, such as the wolf and the fox, nearly all have an overlap of their visual fields in front; but the hunted animals tend to have lateral eyes (at the side of the head instead of at the front), giving a maximum total field but little or no overlap. The reason is obvious: the hunting animals, not usually being in danger themselves, can do without the knowledge of what is going on behind them. Not so with the hunted animals. Their lives depend on their ability to spot danger coming from any direction. How fortunate for the rabbit that its eyes can see all around its head!



ANIMAL ABILITIES



Gorilla Warfare

The gorilla section at Lincoln Park Zoo in Chicago is a wildly noisy place. There is one giant ape that finds the greatest delight in keeping in shape by throwing a football-style body block against his cell door—time

after time. He shambles a little distance away, turns, runs at the door, and wham! You can be certain the imaginary foe gives ground. This goes on all day, every day. The gorilla does not mind. And neither does director Marlin Perkins. After all, the doors are one-quarter-inch-thick steel. But they take quite a beating. Says Perkins: "We have to install new doors every now and then, but we keep the same old gorillas."

Two Crack Shots

Police officer M. N. Alexander of Highland Park, California, is a crack shot, so it was no problem at all when he found himself face to face with a skunk. Officer Alexander drew his service revolver and dispatched the skunk in short order. Trouble was, the skunk got in his parting shot before the bullet ended his career—and the skunk turned out to be just as crack a shot as the officer. They refused to let Alexander into the police station afterward to make his report.

Rattlesnakes and Whiskey

Old-time westerners used to prescribe whiskey, but wrongly so, as the best treatment for snakebite. Apparently whiskey is good for snakes, though. A San Francisco man named Chin Toy recently tried to mix up a batch of Chinese liniment; the recipe called for one rattlesnake soaked in a jug of whiskey. Chin Toy got his rattler, popped it into a jug of whiskey and let it soak. Thirty minutes later he opened the jug, and the snake, still very much alive, bit him. Chin Toy had to go to the hospital, but the rattlesnake felt just fine.





(1) RENAISSANCE

(2) THE KING

(3) CONTINENTAL REFORMATION

ORIGIN OF THE CHURCH OF ENGLAND

BY "AWAKE" CORRESPONDENT IN ENGLAND

SOME suppose that Jesus himself came over and started the Church of England. Some believe the apostles or their immediate associates founded it. Some contend that it resulted from a general religious awakening to the iniquities of the Roman Catholic Church. Many say that Henry VIII established it so that he could marry Anne Boleyn. The Church of England, with an estimated nominal membership of about twenty-five million, is an integral part of national life and governance. Just how this vast organization came into being is worth finding out.

G. K. A. Bell, bishop of Chichester, says that A.D. 597 St. Augustine came to Britain and after baptizing Ethelbert, king of Kent, was himself consecrated on November 16 as archbishop of the English. "It was thus," writes Bishop Bell, "that the foundation was laid of . . . the Church of the whole English race."—*The English Church*, page 8.

As a structure more or less separate from Rome, though, the Church of England began to emerge in the sixteenth century. Its emergence seems to be due to no single

or deliberate act with that end in view. Rather a complex set of circumstances, unconnected in themselves, worked together to produce the result almost naturally. The main factors were: (1) the Renaissance, (2) the king and (3) the Continental Reformation.

An upsurge of artistic and cultural expression, new zeal for learning, restoration of the Greek Scriptures, colleges founded—this was the Renaissance, a vague transitional period between the Dark Ages and the age of enlightenment that followed. Tyndale published his New Testament in English, though the church disapproved and burned the book. And, no doubt arising in

part from this awakening and in part from the Reformation moves on the Continent, came a vague dissatisfaction with the Roman Catholic Church, its corruption, its superstition and the ignorance of its priests (with some notable exceptions). Feelings of revolt against papal statecraft began to grow.

Only a leader was lacking. And this need was met in Thomas Wolsey, cardinal, archbishop of York, Lord Chancellor and, next to the king, the highest and most influential man in the land. Of strong character and a favorite with the king, his aim was to use the new learning to reform the church from within and thus satisfy the needs of the new age. He encouraged the teaching of Greek and helped finance the education of clergy with funds derived from suppressed, effete monasteries. All of this he did as a servant of the king.

King Henry VIII Seeks Divorce

Dominant figure in this pregnant situation was Henry VIII—young, handsome,

rich, full of love for the new learning, liberal-minded but headstrong. His marriage in 1509 to Katharine of Aragon, widow of his brother, and arranged when Henry was a boy, called for a special dispensation from Pope Julius II owing to the close kinship created by Katharine's former alliance.

In the early years of Henry's reign Martin Luther came to the fore in Germany and in 1520, emboldened by previous successes, published a treatise "The Babylonish Captivity of the Church," an attack on the sacraments. Henry, himself a theological student, dedicated to Pope Leo X a widely circulated answer to Luther, which so delighted the pope that he conferred on Henry the title *Fidei Defensor* (Defender of the Faith).

By 1527, however, Henry began to cast eyes on Anne Boleyn. In order to make her his queen he sought a declaration of nullity (not, strictly speaking, a divorce as it is now popularly styled) of his marriage with Katharine on the grounds that there was a flaw in the dispensation. He was in high standing with Rome. The pope (now Clement VII) had recently divorced Henry's sister Margaret, queen of Scotland, on less adequate grounds. Other popes had released other kings. Henry expected success.

But Clement was virtually a prisoner of Charles V, Holy Roman emperor, king of Spain, and Katharine's nephew and protector. Clement feared to displease Charles by nullifying Katharine's marriage. Clement's objection was thus political, not religious. Henry, failing to get satisfaction from Clement, pushed his suit in the court of the archbishop of Canterbury and the marriage was declared invalid by Archbishop Cranmer. Then, by a similar process, Cranmer declared valid the secret marriage of Henry to Anne Boleyn in time for her coronation in 1533.

In the meantime the medieval church on the Continent, out of touch with the spirit of the age, found itself with a revolt on its hands. Public opinion in England, so far without direction, now had a lead. The impetus, however, appears to have come from the king rather than from the people. The Reformation Parliament of 1529-36, facing the results of the fractured relations between Henry and pope, ended by throwing off all papal jurisprudence. The 1532 Act for the Submission of the Clergy called for the clergy to be obedient to the king. No new canons (church laws) were to be enacted without Henry VIII's consent and he must approve existing ones.

The Act of Firstfruits cut off large revenues from Rome. The 1533 Act in Restraint of Appeals brought all ecclesiastical matters under the jurisdiction of church courts in England. The Act for the Selection of Bishops came in 1534 under which episcopal hierarchy were to be appointed by the king. Then came the Act of Supremacy that made the king "accepted and reputed the only Supreme Head on earth of the Church of England." It should be noted, however, that the Church of England was still part of the Catholic Church headed by Rome, though separately organized.

Bills for the suppression of monasteries, first the small, then the large, followed in 1536-38. With the revenues derived from them new nobilities were created by Henry. With the loss of the monasteries the pope lost his best advocates in England. The new nobilities, financed as they were, naturally supported the new regime, a double blow for the Roman Church. In 1538 the Great Bible was published and ordered to be placed in all churches. But Henry, though secretly favoring reform, shrunk from open alliance with the reformers, still believing evidently that salvation came through the old Roman Church.

In 1547 Henry died. His personality, despite the religious and political turmoil of his reign, had maintained a measure of unity in the land. Knowledge of the Scriptures was spreading. Faith in the old religion was shaken. The new nobility, a powerful element, favored a change. But the average man, uncertain now of his childhood beliefs, was none the less distrustful of change. With the death of Henry, England was religiously stranded. She had no pope and no reform.

The New Reign

The reign of the young King Edward VI and Protector Somerset was marked by the publication of the Injunctions, addressed to all the king's subjects, clergy and laity. The tendency of the Injunctions was to maintain preaching against the bishop of Rome's jurisdiction, to destroy images and pictures and monuments of superstition and to devote money to the poor instead of doing things that God had not commanded regarding pardons, pilgrimages, trentals, decking of images, offering of candles and other blind devotions. At the same time the people were ordered to remember that the priestly office was appointed of God and to treat priests with due respect.

The First Book of Homilies followed. It consisted of twelve discourses on doctrine published to check extravagances of ignorant preachers. Neither the Injunctions nor the Homilies, however, had the authority of parliament, for even the Injunctions had no validity in law. None the less, all images in St. Paul's and other London parish churches were removed. The churches were whitewashed and the Ten Commandments written on the walls.

The New Book of Common Prayer, after a stormy passage through parliament, was finally authorized in the 1549 First Act of Uniformity. Then for the first time Arch-

bishop Cranmer's disbelief in transubstantiation (the doctrine that the eucharistic bread and wine changes into the body and blood of Christ) was revealed.

The forty-two articles of religion (later reduced to the familiar thirty-nine) were signed by Edward on June 12, 1553, after considerable criticism and discussion. With the death of Edward and the accession of Mary that year, the Church of England faced a period of increased trouble.

Bloody Queen Mary

Mary became the spearhead of the counterreformation. She was the daughter of Henry VIII and Katharine of Aragon. The archbishop of Canterbury, by invalidating her mother's marriage, had bastardized Mary, though the people generally did not look upon her as such. Apart from her Roman Catholic convictions, her mother's honor was bound up with papal supremacy.

Mary's marriage in 1554 to Philip of Spain, son of the Emperor Charles V, linked her with the counterreformation in its most extreme form. Papal control was quickly restored and parliament gave its support (except for the restitution of monastery lands). Heresy laws were revived. Secret services were organized at which the prayer was used, "God turn the heart of Queen Mary from idolatry, or else shorten her days."

Mass was reinstituted at St. Paul's Cathedral. But six days later a dead cat dressed in priest's garb swung from a gallows in Cheapside, London. It had a shaven crown and held in its forepaws a round piece of paper to represent the wafer. Next month a number of men and women had their ears nailed to the pillory in Cheapside for speaking against the queen and council. A priest, while celebrating mass in St. Margaret's Westminster, was struck on the head with a woodknife,

his blood splashing over the cup and wafer. His attacker was sentenced to have his hand struck off and then be burned in St. Margaret's churchyard. Irreverences and disorders increased.

Leaders in the Reformation were put to the flames and when on March 21, 1556, Cranmer was burned at Oxford, Mary felt that at last her mother's honor was vindicated. But in fighting against the new religion Mary did for it something that neither Henry VIII nor Edward VI could do. She made the new religion popular. The nation, hitherto apathetic, decided that Roman Catholicism meant Spanish influence and persecution. It found a new sympathy for a faith for which martyrs could die.

Elizabeth—the Virgin Queen

Elizabeth I, daughter of Henry VIII and Anne Boleyn, inherited her father's statesmanship and her mother's vanity. She was a ruler who knew how to keep her people's support. The religious settlement made during her reign has ever since been the basis of the Church of England. Headship, in modified form, was restored; the second Prayer-book of Edward VI and the Thirty-nine Articles were enjoined by statute.

Philip of Spain, however, still worked with Mary of Scotland (a Roman Catholic and Elizabeth's heir to the English throne) to restore England to the old faith. Plots to put Mary on the English throne failed. In 1570 the pope excommunicated Elizabeth and decreed her deposed, thus making loyalty to the sovereign incompatible with loyalty to the Church of Rome. Jesuits poured over from Douai in 1579 eager for the conversion of England, but their secret intrigues only added to the unpopularity of Rome. Reckless plots to assassinate Elizabeth and put Mary of Scotland on the English throne brought about the execution of Mary in 1587.

Rome thus lost its leader in England. In 1588 Philip of Spain, in a supreme attempt to bring England into subjection, sent his "Invincible Armada." It was destroyed. The threat of Spain and the Roman Catholic Church ended, even if Rome's efforts to accomplish its aim have continued to the present day.

Elizabeth died in 1603. She brought the Church of England through the troubles of the sixteenth century, laid the foundations for its future development and left England the leading Protestant state in Europe.

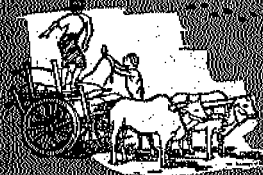
Strange Words from the Pulpit

From the pulpit of Britain's Canterbury Cathedral recently came strange words. Their source was the cathedral's "Red Dean" known ecclesiastically as "Very Rev." Dr. Hewlett Johnson. Appointed by the crown in 1931, cleric Johnson cannot be removed from his post as long as he does not infringe on the laws of church or state and fulfills ecclesiastical duties. In fulfilling his duties cleric Johnson recently spoke on "Christianity and Communism." Said the betitled cleric: "I am convinced that a synthesis of the two faiths is possible and will eventually bring blessings to the entire human race. . . . Is [Communism] Christian? I say 'yes,' as I did 50 years ago. Russia . . . has, in spite of all her faults, founded her economy on a Christian theory." But the Bible shows that communism is part of this old wicked system of things that is headed for destruction at Armageddon—when true Christianity triumphs.

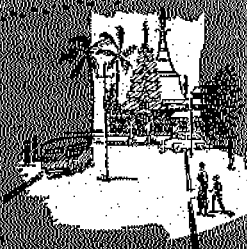
Roaming



Round about



RANGOON



BY "HAWAII" CORRESPONDENT IN BURMA

LIKE every other great city, Rangoon has its own characteristics. Even the scourge of war, though it destroyed much of the town, did not destroy its atmosphere. More than ever Rangoon is a cosmopolitan place, not in a Western way, though there are many westerners here, but in a perfectly Eastern way. Cosmopolitan, light-hearted and friendly—this is the grand city of Rangoon.

While it is still cool this early morning let us take a walk in the Bogale Bazaar, where one can buy almost anything edible and meet all kinds of people. The city of Rangoon is crowded. Its population has actually doubled since the last war. Market stalls have overflowed onto the streets in every direction around the Bazaar so that this whole sector of the town has become one large market. All day long, but particularly in the early morning, and in the evening, there are crowds passing through

—friendly, happy people, inquiring the price of several dealers before buying, and then only after haggling with the merchant causing him to reduce his original, admittedly fictitious and overinflated price.

As we draw near, the Burmese merchant sees us and says: "Ah hah! Here comes a boh!" The merchant from Madras or Bengal, India, will say: "A sahib." Anyway, they are saying to themselves: "Doubtless he is an American, and rich!" For some unknown reason, all Americans are supposed to be fabulously rich. At once his prices go up. "How much for these bananas?" we ask. "Just to you, sahib, I'll let them go for a miserable one kyat fifty pyas." "We'll give you forty pyas," we reply. With vivid gestures the merchant expresses horror, or shock, with just the slightest, most polite shade of contempt added. "But sahib," he says very politely, "these bananas are of the rarest kind. They were brought at great expense and danger all the way from Toungoo, 166 miles away." We tell him that we cannot afford expensive things. He smiles with total unbelief and tells us that it is he that is so very poor (though his son and daughter are very likely away in Calcutta attending a university as he speaks) and that the sahib is, of course, joking, and is very rich. After a little more bickering the bananas go for seventy-five pyas, half the price he at first asked. The deal concluded, the banana-wallah drops his stage manner and is friendliness itself, your good neighbor quite interested in you, personally.

A City Completely Cosmopolitan

The city of Rangoon is as cosmopolitan as its inhabitants. And let no one err by judging its inhabitants by these buildings, nor the people by their appearance. Just as that dowdy, unshaven Marwari gentleman plodding on foot down Mogul Street, wearing a worn *dhoti* of the cheapest sort, can

count his kyats by the lakh (100,000 kyats) if not by the crore (100 lakhs), though you would doubt his ability to pay for a haircut, so a very humble thatched hut often shelters people with hearts of gold as well as many who are quite well-to-do in the things of the world.

One of the earliest cities of modern times to be laid out according to a plan, Rangoon has always been outstanding among Asiatic cities for her fine buildings and freedom from the horrid, airless slum alleys that defile many old-world cities. With her rich exports of rice, teak, rubber and minerals Burma is a naturally wealthy country, and Rangoon reflects this wealth. The downtown section of the city is solidly built of steel, concrete and brick, while the beautiful homes of the wealthier citizens make large parts of the suburbs very pleasant.

The Burman, like the Malayan, the Thai and the South Sea Islander, is a master of the art of building a home out of bamboo and thatch. These bamboo houses suit both the climate and the economy of Burma perfectly. They are light and airy, cool and comfortable to live in during the hot weather and comparatively cheap to build. However, in the wet monsoon season, especially if the owner has not been able to keep his thatch renewed, they are damp, dark and moldering; and in the long dry season they are firetraps, especially in those areas where there are hundreds or thousands of them closely packed together.

Life is arduous for the poor of Rangoon. Many thatched huts, and particularly those on public roads and railway lines, have not even the most elementary toilet facilities. Adult sanitation is a dark mystery, but not so that of the young. His toilet can be almost any place where the urge strikes him. Bathing has held no difficulty for the Burman. The national garment worn by all ages and both sexes is the *longyi* (pro-

nounced loanjee). It is the very same garment as that internationally popularized as the sarong, which, by the way, is the Malay name for it. The Burman ingeniously wriggles out of all his (or her) other garments and stands draped only in the *longyi*. A woman will wrap hers above her bosom, a man will wear his at waist level, and small children will shed theirs altogether while bathing.

For the benefit of the poor there are water taps at strategic points throughout the city. Around these the citizenry gather, some to draw water in buckets for home use, the rest to bathe. A lot of water is ladled over the head with a bowl, soap applied and more water and the bath is over. But here you are, all wet on the roadside. What next? The Burmese does not even stop his Buddhist philosophical reflections, or much more usually his happy conversation with the other bathers, to consider this a problem. He has a dry *longyi* with him. Into this he steps, and drops the wet one to earth inside the dry one. He then rinses out the wet *longyi* and calmly and coolly goes home, there to change into yet a third dry *longyi*.

No Place for Women Drivers

The sidewalks of Rangoon are unusually wide along the main streets, but up until recently there has scarcely been room to pass along them. This is because thousands of stalls had been erected along these wide ways, so that if you were in a hurry you had better take your chance with the motor traffic than try to squeeze through the crowds on the sidewalks. This unpleasant situation, however, is being remedied. Slowly but surely these sidewalk and roadside stalls are being removed from some of the more important roads, to the vast improvement of the city. Rangoon is literally congested. Traffic moves slowly in comparison with many other cities, and

for that reason there are less serious accidents.

Even though Burma is a land of tigers, giant cobras, peacocks, elephants, and other romantic creatures of the wilds, never fear, they are not running wild in Rangoon. The streets of Rangoon are like most other streets of cities around the world. One sees the latest cars of England, Europe, Japan, India and America.

Yet, what might interest you more are the "sidecars," bicycles with sidecars attached, which ply in thousands through the streets of Rangoon and other Burmese cities, making the air shudder with their squawking horns. And those remarkable *tailers*, which are actually handcarts, pushed and drawn by, usually, Indian porters. These little wood-wheeled carts will carry up to half a ton or more. So if you want to move your piano to another building, a *tailer* will do it the cheapest, and its crew will gently maneuver the piano up a winding stairway without scratching it.

Through all this traffic, lighthearted and independent as is everything Burmese, dodges the nimble pedestrian mostly in leather slippers, but sometimes in wooden clogs, and frequently barefooted.

Unlike many large Western cities where everything is rather quiet and slow in the mornings, Rangoon begins its day with all the bustle and confusion that one can imagine. Each wayside dealer calls out to the passers-by. As hawkers of *pebyo* (steamed peas) or *nambya* (large flat wafers of bread) call out their wares in Burmese, Hindustani or Chinese, all is pandemonium. Soon the early morning rush is over and things quiet down considerably. After eleven a.m. the sun is very hot, and many retire either to sleep or to relax. The whole town takes on a drowsy air.

Our roving, too, comes to an end. But in the evening we are assured that the sleeping city will awake, and be at its liveliest well into the night.

Papuan Tribe Discovers White Man

☞ People often think that modern civilization has penetrated to the most far-flung parts of the earth so that little or nothing new remains to be discovered. It comes as quite a shock to these persons to learn that a tribe of 20,000 Papuans, up until a few months ago, had never before seen a white man. An Australian patrol in New Guinea was exploring the Hindenburg ranges and the Star Mountains near the source of the Fly River in the rugged uplands. As the patrol was pushing through some of the wildest country, at times along narrow paths atop limestone ridges 10,000 feet high, it came upon the tribe. The tribesmen were about five feet seven inches high; they had deep chests, wide shoulders, narrow hips and clear-cut, handsome features. Just who was the most astonished, the Australians or the Papuans, it is difficult to say. But the report of patrol leader James W. Kent to the New Guinea administration shows how delightfully amazed the tribesmen were to discover a white man:

☞ "We were embraced, hugged, and patted. Headmen from the various villages vied with each other to express pleasure at our arrival. We were introduced to their families, their wives, their sons, daughters-in-law, and their children. Our skin and clothing were fingered and they were astounded to find that when we removed our boots we had feet like them. When more and more newcomers arrived we would be requested to make an appearance for the women, who would gasp in astonishment at our white skins and start animated discussions when they noted that one of the two Europeans had blue eyes and the other brown."—*Tampa Morning Tribune*, April 20, 1955.

Perfume Preserves Its Popularity

ANCIENT manuscripts and hieroglyphics on tombs tell of the delight the people of early history found in perfumes. The National Geographic Society in Washington, D.C., reported that during one era the Egyptian people were commanded to set aside one day a week "to perfume themselves entirely." The scents they dabbled themselves with would be far too strong for modern taste. "The most ardent present-day advocate of perfume would be overpowered by sweet smells if he could visit an ancient Egyptian household in the heyday of the 'perfume era.' He would find his food perfumed and his wine perfumed. He would be surrounded by women bathed in perfume and by men whose bodies were covered with highly aromatic unguents. Were he to visit a home of ancient Babylon, he would breathe perfumed air from the aromatic wood burned in the fireplaces in the houses." The lasting quality of their perfume is proved by the fact that moderns still sniff it. In the early 1920's when the archaeologists opened the tomb of King Tut, they found that bottles of perfume buried by the Egyptians about 3,300 years ago still gave off aromas.

During the reign of Hammurabi the use of perfume was enforced by law. And in ancient Babylon and Assyria mighty warriors bathed themselves in perfumes and wore their hair in curled, highly scented locks. Rome's gladiatorial arenas as well as its rich matrons reeked of perfumes. Three times a day the Roman noble wallowed in liquid perfume after which his body was rubbed with sweet ointments. Roses were the favorite flower of the Romans and likewise their favorite scent. Rose leaves were placed in the vats where wine was being fermented and in the fabulous courts rose water poured from the fountains.

Nero, who was extravagant beyond measure with perfumes, wasted more of it at his wife's funeral than was produced in all Arabia in ten years. Henry VIII often fainted from the overpowering aroma of the perfumes with which he doused himself. According to one chronicler, the perfumer supplied Napoleon weekly with two quarts of violet perfume, in which he loved to douse his head. After every bath Napoleon would empty a whole bottle of violet cologne on himself. Louis XV demanded that his apartment be furnished with

a different perfume each day of the year.

The Greeks had a special passion for perfume. A Greek poet tells how doves were drenched with perfume and turried loose in a house to spray and saturate the furnishings with fragrance. Into the wines that graced their banquet tables they infused roses, violets and hyacinths. When a Greek found himself worrying too much over his troubles he used a recommended perfume to clear his mind. One authority reports that "sages and lawgivers, Solon, Lycurgus, Socrates, railed in vain against the extravagant use of perfume. . . . Each essence had its particular significance and special power. The scent of the crushed vine leaves brought clear thinking; that of white violets aided digestion, they believed." Hippocrates, 'the father of medicine,' even attributed therapeutic value to perfumes.

During the Dark Ages alchemists were classified as sorcerers by the Roman Catholic clergy. As recent as the eighteenth century England endeavored to resist the rising tide of perfume by an act of Parliament. In 1770 it was proposed that "all women of whatever rank, profession or degree to seduce and betray into matrimony any of the Majesty's subjects by scents, paints, cosmetic washes" would incur "the penalty of the law in force against witchcraft" and the marriage would be declared null and void.

More ancient than any of these records is the account found in the Bible. There it tells how the camels that carried Joseph captive into Egypt 1,700 years before Christ also carried spices, balm and myrrh for the perfume industry of the first world power. The Bible gives the recipe for the "choicest perfumes" used in the anointing oil of the Levitical priesthood. The queen of Sheba brought with her rare perfume spices. And the magi from Persia brought gifts of gold, frankincense and myrrh to the young child Jesus. Perhaps, of all the people who have ever used perfume, Mary the sister of Lazarus showed greatest thought as to when and how to use it, when she anointed the feet of Jesus with a costly perfume. Jesus said: "Truly I say to you, Wherever the good news is preached in all the world, what this woman did shall also be told as a remembrance of her."—Mark 14:9; Exodus 30:23, *New World Trans.*



Basis for Successful Marriage

MARRIAGE, as has been well said, is the oldest human institution. It has survived in spite of all the ridicule and abuse that its enemies have heaped upon it. While some worldly-wise persons such as Mlle. Simone de Beauvoir, author of *The Second Sex*, would have us believe that marriage is merely a "surviving relic of dead ways of life," there are others, who, like the reviewer of that book for *The Scientific American* (April, 1953), hold that "the greatest human satisfactions and the deepest emotional gratifications are still to be found within the circle of the family."

To find fault with marriage is to find fault with the Creator Jehovah God, who made man and woman and who performed the first marriage by bringing Adam and Eve together. (Genesis 2:18-25) Marriage presents what may be termed one of the greatest challenges in life and particularly as regards human relationships, and those who successfully meet its challenge not only are amply rewarded by great human satisfactions and deep emotional gratifications, but also with a peace of mind that comes from living up to one's agreements.

First of all, let us note that entering marriage with the right motives will go far toward making a success of it. Rather than happiness, the Bible stresses two other motives, that of rearing children and that of keeping oneself clean, since in God's

sight marriage is honorable and its bed undefiled, whereas he considers fornication so unclean as to pronounce destruction to all those who practice it.—Genesis 1:28; 1 Corinthians 7:1, 2; Hebrews 13:4.

Appreciation of what is required of each is the basis of a successful marriage, and God's Word, both by example and precept, shows what the requirements are. The husband finds a good example in Jehovah God, who refers to himself as a husband to his organization. (Isaiah 54:5) Particularly in three distinct respects is Jehovah the Example for the husband. First, he is the Great Provider of all things for his creatures. Likewise it is the husband's obligation to provide food, clothing and shelter for his wife, as well as mental and spiritual comfort. Secondly, Jehovah is the great Head, taking the lead, making the decisions and then shouldering the responsibilities and coping with the consequences of each decision. This is likewise the human husband's obligation.

And third, the Bible shows Jehovah God as a patient, long-suffering, merciful and forgiving Husband. Consider his patience with the nation of Israel; his mercy and forgiveness with such imperfect servants of his as David and Peter. What infinite compassion it must require for one who is the Almighty, the All-wise and the perfectly Just One, to continue to deal with imperfect human creatures! Can any husband claim that there is as great a difference between him and his wife as between Jehovah God and his imperfect creatures? Then has he ever any excuse for running out of patience in dealing with his wife? And while Jehovah is so far superior, yet he does not coerce or peremptorily command but says: "Come now, and let us reason together." (Isaiah 1:18) What an example for husbands!

Christ Jesus also set a fine example for husbands, even as Paul well notes: "Hus-

bands, continue loving your wives, just as the Christ also loved the congregation and delivered up himself for it. In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh, but he feeds and cherishes it, as the Christ also does the congregation, because we are members of his body. 'For this reason a man will leave his father and mother and will stick to his wife, and the two will be one flesh.' Nevertheless, also, let each one of you individually so love his wife as he does himself."—Ephesians 5:25, 28-31, 33, *New World Trans.*

And what about the wife? She also can find good examples and much fine admonition in God's textbook, the Bible. In fact, Christ Jesus, who in his relationship to his congregation gives such a good example for husbands, in his submission to his heavenly Father, Jehovah God, sets a good example for wives. He did not take the initiative as did Eve, but said: "I cannot do a single thing of my own initiative." He humbled himself and submitted to his Father's will in all things.—John 5:30; Philippians 2:5-8, *New World Trans.*

And the apostle Peter points to Sarah as an example for Christian wives. After pointing out that unbelieving husbands can be won over to the truth by chaste conduct and deep respect, he counsels wives: "Do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God. For so, too, formerly the holy women who were hoping in God used to adorn them-

selves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord'."—1 Peter 3:1-6, *New World Trans.*

The apostle Paul, who gives such good advice to husbands, gives like good advice to wives: "Let wives be in subjection to their husbands as to the Lord, because a husband is head of his wife as the Christ also is head of the congregation, he being a savior of this body. In fact, as the congregation is in subjection to the Christ, so let wives also be to their husbands in everything."—Ephesians 5:22-24, *New World Trans.*

Modern women, especially in the United States, find it very difficult to submit. They rebel against the very thought of it, choosing to close their eyes to the biological differences that make submission imperative, and especially ignoring the fact that the husband has even a more difficult role than does the wife, for to provide, take the lead, accept the responsibility and at the same time show loving consideration is a far greater assignment than that of showing deep respect.

Appreciating what is required of each, how can they be helped to carry out their obligations faithfully toward each other? By seeking to worship God together in the marriage relationship. If He occupies first place in the heart of each, then there will be no danger of a breaking up of the marriage. And with God as the one to please in the marriage contract, each will perform his duties toward the other even though the other may fail or neglect to do his part, doing so as to Jehovah, even as Paul counsels servants to serve their masters as though serving Jehovah God.—Ephesians 6:7, 8.

The cheerful man enjoys a perpetual feast.

—Proverbs 15:15, *An Amer. Trans.*



Jehovah's Witnesses Preach in All the Earth



Liberia

JUST around the bulge of the west coast of Africa is the little country of Liberia, the only Negro republic on the African continent. Here the colored man rules and he is very proud of his independence. The population is divided into more than twenty-four different tribes and languages. Many of these are content to say, "What was good enough for father is good enough for me." And as far as religion is concerned, that "old-time religion" seems good enough for them too.

However, when looking back over just a few years, one can see that great progress has been made, primarily in education. Formerly there were very few roads that stretched out into the interior of the country; now road-building programs are in progress and the interior areas are becoming more accessible to civilization. The people for the most part live in small villages, scattered hither and yon throughout the country. Monrovia is the capital and the largest city, and yet its population is unofficially estimated at only 30,000.

It was to this land that a lone Watch Tower missionary journeyed in 1946. At that time there were no witnesses of Jehovah active in the country. Truly, before this lone missionary stretched a virgin territory with unlimited possibilities. He was not the first missionary to enter Liberia. There were others of other religions before him. But they left without notice. So the Liberians pondered the question: "How long would the Watch Tower missionary stay?" Now after nine

years they are quite convinced that Jehovah's witnesses are well founded and that they will be around longer than was expected. Instead of only one preacher of the good news, there are over 160 today. This figure represents a sixty per cent increase in the past year!

Many Liberians belong to denominational churches for no other reason, apparently, than the fear that if they should die they would not have a church funeral and a decent burial. They fear not being properly cared for after death. They believe all things, animate and inanimate, have a spiritual existence of some sort. A mountain, a tree, a sparrow may have direct influence upon their way of life. Objects, though inanimate, may be appeased, fed and talked to. Medicines are created to protect the people from evil influences or to bring them good. These are made from a great variety of objects and plants, intended to transmit the inherent qualities of their substances to the user. Rocks are used to promote endurance, roots of parasitic plants that tend to strangle their hosts are considered fine for use against an enemy.

Death among the Liberian causes the fear of mysterious, evil, unknown spirits to manifest itself, and the people gather together for singing monotonous, repetitious chants accompanied by incessant drumming lasting until the sun appears. Many paint their faces with mud or clay and groups of men will run around in circles whooping and shaking rattling gourds to scare off evil forces. Belief in the existence of the spirit of the dead person that may return

for either a good or evil purpose is ever-present. Favorite tales are told concerning the reappearance of dead persons in distant towns. People will vouch that they saw the deceased man or woman who mysteriously seems to appear and disappear. Prevalent, too, is the Druidic superstition that living humans can be turned into animals through witchcraft. And those who confess belief in the Word of God commonly believe that, since Jesus was raised from the dead on the third day, the "spirit" of all dead persons must rise three days after they die. These are but a few of the barriers that face Watch Tower missionaries as they make known the Kingdom message to those searching for the truth.

English is the official language of Liberia, but as yet it is not widely heard in the busy markets. Long-robed, fez-wearing Mandingos from the French country with their cattle, Moslem religion and kola nuts are conspicuous in these parts. The large red kola nut keeps one awake, slackens the desire to eat and stains the teeth black. It is very popular here. So is foo-foo, made from fermented cassava

beaten into a thick dough. A handful is taken and a deep impression is made with the thumb forming a well to hold the soup or palm oil gravy. Like rice it is eaten whole, swallowed without chewing. Missionaries do not learn to do this overnight.

To become one of Jehovah's witnesses is not an easy matter for these people. There are not only religious matters to learn, but a clean and wholesome life must be led. Otherwise, they will not be accepted by Jehovah's witnesses. They must be legally married to only one wife, according to law. Fornication is not tolerated. True Christian principles and morals are held high. Study is essential so that spiritual maturity may be attained. This has presented a problem, because for years education has been retarded. Now the government is building schools and the Liberian children will have the privilege of learning to read and write.

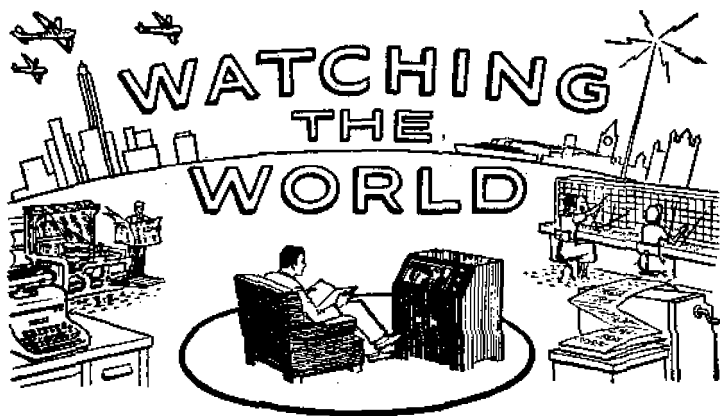
But despite these and other hardships Jehovah's witnesses are growing rapidly and the good news about mankind's only hope, the Kingdom, is being hailed throughout Liberia.

DO YOU KNOW?

- Whether today's churches teach doctrines that actually are denied in the Bible? P. 3, ¶6.
- What is wrong with the modern flood of religious books and movies? P. 5, ¶3.
- Why even the most noted revivalists have failed to produce real Christianity? P. 7, ¶4.
- Where the "peace of mind" cult and super-emotional preachers both fall short? P. 8, ¶2.
- What 'automatic factories' are already in operation? P. 11, ¶4.
- Whether the Eucharistic Congress will bring spiritual revival? P. 15, ¶3.
- Why some animals have eyes on the sides

of their heads, while others have them in front? P. 16, ¶3.

- What churchman became a leader in the English reformation? P. 17, ¶5.
- Who spear-headed England's counter-reformation? P. 19, ¶6.
- What the advantages and disadvantages of the bamboo houses in Burma are? P. 22, ¶2.
- Where a perfume retained its aroma for 3,300 years? P. 24, ¶1.
- What the real basis for successful marriage is? P. 25, ¶4.
- What Liberian superstitions stand between many and real Christian truth? P. 27, ¶4.



The Downfall of a Dictator

◆ For the better part of 13 years Juan Perón ruled Argentina. His downfall came with startling suddenness when measured against the long years of his iron-fisted rule. An abortive revolt on June 16 rocked his regime. Since then the plotters flooded Argentina every few days with rumors that a new revolt was about to break out. By these "cry-wolf" tactics the rebels achieved tactical surprise when, in September, they struck again. This time Perón's regime crashed to the ground. The revolution was not a popular uprising but a revolt by the military, once the bulwark of his regime. Maj. Gen. Eduardo Leonardi, a former professor of war tactics and one-time teacher of Juan Perón, headed the rebel forces. Gen. Leonardi slipped out of Buenos Aires and established contact with other generals and commanders of the Argentine navy. The rebels then issued arms to civilians to be hidden until the hour to strike. When the hour came, armed civilians, together with the soldiers, attacked simultaneously in the provinces of Mendoza, San Luis, San Juan and Córdoba. Then the rebel fleet moved in on Perón's stronghold, Buenos Aires. The 12-inch guns of battleships and the 6-inch guns of cruisers, threatening to

bombard the capital, sealed the fate of Perón. He resigned and fled to a Paraguayan gunboat in the Buenos Aires harbor. Later the revolutionary government authorized Perón to leave Argentina for asylum in Paraguay. Gen. Leonardi, a devout Roman Catholic, said that one of the first steps of the new regime would be to sign a concordat with the Roman Catholic Church.

The Arms Plan: A Big If

◆ Last summer President Eisenhower at Geneva introduced a startling proposal: that the U.S. and Russia "give each other a complete blueprint of our military establishments . . . [and] provide within our countries facilities for aerial photography to the other country." The Russians neither rejected nor accepted the proposal. In September Soviet Premier Bulganin sent a letter to President Eisenhower that brought the first concrete reply to the proposal. Russia "in principle," it said, has no objection to the proposal. In fact, Russia would accept the plan —if: (1) the U.S. provides Moscow with blueprints of its military bases everywhere in the world and (2) the U.S. accepts mutual aerial reconnaissance rights not as the first step but as an integral part of a major disarmament program (including prohibition of atomic weap-

ons) that Russia has been backing for months. The White House was disappointed. Since the Soviet disarmament program is objectionable to the U.S., the official view was that Russia has "avoided acceptance" of the plan. Further progress on the plan did not appear good.

East Germany Grows in Stature

◆ The West has always viewed East Germany as a Soviet puppet government and hence has ignored it. No Western country recognizes East Germany. Even the Russians have not taken the East German government seriously; they have usually relegated its political leaders to the background. But the picture began to change last May when West Germany acquired sovereignty and membership in NATO. In September, after Dr. Adenauer left Moscow, the Russians announced that an East German delegation was flying to Moscow. The result was a pact by which East Germany is to acquire sovereignty not only "on the questions of interior politics" but also on matters of "foreign politics including its relations with the [West] German Federal Republic." Soviet troops, however, are to remain in the Eastern zone. The move was interpreted by observers as an attempt to force the Western powers not only to recognize the East German puppet regime but also to negotiate with it for German "unification" on Soviet terms.

Russia Returns a Base

◆ Porkkala is a 152-square-mile enclave on the Gulf of Finland that was ceded to Russia on a 50-year basis in the Soviet-Finnish armistice of 1944. This Russian naval base, just 20 miles from Finland's capital, has been a source of irritation to Finland. For some time it has been trying to persuade Russia to move out. In September 84-year-old Finnish President Juho Paasikivi and

Premier Urho Kekkonen flew to Moscow to try again. When he returned President Paasikivi said that for once he had come back from Moscow satisfied. He had reason to be: not only had Finland renewed a mutual defense alliance with Russia for 20 years, but Soviet Premier Bulganin announced that because of the "friendly relationship existing between Finland and the Soviet Union" Russia had decided to return the Porkkala base and pull all Russian troops out. Observers believed Russia had made a propaganda and psychological move, since Porkkala is a strategically meaningless enclave. Russia took advantage of the move almost immediately, as Marshal Georgi Zhukov suggested that other countries, notably the U.S., would do well to follow the Soviet example.

Communism's Goal Unchanged

◆ The smiles emanating from the Kremlin do not mean that communism has altered its objective. This was the gist of a speech given by Soviet party boss Nikita S. Khrushchev at a dinner in Moscow for the visiting East German delegation. In fervent terms Khrushchev voiced confidence that the supreme victory in the competition between communism and capitalism would go to communism. Explained Khrushchev: "If anyone believes that our smiles involve abandonment of the teachings of Marx, Engels and Lenin he deceives himself poorly. Those who wait for that must wait until a shrimp learns to whistle."—*New York Times* (9/18)

The Soviet Spy Organizations

◆ Last year Vladimir Petrov, third secretary of the Soviet Embassy in Australia, "went over" to the West. Granted asylum by Australia, Petrov took with him a mass of MVD (Soviet Secret Police) documents. The Canberra government appointed a commission to investigate the documents.

In September a 100,000-word report of the findings was released. It revealed what was expected: that Russia had indeed been using its embassy as a cloak under which to carry on espionage. The report told of two espionage organizations, one known as GRU (military intelligence) and the other MVD (secret police). Each of these was called in Soviet spy language a "legal apparatus," meaning that they were headed by embassy officials who could claim diplomatic immunity in case they were unmasked. In 1952, Moscow ordered the establishing of an MVD spy organization to be known as an "illegal apparatus," one to be controlled by some person who had no connection with the embassy. This fifth-column organization was designed to operate even if the embassy was closed down. Said the report: "Petrov's defection intervened and destroyed not only the 'legal apparatus' but also the design to establish an [MVD] 'illegal apparatus.'" As to a GRU "illegal apparatus," the report said: "We have no knowledge whether a GRU 'illegal apparatus' was or is operating in Australia. . . . Petrov expressed to us his firm opinion, based on his knowledge of Soviet espionage practice, that such an apparatus is still operating in Australia."

The British Spy Case

◆ Over four years ago two British diplomats, Donald MacLean and Guy Burgess, vanished. They fled to Communist territory. Though the British Foreign Office knew the men were Soviet spies, it remained tight-lipped about the case. The explosion finally came: on September 18 former Soviet spy, Vladimir Petrov, wrote a statement in a London newspaper about the spying of the British diplomats. Petrov said that Burgess alone turned over suitcases full of Foreign Office documents to the Soviet Embassy. So detailed was the

statement that the Foreign Office was forced to talk—affirming the key Petrov assertions. This lit the fuse on four years of pent-up curiosity. People wanted to know: Why did the Foreign Office, when it suspected the men to be spies, let them take refuge behind the iron curtain? Why did the Foreign Office keep tight-lipped? Britons felt the case needed an airing; newspapers demanded it. On September 23 the Foreign Office issued a White Paper on the case. But the only new fact disclosed was that MacLean had been under surveillance for two years prior to his flight. In an unusually caustic editorial the *Times* of London said the report did little to remove doubts about the way the case was handled. If MacLean was being watched, why, asked the *Times*, did it take authorities three days before they found out he was missing? Declared a Labor member of Parliament: "There are two kinds of intelligence, the intelligence of the average citizens and the intelligence of the Foreign Office. The White Paper is an insult to both."

Health and the Presidency

◆ Former President Harry Truman once called the job in the White House a "man-killing job." To protect himself against the rigors of the job President Eisenhower has followed a planned program of recreation. That health would be a big factor in determining whether he would run again for the presidency became clear on August 4 when he said his decision on a second term would depend on many factors, "including the way I felt—healthy and everything else." In September the president's health became a matter of national concern. On the morning of the twenty-fourth it was reported that the president had suffered a digestive upset; that afternoon a report said: "The President has had a mild coronary thrombosis and has just

been driven to Fitzsimmons Hospital." Later the heart attack was described as "moderate," neither mild nor severe. Republican leaders were dismayed, since they had been planning, virtually without question, on President Eisenhower's heading the Republican ticket in 1956.

Hurricane Hilda

◆ In September the president of Mexico reported that the port city of Tampico (population 110,000) had suffered "the worst disaster in its history." The cause was hurricane Hilda. "Due to the greatness of the catastrophe," said the captain of the port, the exact number of dead and missing may never be known. Tampico counted at least 179 dead with 400 missing; more than 1,000 were injured. Electricity, telephones and telegraph were all knocked out so that the first news to come out of hurricane-stricken Tampico was a laconic mes-

sage from an amateur's battery-operated radio set. It said: "We are still here." But the city was only barely there: about 90 per cent of the buildings were reported damaged.

Pinch-waisted Jets

◆ One of the major problems in air travel at supersonic speeds is the "drag rise." This is the increase in the resistance of the air to the forward movement of the aircraft at transonic speeds. A means to reduce the "drag rise" came to light in September. The U.S. National Advisory Committee for Aeronautics reported a new pinch-waisted design in aircraft had produced increases up to 25 per cent in supersonic speeds. The new concept involves pinching of the airplane's fuselage at the point where the wings are attached. This "Coke-bottle" design was said to reduce "very greatly" the "drag rise" and in turn en-

able the plane to go faster without an increase in power.

Rockets Away

◆ In July the U.S. announced that it would soon launch an earth satellite vehicle that would circle the earth once every 90 minutes at a height of 200 to 300 miles. More information on the project became available in September. Dr. Homer E. Newell, Jr., of the U.S. Academy of Sciences, in an address to the conference of the International Geophysical Year 1957-58, announced that the U.S. will probably launch six to ten artificial earth satellites by the end of 1958. He indicated that the satellite program was merely an extension of the present program of observing the earth and its surroundings with conventional rockets. Dr. Newell raised the intriguing possibility of future use of camera and television in orbiting vehicles.

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SPEAK TRUTH AND LET FREEDOM RING!

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A 12-Year-Old Dictatorship Ends

After a long night of tyranny, dawn in Argentina

The Plight of a State Church

Mixing religion and politics brings trouble with God

Zeno and the Greek Stoics

Why their philosophy failed



NOVEMBER 22, 1955 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!

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

Volume XXXVI

Brooklyn, N. Y., November 22, 1955

Number 22

The Vatican a Bulwark Against Communism?

IT IS becoming increasingly popular to refer to the Roman Catholic Church as a "bulwark against communism." Recently, the vice-president of the United States, Richard Nixon, embellished the familiar phrase. He called the church "one of the major bulwarks against communism and totalitarian ideas." Though his statement went unquestioned by the masses, there were a few who challenged it. One of them was Dr. John A. Mackay, president of Princeton Theological Seminary, who said: "At the risk of being termed a bigot, I am compelled sorrowfully to say that the exact opposite is true." Obviously, someone made a misstatement. To find out who we have but to test the Vatican's bulwark.

What do we find? Said Dr. Mackay: "Two decades ago the Roman Catholic church made concordats with the totalitarian rulers of Italy and Germany, Benito Mussolini and Adolf Hitler." Our first test of the bulwark reveals Vatican collaboration with totalitarian tyrants. Testing further, we find that practically the whole world condemned the invasion of Ethiopia, but the Italian clergy as a whole not only voiced no opposition to Fascism but openly endorsed Mussolini's conquest of Ethiopia, 19 archbishops and 57 bishops saying: "Catholic Italy thanks Jesus Christ for the renewed greatness of the fatherland

made stronger by Mussolini's policy." That policy was totalitarian.

"Today the Roman Catholic Church," said theologian Mackay of the Vatican's bulwark in Spain, "has a concordat with, and is the chief supporter of, Francisco Franco, the totalitarian ruler." It was just last year that the Vatican awarded Franco its highest pontifical decoration—the Supreme Order of Christ! Yet it was Franco who rejoiced at the conquest of the Philippines by the Japanese. And it was Franco who rejoiced when the Vatican, soon after Pearl Harbor, opened diplomatic relations with Japan. Thus the Vatican has climbed not only on the Franco, Nazi and Fascist totalitarian bandwagons but on the Japanese totalitarian bandwagon, climbing down only when the wagon lost its band.

What kind of bulwark has the Vatican built against communism? Catholic countries, of all countries, should be exemplary bulwarks against communism. Yet what do we find? As Dr. Mackay puts it, the lands that are predominantly Catholic are actually "breeding grounds for communism."

It is true in Latin America, where some 90 per cent of the people are Catholic.

It is true in France, where priests have gone to work in factories to try to win back communism's converts. Result: The "worker priests" did not expect to see concrete

results for several generations. But there were unexpected results: Not a few of the priests fell victim to Red propaganda and turned Communist! Where was the bulwark?

And where is the bulwark in Italy, where one third of the Catholic population votes Communist? In spite of the pope's threat of excommunication, the Communist party grows, last year by 180,000 members—most of them baptized Catholics!

Where, then, is the Vatican's bulwark? Our test reveals that it is a myth. Ever since the days of murderer Constantine, the Catholic Church has collaborated with totalitarian dictators. In Catholic lands the church has been no bulwark against communism. Why? Because it has refused to follow Christ's example. Instead of offering dictators the "Supreme Order of Christ," Jesus had nothing to do with them, saying: "My kingdom is no part of this world." —John 18:36, *New World Trans.*

Writer Boycotted for Criticizing Churches

Dr. George W. Lane, who writes a column for many newspapers throughout America, has sometimes discussed the matter of gambling in churches. In the *San Jose News* of January 22, 1955, Dr. Lane brought up the subject of not only gambling but also smoking in churches: "Last year our American Medical Journal refused to accept any more advertising from tobacco companies. . . . If a branch of science, such as medicine, feels that way, then what do you readers think should be the attitude of churches? Do you believe that churches should endorse anything that is harmful to human health or happiness? Should the churches even lend their indirect support to any substance or custom that sets a bad example before youth?"

Then Dr. Lane commented: "Some clerics bitterly attack me for even raising such questions. Recently the aged bishop of a certain church ordered my column canceled by the leading newspaper in his state under

threat that he'd boycott that paper among all his parishioners if my column was still printed. And my column was dropped! Four other newspapers in other parts of the U.S.A. also dropped my column at the same time.

"Nowadays many churches, as well as colleges, are growing so open-minded that they will smile tolerantly at almost any kind of behavior if they think they can gain a cash donation from that sinner. 'Sometimes an open mind is too porous to hold a conviction' runs an old adage that is still quite correct. 'There's so much bad in the best of us and so much good in the worst of us that it does not behoove anybody to criticize his neighbor,' is a prevailing motto of these too porous minds who try to rationalize. But the essential purpose of morality is to criticize: If any habit or custom causes children to stumble, or directs them into wrong, then all educators, religious as well as secular, should criticize."

"COPYDUCK"

At Seattle, Washington, it seems that the expression "copycat," meaning one who imitates the ways of another, may have to be amended to "copyduck." For the Dugan family have a mixed-up duck that copies the ways of the family dog. This duck is so befuddled that it tries to do everything the dog does—he even chases cars. But the duck has one serious trouble in playing the role of a "copyduck." The family dog loves spaghetti, but every time the duck tries to eat it, the same thing happens. The duck gets the spaghetti all twisted around his bill and nearly goes crazy.

SPEAK TRUTH

AND

LET FREEDOM RING



Lord Ponsonby stated many years ago: "When war is declared, truth is the first casualty." But what truth is emerging today despite war, bans or censorship causing freedom to ring throughout the land? Have you the courage to speak it?

TEN million times a day or more on the editorial page in the Hearst newspapers appears the word TRUTH in all capital letters. Yet for more than half a century these papers have been documentarily accused by presidents and writers alike of having deliberately published falsehood. And one of the two major newspapers of Russia, which is now devoted to distorting the facts and printing barefaced lies, is named PRAVDA, which when translated into our language is "Truth."

Religious sects and cults, both pagan and so-called "Christian," which have claimed a monopoly of truth and believed the fable that the end justifies the means, have waged wars and barbaric crusades and have committed flagrant murders in the name of truth. "More recently under the imprimatur of Cardinal Spellman there appeared a pamphlet entitled *Freedom of Worship*. In it is proclaimed the belief that 'the Catholic Church is the only organization authorized by God to teach religious truth.' But Father Coughlin, a less modest propagandist, declared in his *Social Justice* (November 14, 1938): 'The only source of truth is Father Coughlin.' There was no protest from the Vatican.

"A more modest institution, but one whose works have been placed along with astrology and spiritualism on the Vatican's *Index of Prohibited Books*, the Christian Science Church, advertises Mrs. Eddy's *Science and Health* as 'the truth that makes free.'" Adolf Hitler, advocate of the Big Lie, had also said: "You cannot keep the truth buried forever. Truth is bound to emerge" (*Times*, September 24, 1939), and from Madrid, on June 21, 1945, the Associated Press reported that "Truth, Spanish Style, [is] Franco's Aim." The Associated Press itself is dedicated to nothing but "Truth in News." Marshall Field's favorite slogan was: "Read the TRUTH in the *Chicago Sun*." One word appears on Harvard University's shield: *Veritas* (Truth). The Advertising Federation of America is rather ironically also dedicated to "Truth." Viewing the news for what it is, columnist Samuel Grafton writes: "Truth is on page 37."—Quotations are from George Seldes' book, *Tell the Truth and Run*, pages 281, 282.

With so many persons, institutions, organizations, societies, religions, etc., claiming to possess truth, a matter that scientists, historians and philosophers have speculated about and presented theories on for ages, it is a wonder why freedom does not ring, why doubts, fears, trepidations and anxieties sweep the earth; unless of course

the truth that the world possesses is not really truth; that its light is not light but darkness. As the Master of knowledge once said: "If in reality the light that is in you is darkness, how great that darkness is!" The world's present plight is described as one of darkness: "For, behold, the darkness shall cover the earth, and gross darkness the people." As J. J. Rousseau declared: "All men were created free, and now they are everywhere in chains."—Matthew 6:23, *New World Trans.*; Isaiah 60:2.

This world has, technologically speaking, accomplished miracles on land and in the air. But said Adlai E. Stevenson to an audience at the Columbia University Bicentennial Conference June, 1954, "despite all of this wisdom, this exertion, this goodness the horror of our time in history is that things are worse than ever before. There is no peace; we are besieged, we are rattled. Perhaps we are even passing through one of the great crises of history when man must make another mighty choice. Beset by all of these doubts and difficulties, in which direction then do we look?" Stevenson answers: "We look to ourselves—and we are not ashamed." We look "to individual Americans, to their institutions, to their churches, to their governments, to their multifarious associations—and to all the free participants in the free life of a free people. And we look, finally, to the free university whose function is the search for truth and its communication to succeeding generations."

Yet this great body readily admits it is "besieged," "rattled," without "peace," filled with "doubts and difficulties," and that "things are worse than ever before." Strange this paradox, is it not? Because where there is truth there should also be freedom, peace, liberty. Where there is light there should also be security and

direction. The world has none of this. It is bewildered, frustrated, perplexed, which is conclusive proof that it is without light, without the real truth. Its many institutions and periodicals labeled "Truth" do not have this truth in them. Darkness is accepted for light. And the people continue to grope about for a way out.

Describing present conditions, Isaiah wrote: "We look for light, but, behold, darkness; for brightness, but we walk in obscurity. We grope for the wall like the blind." "Truth is fallen in the street, and uprightness cannot enter. Yea, truth is lacking; and he that departeth from evil maketh himself a prey." Jeremiah simply stated: "Truth is perished."—Isaiah 59:9, 10, 14, 15; Jeremiah 7:28, *Am. Stan. Ver.*

What Truth in Newspapers?

Where to look for truth today is a problem. And how to distinguish it from falsehood is another problem. Where is it to be found? In newspapers? In radio and television broadcasts? In the mounting deluge of periodicals and books? Hardly. Franklin D. Roosevelt, when president of the United States, blasted the "free press" with this truthful sentence: "An amazing state of public misinformation exists in the United States." Dr. George Gallup called Americans "the least well informed." In a public address editor Louis B. Seltzer of the *Cleveland Press* referred to the United States as "a nation of economic illiterates." Is this not partly the reason for the nation's fears, even its illiteracy? Emerson wrote: "Fear always springs from ignorance." Virgil defined fear as: "The proof of a degenerate mind." If ours is the age of enlightenment, there should be no fear. But alas! fear is everywhere, mocking this world's claim to enlightenment.

One of the best-informed men of our time, Sir Norman Angell, had this to say, as reported in the *New Republic* on June 2,

1941: "With our vast and complicated paraphernalia of making things known, for telling the world the news, the world somehow manages to miss just the news that is often of the most vital significance, with direct bearing upon today's policy; indispensable to life-and-death decisions; news which relates not to matters of opinion and controversy, but to actual events." Perhaps, even more brutal in his expressions was Thomas F. Ogilvie in his *Jersey Times* (February 26, 1949), where he wrote: "Until America develops an educational system that teaches citizens to spot the phony columnists and commentators, and not to parrot the propaganda they read and hear, the people cannot be truly educated. Without the light and truth, wise and proper decisions are impossible. The shame of America is that Americans, despite all their technological marvels, know more things that are not true than any other people on earth." Rather shocking to find this true in a nation that boasts of a free press.

Defenders of the hash now served as truth like to shift the blame on the people for this deplorable state. The people, they say, "get the newspaper press they deserve. Or want. The people do not want to be informed, they want to be amused, and that is why they spend fifteen hours listening to the comic programs on the radio for each hour they spend listening to news broadcasts or any sort of educational programs." Furthermore, a survey conducted by the American Newspaper Publishers Association revealed "82 per cent of the men and 70 per cent of the women reading the comic 'Dick Tracy' while only 28 per cent of the men and 25 per cent of the women read 'even one paragraph of the most important news story that day.'" *Pageant* for October, 1950, declares that hours totaling more than "52 waking days" out of a year are

spent by adults before television sets. And as a rule the vast majority of these hours are consumed in entertainment programs. The reaction toward news and educational features is lethargic.

What Truth?

What truth escapes the attention of the people? The same truth that rocked the world in the first century after Christ. Vital truths were being proclaimed that affected the lives and destinies of all peoples, yet they went unheeded. When the Bearer of light and truth stood before the Roman ruler Pilate, he stated that his purpose for coming to earth was to "bear witness to the truth," and that "everyone that is on the side of truth listens to my voice." Pilate replied: "What is truth?" but did not stay to hear the answer, because he was not particularly interested. Millions of persons today, just like Pilate, pose the question, but do not wait for the answer, because they do not have any particular love or devotion for truth. They are too self-centered, egotistical and proud to hear what truth is.—John 18:37, 38, *New World Trans.*

Nevertheless, Jesus did give the answer, not to Pilate, however, nor to the haughty people, but to lowly men who followed him. In prayer to God he said: "Your word is truth." Centuries before, King David prayed: "O Lord Jehovah, thou art God, and thy words are truth." These men spoke of God's written Word the Bible as truth. It is God's Word, his message of truth as proclaimed in the Bible, that is a "shield and a buckler," to his slave; 'a lamp unto our feet, and a light unto our path.' It is God's Word of truth that has been tossed into the streets and that has perished from the land. It is for this truth that there now exists a spiritual famine. Dr. John H. McComb admitted that Christendom "is

literally famished for the Word of God." Dr. Pitt stated: "Disillusion, frustration and cynicism have engulfed the clergy and the laity." The president of Harvard University recently declared: "We have not been well taught about religion and there is as a consequence a very widespread religious illiteracy and correspondingly little religious practice." The foretold spiritual famine at Amos 8:11 has engulfed the land.—John 17:17, *New World Trans.*; 2 Samuel 7:28; Psalm 91:4; 119:105; 117:2, *Am. Stan. Ver.*

On the masthead of the papers controlled by press lord Roy Howard appears the slogan: "Give light and the people will find their own way." But from its pages the light does not emanate that sets people free and lets freedom ring. Jesus said to his disciples: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." "Undeserved kindness and the truth came to be through Jesus Christ." It is this truth that is vital, that sets free, that lets freedom ring. Censor this truth and there is no truth, no freedom. Ruth McKenney declared that "man has no nobler function than to defend the truth." Particularly true is this regarding Bible truth, because the destiny of all mankind hinges on its proclamation.—John 8:31, 32; 1:17, *New World Trans.*

"But who in a world where people believe the newspapers still seriously believes in the Bible?" asks Denis de Rougemont in his work *The Devil's Share*. "It is a fact that modern man experiences less difficulty in lending faith to the lies of the day than to the eternal truths transmitted by holy books." But regardless of that fact, there emerges today an organization, the New World society, whose avowed purpose is to speak Bible truth. Not the "truth" of the countless bewildered religions of Chris-

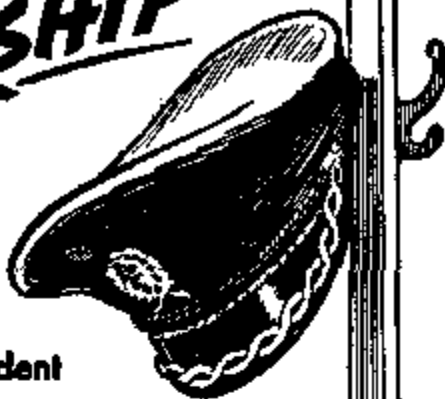
tendom and heathendom, but the truth of Christianity, as Jesus and his apostles spoke it—Bible truth. It has already revealed itself as a tremendous force for freedom, freeing great crowds of people out of all nations, kindreds and tongues; releasing them from the bondage of false religion to New World freedom. "For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery."—Galatians 5:1, *New World Trans.*

It is mandatory to speak truth to maintain freedom. To Israel returning from Babylonian captivity God issued this command: "Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates." The apostle Paul repeated this same counsel to those embracing Christianity: "Speak truth each one of you with his neighbor," he said, "because we are members belonging to one another." In no other way can doubts be dispelled and suspicions and fears removed. Only by cultivating a deep love for truth will one be courageous enough to speak it. As Montaigne once said: "I speak the truth, not so much as I would, but as much as I dare; and I dare a little more as I grow older."—Zechariah 8:16, *Am. Stan. Ver.*; Ephesians 4:25, *New World Trans.*

Only the spoken word of God can give mankind the free mind that William Ellery Channing defined some hundred years ago, that mind "which jealously guards its intellectual rights and powers, which calls no man master, which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, and which receives new truth as an angel from heaven." How many in this world have minds that fulfill Channing's definition? Not many. Is not this its failure? Speak Bible truth, therefore, and freedom will ring!

A 12-Year-Old DICTATORSHIP Ends!

By "Awake!" correspondent
in Argentina



ment had already changed the former joy of some into tears of desperation as a worse government set in.

About one thousand of the most prominent lawyers of the country had been arrested, together with judges, newspapermen and politicians. A strike by students caused Perón's arrest by the army, but his next move was to call in the workers, who declared a week-long, nationwide strike, forcing the military leaders to free Perón. This was the dark day of October 17, 1945, when Perón was brought back stronger than ever to the government house to dictate the course of the nation for ten tragic years.

SPRING in Argentina this year brought along with it something more than blossoms and milder weather. It put an end to a long-drawn-out night of tyranny. Perón's regime came to a very sudden and almost unexpected end and a sigh of relief was heard throughout the country.

Before we enter into the recent happenings a little history will prove helpful. In 1941 the presidency of the nation was in Ramón J. Castillo's hands, and his bad government was being severely criticized, due mainly to its pro-German tendencies and very bad administration. Toward the end of the year, to maintain his position he declared a state of siege. This state continued till a military revolt ousted him in 1943. The joy it caused many was to be but short-lived.

The military junta changed presidents with alarming rapidity, becoming relatively steady under President Ramirez who, after some time, was succeeded by President Farrell. In the first stages of this revolution Juan Domingo Perón was a figure of small importance. However, it was agreed that he would take the lowly and unimportant job of secretary of labor. He was quick to use this post to win the support of Argentina's laborers by decreeing higher wages and better working conditions. By October, 1945, he was vice-president, but the conditions of the govern-

He was elected president of the nation in direct violation of the constitution, which provided that neither the president nor the vice-president could be re-elected till a period of six years had intervened between the previous office. Thereafter he began profiting on the sorrow and hunger of the peoples of Europe by buying grain and beef from the producers at fixed, not market, prices and selling them to those nations at exorbitant prices. With these profits he began nationalizing railways, telephones, airlines, buses, etc., paying what he considered a just price. Meanwhile he declared that all ships that had for a long time been docked in the country due to war conditions had become national property.

Just before being elected president he married actress Eva Duarte. She would be with him during the remaining few years of her life. Hers was truly an iron hand in a silken glove and was more feared by opposers than Perón himself. Her speeches were strong and full of slang, which attracted the workers. She presided at Perón's former office, the labor ministry, and had a pretty good control of everything

going on. She distributed abundant gifts to the needy and received "voluntary" contributions from all big firms. Any firm that would not "voluntarily" contribute to her fund for social welfare would soon find inspectors on their premises who would have no trouble in finding some violation of the municipal or governmental laws. They would apply a fine and sometimes close down the establishment. These gifts to the needy people always paid off when big public demonstrations were needed.

Exit Freedoms

Free press disappeared and by 1951 *La Prensa*, called the most important Spanish-language newspaper in the world, was taken over for criticizing a railway strike. Control of newsprint provided abundantly for official papers, but drastically cut the provisions for liberal ones. Radio was just a tool in the government's hands. Congress was a rubber stamp in the dictator's power. To suit his needs and whims Congress would just as soon pass a law as revoke it.

The constitution was rewritten to suit his policies and to make it possible for him to continue in power. It made all private interests and property subject to the social interests of the country, therefore making everything unstable and insecure.

A decree with the pretended purpose of keeping a registry of all religions was issued early in Perón's presidency, but its sinister purpose was soon to be seen. Although the constitution guaranteed free exercise of religion, all religions had to register, giving the addresses of all meeting places and churches and the names of their officers and of all ministers. Jehovah's witnesses complied with this law and were soon to see its object. A peaceful Christian meeting during an assembly addressed by the Watch Tower Society's president, Mr. N. H. Knorr, held on its duly registered premises was interrupted

and some five hundred present were taken to the police station, registered and released in the early hours of the morning of April 4, 1949. Shortly after this the Society was notified that it was not granted registry, which meant, in other words, that it could not act as a religion in the country. This was followed by a decree from Argentina's president himself withdrawing the legal status from the Society. Upon appeal, another decree confirming the first one was issued. It was a hard blow designed to wipe Jehovah's witnesses out of action. Great were the expressions of joy from both the Catholic Church and Protestant groups at this action against the only people really bearing the Almighty's name.

But what about the witnesses? At that time there were 1,135 ministers on the average. They had to go underground to continue their preaching work. Six years of underground activity have increased their numbers to a peak of 3,865.

The Catholic Church was to realize that this instrument of oppression they had supported was a two-edged sword, for Perón used this same instrument in banning Catholic meetings and processions, deporting priests and in every way possible making the Catholics realize that their former friend whom they had supported was now a bitter foe.

Successful Revolution

Several attempts were made by the opposition to overthrow the government, but these failed. Last June 16 saw a sanguinary attack upon Buenos Aires and the government house, causing many deaths, but it too failed. However, Perón decided to present his resignation, but did not proceed to do so in the constitutional way, which would have been to do so before the Congress. He presented his resignation to the Peronista party. A grand demonstration was staged on August 31 by the CGT (General Con-

federation of Labor) and the workers went to Plaza de Mayo to request that the resignation be withdrawn. Simultaneously, the puppet congress met and decided that Perón stay. Thereupon Perón spoke to the crowds and incredibly invited them to kill five for every one of them that might die, generally building up an atmosphere of hatred and vengeance.

The answer did not delay and on September 16 another revolution broke out according to first news in the city of Córdoba, near the center of the country. More news soon came in saying that the naval base at Río Santiago, near Buenos Aires, had rebelled, and also that in the provinces of Corrientes and Entre Ríos some units of the army had rebelled. Fighting broke out and in some of these places the rebellion was quashed, but no sooner had this been done than other forces rebelled—Bahía Blanca on the south, Tucumán to the north. The first news was that the fleet was loyal and was steaming up to help the government, but then it started shelling and bombarding Mar del Plata, a summer resort where the submarine base is. This did not take long to fall into the revolutionary's power. Then the army rebelled in the west, in Mendoza, San Juan and San Luis. The fleet came up to the Río de la Plata and issued an ultimatum that, if by 1 p.m. Monday, September 19, President Perón had not resigned they would bombard Buenos Aires and the oil refineries at La Plata, fifty kilometers to the southeast.

Just as the time was passing, announcements over the Argentine radio network were made by the commander of the loyal army saying that in view of the ultimatum they would accept dealing with the rebels. Soon a letter written by Perón himself was read over the radio presenting his resignation. A truce was called. Negotiations started Tuesday evening on board the flag-

ship, and unconditional surrender by the loyal armies put an end to Perón's ten-year-old dictatorship. Thus three days' fighting sufficed to put an end to a seemingly endless nightmare, and Perón's machine built upon blood and oppression crumbled in ruins.

General of the army Eduardo A. Lonardi was named provisional president. In a simple speech over the radio he promised that the rights attained by the workers would be respected and that freedom of speech, worship, press and assembly would be fully restored. He entered Buenos Aires triumphantly on Friday, September 23, and was given a very enthusiastic reception. The Argentine people invaded the streets waving Argentine and Uruguayan flags. All the buildings were decked with flags, some of the Vatican State, and cars paraded all over the city. People could not hold in their joy and ran around shouting *Libertad!*—an indication of how much they desired freedom.

A mammoth manifestation, greater than any Perón had ever managed to produce even by force, was held in the historic Plaza de Mayo while the provisional president was sworn in. After the ceremony President Lonardi spoke in a simple, pleasant way to the people, emphasizing that justice and love were to be the motives of his temporary government. He invited the press to criticize him freely, and again emphasized that freedom for all religions, freedom of assembly and freedom of speech definitely would be restored.

The general opinion is that there is much hard, delicate work ahead of this government. The Peronistas are not taking this sitting down, and unrest and uprisings have taken place in several sections of the country, obliging the army to intervene and in no mild terms. Yet hopes are high that the situation in the country will take a definite turn toward more freedom.

However, this turn to relative freedom should not enslave people into ignoring the call to real freedom, which call is from above and is being constantly sounded throughout the country by Jehovah's witnesses in harmony with the prophetic pat-

tern at Leviticus 25:9-13 (*New World Trans.*): "You people should cause the trumpet to sound in all your land . . . and proclaim liberty in the land to all its inhabitants."



By "Awake!" correspondent in Trinidad

INTO the otherwise tranquil movement of life in beautiful tropical Trinidad hurtles its daily paradox, the hustling taxi driver. In striking contrast with the tempo of activity in general he is seen everywhere furiously dashing to and fro seeking fares and discharging his passengers. His is Trinidad's busiest profession.

Although the island of Trinidad is small, it has a large population that does a lot of traveling. Scheduled transportation runs only at certain times during the day, and many wish to travel at other hours if they can get something to carry them. It is to fill this transportation gap and also to offer stiff competition to the railway and bus companies that this island's colorful taxi drivers enter the picture.

By far the greater number of taxis are individually owned and operated by the owner or a hired driver. For the shorter runs and service in town the small British cars are mostly used, and whole processions of them can be seen racing along the bus and trolleybus routes vying with the buses and one another for fares. To the observer it seems that every other car is a taxi, and it is, there being over 4,500 registered in 1953 and many more since.

With taxi fare to San Fernando, thirty-five miles away, being just one dollar,

and a "drop" in Port of Spain costing merely six cents, it can be imagined what a scramble there is for business. Besides, many drivers are hired and are expected to turn over eight or more dollars daily to the owner of the taxi, in addition to making their own living. Of course, tourists are considered fair game with an open season on them all the time.

Opposite the railway station in Port of Spain where taxis to San Fernando stand, it is a common thing to see two or three drivers all trying to induce a prospective passenger into their respective taxis. One inducement is to have a "decoy" in the taxi to make it appear that the load is about made up so that the car will soon start its trip. Eventually the decoy gets out to make room for the final passenger.

The cutthroat competition has a very bad effect on the driving habits of the average taxi driver. Every rule of safe driving is broken, with skill and luck being depended upon in dangerous situations. The driver passes on curves, on hills, at intersections; in fact, he will overtake and pass anywhere and everywhere he thinks there is the remotest possibility of doing so. The local accident and death rate is not to be envied.

For all his faults, however, the taxi driver does render a valuable service to the Trinidad public and serves it often where other services fail. He is industrious, and works hard and long hours for his daily bread. He shows a certain spirit of independence in making this job for himself. Watch him hopefully speaking to the passers-by. "South, Chief?" "South, Madam?" Then, his load made up, he roars down the road, the busy taxi driver in the peaceful little island of Trinidad.



The Plight of a State Church

By "Awake!" correspondent
in Norway

HERE is no escaping it, the 930-year-old Norwegian State Church has come into a plight—a plight partly caused by her close relationship to the state. On the one hand she has the membership of a population that shows complete indifference toward the church, and on the other hand she is financially dependent upon a state that has recently begun maintaining that it should have the right of determining her doctrines, as well as paying her expenses.

The present plight of the church can be boiled down to two big problems: What can be done with her drowsy sheep? And what should be done about her relationship to the state?

At times clergymen mention this plight, at times they propose remedies, at times they ask whether they themselves are to blame; but never are they allowed to forget their predicament. Always some new crisis emerges, or some embarrassing facts come to light, to be publicized by the press or by the state. For instance, on a Sunday morning last January two reporters from *Aktuell*, Norway's biggest picture magazine, visited two of the largest churches in Oslo, and in their January 29 issue told what they had found. On its front page their magazine asked:

"Have the Norwegian People No Need for Religious Services?" The point was stressed with pictures of the nearly empty churches. In the first church, with a capacity of 1,000, only

about 200 people were present, while only 50 churchgoers had found their way into the other church, with the same capacity.

The reporters were struck with the fact that they did not find a single youth in either church. "A great part of the churchgoers tottered into the church with cane in hand," the magazine observed, and it estimated that the average age of the people present must have been well over fifty years. It said that the hard fact "is that the services of the Church no longer appeal to the people," and added: "The Church is becoming a colossus on clay feet; it does not have the solid foundation of fervent worshipers any vigorous organization must have. The Church may continue to exist by virtue of grants from the State Budget, of course, but then only as an empty shell, an institution accepted out of sheer indifference."

Bishop Kristian Schjelderup of Hamar said in 1950: "We clergymen should simply ask of ourselves if the reason for the unbelief in our message of God might not partly be due to us, who preach it. If Church and Christianity shall be regarded as a force by modern man . . . then we must descend from our lofty position—we must come down from pulpits and educational platforms—and go out where life is lived, out to seeking the needy people."

Another obvious reason for the public apathy is that clergymen often neither be-



lieve nor preach Bible doctrine. The fall in Eden, the Flood and the Bible miracles are regarded as sheer myth and legends. Instead of teaching the creation account of the Bible, these clergymen resort to the evolutionist fables of man descending from some apelike animal. Thus, things like this happen:

A teacher in one of Oslo's colleges, a minister, last year was asked where Cain got his wife. At first the teacher stood baffled. Then came the unintelligent answer: "Probably he married a man-ape, of which there certainly must have been many at that time." No wonder the younger generation fails to show up in the churches, when the ministers preach from a book in which they themselves have no faith, and when they do not even know that Cain had sisters!—Genesis 5:4.

These clergymen do not even preach according to their own creeds! At least, not if one is to believe a survey made in 1950 by an orthodox clergyman, Olav Valen-Sendstad, Ph.D. Analyzing fifty-seven sermons given over the Norwegian state radio during one year, he found that out of the fifty-seven sermons 22.8 per cent were false to church doctrine, 50.9 per cent were of no interest, 14 per cent were problematic, while only 12.3 per cent fell into the category he listed as true.

Of the false sermons he said that besides talking contrary to God's Word they had mentioned Jesus Christ in such vague terms that the name "Jesus" might as well have been replaced with the names of Mohammed, Buddha, Socrates, Kant or any other "great" name. At least, the contents and meaning of the sermons would not be disturbed by this, he said.

His survey won nationwide attention and was received with joy and much comment by numerous anticlericals in Norway. The clergymen who were attacked, however, did not come out and defend themselves

publicly. As usual, they found silence the better weapon.

Should the State Rule the Church?

When questioned about why the church and state should be so closely associated, clergymen usually defend this association by referring to their interpretation of Romans 13:1, saying that the "higher powers" mentioned there are the state. During the war this interpretation caused some trouble, however. Most of the clergy remained loyal to King Haakon, who had fled to England, while a minority served Norwegian Nazi fuehrer Vidkun Quisling. Both factions asserted that they were serving as the "higher powers"—and what was to be made of that?

In postwar years clergymen have tried to impose some qualifications upon their false interpretation of what the "higher powers" are, so that, for instance, Nazis and Communists could never be regarded as such even if they formed a regular government. But the clergymen have, incidentally, kept their mouths closed as to the position of Norway's present Labor government, which in no respect could be dubbed a proreligious regime. Evidently the task of operating a state church in today's rapidly changing world is not easy!

Then in 1953 came the violent Norwegian hell-fire debate. An orthodox theological professor threatened his radio listeners with hell-fire. Public reaction against the threat was spontaneous; a bishop stated that the hell-fire doctrine was contrary to the religion of love—and the fight was on! (See *Awake!* June 22, 1954.) The debate, which was carried on in the public press for more than a year, gave the clergy a rare opportunity to tell the public what they meant on hell-fire. But as a rule they took no stand whatsoever. They were silent. The people's respect for these clergymen did not increase after that.

As a result of this struggle between powerful personalities within the church, the government ordered professor in law Dr. Frede Castberg to define the state's authority in its relationship to the church. Castberg wrote a learned treatise to the effect that the state might abolish hell-fire teaching in public schools and could handle questions of faith and confession without asking the bishops, or could even act against their advice if it so preferred.

In a debate with the professor, internationally known Bishop Eivind Berggrav stated that there was "no question of the fact that the Church was being directed by the State." And of course not! Nominal head of the church is Norway's 83-year-old monarch Haakon VII, but the real power in this constitutional monarchy resides with the Cabinet and the Parliament, meaning that the real head of the church is the state.

Castberg, in his treatise, was only drawing the consequence of this—and thereby caused rage, nervousness or gloom among the country's state-paid clergymen. There was some clergy talk of separating the church from the state, but the general feeling was that the bulk of the ministers were too fond of their regular salaries to take such a drastic step. Besides, they apparently reasoned that the Labor government would not go to extremes in its dealings with the church. And at the present time that seems a safe guess to make.

Scriptures Command Separateness!

But the most serious aspect of the situation has been totally overlooked by the learned dignitaries of the church. While they have been busy fighting to maintain a position of power for their church they have entirely ignored the Bible's warnings against worldly entanglements:

"Quit being fashioned after this system of things." "Do not be loving either the

world or the things in the world. If anyone loves the world, the love of the Father is not in him." "If you were part of the world, the world would be fond of what is its own. Now . . . the world hates you." "My kingdom is no part of this world." —Romans 12:2; 1 John 2:15; John 15:19; 18:36, *New World Trans.*

And make no mistake, the "world" here mentioned does not mean "the man in the gutter," but means "this system of things," including kings, presidents, parliaments and all other stately institutions. This fact was ignored by Bishop Berggrav when, during his debate with Professor Castberg, he stated: "Till this day the relationship between the Norwegian Church and the State has been like a happy marriage. Will this marriage continue a happy one? One thing is certain, none of the parts want a divorce. It is up to us if this relationship is to continue."

However, the real church should be espoused, not to the state, but to Christ. For a professing Christian church to enter such a worldly relationship is spiritual adultery, as the disciple James says in straightforward terms: "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." —2 Corinthians 11:2; James 4:4, *New World Trans.*

No wonder the church has her troubles. Friend of the world and married to the state, and hence, an adulteress and an enemy of God! No wonder she is in a plight! Are you wondering what the end of her plight will be? Then turn in your Bible to Revelation chapter 17 and read of the end of all the false religions that have taken this unclean role by entering into spiritually immoral church-state relationships.

By "Awake!" correspondent in Northern Rhodesia



"A FAIRY tale . . . A wonderful new world." Thus Churchill, who visited Uganda years ago, described it in his book *My African Journey*.

Uganda is a British Protectorate and about the size of Great Britain. Due to its having an average altitude of four thousand feet and one sixth of its surface being covered by water, it has a pleasant climate in spite of the fact that it lies astride the equator. The vegetation is luxurious and while many of its areas are still impenetrable forest others have been cleared for cotton, Uganda's chief product, and for coffee and tea.

Uganda's most conspicuous form of vegetation, however, is the banana tree, which, with its large leaves, grows so huge as to hide most native huts from view. Many types of banana are grown, from small sweet ones the size of a finger to large coarse ones fifteen inches long, which are cooked to form the staple food for Africans here.

As a change from bananas the African Ugandan likes his flying termites. He tricks the termites into thinking rain is falling by placing an ingenious contraption over their anthills, or rather, their termite hills. This causes the termites to pour forth and the hungry African picks them up, pulls off their fragile wings and devours them with gusto, alive and uncooked!

But let no one conclude on the basis of that that the Uganda Africans are uncivilized. On the contrary, Uganda's five million Africans are well advanced. For the most part they are clothed according to Western standards, women favoring long gowns of brilliantly colored prints that reach to their ankles. The bicycle is very popular, more than a million tires being imported annually.

Uganda's economic condition is very sound and an unusually large proportion of its income is spent on education. When the hydroelectric plant at Jinja is completed it will make even more progress, as that plant will provide all the power needed for both Uganda and adjoining Kenya. A few miles upstream are

the Ripon Falls, where the source of the Nile was discovered back in 1862, 3,850 miles from its mouth on the Mediterranean.

There is much big game in Uganda. The elephant is the supreme game animal, and others are the buffalo, waterbuck, hartebeest, many varieties of antelopes and, of course, the lion. The black rhinoceros and the leopard are partially protected, while the white rhinoceros and the gorilla are completely protected.

Today hunting is done for sport, for game trophies and to get ivory, but at the turn of the century the wild game of Uganda was a real threat to the early settlers. Thus in *The Man-Eaters of Tsavo* we read of a man-eating lion attacking a railway station (this was at the time the railway line was first being pushed into Uganda and Kenya). The lion began tearing off the corrugated sheets of iron on the roof of the station and later entered a railway carriage where three Europeans were sleeping, and seizing one of them in its mouth, leaped through the window and had its meal in the "bush" a quarter of a mile away.

Today travel in Uganda is quite safe. At Entebbe, on Lake Victoria, is a fine international airport, and from that city an 11,000-mile network of roads serves all parts of the country. One of these roads leads to the "Mountains of the Moon," a range towering up to 16,794 feet, only a degree or so north of the equator and yet carrying glaciers and perpetual snow. The slopes are covered with gigantic vegetation, wonderfully colored and fantastically shaped.

Primitive Africans claimed that the burned-out volcanoes in the Uganda mountains were the homes of tribal gods. At the Murchison Falls where the Victoria Nile becomes the Albert Nile a black goat is sometimes sacrificed to appease the "Spirit" of the falls.

The work of Jehovah's witnesses has gained a foothold recently in Uganda and since so many thousands of Africans elsewhere have embraced the worship of Jehovah God, it is hoped that many here also will turn away from tribal demonism and learn of the one true Spirit, Jehovah God.



BEER

From Ancient Babylon to Modern Industry

ACCORDING to an ancient Assyrian cuneiform tablet unearthed in the ruins of Nineveh and translated in 1926 by the late Paul Haupt, professor of Assyriology at Johns Hopkins University in Baltimore, Maryland, a part of the cargo on Noah's ark was beer. The Bible, however, is silent on this point. A clay tablet written by an ancient Mesopotamian scribe, about the time Abraham was born, reveals that brewing was then a highly respected profession, and that women were master brewers of the day. Cuneiform records belonging to the British Museum show women as managers or sales "ladies" and in many cases operating their own breweries.

In 1935, scientists from the University of Pennsylvania, digging in Mesopotamia, unearthed records of breweries that antedated Abraham's time by several centuries. "There can be no doubt," says Albert Neuburger in his book *The Technical Arts and Sciences of the Ancients*, "that the art of preparing it [beer] dates back much further still." Robert strongly asserted that the descendants of Ham the son of Noah introduced the art of brewing into ancient Egypt.

When Abraham sojourned down into Egypt, he undoubtedly was surprised to find beer as the national beverage of the Egyptians. Beer was a popular drink in Egypt right down to the very last of the Pharaohs. It was made in a mash tub, of barley steeped in water, and raised by fermented crumbs of bread. When freshly

made, it was soft and pleasant to the taste. Diodorus claimed that the Egyptian brew was "not greatly inferior to wine in odor and potency." (*Diodorus*, I, 20) They had developed a great variety of beers to satisfy almost every taste. There were sparkling beers, sweet beer, iron beer, dark beer, light beer, perfumed beer, spiced beer—cold or hot, beer of thick, sticky millet. There were as many varieties of beer as there were of wine.

Brewing was a highly-respected and well-developed industry. Regarding their quality beer, John P. Arnold in his critical work *Origin and History of Beer and Brewing*, page 78, says: "We see that the brewing industry of ancient Egypt, 1400 years before our era, had arrived at a higher stage than it had in either England or Germany 1000 years after the commencement of our own era."

So important was brewing in ancient Egypt that women brewers became temple priestesses and the brew was considered worthy to be offered in libation to the gods. Egyptians when praying for the dead always petitioned that there be a sufficiency in heaven "of bread and beer." One hundred and forty-four jugs of beer were offered at the



great temple of Medinet Habu. The size of these beer jugs is not definitely known, but it is judged by authorities to have held a good deal more than a gallon. About 500 barrels of beer a year were used for sacrificial purposes—this was only for a few temples. It is very possible, says Arnold, that four or five times as much was consumed. Rameses III esteemed beer so highly that he sacrificed 30,000 gallons a year to the gods. This was choice beer made at the royal breweries by Egyptian priests.

Beer was considered not only a food for men and gods, but a medicine as well. The Ebers papyrus, compiled by Egyptian pharmacists 3,500 years ago, listed 700 prescriptions of which 100 contained beer. For indigestion the fruit of the dgam tree, believed to be an olive, in a glass of beer was prescribed to drive the ailment out of the body. Tehvi (a laxative) mingled with beer was claimed good for colic. Assyrian physicians prescribed beer as a medicine to induce relaxation.

Beer became Egypt's favorite drink of sociability, a wholesome, friendly beverage. College boys and Egyptian women were far from being abstainers. *Sallier Papyri* states that "every evening the smell of beer . . . (that) scares men away" was on the breath of college youths. Another ancient record shows a father exhorting his son "to content himself with two jugs of beer and three loaves of bread." Pictorial representations and frescos taken from the tombs show Egyptian women to be great beer drinkers.

The Israelites Brewed Beer

The descendants of Abraham may have known how to make beer long before their sojourn into Egypt. If not, they certainly knew the art by the time of their exodus. William Smith, in his *Dictionary of the Bible*, declares that the Jews knew: "1) BEER,

which was largely consumed in Egypt under the name of *zythos*—made of barley." An interesting observation is made by Arnold, who says: "Whether we compare them [the Jews] with the Egyptians, Babylonians or Assyrians, or else with the Hittites, the Phoenicians or other neighbors of theirs, we shall always find that in the consumption of intoxicating beverages, abundantly able as they were to procure them, they could always be found on the side of moderation, and this not because the use was forbidden them but rather because the moderate use of alcoholic beverages was permitted them." James Death in his unusual book *The Beer of the Bible* attempts to prove that the "leavened bread" of the Bible in reality was a Hebrew malt beer, a fermented bread beer. However, there is nothing in the Bible to support this conclusion.

Greeks and Romans and Brew

The Greeks, who were habitual consumers of wine, made little of beer. Aeschylus (born 525 B.C.) wrote very unflatteringly of Egyptian beer. The Danaids coming from Egypt were greeted by the king of Argos with the words: "You will find us Greeks a manly race, not drinkers of barley mead." Plinius also spoke out against Egyptian beer, saying: "Alas! what wondrous skill, and yet how misplaced. Means have absolutely been discovered for even making water intoxicating."

The Romans, on the other hand, considered beer a special luxury. Julius Caesar was a great admirer of beer. Plutarch, A.D. 50, and Suetonius, each of whom wrote of Caesar, tell us that after he had crossed the Rubicon, 49 B.C., he gave a great feast to his leaders at which feast the principal beverage used was *cerevisia* (beer). And the biographers of Lucullus tell us that at Caesar's magnificent enter-

tainments beer was served to his guests in golden goblets of the most costly device.

Monks Brew Beer

From Caesar's time down through the Middle Ages nearly all breweries were operated as craft enterprises of the monasteries. *The Encyclopædia Britannica*, Vol. 3, says: "All monasteries, even strict Dominicans, had their brew house." The historian Ekkehardus informs us that in the tenth century the monks of St. Gall received daily five quart measures of beer, besides cider, perry or wine. Salem declares that in the fifteenth century monks brewed two kinds of beer in the convents, one for the priests and an inferior beer for the convents. The familiar word "*kloster-bier*" (convent brew) heard today is the best possible proof that the convents have done much in times past to develop the art of brewing.

"Church ales" or beer festivals were forerunners of the modern church bazaars and church drives for funds. To assure a peak attendance, special brews were made up. The beer was downed and the gay festivities were held within the precincts of the parish church. The word "bridal" stems from the old bride-ale. The custom at weddings was for the bride to fill the mugs of the guests with beer as she accepted their gifts, hence bride-ale or bridal, a forerunner of the modern wedding party.

Beerhouses or taverns were places where matters of importance were discussed, and legal decisions and business bargains were closed by a good mouthful of ale. The Norwegian code, the *Frostathings lög*, IV, chapter 58, declares: "In three places do the people meet, at church, at the thing (court or popular legislative assembly) and at the *samcunda* (drinking feast)," or beerhouse, and in these three places transactions became legal. The old Saxons would consider matters of great impor-

tance only after drinking beer. And Charlemagne dictated personal instructions on how to brew beer for his court. He showed greater concern for his brewmasters than he did for his councilors.

The Romans brought beer to England. William of Malmesbury says that the best brewers in England at the time of Henry II were to be found in the monasteries. England's first Queen Elizabeth insisted on quality beer. When she traveled she sent couriers ahead to test the ale in the towns she was to visit. If it did not reach expectations, she had her own supply expressed from London in time for her arrival. Mary, Queen of Scots, demanded a good supply of beer. Even after being confined as a prisoner in Tutbury Castle she gave specific instructions regarding her craving—beer. The coronation of Queen Elizabeth II in 1953 was distinguished by special brews prepared for the occasion.

Beer Comes to America

Beer was being brewed in North America long before the Pilgrims arrived. In fact, when Christopher Columbus made his final trip to America in 1502, he found the natives of Central America making first-rate brew "of maize, resembling English beer." A historical account reveals domestic brewing in the lost colony of Virginia as early as 1587. And eight years before the Pilgrims landed there was a commercial brewery on Manhattan Island. The shortage of beer on the Mayflower was why the Pilgrims landed at Plymouth. Otherwise, they would have traveled farther south. A journal of the voyage reveals in an entry dated December 19, 1620, that the small vessel sought harbor ahead of schedule because "we could not now take time for further search or consideration; our victuals being much spent, especially our beere."

Some of the most prominent men of early American history were brewers. Samuel Adams, known as the "Father of the Revolution," defender of "natural" rights of men, signer of the Declaration of Independence, operated a brewery that he inherited from his Puritan father. Thomas Jefferson thought so much of beer that he sent to Bohemia for brewers who would teach the art to Americans. George Washington's personal recipe for making beer is still preserved in his handwriting at the New York public library.

The fixed price of beer in 1634 was a penny a quart; later beer and ale prices went up to ten cents a gallon. Brewers delivered their beer in wheelbarrows; or people carried it home in buckets and pails, like water. A schoolboy in the eighteenth century found beer used for illustrative purposes in arithmetic as casually as today's schoolbooks mention apples.

A quart of beer per day per man was a part of the daily ration of the soldier in the Revolution. When beer failed to come through, General Washington himself wrote in 1777 that his troops in Germantown needed their brew. "If only beer or cider and vinegar was procured," he wrote the board of war. In 1945, the War Labor Board in the United States ruled similarly that beer was essential to public morale.

What effect does beer have on the human body and mind? Dr. Benjamin Rush, physician general of Washington's Continental Army, wrote: "Fermented liquors (i.e., beer and ale), . . . when taken in a moderate quantity, generally innocent, and

often have a friendly influence upon health and life." This view is confirmed by scientists of today. Dr. Howard W. Haggard, director of the laboratory of applied physiology and the center of alcohol studies, Yale University, who for more than twenty years directed research into the physiological and sociological aspects of alcohol and alcohol-containing beverages, concludes that "if there were no alcoholic beverage except the brewed beverages, there would be no problem of alcohol. By its very nature and composition," he stated, "beer is a beverage of safety and moderation. The effort to get intoxicated on beer involves deliberate abuse of fluid intake and glutony. In the amounts of its usual and normal use, beer is not an intoxicating beverage."

After more than 4,000 years of "fame" brewing is more popular today than it has ever been. It is a four-billion-dollar yearly business in the United States alone. It employs 80,000 people, with an annual payroll of about 350 million dollars, and a tax bill in 1952 of over 975 million dollars.

Beer today comes in barrels, bottles or cans. It is served in every form of receptacle, including paper cups designed especially for beer. It can be had hot, cold, dark, light or in dehydrated form. It is the originator of artificial refrigeration, pasteurization and air conditioning. In its preparation the latest scientific equipments are used. The test tube, the microscope and the thermostat are now permanent fixtures of the business. Stainless steel, glass and shining copper all proclaim the change in the industry from ancient times.

The Changing Times

During deer-hunting season an Indian from Checotah, Oklahoma, by the name of Turner Bear, wanted some venison. He got his deer in an area where some white men were hunting with bow and arrow. Asked if he had used that weapon, the full-blooded Indian replied: "No, that white man's way. Indian use 30-30."

IN ANCIENT Greece a master was flogging his slave for some offense. Pleaded the slave: "Pray forgive me, master, for by your philosophy I have been destined from all eternity to commit this offense." "Quite true," replied his master, "but by the same philosophy I have been destined from all eternity to flog you for this offense."

This incident regarding Zeno the Stoic, who owned a slave although his philosophy was opposed to slavery, reveals two prominent characteristics of the ancient Stoics, namely, their belief in fatalism and their inconsistency. To these might be added their emphasis on self-control based on an indifference to all external things such as pain or pleasure, riches or poverty, and the inevitable result of such a philosophy, an extremely vain and self-satisfied bearing and mental attitude.

In Stoicism the emphasis is on ethics or morals, ethics being "the science of the ideal human character and the ideal ends of human action." For its disciples it therefore served as a substitute for religion and it is interesting to note that from the beginning Stoics had little use for external manifestations of religion. And while ethics received the chief stress, for the Stoics philosophy also included physics and logic. Physics in ancient times really meant natural philosophy and referred to all knowledge regarding the material world and its phenomena, including astronomy, geology, biology and chemistry. Logic, on the other hand, included the art of argumentation or discussion or "reasoning about opinions," termed dialectics. The Stoics viewed phi-

ZENO and the GREEK STOICS



losophy as a field, with logic as the fence, physics as the soil and ethics as the fruit. They were especially interested in the fruit of ethics, the practical aspect of philosophy. However, in their efforts to harmonize the contradictions and inconsistencies of their philosophy and especially to answer the attacks made upon it, they also became skilled in "reasoning about opinions."

It might be said that Heraclitus, who lived from about 540 to 475 B.C., and who was termed the Dark of Weeping Philosopher, was the earliest forerunner of the Stoics. He held that true freedom can come only by one's subordinating himself to the law of universal reason. In this he seems to have had a glimpse of the Scriptural principle of "relative freedom." In his quest for knowledge and wisdom he voluntarily

chose a life of poverty.

In certain respects Socrates might also be considered a forerunner of the Stoics. He proceeded on the assumption that knowledge was good and ignorance was evil, even as later held by the Stoics. And while he did not make asceticism a part of his philosophy he did say: "To have no wants at all is, to my mind, an attribute of the gods; to have as few wants as possible, the nearest approach to the gods."

Antisthenes and His Cynics

The immediate forerunners of the Stoics were the Cynics, whose school of philosophy was founded by one of the pupils of Socrates, Antisthenes. It was said of him

that he 'so liked Socrates' careless poverty that he made a religion out of it.' Antisthenes and his disciples became known as Cynics because of his having set up his school at a gymnasium for foreign youths in Athens called the Cynosarges. The outstanding characteristic of the Cynics seems to have been contempt—contempt for the luxuries, the pleasures and even for the simple comforts of life as well as contempt for institutions whether good or bad, political or social.

The Cynics were very proud of their philosophy, making an "overweening display of their superiority." Said Antisthenes: "If I had my choice I would rather be mad than glad." No wonder Plato said that the vanity of Antisthenes peeps out the very holes of his coat. From this conceited and contemptuous philosophy of life comes the modern meaning of the word "cynic": "given to contemptuous disbelief in men's sincerity or motives of rectitude of conduct." In the light of the Bible it might well be said that Satan the Devil is the first and chief cynic, as it was and is his boast that he could cause all men to break integrity because all who serve God do so from a selfish motive. Today many psychologists and psychoanalysts take the same God-reproaching attitude. —Job, chapters 1 and 2.

The best-known Cynic no doubt was Diogenes who lived in a round wooden tub. His tub, a simple rough garment and a wooden goblet were all he considered as necessary. One day seeing a child drinking water with his hands, Diogenes threw away his wooden goblet as also unnecessary. Typical of his cynicism was his going around in broad daylight with a lantern looking for an honest man. Further throwing light on his disposition and mental attitude are such incidents as the following:

One day Alexander stopped to talk with

him, proudly announcing: "I am Alexander the Great!" Replied Diogenes: "And I am Diogenes the Cynic!" Good-naturedly Alexander offered Diogenes anything he would wish of him. "Then be so good as to get out of my sunlight," requested Diogenes.

At another time Diogenes, while having a discussion with Plato, trampled on a carpet, saying: "That is the way I trample on your pride, O Plato." To which Plato replied, "But with greater pride, O Diogenes." And worldly-wise men look to such for wisdom! Truly the apostle Paul was right when he said that knowledge puffs up!—1 Corinthians 8:1.

Zeno and His Disciples

Zeno the Stoic, usually so identified to distinguish him from an earlier Greek philosopher, Zeno of Elea, was a disciple of such Cynics as succeeded Antisthenes. A native of Cyprus, he was attracted to Athens by its reputation for wisdom and after continuing with the Cynics for a while he established his own school in about the year 300 B.C. He and his disciples gathered at the *Stoa Poikile* or the Painted Porch. From this *Stoa* or Porch his philosophy received its name Stoicism.

Zeno gave a constructive turn to the philosophy of the Cynics, developing his own from those of Heraclitus, Socrates, Diogenes and others. His emphasis on ethics doubtless was due to his being Semitic, if not also a Hebrew, as also were many other early Stoics. Says one historian: "Had Zeno lived in Judea he would have been a prophet of Jehovah." However, he did not think of God as a person nor did he believe in monotheism, but rather in a materialistic pantheism, as can be noted from the following quotations:

"Zeus, Hera and Vesta, and all the gods and goddesses are not Gods, but names given to things that lack life and speech;

for Zeus is the sky, Hera the air, Poseidon the sea, and Hephaestus fire." "As honey through the honeycomb; God goeth to and fro throughout all that is, God is mind, God is soul, God is nature: It is God that holdeth the universe together." "Ye shall not make any graven images, neither shall ye build temples to the Gods; for nothing that is builded is worthy of the Gods."

According to Zeno the good things of life are "wisdom, sobriety, justice and fortitude." The evil things are "folly, intemperance, injustice and cowardice." And then there are the indifferent things, those that do not really matter, and among these Zeno lists "life and death, good repute and evil repute, pain and pleasure, riches and poverty, sickness and health and such like."

While thus making much of fortitude the Stoics allowed suicide, under certain circumstances, as a way to freedom, a weakness in logic apparent to all save the Stoics themselves. Even Zeno himself, the founder of the Stoics, chose this way out. In his old age he had a slight mishap, breaking one of his little fingers. He took this as an omen from the gods that his time was up and so he strangled himself. It might well be asked whether he would have taken this little mishap as an indication from the gods to commit suicide had he not previously lost the will to live because his Stoicism failed him.

Zeno's disciple Cleanthes took the lead in Stoicism after Zeno's death, developing Stoicism still further, in fact, being its greatest original contributor. He is chiefly remembered for his *Hymn to Zeus*, parts of which are so striking they might have been penned by a worshiper of Jehovah. However, nowhere do we find in the Hebrew Scriptures the Ptolemaic error that the earth is the center of the universe, as expressed by Cleanthes in his hymn: "The universal frame that whirls around the earth obeyeth thee."

After the death of Cleanthes, Chrysippus, one of his disciples, became the chief Stoic. He came from Cilicia, not far from the apostle Paul's native city of Tarsus, which was one of the three chief seats of Stoicism at the time. Incidentally, Cilicia was also the birthplace of the Stoic poet Aratus, whom Paul quoted in his speech on Mars Hill: "For we are also his progeny."—Acts 17:28, *New World Trans.*

Chrysippus worked very hard to give Stoicism solidity and consistency by assimilating, developing and systematizing its philosophy. So much so, in fact, that he has been termed "the second founder of Stoicism." It throws much light on the origin and nature of Stoicism, that he found it very difficult to distinguish Stoic philosophy from Oriental fatalism and asceticism such as Hinduism.

Stoic versus Epicurean

The Stoics and the Epicureans were at opposite poles of thought in many respects. The Stoics held that nature was God, that it all worked according to universal reason and that even man's destiny was mapped out for him. On the other hand the Epicureans held that all the universe, including the gods, was composed of atoms that operated at random. The Stoic enthroned reason and virtue, the Epicurean feeling and pleasure.

Still, in many respects they had much in common. The forerunners of each, Antisthenes of the Stoics and Aristippus of the Epicureans, had been pupils of Socrates and developed their philosophies from his philosophy. Both justified suicide as the way out of one's difficulties, although the Stoics did not resort to it as frequently as did the Epicureans. The latter did so, however, with more logic, for, they holding that life was made for pleasure, when pleasure was no longer obtainable, then why live? On the other hand the Stoics

claimed that suicide was a way to freedom, but since death, according to their philosophy, meant eventual if not immediate nonexistence, extinction of personality, where the freedom? Is a stone free? Thereby both philosophies admitted their weaknesses; they were unable to sustain the will to live to the end. It is noteworthy that in the Bible only the morally bankrupt losers of integrity commit suicide: such as the traitors Ahithophel and Judas.

And the Bible shows that both Epicureans and Stoics were contemptuous of Christianity as brought to their attention by the apostle Paul when he was in Athens: "Certain ones of both the Epicurean and the Stoic philosophers took to conversing with him controversially, and some would say: 'What is it this chatterer would like to tell?' Others: 'He seems to be a publisher of foreign deities.'"—Acts 17:18, *New World Trans.*

To make a study of Greek philosophy would be a waste of time on the part of a Christian, for it is so apparent that its

various schools represent vain efforts "to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us." Their writings also call to mind what Jerome said about the apocrypha: "They contain much that is faulty . . . it is a task requiring great prudence to find gold in the midst of clay."—Acts 17:27, *New World Trans.*

That God's Word, the Bible, satisfactorily answers the great basic philosophic questions is clear to all who fully understand it. However, those seeking proof couched in dialectical terminology will be disappointed, for, like the apostle Paul, the Christian witnesses of Jehovah today do not declare the good news just "with wisdom of speech." Well did a king, wiser than any Greek philosopher ever was, say: "Of making many books there is no end; and much study is a weariness of the flesh. This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man."—1 Corinthians 1:17, *New World Trans.*; Ecclesiastes 12:12, 13, *Am. Stan. Ver.*

Father Teaches Two Sons to Be "Real Burglars"

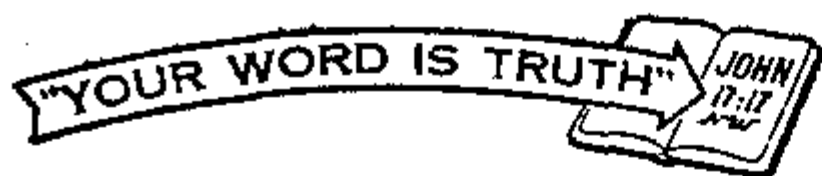
In the United States upward of a million children each year run afoul of the law. Usually the parents profess to be shocked when they hear of their children's delinquency, entirely overlooking the fact they may unconsciously have been giving their children lessons in delinquency by setting bad examples. However, John Peterson, of Chicago, Illinois, consciously and deliberately taught his "2 Sons to Be 'Real Burglars.'"

Reporting on this incident the New York *Daily News*, June 5, 1955, stated: "A jobless father became so angry when his teen-aged sons came home with only candy and cigarets after looting a grocery store that he took them back and showed them how to be 'real burglars,' police charged today. Police said the loot collected during the 'lesson' consisted of \$35 in cash, 80 cartons of cigarets, 72 pairs

of nylons and food worth an estimated \$500.

"John R. Peterson, 41, was arrested last night after his sons, Walter, 15, and John Jr., 16, implicated him in the robbery. The boys were seized when police learned they were selling cigarets to students at school. They admitted burglarizing the grocery store May 25 with three other teen-agers, police said. Their father asked them after the robbery if anyone had seen them break into the store, they said. When they replied, 'No,' their father scolded them and drove them back to the store in the family station wagon to give them a lesson in burglary.

"Peterson took detectives to a garage on Chicago's South Side and showed the officers some of the loot plus a new bath tub, 41 cases of bathroom tile and plumbing and bathroom fixtures."



God's Wisdom vs. Man's

AS WE look about us in the world today, what do we see? Confusion and conflict, wretchedness and wickedness on every hand, all bearing eloquent testimony to man's lack of wisdom. Forcibly we are reminded of the words of one of Jehovah's prophets: "It is not in man who walks to direct his steps." Not that the situation is entirely new, not at all; only it is worse now than it has ever been since man chose to follow his own wisdom instead of God's.—Jeremiah 10:23, *Rev. Stan. Ver.*

In these times of stress many like to go to the ancient Greek philosophers for wisdom, for a way of life by which to live, for they, above all that ever lived, did make a specialty of wisdom. By their very name, philosopher, first adopted by Pythagoras, it is said they proclaimed that they were lovers of wisdom (*philos*, loving; *sophos*, wise). As Paul said: "The Greeks look for wisdom." And no doubt the most noble of all the ancient philosophers were the Stoics. But can it be said that they were truly wise? Were they able to direct their steps? Let us see.—1 Corinthians 1:22, *New World Trans.*

The Stoics based all knowledge upon experience gained through their senses and they claimed that to arrive at the truth one must be careful to discern between what seems to be and what actually is. They further held that no one came into the world without an innate idea of what is good and what is bad, what one ought to

do and what one ought not to do, and that man's sole guide is reason.

But if the Stoics were right, then why so many different and conflicting philosophies and religions? Why such radical difference of opinion even among the Stoics themselves and on the part of others as to what the Stoics actually did believe and teach? If the testimony of our senses, reason and innate ability is sufficient to arrive at the great truths why should the Roman Stoic Seneca be able to say: "There is nothing so absurd but that it can be found in the books of the philosophers"? Truly man's wisdom leads but to confusion. Man does need a divine revelation to guide him.

Another tenet of the Stoics, according to Zeno, was that such things as life, riches and health are neither good nor evil but indifferent. Indifferent whether man has life or not? Man was created for a purpose; it takes life to realize that purpose: "Be fruitful and become many and fill the earth and subdue it, and have in subjection" the lower animals. And above all it is man's duty to praise his Maker, and "in death there is no remembrance of thee; in Sheol who can give thee praise?" With life we can do good to others as well as to ourselves. When the Stoics committed suicide they deprived themselves of all such opportunities.—Genesis 1:28, *New World Trans.*; Psalm 6:4, 5, *Rev. Stan. Ver.*

The same is true regarding riches and health. With riches we can do good to others, we can "be rich in right works." And with good health we can devote much time and energy to serving God and our fellow man. Life, material riches and health are some of the gifts God has given to mankind. Just because some attach too great importance to these or make wrong use of them is no reason for our disparaging them. The course of wisdom is to use them wisely, not throwing life away by

committing suicide, not discarding riches just for the sake of poverty, and not following a course of asceticism to the injury of our health. The apostle Paul's advice to slaves illustrates the right perspective: "Were you called a slave? Do not let it worry you; but if you can also become free, rather seize the opportunity."—1 Timothy 6:18; 1 Corinthians 7:21, *New World Trans.*

The Stoics claimed that reason and feeling were incompatible and so they ruled out all feeling. They overlooked entirely that man is not only a creature of reason but also one of feeling, of sentiment. God made man with the ability to express feeling, ardor, sentiment, love, affection, kindness, tenderness and the like, and modern psychology has proved the folly of the Stoic's position, for man cannot deny his emotional nature without suffering both mentally and physically. For his own well-being man must love and be loved. Yes, he must even love himself, but not to the exclusion of others. He is to love his neighbor as himself and, above all, to love Jehovah with all his heart, mind, soul and strength.—Mark 12:29-31.

The Bible indicates the proper ways in which to express feeling; the Stoic in trying to stifle all feeling is trying to do what is both unnatural and impossible. No wonder one critic wrote: "No woman was ever known to be a consistent and steadfast Stoic. Indeed, a Stoic woman is a contradiction in terms. Stoicism is something of which men, and unmarried or badly married men at that, have the absolute monopoly."

The Stoics hold that for a deed to be virtuous it must be done solely and consciously because it is virtuous without any thought of a reward. Theirs is really a philosophy without hope, for regardless of what course a man pursues, his destiny, according to them, eventually is extinction,

annihilation. No wonder that so many among those holding to some form of Stoicism from Heraclitus down to Marcus Aurelius were pessimists, not to say anything about the number that committed suicide!

The Stoics would magnify man's virtue at the cost of God's justice and love, thereby showing their folly. But, as soon as evil and wickedness entered the world, God in his love and wisdom gave man a basis for hope of the ultimate triumph of righteousness, thereby giving men of faith assurance that he was supreme, just and loving. To keep on meeting God's righteous requirements because of a God-inspired hope is not selfish.

The philosophy of the Stoic makes him self-centered, proud, self-confident and also self-contradictory. On the one hand he says: "I thank whatever gods may be for my unconquerable soul. . . . I am the master of my fate: I am the captain of my soul." On the other hand he subscribes to fatalism, saying: "Those who will, Destiny leads, those who will not, she drags," that "the nature of the universe" prescribes to individuals disease and mutilation and that depraved men can no more help acting the way they do than can horses help neighing or children help wailing.

The Bible presents no such paradox. It is consistent. It shows that God in his love and wisdom gave man life on condition of obedience in the first place and that today he gives to men the opportunity to choose between life and death, the blessing and the malediction.—Genesis 1:26-28; Deuteronomy 30:19, 20, *New World Trans.*

Well did the apostle Paul say: "Where is the wise man? Where the scribe? Where the debater of this system of things? Did not God make the wisdom of the world foolish?"—1 Corinthians 1:20, *New World Trans.*



Jehovah's Witnesses Preach in All the Earth



Germany

GERMANY today is a land divided. Its 65 million people are completely separated by the iron curtain. This division is no source of happiness to the people, for there is hardly a person who is not cut off from some relatives or intimate friends by this barrier. Today's Germany has been divided against its will but not against itself, so that close ties still remain between the people of the Western sector and those of the Eastern. Those kindly German people now chafing under the yoke of oppressive Russian communism have been neither forgotten nor forsaken by their friends and loved ones in the West.

This brotherly love is especially apparent among Jehovah's witnesses in Germany. All recognize that no matter on which side of the iron curtain their brother lives his allegiance goes to the Almighty Sovereign, Jehovah God, as the Ruler and King. They refuse to allow their bonds of love to be severed by any mere political boundary line. Though in a divided country, they are still unified in the one true religion. This division does affect Jehovah's witnesses in Germany, for while those living in the West can practice their religious activity in democratic freedom, their brothers with a like message behind the iron curtain have no freedom to exercise their devotion to the Almighty God. Those in the East are under continued and severe communistic and atheistic pressure, with upward of 1,100 now in most brutal captivity, in concentration camps, penitentiaries and prisons because of their beliefs.

Yet, despite the continuing and increasing hatred and persecution from officials in Eastern Germany, the witnesses persist in advancing true worship and declaring the end of this system of things and the establishment of a righteous rule by Christ Jesus.

While reports from the Eastern zone are incomplete, nevertheless they are encouraging. Jehovah's witnesses are proving again their love for God and their fellow man by their integrity. The activity in Western Germany can be accurately stated. It continues to increase steadily. Think of it, only 3,000 of them began to preach among the war-made ruins in 1945. But during a campaign, which featured the distribution of a unique booklet, there were 54,635 of them that reported preaching activity in April, 1955!

They have a strong organization spread out over the entire country, hold their meetings for religious worship regularly and, as in other countries, visit their fellow men from house to house, bringing them unequaled Bible helps provided them through God's loving care. But this good work has disturbed the clergy just as Jesus' ministry upset the clergy of his day.

In one predominantly Protestant city a clergyman received word that Jehovah's witnesses were planning on holding an assembly in that city. So determined was he to stop the assembly that he virtually left no stone unturned. He had the town's people register and promise that they would not grant rooms to Jehovah's witnesses who were coming to the assembly. Parishioners were provided with signs that read in bold-face type: "Visits from Jehovah's

witnesses not desired." These were to be tacked on each door. He canvassed the entire city warning his flock and threatening them. One lady was told by the church's choir leader that if she would take any of Jehovah's witnesses into her home he would not buy his Christmas goose from her. They truly worked hard in this small town of 5,000 population to discourage hospitality. So sure were they of victory that the clergyman announced that Jehovah's witnesses had only thirty-five accommodations and that by the time the assembly started only five would be available.

He did his best to set the town against Jehovah's witnesses, but what was the result? Over 700 of the witnesses came into town needing places to stay for the week end. Would there be places for them? Or would they be forced to leave for lack of accommodations? Jehovah's witnesses had their assembly and it was announced that the 700 had been hospitably received by the townspeople with pleasant places to stay. In fact, regret was expressed that not all the available accommodations could be occupied, for there were still some fifty

left over. No doubt the seven hundred spent more peaceful nights than did the clergyman and other conspirators.

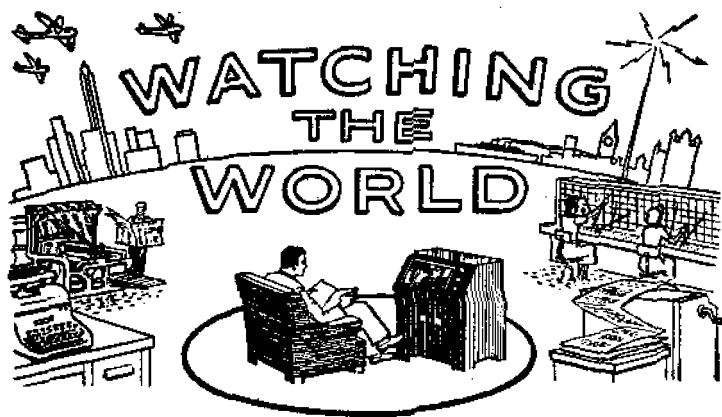
This sort of thing almost always boomerangs on the clergy, and this one was no exception. One fine group of sincere persons sided with Jehovah's witnesses and asked that their names be officially taken off the membership roll of this church denomination. Others will recall Jesus' words: "Truly I say to you, To the extent that you did it to one of the least of these my brothers, you did it to me."—Matthew 25:40, *New World Trans.*

One of the most significant events among imprisoned brothers in the East zone was the recent unexpected release of a brother and his wife from prison. These were sentenced to 25 years in a work and correction camp by a Soviet military tribunal. That was in 1950. Now they are free. The brother had served ten years in Hitler's concentration camps. Upon his release from the Russian camp his first words were of praise to God who causes us to triumph over His enemies. To the brother's word of thanks we add, Amen.

DO YOU KNOW?

- Why the Vatican is not a bulwark against communism? P. 3, §2.
- What excuse is sometimes given for the low level of news in the daily papers? P. 7, §1.
- What Jesus identified as really being truth? P. 7, §3.
- What accomplishments Jehovah's witnesses made while outlawed by Argentina's now-deposed dictator? P. 10, §4.
- How Perón's Argentine dictatorship came to an inglorious end? P. 11, §2.
- What ridiculous explanation one clergyman gave about where Cain got his wife? P. 14, §1.

- What the Bible says about churches in politics? P. 15, §5.
- How beer was involved in the ancient Egyptians' pagan sacrifices? P. 17, §5.
- What the Stoic philosophers believed? P. 21, §2.
- Why a study of Greek philosophy would be a waste of the Christian's time? P. 24, §2.
- Why "no woman was ever known to be a consistent and steadfast Stoic"? P. 26, §2.
- How far a German clergyman went in his attempt to prevent Jehovah's witnesses from assembling? P. 27, §5.



Crisis in the U.N.

◆ In French eyes Algeria is as much a part of France as Alaska is part of the U.S. So Paris naturally resents foreign governments' probing into Algerian affairs. Lately Algeria has been a hotbed of trouble. Nationalist Arab tribesmen, possibly 5,000 strong, have been waging guerrilla war against the French. To hold the nationalists in check France sent 130,000 troops to Algeria. In September more than a thousand persons were killed in clashes between the two forces. A year ago, because of increasing unrest, a group of Asian and African nations tried to bring up the Algerian issue on the U.N. General Assembly's agenda; the attempt failed. This year the same bloc moved again to put the issue on the agenda. France was outraged. "The decision you are about to make," said French Foreign Minister Antoine Pinay to the Assembly, "is more serious for the United Nations than for France, for the whole future of our organization is at stake." But the Assembly voted 28 to 27 to debate France's conduct in troubled Algeria. The Arab-Asian bloc, backed up by the Soviet bloc, won the day, though by only one vote. Washington was disturbed, primarily because Russia's stand threatened the Ge-

neva spirit; but France was furious. Said Pinay: "My government refuses to accept any intervention of the U.N." With that he gathered up his papers and his aides and led them out of the U.N. and back to Paris. The action threw the U.N. into one of its severest crises in the history of the world organization.

Russia Woos the Arabs

◆ Both the East and the West have their eyes on the Middle East. The West has long hoped to build up a Middle East Defense bloc. For years Russia, too, has been busy wooing the Middle East but with little success. Lately, though, Russia has made some progress with the Arabs. Behind Russia's progress are Western colonialism and the West's friendship with Israel. With the Arabs wanting the West to move out of the Middle East and to back them fully in the battle against Israel, the West has faced a dilemma. The West's attempts to elude the dilemma began to founder when Egypt requested that the U.S. and Britain supply her with heavy arms for "defense" to prove their "friendship." Egypt feels that the West has been arming Israel to the teeth and neglecting the Arab's self-defense. But Washington has been reluctant to ship arms to a country on the verge of war with another;

also Egypt has refused to sign up with the Western collective defense effort. While the West was dicker with Egypt, Russia was vigorously courting her. The Soviets invited Premier Nasser to Moscow next spring, offered to provide Egypt with Romanian oil and sent Soviet dignitaries to Cairo on a state visit. Then in September Russia brought out the diamond ring: an offer to provide Egypt with heavy arms. When Egypt held out her hand to accept the offer, great was the dismay in Western capitals.

The West's Dilemma

◆ So disturbed was Washington over Russia's proposal that the U.S. apparently decided to counteract Moscow's wooing. Washington circles reported that the State Department had decided to sell weapons to Egypt. News of the U.S.' intention caused a no little political earthquake in London. Britain's objection was: "Where does such a policy lead?" Other states, Britain contended, would soon start to dicker with Moscow to force the U.S. to make concessions. Thus the announcement came that Britain and the U.S. were in "complete harmony"; the U.S. rejected Egypt's request for arms. Premier Nasser promptly announced that Egypt would obtain heavy arms from Czechoslovakia. The U.S. State Department registered a protest with Russia: that the arms offer clashed with the Geneva spirit and threatened East-West relations. Thus the West foundered on a dilemma, for there were other adverse results of the arms sale: (1) A heightening of the U.N.'s problem of maintaining peace in Palestine; (2) a forecast by observers of a frantic arms race, with Israel pressing for more arms from Washington, backed by high-powered propaganda to win American public opinion;

(3) the enhancing of Soviet prestige in the Middle East; (4) the possibility that subtler ties may be created between Communist regimes and the Arab world and (5) the virtual shattering of the West's hope of building up a Middle East defense alliance.

Politics from the Pulpit

◆ The island of Cyprus, in the Mediterranean, is turning up as a source of concern to the West. Britain rules Cyprus; but the Greek population, who are in the majority, want *enosis*—self-rule with eventual union with Greece. Leading the drive against British rule is Archbishop Makarios, the head of the Greek Orthodox Church in Cyprus. The archbishop preaches politics from the pulpit and organizes meetings against British rule. Lately the clergyman has been getting support from AKEL, the island's Communist party, which controls 35 per cent of the voters. Britain has accused the archbishop of "enlisting Communist support." Also supporting the bishop is EOKA, the Greek terrorist organization. As a "man of God," the archbishop says, he is personally opposed to terrorism. But, as he explains, "since a large section of the Cyprus population is behind EOKA, I would not serve *enosis* by condemning EOKA." With unrest threatening the island, Britain recently made a startling decision: to remove the island's civilian governor and replace him with a British soldier. This was viewed as a measure of Britain's determination to get tough, if necessary, to keep the strategic outpost. Britain has offered the island limited self-rule but fears that anything beyond that will result in the Communist's taking over Cyprus to give communism its first outpost in the Middle East—this despite the archbishop's pulpit politics.

Hitler's Last Days

◆ With Russia's release of German war prisoners, eyewitness accounts of Hitler's last days came into the news in October for the first time. Hitler's personal pilot, Hans Bauer, said he saw the Nazi dictator and his wife, Eva Braun, commit suicide in April, 1945, as Russian troops neared their Berlin bomb shelter. "The Fuehrer looked me gravely in the eyes, shook my hand, said good-by and shot himself," said Bauer. Hitler's valet, Heinz Linge, said he and a chauffeur carried Hitler's body from the bunker, threw a blanket over it, soaked it with gasoline and burned it. "I myself carried 200 liters [44 gallons] of gasoline to the spot for the purpose," Linge said. "The ashes were buried." Linge also told about the fate of Martin Bormann, Hitler's deputy, who was rumored to be still alive. Linge said he saw Bormann climb into a German tank that was blown up by Soviet antitank explosives. "I can tell you," said Linge, "Bormann is dead." The two newly released war prisoners did not expand on their experiences; both plan to make a living by writing about their activities as close servants of Hitler and the details of the last days of his "thousand-year Reich."

Oil Find Heartens Israel

◆ During the Palestinian war the Israelis fought hard to conquer the Negev, a desert area in south Palestine bordering on Egypt. A big reason for the Israeli interest in the Negev was the belief that oil could be found there. About a year and a half ago drilling began on the fringe of the Negev only six miles from the Gaza strip. When drilling reached a depth of 4,906 feet on September 22, a gusher of oil spurted 60 feet into the air. An assay of the oil strike showed it to be of better than average quality, the same type as in Iraq's big fields. Great was the rejoicing

throughout Israel. The strike promised a major oil field and to save Israel \$50,000,000 in oil imports a year. "Now that oil has been found in the Negev, we will never leave," said one Israeli. It was clear the strike was not going to make any easier U.S. Secretary of State Dulles' efforts to persuade Israel to cede some of the desert to the Arabs in return for a peace treaty.

Expansion for an Airline

◆ Air transportation has a bright future. This became all the more apparent with the recent announcement by Eastern Air Lines of the biggest single airline expansion program in history. The program blueprints Eastern's change from piston-driven planes to jets within a five-year period. Thus by 1960 Eastern will be flying pure jets. The plan has three stages: (1) a \$125,000,000 "transition" purchase of 40 piston-engined Douglas DC-7B's plus 10 Lockheed Super-G Constellations to boost speeds to 370 miles an hour; (2) a \$100,000,000 40-plane purchase of Lockheed Electra Turbo-props (jets with propellers) to boost speeds to more than 400 miles an hour and (3) a \$125,000,000 order to be placed with either Boeing or Douglas for a 20-plane fleet of four-engined pure jet liners to boost speeds to nearly 600 miles an hour. Said Eastern's Captain Eddie Rickenbacker: "Air transportation should make more progress in the next ten years than we have been able to accomplish in the past 25."

Hurricane No. 10

◆ In an average year only six hurricanes swirl up in the Caribbean Sea and South Atlantic. These become threats to the whole Caribbean area, Florida, the Gulf States, the Atlantic coast and Mexico. When hurricane Janet was born, the year's average had already been exceeded. Three

hit the east coast, leaving 200 dead; one swept New Orleans and the lower Mississippi Valley; three blew out to sea and three hit Mexico. The third of these was Janet, the tenth of the year. The death-dealing storm first hit Barbados, killing more than a hundred persons. Then Janet whirled its way to Mexico's Yucatan Peninsula. The city of Chetumal took the first savage brunt of the storm; it was left a shambles. The first eyewitness account out of Chetumal told of 72 bodies in one place, most of them women and children. The odor of the city was nearly unbearable. The fishing village of Xcalak, southeast of Chetumal, was completely destroyed. Tampico, one of Mexico's principal port cities, was virtually destroyed. With all but a small area of the city under water, the number of homeless persons swelled to more than 50,000. To make matters worse

the refugees in Tampico had to wrestle with a plague of snakes driven from their usual haunts by the floods. Hurricane No. 10, besides bringing indescribable misery and damage, raised Mexico's hurricane death toll for this year to more than 300.

India: Unprecedented Floods

◆ "Nothing like this has happened in living memory or in our records." Thus spoke Prime Minister Nehru of the floods that hit northern India in October. "Vast areas" of the Punjab were described as under water. The floods, the result of heavy rains and crumbled dams, caused a crop damage of more than \$30,000,000. Some 8,000 cattle drowned, and at least 500 villages were swept away by the raging waters of the Ravi, the Beas and the Sutlej Rivers. At least 175 persons lost their lives in India's unprecedented floods.

Telephoning with Sunlight

◆ If someone had written fairy tale years ago that said, "And so the princess talked to the prince fifty miles away over rays of sunlight," it would hardly sound fantastic in 1955. Indeed, it would sound much like reality, especially since the experiment carried on in October near Americus, Georgia. There a telephone engineer threw a switch to shift a rural eight-party telephone line from usual battery power to operation on electricity made from sunlight. The solar battery, developed by Bell Telephone Laboratories, operates on light, not sun heat. Thus even though the day was cloudy, the device produced a steady flow of electricity. The solar battery is made up of 432 small, thin silicon cells that are cushioned in oil and covered by glass. It was the first time that sunlight has been successfully converted into useful amounts of electricity.

Not Just TWO Witnesses Establish the Matter but FORTY-TWO

“The witness of two men is true,” said Jesus. (John 8:17, *New World Trans.*) But did you know that the Bible contains at least *forty-two* prophetic pictures of those who will survive the “end of the world”? Why, then, has there been so much confusion as to what will take place in that catastrophe? You need no longer be in fear or doubt as to the outcome or the place you may have when the climax of trouble arrives. The new 384-page book *You May Survive Armageddon into God's New World* discusses each one of the forty-two types and prophecies of the earthly heirs of the new world that follows God's final war. If you make your position secure now, you may live through the “end of the world” and rejoice forever in the righteous conditions that will prevail on earth through the New World society. Obtain a copy of this valuable publication and study it carefully with your Bible.

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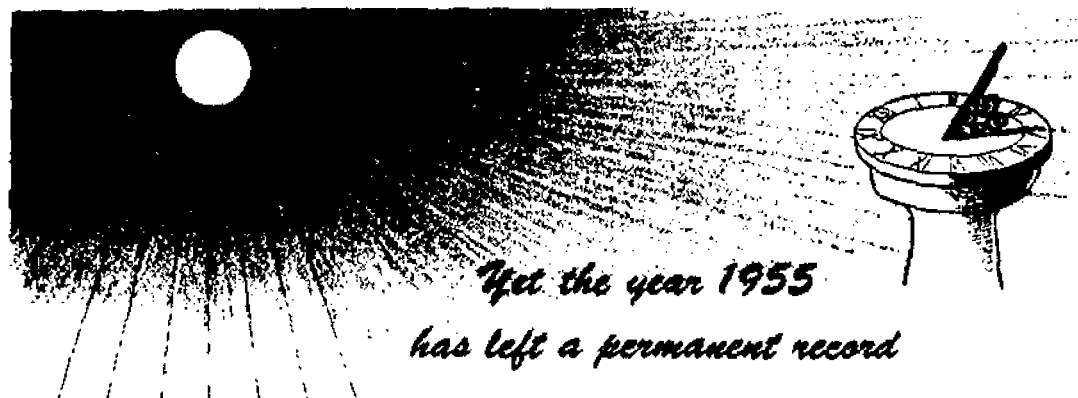
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Awake!

**THE TRUE SOURCE OF
MENTAL FREEDOM**

What Future for the Atom?

So...You Are Having Your First Baby!

Strangest Trees on Earth



DECEMBER 8, 1955 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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Get acquainted with "Awake!" Keep awake by reading "Awake!"



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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., December 8, 1955

Number 23

Pleasure IS THEIR GOD

MILLIONS of people love pleasure more than they do God. It has generally been that way throughout history. "Probably no people," writes historian John Lord, "abandoned themselves to pleasures more universally than the Romans. . . . All classes alike pursued them with restless eagerness." Were those pleasure-mad people without religion? No, they had their gods, dozens of them. But their god first and foremost was pleasure. A like parallel is seen today.

Is not this modern world teeming with vast numbers of lovers of pleasures? True, most of them practice a form of religion, but they show more love for pleasure than they do for God.

Record-breaking numbers of people attend church today, yet where, really, are their thoughts? Not on God. For even the churches, in their effort to hold some influence over a pleasure-seeking society, have turned to popular entertainment to lure their members at least physically into their houses of worship. Church entertainment centers now function with dutiful vigor; coffee is served in the crypt after communion and bingo enlivens cathedrals. Is it love for God that sends myriads of housewives to church, almost night after

night, to play bingo, or is it love of pleasure?

This modern world produces lovers of pleasure on an assembly-line basis. And so there are television devotees who escape everyday life by plunging into the video world; to them the failure of an electron tube is a major calamity. Movie habitues dwell in many lands. Japan is producing a record crop. So long do Japanese pleasure seekers sit in theaters that Japan's welfare ministry not long ago planned a two-and-a-half-hour limit on movies. Overeaters and heavy drinkers are pleasure lovers of another kind: they make their belly a god. The fervor with which pleasure lovers pursue their business of life suggests that they are trying to escape from something. Can it be that they are trying to run away from their own spiritual discontent?

For a certainty it is not just boredom and anxiety that propels people headlong into pleasure. There is indeed something else: an empty hope. Who is to blame? Christendom's churches. The clergy's "heaven or hell" preaching has not infused an invigorating, life-guiding hope into the masses. Their hell of eternal torment has offended many thinking people; their concept of heaven has bored others. An empty hope, one that really does not exist, is the result.

So the people, uncertain of a future world, concentrate more completely on the pleasures of this world.

This devotion to pleasure instead of God is significant. For we are living in the last days of this system of things, at a time when a new world, not of man's making but of God's, is due to come in. The multitudes of pleasure lovers only add to the evidence: "Know this, that in the last days critical times hard to deal with will be here. For men will be lovers of . . . pleasures rather than lovers of God, having a form of godly devotion but proving false to its power."—2 Timothy 3:1-5, *New World Trans.*

Those with hope of God's new world stop being "slaves to various desires and pleasures." For they know that no "lovers of pleasures rather than lovers of God" will survive Armageddon and enter the perfect new world. Thus the emphatic warning is sounded by the Son of God: "Pay attention to yourselves that your hearts never become weighed down with overeating and heavy drinking and anxieties of life, and suddenly that day be instantly upon you as a snare. For it will come in upon all those dwelling upon the face of all the earth. Keep awake, then."—Titus 3:3; Luke 21:34-36, *New World Trans.*

More Disclosures on Radiation Dangers

Much has been said of the danger of radiation, but at the Geneva International Conference on Peaceful Uses of Atomic Energy more disclosures were made. Dr. W. L. Russell and his wife of the Oak Ridge National Laboratory described the danger of X-raying pregnant women. Dr. Russell said they had given large doses of X rays to mice in various stages of pregnancy. In the very earliest stages the unborn mice were either killed or unaffected by the radiation. Later in the gestation period all the irradiated fetuses produced abnormal offspring. Still later the radiation had relatively little effect. Dr. Russell suggested that medical men should avoid the X-raying of women in the early stages of pregnancy.

It has been generally assumed in the Western world that the human nervous system was less affected by radiation than other body processes. However, a Soviet delegate, Dr. A. V. Lebedinsky, said that Soviet experiments based on psychic response actions showed that the brain was "deeply" affected by radiation. But in spite of the increasing knowledge of radiation dangers, the scientists of fifty nations at the Geneva atoms-for-peace conference agreed that the long-term effect of radiation, whether from bombs or medical X-ray apparatus, was not known.

Radiation Increases World Death Rate

Britain's top atomic expert, Sir John Cockcroft, has set the radiation dose needed to double human mutation rates at 50 roentgens per generation. In *Nature*, issue of July 16, 1955, a new and pessimistic calculation was made by one of the world leaders in statistics dealing with human factors. He is Prof. J. B. S. Haldane of University College's department of biometry, London, who argues that the radiation dose needed to double human mutation rates is little more than three roentgens per generation—about ten times as serious as Sir John Cockcroft's calculation. This means that between 2,000 and 300,000 more deaths per generation are caused by world-wide radiation effects of nuclear weapons upon human heredity. The death toll is not what would occur in an atomic explosion used in war, but the effect on future heredity of such radiation spread over the world by test bombs.

THE TRUE SOURCE

of MENTAL FREEDOM



Why are men's minds in bondage? And how can you overcome this to gain true and permanent mental freedom, even in these times? A mind-freeing message actually is available. Will you accept it?

MENTAL freedom is greatly to be desired. Not just having a sane mind, but having a really free mind should be the desire of all people today. Yet, though there is vastly expanding education and such modern, rapid means of mass communication as newspapers, magazines, radio and television, the world still suffers a great deal of mental bondage, confusion and fear. Wars, threats of wars, anxiety, frustrations, religious falsehoods and moral bankruptcy have all added to the mental strain of modern living.

According to Columbia University's department of psychiatry, one out of every ten public school children in the United States today is emotionally disturbed and needs mental guidance. Other figures show that almost half of the 1.5 million hospital beds in the United States are occupied by mental patients, and that each year 2.5 million American men, women and children are treated for some form of mental disorder. And while the strains of modern-day living have emotionally upset many minds, there are millions of other persons whose minds, though healthy, are far from free.

Men's minds have been enslaved by political regimentation in such places as Hitler's Germany, Mussolini's Italy, Communist Russia and a host of smaller totalitarian lands that exist to this day. They have been enslaved by blind support of false religious traditions—traditions that are not based upon true Christianity, but that

have been adopted down through the centuries and are now accepted, without investigation, by a vast number of people. And they are further

held in bondage by faulty worldly education in the fields of evolution, science and the like that keep many people from accepting and believing the one real book of freedom, the Holy Bible.

Liberties that have been taken with the Bible under the false name of enlightenment have not actually freed men's minds, but have further bound them in sin, slavery and death. Yes, the Bible does show the source of the slavery of men's minds today. It shows that the first man and woman really had free minds, but that then catastrophe struck! Eve succumbed when tempted with the false promise of greater mental freedom: "Your eyes are bound to be opened and you are bound to be like God, knowing good and bad." Upon succumbing to that false promise and disobeying the God of freedom, she went into the greatest of slavery.—Genesis 3:5, *New World Trans.*

The same invisible spirit creature that deceived Eve continues his evil rule down to this day. Thus, we are told that our

fight is against "wicked spirit forces in the heavenly places," and that Satan would be found "misleading the entire inhabited earth." It is his invisible demonic influence that is the major source of mental slavery. And that is not hard to believe or to understand when we look at the inhuman, tyrannical, devilish conditions that Satan, through his human servants, has brought upon the earth even during our own short lifetime!—Ephesians 6:12; Revelation 12:9, *New World Trans.*

Thus, it becomes evident that mental freedom is not possible through self-effort today—that we cannot get this freedom without outside help. If it were possible through self-effort to overcome mental slavery, then through its wisdom this well-educated twentieth-century world could throw off its mental shackles, throw out its psychiatrists, tear down its mental hospitals, cast aside its fears, pour out its nerve tonic and exercise that freedom which self-effort would be able to bring it. But it cannot do so! Its human guides cannot lead it to its desired destination. This is because those who promise mental freedom are still under the control of the "god of this world," Satan the Devil. That is one of the most evident facts in the book that they deliberately overlook, the Bible. Thus we are warned of those who, "while they are promising them freedom, . . . themselves are existing as slaves of corruption."—2 Corinthians 4:4; 1 John 5:19; 2 Peter 2:19, *New World Trans.*

Real Freedom Now

But for those who are willing to look to its true source, mental freedom really is available today. Jesus was not wrong when he said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." Nor was the apostle misinformed when he said under inspiration: "When there is a turning to Jehovah, the veil is taken away.

Now Jehovah is the spirit; and where the spirit of Jehovah is, there is freedom." The Bible contains the words and spirit of Jehovah and of his Son Christ Jesus. Therefore it is the book of freedom. It frees you from slavery to Satan and frees your mind from the fear of world conditions that so upset mankind today.—John 8:31, 32; 2 Corinthians 3:16, 17, *New World Trans.*

Now, obviously, if you fill your mind with the world's thoughts, then you will be in bondage to the same things that the world fears. But if you fill your mind with the things God has set out in His Word, your life will change. No longer will you think like the world, nor follow its selfish course, nor fear its fears. But you will, as the apostle long ago instructed: "Quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."—Romans 12:2, *New World Trans.*

You will see how Jehovah's ways are just and true, loving and right. How he is a God of love, affection, kindness and mercy, and is patient and long-suffering. You will think lovingly of him and want to please him. Thus you begin to live according to God's mind. You quit being fashioned after this enslaved system and begin patterning your life according to the new things that you are putting into your mind. You then find that this produces a well-founded mental freedom far beyond anything you have ever imagined!

Yes, those who really want to be free from error, free from fear of man, and free to worship Almighty God in spirit and truth will find that this really is possible even today! This freedom comes through Jehovah's Son, Christ Jesus, of whom it is prophetically written: "Jehovah's spirit is upon me, because he anointed me to declare good news to the poor, he sent me forth to preach a release to the captives

and a recovery of sight to the blind, to send the crushed ones away with a release, to preach Jehovah's acceptable year." (Luke 4:18, 19, *New World Trans.*) He provides a spiritual freedom now; but is that all? No, he will provide a physical freedom as well. He taught his disciples to pray for God's kingdom and that God's will should be done on earth "as it is in heaven." Would it not bring you great mental peace to know that that prayer is in process of fulfillment now, and that soon, not Satan's will, but God's will, will be done throughout all the earth as it is in heaven? That will mean the end of greed, jealousy, oppression, fear, war—in fact, the end of all things that cause fear and mental oppression today. How different from the conditions that earth now knows! And the greatest of all news today is that the fulfillment of this prayer that you have no doubt prayed many times actually *has started!* —Matthew 6:10.

Sure Confidence in the Future

That is correct. Already the first steps in the abolition of earth's present troubled conditions have begun. Telling of an event that would occur at some future time, Revelation 12:10-12 (*New World Trans.*) says: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, who accuses them day and night before our God! . . . On this account be glad, you heavens and you who reside in them! Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." The very woes that have come upon the earth during the past forty years since World War I began in 1914, which woes have upset mankind and added to his confusion and fear, are a direct result of Satan's anger, because he now knows that his time is short and his

destruction is at hand.—Revelation 20:1-3.

But we are not left in doubt about this matter. Jesus described what specific conditions would occur as a result of Satan's anger. His disciples asked him: "What will be the sign of your presence and of the consummation of the system of things?" His answer, given in Matthew chapter 24, described the very things that have happened since 1914. First "nation will rise against nation and kingdom against kingdom" (an event that had never before occurred on a world scope), there would be widespread famines, an unusual number of earthquakes, rabid persecution of true Christians, earth-wide hatred toward them because they were upholding Christ's position as the newly enthroned king, increased lawlessness, many forsaking Christianity, earth-wide insecurity and tribulation—in fact, the very things that mark this particular generation as outstanding. Thirty-nine different parts of the great Biblical sign that marks our day as the time of the end of Satan's wicked rule have been listed. And perhaps the most startling is Jesus' statement at Matthew 24:34: "Truly I say to you that this generation will by no means pass away until all these things occur." The generation that would see these things begin would see them end! And the fulfillment of that prophecy actually began more than forty years ago! Thus, some people who are more than forty years old today will still be living when the destruction of Satan and his old system occurs. That is a startling statement, but the fact that the fulfillment of the earlier part of the prophecy has already occurred proves unquestionably that it is true!—Matthew 24:3-34, *New World Trans.*

Such a message should be widely published, so that everyone could know of it. And this mind-freeing message really is being proclaimed earth-wide today. Jesus foretold this, too, as a part of the sign of

the end of Satan's wicked rule: "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." (Matthew 24:14, *New World Trans.*) Over six hundred thousand of Jehovah's witnesses throughout the earth are publishing this vital message in more than 160 different lands. They are carrying it to all the earth, not just using church buildings but, because it is so important, actually going to the people's homes with this message. Each day they publish nearly a quarter of a million magazines that, like this one, carry this vital message. And that is in addition to a yearly distribution of millions of books, booklets and other literature that provides this same vital Biblical information.

Knowing the reason for present conditions, what their outcome will be, and that their solution is near at hand, obviously frees the mind of the oppressive fears of our day. It removes the anxiety and frustrations that mark our time. The great Book of Freedom gives you confidence in the fact that mankind's chief enslaver,

Satan the Devil, and his whole wicked organization are soon to be destroyed, and that a great crowd of people, described in Revelation 7:9-17, will survive that destruction. It also shows how you can be a survivor. To become a survivor you must study God's Word, gain from it the knowledge that leads to faith in God's promises, and then express that faith in the right works of living a clean life, serving Jehovah God and carrying this good message to others who can likewise become free-minded people.

The result of taking this wise course will be your everlasting release from bondage, sin and death. You will soon see Satan's world destroyed—as God's Word specifically promises—and will see all remaining on earth come into full freedom to serve a just and perfect God and to receive his righteous blessings for all eternity. As hundreds of thousands of other people are doing now, you can get this mental freedom by filling your mind with the truths of God's Word and by taking the course that it outlines. Will you join with such free-minded people and receive these blessings?

The Modern Town of Sodom

"Jehovah made it rain sulphur and fire from Jehovah, from the heavens, upon Sodom and upon Gomorrah. So he went ahead overthrowing these cities, even the entire District and all the inhabitants of the cities and the plants of the ground." Thus reads the Bible account at Genesis 19:24, 25 (*New World Trans.*) concerning God's destroying ancient Sodom so thoroughly that even the vegetation was wiped out. Recently the modern town of Sodom, recalling the terrible sulphurous and fiery destruction of Biblical times, came into the news. Reporting on modern Sodom (population 1,000), Leroy Pope of United Press radio in New York said:

"A new town of Sodom has arisen at the south tip of the Dead Sea to mine the potash and other minerals—the residue of the fire and brimstone that destroyed the Biblical town. It's an eerie place—the modern town of Sodom. The temperature goes above 100 practically every day yet it is so dry no one perspires. The Dead Sea is so salty there not a fish swims in it. The surrounding land—laden with minerals—is so void of organic matter that it produces not a sprig of vegetation. Naturally, there is no animal life of any kind—not even insects. Not a single bird flies over Sodom."

THE atomic revolution is here. Already atomic power plants are in operation in the United States, in Britain and in the Soviet Union. Larger atomic power plants are now under construction in several countries. But the atomic age is still young. Obviously the atom, if harnessed for peaceful purposes, has a big future. Just what the

world's most illustrious scientists envision for the atom's future was revealed at a historic conference in August, 1955, at Geneva, Switzerland. It was the United Nations International Conference on Peaceful Uses of Atomic Energy. The delegates numbered 1,260 from seventy-two nations, and there were 800 other observers. What made this meeting so momentous, so historic, that newspapers reported that nothing like it had ever happened before?

One event alone made the conference historic. It was the first time that the Soviet Union lifted, at least in part, the curtain on the development of peaceful uses of atomic energy within its borders. The Russians so fully entered into the spirit of the conference that they described in detail their 5,000-kilowatt power plant that has been successfully generating electricity for over a year, the first in history to do so.



WHAT FUTURE for the ATOM?

Geneva Experts Make Sensational Predictions

Russia also disclosed that it was completing the largest atom-smashing machine in the world. It will be twice as powerful as the one recently completed in the United States and will hurl protons at their targets with the enormous energies of 10,000,000,000 electron volts.

But it was not just Russia's cooperation that made the conference so outstanding. There

was the so-called "atomic fair," the first the world has seen. Many of the great, marble-crusted spaces in Geneva's Palace of Nations were crowded with exhibits of the participating governments, exhibits that ranged from tiny instruments to large-scale models of reactors. Most of the exhibits were eerily silent, with no whining of gears or throb of engines. Yet this quietness seemed appropriate, since radioactivity is both invisible and silent. The most popular exhibit at the "atom fair" turned out to be a United States reactor immersed in a 21-foot-deep pool of crystal-clear water. Delegates could see it work. When the reactor was on, the atomic core gave off a soft, blue light. Visitors were fascinated as they looked down with perfect safety and sensed the atom's power.

The Scientific Revelations

Yet what made the conference so epic was not the fair but the scientific revelations. A discussion of the five most important scientific revelations will prove valuable in grasping an appreciation of the atom's future and its meaning to mankind.

First, there was the disclosure that the cost of atomic power for many parts of the world will be competitive with other fuels within a very few years. This was welcome news, since the demand for energy is growing so fast that some claim that soon ordinary combustibles cannot meet the need. By 1975 the demand will be acute. So the emphasis at Geneva was on power, power that can be produced by fission.

Just what is fission? It is one of the processes of releasing energy locked up within the nuclei of atoms. It is the splitting of the nuclei of some heavy elements, such as uranium and plutonium into two lighter elements. Fissile fuels, those that can be "burned" in nuclear reactors by the splitting of their atoms, release in the process an energy 3,000,000 times that of coal. This means that one pound of fissile fuel is equal, as an energy source, to 1,500 tons of coal. Yet there has been a major drawback to the wonder of fission energy: the high cost of production.

But at Geneva papers were presented by British, Soviet and United States scientists and economists. These indicated that nuclear-powered electric plants, within a few years, were likely to be cheaper than plants using conventional fuels for regions not specially favored with natural fuels. This includes large parts of the United States. The experts were convinced that, at least in countries where coal is very expensive, uranium is even now a competitive fuel. "Just ten years from now," predicted one American delegate, "no one will ever consider building a non-nuclear power generating plant."

The second major revelation concerned the rapid development of breeder reactors. Regarded as the atomic power plant of the future, the breeder reactor not only regenerates its fuel but actually creates more fuel than it consumes, working on a compound interest basis. Of keen interest to the delegates was news of the development of a British experimental nuclear reactor that produces twice as much atomic fuel as it consumes.

To appreciate the marvel of the breeder reactor it is important to know something about nuclear fuels. There are two kinds: fissile and fertile. The fissile fuels are those that can be "burned" in a nuclear reactor by the splitting or fission of their atoms. The fertile fuels are those that in themselves are not fissionable but can be transmuted or made into fissile substances by modern alchemy. In other words, the fissile substances are the "chickens," while fertile substances are the "eggs" that, if properly fertilized, can be hatched into "chickens."

Nature has been very niggardly with fissile fuels. In fact, it has provided only one of these, the variant or isotope of uranium known as U-235. (Plutonium and U-233 are also fissile fuels but they do not exist in nature.) A ton of natural uranium contains only fourteen pounds of U-235, a fissile fuel, and 1,986 pounds of U-238, a fertile fuel. That is a ratio of one to 140. But in a breeder reactor each pound of fissile U-235, as it is burned, also transmutes at the same time more than a pound of the nonfissile U-238 into an artificial fissile element called "plutonium." And the marvel continues: This plutonium, in turn, as it is burned keeps on converting the nonfissile U-238 into more plutonium, on a compound interest basis, until all the 1,986 pounds of nonfissile U-238 are converted into fissile plutonium, an interest rate of 14,000 per cent!

A Thorium Boom?

The third major revelation was concerning thorium, a nonfissile element. Thorium is cheaper than uranium and is estimated to be from four to ten times as abundant. When used in a reactor, where chain reaction can be started with plutonium, it is turned into U-233, a fissionable type of uranium found to be more efficient than present fuels as a suitable source of atomic power. It is thorium that makes the breeder reactor a practical proposition. The possible role of thorium in nuclear energy, until recently a top secret in the United States, Britain and other countries, was outlined by Dr. John V. Dunwirth, head of the reactor physics group of the Atomic Energy Research Establishment at Harwell, England. The conference was left with the impression that thorium is likely to become a nuclear fuel more valuable than uranium in the production of large quantities of cheap atomic power. The effect on the big-business men present was immediate. The question they wanted answered was: Is the value of uranium likely to fall off drastically in twenty or forty years, so that all the expensive prospecting now going on would be wasted?

Taming the Hydrogen Bomb

But if speculation over thorium caused a stir among the big-business investors, it was news over the taming of the hydrogen bomb that raised an apprehensive turmoil. This news came in the form of a talk by the president of the conference, Professor Homi Bhabha of India. Dr. Bhabha made a sensational prediction that electrified his audience: "The historical period we are just entering, in which atomic energy released by the fission process will supply some of the power requirements of the world, may well be regarded one day as the primitive period of the atomic age." What did Professor Bhabha mean?

He went on to give scientific revelation number four: that man will go on to tame the hydrogen bomb: "It is well known that atomic energy can also be obtained by a fusion process, as in the hydrogen bomb, and there is no basic scientific knowledge in our possession today to show that it is impossible for us to obtain this energy from the fusion process in a controlled manner." Then Dr. Bhabha galvanized his audience by saying: "I venture to predict that a method will be found for liberating fusion energy in a controlled manner within the next two decades."

Obviously, businessmen responsible for investing millions of dollars in uranium processes and plants wanted to know whether other forms of energy, including power from the fission of uranium atoms, might suddenly become obsolete.

No one could answer the question for a certainty. But this much was clear: It was the first time that a scientist of the high standing of Dr. Bhabha had ventured to make such a prediction. The fact that other noted scientists from other countries agreed with Dr. Bhabha did not ease the apprehension of the business investors. Indeed, their fears only intensified as Admiral Lewis L. Strauss, chairman of the United States Atomic Energy Commission, revealed that AEC scientists have been working for a considerable length of time on the problem of harnessing fusion energy. Only a "very few years," Strauss told the delegates, separate the United States from the process of putting fusion explosive power to work. Britain, too, finally admitted that its scientists have been working on control of fusion energy, though with no hint of success. Yet all scientists agreed that the energy of the H-bomb would eventually be harnessed. Some of the more optimistic even expressed the view that the problem would be solved within the next five years.

This brings us to scientific revelation number five: the energy resources of mankind in the atom are practically unlimited. Even now without the fusion process, scientists point out, the potentialities of thorium as a source of fissionable material give man literally millions of years' supply of energy to count on.

And what will be mankind's lot when the hydrogen bomb is tamed and fusion energy put to work to do man good instead of evil? "When that happens," declared Professor Bhabha, "the energy problems of the world will truly have been solved forever, for the fuel will be as plentiful as the heavy hydrogen in the oceans." (Heavy hydrogen, named deuterium, is found in all waters in a ratio of one part to 5,000 of the light hydrogen.)

Yes, then man will finally have found a fuel supply that will last even as long as the sun itself. But more than that: man will then have the means to move entire mountains, to irrigate entire deserts and to transmute poverty into plenty. Thus it was that Atomic Energy Commission Chairman Lewis L. Strauss made the confident prediction: "It is not too much to expect that our children will enjoy in their homes electrical energy too cheap to meter; will know of great periodic regional famines in the world only as matters of history; will travel effortlessly over the seas and under them and through the air with a minimum of danger and at great speed. . . . This is the forecast of an age of peace."



THE STORY OF UNCLE SAM

People sometimes wonder how the United States ever received the nickname "Uncle Sam." Most Americans do not even know the story. It all began during the war of 1812 in the region of Troy, New York. One of Troy's best-loved citizens was a man by the name of Samuel Wilson, known to the residents in the area as "Uncle Sam." When the war broke out "Uncle Sam" decided to set himself up in the slaughterhouse business. He did quite well. But one day his market expanded on a grand scale. An army contractor named Elbert Anderson asked if he could buy meat to feed a couple thousand soldiers stationed near Troy. "Uncle Sam" agreed and his workers began packing the meat in wooden casks. On one end of the barrel they burned the initials "U.S.—E.A."—meaning the United States and Elbert Anderson, the contractor.

In a short time the meat was shipped out to the army barracks. Some of the soldiers who lived in the Troy area saw the wooden casks with the initials "U.S.—E.A." and they immediately tabbed the initials as standing for "Uncle Sam" and Elbert Anderson. Since the coincidence of the initials suggested the application of this nickname to the government, the phrase spread through the army. Soon the phrase caught the public fancy. By the end of the war newspapers over the country were referring to the American government as "Uncle Sam." By 1848 the nickname found its way into the conservative pages of Bartlett's *Dictionary of Americanisms*. Soon political writers throughout the world were picking up the phrase. In a few short years, the name "Uncle Sam" was common usage in the four corners of the globe.

So... you are having your **FIRST BABY!**

A YOUNG man inquired of his father about rearing children: "Son," said the father, "have three—then throw the first two away." Puzzled at the reply, the young man turned to his mother with the same question, and she answered him similarly: "If only I could have had my second baby first," she said. Meaning, of course, that both fathers and mothers gather precious experience by having and caring for their first child—experience that no amount of books, pamphlets and expert advice on child care can impart. That is why mothers of large families will often say, the more children you have, the easier the job becomes.

But no matter how many children you may have, each one is different; each one is an exciting bundle of joy, a thrilling new experience! Mollie S. Smart describes parenthood as "a tremendous experience. It feels wonderful, horrible, beautiful, frightening, exciting, stifling—all at the same time." With the coming of the infant, life takes on a brand-new appearance and meaning for mother. And being a mother and a homemaker stands out among the most important and fascinating jobs in the world. And all this because of baby.

Having a baby is one thing, but being a good parent is another. Any undertaking worthwhile has its share of worries and problems, and bringing a miracle into the world is certainly nothing to be winked at. The constant awareness of the tremendous responsibility of caring for an infant and his dependence on you for life is both thrilling and frightening. Yet the joy he brings into life overshadows anything and everything anyone may ever think, say or do. No doubt, the warm, all-rewarding feeling

that wells up in new mothers is an instinctive joy placed there in woman for fulfilling her part. "Lo, children are a heritage of Jehovah; and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath his quiver full



of them." Happy, too, is the man whose child is brought up "in the discipline and authoritative advice of Jehovah." No small assignment this in a world seething with crime and delinquency. But the first few years of the baby's life are all yours. You have an excellent opportunity to help him build a solid foundation to face the future. —Psalm 127:3-5, *Am. Stan. Ver.*; Ephesians 6:4, *New World Trans.*

Home-Life Influence on Infant

Home is the infant's first schoolhouse. From the day he is born it will continue to influence his behavior. Some experiences he gathers will continue with him for the rest of his life. The newborn infant begins almost immediately to learn what his father, mother and other people are like. He feels his surroundings before he sees them. He

senses their love and affection that they bestow upon him. In their grasp he feels secure. He knows his parents as people who hold him close and play with him. When he is born his mind is extremely sensitive, carefully registering whether you are rough or gentle with him, the care you take when you bathe, dress and feed him. These are his first experiences with humankind, his first lessons in love, co-operation and patience. So do be careful to make these good impressions.

Taking care of baby is a twenty-four-hour job. At times it is exhausting, because of the number of new details that you know nothing about, plus the fact that you are still weak. A new mother regains her strength slowly. In her weak moments she is liable to feel blue and discouraged. Learning to give baby a bath and change his diapers does not take years to learn. What does take time is to know his needs as a person, the love and affection to shed upon him, the way to hold him and give him a sense of security—these things are just as important as his physical care; perhaps more so.

Every new mother should want to do her very best. Sometimes her conscientiousness may tend to magnify her inexperience and lack of ability. She may be prone to feel herself clumsier and more awkward than she actually is. Striving for perfection only leads to frustration. So, do not take your job too seriously. You will make mistakes. All mothers do. Your baby is not exactly fragile. It is amazing how tough he really is! Often new mothers say: "I'm so afraid I'll hurt him if I don't handle him right."

Dr. B. Spock says that is a lot of nonsense. "You don't have to worry," he says, "you have a pretty tough baby. There are many ways to hold him. If his head drops

backward by mistake it won't hurt him. The open spot in his skull (the fontanel) is covered by a tough membrane like canvas that isn't easily injured. The system to control his temperature is working quite well by the time he weighs 7 pounds if he's covered halfway sensibly. He has a good resistance to most germs. During a family cold epidemic he's apt to have it the mildest of all. If he gets his head tangled in anything he has a strong instinct to struggle and yell. If he's not getting enough to eat, he will probably cry for more. If the light is too strong for his eyes, he'll blink and fuss. (You can take his picture with a flash bulb, even if it does make him jump.) He knows how much sleep he needs and takes it. He can care for himself pretty well for a person who can't say a word, can't control his arms and legs, and knows nothing about the world."

First Things to Do

The first thing you can do for your baby is to love him; then hold him closely and warmly. He loves this. And when you feed him, there is no substitute for skin-to-skin closeness. He also enjoys the feeling of firmness and the support that your arms give him. He likes being touched and patted gently and the feeling of being closely wrapped. He does not like sudden moves, sudden changes of temperature. He finds it disturbing and unpleasant, too, to be unnecessarily handled by strangers. Unfamiliar voices and faces irritate him when he wants to sleep. So be kind. Do not force other people on him. Protect him from them. Remember, he is just a little tot, and your companionship and play are about all he can take.

An infant is also easily upset by confusion, hurry, loud voices and other things that nervous people do. His behavior is but a mirror that reflects what goes on

around him. He knows when mother is worried or tired too. Angry voices scare him. He does not understand what you are saying, but he can feel how you say it. A government pamphlet on infant care says that babies will often refuse to nurse when mothers are upset, not because mother's milk has gone bad, as some think; rather it is because the infant feels the mother's excitement almost as much as she does. So it is not the mother's milk that has gone wrong, "but her feelings." It is important to your baby's health that you keep your own spirits high and your nerves calm.

Everybody loves a baby, and every baby needs to be loved. "Every baby," says Dr. Spock, "needs to be smiled at, talked to, played with, fondled—gently and lovingly—just as much as he needs vitamins and calories, and the baby who doesn't get any loving will grow up cold and unresponsive." So smile at baby every time you pick him up to change him, or to bathe and feed him. Play with him a little. He is getting the priceless feeling of belonging to you and that you belong to him. Nobody else in the world can give him that, no matter how skillful he may be.

Mother, Too, Needs Care

Do not be surprised if you feel depressed and let down when you first take full charge, because new mothers usually go through such feelings. For such a tiny creature, an infant surely demands some big changes in your daily routine and life. Since he cannot adapt himself to your ways of doing things and to your schedule, it necessitates your adjusting your schedule to suit him. The first few days, maybe weeks or even months, may be trying ones. The baby may turn your nights and days upside down and inside out. But if you expect this to happen, it will not upset you as much.

Make up your mind that you will have to take things easy for a while, which means that you will have to close your eyes to some of the household duties, the dusting, cleaning and washing that ordinarily have to be done. This respite is to give your body an opportunity to build up strength. It may be necessary for you to sleep a little during the day when the baby is asleep. This will lift your spirit and make you more cheerful and you will not feel nearly as worn out when the baby keeps you up during the night.

It is wise to get your baby supplies ahead of time. A little job like buying a dozen nipples can appear to be a tremendous task when you are exhausted and do not have an ounce of strength left. If you understand that it is mostly because you are weak that you feel blue, discouraged, and have that let-down look, you will not feel half so bad.

As far as having "free time," time for yourself, that will be extremely limited for a while. Your personal freedom you have exchanged for the joy of having your baby, watching it grow and being its mother. Use wisely the little free time that you may have. Remember, you are the infant's mother and baby's needs will not be met if mother's needs are forgotten.

Fathers are generally surprised to learn that baby needs them too. Fathers have a tendency to slip away and watch from the sidelines. And it may surprise new mothers to learn that fathers are good at more things than just walking the floor during the middle of the night with baby, or warming the bottle and changing diapers. A new father may be no clumsier than a new mother at giving an infant a bath or holding baby in his arms or lap and giving him the bottle. And baby, too, wants to get acquainted with his father.

Common Sense and Motherly Instincts

Dr Spock says, "You know more than you think you do" about rearing babies. So "don't be afraid to trust your own common sense." "We know for a fact," he said, "that the natural loving care that kindly parents give to their children is a hundred times more valuable than their knowing how to pin a diaper on just right, or making a formula expertly." "It may surprise you to hear that the more people have studied different methods of bringing up children the more they have come to the conclusion that what good mothers and fathers instinctively feel like doing for their babies is usually



best after all." Let parental instincts guide. Whether your newborn baby weighs five or ten pounds, he looks surprisingly complete. From the hair on his head to his tiny toes, some twenty inches or so away, he is ready to take in experience and enjoy living. So remarkable is this miracle that happens tens of thousands of times each day in the world that we unite with King David to praise the One who made this gift possible: "I will give thanks unto thee [Jehovah]; for I am fearfully and wonderfully made: wonderful are thy works; and that my soul knoweth right well."—Psalm 139:14, *Am. Stan. Ver.*

A MILLION AND A HALF QUIT SMOKING

Have you tried to break the tobacco habit and then given up in discouragement? Well, it cannot be too difficult when, according to the *New York Times*, June 22, 1955, one and a half million quit smoking in the United States the past year and a half. Among that number were a half million women. No doubt the fact that so many cancer specialists keep pointing an accusing finger at cigarette smoking as the No. 1 cause of lung cancer has had some bearing on so many breaking off the tobacco habit. Consistently, the American Medical Association refuses to carry any tobacco advertisements in their publications. The report, however, also showed that there were 25 million men and 13 million women that still smoke. And among men between the ages of 25 and 64 two out of three still smoke.

Arsonist Outwits Himself

An oriental mind apparently outsmarted itself recently. Police accused a Japanese welder in Toyko of trying to burn down his house for insurance. The purpose of the plot was to avoid being on the scene when the blaze started. Police said the welder put a pail of gasoline in a closet, set an electric heater atop the pail and then placed a celluloid soapbox on the heater. He next connected an easily operated switch to the heater, ran a long cord outside the house and attached a piece of dried fish to the end of the string. Police explained that the device worked this way: A stray cat tugged at the fish and pulled the cord that snapped on the heater that ignited the soapbox that fell into the gasoline that flared up and set the house on fire. But this complex invention was all to no avail—the welder was nabbed and jailed on arson charges.

STRANGEST TREES

ON EARTH



DO YOU like strange things? Then you have but to look up the strangest trees on earth. Oh, there are many trees that whet our appetite for exotic and excitingly different things, some so weird that no human artist, even in his wildest imagination, could conjure up what nature has produced. Among the many candidates for the title of the seven strangest wonders of the tree world are: the cow tree, the shaving brush tree, the shooting tree, the cream-of-tartar tree, the tree that wears a petticoat, the murderous strangler tree and the tree under which 10,000 people can stand.

The cow tree is the tree that your milkman would like to slay with the ax—especially if you were to have one in your backyard. No wonder this tree would make the milk salesmen furious! It is a vegetable milk fountain. All you need is an instrument to pierce the tree's bark. Then it starts to flow with a highly nutritious milky juice with an agreeable creamy odor and taste recalling that of cow's milk. So the tree is called cow tree, but people in South America aptly call it *árbol de leche* (milk tree). At the rising of the sun the cow tree is most abundant, giving freely to those who are thirsty its rich, creamy goodness. Families who live near cow trees are assured of milk for the children. In this day of rising milk prices the cow tree could be used to great advantage in anyone's backyard!

If the cow tree is strange, the shaving brush tree is stranger. So strange is this tree that one can scarcely believe his eyes

and ears! Belonging to the Bombax family of tropical American trees, the shaving brush tree shows not the slightest sign of a leaf at the time of its blooming. Every twig ends in a bud that grows out into what reminds one of a fat cigar in a stubby holder. Then, quite suddenly, the cigar explodes. The explosion is a real noise! Persons standing nearby can readily hear the "pop." After popping, the bud spreads out into a cockade, an eight-inch brush of golden-tipped coral filaments that looks exactly like a shaving brush. In Mexico, Central America and a few places in Florida this incredible tree that literally bursts into bloom may be both seen and heard.

The Shooting Tree

A traveler walking in the depths of the dense forests of the Brazilian Amazon may well find himself under attack. Bang! Pop! A round, shiny missile whizzes by his head. No, this is no attack by savages; it is just the shooting tree doing some target practicing for the benefit of posterity. This tree has sufficient ammunition—its own seeds! Salvos of them! These seeds belong to the so-called Pará rubber tree and come in a mottled-gray three-lobed capsule. When this tree is ready to shoot, the traveler might be surprised by a popping noise and might even be hit by a round, shiny seed.

Three seeds are present in each fruit and are forcibly expelled by the splitting at maturity. If you are standing within 60 feet of the triple-barreled shooting tree, you may feel the fury of a vegetable fusillade!

The baobab or cream-of-tartar tree of Africa makes its claim as a strange tree for several reasons. First, it is an oddity in tree-trunk growth; it reaches a girth of nearly a hundred feet! Not only that, but the baobab is a marvel in being bountiful to both animal and man. Monkeys love the fruit of this tree, and men often find it a lifesaver. During the rainy season the tree's knotted hollows preserve water, which can be found weeks and even months after dry weather has set in. Indeed, for some Africans this tree is the chief source of the precious fluid.

But the baobab is much more than a vegetable canteen; it is almost a grocery store. Its flowers are sometimes crushed with sugar and water to make a refreshing and unusual beverage. Its seeds yield a valuable oil. The rind of the pods can be chopped and mixed with milk or water to make a nourishing biscuit. The pulp surrounding the seeds is crushed and ground into a powder used for flavoring food. So because parts of the baobab are used in flavoring food it has become known as the cream-of-tartar tree.

Strangely enough, this tree has not exhausted its oddities. Sometimes the baobab's multiple trunks weld themselves together to form a tree that looks like a beer bottle. Even the color of the bark is odd. It looks exactly like the color of an elephant's skin. So, many a hunter, upon emerging suddenly from a dense brush, swings his rifle with deadly intentions at the baobab tree. If he is trigger-happy and blazes away, another oddity is revealed. Though the baobab may be the largest tree as far as girth of trunk is concerned, its

soft, spongy wood offers little resistance to a bullet, which will completely penetrate the largest of them.

Tree That Wears a Petticoat

In the heart of Africa grows the silk-cotton tree, also called the kapok or celiba tree. It is a tree with the freakish appearance of something from the landscape of an artist's nightmare. But then it is doubtful that an artist, even with his imagination turned loose, could come up with the tree that wears a petticoat. Instead of having a simple trunk like a maple tree, the silk-cotton tree has a trunk that flares out in folds like a gigantic petticoat. These folds often begin as high as 30 or 40 feet above the ground and form a skirt whose hem line could enclose a small house. This wooden petticoat serves a very useful purpose. The tree's roots are shallow, so were it not for these skirtlike braces the tree might easily be uprooted in a storm.

Just as the python makes its living by coiling around its victim and squeezing it to death, so there are trees that, to get a start in life, strangle other trees to death. New Zealand's strangler tree, *Metrosideros robusta*, is commonly called the "rata." It starts as an epiphyte or air plant. Soon it sends down aerial roots that clasp the host tree's trunk. Finally they reach the ground and increase in size and number. The rata, *kindly assisted by the host tree, grows into a Frankenstein*. Soon the rata entwines the host tree in a crushing network of roots that embrace it in a death-dealing stranglehold. The host tree, of course, puts up a fight, but usually it is not strong enough to win.

Interestingly, there are three New Zealand timber trees that defy the strangler. One is a pine called "kauri," whose bark sheds frequently by scaling, thus preventing the strangler's rootlets from gaining a solid foothold. Two other trees that win

the battle with the strangler are the puriri and the maire, both of which resist the strangler's embrace because they are sturdy, strong trees with a very hard wood.

The Single-Tree Forest

Can a tree be one tree and yet be a forest? It seems impossible, but not for the Indian fig tree called the "banyan tree." From its very beginning the banyan tree is an oddity. Since its seeds seldom germinate in the ground it relies on the birds for help. Birds obligingly place the tree's seeds in the crown of a palm tree. Soon a bird-placed seed sprouts right on top of the palm tree and sends down aerial roots that grip the palm tree in a stranglehold. The palm tree dies and the banyan tree takes its place. This is only the beginning!

Not content to live in the space usually allotted to a single tree, the banyan tree throws out branches. As they grow they put out hanging roots that increase in length till they reach the ground, and there take root and develop into new stems. In this way the tree spreads farther and farther all round the original trunk with an ever-growing number of stems that become as thick as the trunk itself. At last the banyan loses all resemblance to a single

tree and takes on the appearance of a miniature forest.

In India some of these single-tree forests cover an unbelievably enormous area. They become the home of hundreds of bats, birds and monkeys. If the center trunk of the tree decays and dies, that is all right. The tree lives on supported by the many root stems it has thrown down and it draws nourishment from the ground by their means. In the Botanic Garden at Calcutta, India, there is a banyan tree with the main trunk over 40 feet in circumference. It has 230 secondary trunks 10 to 60 feet around, and more than 3,000 smaller trunks. Understandably, as a shelter from the hot Eastern sun the banyan tree has no equal. It is the only tree in existence under which almost 10,000 people can stand!

There are many other candidates for the title of strangest trees on earth. Keep your eyes open wherever you are. Learn to appreciate the singularly beautiful and strange features of each kind of tree, just one of the many plants that the Creator, Jehovah, made for the rich enjoyment of man. With some 70,000 different kinds of trees to choose from, you will soon be able to cast your own votes for the strangest trees on earth.

Why Many Stay Away from Church

Why do 64,000,000 Americans, or 40.5 per cent of the population, stay away from churches? *Look* magazine, in its issue of March 22, 1955, asked that question. The magazine answered: "Many stay away because of the denominational rivalries and bickering. Some dislike formal, elaborate rituals. And some (though they do not know it) follow the example of the noblest man our land has produced, Abraham Lincoln, who, in a startling and little-known statement of his faith, declared that he had never united himself to any church because he found difficulty in giving his assent, without mental reservations, to the long, complicated statements of Christian doctrine which characterize articles of belief and confessions of faith: 'When any church will inscribe over its altar, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and Gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," that church will I join with all my heart.'"

By "Awake" correspondent in Spain

THE Balearic Islands are nestled in the blue Mediterranean Sea just east of Valencia, Spain. The largest of the isles, Majorca, is sometimes called "The Isle of Dreams." That is not exactly a misnomer, either, because here the mellow climate unites its gentleness with the picturesque landscape to create a virtual dreamland paradise for artists and poets.

The high peaks that stretch across Majorca are covered with snow during the winter months. Along toward spring the delicate petals of the almond blossom blanket the lowlands like sheets of white, sparkling dew. In these lower areas flourish apricots, figs and vines. An ingenious system of irrigation ensures a steady water supply to the arid areas. The water is usually drawn into a concrete tank by a pump driven by a windmill. From the tanks the water supply can be controlled by a sluice. The water is led along artificial cement channels to strategic points on the farm. From there the farmer guides it by suitable furrows to fertile fields.

Older than the windmill for drawing water is the *noria*. This ancient system, dating back to about the eighth century, involves a kind of crown wheel and pinion made entirely of wood, and is operated by a mule, generally blindfolded, that walks in circles around the well while harnessed to the beam that extends from the center. A series of pots attached to a long continuous chain hauls the water up and at the surface spills it into a cistern. The Spanish name for these pots, *arcaduces*, confirms the origin of this system as being Moorish.

The Majorcan believes in *mañana* (tomorrow). Take a pair of shoes to be mended, and if he does not have them ready when you return, there is always *mañana*. There are factories that manufacture custom-made shoes, but many of these kind and friendly islanders prefer theirs made by the cobbler. They do not mind waiting for them. For them, too, there is always a *mañana*.

Olive oil is part of the staple diet of the islander and olive harvesting is a seasonal occupation. There are olive trees on the island

a thousand years old, and the method of gathering the olives is about the same as the day when these trees were mere saplings. Roast pork, and especially the young sucking pig, is a favorite with the Majorcan. When butchering time arrives, the country folk generally have a family gathering and celebrate the occasion. Rice cooked with all sorts of delicacies, shrimp, shellfish, pulpo, calomar, and parts of chicken, rabbit and other meat make for another tasty dish.

However, the island's own speciality is *sopas mallorquinas*. This is made in an earthenware pan, starting with onion, tomato and parsley in olive oil, adding water and every kind of vegetable that is available. When all is cooked the vegetables are taken out and a specially prepared bread is added until the remaining liquid is all absorbed. Then the vegetables are placed on top again. Each cook, of course, adds his own technique, which contributes to variety. Majorcans rate this as their number one dish.

Houses on the island are tile-floored and clean. Cooking is usually done over a charcoal fire, while electricity is employed for lighting. Transportation needs vary, from a slow donkey to fast-moving electric trains. Majorca is now linked to the Iberian peninsula and the rest of Europe by daily air services.

Palma, the capital city of the big island, has 150,000 inhabitants. Its narrow streets are giving way to wide avenues and attractive buildings. And in the heart of the city is a section that still retains its primitive character, which has become a special tourist attraction. The artistic mansions of the nobles of the fourteenth to the seventeenth century, with their majestic courtyards leading through stone archways onto streets so narrow that the sun rarely shines on them, are to be found here. Here, too, rises a cathedral that dominates any general view of the city. Roman Catholic superstition has a strong hold over the minds of these peace-loving people.

Just a short walk through the orange groves or over the terraced hills will answer why men have called Majorca "The Isle of Dreams." For, when compared with the rest of the world, it truly is *La Isla de la Calma*, the tranquil isle, a dream in this world.

ROMAN

STOICS

and



CHRISTIANITY

IN CERTAIN Romans of the first and second centuries A.D., the Stoic philosophy found its most able spokesmen. Developed by the Greeks some centuries before Christ, Stoicism, with its emphasis on pantheism and ethics, might be said to have been more of a religion than a philosophy. According to it the universe was rational with supreme wisdom in full control. Everything started from fire and would end in being consumed by fire. Stoicism held that those who are wise are completely independent of external circumstances such as riches and poverty and entirely free from bondage to desires, appetites and emotions. It stressed strength of will and resignation based on the insight of reason.

Although Stoicism knows nothing of the Bible, of Jehovah's name or of Christ's sacrifice, many biographers and philosophers

speak of such Stoics as Christians. Thus the Roman senator Seneca, who was the most notable and best known of the Roman philosophers, has been termed the "most Christian of the Stoics."

Seneca was born in Spain about 4 B.C. At an early age his father, a man of learning and wealth, brought him to Rome, where Seneca was taught by the most learned of the Greeks and Romans. Because of his skill in argumentation he became so popular, powerful and wealthy that the emperor Caligula (Gaius) planned to have him assassinated but was dissuaded by friends of Seneca, who assured the emperor that disease would claim Seneca before long.

Two years later Caligula was assassinated and the new emperor, Claudius, had Seneca banished to the barren island of Corsica. After eight years Seneca was recalled by the empress Agrippina, the widow of Claudius, whom she had poisoned to secure the throne for her son by a former marriage, Domitius, later and better known as Nero. She was ambitious not only to have her son become a powerful ruler but also a very wise one, and who could better educate him than Seneca, the wisest of all the Roman philosophers? So Seneca was recalled, not only to be tutor of the 11-year-old Domitius but also to be prime minister and chief administrator (and, likely, intimate of the empress) of the Roman Empire.

When he reached the age of seventeen Agrippina made her son emperor. Because she still tried to dominate her son Nero as regards his private life, Nero had her murdered. Seneca, ostensibly Nero's moral guide, is credited with having suggested this way out for Nero, he afterward publicly justifying Nero in the murder of his mother. In view of attempts made on his life Nero grew suspicious of Seneca and tried to get one of Seneca's servants to poison him. This failing, Nero sent an army

officer, commanding that Seneca take his own life, which he did by cutting his veins.

Modern philosophers wax eloquent in praise of Seneca's noble sentiments: "Virtue alone bringeth secure and perpetual joy." "The evil are won by persistent goodness." "Covetousness is the root of all evil." Seneca said that each night he carefully went over the deeds of the day, not sparing himself, but promising himself forgiveness if he would not do a certain misdeed again. Denied the opportunity to bequeath his wealth to his friends, he told them that he was bequeathing them that which was more valuable in his sight than his wealth, namely, the pattern of his life.

The fact is that Seneca was an arch hypocrite. Both his style of writing and method of reasoning were wholly Epicurean, the very opposite of the Stoicism that he claimed to espouse. And there was an even greater difference between his philosophy and his daily life. Says one historian: "It is not to his credit to have accumulated in four years one of the largest fortunes in Rome while serving under such a master." And that while claiming to be a Stoic!

Another authority tells that Seneca eulogized the cottage life while passing his days in splendid villas and palaces; he addressed his treatise "On Clemency" to Nero, but disguised, if he did not sanction, the poisoning of Nero's stepfather Claudius by Agrippina; he justified the murder of Agrippina by Nero and failed to interfere in Nero's murder of his divorced wife Octavia. Seneca expatiated on the evils of avarice and wrote at great length "On Beneficence," but he enriched himself by imperial confiscations and ruthless fiscal policies, his estates in Brittany alone being valued at millions of dollars.

More inconsistencies could be pointed out, but the foregoing should suffice to

show why it has been said of him "his life was all a lie." Even Marcus Aurelius, pagan Stoic emperor of a century later, had no use for Seneca, for he knew that "Seneca's luxurious life, his wealth, his villa, his love of fame, gave the lie to his protestations of being a Stoic."

In view of such a record is it not the very zenith of hypocrisy for Seneca to say that he bequeathed to his friends that which he valued most, the pattern of his life? Professors of philosophy speak of "a philosophy to live by." How well did Seneca live by his philosophy? And just one look at the life of Jesus and the apostle Paul should show how preposterous is the statement that Seneca was the "most Christian of the Stoics."

Epictetus, the Slave

Generally those who have a higher opinion of philosophy than of religion like to credit the Roman Stoics, such as Epictetus, with having influenced Christianity. Others, however, such as *The Encyclopedia Americana*, indicate that the ideas spread abroad by Christianity, if not consciously and directly, at least unconsciously and indirectly, influenced the later Stoics such as Seneca, Epictetus and Marcus Aurelius.

Epictetus was a Greek slave who lived from A.D. 50 to 60 to about 125. His master was captain of Nero's royal guard who accompanied Nero when he fled Rome, and later aided Nero in his suicide. Because of this he was put to death by Nero's successor Galba, who reigned only a few months, was murdered and was succeeded by Vespasian. These circumstances played a role in Epictetus' getting his freedom, after which he devoted himself to teaching philosophy. Aside from the foregoing and the fact that he opened a school for philosophy near Nicopolis after having been banished together with other philosophers by the

Roman emperor Domitian A.D. 90, little is known about Epictetus.

What is known about the philosophy of Epictetus has come down by means of his pupils, he leaving behind no writings. Even as is the case with other Stoic philosophers, the philosophy of Epictetus abounds with inconsistencies and contradictions. On the one hand, he states that death cannot be terrible since Socrates did not consider it so, etc. And on the other hand he advises to keep death and exile and suchlike before one's eyes every day and "you will never think a low thought, nor will you covet anything." If death and suchlike are no evils, how can the thought of them have a salutary effect on one's conduct?

Oriental fatalism is apparent in his observation that God is the great Manager that selects the roles and it is not for us to complain but merely to concern ourselves with playing our roles well. However, he fails to state why God gives differing roles, if he does give them. Like the Oriental philosopher he holds that the body is so evil that there is no difference between king and slave, every man is a soul carrying about a big corpse, but, on the other hand, he insists that life in itself is not miserable, unless we try to live it out of harmony with divine reason.

He says that "when a difficulty confronts you, remember that God, like a trainer of wrestlers, has matched you with a rough young man." Sounds good, but he fails to add weight to his illustration by telling us why. Wrestlers train to win wealth and fame, but Epictetus, in common with the rest of the Stoic philosophers, gives no incentive except to satisfy one's pride.

He tells us that the remedy for mankind's ills is philosophy. But whose? And how can people be made to appreciate the right philosophy and made to apply it in their own lives? 'Steer your course by the

star of wisdom.' Again a noble sentiment. But what is the course of wisdom? Epicureanism or Stoicism, or some other philosophy?

'Nothing in all literature is so depressing as the "Dissertations" of this slave unless it be the "Meditations" of another Stoic, the emperor Marcus Aurelius,' says one of the foremost living philosophers. Christ Jesus and his apostles came with good news, glad tidings. While Epictetus expressed many noble thoughts about putting the praise of God before all else, his theme and mood was that of pessimism and he severely condemned Christians as fanatics. In view of all the foregoing facts one wonders how far the early "Christian" organization must have strayed by the time it adopted the *Handbook of Epictetus* as a manual for the church, as though God's Word were not sufficient!

Marcus Aurelius, the Emperor

Marcus Aurelius has been termed "the noblest of pagan emperors," and, according to the historian Gibbons, his reign and that of his predecessor mark the happiest period in mankind's history. But what are the facts? Was this Stoic emperor truly so noble and his reign truly so happy?

Marcus was born in Rome A.D. 121. Orphaned at an early age he was adopted by his grandfather and then, together with another Roman youth, was made joint heir of the emperor. From early childhood Marcus was extremely devoted to pagan religion. A statue shows him at the age of eight offering sacrifice, at which time he already was a priest of Mars. At the age of twelve he began practicing Stoic asceticism to the extent of injuring his health.

He had the best of tutors and not long after his becoming coemperor his "partner" died leaving him as sole ruler. He

established a firm foundation for civil law; founded schools, homes and orphanages for the education and care of poor children; put in a just system of taxation, and eased many other inequitable features of Roman law.

As a Stoic he is best known for his *Meditations*, which he wrote as a diary, solely for his own benefit, and which he based on the sayings of Epictetus, his "Bible." In his writings he respectively credits his various tutors for his various virtues, of which he seems to have been very well aware. Throughout the *Meditations* one notices the contradiction of fatalism and individual responsibility. He repeatedly lectures himself regarding his responsibility but excuses others on the basis of fate. The sum and substance of his ethics seems to be: 'It is foolish to be bad, because the result is that you are bad; if bad, you cannot be proud of being good'! And, "If there be a God, all is well [you will be rewarded], but if all is random, act not at random thou." Why, he does not say.

But in spite of all his noble sentiments Marcus Aurelius came far short on four counts. First, he not only put down rebellions but waged "wars of aggressive Roman conquest," his reign being one war after another, worshiping at the altar of the symbolic Mars even as he did as a child before the altar of the god Mars. Second, his wife Faustina, an emperor's daughter, although bearing him many children, had a private life marked with scandal. Yet upon her death Marcus had her deified in a most ostentatious manner.

Third, Marcus appointed his son as his heir, and so Commodus became emperor at the age of nineteen, Marcus dying A.D. 180 at the age of 59. Commodus was an "execrable monster," who amused himself by literally carving up his enemies, cutting off their noses, ears, etc. He demanded to be

worshiped as Hercules Romanus and made great display of his physical strength. After twelve years of such rule Rome could not stand it any longer and conspirators strangled him. That Marcus would raise such a monster and then make him heir apparent does not indicate much wisdom on his part.

Marcus' worst blot, however, was his persecution of Christians. Much has been written trying to gloss over this feature of his rule, but it simply cannot be harmonized with his high-sounding philosophy and indicates that he was first of all a fanatical pagan emperor and only second a Stoic philosopher. Says *The Encyclopedia Americana*: "The heathen beliefs of his ancestors . . . actuated him to the severe and bloody measures he took to root out a dangerous rival. He regarded Christianity as a 'pernicious sect,' a 'secret conspiracy' against the empire, an 'immoral superstition.'"

"In this signal instance he is as bloody and heartless as a Domitian, a Nero or a Caligula. His first edict against the Christians was published in 177. Multitudes perished in the fierce persecutions which followed." Since the writer of *Meditations* could not do better than to engage in aggressive wars of Roman conquest, deify an unfaithful wife, fasten an execrable monster on the Roman empire as its ruler and engage in wholesale murder of Christians, what folly for any, and especially those claiming to be Christians, to waste any time perusing his philosophy!

In view of all the foregoing facts regarding Seneca, Epictetus and Marcus Aurelius, why is it that so many see a similarity between their philosophy and Christianity? For the answer to that question we refer the reader to the article appearing on page 25 of this issue, "Similarities of Stoicism and Fusion Religion."



Similarities of Stoicism and Fusion Religion

TRUE Christianity puts first the name of Jehovah God. It recognizes as its authority the Bible. It is based on the sacrifice of Christ Jesus. Since these are its chief characteristics it follows that Stoicism is no more like Christianity than is Epicureanism, as neither knows anything about these three prime essentials. However, Stoicism is similar in many respects to fusion religion. Fusion religion?

Yes, the Bible shows that, even while the apostles were alive, an apostasy was beginning to form and that only their presence with their divine authority and powers kept it from taking over. After they fell asleep in death the apostasy soon did take over. To gain numbers and power it watered down Christianity, added pagan religious practices and adopted pagan philosophy such as that of Plato and Zeno's Stoicism. It is therefore not surprising that such a fusion religion, consisting of apostate Christianity, pagan religion and Greek philosophy, should resemble Stoicism and that it should adopt the *Handbook of Epictetus* as a manual.—Acts 20:29, 30.

Stoicism, and particularly as taught by the later Roman Stoics, makes much of the fact that all men are the children of God. 'Why should one feel proud that he is the son of the emperor when all are sons of God?' It knew nothing, however, of the Bible teaching that only through the offices of Christ Jesus can we become God's sons.

In this respect fusion religion is like Stoicism. Typical of the attitude that Christendom takes in regard to this is the editorial that appeared in *Life*, April 11, 1955, and that said in part: "Christ taught sacrifice as the road to spiritual riches. But what door did he show? 'I am the way,' He said: 'the truth, and the life: no man cometh unto the Father but by Me.'

"That is surely a simple statement, yet few words present more difficulties for the modern mind. Does it mean that one church only, or one faith only, is the way to God? Taken literally, it would damn all those saintly men who have reached God through other religions—the way of Tao, of Hinduism, of Gautama or Mohammed. A God so parochial as to exclude alien saints from His kingdom does not sound like the God of mercy whom Christ preached . . . Christianity is not the only framework of a truly spiritual life."

But Jesus not only said, "I am the way and the truth and the life," but his very next words were, "No one comes to the Father except through me." Yes, true Christianity says there is only one way, Stoicism and fusion religion hold that there are many ways.—John 14:6, *New World Trans.*

Both Stoicism and fusion religion put the emphasis on the individual, his welfare, and that by the development of a "beautiful character." There is nothing wrong in trying to lead a good, upright life, in endeavoring to overcome one's weaknesses. But that is not the chief purpose of existence. Man's chief duty is to bring honor to God's name. In his model prayer Jesus put his Father's name first: "Our Father in the heavens, let your name be sanctified." And regarding Jesus' work on earth, he said at its conclusion: "I have glorified you [Jehovah] on the earth, having finished the work you have given me to do."—Matthew 6:9; John 17:4, *New World Trans.*

Stoicism and fusion religion are also similar in that they both advocate asceticism, the severe treatment of the body, as though suffering for its own sake were meritorious. The mother of young Marcus Aurelius had to beg him to sleep on skins and not just bare planks, as she noted that his asceticism was injuring his health. Likewise there are certain Roman Catholic orders where its members sleep on corrugated boards, deny themselves necessary food, etc.

But there is not a word in all the Scriptures commanding asceticism. The fact is that some of Jesus' enemies were ascetics and so they accused him of being a wine-bibber and a glutton, merely because he was not one. Paul warns against asceticism, describing it as "an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body," but of "no value in combating the satisfying of the flesh." The Christian does not court pain but avoids it if he can; not, however, at the cost of his integrity toward God, for he knows that "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—Colossians 2:21-23; 2 Timothy 3:12, *New World Trans.*

Stoicism is also similar to fusion religion in that it knows nothing about original sin estranging man from God and man's need of a Redeemer. Like the Stoics, many leaders of Christendom refuse to recognize any merit in the sacrifice of Christ but state that all the good he did was in preaching right principles and setting a good example. True Christianity, however, shows that Christ is the Lamb that takes away the sin of the world, which came because of the sin of one man, Adam, and that "there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—1 Timothy 2:5, 6, *New World Trans.*

Stoicism is further similar to fusion religion in that both hold that fiery destruction is the destiny of this earth, Christendom taking literally Peter's words that "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." However, from the context of Peter's words it is clear that he is not referring to the literal earth and heavens, for he speaks of a previous world that perished by the Flood. Besides, God's Word tells us that God created the earth, not in vain, but to be inhabited, and that "the earth remains for ever."—2 Peter 3:7, *New World Trans.*; Ecclesiastes 1:4, *Rev. Stan. Ver.*

Stoicism is also similar to fusion religion in that both attract men of worldly learning and rank. But as regards genuine Christianity the words of Paul have ever been true: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many noble; but God chose the foolish things of the world, that he might put the wise men to shame, and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God."—1 Corinthians 1:26-29, *New World Trans.*

Stoicism is boastful of its accomplishments even as is fusion religion, and no doubt Stoicism did have a part in the development of fusion religion, a religion composed of apostate Christianity, pagan religion and Greek philosophy, but it had nothing to do in bringing forth true Christianity. On the contrary, it appears that the later Roman Stoics borrowed from Christianity.



Jehovah's Witnesses Preach in All the Earth



El Salvador

COZILY nestled within the tropics, El Salvador is a country of mountains, hills and upland plains. The heat is modified by the altitude; rarely does the temperature rise above 80 degrees, and there are times when the mercury will go as low as 60 degrees Fahrenheit.

The religion of El Salvador is Catholic and the language is Spanish. Salvadorans love their country and are doing everything within their limited budget to improve it. They are not a lazy people. The average citizen here is free from political jitters, but there is an ever-present dread of earthquakes.

In 1945 when four Watch Tower missionaries arrived in El Salvador, the people here knew practically nothing of Jehovah's witnesses. So these missionaries quite naturally wondered how they would be received. Would the Catholic people of El Salvador accept the Kingdom message? Now they know. Today there are upward of 323 witnesses of Jehovah in the land, all of them busy talking about the new world. This number includes smooth-cheeked Indians, bearded Spaniards, valley dwellers and hill people, rich and poor, educated and illiterate.

Everyone in El Salvador is expected to have a religion. "Atheist" is a bad word here. So, many scoffed, thinking that Jehovah's witnesses would not make headway with a people already proselyted by an amazing diversity of Protestant religions. But Jehovah's witnesses made progress. Today Salvadorans know of the Kingdom and they are aware that Jehovah is God

and that he has witnesses in the earth. Even Protestant leaders are making use of the name Jehovah in their lectures.

Image worship has taken over to a great extent the Catholic population here. For example: In the town of San Vicente it is customary during the month of December each year to remove the image of Saint Vincent from the church and parade it through the streets in a long succession of religious rites. Much money is spent during these festive days. Rockets are fired by the hundreds, there is dancing in the markets, and drinking and tamale eating head the festive agenda. However, during the 1953 season the bishop of San Vicente offered a change in tradition. He suggested that the money they spent on food and merrymaking be contributed to the church. The people were unco-operative. The bishop then refused to release the image to them, at which action the people became enraged, stormed the church and removed the image by force. Thereafter followed a wilder series of reveling. The bishop obviously lost all control of his parishioners. He resorted to threats, various church sanctions and even the newspaper to gain possession of the image. It was only after the wild reveling had spent itself that the people were willing to return the image, but the church would not have it. So "Saint Vincent" was taken to the town hall and placed in care of the mayor.

While the people in El Salvador are apparently Catholic, they are at one and the same time anticlerical. They make a distinction between the Roman Catholic religion and the El Salvadoran priesthood that administers the religion. This condition is

the fruit of priests' not practicing what they preach. Therefore we find devout Catholics loyal to their religion, but not loyal to the priests.

Another peculiar situation here with respect to Catholicism: A loyal Catholic may be devout in worship to the image of "the virgin," but see no need whatsoever to be loyal or devoted to Catholic doctrine. Doctrine and Bible knowledge have become divorced from the Catholic mind. This condition makes it possible for thousands of Catholics to attend Protestant religious meetings, to become members of the Masonic lodge and even to practice spiritism and at the same time be Catholics. The general Catholic in El Salvador, in fact, no longer believes in purgatory, the hell-fire doctrine or infant baptism.

Yet this is not to be understood to mean that the vast Catholic population of El Salvador is in danger of changing its religion. Rather, it simply means that by some strange evolutionary process a new religion has been formed with the same Catholic name and adopted by the people. The "new" religion is based primarily on two

main doctrines: the worship of Mary as the "Most Holy Virgin," and the zealous worship of "Holy Saints," represented in the form of plaster and wood images of varied sizes and dress.

These are some of the things that Jehovah's witnesses have to contend with while preaching the good news of God's kingdom from door to door in this land. Progress is admittedly slow in lands steeped in superstition and tradition. But the truth of God's Word is boring its way deeper and deeper into isolated places. Spiritual seeds are being planted and in many cases these have taken root and have grown into flourishing congregations. In one instance, a grandfather of a large family called his household together to consider the religion of Jehovah's witnesses. After they thoroughly discussed the matter it was decided that they would become Jehovah's witnesses. Thirteen were immersed a few weeks later; nine more followed. The grandfather, whose name is Abraham, is in his eighties. He led the way to baptism and to tossing away their \$120 image. With such response, who will deny progress in El Salvador?

● How churches are responsible for the current plunge into pleasure seeking? P. 3, ¶5.

● What percentage of today's school children are in need of mental guidance? P. 5, ¶2.

● Where real freedom can be found? P. 6, ¶5.

● How widespread the proclamation of the one truly mind-freeing message is today? P. 7, ¶3.

● Where the first "atomic fair" was held, and what was displayed there? P. 9, ¶3.

● Whether it is believed that the hydrogen bomb can be harnessed for industrial power? P. 11, ¶3.

● How its home life will influence a newborn infant? P. 13, ¶4.

● What the first things to keep in mind in caring for your baby are? P. 14, ¶4.

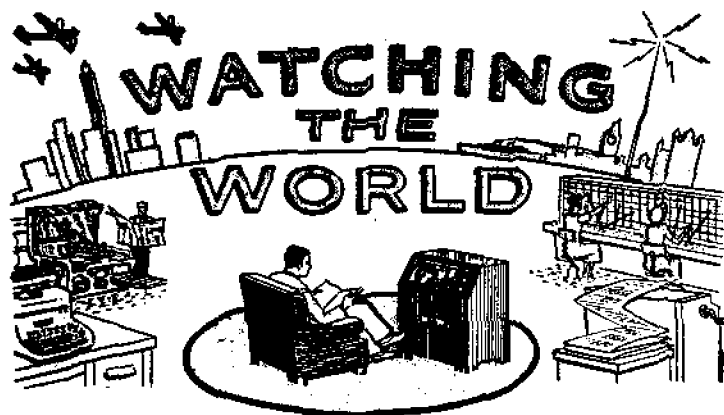
● What one tree can become a whole miniature forest? P. 19, ¶2.

● What proves the Stoic philosopher Seneca was an arch hypocrite living a lie? P. 22, ¶2.

● How the philosophy of Epictetus abounded with inconsistencies and contradictions? P. 23, ¶1.

● Why merely leading a good life and overcoming one's weaknesses is not the chief purpose of existence? P. 25, ¶7.

● How and why religious doctrine in El Salvador is all mixed up? P. 27, ¶6.



To Check Moscow's Expansion

◆ Moscow seems always to be pushing outward along some segment of its frontier; it usually chooses the softest segment. Thus the West began a great project with the North Atlantic Alliance in 1949: the forging of an interlocking series of military alliances around the Communist cluster of nations. In October the last link in the vast project was bolted into place by Iran's announcement that it would join the Baghdad pact linking Britain, Turkey, Iraq, Pakistan, and now Iran, in a "northern tier" defense chain across the Middle East. Now the Soviet bloc is checked on its western borders by NATO, on the east by the U.S. alliances with Japan, Korea and Formosa, on the southeast by SEATO and on the south by this newly completed association of Moslem states reaching from the Mediterranean to the Bay of Bengal.

The Kremlin's Trojan Horse

◆ The desire for arms today is almost a mania with many peoples. The Kremlin, capitalizing on this, has been able to come up with a new Trojan horse. This Trojan horse was recently exposed by Allen Dulles, director of the U.S. Central Intelligence. What is it? It is Russia's mounting mountain of obsolescent military equip-

ment, which, when sold to non-communist lands, often makes possible the introduction of Red technicians. By peddling arms outside the iron curtain, Moscow in effect cracks the containment belt that the West has built up around the Soviet bloc. The arms sale makes it possible for Red technicians to enter a country, and the arms themselves provide seed for stirring up little wars to weaken the noncommunist world, divide it and make it ripe for Communist plucking. That Moscow hopes to do some plucking in the Middle East has become apparent. With the sale of arms to Egypt, Russia also announced in October that it would be glad to send in "technicians." It was bad enough for the West to contemplate the inflow of Red technicians in the Middle East, but it was worse yet to face the prospect of Communist missions. In Cairo Soviet ambassador Daniel Solod told reporters: "We will send economic missions, scientific missions, agricultural missions, meteorological missions and any other kind of mission you can imagine that will help these countries." Though he spoke those words laughingly, it was no joke to the West: the Kremlin was using its new Trojan horse.

The Saar Votes "No"

◆ Though the Saar enjoys internal autonomy, it is within the French customs and monetary zones, and France is responsible for its defense and foreign relations. At issue in October was the question of "yes" or "no" to an agreement between France and West Germany to "Europeanize" the Saarland, under the administration of the Western European Union. Dr. Adenauer urged Germans of the Saar to vote for the Saar statute. But pro-German parties campaigned against the statute, seeing its defeat as a necessary first step toward eventual reunion with the fatherland. The voters surged to the polls. By a vote of more than two to one they said "no." The statute's defeat means that the Saar territory remains under its present status until a peace treaty with Germany is signed, at which time the question of its future status will again be submitted to a vote.

Ballot Box Revolution

◆ Never before had South Vietnam ever taken a national vote. The question that went to the voters in October was: Who would be chief of state? A ballot had two pictures; voters could tear off and deposit the picture of the man they favored. One picture was a sullen-looking chief of state, Bao Dai; the other picture was of smiling Premier Ngo Dinh Diem. Premier Diem, a Roman Catholic, had an advantage; he was in South Vietnam. But Buddhist Bao Dai, the ex-emperor of Assam who was installed by France as the Vietnamese chief of state in 1949, was away, living in a self-imposed "exile" on the Riviera, gambling, trapshooting, sunbathing. Bao Dai recently "dismissed" Diem, but the premier continued anyway with plans for the national vote. When the votes were counted, Premier Diem won an overwhelming victory; and in a ballot box

revolution replaced Bao Dai as chief of state. Diem now has "the task of organizing a republic."

The Friendly Russian People

◆ It has been more than ten years since the people of Leningrad last saw a Western naval squadron. When Britain decided to send a squadron of six ships to Leningrad in October on a courtesy visit, the navy wondered what the reception would be. As they went ashore the sailors found out. Huge crowds swarmed through the streets following them. "I have never seen anything like this before," said a British officer as the crowd swirled around him. "It is as if we were men from Mars." Said a stoker from an aircraft carrier, as he was being besieged by some fifty autograph seekers: "These people here are really friendly." Many Leningraders expressed friendly feelings for Britain and the British people; several told reporters that they hoped a U.S. squadron would visit the city.

Perón's Wealth Disclosed

◆ After the revolt that led to the downfall of Juan Perón as dictator of Argentina and to his internment in central Paraguay, investigators dug into Perón's affairs. They came up with disclosures of shocking riches: stacks of Argentine currency worth millions of dollars, glittering diamonds and emeralds, decorative ivory objects, boxes filled with gold money and tableware, gold medallions and choice Oriental rugs, a wardrobe of several hundred suits and garages full of motorcycles and automobiles. In October some of the wealth was put on public display, such as 400 dresses, 600 hats and a vast number of purses and shoes said to have belonged to Perón's late wife. Investigators valued Perón's discovered wealth at more than \$6,500,000. That is not all. They are convinced he has

large bank accounts in the U.S. and other countries.

A New Map of India

◆ India has an enormous problem: the nation has 14 major languages, each of them spoken by millions of people, and hundreds of dialects. "Students," complained Prime Minister Nehru, "do not know what language they should learn and so become ignorant of every language." Despite the forces of Babel, India is trying to unify the country; it hopes to do this by recognizing its diversity. For two years Prime Minister Nehru has had a commission working to redraw India's map. The reason: the 29 states that make up India have boundaries that bear little relation to the language of their peoples. In October India made public tentative plans to reduce 29 states to 16, all of them with a full measure of local government. All but two of the 14 language groups would have states of their own. For the future Nehru would like to see Hindi become the national language of education, with each school teaching the local language and English on the side.

The Jet Age

◆ Until October no commercial airline had made an outright purchase of U.S. jet airliners. The problem was which airliner to buy: the Boeing 707 or the Douglas DC-8. Pan American, World Airways solved the problem and became the first to buy U.S. jet airliners. It signed a \$269,000,000 contract for 20 Boeing 707's and 25 Douglas DC-8's. By splitting the order between the two manufacturers, Pan American squeezed out competitors and will get the first jet airliners into service. Delivery begins December, 1958. The anticipated jet schedule from New York to London—3,535 miles—is 6 hours, 15 minutes. Because of the jet's 575-mile-an-hour speed and its 125-passenger seating capacity, the 45-plane purchase will double the capacity of Pan American's fleet. Just one jet airliner will carry 50,000 passengers a year across the Atlantic—almost matching the 67,577 carried across the ocean last year by the superliner United States.

The New Atom Particle

◆ Scientists know of some twenty so-called "fundamental particles" of which everything is made. In October there was news of a new one, the negative proton. Scientists had long postulated its existence, since the electron, which is negative, is offset by the positron. So they reasoned: why should not a negative proton offset the positive proton? The new atomic particle was created artificially in man's most powerful "atom machine" at the University of California. Its discovery was called a "milestone on the road to a whole new realm of discoveries in high energy physics in the days and years ahead."

For Explaining Enzymes

◆ Enzymes in living organisms promote chemical reactions—digestion, for example—without being changed by them. For years scientists tried unsuccessfully to divide an enzyme into its main constituent parts. One of those scientists who have spent several decades studying enzymes is Dr. Hugo Theorell, a Swedish biochemist. Twenty years ago Dr. Theorell succeeded in separating the first of several known yellow enzymes into its two protein parts. Since then, using an apparatus he invented himself, Dr. Theorell has isolated a whole series of other enzymes and shown how they function. In October Dr. Theorell heard good news: the Nobel Prize Committee, calling him "the undisputable master in this field," awarded him the prize in medicine. The cash prize is the largest yet made available—\$36,720.

2,000-Year-Old Tomb Found

◆ The existence of mound graves in the high Asian Altai Mountains has been known for half a century. In October news of a recent discovery came to light. Russian archaeologists have made a discovery of a 2,000-year-old tomb in the bed of an old glacier, at a height of about 5,000 feet, in the region lying between southern Siberia and Outer Mongolia. They chipped out of a solid block of ice the frozen bodies of a Scythian warrior prince and a woman. The "princess" had European features, but the prince was of Mongol type. He apparently died in battle and was scalped before he was recovered by his own people and entombed with a false scalp. Since parts of both bodies were missing, it was presumed they were devoured ritualistically during funeral rites. The discovery throws new light on the complex cultures of central Asia.

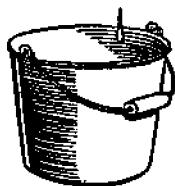
Mob Murder in Uganda

◆ Buganda is one of the provinces in Uganda, a British protectorate in East Africa. In October, after two years of exile in London, the king of Buganda, Mutesa II, returned to rule the province. Arriving in Kampala, Uganda, the king was greeted by cheering crowds. When the king went to a royal pavilion, thousands of tribesmen gathered outside, kneeling in homage. Just then an African on a bicycle rode by. Someone shouted to him to dismount and kneel with the crowd. But the cyclist continued riding, whereupon several men rushed him and knocked him from his bicycle. Women also began to beat the fallen man, who soon lost consciousness. Minutes later he staggered to his feet and tried to escape from the frenzied, blood-mad crowd. But the mob raced after him; men and women clubbed him, kicked

him and stoned him. Not until every sign of life was beaten from the disfigured body was the mob satisfied.

Pope Urges Return to Sport

◆ Sport contests in St. Peter's Square, Rome, are unknown in modern times; that is, they were unknown until October. On the tenth anniversary of the church-affiliated Italian Sports Center, thousands of youths performed before Pope Pius XII in St. Peter's Square. The pope told the athletes: "What place is more suitable for receiving Catholic and sporting youth than this magnificent piazza?" He described "pure" sport as an important feature of modern society and said the Roman Catholic Church favored it. The pope also blessed the cornerstone for an "olympic stadium" to be built at the beginning of the ancient Appian Way.



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DECEMBER 8, 1955

31

WHAT IS

the place of God's Word

in our lives



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3

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Awake!

DO YOU REALLY WORSHIP CHRIST?

Origin of Christmas and its customs

"Triumphant Kingdom" Assemblies in United States and Canada

Report on assemblies of Jehovah's witnesses in five cities

Janet Terrifies the Caribbean Area

A survivor tells how he lived through the hurricane

Solving the Problem of Choice

Do you know how to make up your mind?



DECEMBER 22, 1955 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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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., December 22, 1955

Number 24

Women Preachers Ascend the Pulpit

THE age-old question of whether women should preach from the pulpit or not is finally coming to a head. The pendulum is at last beginning to swing favorably toward the women. But the end is not yet.

For years women have tried to ascend the pulpit, but without success. They have accused men of practicing segregation and discriminating against the "weaker vessel, the feminine one." They have charged that objections prohibiting them from using the pulpit are personal and not Biblical. They dubbed the "feud" the "battle of the sexes," an open war on female prerogatives. Why should women be restricted from the use of the pulpit? they inquire. Did not Christ put them very near the center of things? Did not women play a mighty role in church history as martyrs, organizers and spiritual guides? Are not women today the ones who do most of the collecting of money through church suppers, bingo games and rummage sales? Are not women the greatest financial contributors to the church? Why, then, should they not be permitted on boards that decide what to do with the money?

By not granting women equal voice and privileges with the men in the congregation, Miss Madeleine Barot, secretary of the World Council of Churches' commission on the life and work of women in the church, charges, the twentieth-century

church has made "second-class citizens" of the women. She complains that while "there are more women church members than men, and the women are more active in the church organizations," yet "the vestries, the boards of directors, finance and trustees, are in the hands of the men." She concludes her argument by saying: "We are not pressing the orthodox, Anglican, or Episcopal groups to throw open their pulpits to women, but we pass on what is being done from one Presbyterian to another, or one Methodist to another. And it is most precious—this information."

And what is this information? Namely this: That more and more women are being granted the right to preach from the pulpit. According to the latest church figures there are at least 5,791 ordained or licensed women ministers in the United States. The federal population census for 1950 puts that total even higher, at 6,777, or 4.1 per cent of the nation's clergy.

Of those serving as pastors of local churches, about one tenth are in denominations affiliated with the National Council of Churches. Almost two thirds of all of the Protestant women ministers are in four bodies: The Church of God, the International Church of the Foursquare Gospel, the Volunteers of America and the Methodist Church. In the case of the Methodist Church women are ordained as local elders

but are not admitted to membership in conference. The woman local elder who is assigned to a pastorate can do everything the male minister does but has no claim to a church. This, say the ladies hopefully, is a thing to come.

The Presbyterian Church was one of several denominations not permitting women in pulpits. The other "major denominations" are Roman Catholics, Episcopalians, Lutherans, Southern Baptists and Mennonites. However, at the General Assembly of the Presbyterian Church in the United States of America, held in Los Angeles, California, May 19 to 25, 1955, it was overwhelmingly approved that women be ordained as full ministers. Almost a year prior thereto the World Presbyterian Alliance voted in favor of ordaining women as ministers.

The committee presenting the resolution to the Presbyterian annual general assembly stated that it had studied in detail the "biblical, theological and sociological issues" involved, and found that the Bible "neither provides specific direction for nor prohibits the ordination of women"; therefore, it concluded that there is no theological ground for denying ordination to women simply because they are women.

Dr. Ralph Waldo Lloyd, outgoing moderator of the Presbyterian Church, U.S.A., and president of Maryville College, Maryville, Tennessee, said: "The life of the church will be enriched by opening the office of minister to women. In a church which seeks to eliminate artificial discrimination, it is not consistent to forbid women to serve wherever the spirit of God may seem to call them." He stated that Presbyterian pronouncements asking for a non-segregated society and a nonsegregated church "are strong and right, but our practice is weaker than our pronouncements." "Twenty-five years ago," he declared, "women were accorded the right to serve

as 'ruling elders,'" and today more than 3,000 of them are serving in that capacity as governing officials of their congregations. In light of all this, why should women be prohibited from the use of the pulpit?

The New York East Conference of the Methodist Church agreed to endorse efforts to put women in the pulpit. Other bodies that ordain women are the Congregational, Evangelical and Reformed, Friends, Free Methodist, Nazarene, Disciples of Christ, Evangelical United Brethren and Brethren Churches.

What about Judaism? There has never been a fully ordained woman rabbi in the long history of Judaism. But last June Dr. Barnett R. Brickner of Cleveland, Ohio, in his presidential address to the Central Conference of American Rabbis proposed that women be ordained as rabbis. Dr. Brickner declared that the Reform movement had "pioneered" in granting equality to women; that they "not only sit on our boards, but soon one of the oldest Reform congregations will elect a woman as president." His reference doubtless was to Mrs. Hugo Dalsheimer of Baltimore, Maryland, a vice-president of the Baltimore Hebrew Congregation and now in line for the presidency. Dr. Brickner noted that women "have a special spiritual and emotional fitness to be rabbis, and I believe," he said, "that many women would be attracted to this calling."

So the pendulum has begun to turn, the pattern is definitely fixed, a foothold has been gained and no doubt will be exploited by the women to the fullest extent. Few men or women any more ask whether it is right for women to seek religious posts that would place them in positions of authority over men. They sincerely think it is their prerogative. What does the Bible have to say on this point? For the answer turn to page 24 and read the article "Should Women Preachers Teach Men?"

Do you really WORSHIP CHRIST?

DESPITE all the glow, glitter and glamor of Christmas many people find this festive occasion shallow. They find it exhausting mentally and spiritually. And so after the hectic battle to purchase and exchange gifts, to send out Christ-

mas cards, to decorate trees and homes and to spend extravagantly to keep the dinner table richly supplied, these persons wonder what all this has to do with the worship of Christ. But few have the courage to face the question squarely: Is Christmas really a stimulus for furthering the practice of true worship?

If Christmas is a basis for true worship, then it would have to be based on fact, on truth. Yet do we find that the day widely celebrated as Jesus' birthday is based on truth? Does the Bible say Jesus was born on December 25? No, rather it proves that Jesus was born in October. How so? Because, according to the custom of his time, Jesus began his ministry at the age of thirty. "Jesus himself, when he commenced his work, was about thirty years old." He preached exactly three and one-half years and was put to death on the passover, which is always the day of the first full moon after the spring equinox; that is, usually in early April. Now six months from the passover brings us to the early part of October, when Jesus would



Is your Christmas celebration shallow and worthless? How much of it is real worship of Christ? During the remainder of the year do you live up to the profession you make at this season? Let the Bible help you answer.



have been thirty-four years old.—Luke 3:23, *New World Trans.*

This October date agrees with the fact that at the time of Jesus' birth shepherds were "living out of doors and keeping watches in the night over their flocks." This

would not have been the case had Jesus been born in the cold of December. So we find that the date that forms the nucleus for the Christmas celebration is wrong. Can we really believe that true Christian worship is based on a falsehood? Said Jesus: "I have come into the world, that I should bear witness to the truth." Christ's followers must also bear witness to the truth.—Luke 2:8; John 18:27, *New World Trans.*

Origin of Christmas and Its Customs

Not being the date of Jesus' birth, what is December 25 and how did Christmas get started? *The Catholic Encyclopedia*, under the heading "Christmas," tells us that it originated as a Roman Catholic mass; hence the name "Mass of Christ" or "Christ's Mass." But since the uncorrupted Christians of Jesus' and the apostles' day did not celebrate Christmas, from where did the Roman Catholic Church get the holiday? The same volume answers: "Christmas was not among the earliest festivals of the Church. Irenaeus and Ter-

tullian omit it from their lists of feasts. . . . The well-known solar feast, however, of *Natalis Invicti*, celebrated on 25 December, has a strong claim on the responsibility for our December date."

It was on that day, December 25, that the ancient Roman pagans celebrated the birthday of their god Mithras, a day called *Natalis Invicti*—the rebirth of the winter sun, unconquered by the rigors of winter.

Why was this pagan date adopted by the Roman Catholic Church? Historian Hislop in his *The Two Babylons* says: "It may fairly be presumed that, in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ." A pagan holiday thus masquerades in Christian costume.

More revealing information comes from *The Catholic Encyclopedia*: "In the Scripture, sinners alone, not saints, celebrate their birthday." Also: "In England, Christmas was forbidden by Act of Parliament in 1644; the day was to be a fast and a market day; shops were compelled to be open; plum puddings and mince pies were condemned as heathen. The conservatives resisted; at Canterbury blood was shed; but after the Restoration Dissenters continued to call Yuletide 'Fooltide.'"

"Fooltide" Still

We have to admit it: Christmas fools people; it is still "Fooltide." What happens at Christmas time? Drunks abound. Gluttons greedily stuff themselves. Morals sag. The masses succumb to the high-powered propaganda of commercialism. Can one think anything else than that Christmas is a time when fools abound? Even those whose conduct is not improper, unbecoming or foolish are deceived. They are fooled into believing that Jesus was born on December 25, when he was not. They are

fooled into accepting Christmas as Christian when basically it is pagan. Christmas fools people into believing that Christ authorized the greatest commercial holiday in Christendom, whereas he never commanded that his followers celebrate his birthday, only his death.

But what is most dangerous is this: Christmas fools people as to what true Christian worship really is. How does it do this?

Christmas causes people who are already too busy with mundane pursuits to neglect the spiritual. Jesus illuminated the gem of true worship when he said: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them." But Christmas, despite its increased church services, fools people into believing just the opposite, that happy are those who are conscious of their material need. Jesus always placed the spiritual first; Christmas places the material first.—Matthew 5:3, *New World Trans.*

And so Christmas fools people. It fools them into spending almost every dollar that they can scrape together to buy presents to trade back and forth among friends and relatives, all the while believing that this is bringing some kind of honor to Christ. But is it? Acknowledging that the exchange of presents and of Christmas cards, as well as the use of holly, mistletoe and yule logs, is not of Christian origin, *The Catholic Encyclopedia* says: "Pagan customs centering round the January calends [the first day of the ancient Roman months] gravitated to Christmas." Further explanation reveals that the customs of the Roman new year "survive as Christmas presents, cards, boxes."

With such a pagan background it is little wonder, then, that Christmas fools people into forgetting Christ. What do the children and grownups look forward to at Christmas? To give to Jesus, to practice

his principles, to honor his name? No, but they look forward to a present for themselves. Many are the sad disappointments at Christmas. But not because Jesus did not get a present, rather because they did not get the present they wanted or they got no present at all. Christmas deludes people into putting a premium on selfishness.

The so-called wise men or astrologers we read about in the Bible did not establish true worship by their offering presents to Jesus. They were demon worshipers condemned by God; they could not rightly set the pattern for true worship. And besides, those astrologers did not give Christmas-style: they gave to Jesus and did not exchange presents among themselves.

Unquestionably, Christmas fools people. It deludes them into thinking that the customs of pagans can be blended in harmlessly with Christianity. It is a great deception: "For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever?" "Learn not the way of the nations, . . . For the customs of the peoples are vanity." —2 Corinthians 6:14, 15, *New World Trans.*; Jeremiah 10:2, 3, *Am. Stan. Ver.*

Since Christmas fools adults, how much more so does it fool children! Throughout the year parents punish children for telling falsehoods. Yet parents abet the Santa Claus lie. Is it any wonder that many children, when they grow up and learn the truth, begin to believe God is a myth too? One little fellow, sadly disillusioned about Santa Claus, said to a playmate: "Yes, and I'm going to look into this 'Jesus Christ' business, too!" Christmas is dangerously deceptive. It undermines Christianity and obscures the principles of true worship.

Requirements for True Worship

Instead of teaching children pagan practices and falsehoods, true worship requires that parents teach their children the truth from God's Word. Instead of learning how to use toy flame-spitting tommy guns, children should learn how to use the Bible. They need to learn about God's kingdom and how Jehovah, through his Son Christ Jesus, will end all the woes brought about by the god of this world, Satan the Devil. But how can parents train their children in the way of true worship when they themselves are not conscious of their spiritual needs? Thus it is the parents' duty to learn the requirements for true worship.

Did the early Christians while away time trimming Christmas trees or parading about in a Santa Claus suit? No, they knew that Jesus and his apostles never dabbled with the ancient Roman festivals, such as the Saturnalia held on or about December 25. "During the Saturnalia," says one authority, "the courts and schools were closed, and military operations were suspended so that the army might celebrate. It was a period of good will and jollity, devoted to banquets, the exchange of visits, and the giving of presents. . . . Much of the traditional merry making of the Christmas season seems to have developed from the earlier pagan festival." (*The New Funk & Wagnalls Encyclopedia* under "Saturnalia") Because the early Christians shunned the popular merry-making festivals, they were thought to be peculiar, antisocial. Thus E. G. Hardy in his book *Christianity and the Roman Government* speaks of "the absolute refusal of the Christians to join in any religious festival" or "to illuminate their doors at festivals."

True worshipers today, like the early Christians, shun holidays of pagan origin and follow in the steps of the One who set the pattern for true worship: "To this

course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely."—1 Peter 2:21, *New World Trans.*

Who follow Christ's steps "closely"? Certainly not those who practice the heathen customs of Christmas! But it is those who do the things Christ did. It is those who place the spiritual above the material. It is those who follow the Bible's command for clean living: "Let fornication and uncleanness of every kind or greediness not even be mentioned among you, just as it befits holy people, neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming."—Ephesians 5:3, 4, *New World Trans.*

Yes, who do follow Christ's steps closely? It is those who obey the command of Christ Jesus by doing the work he foretold for this time of the end: "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." And it is those who bring this good news to the people just as Paul and the rest of the apostles did: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house." "Every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus." How differ-

ent true worship is from the shallow customs of Christmas!—Matthew 24:14; Acts 20:20; 5:42, *New World Trans.*

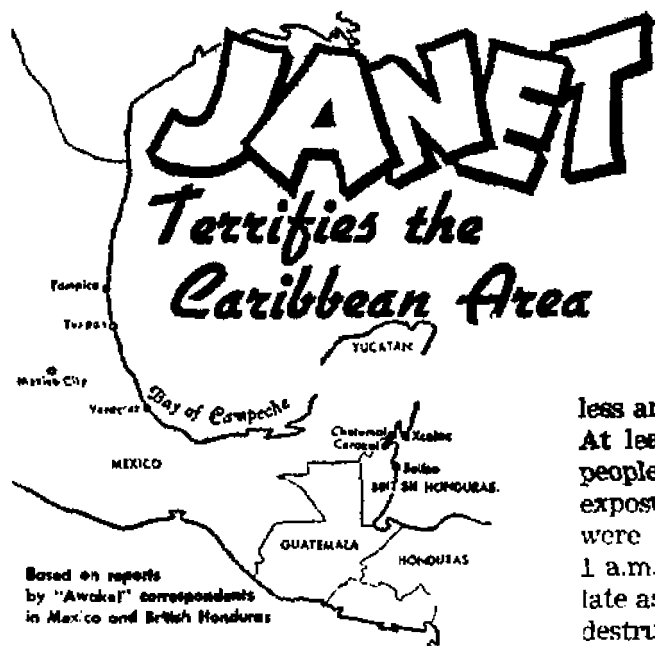
Exchanging presents with friends is not the giving that stems from true worship; it brings no praise to God or Christ. But the spiritual giving that the Bible commends, indeed commands, is the highest kind of giving. It truly honors God and Christ: "Through him let us always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name."—Hebrews 13:15, *New World Trans.*

Any honest-hearted person can learn this way of true worship. Jehovah's witnesses, who are engaged in this highest form of spiritual giving, will be glad to help you follow Christ's footsteps closely, at no cost to yourself. More knowledge of true worship and its blessings is yours for the asking.

To tread the pathway of true worship requires effort. It is not easy. "Narrow is the gate and cramped the road leading off into life, and few are the ones finding it." But the rewards are unspeakably grand and lead to everlasting life in Jehovah's new world. So practice true worship. Share in the grandest work of all: spiritual giving. Then time, once squandered on unchristian Christmas, will be used to your everlasting welfare and happiness.—Matthew 7:14, *New World Trans.*

He Knew the Answer

The Newark, New Jersey, *Sunday News* runs a column "Watching the Crowds." In the issue of August 28, 1955, writer Edward Hipp relates the following: "Man I know was quietly waiting for a subway trolley at Davenport Ave. when an elderly woman addressed him. 'When are they going to stop this silly business naming all the hurricanes?' she asked. 'Now they've finished with Connie and Diane, Edith is in the offing, and goodness knows where they'll stop. What do you suppose they'll do about naming the storm to mark the end of the world?' The subway car pulled in at that moment. As our man climbed aboard, he looked over his shoulder and replied, with a straight face: 'Maybe Arma, lady? You know, short for Armageddon.'"



WOMEN are reputed to be the weaker sex, but if so Janet was an exception, for she was no weakling. During her life she had within her power the lives of thousands, disposing of their property at will. She held undisputed sway from the tiny islands of Barbados and Grenada to the towering mountains of Mexico. Janet was a murderess. Janet was the queen of her kind. Janet was a tremendous hurricane!

Such an important "person" could not come unannounced. So, from the moment she started her mad career the radios of many nations followed her voyage of conquest, giving timely warning to all in her path. The fame of her destructive ride through Barbados had preceded her. So, from British Honduras' capital port of Belize northward to the pretty coastal town of Corozal, into the Mexican territory of Quintana Roo, and on across the Bay of Campeche to the cities of Veracruz and Tampico, preparations were made to receive this most unwelcome visitor.

Already during the month of September Mexico had been struck by Janet's death-dealing sister hurricanes, Gladys and Hilda. On September 5 Gladys had brought torrential rains and terror to Mexico City, leaving as many as 40,000 families home-

less and inundating large areas of the city. At least two children were killed (other people died during rescue activities or from exposure) and many women and children were left stranded on housetops from 1 a.m. until relief workers got to them as late as 4 p.m. Then, in the wake of Gladys' destruction, hurricane Hilda had struck with all her fury, adding to the ruin.

But Gladys and Hilda were followed by mighty Janet. Dissatisfied with the unchallenged power that her 115-mile-an-hour winds had given her over Barbados and other small Caribbean islands, she added strength to strength and crashed upon the Central American mainland with winds roaring to a peak of 157 miles an hour!

With all her force this shrieking monster struck the Mexican towns of Xcalac and Chetumal in the territory of Quintana Roo, and Corozal in British Honduras. Xcalac, a coastal town of 1,000 inhabitants, was wiped right off the face of the earth, while Chetumal, with a population of 10,000, also became a picture of complete devastation. Thousands of refugees crammed into the only three buildings still standing, the municipal palace, the school and the small hotel. The two drugstores were completely buried by the waters, and there was no medicine during the first critical hours. More than 200 were dead, and military authorities reported that there were neither

streets nor even a "pattern of a town in Chetumal." There was only the vast pile of wreckage, with the stench of death everywhere.

Janet ripped her way on across the Yucatan Peninsula and the Gulf of Campeche and struck Veracruz at 10 a.m., on September 29. Despite a record precipitation of over twelve inches, Veracruz did not prove to be in the direct center of Janet's path, and thus the damage was less than had been anticipated.

To the north, however, Tuxpan was entirely flooded. The waters covered the central market, the principal streets and part of the residential sections. Water rose to a dangerous twelve-and-a-half-foot level, covering telegraph poles and cutting off all modes of communication.

But the greatest damage was to Tampico, flooded since September 9 by hurricanes Gladys, Hilda and now Janet. On October 1 reports stated that this town, the home of 110,000 people, had less than seventeen blocks still above water. Rear Admiral M. E. Miles, U.S. navy relief director, reported that two square miles in the heart of Tampico was the only area not flooded for forty miles in all directions! From rescue planes many people could be seen clinging desperately to their rooftops, waiting to be evacuated, and some 60,000 persons were concentrated in the small area of dry land, waiting to be airlifted to safety.

The Example of Corozal

Meanwhile, Janet had not bypassed British Honduras. The fate of the British Honduran town of Corozal, situated just across the border from destroyed Chetumal, is typical of the destruction this terror left in her wake.

Approaching Corozal from the south, the road runs along the sea wall where re-

freshing breezes play through a bordering grove of palm trees to the dreamy music of the Caribbean surf. That is, it did! Janet pitched the wall into the raging sea, washed away half of the road, and left a broken wilderness as far as the eye can see.

The picturesque houses of this town of 3,000 people are made of sticks covered with a white plasterlike clay called marl, which glistens in the tropical sun under a cool thatch roof. The larger homes, stores and hospital are wooden structures, while just a few buildings are constructed of cement or concrete. That is, they were! Today not ten houses remain standing, the large hospital is kindling and the pier is no more.

The Roman Catholic church, which once echoed with prayers to "Our Lady of Guadeloupe," beseeching her to prevent hurricanes, has now become the graveyard of the saints it once housed and its cement walls are an untidy heap of rubble. The only public buildings remaining intact are the town hall, which is a recent reinforced concrete structure, along with the police station and the courthouse. The town was ninety-nine per cent destroyed. Corozal is a town that was!

When Janet struck, our correspondent was at Belize, ninety-six miles to the south. When the tragic destruction became known, many of the inhabitants of Belize grew anxious for the safety of loved ones in the disaster area. Especially was this true of the witnesses of Jehovah, who knew that a new congregation had just been organized in Corozal. Were any of the brothers dead or injured? Did they have food, water or clothing? Were their homes and the Kingdom Hall still standing? The Belize brothers hurriedly loaded an automobile with food, water, clothing and tools, and with these supplies they reached the desolated town before nightfall.

Eyewitness Report

What follows is the eyewitness report of the conditions our correspondent found in Corozal.

"One of the sisters lives with her family two miles out of the town, which distance she and some of her daughters walk each week to attend the meetings. We met her in front of the broken remains of her home that had been destroyed early in the storm. For hours the whole family had stood out in the torrential downpour of rain and debris while she nursed a fever-stricken baby in her arms. We comforted her and left some food. They would spend another night in the open, as all were in the same plight and no homes remained to provide shelter. We wondered what it would be like in Corozal.

"As we entered the town, few indeed were the buildings left standing. Almost all were mere piles of poles and wood that spilled onto the streets to join the tangle of electric light poles and wire already there. Janet did not just blow the houses down, she literally blew them to pieces, soaked them with rain and deluged them with the angry sea. Some people were vainly searching for their lost and scattered possessions while on another pile of debris a pathetic dog stood guard over a splintered mass of wreckage that had once been his master's home. And the building used for a Kingdom Hall? Nothing but a heap of boards, smashed benches, broken glass and soaked literature. But had anyone seen our brothers?

"We found two pioneer sisters, and while one was unhurt the other was suffering from a blow on the head resulting from the collapse of the building in which they had sought shelter, her small daughter had also received cuts on her head, neck and hands. From them we learned that the other brothers were safe except for one sister, who had been killed."

In the Midst of the Storm

But what about the storm itself? And what was it like to survive a hurricane? The answer to these questions was provided by a full-time pioneer minister whose vivid report explains what it is like to be struck squarely by the fury of such a death-dealing storm. He says:

"During the afternoon of September 27 we took what precautions we could, and as night fell most of the brothers congregated in a store owned by one of the witnesses and situated by the sea front. Around 10 p.m. the winds started to blow fiercely from the northwest and steadily grew in force until, by 12:30 a.m., we could see that the store would not withstand the onslaught of the storm. So, all left except the brother and myself as we made one final effort to save the building, the roof of which was now being blown to pieces. Failing, we were forced to join the others in a stronger building across the street. Today the sea breaks where once the store stood.

"By this time we were no longer interested in the store, for the building in which we and the others had taken shelter began to creak and groan as it lurched under the impact of the wind. Then it happened! The roof fell in, the walls crumpled and the building collapsed to the triumphant roar of the hurricane. Although knocked to the ground, I managed to escape with the loss of only a shoe. Through the black night with the rain and the wind beating around me I struggled across the street to shelter in the doorway of another store and regained my breath, believing myself to be the sole survivor. As I watched the wooden buildings splinter and fall the screams of injured and frightened people came faintly to me above the thunder of the storm. By this time the sea was rising rapidly and I made my way as quickly as possible to the higher ground at the back of the town.

"Then came a blessed lull—the eye of the hurricane. It was during this respite that the brothers and others that I had left for dead effected their escape, that is, all except the one sister who had been pinned down in the wreckage and killed. They owed their lives to a bed and bench that had prevented the walls from crushing them. Not seeing me, they thought I also had been buried beneath the debris."

But the eye of the hurricane soon passed, and, the report continues, "Now the wind came from the southeast stronger than ever before, and what had withstood the first pounding crashed in surrender to this second attack from the opposite direction. The winds now coming from the sea dashed it over the land, and the sea completed the destruction of all within its reach.

"About 5:30 the next morning, just as it was getting light, I emerged from the little house where I had eventually found shelter and returned to the town, or rather what had once been the town, to see if any had survived. Imagine the joys when the brothers and I met and thanked Jehovah that we were alive and might continue to praise him. Though we escaped with only our lives and a few salvaged possessions, we were determined to continue in our witness work, showing people how to survive the still greater storm of Armageddon."

Reconstruction

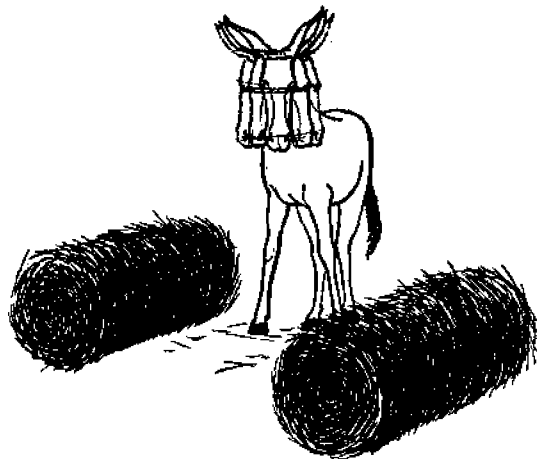
And what were the results of Janet's night of madness in the area of Corozal? Eleven dead, over seventy-five injured, the crops, plantations and fruit trees either badly damaged or destroyed, and the town of Corozal left with little more than a name.

Material relief flowed into the area from many nations. This relief for physical distress was greatly appreciated. But hidden in the minds of the people is another result of Janet's journey—spiritual suffering. Many are asking: "Why did our saints fail? Was the Lady of Guadeloupe sleeping? Was this, as three special religious services implied the following Sunday, one of the mysterious acts of God?" For, as one perplexed Indian woman said: "The harder we prayed, the worse the storm got."

So, more essential than rehabilitation of the land is the correcting of false doctrines and the sowing of the seeds of true worship in the minds of the people. Of more value than the dollars contributed to a hurricane fund is the true faith supplied by Jesus and his apostles. More important than the reconstruction of homes is the building of a lasting hope in a new world of Jehovah's making. To this end the New World society in the stricken area is determined to exert its every effort!

Just One Step From Rome

At the recent national convention of Episcopal Young Churchmen in Northfield, Minnesota, an old issue came up: Are Episcopalians Protestant? *Time* magazine, issue of September 12, 1955, reported: "Episcopalians consider themselves Catholic, believing that their church as much as Rome is the true spiritual heir of St. Peter. To stress this point, some Episcopalians prefer not to call themselves Protestants at all. At Northfield the delegates considered a motion recommending that 'Protestant' be dropped from the title of the Protestant Episcopal Church. But the Young Churchmen voted it down, 172 to 127, expressed their position in a song (to the tune of *God Bless America*): 'I am an Anglican, I am P.E., Not a high church, Not a low church, But Catholic, Protestant and free. Not a Presby, Not a Loothorn, Not a Baptist, white with foam. I am an Anglican Just one step from Rome.'"



SOLVING THE PROBLEM OF CHOICE

By "Awake!" correspondent in Puerto Rico

IT IS difficult to believe that even a donkey could be so foolish as an old proverb would have us accept. It portrays an ass standing midway between two equally inviting bales of hay, and it is conceded that the animal would starve to death because of having no specific reason to choose one bundle or the other. To go to the left would involve a loss on the right. To go to the right would involve an equal loss.

We live in a world where we must forego many pleasures in order to enjoy others. There is always the necessity of choosing at every step. Some choices are easy, but others are hard. How, when we must choose between two or more alternatives, can we make intelligent decisions?

There are several types of decisions. Understanding them will help us in under-

standing the whole problem of choice. First there is the *preference type* of choice. We know that loss always hurts, and the perplexity of the problem that we face may be that we want both outcomes. Of course, when the issue is unimportant the choice will not be too difficult, but when it is of major importance there has to be a willful act to decide. There is a slow dead heave of the will. In this preference type of choice the mind, at the moment of deciding, triumphantly drops the other alternative completely or nearly out of sight. When we make a preference type of choice the issue is not one of weighing facts, but a weighing of the values involved.

Worry easily enters into problems of choice. Sometimes both alternatives are held clearly in view, and the very act of murdering the vanquished possibility makes the chooser realize how much he is making himself lose. He is deliberately driving a thorn into his flesh. This tendency to pass back and forth from one alternative to another creates bodily tension. When the tension is not immediately relaxed, the choice becomes more difficult, with the degree of assurance low. This *conflict type* of choice often arises when we are compelled to decide between a strong impulse and a rational moral motive.

The third type, the *complete decision*, avoids this bodily tension. With it there is a tendency to fixate the chosen alternative, concentrating, fixing the gaze upon it. The complete decision uses up much less strength and energy. It keeps the chosen alternative before the mind and excludes the thought of the other. Misgivings are put aside.

Yes, it is possible to shut out misgivings from the mind. We rationalize our thoughts and behavior and convince ourselves that we are wise and right. It is altogether proper to call up and hold firmly before

our minds the sound substantial reasons that dictated our choice.

Reason provides the explanation or justification for our choosing one alternative above another. It induces and confirms the belief that we have made the right choice. It influences the will, leading up to the point of action. Reason by itself wants nothing; it is disinterested. Impulse decides which consequences will be preferred. So reason weighs the facts or values and impulse acts upon these to make a sound choice. "Just let your word Yes mean Yes, your No, No."—Matthew 5:37, *New World Trans.*

Laziness begins as often as not in the mind of one who does not know how to choose. Many jobs accumulate, and you hear him say: "I just do not know where to begin." This indecision causes his mind to waver in bewilderment. There is one way out. Begin at once. Small or big, take one thing and allow the mind to deal with it, to complete it. Get it done and bury it forever in the past. Get it done, or at least report progress. This good habit when formed will help you overcome laziness due to indecision. Pay attention to the work to be done. Follow the path of complete decision. Remember that a big pile of stones can be moved by picking up one at a time.

Making Mature Choices

The threshold over which we must pass from childhood to maturity and adulthood is a difficult one. A certain independence of parental control is needed. Not a physical separation, nor rebellion and disorderly conduct, but rather the responsibility to make personal choices and decisions. In reaching out toward adulthood one's attitudes will change. Children tend to take the short view, not thinking before acting, whereas mature adults take the long view,

allowing intelligence to move in and control emotions and impulses. The use of intelligence helps us to choose wisely. It gives us the ability to foresee remote results of our actions, our decisions, and to adapt our choices and our behavior to remote ends. It enables us to face reality without recourse to escape mechanisms.

The mature person has a sound method of isolating his problems of choice, seeking facts on which to base his final decision. He finds that merely talking with others about his problem often is a powerful stimulus for thinking, since it calls attention to details that, but for such means of communication, would be overlooked. It gives rise to innumerable questions, it starts investigations. So, in making important decisions the adult looks behind, ahead and all around before acting.

By study and by applying the things that we learn to our daily problems, we progress in the art of making sound decisions, and thereby reduce the amount of energy that is wasted on unnecessary fretting. Remembering our imperfection, we will not object to being corrected for making a wrong choice from time to time. But as we press on toward maturity our choosing will become more intelligent.

The greatest choice to make now is that of dedicating our lives to the One who invites us to "choose life," and then to remain firm in our determination to fulfill that dedication. Do not, like the ass, be unable to choose between the old world and the new. Using your God-given reason, make your decisions count, making them complete and firm, preferring God's way to man's, putting aside any conflict when loyalty to God is at stake, faithfully fulfilling your dedication to do God's will. When his leadership is accepted and his instructions conformed to, then the major problem of choice has been solved.

Amid the Ruins of an Empire

By "Awake!" correspondent in Peru

THERE it was! Spread out before our eyes lay the ruins of the largest pre-Columbian metropolis in the Western Hemisphere. At the height of its glory more than two hundred thousand inhabitants walked through its narrow passages, worked in its great citadels, played in its patios and sunken gardens. Silently we contemplated what remained of the one-time capital city of the Chimú, a race whose civilization dims the glory even of the great Inca Empire. Yet, half a millennium or more ago this great empire bowed beneath the iron heel of the totalitarian Incas, who themselves a little more than a century later were crushed beneath the even crueler domination of the Spanish conquistadors under Francisco Pizarro.

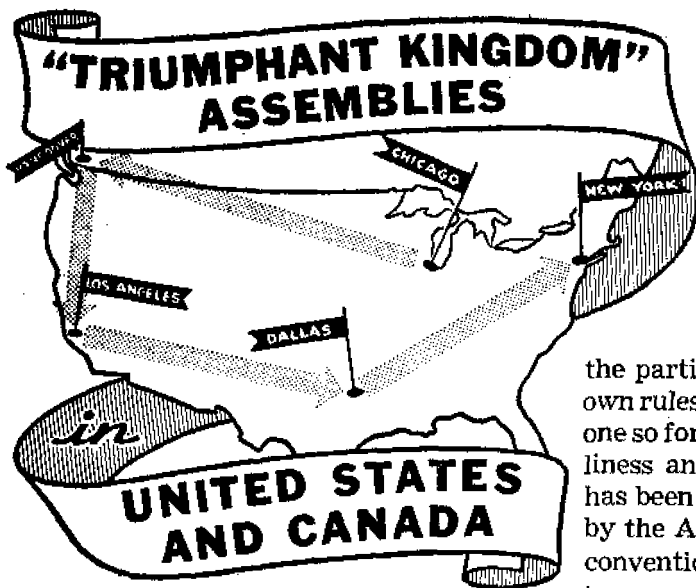
¶ A student of archaeology had accompanied me to this interesting site, and as a general introduction he read to me from a map that he had made: "The prehistoric city of Chan-Chán is situated about four kilometers to the northwest of Trujillo, and occupies an extension several times greater than that of the present city of Trujillo [population, 80,000]. . . . Since Chan-Chán is in no way similar to modern cities, it requires some study to be able to understand its organic structure. . . . From extant remains we may describe Chan-Chán as a city composed of walled-in wards or citadels . . . great pyramids of adobe or *huacas*, enormous cemeteries and many constructions of an accessory character outside of and between the larger units."

¶ Naturally, I asked why the city was divided into these large walled-in sections or citadels, and my companion explained that no one really seems to know. "In fact," he said, "you might say that there is a different theory for every investigator. Some seem to believe that in each citadel there lived a different tribe, with their chief, method of administration, and so forth. Others say, 'Oh, no, that couldn't be so; each citadel was the home of a separate profession.'" According to this latter theory the people who lived in one walled-in section would make pottery, those in another would do the metal work, and so on.

¶ My guide pointed out that the houses seem very small, and said that one German archaeologist, judging by other ancient ruins and by European architecture, came to the conclusion that a family could not have lived in one of these houses. So, this man said Chan-Chán was a huge fort and that soldiers lived here, one or two to the room. However, he did not go into some of the *interiores* of Trujillo where, right now, many poor families live in no more space. My guide pointed out that probably the people only slept in the houses and cooked out in the open space.

¶ After examining these houses, we walked several miles through the dust and adobe remains of this once great city, pausing at many points to admire remarkable friezes with a variety of designs that revealed a highly developed artistic sense. We passed ancient cemeteries and human remains dug up by the *huaqueros*, or treasure seekers, in their perpetual search for gold. And always everything was in a straight line. The Chimú architects above all else were masters of the straight line. There was, for example, one wall fifty feet high and more than fifteen hundred feet long; straight as a ray of light.

¶ It is said that the Incas conquered these well-organized people only after damming up and changing the course of the rivers that descended to the coastal plains. Weakened by the lack of food and water, the Chimús were defeated, taken captive and their city left almost abandoned. When the conquistadors arrived some 130 years later Chan-Chán was already a desolate city. Now the glory of its inhabitants is all but forgotten. Their great city is a dust-blown ruin. Standing here, one is again impressed with the fact that of all man's efforts there is only one kind of wealth that remains, and that that is a wealth that is within the reach of all. It is the wealth that comes from serving the true God, the great Creator, Jehovah. Thus we are again reminded that His rewards, not human accomplishments, are the only things that remain permanent and sure.



IT WAS July, 1953. Tens of thousands of Jehovah's witnesses were pouring forth from Yankee Stadium at the close of the third day of their New World Society assembly, when a friendly police officer said to a witness: "You people are just kidding yourselves when you think that all of you can come together in one place such as this. You're getting to be altogether too big for that. The next time you'll have to have one convention on the West Coast and one here in the East."

Well, had he been present at the closing session of that New World Society assembly he doubtless would have smiled, for he would have heard the president of the Watch Tower Society, Nathan H. Knorr, say just that, only instead of two he told of a whole series of conventions to be held in the United States, Canada and Europe during the summer of 1955; thirteen, in fact, it proved to be. (A number, incidentally, indicating that Jehovah's witnesses are not at all superstitious.) The first five of these "Triumphant Kingdom" assemblies were held in the United States and Canada, at Chicago, Illinois; Vancouver,

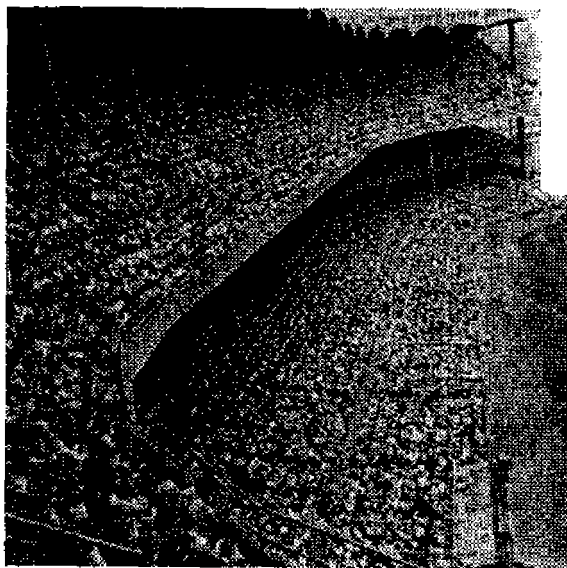
British Columbia; Los Angeles, California; Dallas, Texas, and New York, New York.

What their religion gives them makes the witnesses the happiest people on the face of the earth. Thus one Ferguson, writing in the conservative London *Observer*, Sunday, July 31, 1955, said among other things about them: "It is the youth of

the participants, all of whom are, by their own rules, ordained ministers, which strikes one so forcibly. . . . The second is their orderliness and tidiness, a characteristic which has been commented on with astonishment by the American press, in view of a recent convention in New York. Finally, one is impressed by their good humour and good nature, which seem somewhat at odds with their rather terrifying beliefs."

Knorr's Talks and the Releases

The Scriptural counsel presented at the "Triumphant Kingdom" assemblies was designed to give Jehovah's witnesses a better appreciation of what is required of



them in the way of Bible study, gospel preaching and Christian conduct; to stimulate them to better and more activity, and to strengthen their faith, brighten their hope and increase their love. Lasting from Wednesday through Sunday, the five assemblies held in the United States and Canada were similar in content. In fact, except for certain extemporaneous remarks by the president and the vice-president, all the addresses were from manuscripts especially prepared by the Society. Forenoons, except for Sunday, were given over to preaching publicly and from house to house, and in each city a tremendous witness was given. The very wearing of their bright-red and yellow identification badges resulted in their witnessing every time they went on the streets. On one morning, generally Friday, a mass baptism was held.

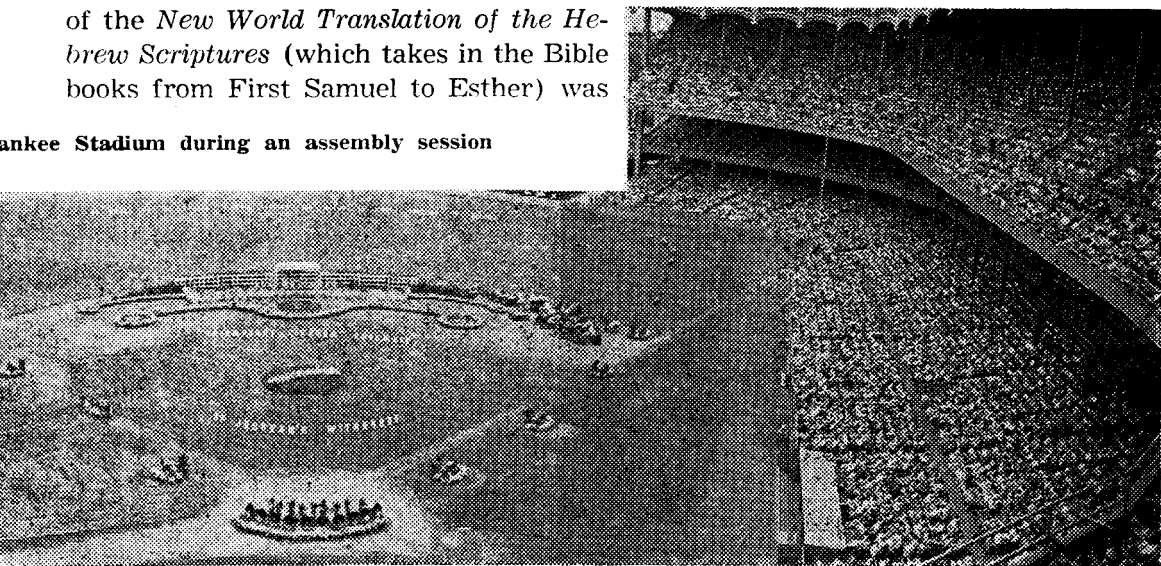
"Triumphant Kingdom" was the theme and never did assemblies of the witnesses have a more confident ring. This was especially true of the five discourses the president delivered, which were climaxed by the release of a new publication. On the very first day of the assemblies Volume II of the *New World Translation of the Hebrew Scriptures* (which takes in the Bible books from First Samuel to Esther) was

released at the end of the stirring keynote address, "The Triumphant Message of 'The Kingdom.'" Among the telling points he made in that discourse was that the Kingdom message of Matthew 24:14 refers exclusively to the good news of God's kingdom established in 1914.

On the second day of the assembly the president thrilled his listeners when he released the 384-page ministerial training manual *Qualified to Be Ministers*, a book full of valuable instruction for every feature of the Christian ministry. In the discourse that led up to this release he showed, among many other things, just what are the Scriptural qualifications for ministers and that the best proof of one's ordination is the result of one's preaching, human "letters of recommendation."

On Friday evening, the third day, in the talk "Triumphant over Wicked Spirit Forces," N. H. Knorr highlighted the danger that spiritism presents and exposed its unscriptural premise of survival after death. At the close of his remarks he released another greatly appreciated new publication, the 96-page booklet *What Do the Scrip-*

ankee Stadium during an assembly session



tures Say About "Survival After Death"?

On Saturday Knorr again gave the assembled witnesses cause for keen delight with the release of another valuable Bible study aid, the 384-page beautifully bound book *You May Survive Armageddon into God's New World*. This came at the end of his powerful talk "Jehovah Is in His Holy Temple," in which he showed that since 1918 Jehovah is at his temple judging and that the world's turmoil is due to its failure to keep silent before him in respectful recognition of that fact.

Sunday saw the climax of the assemblies with the public talk "World Conquest Soon—by God's Kingdom," which in each case was preceded by a very fine musical program presented by the convention orchestras. With rapt attention and keen delight the audience followed the speaker and applauded time and again as he pointed out the weakness of a coexistence based on fear and showed why God's kingdom must conquer, how it will do so and why it will be soon. At the conclusion a printed copy of the speech was distributed to all, making the fifth release of the assemblies.

About an hour later Knorr gave the closing remarks in an extemporaneous, heart-to-heart talk. Especially did he warn of the two-pronged attack of Satan, on the one hand persecution, and on the other temptations to worldliness and the snare of materialism. His relating of a tremendous building program, with costs running into the millions, brought the conventions to a close on a high pitch of enthusiasm.

Other Program Features

Accompanying N. H. Knorr to each of the five assemblies were the vice-president, F. W. Franz, and M. G. Henschel, one of the board of directors and the president's secretary. Among the talks that Franz gave was "Avoiding the Wine Press of God's Wrath," in which he showed that

God's wrath is coming upon Christendom because of its spilling innocent blood and that to avoid the wine press of Armageddon one must exercise faith in Christ's blood and associate with the New World society. Also "Cautious as Serpents Among Wolves," wherein he enunciated the principle of war strategy that justified the use of fact-hiding by God's servants in ancient times.

Among the talks Henschel gave were "Be Filled with Accurate Knowledge" and "Guard Your Christian Trust." In these talks the importance of not just knowledge but *accurate* knowledge and what a great trust the Christian ministry is were kindly yet forcibly brought home to the listeners.

Other speakers discussed the need of improving one's ministry and the desirability of the goal of the full-time ministry, likening it to a gift of precious jewels to be had for the asking.

The need of Christian ministers of Jehovah to be well informed was stressed in such talks as "Your Personal Study," and, to use a metaphor, to be good soldiers in Jehovah's army they were urged to keep on "Waging the Right Warfare."

Nor was Christian conduct overlooked. How youths can avoid delinquency by giving heed to God's Word was shown in "Youth's Place in the New World Society," and why God's Word lays so much stress on sexual morality and how we can keep clean were brought home in "Christian Worship and Preservation of Virtue." The two talks castigating gossiping were especially enjoyed. Clearly they showed the harm gossip does.

The need of keeping active and the value of work were stressed repeatedly, one of such talks being "Activity and Life versus Inactivity and Death." The need also for showing genuine hospitality and the many different ways it can be shown were

stressed as well as the fact that, while knowledge of itself puffs up and benefits us nothing, true love builds up all with whom it comes in contact. And preparing the candidates for immersion was the discourse "Why One Must Be Baptized," while the evening before a talk on what dedication really should mean to one was presented, so that all contemplating baptism the following morning could have a night to think it over.

The assembly program also made provision for the relating of interesting experiences by missionaries and other ministers; for hearty singing to the accompaniment of large and well-trained orchestras, and as is fitting with a Christian assembly each day's program was opened and closed with prayer.

Chicago—Comiskey Park

While the essential information and the releases were the same at the various assemblies, each "Triumphant Kingdom" assembly had its own characteristics for one reason or another. The first was held at Comiskey Park, Chicago, Illinois, June 22-26. The speaker's platform was fringed with a gorgeous display of shrubs and flowers, transforming it into a "gigantic Kingdom Hall of Jehovah's witnesses," as one newspaper termed it.

The publicity given by the press was remarkable. Two large-size dailies had special editions for Jehovah's witnesses, devoting pages to convention pictures and write-ups, and convention talks made front-page headlines, such as "Witnesses Told Hope of Survival" and "Bible Called Answer to Juvenile Delinquency." All together, 4,445 column inches appeared in the papers relative to the Chicago assembly. Radio stations gave good coverage and two television programs were presented, one being sent out over a network of thirty-six

stations, which gave glimpses of the convention, the rooming work, street witnessing and an interview by the president, N. H. Knorr.

The first day saw an attendance of 17,735, which climbed to 42,116 for the Sunday afternoon public lecture. At the mass baptism held at Washington Park 620 were immersed. Witnesses came from forty-two states and seven foreign countries, making it truly an international assembly. The weather was ideal and when newspaper reporters asked Knorr about it he said that he attached no religious significance to it; after all, the farmers were needing rain!

Vancouver—the Empire Stadium

The "Triumphant Kingdom" assembly at Vancouver, British Columbia, held June 29 to July 3, made good use of the Empire Stadium. The witnesses had worked hard to scrub it clean from top to bottom and then set up a beautiful platform, causing one of the papers to remark that the stadium now had a "religious atmosphere." That Chicago's ideal weather had no religious significance was seen by what took place at Vancouver. There the weather was cold, three days out of the five it rained heavily, on one day even snow and hail falling.

But as the newspaper headlines recorded: "Rain fails to dampen enthusiasm of 11,641 [first day's attendance] witnesses of Jehovah." "Braving heavy showers to attend the final rally of the five-day convention here, 22,000 [actually 21,877] Jehovah's witnesses jammed Empire Stadium Sunday afternoon to hear the final address of Nathan H. Knorr. . . . The convention was the biggest ever held in Vancouver." And in spite of poor weather some 500 were baptized in the stadium's pool.

The press had a friendly atmosphere on the whole, although it did not compare

with Chicago's as regards column inches. Regarding the beliefs of Jehovah's witnesses one reporter wrote: "They are against war; will not salute the flag of any nation, and while recognizing governmental authority, place the law of God above any other." Incidentally, British Columbia has a ratio of one publisher to every 124 of the population, almost four times as favorable as the rest of Canada.

Los Angeles—Wrigley Field

It was a city-wide transit strike that gave the witnesses attending the Los Angeles, California, "Triumphant Kingdom" assembly, July 6-10, an opportunity to rise to the occasion, and rise they did. Brothers with autos provided free taxi service, buses were hired that provided free transportation, and that to places thirty-five miles away! So by ten o'clock each night at the latest, all conventioners were on their way home.

The assembly was held at Wrigley Field, which had also been used by Jehovah's witnesses for their national assembly in 1947. The setting for the speaker's platform was so elaborate that nothing short of "colossal" could adequately describe it. Here also the assembly was international; in fact, so many had come from the Latin-American lands to the south that special meetings were arranged for in Spanish. Newspapers devoted close to 2,000 column inches to the assembly and the public was informed about Jehovah's witnesses also by three television programs and two radio broadcasts.

California has more than twice as favorable a ratio of publishers to population as does the United States as a whole, one to 400, and that this is not due merely to the many witnesses that have moved to California was apparent from the number baptized at the assembly, 1,014. Some 19,000 attended the first session and for the public

lecture 36,290 were on hand, a very gratifying number, especially in view of the transit strike. As in Chicago, the weather was fine in Los Angeles.

Dallas—the Cotton Bowl and the Livestock Pavilion

At Dallas, Texas, July 13-17, two "Triumphant Kingdom" assemblies took place side by side; one in English at the famed Cotton Bowl, second-largest stadium in all the South, and the other in Spanish at the livestock pavilion on the Fair Park nearby and to which all the witnesses in Latin America were invited. The three speakers from headquarters, Knorr, Franz and Henschel, repeatedly addressed both assemblies, for which a two-language program had been printed and both gatherings took on an international character by reason of the many witnesses from foreign lands in attendance. According to the *Dallas Times Herald*, this assembly at the Cotton Bowl was "one of the largest religious gatherings ever held in the state."

The opening session at Dallas saw a total of 8,917 present at the two assemblies and the heat reached 101 degrees Fahrenheit. As the temperature soared the next day to 104 the arrangement to have sessions only in the morning and in the evening was fully appreciated. That evening, however, a thundercloud bringing lightning and a terrific wind cooled matters considerably. On Friday 468 were immersed at the two assemblies. Sunday an overcast sky became darker and darker until by the time the public lecture was to begin at 8 p.m., it was pitch black. Then the rain began to pour and beat a heavy tattoo on the tin roof of the speaker's canopy, who, protected by raincoat and overshoes, compensated for the adverse conditions by giving the public lecture the most powerful presentation yet. Close to 15,000 heard the public lecture in the Cotton Bowl and some

1,500 heard it given in Spanish by the vice-president in the pavilion nearby. Apparently due to religious bias, the newspaper publicity came to a mere 517.5 column inches.

New York—Yankee Stadium

The "Triumphant Kingdom" assembly, July 20-24, marked the third time that Yankee Stadium had been used by the witnesses in the last five years. This time, however, there was no crowding. Again Yankee Stadium had become a mammoth Kingdom Hall and again at second base beautiful flowers and shrubs surrounded the speaker's platform. The assembly got off to a good start with 29,972 present on the first day and Friday morning saw 1,374 get baptized. On Saturday morning the assembly at Yankee Stadium had a special treat, the graduation of the twenty-fifth class of the Watchtower Bible School of Gilead. The public lecture Sunday afternoon was heard by 55,009, five thousand more than were anticipated, and while it was rather cloudy all day it was not until Knorr began his closing extemporaneous remarks that it began to rain. Still, more than 45,000 remained to enjoy his heart-warming closing counsel warning against materialism and his telling of expansion.

The press gave very good publicity. That the weather in New York left something to be desired as regards comfort was apparent also from newspaper headlines, such as: "32,429 Witnesses Brave Heat for Jehovah"; "36,280 Witnesses Defy Heat"; "23,429 Witnesses Brave Heat to Watch Graduation of 102."

Commenting on the assembly one United Press dispatch stated: "As in previous years their success in filling Yankee Stadium excited the envious admiration of metropolitan pastors. Simple folk for the most part, the witnesses impressed New Yorkers by the joy they got out of their religion. They all looked so happy about it."

The following sums up the "Triumphant Kingdom" assemblies in the United States and Canada:

City	Date	Baptized	Public Meeting
Chicago, Ill.	June 22-26	620	42,116
Vancouver, B.C.	June 29 to July 3	500	21,877
Los Angeles, Calif.	July 6-10	1,014	36,290
Dallas, Texas	July 13-17	468	16,409
New York, N.Y.	July 20-24	1,374	55,009
Total	5 cities 25 days	3,976	171,701

For the report on the remaining eight "Triumphant Kingdom" assemblies held in Europe, please see the next issue of *Awake!*

WEST-AFRICAN

CHRISTIAN

ASSEMBLIES

CORRESPONDENT IN SOUTHERN RHODESIA

THE Gold Coast is today a fully self-governing state. However, despite material progress it is still plagued with jujus and witch doctors. Some juju priests and priestesses undoubtedly have supernatural

powers from the demons but others are fraudulent. One woman, forced to become a juju priestess, secretly ferreted out information that she later passed to her clients as coming from the "spirits." In one

such instance her deceit was discovered and she was threatened with prison by the disgruntled clients unless she returned her fee, which she did.

This incident caused her to think more seriously about what her two brothers, who were Jehovah's witnesses, were telling her. One of the things that helped to convince her that Jehovah's witnesses were the only true Christians was the fact that, while people from many different denominations came to her for advice, not one of Jehovah's witnesses ever did. Among those seeking her aid was a Methodist minister who wanted a charm by which he could influence his members not to leave the church! She prepared a most foul concoction, which he eagerly drank. One day she requested that a Bible study be conducted with her, and after several studies she was convinced that Jehovah's witnesses were telling the people the truth. So one night she gathered her idols and fetishes and dumped them into a pit. She is now serving Jehovah.

Two assemblies were held, one at Koforidua and the other at Konongo. For these, large booths were built consisting of palm-tree frond roofs supported by bamboo poles twelve feet high. Planks, set on concrete blocks, formed the seats. The open-air setting on the grassy plains was very pleasant. Attendances: between three and four thousand.

At one assembly a chief together with his elders attended the public meeting. His state umbrella added prestige to the assembly, in the eyes of the Africans. Many chiefs now subscribe for *Awake!* magazine because of its honesty and educational value.

Assembly at Umuagu, Nigeria

Nigeria is about one eighth the size of the United States and boasts a population of twenty-five million. Like the Gold Coast,

it is beset with juju worship and the people live in dread of the demons. Some eighteen thousand witnesses are active there and these are highly respected because of their honesty and integrity.

Their fearless stand against the jujus has encouraged others likewise to resist them. Thus in a certain town where two hundred witnesses lived, a juju priest demanded the body of any woman dying in childbirth. He cut up the body in small pieces and then threw these in the "bush." From the be-reaved ones he would collect \$140 plus a bottle of gin. One of Jehovah's witnesses died in childbirth. The juju priest demanded the body, but the witnesses refused to surrender it, being determined to give it a decent Christian burial. He stormed and threatened, but against two hundred witnesses he could do nothing. Shortly thereafter a woman died in childbirth who was not a witness. Her friends, however, remembering the case of the witnesses, defied the juju priest. Then others did likewise and before long the juju priest's hold on the people was broken. Himself losing faith in his juju, he eventually turned to Jehovah, the true Sovereign Power.

As Jehovah's witnesses expand their ministry they find many persons of good will who are thirsting for the truth. In one town two full-time ministers found that the people could speak neither English nor Ibo. However, in calling on the chief they found not only that he could speak Ibo but that he was of such good will that he asked: "Would you like me to go with you from house to house and interpret for you?" He did, and arranged for his son to take his place the next day as he had to hold court. Another person of good will was found who understood Ibo and so both ministers had an interpreter. The two ministers stayed a week, giving public lectures once or twice each day. The headmaster of

the Methodist school arranged for them to address his various classes.

But not all the religious leaders were so co-operative. In Umkabia the town elders gave permission to have the Methodist school's playing field used for an assembly site, but the clergyman vetoed it. So plans were made to hold the assembly in the nearby town of Umuagu. Here again the school committee and the town elders approved the request. Upon noting this the clergyman from Umkabia tried to influence them to cancel it but failed. So he hurried to the Methodist bishop, who wrote the school committee a letter attacking the witnesses and warning them that if they allowed the witnesses to use their school's field for the assembly he would close their school.

While the chief and town elders were debating what to do the Society's representative asked to be heard. He pointed out what good the assembly would accomplish and how peaceful Jehovah's witnesses were, both in their private lives and at assemblies, where members of the various tribes never fight one another. After this he suggested having the assembly's booth, which had been built on the school's field by the witnesses, moved to a suitable place in the square. Not only did the chief and the town elders approve of this but one chief, two counselors, ten elders together with eighty-six villagers volunteered to move the booth. They did this in one day and refused to let the witnesses help, saying that the witnesses had worked hard enough, erecting it in the first place. They were given the plan and measurements and the job was done in peace and harmony.

Although they were warned by their clergyman that all attending the witness assembly would be punished, and although he arranged for a big church communion at the same time that the talk on baptism

was given, 676 were in attendance for it. In going from house to house the witnesses found many that were glad to welcome them. More than 1,460 came to hear the public lecture, including the chief, the town elders, counselors, schoolteachers and many church members.

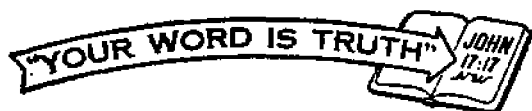
District Assembly at Ibadan

Ibadan, fourth-largest city in all Africa, was the location chosen for a Nigerian district assembly. The department of education put their equipment at the disposal of the witnesses. The large assembly booth as well as the cafeteria was constructed on the playing field, with adjacent school-rooms being used for assembly administration and dormitories. A beautiful platform painted in pastel shades to blend with the surroundings was built and painted by one of the European missionaries.

Over 8,000 attended the Sunday morning meetings and, in spite of all the holiday celebrations, upward of a thousand more came to hear the public lecture.

And what a responsive audience these Nigerian witnesses are! They were a very part of the speaker. When he asked a rhetorical question the audience answered it as one man. It agreed loudly and emphatically to questions asking for an affirmative response. Familiar Bible quotations they completed for the speaker. Contact between speaker and audience is perfect here. They are bursting to learn, enthusiastic and uninhibited.

Truly, West Africa is a very interesting part of the world. Today Jehovah God is having a New World society formed that is to serve as a nucleus for his "new earth" to be established after Armageddon wipes out this present wicked system of things. That New World society is being formed in all the inhabited earth, including West Africa.



Should Women Preachers Teach Men?

WHETHER women should preach from the pulpit and instruct men cannot properly be termed a "battle of the sexes," because neither men nor women can truly decide the matter. Nor is this issue a war on female rights. It has no bearing on segregation or discrimination of the female sex. What is involved is principle—theocratic principle and order.

Since man has not set the order of things in the universe it is not left to him to decide on their arrangement. God is responsible for their order. Therefore, it is up to God to decide. "Now God has set the members in the body, each one of them, just as he pleased." And what has pleased God should also please us, should it not? His decisions are always right, just and true. To follow them is wisdom, resulting in increased benefits to us, and honor and praise to God.—1 Corinthians 12:18, *New World Trans.*; Deuteronomy 32:4.

By the very order of creation that God followed when creating the human pair, man ruled over woman. The man was first. He had the position ahead. Also, he was made the stronger of the two physically and was charged with direct revelation from God. All this put a responsibility upon him. Logically he was made the family head. This fact the apostles did not overlook and ignore in the Christian church, and so they wrote: "Let a woman learn in silence with full submissiveness. I do not permit a woman to teach, or to exercise

authority over a man, but to be in silence. For Adam was formed first, then Eve." "In like manner, you wives, be in subjection to your own husbands." "For so, too, formerly the holy women who were hoping in God used to adorn themselves, subjecting themselves to their own husbands, as Sarah used to obey Abraham, calling him 'lord'."—1 Timothy 2:11-14; 1 Peter 3:1, 5, 6, *New World Trans.*

The apostles were aware of women "miristers" or prophetesses among God's people Israel. So they faced facts when they undertook to discuss this matter. Miriam, the older sister to Aaron and Moses, led the women in singing. To unfaithful Israel Jehovah declared: "I sent before thee Moses, Aaron, and Miriam." Many years later God approved of Deborah, of the tribe of Ephraim, of being a judge and a prophetess. In King Josiah's day there was the prophetess Huldah for him to consult. At the time that Jesus was born, there was the aged prophetess named Anna. In her eighty-fourth year she was privileged to see the babe Jesus and utter prophecy. At Pentecost A.D. 33, the spirit of God came down upon men and women alike and they spoke with tongues and explained God's will to their listeners. The four virgin daughters of Philip the evangelist are mentioned as prophesying as late as twenty-three years after Pentecost. So what man could rightfully hinder women from preaching or prophesying or explaining God's will according to his Word if the holy spirit so impels them? It was a case, not of forbidding their preaching, but of regulating it, that meetings should be conducted orderly and in a most helpful way. "For God is a God, not of disorder, but of peace. As in all the congregations of the holy ones, let the women keep silent in the congregations, for it is not permitted for them to speak, but let them be in subjection, even as the Law says. If, then, they want to

learn something, let them question their husbands at home, for it is disgraceful for a woman to speak in a congregation."—Exodus 15:20, 21; Micah 6:4; Judges 4:4-14; 5:1-31; 2 Kings 22:14; 2 Chronicles 34:22; 1 Corinthians 14:33-35, *New World Trans.*

To his twelve apostles and other mature men Jesus Christ measured out the privilege and responsibility of acting as teachers inside the congregation. He withheld this gracious gift from the women believers, so that the apostle Paul justly said: "I do not permit a woman to teach, or to exercise authority over a man, but to be in silence." But was there to be absolute silence on the part of the women at the congregational meeting, not even joining in the singing of songs or asking or answering questions on which a person's faith and understanding are to be expressed? No! But women were to learn in silence in the sense of not debating there with the men, challenging them and getting into a dispute and causing wrangling to break out, belittling the man's appointed position. If women wanted to raise questions against what male Christians had said at meeting, they should wait till they got home and then discuss the matters privately with the adult male members of their families. This public restriction was not based upon some social custom that was in fashion. Rather it was based on God's expressed law and the procedure that God followed. The spirit operated theocratically and the women who expressed themselves under inspiration of the spirit should show regard for the theocratic arrangement.—1 Timothy 2:12, *New World Trans.*; Genesis 3:16.

In not trying to teach Christian men at the congregational meetings and not dictating to them, Christian women safely remember that the head of the man is Christ and the head of Christ is God.

Hence if man in the congregation represents the likeness and supremacy of God, then the woman should theocratically respect what he represents. She should not try to rearrange the divine setup and try to teach the man of God.—1 Corinthians 11:3, 7-10, *New World Trans.*

Does this mean that women cannot be ministers? No, for Paul wrote: "I recommend to you Phoebe our sister, who is a minister of the congregation which is in Cenchreae." "Give my greetings to Prisca and Aquila my fellow workers in Christ Jesus." "Greet Tryphaena and Tryphosa, who have worked hard in the Lord." Doubtless, the service of these women as ministers of God and that of Phoebe included more than such helpful items as doing washing, laundering, preparing meals, etc., for the male ministers of God. It included giving verbal witness concerning God's kingdom to those outside the church. In thus prophesying they were, in the highest sense, ministers of God. But never did they exercise authority over men.—Romans 16:1-4, 6, 12, *New World Trans.*

In the first century women did not keep silent in the church when God's spirit moved them to prophesy. Today when answering questions, telling experiences and making demonstrations dedicated sisters are not teaching or trying to teach and dictate to the men. If they are expressing themselves in accord with theocratic order and procedure, then the women are not teaching. It is God through his organization that is doing so. The women merely use the spiritual provisions He makes for all his people and repeat what they have been taught. By showing proper modesty and submissiveness in the organization, Christian women will show real charm and will win respect of all the congregation and the blessing and approval of Jehovah God.—Joel 2:28, 29; Acts 2:1-18.



Jehovah's Witnesses Preach in All the Earth



South Korea

ON June 8, Seoul, the capital city of South Korea, was hot, dusty and packed with humanity. The city itself is nestled among solid granite peaks bathed in brilliant, merciless sunlight. This season of the year everyone is anxiously awaiting the rainy season, which appears to be late in arriving. Unless rain comes soon the rice fields may dry up. No rain—no rice, no rice—no anything, because almost everything in Korea (outside of the United States' help) depends on rice. This is just another problem to add to the thousands of problems that were left by a devastating war on this barren, rocky peninsula swarming with twenty-two million people. Water on three sides and their mortal enemy on the north, armed to the teeth, leave this nation—afflicted with diseases, pestilence, lack of basic necessities of life, poverty, overcrowded conditions, plus confusion of mind that results from centuries of men's traditions and false beliefs—sitting high and dry. Can there be any happiness in such a place?

Yes. You can find happiness here. Not among all people, however. Among Jehovah's witnesses, a people with a hope, happiness abounds. This real hope has materialized for most of them in less than five short years. Today, there are seven congregations of Jehovah's witnesses in Seoul. Recently a baptism was arranged for in the Han River for the benefit of the many new persons who have dedicated their lives to serve Jehovah. It started out as just a simple announcement—"June 8th a baptism in the Han River." The word spread

quickly to the other congregations. A streetcar demonstration strike in the city and the fact that the site of the baptism was fully eight miles outside Seoul did not slow the brothers down one bit. Jeeps were mobilized into action by a system best understood by the Korean brothers themselves. Observing their boundless energy, you can see that their strength is from a source far greater and far more energizing than rice and *kimchi*. These people are motivated by Jehovah's holy spirit. With the hope of life before them, nothing seems to hold them back. Eight passengers were neatly and efficiently bundled into a jeep that sped through the tangled traffic and swarming population, missing jaywalkers by inches. Is the driver perspiring? Nervous? Not at all! In fact, he is right at home! Another jeep bounces by, bulging with waving hands and toothful smiles, our brothers on their way to the Han River. The front of our jeep bobs down into a chuckhole, a free "chiropractic adjustment" for all, now up again and on we go.

Soon the clear waters of the Han come into view. What a beautiful scene! And what a surprise to find 400 brothers from Seoul already there. All were seated under the shade of trees in a parklike natural amphitheater. Attention was riveted on a Korean brother who began to speak to the crowd. All who were to be baptized were asked to stand. Sixty-two persons rose! Here were happy, cheerful, satisfied people looking forward to a new world of righteousness.

This is just one example of only one experience. Imagine! In November, 1951,

there were only thirty-five Jehovah's witnesses in all Korea. Three and a half years later in April, 1955, there were at least 1,407 active witnesses of Jehovah in the land. Reports now arrive each month from thirty-five congregations. Scarcely a soul can be found that has not heard of Jehovah's witnesses.

This intense activity has brought the expected opposition from the clergy. The Presbyterian mission has not shown any good will toward the Kingdom message. The Presbyterian weekly newspaper has been devoting an entire column to "exposing" Jehovah's witnesses. The clergy desperately tried to prevent the Watch Tower missionaries from entering Korea. They resorted to lies and false accusations in an effort to blind government officials. But their evil strategy backfired, vindicating Jehovah's witnesses.

As Jehovah's earthly organization grows and expands, the enemies gnash their teeth, but to no avail. At present the largest congregation in Korea is in Pusan. Here appear to be wonderful prospects for expansion and a great need for more missionary

help. Despite the lack of qualified mature brothers, the Kingdom work in the Pusan area is prospering.

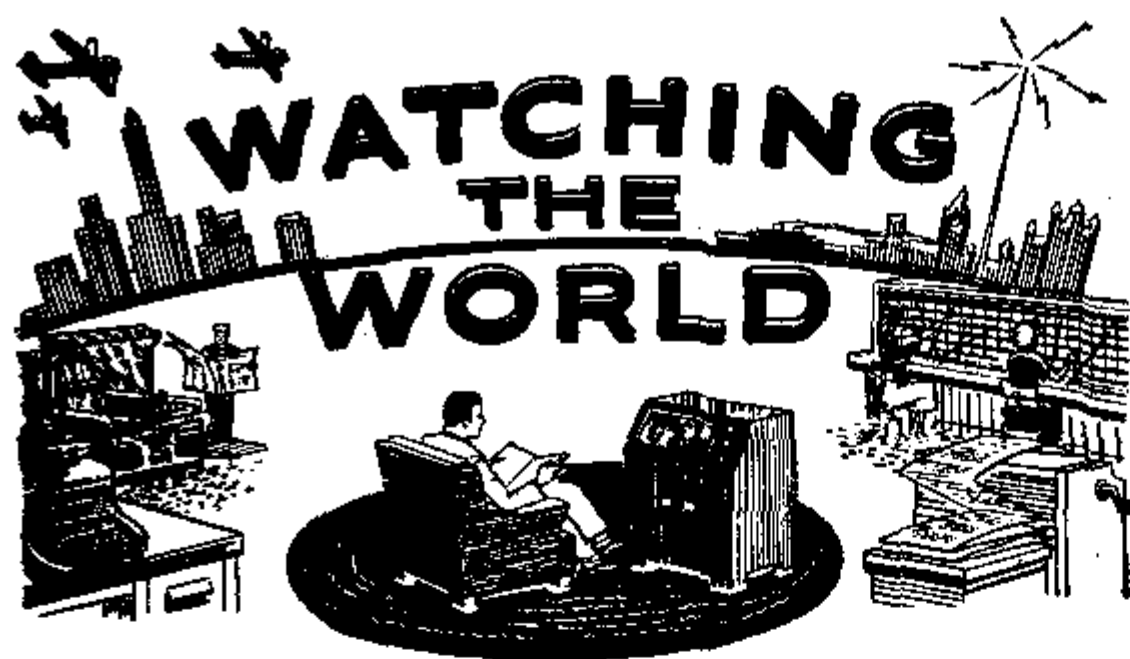
Native special pioneers are introducing the work in isolated towns and villages. Rural areas with their large Buddhist populations are just beginning to be penetrated. To Suwon two special pioneers were sent and in just two months a congregation was organized.

The Watchtower's motion-picture film, "The New World Society in Action," has been approved by the public information office and this information appears on the film at the beginning of the movie. This film has done a tremendous work in Korea. It has been shown twenty-eight times with a combined attendance of 6,298. Capacity audiences are easily obtained without printed advertising.

Problems do not bother the Korean witnesses much. They have seen many problems come and go. But amid all this there exists a clean, bright, enthusiastic, zealous New World society, growing and maturing, providing the only hope for a nation of hopeless people.

DO YOU KNOW?

- Which major religious organizations do not yet have women preachers? P. 4, ¶1.
- When, instead of December 25, Jesus actually was born? P. 5, ¶2.
- Why, since Jesus was not born then, December 25 is celebrated? P. 6, ¶1.
- How Christmas festivities dangerously fool the celebrants? P. 7, ¶2.
- What city of 10,000 people hurricane Janet destroyed, leaving not even a "pattern of a town"? P. 9, ¶5.
- What it is like to be caught in the center of a hurricane? P. 11, ¶7.
- How inability to choose can prompt laziness, and how you can defeat it? P. 14, ¶2.
- What Peruvian civilization dimmed the glory of even the great Inca empire? P. 15, ¶1.
- What special warning was given in the "Triumphant Kingdom" assemblies' closing discourse? P. 18, ¶3.
- How many people attended "Triumphant Kingdom" assemblies in North America alone? P. 21, ¶4.
- What prompted an African juju priestess to become one of Jehovah's witnesses? P. 22, ¶1.
- Whether a Christian woman can take congregational authority over men? P. 25, ¶1.
- Where thirty-five witnesses of Jehovah grew to 1,400 in just three and a half years? P. 26, ¶4.



Testing "the Geneva Spirit"

◆ Last July the chiefs at the summit conceived "the Geneva spirit." In November the Big Four foreign ministers met to test whether that spirit could become living, diplomatic flesh. At the beginning the atmosphere was cordial enough, but, as the sessions wore on, patience and temper grew shorter. As the possibility of agreement on a three-point agenda (German unification, disarmament and East-West contacts) faded, both sides sought to unload the burden of failure on the other and concentrated on propaganda effect. Complained one veteran diplomat: "At this meeting we are salesmen, not diplomats." For its part the West proposed a plan to unify Germany on the basis of free elections followed by a united Germany in NATO, with the West and Russia giving guarantees against aggression by Germany. But Molotov gave a speech. It shattered hopes for unification so thoroughly that Britain's Macmillan said: "With this one blow he has struck down all the high hopes which had been formed." On disarmament both sides agreed as to objective but could not agree as to the best means by which the objective could be attained. And the main efforts to improve East-West contacts collapsed. Trying to pinpoint the meaning of it all, the New

York Times said: "The Geneva conference, in short, seemed to have established that on the basic issues with the West, Russia was content to maintain the status quo while maneuvering for diplomatic advantage in specific situations. How long anything resembling 'the Geneva spirit' could survive such tactics was problematic."

Argentina: Palace Revolution

◆ Last August the Perón era was at an end; General Lonardi had taken over the reins of government. In his inaugural address, Gen. Lonardi, a militant Catholic whose family is noted for friendships with leading Jesuits, voiced hope that he could arrange a concordant with the Vatican. Critics of the Lonardi regime grew in number. Not only were some bitter over the influence that priests had apparently won, but primarily there was fear that Lonardi had no intention to work out a democratic regime. In November a crisis was precipitated when Lonardi dismissed a liberal as a minister of interior and justice. Nationalists were named to fill the position, now divided into two. The next day, in a palace revolution, Gen. Lonardi was overthrown. He was pressed by the armed forces to resign. General Pedro Aramburu was sworn in as president and a

revolutionary junta named to manage the nation. The new regime was hailed as the victory of "democratic elements over totalitarianism."

Brazil's "Preventive" Coup

◆ In August, 1954, President Getulio Vargas, forced by the army to resign, killed himself. Last October elections took place for a new president. The Vargas machine threw its support for Juscelino Kubitschek; over the bitter opposition of the military, the Vargas men won. Rumors mounted that some military elements would stage a coup to prevent inauguration of a man backed by the Vargas machine. On November 10, General Henrique Lott, minister of war, resigned in a dispute with Carlos Luz, Brazil's acting president. The next day at 2 a.m. the army, under Gen. Lott's leadership, staged a bloodless coup, and the acting president was forced to resign.

Morocco: An About-Face

◆ In 1953, the French, nettled by Sultan Mohammed ben Youssef's mild nationalism, de-throned him and put him in exile. A pro-French mountain chieftain, Thami el Glaoui, was the man above all others who helped drive ben Youssef off the throne. El Glaoui's hand-picked replacement sultan was Mohammed ben Arafa. But the new sultan proved so unpopular that, after several attempts on his life, he seldom ventured forth from his palace. This only increased the demand for the return of the exiled sultan. Soon the exile became the symbol of nationalist hopes and the ruling sultan the hated symbol of French rule. On October 30, ben Arafa, fully aware of his unpopularity, abdicated in favor of the return of the man he had replaced. When el Glaoui saw that the tide had turned against him, he did an about-face and joined all nationalist groups in demanding ben Youssef's return.

France, finding herself in an embarrassingly odd situation, also did an about-face, approving the return of ben Youssef to the Moroccan throne.

South Africa Bolts U.N.

◆ In October France walked out of the U.N. General Assembly; in November South Africa walked out. South Africa's break with the U.N. is based on the same assertion that France used; namely, that the U.N., contrary to its charter, is interfering with domestic affairs of a member state. The walkout came in protest against continued U.N. inquiries into South Africa's race segregation policies. "After very serious consideration," said the chairman of South Africa's delegation, "my government has decided to recall the South African delegation and also the permanent representative to the United Nations."

Ethiopia's New Constitution

◆ In all its 3,000 years as a nation, Ethiopia has never granted its people the right to vote. It appeared that Ethiopia would keep right on being one of the world's few remaining monarchies. But then Emperor Haile Selassie began a policy of liberalizing the monarchy. In November he took the big step: he promulgated a new constitution that will grant Ethiopians the right to vote for the first time. The constitution, which the emperor said was six years in preparation and "therefore no superficial achievement," creates a lower house of parliament, a liberal bill of rights and provides for an independent judiciary. The emperor will appoint judges and cabinet ministers; he will have an imperial veto over legislation. Although the bill of rights ensures full religious freedom, the constitution states that the Ethiopian Orthodox church is the state church.

Is Macao Next?

◆ Macao is a peninsula and two adjoining islands at the mouth of the Canton River about 35 miles below Hong Kong. It has been a Portuguese colony for four centuries. Though Chinese from the mainland have free access to Macao, apparently Peiping is interested in more: in October Peiping broadcast a demand for Macao's return to Red China. The future of the picturesque Portuguese settlement, observers believe, is none too bright.

Moscow Sees Final Triumph

◆ The Communist hierarchy never fails, from time to time, to inform the world that it has not forgotten its ultimate objective: world domination. In November the Soviet Union reiterated that its final triumph would come during this century. On the thirty-eighth anniversary of the Bolshevik revolution, Lazar M. Kaganovich, the Kremlin's spokesman for the occasion, told the gathering in Moscow's Bolshoi Theatre that Communist ideas are spreading. On a flower-decked stage the speaker stood under a huge medallion of Lenin and Stalin and a slogan that proclaimed: "Glory to the Communist party of the Soviet Union." Said the speaker: "If the nineteenth century was a century of capitalism, the twentieth century is a century of the triumph of socialism and communism." Instead, the Bible shows that this generation will see the final destruction of communism, together with all other forms of man-made government, at Jehovah's war of Armageddon. After Christ the King smashes all nations with a "rod of iron," all glory forever will go to God.—Revelation 19:15.

Sales Tax Goes Up

◆ The return of prosperity to Britain has brought back that old bugaboo, inflation. With full pay envelopes workers

have been snatching up wares that Britain should be exporting to pay for the raw material her industry needs. Several times this year Britain took measures to check inflation—raising the central bank interest rate and tightening the terms on installment buying. Now Britain has tightened the screws again: purchase taxes, already reading from 25 to 75 per cent, are upped 20 per cent more. The upped tax applies on most consumer items, including radios, TV sets and electrical appliances.

Navy for the Nuclear Age

◆ The year 1955 saw the beginning of the nuclear-age navy. The first atom-powered submarine, the Nautilus, was commissioned, as was also the Forrestal, the first supercarrier. Then in November, the first guided missile cruiser, the Boston, was commissioned. The Boston is really a thirteen-year-old ship that has conventional armaments, but the after eight-inch gun turret was removed to make room for two missile launchers. Now needle-nosed missiles aim skyward. The launchers are loaded automatically twice every minute. The immediate gain is improved defense against air attack. Designed to intercept planes under all weather conditions, day or night, the supersonic missiles have a range of twenty miles. Of the guided missile cruiser and future ones, the chief of naval operations said: "We hope to extend nuclear power to the combatant surface navy within the next couple years—to guided missile cruisers and to aircraft carriers."

Flying Saucer Is Shot Down

◆ After eight years the U.S. air force has finally shot down the flying saucer; it has been exploded as imagination. The air force recently published a 316-page book, in which it summarized its eight-year investigation of some 5,000 reported

sightings. Actually, the flying saucers were, for the most part, "aircraft," "balloons," or explained by the term "astronomical." Some of the aircraft sighted may have resembled flying saucers, for the air force secretary recently said: "We are now entering a period of aviation technology in which aircraft of unusual configuration and flight characteristics will begin to appear." For some time, it was explained, the U.S. has been in the process of developing new-type aircraft that resemble flying saucers but which are not really flying saucers. The saucer-type planes will be able to rise vertically or almost vertically and travel horizontally at speeds far above normal airplane speeds.

Public to Share Ford Profits

◆ Except as a consumer, the public has never shared in the Ford Motor Company's huge profits. Members of the Ford

family own all voting shares of stock, with the bulk of the remainder being held by the Ford Foundation, a philanthropic organization. Lately the Ford Motor Company has plowed back most of its profits into an expansion program. This has hurt the foundation, which depends on 96 per cent of its income from Ford stock. In November the foundation announced that the first installment of 15 per cent of its Ford stocks would be sold to the public early in 1956. As it is sold it becomes new voting common stock. The sale will have little effect on the family's control of the company. But it will enable the foundation to diversify its investments and give the public an opportunity to share in the profits of one of America's industrial giants.

Corporation Titan

◆ General Motors is the biggest corporation in the world.

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◆ In 1925 the development of a cellulose acetate film base made "safety" film possible. But the film was brittle. The motion-picture industry continued to use nitrate film until 1950. That year the new triacetate film was adopted. In November the du Pont Company announced a new film base called Cronar. It is so thin that cameras and projectors will be able to hold 35 per cent more of it than of present films. Its main advantage is toughness. A strip of triacetate film breaks after 40 flexings; Cronar endures 15,000 flexings.

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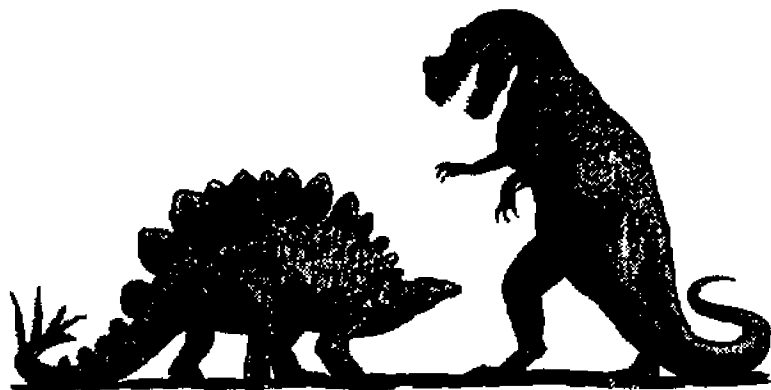
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* Articles thus marked appear under the general heading "Your Word Is Truth."

† Articles thus marked appear under the general heading "Jehovah's Witnesses Preach in All the Earth."

‡ The feature "Watching the World" appears in the back of each issue.



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