

Awake!

1956

Awake!

UNVEILING THE MYSTERIOUS SOUL

Is it mind, spirit or man himself?

"Triumphant Kingdom" Assemblies in Europe

Unexcelled series of Christian gatherings

How Dangerous Is the Octopus?

Shy, timid and delicious!

Why Mixed Marriages Are Inadvisable

Sound advice if your marriage is to last!



JANUARY 8, 1956

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 XXXVII

Brooklyn, N. Y., January 8, 1956

Number 1

For Women Only?

"I JUST leave religion up to my wife," the husky laborer said to the young witness of Jehovah who had called at his door on a pleasant Sunday morning. "Come back when she is home." The man's objection was a common one, but the witness of Jehovah knew why so many men are not particularly concerned about religion.

"That's a common view," he said. "A lot of us men leave religion up to the womenfolks. We men are concerned with the daily struggle to bring home the bacon and often aren't particularly interested in religion. But, you know, the Bible has a great deal more to say about the things we're interested in than many men think.

"Just look here," he urged, as he opened his Bible to Second Timothy, chapter three. "The apostle Paul wrote this nearly two thousand years ago, yet it tells about the very day in which we are living. It says: 'But know this, that in the last days critical times hard to deal with will be here.'

"Isn't that true of our day?"

The householder agreed that it is.

"Then look at what else it says: 'For men will be lovers of themselves, lovers of money, self-assuming, haughty, blasphemers, disobedient to parents—you see, it even mentions juvenile delinquency—'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.'

"Tell me," the witness asked, "Do you think these conditions exist today?" And again the householder agreed that they do. "Well, it even says in verse seven that in these 'last days' men would be 'always learning and yet never able to come to an accurate knowledge of truth.'"^{*} And it was clear to the householder that there is greater knowledge today, that even the preachers are better trained, but that, with it all, man still has not learned the apparently simple Bible truth about why man cannot get along with his neighbor and live in peace with the world.

It was pointed out that more men would be interested in what the Bible says if they really knew how thoroughly it applies to our day. And this householder decided that there might be something to that, for this was the first minister he had listened to in a long while.

The minister continued: "A knowledge of God's Word really is important. In Hosea 4:6 we are told that God's people can be destroyed for lack of it. And in John 17:3 we are told that knowledge of Jehovah God and his Son Christ Jesus really

^{*} Quoted from 2 Timothy 3: 1-5, 7, *New World Trans.*

does lead to everlasting life. Further, the Bible shows the reason earth is in its present mess and the outcome and surely everyone would like to know that!"

What is the outcome? That was explained from Matthew 24, where Jesus' disciples asked him what would be the sign of his second presence and of the end of the present wicked system of things (often called "world" in the Bible). In answer Jesus said that there would be many false reports about his second presence and, further, that the "wars and reports of wars" throughout the centuries would not mark the accomplished end. Something different must occur to mark the sign that Jesus was talking about.

Sure enough, the next two verses say: "For nation will rise against nation and kingdom against kingdom, and there will be food shortages and earthquakes in one place after another. All these things are a beginning of pangs of distress."—Matthew 24:7, 8, *New World Trans.*

When did such a thing as that occur? The beginning of total mobilization, the first time nation rose against nation and kingdom against kingdom so that the world was at war was just over forty-one years ago, in 1914. Man thought that that war would make the world 'safe for democracy,' but Jesus had pointed out that this would be only "a beginning of pangs of distress." And how true that prediction proved to be, for, just the opposite of providing safety for democracy, World War I was followed by World War II, and now by the fear of a hydrogen-powered World War III!

Not only did Jesus foretell these things, but Matthew 24 continues to describe the

very occurrences of the forty-one years since 1914. "The most important thing about this," the witness explained, "is that *one generation* would see these things both begin and end, for verse thirty-four tells us that Jesus said: 'Truly I say to you that this generation will by no means pass away until all these things occur.'" Thus, the end of this present wicked system of things will come within the lifetime of some people who are more than forty-one years old today!

These are important facts. They mean that the prayer that God's kingdom would come and his will be done 'in earth as it is in heaven' is about to be fulfilled. Jesus would not have taught us to pray that prayer if God did not have the power to fulfill it. He can and will do it! The only question is: When? And the Bible definitely answers: *Soon!*

His interest having been stirred, the man of the house accepted Bible literature, like the magazine you are now reading, and a return visit was arranged to help him to learn more about the information that the Bible really does have for our day.

The Bible does deal with our time and with things that are of vital concern to us. It provides reliable information and its message is urgent. It is not just for women, children and old people. It is provided by the most manly and powerful of all gods, the Supreme One, Jehovah. Dig into it. Gain a knowledge of what it contains and act upon that knowledge, for, while your day's work may bring home the bacon or buy the beans, the value of what you learn and teach your family from this book, the Bible, can be with you for all eternity.


TIME TO CHANGE NAMES

In Johannesburg a man named Johnny Gallon was fined £2 for drunkenness. To the prisoner at the bar the magistrate said: "I suggest you change your name to 'Pint,' which may remind you not to drink so much in the future."

UNVEILING THE

MYSTERIOUS SOUL

Some claim it to be the mind of man. Others say it is the spirit of man. Still others will honestly admit that they do not know what it is. Do you know? What light does the Bible and secular history shed on this simple something called soul? The truth will surprise you.



THROUGHOUT the ages poets and prophets, saints and sages have thought, dreamed and written about it. Wise men have speculated upon it, physicians have dissected and delved deep into the mysteries of living and inert matter to discover it, philosophers have expressed opinions regard-

ing it, chemists have demonstrated it and naturalists have cultivated it. Yet none venture to say specifically what it is. All their reports are shrouded in mystery and supposition. Their theories are a bedlam of generalities and uncertainties, clothed in ambiguity and mysticism. After thousands of years of speculation the average man still inquires: "What is this mysterious thing called the soul?"

According to a concise *Cyclopedia of Religious Knowledge*, by Elias B. Sanford, "The Epicureans thought the soul was a subtle air, composed of primitive atoms; the stoics thought it was a flame, a portion of heavenly light; while the Cartesians made thinking the essence of the soul. . .

Both Pythagoras and Plato held the brain to be the central dwelling-place of the soul." The materialist "holds the soul to be a product or property of the bodily organization, and in no sense independent of it." As the body is not immortal, "so neither can the soul be."

Augustine taught the soul to be simple, immaterial and spiritual, devoid of quantity and spatial extension. He argued its immortality, claiming that it is the repository of imperishable truth. A Methodist bishop defined the soul as "without interior or exterior, without body, shape, or parts, and you could put a million of them in a nutshell." An eminent Bible scholar called the bishop's definition "absurd," stating: "Really, the bishop gave an excellent definition of *nothing*; and all will agree that a hundred millions of nothings could be put into the smallest kind of a nutshell and have room to spare."

Philosopher William Crawshaw conjectured the soul to be "a diaphanous body, a sort of impalpable ghost with the shadowy outline of human features." Sir Oliver Lodge assumed the soul might be "a sort of ethereal body as opposed to our obvious material body . . . but more permanent." Lamarck considered it to be a manifestation of cosmic mind, presumably electrical in nature. The author of *Science Finds "The Human Soul"* writes: "Somewhere, somehow, a human being dwells apart from his own brain, even from his own thoughts. And this consciousness above consciousness . . . appears to be the 'human soul.'" However, not one of these authorities will clearly and definitely say what the soul is. They will frankly admit they do not know.

Belief in Soul Universal

Nevertheless, belief in the soul's immortality, say sociologists, is more widespread even than belief in a God or gods. Ralph Waldo Emerson wrote: "I have heard that wherever the name of man is spoken, the doctrine of immortality is announced; it cleaves to his constitution." And again he said: "We are much better believers in immortality than we can give grounds for. The real evidence is too subtle, or is higher than we can write down in propositions." Robert J. McCracken asserted that mankind's "hope of immortality is intuitive and inbred. The intellect, the heart, the conscience demand it. There is an undiscourageable, inextinguishable assurance in man, rooted in something which he feels is of the very essence of his being, that death cannot be the end." All these authorities agree with the heathen poet who said: "*Non omnis moriar*," "Not all of me will die."

In Egyptian mythology immortality of the soul is all-important. The day of death is called "the moment of initiation into celestial life." The ancient Greeks placed a coin in the mouth of the deceased as fare for the ferryman who guided the soul to the other side. So convinced were early Britishers of an afterlife that they even lent money to be repaid in another existence. And on the Fiji Islands there remains till this day a ridge, some forty feet long, that was to serve as a runway for departing souls.

Where the Doctrine Originated

How did the world come to believe that there was an immortal spiritual essence that thinks and consciously survives the body at death? The recognized authority Blackburne declares: "The separate existence of the soul was one of those doctrines which the Papacy borrowed from Paganism. Anaxagoras was the first among the

Greeks who conceived of mind as detached from matter." Bunsen in his work *Egypt in Universal History*, Vol. 4, p. 639, says: "The Egyptians were the first who taught the doctrine of the immortality of the soul, —a fact mentioned by all Greek writers from Herodotus to Aristotle, and confirmed by the monuments." The doctrine as taught in Christendom, states Bayle's *Dictionary*, is "mixed with Egyptian and Greek conceptions."

And where did the Egyptians get it? Not from the Bible, because they were not believers in God's Word. They worshiped demon gods. And it was by "the ruler of the demons," Satan the Devil, that they came to teach this doctrine. It was he and not God who said to Eve, "You positively will not die." Jehovah had instructed the very opposite: "In the day you eat from it you will positively die." But ever since Eve's time earth's majority has preferred to believe the lie of immortality to God's statement of truth.—Mark 3:22; Genesis 3:4; 2:17; John 8:44, *New World Trans.*

The Bible does not teach immortality of the soul. Note how authorities unite to discredit the doctrine as a pagan falsehood. Olshausen in his *Commentary* says: "The doctrine of the immortality of the soul and the name are alike unknown to the entire Bible." Jamieson, Fausset and Brown's *Commentary on the Old and New Testaments* states in regard to First Corinthians 15:53, that "nowhere is the immortality of the soul, distinct from the body, taught; a notion which may erroneously have been derived from heathen philosophers. Scripture does not contemplate the anomalous state brought about by death as the consummation to be earnestly looked for (2 Cor. 5:4), but the resurrection." Hastings' *Bible Dictionary* declares: "Soul is throughout a great part of the Bible simply the equivalent of 'life' embodied in living creatures. In the earlier usage in the

Old Testament it has no reference to the later philosophical meaning—the animating principle, still less to the idea of an ‘immaterial nature’ which will survive the body.”

Martin Luther was bitterly assailed for not believing the pagan immortality of the soul doctrine. Cardinal Due Perren says: “Luther denied the immortality of the soul, whence he drew an argument against praying to saints, showing that the saints hear not our prayers. . . . Luther reckons this among the impieties of the Roman [Catholic] Church, that she believes in the immortality of the soul.” Luther himself wrote: “All that is said concerning the immortality of the soul is nothing but an invention of antichrist to make his pot boil.”—*Bayle’s Historical and Critical Dictionary*, Vol. 3, p. 2617.

What Is the Human Soul?

Luther came to his conclusion about the soul on an incontrovertible basis, that of the Bible itself. We can do the same. The Bible is very explicit in defining the soul. It says: “Then Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul.” Yes, the “man came to be a living soul.” There is nothing mysterious about this text, is there? Of course not. It is very plain and simple to understand. It tells us very directly that the living, moving, breathing creature, man, is a soul. The expression “living soul” here means nothing more nor less than a sentient creature, that is to say, a creature capable of sensation, perception and thought. Therefore, *The Imperial Bible Dictionary*, by P. Fairbairn, says: The soul “is the very man himself, and accordingly we find the word translated by the English words *person*, *self*, *creature*, and *any*.”—Genesis 2:7, *New World Trans.*

What might surprise you more is that the Bible teaches that animals are souls. Yes, every horse, every cow, every bird and every fish is a soul—all are living, moving, breathing creatures. The Hebrew word for “soul” is applied to the lower animals many times in the Bible. However, poor Bible translations have obscured this important fact from the people. The *Authorized Version* reveals this truth in only one place, which reads: “Levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.” Here the word “soul” is used respecting the lower creatures as well as in respect to man. In the *New World Translation of the Hebrew Scriptures*, also in *The Emphasised Old Testament*, by J. B. Rotherham, one will see numerous instances where the lower animals as well as men are referred to as souls.—See Genesis 1:20, 21, 24, 30; 2:19; 9:10, 12, 15, 16; Numbers 31:28.

Does the Soul Die?

Dr. Gustaf Stromberg, astronomer, said: “Seemingly a soul can never be annihilated.” Dr. Joseph B. Rhine, Duke psychologist, declared: “There is something about human personality that could survive,” but he does not elaborate or give proof. Linus M. Riordan, Ph.D., wrote: “Man’s soul is immortal, that is, immune from death.” But what proof do they give? Not any. Does the Bible agree with these men? Olshausen, Jamieson, Fausset, Brown and Hastings quoted earlier say no.

Note in what clear and simple language the Bible refutes the pagan doctrine: “The soul that sinneth, it shall die.” (Ezekiel 18:4, 20) If the soul dies, then it is not immortal, but mortal. Are these the only texts that say that? No, there are many. About Jesus it was prophesied that he would pour “out his soul unto death.” He

made "his soul an offering for sin." Peter, speaking of Jesus, said: "Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people," John the apostle wrote: "Every living soul died, yes, the things in the sea," David said: "None can keep alive his own soul." "He spared not their soul from death." —Isaiah 53:10, 12; Acts 3:23; Revelation 16:3, *New World Trans.*; Psalm 22:29; 78:50.

Are we going to disbelieve God who says emphatically that a soul dies, and accept instead the doctrine of soul immortality based on Satan's lie to Eve and pagan mythology? Sincere Christians will look into God's Word before they decide.

Who Is Immortal?

Paul wrote that, aside from Jehovah God, Christ Jesus was "the one alone having immortality." We are mortals. "This which is mortal puts on immortality," says Paul. Immortality is a prize to be sought by footstep followers of Christ Jesus, and only 144,001 will gain this glorious reward. All others will remain mortal, with their continued existence dependent on the Life-giver, Jehovah. Paul says: "Everlasting life [will be rendered by God] to those who are seeking glory and honor and incorruptibleness by endurance in work that is good." If immortality were inherent, there would be no need to seek it. The fact that it is something to be sought proves that man does not possess it inherently.—1 Timothy 6:16; 1 Corinthians 15:54; Romans 2:6, 7, *New World Trans.*

Understanding the soul to be the living creature, we can understand why Peter says some 3,000 souls were baptized in one day at Pentecost. He was not speaking of some ethereal shades but of living Christian converts. We can understand why the Bible says souls eat, hear, wash their clothes, do work. The fact that the Bible

says the soul has blood and can do these various services does away with the popular theory that it is the mind or personality of man. Mind and personality are qualities and have no need for blood and do not exist apart from living organism. And, too, "the word 'spirit' is often used as if it were identical with the word 'soul,'" says Fairbairn. "There is a distinction between them, which is carefully marked through the whole of Scripture." Actually, there is not one scripture in the entire Bible that says man has an immortal soul. Certainly that alone is damaging evidence against its existence. Its adherents must cling solely to pagan mythology for their support. —Acts 2:41; Leviticus 4:2; 5:1-17; 7:18-21; 17:10-16, *New World Trans.*; Jeremiah 2:34.

Does not the natural aspiring of man to immortality prove that man has an immortal soul? No. It merely proves that he wants to live and not die. This feeling is inherent in man, because God created the first man to live, not to die. Had Adam not disobeyed God, he would never have died. He would be living today. But Adam disobeyed, sinned. And "the wages sin pays is death, but the gift God gives is everlasting life by Christ Jesus our Lord." By accepting God's gift, Adam's offspring can gain back what Adam lost. They can live everlastingly, and thus have this inherent desire satisfied. Those who have died will gain life through a resurrection, and not through some ethereal soul.—Romans 6:23; John 5:28, 29, *New World Trans.*

To believe the pagan doctrine of immortality of the soul is to disbelieve the Bible and what God says about the soul. It means one denies the ransom of Christ Jesus, the doctrine of resurrection, the hope of a new world promised. It means we prefer pagan falsehood to Bible truth. And what you believe about the soul determines to what extent you believe in God.

HOW DANGEROUS

"YOU enter into the beast." So wrote Victor Hugo in

Toilers of the Sea as he began to describe an octopus devouring a human: "He draws you to him, into him; and, bound and helpless, you feel yourself emptied into a frightful sac, which is a monster. To be eaten alive is more than terrible; but to be drunk alive is inexpressible."

Is the octopus this kind of terrible monster, lurking in sea caves, waiting to dart out and seize a diver with its eight arms and to drink him? Or is it a shy, timid creature, changing color in fright or hiding behind an inky smoke screen? Marine zoologists who have studied these odd animals hold to the second opinion. And aqua-lung divers who recently have had numerous experiences with octopuses have the same opinion. These authorities say in effect that the phrase "drunk alive" in the above-mentioned passage more likely referred to the condition of the novelist when he penned it than to the situation of a human meeting an octopus.

Why is it, then, that of all the inhabitants of the oceans probably none excite more dread and spawn more stories than the octopus? One reason is that novelists,

such as Victor Hugo, have written things about these eight-armed creatures that just are not true. So many children's books have described the octopus in a frightful manner, creating a bias against the animals in

IS THE OCTOPUS?



the minds of the young. Another big reason is that almost every time an octopus appears in a movie he is about to devour some hapless diver. Then, too, the comparatively few accounts of actual attacks by giant octopuses on deep-sea divers have often been greatly exaggerated. An obvious reason why the octopus is dreaded, of course, is the animal's weird appearance, which, by human standards, hardly makes it eligible for the finals of a beauty contest. And it must be admitted that an examination of the octopus' equipment does nothing to inspire confidence.

In a way there is not much to an octopus; he has not a bone in his body and is chiefly head and arms. But what arms—eight of them, eight arms or tentacles! Well equipped with these tentacles are studded with two rows of suction cups. Thus the octopus has six hundred radiating lines of powerful suckers to finally meet



around its mouth in a maze of suction cups. Obviously, prey forced into this pit of adhesiveness is held fast in the very jaws of destruction. For within its mouth is a parrotlike beak with which the octopus tears its food or its enemies to pieces. Then there are the octopus' eyes—a pair of lidless, staring eyes, sometimes as large as saucers. Nor is that all. This creature is a living jet motor; he can shoot himself backward like a rocket almost faster than the eye can follow.

No Malice Toward Man

A monstrous octopus is without doubt a formidable creature. Giant octopuses of the Pacific sometimes span more than thirty feet across from tip to tip of opposite arms. An octopus of this size can be dangerous. From time to time accounts of narrow escapes by divers crop up. Is this a display of octopus malice toward man? Zoological authorities think not. Since the attacks are comparatively few, it may be that the octopus is defending himself, or, what is more likely, protecting its family. For it is known that a mother octopus, like a mother bear protecting its cubs, will fight ferociously if she thinks her eggs are threatened. But whatever the reason for octopus' attacks on divers, this certainly is significant: it is generally conceded that no authentic cases of death from octopus attack are in existence.

Throwing more light on the real nature of these strange creatures are the experiences of aqualung divers. To the divers' surprise they found that octopuses are shy, timid and retiring. Instead of attacking the divers, the octopuses tried to make fast getaways. Finding octopuses to be odd creatures, the divers got a great deal of enjoyment from them. They played with them and even waltzed with them. The book *The Silent World* tells about aqualung divers Frédéric Dumas and Captain

J. Cousteau. These men played with octopuses of virtually all sizes except the giants, which they never met. Said Captain Cousteau:

"Soon we were handling any size of cephalopod [octopus] we found. Dumas became a sort of dancing instructor. . . . He would select an unwilling pupil, hold it firmly and gently and gyrate around, inducing the creature to follow. The octopod used every trick to escape. The bashful animal usually refused to fasten its suction cups to flesh. . . . The ink of the octopus has been liberally diluted with journalistic fantasy."

Just how wrong popular opinion is concerning octopuses is evident from this fact: most people believe octopuses to be giants or at least that small ones grow into giants; but in reality the vast majority, even when mature, are small creatures, less than a foot or two in diameter from tip of one arm to tip of opposite arm.

Everyday Life in Octopusdom

Spineless creature that he is, the octopus nonetheless has the respect of other sea creatures that are equipped with heavy armor. For the octopus is one of the most successful animals in the sea when it comes to winning a living. This probably comes as no surprise to anyone who has seen its eight arms in action. Woe to the plodding clam! Woe to the wayfaring crab! Woe to the incautious lobster! But octopuses live on sea food—not humans.

What of the octopus' ink? It is not really frightful; in fact, it is most practical. It is often thought of as a smoke screen to help frightened octopuses escape enemies. The ink may not be as simple as one might suppose. In recent years authorities have come to suggest that the ink is used to produce a mock-octopus shape to divert weak-eyed pursuers, since the size and shape of the puff roughly resemble a swimming octo-

pus. The aqualung divers, as reported in *The Silent World*, said: "We found that the emission was not a smoke screen to hide the creature from pursuers. The pigment did not dissipate; it hung in the water as a fairly firm blob with a tail, too small to conceal the octopus." It may be, then, that the ink is intended to be a mock octopus so that the enemy mistakes it for a real octopus, which, by executing one of his remarkable color changes, becomes more or less invisible as he darts off in a different direction.

Octopuses are remarkable, one authority says, "in that they exhibit more vivid, complicated and rapid color changes than do any other members of the animal kingdom." They turn to any color to match their background—pink, red, purple, blue. Divers have even seen flashes of rainbow hues. Girl octopuses must arouse the emotions in boy octopuses by their beauty; at any rate when a boy octopus courts a girl, his emotions are powerful enough to overrule his natural impulse to assume a color that simulates his background, and he may glow red and pale white, with a whole gamut of intermediate shades and variations. If the octopus is blushing when he asks his girl for her hand in marriage, it may be that he is more bashful than even the aqualung divers supposed! Or could it be that he does not know which hand to ask for?

Eight-armed Delicacy of the Sea

If anyone is entitled to present a bill of complaint on account of a tendency to seize and devour, it would be more appropriate for octopuses to prefer such charges against humans. In many countries, and since very ancient times, the octopus has been considered one of the very choicest of morsels. The Greeks and Romans considered it the finest food furnished by the sea. Pliny tells us that the gourmets of

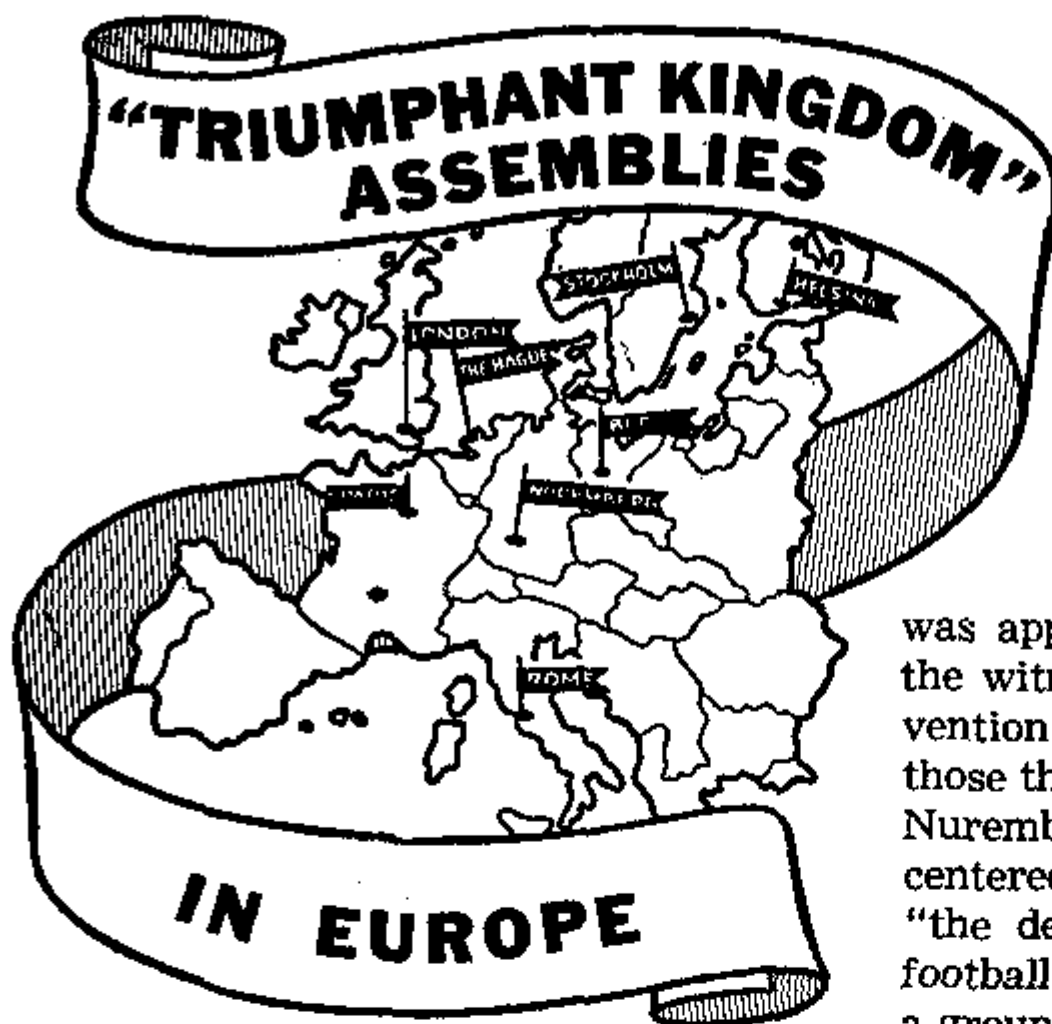
Rome ate every variety of octopus known in the Mediterranean.

Today? Yes, octopuses are widely eaten, both small and large, both body and tentacles. They are boiled, broiled, fried and pickled. Many Pacific and Mediterranean people relish octopus. Vendors in Mondello, near Palermo, set up booths along the water front each Sunday to sell boiled octopus for eating on the spot. Octopus meat is firm, pure white and of a mild, delicate flavor. Small ones are truly a delight to the palate of the most discriminating gourmet. Small ones are usually preferred.

North Americans generally shy away from octopus. The big difficulty may be that many have grown up since childhood loathing octopuses, thinking that they are man-eating monsters. Actually the opposite is true: man eats the octopus. One American zoologist who was persuaded to try a piece of a larger-size octopus, after having been assured by a Filipino cook that octopuses were very good, said: "So they were—or rather, I should say, it was—for I chewed a single tentacle during the great part of the following forenoon and relinquished it only, and that with regret, when my jaws, aching from overexertion, refused to operate any longer."

Aside from their value as food, many nature-loving people are coming to find octopuses interesting, intriguing, funny creatures, even beautiful and marvelous in their own peculiar way. Small ones are harmless and even those of a six- or eight-foot arm spread can hardly be inclined to use it on anything so big as a human bath-er or diver. But the giant thirty-foot octopus of the Australian coast is something else again. If you meet up with one of these mammoth animals, which is most unlikely, it would be well to stay clear of him.

He probably would be tough eating, anyway.



“PROBABLY the biggest mass movement of Americans through Europe since the Allied invasion during World War II.” Thus the August 5 European edition of the United States army paper, *The Stars and Stripes*, published at Darmstadt, Germany, described the influx of Jehovah’s witnesses to Europe to attend their “Triumphant Kingdom” assemblies held there in the summer of 1955.

Yes, the witnesses came by the thousands. By means of forty-two chartered planes and two chartered ships 4,500 came from United States and Canada alone. And they also came from Central and South America, from Asia, Africa and Australia. Incidentally, although it took those chartered ships eight days to cross the Atlantic, the time was by no means wasted, for those boats were floating convention halls with their daily programs of Bible instruction.

The European “Triumphant Kingdom” assemblies were held at eight cities: London, Paris, Rome, Nuremberg, Berlin, Stockholm, The Hague and Helsinki. Every

one of the assemblies was truly international, Nuremberg taking the lead with delegates present from sixty-one different countries. Even Berlin, though accessible only by air, had witnesses attending from eleven foreign countries.

Sites and Opposition

The hatred that Jesus said would be the lot of his followers was apparent in the clergy opposition to the witnesses’ making use of certain convention sites, of particular interest being those that were used at London, Rome and Nuremberg. The assembly at London was centered at what one English paper termed “the decorous turf of the Rugby Union football ground at Twickenham.” Owned by a group of wealthy Englishmen, it was the first time they rented their grounds to anyone, and their doing so was a genuine compliment to the reputation Jehovah’s witnesses have for orderliness.

The fact that the witnesses had obtained this stadium caused many an eyebrow to be raised—“The witnesses get the use of the Rugby Union football grounds?”—and filled certain of the clergy with such chagrin that they tried to pressure the owners to cancel their agreement with the witnesses, but in vain. The owners stood by their contract. The place was just the right size for this assembly, had a goodly portion of the seats protected from sun and rain, and its playing field was covered with as beautiful a carpet of green as one could wish to see. On the adjoining grounds tents were erected for the cafeteria.

Equally well did the Palazzo dei Congressi, the “Palace of Conventions,” of the very extensive “Universal Exposition of Rome” grounds, which are located southeast of Vatican City on the other side of

the Tiber River, serve the assembly at Rome. Begun by Mussolini and only recently completed at a cost of \$2 million, the Palazzo, with its massive pillars and paved ascending approach, is a very impressive-looking structure. And the Palazzo's convention auditorium, with its tiers of balconies, its lavish use of green and white Italian marble and its glass roof, is truly a thing of beauty.

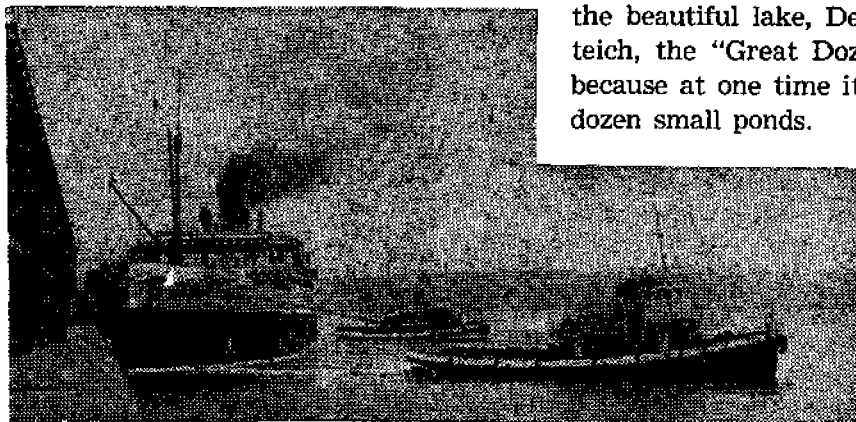
In view of the ill feeling that certain religious interests in Rome cherish toward the witnesses, it was not at all surprising that efforts were made to deny them the use of this beautiful convention palace after they had once contracted for it. These efforts, however, succeeded only temporarily, when, at a meeting of the cabinet of the national government, the use of the Palazzo by the witnesses was approved. Members of Protestant sects in Rome were dumfounded when they heard that Jehovah's witnesses, of all people, had the use of the beautiful Palazzo!

At Nuremberg, Germany, the assembly was held on the immense Zeppelinwiese. (*Zeppelinwiese* literally means "Dirigible Meadow," dirigibles in Germany being named after their inventor Count Zepp-

lin.) For the third time since World War II the witnesses were making use of it. Hitler had built it for holding his week-long rallies and making displays of Nazi might and solidarity. The railroad station that had been built nearby to serve these rallies served the assembly very well as it permitted the fifty-six special trains of German witnesses to unload at the assembly's doorstep, nearly all the German brothers sleeping on the assembly grounds.

At the front of the Meadow is the pompous-looking "Stone Tribune," 984 feet long, consisting of a series of stone steps that lead to the full-length platform upon which rest 144 gigantic pillars. In the center was the stone pulpit-like structure for the speaker, to the rear of which had been erected two gigantic symbols of the Kingdom, a crown and a scepter. The Meadow itself has terraced sides to which stairs from the outside lead at regular intervals and immediately surrounding it were the tents used by the various assembly departments as well as the long community tents where some 40,000 German witnesses, segregated according to sex, slept on sacks of straw. Off to one side lay two camps where 4,500 personal tents of all sizes were erected, and on the other side lay the beautiful lake, Der Grosser Dutzendteich, the "Great Dozenpond," so named because at one time it was divided into a dozen small ponds.

The clergy of Nuremberg and especially the Catholic Hierarchy of Munich tried to prevent the assembly's being held on the Zeppelinwiese. However, their



Arosa Kulm leaves Quebec City with 795 conventioners aboard

efforts to dictate were soundly rebuffed by the city fathers as well as outspokenly condemned by newspaper editors.

London, Paris and Rome

For the five-day assembly at Twickenham, July 27-31, Wednesday through Sunday, a beautiful floral setting was planted around the speaker's platform, letters on the grass spelled out "Triumphant Kingdom' Assembly of Jehovah's Witnesses," and a large sign bearing the yeartext, Psalm 112:7 (*Am. Stan. Ver.*), "He shall not be afraid of evil tidings: his heart is fixed, trusting in Jehovah," was suspended from the balcony in the rear. Incidentally, these three characteristics, floral display, name of assembly and yeartext, served to decorate each assembly place.

The program here was identical with those held in America both as regards discourses and releases, details of which were given in the previous issue of *Awake!* On Friday 1,183 were immersed in the municipal swimming pool nearby, and the marked enthusiasm of the assembly reached a climax at the Sunday public talk, "World Conquest Soon—by God's Kingdom," which was given a powerful delivery by Nathan H. Knorr, president of the Watchtower Society, and was heard by 41,790.

Sunday night and Monday morning some 4,000 witnesses in eight special trains moved on to Paris where the assembly began August 3 at the Sports Palace. Here those talks given by speakers from overseas were translated into French and the assembly had certain releases of its own, which was also true of the other assemblies held on the Continent. However, at all assemblies one of the releases was the booklet containing the public lecture, "World Conquest Soon—by God's Kingdom," in the native tongue. At the Sports Palace meetings were also held in Polish, for the benefit of the 1,200 Polish witnesses that

had come from northern France. At an indoor pool some miles from the assembly 785 were immersed.

On Friday of the same week that this assembly was being held a "Triumphant Kingdom" assembly began at the Palazzo in Rome. N. H. Knorr flew down from the Paris assembly to give several of the main talks at the Palazzo, Friday evening and Saturday forenoon. On Saturday also 378 were quietly baptized at an inconspicuous site. The public lecture, given Sunday morning by the Watch Tower Society's vice-president, Fred W. Franz, was heard by 4,351.

The enthusiasm at the Palazzo ran especially high. Continually the Italian witnesses applauded, many clapping their hands above their heads; and how their faces beamed! Among the new releases for them was *Awake!* in Italian, it now being printed in fourteen languages. No question about it, Jehovah's witnesses in Italy are a joyful band, spiritually very rich even though many of them are very poor as regards material things. Few could afford to bring their children along; many brought their food for the three days instead of clothing in their grips, and seventy slept under the stars.

On to Nuremberg and Berlin

From Rome and Paris special trains took the witnesses to Nuremberg by way of Switzerland. All of them were very thankful that their route and time allowed them to spend a day or two to view the majestically grand and breath-takingly beautiful handiwork of the Creator that lies in Switzerland. At Nuremberg the assembly began Wednesday forenoon, August 10, when already 63,332 were present, and attendance steadily mounted to a peak of 107,423 at the public lecture given by Knorr. On Friday in a pool nearby 4,333 were immersed, more than the combined

total for the five assemblies held in the United States and Canada.

Sunday after the public talk heavy rain began to fall, which, however, stopped during Knorr's concluding remarks at which time a large, beautiful rainbow appeared. The sight of this token in the sky of God's faithfulness, to which Knorr made fitting reference, the singing of "Auf Wiedersehn," at the conclusion of his remarks, the surging of the German brothers to the speaker's stand, and the sea of waving handkerchiefs, all combined to make the close of the assembly at Nuremberg an experience long to be remembered.

Four thousand witnesses of the Eastern Zone risked the crossing of the Grüne Grenze, the "Green Border," that is, came underground, to attend the assembly at Nuremberg. However, because of the great risk as well as the distance involved, it was deemed advisable to hold an assembly in Berlin. There the matter of crossing from the Russian—termed by them the "Democratic" (!)—sector, by means of the subway or the city's "S" railroad is comparatively simple, provided one reaches Berlin! The assembly site was the Waldbühne, "Foreststage," in the British sector. Rising some ninety feet at a sharp angle, it has a capacity of more than 20,000. If the Palazzo was the most beautiful indoor auditorium used by the witnesses at their European assemblies, this amphitheater was certainly the most beautiful outdoor assembly place, nestled as it was in a valley and surrounded by evergreens.

With all its beauty, however, this assembly had a sobering atmosphere. Many of these witnesses from the Eastern Zone either had been in Communist prisons or at present have a close relative, a husband or a son in one. To see their earnest yet glowing faces, to hear their experiences and note their appreciation of the issue and how they carry on their work, to observe

their keen interest in what was being said from the platform (contact between speaker and audience was especially good at the Waldbühne) was an experience as heartwarming and joyful as it was sobering and maturing to the brothers from overseas who had flown in from Nuremberg's assembly in two chartered planes to associate with these intrepid fighters from the East Zone for a day or two.

Because of the danger of Communist spies very few identifying badges were seen and those that were had no provision for names of wearer and his congregation. For this reason also no one wanted pictures taken of himself. "Cautious as serpents" was the watchword here; and how these witnesses appreciated the timely information in the discourse "Cautious as Serpents Among Wolves"! Also greatly appreciated by them was the film "The New World Society in Action." Because so many of them had never seen it Knorr had it shown at the close of his remarks on Saturday night.

Otherwise, the program here was practically identical with that given at Rome. It also was three days in length with talks every forenoon so that practically all the meat of the five-day feasts could be served in the three days. Knorr also made a flying trip here, from Nuremberg, to give several of the main talks and again Franz gave the public lecture, which was heard by 17,729, and made the concluding remarks. And as with all other "Triumphant Kingdom" assemblies there was also a mass baptism, 870 being immersed here.

After the assembly at Nuremberg the witnesses divided into three general groups; those who had to return by boat or plane; those who went on to The Hague in the Netherlands, and those who went on to Stockholm, Sweden. Most of the latter had time for a stopover at Copenhagen, a very beautiful city known as the "Paris

of Scandinavia," of particular interest being its high-class, colorful Arabian-nights-like park, the Tivoli.

The "Triumphant Kingdom" assembly at Stockholm, August 17-21, held at a popular municipal sports stadium, had by far the greatest number of foreign delegates in attendance, 5,000 coming from Denmark alone, 2,400 from Norway, 1,000 from Finland and 2,000 from overseas. This was a trilingual assembly, and by segregating the witnesses, English delegates in the center, Swedish on one side and the Danish and Norwegian on the other it was possible to give Swedish and Danish talks, or Swedish and Danish translations of English talks, at one time without any confusion resulting. Some 21,700 came to hear the public talk given by Knorr, and 854 indicated that they had taken their stand for Jehovah by being baptized. The prosperous and sophisticated Swedes, who for long had viewed the witnesses of Jehovah with disdain, had to revise their estimate of them as they noted this invasion of delegates from the four corners of the globe.

At the Houtrushallen ("Woodland Rest Halls"), a low, covered spacious auditorium on the outskirts of The Hague, an assembly was held at the same time one was held at Stockholm. Here also Knorr flew in, from Stockholm, for a series of talks and Franz gave the concluding remarks as well as the public lecture, which was heard by 15,360. At the mass baptism in the North Sea, 451 were immersed, to the singing of Kingdom songs. If of all the witnesses at the various European assemblies the emotional Latins at the Palazzo

were the most responsive, and the stoical Teutons on the Zeppelinwiese the least so, then the phlegmatic Dutch in the Houtrushallen were perhaps the most objective. Though unmoved by mere enthusiastic delivery, they invariably registered appreciation when some telling point of logic or new information was presented.

After the assemblies at Stockholm and The Hague, most of the yet remaining witnesses directed their steps homeward. However, there was one more assembly, at Helsinki, Finland, August 25-28. A large exhibition hall served its purpose very well and 6,490 came on Sunday to hear the public talk by Knorr. At this assembly 186 symbolized their dedication to Jehovah by water immersion.

Without doubt Jehovah's blessing was upon these assemblies. They served to make known his name and kingdom and brought much joy to Jehovah's witnesses and other men of good will. More regarding them will appear in subsequent issues of *Awake!* Their record of number attending public meetings and of those baptized is herewith briefly recapitulated:

City	Public Attendance	Baptized
London, England	41,970	1,183
Paris, France	16,500	785
Rome, Italy	4,351	378
Nuremberg, W. Germany	107,423	4,333
Berlin, Germany	17,729	870
Stockholm, Sweden	21,708	854
The Hague, Netherlands	15,360	451
Helsinki, Finland	6,940	186
Totals	231,981	9,040
United States and Canada	171,701	3,976
Grand Total	403,682	13,016

The Monkey That Refused to Smoke

Even monkeys sometimes seem to have more sense than children who are not properly trained. At Minot, North Dakota, a 14-year-old delinquent boy tossed a lighted cigarette into a monkey cage at the zoo to see if the animal "would smoke it." The monkey refused to smoke. But the animal's cage soon began to smoke when the glowing cigarette set a blanket on fire. The monkey again showed good sense. Quickly, the animal doused the blanket in his pan of water.

uous feature common to these strange little people of Africa.

Not influenced by modern fashions, the Bushmen's mode of living requires no expensive outlay for a wardrobe. They dress scantily with a skin mantle or slight covering around the loins. No keeping up with the neighbors for the Bushmen! And no going into debt for ten or more years to pay off a mortgage on a house! For the Bushmen live very close to nature. Having no permanent abode, they live in the open veldt among the bushes. They wander from place to place, sleeping under rocks or in the shelter of trees and bushes, with a rough lean-to of brushwood and living from hand to mouth.

The Bushmen's language? An odd one. It is one of clicks made by peculiar movements of the tongue inside the mouth. Each click has a certain meaning. There are also nasal snap-pings, hissings and grunting sounds. Some of the Bushmen languages are



THE BUSHMEN OF AFRICA

hunters and artists extraordinary

BY "AWAKE!" CORRESPONDENT IN SOUTH AFRICA

EVEN if they had not become first-rate hunters and artists, the Bushmen would be intriguing enough. Not only is their culture a quaint one and their language a queer one, but their physical features are just as unusual. Small in stature, the Bushman male is less than five feet tall and the female about four feet four inches. The Bushmen's skin, yellowish brown in hue, seems to wrinkle at a comparatively early age. Their cheek bones are large and prominent, their noses small and depressed, their lips thick, their eyes deeply set with a cunning expression, their chins receding, their backs inclined to be hollowed and their hair small woolly tufts with fair spaces in between. A large accumulation of fat on the buttocks, especially among the women, is a conspic-

uous feature common to these strange little people of Africa. Of the principal tribes only the Ai Bushmen can count beyond "three." The word for "three" in most of the Bushmen tongues is *oaya*, which means "many."

The Bushmen once occupied all South Africa from the Cape to the Zambezi. By the close of the nineteenth century these strange people almost became extinct. Up to that time they were considered as vermin and often shot as such. Driven before other and more powerful tribes, the Bushmen made their final stand near and in the area of the Kalahari Desert, the plateau and part desert region of Bechuanaland and west central South Africa. No usual desert is the Kalahari, for here are small trees, bushes and big game. In this area the Bushmen race has

rebuilt itself so that today they number about 20,000.

Hunting Skill Unsurpassed

Writers of natural history books could undoubtedly acquire a wealth of unpublished and revealing facts about wildlife if they could only have an interview with a Bushman huntsman. The Bushmen's knowledge of the habits of animals, just any kind of animal living where they do, is probably unsurpassed. This is because the Bushmen start intense training at an early age. Through the medium of games the youngsters learn to imitate the adults; they even play hunting games with animals modeled from clay. Footprints of various kinds of animals are impressed in the sand, and it is up to the youthful hunter-to-be to show his skill as a Bushman Sherlock Holmes by quickly detecting exactly what kind of animal each track represents. Upon graduation from the Bushmen's hunting school, a youth is virtually a full-fledged huntsman, thoroughly acquainted with the movements and habits of every kind of game.

Everything going on about him the Bushman seems to notice. He even seems to know exactly what an animal is going to do. Without binoculars or bifocals a Bushman will watch a flight of bees high up in the skies, where it would be practically invisible to any white man, even one who had his eyeglasses on! Yet the Bushman will follow the bees until they reach the tree where the bees have their combs. Thus they find their honey. So highly developed is the Bushmen's sense of direction that hunters can find their way about on the darkest of nights. The bow, with arrows dipped in poison obtained from plants or reptiles, still remains their most modern weapon, a weapon they use with incredible accuracy.

Disguising himself as an animal, the Bushman stalks his prey. With his keen eyesight he quickly spies his prey; his poisoned arrow whizzes to its target. It may take a while for the poison to work. So now the Bushmen's powers of endurance come into use, powers that seem to equal those of wild beasts; for they will run down a wounded deer even on the hottest day, keeping their quarry constantly on the move and allowing it no rest until it drops. A party of Bushmen once pursued a wounded giraffe for a distance of more than forty miles; then, when they had killed it, they went back the same distance to bring up their families to indulge in the feast.

In his day, before his numbers were decimated by races from the outside, these little people were more brushmen than they were Bushmen. Many paintings and carvings on the walls of caves attest to the extraordinary artistic ability of the Bushmen. But now, driven to the desert, where there are no rocks to paint, the Bushman is like some outcast child who has lost its only toy.

"The Liveliest Art in the World"

Amazing is the word for Bushmen art. First, there is the marvelous permanence of their paint. Some of the cave paintings seem to be hundreds of years old, yet they still are clear. Even in many of the shallower rock shelters, little protected from wind and weather, there are still clear paintings. The Bushmen brushmen painted chiefly in shades of red, brown and maroon; in black, white and yellow—colors derived from mineral ores. They ground the minerals and mixed them with animal fat or bone marrow, which must have given the paintings when new an excellent brilliance and gloss. Modern-day artists have

so far failed to obtain the exact shade of color used by the Bushmen brushmen!

Generally using brushes made of feathers, the Bushmen made paintings that are truly remarkable, when we consider that these artists had no formal education but were using only natural ability. Animals were the Bushmen's favorite subjects. They loved to paint kudus, elephants, giraffes, rhinoceroses, buffaloes, elands, sable antelopes, zebras, leopards, lions and almost every other known variety of animal in Africa. Their paintings are finished with an accuracy that we cannot surpass today. Their animal paintings have almost photographic fidelity!

But Bushmen also liked to paint people, people busy at their daily activities. Their paintings are amazingly lithe depictions of people running, dancing, fishing, hunting and jumping, all of them done with the same keen perception of the fundamental movement that marks the Bushmen's paintings of animals. Human figures are impressionistic enough to satisfy almost any modernist! So unusual are their paintings that Henri Breuil, France's noted archaeologist, said they are "a sort of moving picture film expressing throughout *joie de vivre*, the delight of being agile, fleet-footed, supple in sport and dance, deft in shooting arrows."

One odd aspect of Bushmen paintings is that, though Bushmen are short in stature, they painted themselves as long, slender and graceful. Most of the human figures, however, have the conspicuously fat buttocks common to Bushmen. There is no haphazardness in the paintings; there seems to be forethought and a remarkable unity in the final design. Writes one keen student of Bushmen art: "Always the Bushman's genius for balanced composition shines out and distinguishes his paintings. In his confident distribution of

figures and animals on the rock-surface, he creates a style of great charm. Somehow the little Bushman achieves quite as much as we do without using shadows or diminishing perspective."

And what of today's Bushman? Does he have the artistic ability of his ancestors? There is no doubt that some do. Recently, an officer of the National Parks Board, in the Kalahari Gemsbuck Reserve, came upon a Bushman, aged and ambidextrous, who was carving a remarkable likeness of a game warden on the head of a walking stick. Asked if he had ever tried rock engraving, the old Bushman said he would try. Working first with his left hand and then, with equal dexterity, with his right hand, he produced an engraving that told a story in sandstone. It was a story of a Bushman hunting an ostrich with bow and arrow and of a lion killing the ostrich to the consternation of the hunter. "I was astonished at the result," said the officer; "it was a perfect example of modern Bushman art."

And what of the Bushman's happiness today? In spite of the barren regions in which he now dwells, his spirit has not been crushed. No pessimist, the Bushman has a good-humored and merry nature, displaying that *joie de vivre* or joy in living reflected by his paintings. Living close to nature, the Bushman keeps his spirits up. Suicide, nervous breakdowns? Probably unheard of! One cannot help but wonder if the happiness of the nature-loving Bushman, in spite of his hand-to-mouth existence, is not in some sublime way superior to that ever-sought-after happiness of myriads of civilized people—those persons whose happiness depends so much on the latest "how-to-find-happiness" book or on secondhand entertainment or on alcoholic beverages. At least the happy spirits of the little Bushmen seem genuine.

Appetites Courageous

Internal Lubrication

¶ Four workers at the Sanford, Florida, naval air station buy their peanuts in bags now. They sampled some "peanuts" directly off a tree at the air station and wound up in the hospital. What they ate, doctors explained, were "tung" nuts—used to make paints and varnishes. Each nut is equal to four big doses of castor oil.

Iron Man Early in Life

¶ Some animals and some people eat indigestible fare, but a little boy in Japan has probably broken all records. Kunio Shitae of Tokyo, though only eight months old, failed to recover satisfactorily from an attack of bronchitis. His mother took him to a doctor. After that came the hospital where surgeons removed 230 nails, screws and fishhooks from his stomach.

Omnivorous

¶ The ostrich is not a fussy eater; it is likely to swallow practically any small or medium-size object offered it. This is unfortunate because ostriches trust men too much. If a man offers an ice pick, a file or some other similar "delicacy," the ostrich cannot be relied on to judge what it can digest successfully. Many zoological parks have thus lost valuable birds. Of course, the big birds can survive a reasonable amount of foreign substances and, like many other birds, actually require stones and pebbles for the proper functioning of the digestive system. It may be that zoo ostriches swallow harmful objects because they do not get enough pebbles or the proper food. It seems, though, that if wild ostriches ate as much indi-

gestible "food" as some captive birds do, the ostrich clan would go the way of the dodo.

Attention All Mice!

¶ News of one of the weirdest appetites on record comes from Eastman, Georgia. There the cat of Mrs. B. Hobbs eats every bar of soap it can get its paws on. Neighborhood mice are entertaining the cheerful hope that this kind of feline fodder will gain wider recognition in the cat world.

Animals That Quaff Liquid Lightning

It seems unlikely that wild animals, roaming across the wide plains of Africa, could ever get intoxicated. Obviously, a lion cannot thunder into a bar and roar for a shot of vodka or scotch. But some animals do manage to get tipsy. This is because of a taste they have for certain decayed fruits ripely fermented by the sun. When he has imbibed enough of this, even the lion is not too sure of his steps. Elephants like the fruit of the marula tree; when this fruit is in the proper condition it can make even the mighty pachyderm wobble. On Natal sugar plantations, when the cane spirit is being made, the lees, waste molasses and other refuse, very sweet to the taste, are sometimes dumped in a big pit before being carried to the fields as fertilizer. As long as the rains hold off, this material remains unfermented. But the first rains change this innocuous pile into a powerful concoction. Then when the buck and other small veldt creatures come to feed on it, anything can happen. Many a thrilling combat has been lost and a contestant eaten—just because one of them was too tipsy to defend its life.



Whole Circus Stolen

The London police were recently looking for some stolen property. Though there was not a clue to be found, the police personally surmised that the thief was itching to give it all back. The stolen property? A circus consisting of forty fleas.

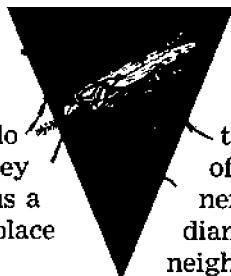
INFLAMMATION

HAVE you ever wondered why that mosquito bite raised such a welt on your arm? Or why that little wooden splinter caused your finger to swell? Or why you got such a bump on your head from that blow? No? Then you are not very curious, for these questions had physicians baffled for more than two thousand years. Scientists still do not have all the answers, but they do have enough of them to give us a fairly good idea of what takes place in inflammation.

While inflammation may be a simple and common thing, it nevertheless is, according to one foremost medical authority, "the most carefully studied and the most fascinating of the changes which the body undergoes as the result of disease." The term "inflammation" comes from a root meaning "to burn" and heat is one of the four characteristics of inflammation. The other three are redness, swelling and pain. —*Textbook of Pathology*, Wm. Boyd.

Whether there is an invasion of the body by disease germs, by poisonous substances or the destruction of body cells by a wound, the result is the same, irritating toxins are released in the body. These irritants cause the body to engage in a chemical activity known as *chemotaxis*, which means an "orderly arrangement" due to chemical factors in which living cells are either attracted or repelled. In inflammation it is a case of living cells being attracted to a certain spot by these *chemotactic* substances. This activity functions

an Amazing Defense Mechanism



locally without involving the nervous or other systems.

What responds to these chemotactic substances released due to the presence of irritants? The blood vessels, the white cells termed leucocytes (Greek: *leukos*, white; *kytos*, cell) in the blood stream and those stored in the marrow and the plasma. And in what way? First of all these substances paralyze the nerves and muscles controlling the diameter of the blood vessels in the neighborhood of the irritant, allowing them to dilate or expand. This causes blood to rush in, which is followed, however, by a slowing down of the blood stream.

These chemotactic substances also go through the blood vessels and attract the leucocytes intermingled with the red cells in the center of the stream and cause them to line up against the walls of the vessel. In the center of the blood vessel? Yes, the red and the white blood cells form an *axial* stream in the center of the plasma, there being a *plasmatic zone* free of cells next to the wall of the blood vessels. Thus there is no rubbing of cells on the walls of the blood vessels as they rush along and there is room for the white cells to park in case of just such an emergency as inflammation. And although there are from sixty to 2,500 times as many red cells as white in the blood stream, depending upon the particular blood vessel, with an average of 700 to one, yet not a single red cell responds to this call of nature for help.

The blood stream also takes these chemotactic substances to the bone marrow, where the white cells are made and stored.

These likewise respond and keep pouring into the blood stream until there is a balance between the chemotactic substances in the blood and in the bone marrow.

But the location of the invading enemy, the irritant, most likely is out beyond the blood vessel. How do these leucocytes, the body's soldiers, get there? Their lining up on the walls of the blood vessel seems to cause the "cement" between the cells of the blood vessel to loosen up, making it soft and spongelike. This permits the leucocytes to work themselves through, which they do by extending a part of their cell like an arm and then pulling the rest of themselves along after it, a process termed *diapedesis*, from the Greek, *dia*, through, and *pedao*, to leap.

Once through the blood vessels the leucocytes crawl along the tissue, in response to the chemotactic substances, until they reach the place of irritation. These leucocytes are very much like amoebas both as regards their moving along and their eating habits. They are poor swimmers, needing a framework on which to crawl. The spongelike state of the walls also allows plasma to seep through, which also plays a vital role in the body's defense mechanism.

Phagocytosis

Thus far, reference has been made simply to the leucocytes. However, to get a clear picture of what takes place in inflammation it is necessary to identify the particular leucocytes involved, as there are many different kinds. First of all, there are the polymorphonuclear leucocytes (Greek: *poly*, many; *morphos*, shape or form, and *nucleus*, nucleus), which, as their name indicates, have a number of nuclei and can take on a variety of shapes. These account for 60 to 70 per cent of all the leucocytes. A comparatively small number are mononuclear leucocytes, much larger than the "poly's" but having only

one cell, as their name indicates. There are also the small, round lymphocytes, so named because they resemble the corpuscles found in the lymph. These account for 20 to 25 per cent of the leucocytes. From 4 to 8 per cent of the leucocytes are large, round lymphocytes; whether these are of separate origin or merely represent a later development of the small lymphocytes is not clear. There are also the eosinophile cells, the basophile cells, giant tumor cells and giant foreign body cells as well as miscellaneous giant cells that play minor roles.

The infantry and shock troops are the small "poly's," while the reserves and heavy artillery are the large mononuclear leucocytes. Both attack by devouring and digesting the foreign elements in the body. For this reason such leucocytes are also termed phagocytes (*phago*, to eat; *kytos*, cell), and the process, *phagocytosis*. It was the discovery of this process that led to solving the riddle of inflammation. The small devouring cells, the "poly's," are also termed microphages and the large ones macrophages.

Approaching the invasion point the microphages set up a frenzied dance, stretching out parts of their cells like arms and at the same time releasing an element that weakens the enemy, these cells concentrating on bacteria. Upon coming in contact with a germ the microphage will envelope or cover him and digest him, provided the germ is not too big and virulent. Otherwise he may have to disgorge him or he may be in turn devoured by the bacteria. After the microphages, the shock troops and infantry, have done their work come the macrophages. They attack in a similar way, but with greater effectiveness, having larger arms, and not only devour such bacteria as were too large for the microphages but also the microphages slain in battle and whatever debris may be lying around on the battlefield. They are termed the true scavengers.

But suppose the microphage meets an enemy too big for him to handle alone, then what? When the utmost is needed then a number of them fuse together to make a giant cell. Should the invader still be too large, as in the case of a splinter of wood or steel, these giant cells arrest it and hold it in abeyance until the body is able to seal it off with scar tissue. Incidentally it is of interest to note that these phagocytes are selective. Some will attack one kind of germ and others another kind. Thus the microphages will attack the streptococcus bacilli, which the macrophages ignore, whereas the macrophages will attack the leprosy germ, which the microphages ignore.

Another factor to be noted about this process is that chemotaxis works both negatively and positively. That is, these chemotactic substances not only may attract, as has been described, but in certain situations will repel. Should the poison or the invading toxins be too powerful, the leucocytes will be repelled by it, much like infantry would flee from a tank attack. Dilute these same poisons and the chemotactic substance acts positively, drawing the leucocytes to it, because there is the possibility of their doing something about these irritants.

Idle Spectators?

For a long time physicians have been puzzled by the fact that not only the leucocytes, which are also phagocytes, devourers of cells, appear where there is inflammation, but also large numbers of lymphocytes which do not eat cells. As one physician once expressed his annoyance of this mystery: "The complete ignorance of the function of the lymphocytes is one of the most humiliating and disgraceful gaps in all medical knowledge. They phagocyte neither bacteria nor [fine particles]. Congregated often in the more peripheral

parts of the lesion, they have the appearance of phlegmatic spectators passively watching the turbulent activity of the phagocytes."

In passing, it might not be amiss to observe how much wiser is this physician's attitude of humiliation and exasperation at medicine's lack of knowledge as to the purpose for lymphocytes' being at the outer parts of a wound than that attitude manifested by the majority of the wise men of the world that conclude that because they do not know the purpose of a certain organ or function of the body it serves no purpose whatsoever and therefore must be vestigial.

However, since as Jehovah's psalmist stated some three thousand years ago, "Great are the works of the LORD, studied by all who have pleasure in them," it is not surprising that in recent years men have learned more about the lymphocytes. (Psalm 111:2, *Rev. Stan. Ver.*) There is reason to believe that they produce the antibodies that form in the blood and render immunity to certain diseases, or that they act as storers or carriers of these antibodies. Painsstaking and detailed experiments recently made indicate that the lymphocytes change to macrophages, the large leucocyte scavengers that appear in inflammation. The fact that the macrophages are transitional leucocytes adds weight to this conclusion.

So in inflammation we see a marvelous defense mechanism at work. Its redness is due to the increased blood in the area that fills capillaries that usually are empty and expands those blood vessels normally carrying blood; the swelling is primarily due to the large number of leucocytes, "warriors" and "idle spectators," and plasma present; the heat is likewise due to the increased blood and the pain is due to the pressure that all this exerts on the nerve.

Since the greater this activity is the sooner the situation will be remedied, it follows that moist, hot compresses are of great help.

But what about the pus that often forms where there is inflammation, such as is found in boils, carbuncles and suchlike? Pus will always be found where there are great numbers of leucocytes plus a great deal of matter that has been liquified by them. It is an indication that there was considerable damage done to body cells. And as for what follows in the way of a healing process, that is another interesting story.

Truly the simple swelling caused by some minor injury such as a mosquito bite,

splinter of wood or blow has an amazing defense mechanism underlying it, a mechanism that adds further weight to the Scriptural statement that "the life of the flesh is in the blood." (Leviticus 17:11) The blood not only provides the building material for the body's cells and takes away their waste, by means of its plasma, it not only provides the oxygen needed by the cells to burn their fuel, by means of the red corpuscles, but it also plays a vital, life-preserving role in that it destroys harmful bacteria and other irritating elements that may invade the body, by means of its leucocytes and plasma and gives immunity to diseases through its antibodies. Truly, we are fearfully and wonderfully made!

WOULD IT MAKE ANY DIFFERENCE?

Commenting on the widely publicized religious boom now going on, *The Christian Century* for September 21, 1955, provided some food for thought: "Those figures of booming church membership published in the 1956 *Yearbook of the American Churches* continue to intrigue the imagination. They indicate that we are statistically in sight of the time when every American will be a church member! . . . The report that 60.3 per cent of Americans are church members leaves only 39.7 per cent unchurched. Last year the rate of church increase was 2.8 per cent, which was 1.1 per cent more than the 1.7 per cent growth of population. Divide the net annual gain of the churches (1.1 per cent) into the percentage of people outside the churches (39.7) and you get 36. In other words, by 1991 the evangelization of America will be complete. Not a single person in our whole population, which will then be much larger than it is now, will remain outside a church or synagogue. In a

little more than a generation the last recalcitrant sinner will be converted, the ultimate stubborn skeptic will yield to the claims of faith.

"But wait a minute! The *Yearbook* was talking about an increase in church members, not a decrease in sinners. It was portraying a growth in organization, not a deepening of faith. Unfortunately the carryover is not automatic. What actual difference would be made if everybody became a member of a church? Would penitentiaries open their doors? Would hospitals for the care of the mentally ill notice a change? Would our record for adult and juvenile delinquency be altered? Would alcoholism claim fewer victims? Would the ethical standards of business and the professions be lifted? Would justice roll down as waters, and righteousness as a mighty stream? What difference would be made in church polity, in personal and family well-being, in private and public morality, in national behavior?"

THE CYCLE COMPLETED

When a reporter once asked noted scientist Albert Einstein about the weapons of World War III, he answered: "I don't know, but I do know that the weapons of World War IV will be stone clubs."

"YOUR WORD IS TRUTH"



Why Mixed Marriages Are Inadvisable

THE ideal marriage is one where the couple share the one true religion, because there is a world of difference between those who exercise faith in God and his Word and those who do not. And this very difference can mean failure or success to your marriage.

Two religions in one house make for a divided house, if each one takes religion very seriously. This division often slowly eats its way into various other functions of life, cropping up in the least suspecting places and at the most inopportune times, undermining and destroying the marriage tie. The almost inevitable consequence of a divided alliance spells trouble and tension, headaches and heartaches, disillusionment and general unhappiness. It is regrettable that so few appreciate the vast influence religion plays in family life. It appears that the majority find out too late. It is natural for young couples to think that their marriage will be different. Still to consider God's Word on the subject is to be wise and to act in harmony with its direction is to save the family untold suffering. In the words of the apostle Paul, this tribulation "I am sparing you." —1 Corinthians 7:28, *New World Trans.*

The Garrett Biblical Institute conducted a very valuable survey as to the effects of mixed marriages on the husbands and wives involved. The survey showed that parties to mixed marriages accommodate themselves to their situation mainly in one

of three ways: First, one or both completely drop their religious connection. This was reported as the most common arrangement. Second, sometimes the husband and wife continued to attend their own respective places of worship and were tolerant toward each other. Third, a few parties are converted to their spouse's religion, but usually "such conversions are superficial affairs effected to bring peace in the family."

Mixed marriages were also directly related to the increased divorce rate, thus affecting husbands and wives in this way. Sociologist Judson T. Landis of Michigan State College made a three-year survey, studying 4,108 families, and found that divorce occurs nearly "three times as often among mixed marriages as among marriages of parties of the same faith. Divorce is found in 14.1 per cent of the families involved in mixed marriages and in only 5 per cent of the families of the same faith."

The Garrett Biblical Institute also conducted a survey to determine the effect of mixed marriages on children. This survey, says H. G. Schlichter, "revealed that the children are the biggest losers." Neither Catholics, Protestants nor Jews have an encouraging word to say regarding mixed marriages. All find them detrimental to the marital institution.

Regarding the Catholic Church *Our Sunday Visitor*, June 28, 1953, declares that "sixty per cent of the Catholics, good, bad or indifferent, who enter mixed alliances are ultimately lost to the Faith. It is the greatest single source of leakage from the Church in America and more than counteracts all the conversions." "Father" Francis J. Connell speaks of "the terrible inroads on the Catholic faith caused by mixed marriages." After twenty-six years of effort to discourage mixed marriages in his church, pastor Thomas F. Coakley reports that he

succeeded in reducing their percentage in his parish only from 33 to 30 per cent.

How should Christian witnesses of Jehovah view this matter? The Bible makes their position plain. Christians are in the world, but no part of it. (John 17:14-16) They are in a position similar to that of Abraham sojourning in the land of Canaan. Abraham safeguarded his family circle from the invasion of demon worship through marriage ties with the Canaanites, sending to his homeland instead for a wife for his son Isaac. Isaac's son Jacob was similarly protected from heathen women. Centuries later the Israelites, while en route to the Promised Land, were commanded to avoid marriages with the non-believers in Canaan: "And you must form no marriage alliance with them. Your daughter you must not give to his son, and his daughter you must not take for your son. For he will turn your son from following me and they will certainly serve other gods, and Jehovah's anger will indeed blaze against you and he will certainly annihilate you in a hurry." So important was this principle that Jehovah God incorporated it into his divine law. Close social relationships of any kind were forbidden as dangerous. After Israel entered Canaan and gained many victories over the enemies, it was still essential to warn the Israelites away from entangling relations with the heathen, including the matrimonial relation.—Genesis 24:3, 4; 28:1, 2; Deuteronomy 7:3, 4; Exodus 34:15, 16; Joshua 23:6-8, 12, 13, *New World Trans.*

But there were always Israelites who thought they were strong enough spiritually to wed heathen women, enjoy the marriage ties, and at the same time resist the ensnaring effects of their wives' demon religions. Yet God's good counsel and command could not be ignored with impunity, not even by the wisest man in those olden times, King Solomon. Of him it is written that he loved many foreign women and

took wives from among the heathen nations round about, and "his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God."—1 Kings 11:1-11, *Am. Stan. Ver.*

Similar warnings of separateness are found also in the Christian Greek Scriptures. For example: "Do not become unevenly yoked with unbelievers. . . . what portion does a faithful person have with an unbeliever?" Marriage of one of Jehovah's witnesses to an unbeliever results in an unequal yoke and cannot help but produce unequal pulling and stress and friction. All should remember that marriage ties are liable to prove long-term bonds, because in God's judicial court they cannot be lightly snapped, severed, for anything short of adultery by one of the marriage partners. These bonds may add responsibility and restrictions to one's liberty that will last a lifetime. For this reason not only a first marriage but also a remarriage after death of one partner should be carefully weighed. The apostle Paul counsels: "A wife is bound during all the time her husband is alive. But if her husband should fall asleep in death, she is free to be married to whom she wants, only in the Lord."—2 Corinthians 6:14, 15; 1 Corinthians 7:39, *New World Trans.*

The restriction here given concerning Christian widows desiring to remarry applies with equal force to any servant of God seeking a husband or wife, namely, to marry "only in the Lord." That means to marry only a person dedicated to Jehovah, like oneself. For a Christian to yoke himself up unequally with an unbeliever is not conducive to Christian welfare and is controlled more by passion than by reason and good judgment. Such deliberate and willful endangerment of one's Christian welfare and spiritual interests is not pleasing to God or Christ; it is a flouting of Jehovah's counsel and command.



Jehovah's Witnesses Preach in All the Earth



The Netherlands

DUTCH children often refer to the Netherlands as "the small spot on the world map." In this "tiny" nation is pressed together an amazing variety of languages, dialects and customs. The country is veiled with considerable natural beauty, and is fast becoming a haven for tourists.

However, in, above and beyond all things, the Dutch are known for their cleanness. This, however, reminds us of Jesus' statement that outward cleanness is not all that makes a beautiful nation or people. There are other qualities that are superior. To the scribes and Pharisees, he said: "You cleanse the outside of the cup and of the dish, but inside they are full of plunder and immoderateness. Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of it also may become clean. Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed graves, which outwardly indeed appear beautiful but inside are full of dead men's bones and of every kind of uncleanness. In that way you also, outwardly indeed, appear righteous to men, but inside you are full of hypocrisy and lawlessness."—Matthew 23:25-28, *New World Trans.*

So godly cleanness with honesty and generosity, and love for God and his people and principles, are two worthy achievements. This is not to say that the Dutch people do not have these, because they do. However, greater effort in this regard would be commendable so that mere outward cleanness should not predominate over the other.

The Dutch are a religious people, there being many religions in the land. Yet there are many people who never attend church. Statistics say that 35.2 per cent do not. Dr. P. D. van Royen said: "It may safely be taken for granted that about one-third of our people do not display any religious interest at all." So there remains here a great field for preaching. And Jehovah's witnesses with their small group of 9,854 zealous ministers are doing just that. But they are running into considerable opposition from those who prefer to keep only the outside of the cup clean.

For their semiannual meeting called "circuit assembly," Jehovah's witnesses rented a hall. A contract was drawn up and signed by the hall owner. Of course, the witnesses were eagerly awaiting the day. But just a short time before the meeting was due to begin, the owner started a legal proceeding before the cantonal court in Sittard and demanded nullification of the contract on the grounds that he had been "deceived." In what respect? He declared that Jehovah's witnesses were not Christians; so how could they possibly hold a Christian assembly? How he arrived at this conclusion "is to be guessed but not stated," said the newspaper *Het Parool*. The case was scheduled for trial one day before the opening of the assembly. The judge ruled that the contract remain in force until fourteen days later when judgment would be delivered. But the day of the assembly the owner defied the court order, denied the witnesses admittance.

What to do became the problem. A few miles away was an open pasture. A hurried application was made to occupy it for three

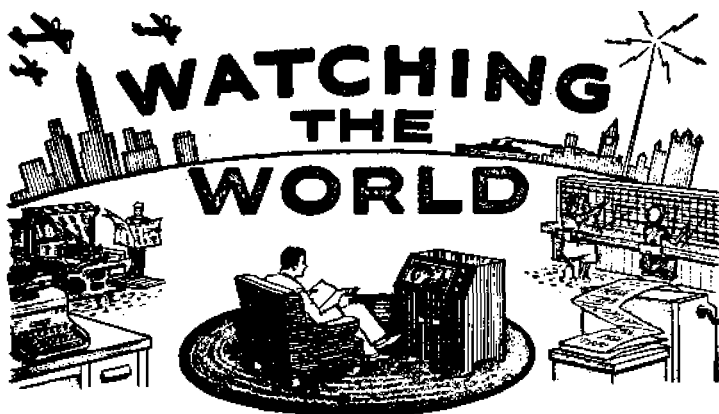
days, but this was denied by the burgo-master. Legal advice became necessary. The pasture could be used if it was fenced in or hidden from view of the main highway. Material was procured and the next day the police and public were amazed to see this place sheltered in. Although the necessary precautions were taken, the police moved in and confiscated the sound equipment and arrested the minister while he was delivering a baptismal sermon. This did not break up the meeting. Other speakers continued without the public address system, but at full lung power.

Sunday the confiscated sound equipment was returned. And a peak attendance listened to the public talk, "Is Civilization's End Near?" The last day was peaceful. Freedom of worship had won another victory! The effect of this unclean and inhospitable attitude was nationwide. The majority of the Dutch people did not agree with nor were they in sympathy with what was done in Geleen in South Limburg. And they registered their protest in a wonderful way.

Last summer Jehovah's witnesses were holding their "Triumphant Kingdom" assembly in The Hague. About 15,000 people were expected to be there. Actually 15,360 came. So, as the witnesses sought accommodations for their visiting brothers, the people at the door would say: "We heard of what happened at South Limburg and we want you to know that we were disgusted with the attitude of the Catholic people and especially their clergy there." In fact, one Catholic family who has four brothers as priests and two sisters as nuns opened their house to Jehovah's witnesses in protest to the clerical action in Limburg. Others offered accommodations with coffee and cake. A Dutch Reformed family pleaded to help. Others phoned in to the assembly's rooming committee to demonstrate their protest and disgust at the Roman Catholic action. The response was beautiful and generous, showing that the people are eager, even though some of the clergy are not, to have the cup and their nation clean on both sides. The Netherlands will prosper for this.

? DO YOU KNOW? ?

- Why so many men leave religion up to their wives? P. 3, ¶2.
- What authorities say the Bible does not teach immortality of the soul? P. 6, ¶5.
- What the soul really is? P. 7, ¶2.
- What proves that the soul can die? P. 7, ¶5.
- Why the shy, timid octopus has such an undeservedly bad reputation? P. 9, ¶3.
- Whether the octopus bears malice toward man? P. 10, ¶1.
- What was 'probably the biggest mass movement of Americans through Europe since World War II'? P. 12, ¶1.
- How many people attended Jehovah's witnesses' 1955 "Triumphant Kingdom" assemblies in Europe and America? P. 16, ¶4.
- How Africa's youthful Bushmen are trained to be expert huntsmen? P. 18, ¶1.
- Where an eight-month-old boy had eaten 230 nails, screws and fishhooks? P. 20, ¶2.
- How white blood cells attack and conquer the body's invaders? P. 22, ¶5.
- Why an injured area of the body promptly turns red, swells and gives off heat? P. 23, ¶6.
- Whether families of mixed religion really have more difficulty getting along than others do? P. 25, ¶4.
- What the Bible says about mixed marriages? P. 26, ¶3.
- In what way many honest Dutchmen expressed disapproval of religious discrimination in their land? P. 28, ¶2.



Victory for Free Worship

◆ One Sunday afternoon in 1949 a group of Jehovah's witnesses met for worship in the home of Eysmier Chaput, at Chapeau, Quebec, Canada. A minister from Ottawa was reading the Bible. There came a knock on the door. It was three policemen. They asked to enter. Standing in the back of the room, the policemen listened for a few minutes; then suddenly they broke up the meeting. A Bible and Bible literature were seized. The policemen ushered the visiting minister out of town. Householder Chaput went to the courts; he asked that the policemen pay damages for interfering with freedom of worship. The lower courts ruled against free worship, and the case was taken to the Supreme Court. The policemen said that they were only acting under orders from superiors. In November the Supreme Court handed down its decision: a verdict for Jehovah's witnesses in which the police action was called "highly reprehensible." Placing the news above all other, the Montreal *Star* (11/15), with three lines of large print across its front page, headlined: "Absolute Liberty for Each Religion Is Supreme Court Unanimous Ruling, Jehovah's Witness Chaput Gets \$2000." The ruling also charged court costs to the policemen.

Mr. Justice Taschereau, a Roman Catholic, said of the policemen's plea that they were only carrying out orders: "The subordinate must not act thoughtlessly. . . . When he realizes that the facts that brought about the order which he has received are ill-founded, he should not carry out the order." Glen How, counsel for Eysmier Chaput, said: "This is another landmark decision of the Supreme Court of Canada which, through these cases of Jehovah's witnesses, has buttressed the liberties of all Canadian citizens."

The next issue of *Awake!* will have an article giving detailed consideration to this important decision and victory for civil liberties.

New Watchtower Factory

Goes Up

◆ The ever-increasing demand for the *Watchtower* and *Awake!* magazines has been fairly overwhelming; it has taxed present facilities to the near limit. In 1955 work began on a new factory to be used mainly for the printing of the two New World society journals. After an unavoidable delay during the summer months and early fall, construction was resumed in November and is now in full swing. Construction progress is vigorous and energetic; it calls for one floor

to be poured every nine calendar days! Scheduled for completion the latter part of May, the new printing plant will be thirteen stories high. On top there will be constructed a watchtower effect similar to that on top of the Brooklyn Bethel home. Already the New World society printing plant makes a striking appearance on the Brooklyn skyline. But when the new factory is finished it will be much more so; when viewed from downtown Brooklyn it will stretch from the entrance of the Brooklyn bridge all the way to the entrance of the Manhattan bridge. Floor space of the new building will be 30,000 square feet more than the 160,000 square feet in the present factory. Connecting the two factories will be a passageway over the street at the 6th floor. New printing presses are scheduled to arrive in May or June. Readers of *The Watchtower* and *Awake!* will be glad to know that the new factory, when completed and equipped, will have a tremendous potential: capacity for printing a million magazines a day!

"Worst Diplomatic Failure"

◆ Russia has long regarded Germany as the key to a Communist Europe. It was hardly a surprise to informed observers when the Geneva conference made it plain that Russia had no intention of giving up the East German Communist system. Russia made it clear that the Soviet price for unification of Germany is the complete communization of Germany, to be attained in stages. Because of this and the failure of the foreign ministers to agree on the other two items on the agenda, U.S. newspapers summed up the Geneva conference much as did the *Washington Daily News*, which, with two-inch type, shouted: "Worst Diplomatic Failure." In November, following the conference, U.S. Secretary of State Dulles was asked about the re-

sults. He replied that there probably would be no reversion to the harshness of the "cold war" and that the conference did not bring an increase in the danger of war. In clearer language the conference got exactly nowhere. Or, as Britain's Foreign Secretary Macmillan put it: "At the best, we are locked again in a stalemate; at the worst, we have taken a step backward."—New York Times, 11/17.

Malaya: All-out War

◆ For eight years a war has plagued Malaya. Much of the fighting has taken place in the jungle to ferret out Communist guerrillas. But the Red terrorists have continually raided villages, and in November they raided Kea Fram, a new village. After killing two guards, the raiders withdrew with food supplies, stolen weapons and ammunition. This resulted in a pronouncement by the British and the officials of the Federation of Malay States of an all-out war. Since September, in an offer of amnesty to surrendering Communists, security forces have observed certain restrictions. But now, though the amnesty offer remains, the restrictions end. Said the official announcement: "The full-scale operations will be resumed by the security forces and the 'shoot before shoot' procedure is now canceled. Bombing, shelling and mortaring will again be used."

Russia's Biggest Blast

◆ In 1949 President Truman disclosed the first known Soviet atomic explosion, the disclosure being based on measurements of radioactivity in the air, shock wave recordings and intelligence reports. Two such announcements each were made in 1951, 1953 and 1954. But 1955 became the most active year of Soviet testing. The first of the series was disclosed August 4. A second explosion was reported September 24 and a third November 10. Then

came November 23, when the Atomic Energy Commission reported on the fourth. The announcement, unusual in that it went beyond a mere statement of an explosion, commented that it was "the largest thus far." Four days later the Soviet Union confirmed that it had exploded its "most powerful" hydrogen bomb, embodying "important new achievements" of Soviet scientists.

Brazil: Involved Politics

◆ To a foreigner the political situation in Brazil is perplexingly involved. Briefly, the crux of the matter is this: the army wants to see that the officials elected by the people take office. Last November 3, President Café suffered a mild heart attack. He went on sick leave and turned the government over to Carlos Luz, next in line under the Constitution. On November 11 the army, led by General Lott, ousted Senhor Luz, charging that he had allied himself with a military-civilian group that planned a coup to prevent the January 31 inauguration of Juscelino Kubitschek, who was elected president on October 3. Congress then approved the army coup and appointed Nereu Ramos as acting president. Another crisis then developed. Senhor Café, having recovered from his illness, sought to return to the presidency. But the army opposed Café's return, believing that he was sympathetic with the anti-Kubitschek forces who wanted to prevent the inauguration of the elected officials. So the army struck again, once more receiving the support of Congress. Soldiers cordoned off Senhor Café's home, thus barring the return of the constitutional president. The situation got more involved as Brazil's Congress moved to impose a state of siege throughout the nation.

Coup Curbs Pope

◆ The religion of Cao Daism is only about 30 years old. It

was founded by a Taoist who received communications by planchette—a device similar to the ouija board. In 1925 came the culminating message: "I am the oldest of the Buddhas. I am Jesus Christ. I now take the name of Cao Dai to teach a new religion." With that Cao Daism, a hodgepodge of Buddhism, Taoism, Confucianism and Christendom's worldly religions, got its start. The Cao Daist hierarchy is copied from the Roman Catholic Church. The religion places reliance upon guidance received by planchette from what it calls "saints." During the war the sect collaborated with the Japanese. When Japan took over Indochina in 1945, the sect was given a lavish supply of arms. So the religion got a private army. At the head of Cao Daism is Pope Pham Cong Tao, spiritual ruler of some 2,000,000 Cao Daists. Though a veteran at political intrigue, the pope apparently made the wrong guess in South Vietnam's civil war, siding with the group that opposed Premier Diem, now president. Unfortunately for the pope the commander of his army landed on the side of Diem. In November it was learned that the army had moved in a quick coup and had stripped the pope of his temporal power. After the 300 papal guardsmen were disarmed, silence prevailed at the sect headquarters where, for the moment, no trace of any pope, cardinal, archbishop or priest was visible.

Pope Confirms Report of Vision

◆ Three years ago Frederico Cardinal Tedeschini told a crowd at Fatima that Pope Pius XII had seen the "life of the sun under the hand of the Virgin Mary" and that the sun "had transmitted mute but eloquent messages to the vicar of Christ." This occurred, the cardinal claimed, four times in 1950. The Vatican never elaborated on the matter. In November the Italian magazine Oggi

published an article about a new vision the pope claims to have seen. The article said it was a vision of Christ. On November 24 the bulletin regularly distributed by the Vatican Press Service confirmed the report. The pope's "vision," it was revealed, occurred at the crisis of his recent desperate illness.

Moscow's Fashionable Disease

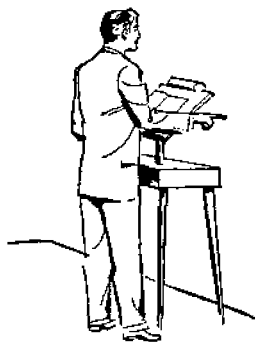
◆ The Moscow subway, the most ornate in the world, has long been regarded as "the pride of Moscow." It has been almost beyond criticism. Summing up the official view, the *Large Soviet Encyclopedia* said in 1954 that the subway "is a clear reflection of the people's character of Soviet culture, of the greatness and beauty of the Soviet epoch." But in November the official view changed, and the subway became an example, not of "the

beauty of the Soviet epoch, but of the "fashionable disease" of overornate construction. In an interview in the magazine *Ogoniok*, the deputy mayor of Moscow criticized the subway as containing lavish and unnecessary architectural embellishments. The great number of statues, bas-reliefs, panels and the mosaics in the stations, he said, are unnecessary. The official singled out L. Polyakov, a former Stalin architectural prize winner, for criticism, even though two of his subway stations are proudly featured in the encyclopedia. Architect Polyakov was stripped of his Stalin prize for designing overornate skyscrapers.

Venice: Death of an Epoch?

◆ As late as the eighteenth century no fewer than 10,000 gondolas plied for hire in the canals of Venice; today there are only 438. What brought

about the near end of an age of gondolas, long considered the most romantic of vehicles? It was the advent of the vapor-etti or canal steamers, "the streetcars of the Grand Canal." In November the Grand Canal took on a new appearance that shocked many a Venetian: an experimental motorized gondola chug-chugged up and down the canal. By next spring 30 of the craft are scheduled to be operating. Does this signal the end of a living symbol of the Venetian scene, the death of an epoch? Some say yes; some say no. Nothing can quite replace the oar-propelled gondola in the heart of sentimentalist and honeymooning couples. So it may be that there will always be some people who will pay heavy for an oar-propelled ride and to hear a gondolier sing without having to keep time with the put-put-put of a gasoline engine.



What Makes a Minister?

Certainly training plays an important part!

Jesus commanded those ministers he had personally instructed: "Go therefore and make disciples . . . teaching them to observe all the things I have commanded you." (Matthew 28:19, 20, *New World Trans.*) That means all Christians must be ministers! Are you?



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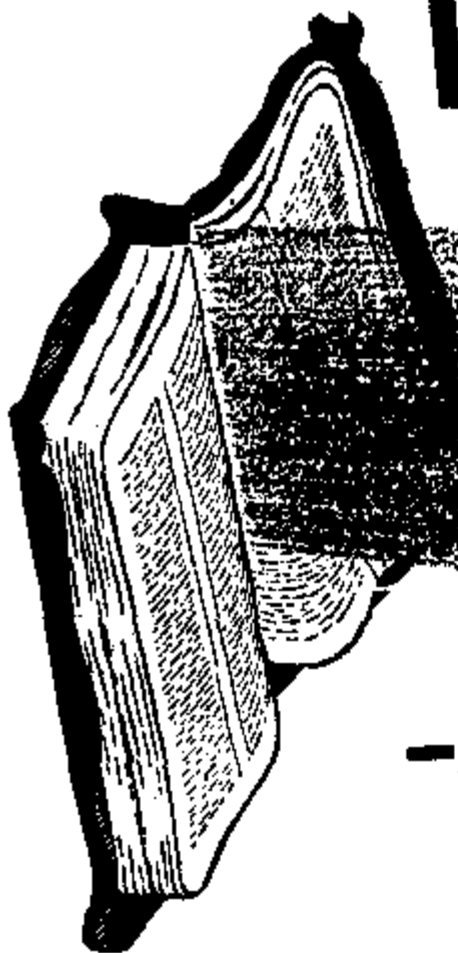
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Venice

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JANUARY 22, 1956 SEMIMONTHLY

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVII

Brooklyn, N. Y., January 22, 1956

Number 2

Has War Become Obsolete?

COMMENTATORS say that up to and including World War II the cost of even a lost war was always somehow bearable, but that now not even the victor could stand the cost of an atomic war, so a reasonable choice between war and peace no longer exists.

Bernard Brodie put it this way: "At a time when the opponent will be able to do to our cities and countryside whatever we might threaten to do to his, the whole concept of 'massive retaliation'—and all that it stands for in both military and political behavior—will have to be openly recognized as obsolete."—*Harper's*, October, 1955.

Drew Middleton, head of the New York *Times'* London bureau, said: "Modern weapons make resource to war suicidal. It is thus not a question of giving diplomacy a chance. Diplomacy is the only chance we have."—*Times Magazine*, October 30, 1955.

Even air superiority no longer guarantees the homeland of any nation. Just one thermonuclear bomb could destroy a city. A few of them could thus destroy the entire wartime economy of any major nation. The *Harper's* article referred to above warns: "There is a stark simplicity about an unrestricted nuclear war that almost enables it to be summed up in one short statement: be quick on the draw and the trigger squeeze, and aim for the heart. One then

has to add: but even if you shoot first, you will probably die too!"

But will this threat of atomic weapons stop war? No! Man's ingenuity has always found ways around the obstacles to aggression and slaughter. If all-out war between the big nations becomes so absurd, then an aggressor can still broaden his influence through aiding smaller nations to fight.

War has not passed into history, though the methods may change or some sort of non-atomic war develop as nations seek to get around the obstacle of atomic self-destruction, of apparent national disaster for both sides. Unrestricted atomic war seems to be to the national interest of no nation, but war, as ridiculous and immoral as it is, will not be considered obsolete as long as it can advance the political interests of selfish men.

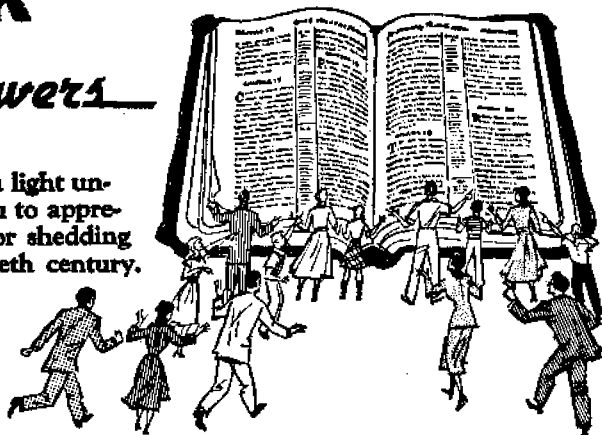
Is there no hope, no solution? Yes, there is a hope, a definite assurance that the end of the satanic rule that has caused earth's troubles is at hand. But it will come in God's way, not man's. It will be through the direct intervention of the universe's Supreme Sovereign. Does that sound strange? Not if you know what the Bible says about it, and how that book really does point to our time. Do you know what it says about this?

But why not learn this firsthand by studying that Book of books for yourself?

THE BOOK

With All the Answers

"Thy word is a lamp unto my feet, and a light unto my path." What follows will help you to appreciate the possibilities of God's Word for shedding light on our paths in this mid-twentieth century.



WE HAVE questions that perplex us, and the answers are found in the Bible. Of course, the Bible will not answer such a question as: Why doesn't my television work? Men can and do figure out the answers to some of such questions. But all the really important questions they are unable to answer by themselves. That is why, in spite of man's technological progress, never before has he suffered so much from confusion, doubt, anxiety, fear and friction in all his relationships—social, political, economic and religious. Obviously modern man is lacking in wisdom. Why? Because, "the wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Jehovah; and what manner of wisdom is in them?"—Jeremiah 8:9, *Am. Stan. Ver.*

The Bible has been rejected by many because they think that science has proved the Bible unreliable. But the Bible cannot be accused of being unscientific. While not a book on science, whenever it touches on matters scientific it avoids conflict with scientifically proved facts. In it we find none of the errors that prevailed at the time of its writing, such as the geocentric theory, that the earth is the center of the universe, or that the earth is flat and supported by pillars. On the contrary, it tells us that God "hangs the earth on nothing," and that "He sits over the round earth, so high that its inhabitants look like grass-

hoppers."—Job 26:7; Isaiah 40:22, *Moffatt.*

Note also that the Bible does not pretend to tell the age of the earth, but simply states: "In the beginning God created the heaven and the earth."—Genesis 1:1.

As for the evolution theory: Since it is only a theory, it never having been observed to take place, and no proof for it ever having been found, it should not surprise us that the Bible does not agree with it. On the other hand, the testimony of fossils is in accord with the Bible, for the fossil record contains no truly intermediate forms, to indicate evolution from one natural species to another, nor any forms indicating evolution from simple to more complex species, which it should if evolution were true. The lack of all such evidence supports the Bible record that natural species were created each "according to its kind."—Genesis 1:12, 25, *New World Trans.*

Law, Politics and Commerce

Does the Bible answer questions of law? Said Blackstone: "The law of God is binding over all the globe, in all countries, at all times. No human laws are of any validity if contrary to this."¹ And said another

¹ Cooley's *Constitutional Limitations.*

legal authority: "All the massive bulk of our English and American law may be reduced to a very few grand principles underlying the whole and which were enunciated by Moses."²

God's law required justice. It placed a high value on life and yet made a distinction between murder and accidental manslaughter. Witnesses had to testify in the open and two or more witnesses were required to gain a conviction. A false witness was punished with the penalty he sought to have inflicted upon another.—Numbers 35:16-32; Deuteronomy 19:15-21.

As regards politics the Bible answers the questions as to what is required of rulers. The chief of state was not to amass wealth or wives; he was to read God's Word daily so that he would not become proud and so that he would not presumptuously veer from the straight path of righteousness. Lesser rulers were to be "capable men, fearing God, trustworthy men, hating unjust profit." How few politicians today fit that description!—Deuteronomy 17:15-20; Exodus 18:21, *New World Trans.*

And how should we conduct our business affairs? We are to be diligent at our business, not loitering; and we are to be generous, for the measure with which we measure will others measure to us. We are to have "accurate scales, accurate weights." All of which is summed up in "All things, therefore, that you want men to do to you, you also must likewise do to them." Only in the Bible is this rule stated in its positive form.—Proverbs 22:29; Leviticus 19:35, 36; Matthew 7:12, *New World Trans.*

Personal Conduct and Human Relations

The Bible answers our questions as regards proper conduct. It commands moderation and self-control in regard to one's temper, one's tongue, and in regard to

food and drink. It condemns fornication and adultery as well as the sex perversions that take such a terrific toll as regards physical and mental health and lessen the likeliness of happiness in marriage. It ordains monogamy, the only marital institution that is fair to womankind. The Bible's laws regarding incest are eugenically sound.—Leviticus 20:10-16.

The Bible is full of the "practical wisdom of righteous ones." It tells us: "The way of a fool is right in his own eyes; but he that is wise hearkeneth unto counsel." "A soft answer turneth away wrath." "A fool uttereth all his anger," but "a wise man keepeth it back and stilleth it." It warns against bragging: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips." "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." It warns against listening to flattery and shows that "better is open rebuke than love that is hidden. Faithful are the wounds of a friend." Yes, what good common sense is found in the Bible!—Luke 1:17, *New World Trans.*; Proverbs 12:15; 15:1; 29:11; 27:2, 1, 5, 6, *Am. Stan. Ver.*

More and more social scientists are coming to realize the wisdom of the Bible's requirement that the husband be the head of the home, that children obey their parents and that love be the binding tie. Were its commands taken seriously there would be no marital infidelity, no broken homes, no divorces and no delinquent children. "You must love your fellow as yourself," covers everything.—Colossians 3:18-21; Leviticus 19:18, *New World Trans.*

Physical and Mental Health

The Bible also has the answers to ever so many questions regarding physical health, and that even though it was written from two to three thousand years ago. The Mosaic law provided protection from

² Clark's *Biblical Law*, ¶ 74.

contagious diseases: certain cases had to be quarantined; excreta had to be covered up; that which died of itself was unclean and was not to be eaten; nor were certain vessels or water that had come in contact with dead bodies to be used. Scavenger fish, fowl and beast were not to be eaten.³

The Bible's answers also make for physical health by reason of the psychosomatic factor, which is receiving ever more attention from physicians and psychiatrists. It tells us that "a merry heart doeth good like a medicine," and that "better is a dinner of herbs where love is, than a stalled ox and hatred therewith." Every harmful emotion would be eliminated if the Bible was followed.—Proverbs 17:22; 15:17.

If physical health can at times have a moral basis and therefore find its answers in the Bible, mental health can even far more so. In fact, more and more those concerned with mental health are appreciating that it is often a moral problem. That is the very theme harped on throughout the book, *The Return to Religion*, by H. C. Link, noted New York psychiatrist.

It is also the conclusion of one De Grazia, professor of psychology and psychiatrist, who in his book, *The Errors of Psychiatry*, shows up the folly of those who would treat mental ills while ignoring the moral problem. His cure of mental illness is for men to recognize the ideal man and learn to imitate him. His ideal? Jesus Christ!

J. T. Fisher, veteran psychiatrist of more than fifty years, reaches a similar conclusion in his book, *A Few Buttons Missing*. Rather than waiting for people to become mentally ill he makes a bid for preventive measures. According to him religion is the best preventive and he specifically points to the Christian religion.

Sir George Vickers, writing in the British medical journal, *The Lancet*, March 12,

1955, shows that the efforts of psychiatrists to cure man's mental ills by reducing stress and tensions make for uniformity, while the emphasis that religion places upon bearing up *under such adverse conditions* makes for saints, creative thinkers and superior personalities. He further states that "the most significant discovery of mental science is the power of love to protect and restore the mind." And let it be noted that the Bible comes first in counseling us and imparting strength to us to endure, and in emphasizing the importance of love it sets before us the examples of the love of God and of his Son.—1 Corinthians 13:1-13; 1 John 4:8; John 13:34.

History and Prophecy

Critics have long scoffed at the Bible's story of the Flood, but it is verified by some ninety legends regarding a great deluge that obtain among primitive peoples in all parts of the globe. Only it can answer why sea shells are found on the highest mountains, seals in mountain lakes, why there are inland cemeteries of whales, why thousands of mammoths have been found imbedded in Siberian wastes with green grass in their mouths.⁴

For many years critics have challenged the Bible's reliability as history because of its accounts regarding the Hittites, Belshazzar and the fall of Jericho. But archaeological discoveries have proved the Bible true in these as well as in ever so many other similar instances. Critics also questioned the account of the seventy-year desolation of Judah, but recent discoveries reveal that "there is not a single known case where a town of Judah proper was continuously occupied through the exilic period."⁵ Today, ore is being mined, farming is being done and oil has been discovered in the land of Palestine, all because

³ Basis for Belief in a New World, pages 39-43.

⁴ The Deluge Story in Stone, Nelson, p. 140.

⁵ The Archaeology of Palestine, Albright, p. 142.

certain Jews went to the Bible for the answers to their questions as to what were the possibilities of the land of Israel.⁶

And not only does the Bible answer reliably all the questions relating to the past but it also lets us peer into the future. Its ability to do this accurately has been demonstrated hundreds of times. It not only foretold the desolation of the land of Judah, but also the exact years of its desolation, seventy, and the name of the one who would terminate it, Cyrus. It also accurately foretold the downfall of the empires of Babylon, Medo-Persia and Greece, even giving the detail that the empire of Greece would be split into four parts.—Isaiah 44:28; Jeremiah 25:11; Daniel 8:3-8, 20-22.

Then, too, hundreds of events in the life of Jesus were foretold centuries in advance. And Jesus Christ himself uttered many prophecies, chief among which are those relating to our day, to events taking place since 1914, such as world wars, famines, pestilences, earthquakes, increase of lawlessness, persecution of Christians and the preaching of the good news of God's kingdom now established in heaven. The apostle Paul foretold the apostasy that took place as well as the perilous times in which we now find ourselves.—Matthew 24, 25; Acts 20:29, 30; 2 Timothy 3:1-5.

The Bible's prophecies having been proved correct hundreds of times, we can also accept its answers to our questions as to what the future will bring. It tells of a thousand-year reign by the Prince of Peace, following Armageddon which "this generation" will experience. It promises a new heavens and a new earth in which righteousness is to dwell, when the knowledge of Jehovah will fill the earth, and that in God's due time "he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain

be any more."—Matthew 24:34; Revelation 16:14, 16; 21:4, *New World Trans.*

What Comes First in Our Lives

The Bible answers our questions as to man's origin. It shows that God created man in His image and likeness and placed him in the garden of Eden about 6,000 years ago with the command to fill the earth with his offspring, make the earth a paradise and exercise dominion over the lower animals. Therein we also have man's purpose for being on the earth and what his eventual destiny will be.—Genesis 1:26-28; Isaiah 45:18.

The Bible also answers our questions as to why we find evil and wickedness upon the earth; because of the rebellion of one of God's angelic creatures to whom the first human pair had been entrusted and who became ambitious to be like God. Adam and Eve also share the blame, for they lacked appreciation of God's gifts and his goodness to them. The Bible further answers our question as to why God, who is omnipotent, perfect in justice, omniscient and wholly unselfish, allowed wickedness to continue, namely, to demonstrate that he is supreme and that he can put creatures on earth that will prove faithful to him in spite of temptation and pressure.—Job 1, 2; Exodus 9:16, *New World Trans.*

In view of the ability of the Bible to answer all these important questions for us, is it not logical that we should also let it answer the question as to what is important and what should come first in our lives? Of course it is. And what does the Bible say? "Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you."—Matthew 6:33, *New World Trans.*

That kingdom will be the answer to every problem of man.

⁶ *Reader's Digest*, March, 1954, p. 26.

◉MEDICINAL RINGS◉

IN EARLY times all classes, rich and poor, wore a ring of one sort or another. It was more than just an ornament. Even in the lives of scribes and philosophers, historians and biographers and kings, the ring was a dominant thing. Almost everybody believed that the right kind of ring at the right time and place would cure about any ill imaginable. The more precious the stone the more likelihood of its being endowed with medicinal properties.

Galen (A.D. 130 or 131 to about 200), a physician of Pergamus in Asia Minor, with his presumed knowledge of medicine, advocated the taking (in powder form) or wearing of the jasper stone as a cure for fever or dropsy, or for stopping hemorrhages and baffling witchcraft.

Perhaps the most potent medicinal stone was the toadstone. It has been recommended for almost every known disorder. For best results the stone was set open in a ring so that it would touch the flesh of the finger. The problem was how to procure and recognize a genuine toadstone. In the *Kyranides* these directions are given: "The earth-toad, called *saccos*, whose breath is poisonous, has a stone in the marrow of its head. If you take it when the moon is waning, put it in a linen cloth for forty days, and then cut it from the cloth and take the stone, you will have a powerful amulet." Sir Geoffrey Fenton had this to say: "There is found in heads of great and old toads a stone which they call borax or stelon. It is most commonly found in the head of a he-toad." Upton offered this little bit of advice: "You shall know whether the tode-stone be the right and perfect stone or not. Hold the stone before a tode, so that he may see it, and if it be a right and true stone, the tode will leap toward it and make as though he would snatch it. He envieth so much that man should have that stone."

As utterly fantastic as this may sound

today, "educated" men back there believed these fables as gospel truth. And even as recent as the fifteenth century, the *Hortus Sanitatis*, the first illustrated books on drugs, had hand-illuminated pictures showing how one may extract a curative toadstone from a helpless toad. Other pictures illustrated how one might apply the bloodstone to stop a nosebleed.

Educators taught the medicinal virtues of stones. People lined up at the counters to buy "medicine rocks," as they do today to buy aspirins. Rings made of silver coins were proclaimed to cure convulsions and fits. Nervous disorders disappeared when one wore a ring made of rhinoceros' hoof. Johannes Agricola advocated the wearing of rings made from solidified quicksilver for sufferers of ulcers. Johann Michaelaes, a physician of Leipzig, suggested a ring made of pure silver set in elk's hoof, for all brain diseases. A special ring was designed to protect people from getting cramps. Cardinal Wiseman (1802-1865) is reported to have had in his possession a manuscript containing both the ceremony for the blessing of the cramp rings and that for the touching of those afflicted with the "King's Evil." An elaborate ceremony, which included prayers, holy oil, holy water and special signs, was held for the consecration of the "cramp" ring.

Rings were suggested for sneezing, coughing, running eyes, weak eyes, carbuncles, diseased kidneys, sty, suffocation, insomnia and for chasing away the demons. Not all these "ring cures" are ancient. In this twentieth century a rheumatism-cure ring sold for forty-two cents. Gold-covered rheumatism metal rings, guaranteed to wear twenty years, sold for \$30 a dozen.

Ring cures are about as effective as idols in worship. As the prophet Isaiah stated: "Behold, they are all vanity; their works are nothing; their molten images are wind and confusion."—Isaiah 41:29.

Topsy-Turvy

The title of a sermon recently given at New York city's Broadway Congregational church was: "How to Be Friendly with the Devil." People today seem to have no trouble at all being friendly with the god of this world; rather, they need to be taught how to be friendly with the God of the righteous new world, Jehovah.

SUPREME COURT OF CANADA ESTABLISHES LEGAL EQUALITY FOR JEHOVAH'S WITNESSES

Quebec police condemned for breaking up religious meeting

"ABSOLUTE LIBERTY FOR EACH RELIGION IS SUPREME COURT UNANIMOUS RULING, JEHOVAH'S WITNESS CHAPUT GETS \$2000." "RULE POLICE RAIDERS VIOLATED RIGHTS OF JEHOVAH'S WITNESS." These were the streamer headlines in the Montreal *Star* and Ottawa *Citizen* of November 15, 1955, when the Supreme Court of Canada rendered another history-making decision in the long and successful battle waged by Jehovah's witnesses for religious liberty and which keeps the province of Quebec from taking its place among the police states of the world.

The Montreal *Star*, largest newspaper in the province of Quebec, stated: "The Supreme Court of Canada today ruled that the Witnesses of Jehovah and all other majority and minority religious groups in Canada have absolute liberty to indulge their beliefs. The Court, in a unanimous judgment delivered by Chief Justice Patrick Kerwin, upheld a damage action by a member of the sect against three Quebec Provincial Policemen who broke up a religious meeting at his home in 1949. It awarded him \$2000 damages and delivered a stirring definition of freedom of religion and the importance of maintaining it. The judgment also stated clearly that police

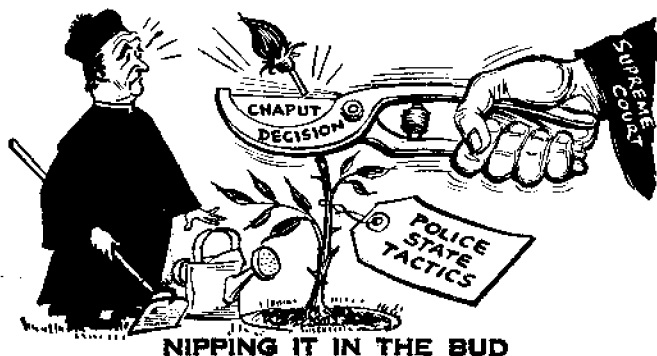
By "Awake!"
correspondent
in Canada

officers have no right to interfere with religious gatherings, except to prevent an infraction of the law. It stressed categorically that since Canada has no official state religion, no one religious group has the right to impose its will on a minority."

This is the result of a six-year-long struggle to legally establish the right of freedom of worship and freedom of assembly in Quebec. Liberty-loving Canadian citizens were watching with great interest and concern the outcome of the case. But what caused this issue to come before the Supreme Court of Canada? What stirred the nine judges of the nation's highest tribunal to hand down such an emphatic pronouncement on the fundamental liberties that are sacred to citizens of all nations?

The Outrageous Violation

It happened six years ago, September 4, 1949, in a peaceful, little Quebec village on a Sunday afternoon. A number of earnest Christians were assembled in divine worship at the home of Mr. Esymier Chaput, one of Jehovah's witnesses, a well-respected



and lifelong resident of the community. A visiting minister was peacefully addressing an audience of some thirty persons who were quietly listening to his Bible sermon dealing with the kingdom of the Lord Jesus Christ and how it would bring blessings of peace, happiness and life to the people.

As he was reading from the Catholic Douay Version of the Bible, suddenly the door opened and in marched three Quebec provincial police. For a minute or two they listened to the *reading of the Bible* and then announced that the meeting must stop. The presiding minister said the meeting was almost over and asked that they wait until he finished his sermon. No! they would not! Instead they seized the Bible and textbooks. The minister continued his sermon, but the police again announced the *meeting was broken up, ordered everyone out of the house and this time took the minister by force to the Quebec boundary, where he was ordered out of the province.*

No charges were laid and no further action was taken by the police. Instructions from the local priest and their superior officer had been obeyed, and there the matter ended as far as they were concerned.

The Legal Proceedings

But what about the invasion of the home? the terrorizing of the assembled worshipers? the confiscation of a treasured personal copy of the Bible and companion literature? the kidnapping of the minister? His home having been the object of a police raid also put Mr. Chaput's good name in question; the stopping of the meeting gave people the impression that an illegal or seditious assembly had been conducted. Something had to be done! No home was safe. Any church could be invaded on the mere word of a local priest.

Action was taken against the three provincial police officers. Mr. Justice Fortier, trial judge of the Quebec Superior Court,

held that the police were immune from suit, and dismissed the action. He therefore protected the police in their violation of Christian and civil liberty. This made things worse than before. The court had supported this terrible police action.

It was necessary to appeal to the Quebec Court of Appeal, and there the case was argued before three judges, Justices Bissonnette, Casey and Hyde. To everyone's amazement they too upheld this disgraceful and illegal police action. They took occasion to make derogatory comments about Jehovah's witnesses, which were both irrelevant and untrue. The fantastic assertion was made that Jehovah's witnesses were conducting a seditious meeting, though the minister was only reading from the Catholic version Bible!

It was necessary to take the matter farther by appeal to the highest court of the land. It is a good thing for the Canadian people that Jehovah's witnesses are prepared to fight for the God-given liberty to preach the gospel of the Kingdom. Despite all these adverse judgments in Quebec, they did not give up. The nine justices of the Supreme Court listened with astonishment and indignation as the burning, shameful actions of priest-inspired persecution were laid bare before them. For three days in May, 1955, they listened to the argument. (See *Awake!* July 22, 1955.) During the hearing they indicated their *disapproval of the police action*. The policemen's defenses were demolished by the judges and their attorney had to abandon them in open court. On November 15, 1955, a unanimous decision in favor of Jehovah's witnesses and freedom of worship was rendered. And what did the justices have to say?

Unanimous Supreme Court Judgments

When judges deal justly oppression ceases, the poor are protected, and God-given

rights of the people are maintained. The nine justices unanimously condemned the actions of the police, reversed the judgments of the Quebec courts, awarded to the appellant \$2,000. damages and costs throughout. The court costs of such drawn-out litigation will be more than the damages.

There are four main grounds upon which the Supreme Court decided the issues: (1) Duty of the police to obey the law; (2) Error of the lower court's judgment; (3) Civil and religious liberties of the people buttressed; (4) Damages awarded for denial of liberty.

Police Duty Is to Obey the Law

In modern times the rise of dictatorship has led to heavy-handed police action. The strong-arm methods of the police state have even invaded the democracies. The democratic concept of the police as servants of the public and enforcers of the law has changed in many places to the totalitarian view, that the police *are* the law. This was the thinking of these Quebec police and the Quebec courts supported them. But the Supreme Court pulled them up short and raised a bulwark against their encroachments.

Justice Taschereau said: "I have no doubt that the three respondents' (the police) conduct was highly reprehensible, and of a nature to offend deeply the Plaintiff-Appellant. He clearly had the unquestionable right to convene at his home the meeting where some forty persons were gathered, and to invite Gotthold as a preacher.

"Moreover, it cannot be said in justification of this action that the respondents acted in obedience to the order of a superior officer. Obedience to the order of a superior is not always an excuse. The subordinate must not act thoughtlessly, and when he realized that the facts that

brought about the order which he has received are ill-founded, he should not carry out the order . . . When they arrived on the premises, the three respondents made no investigation whatever, did not read any of the pamphlets, saw nothing and heard nothing which was of a seditious character or was illegal. Obviously they must have realized easily the futility of the complaint of Father Harrington. They had no serious information to justify their act, and I do not think that they can be absolved for what they have done.

"I find it incredible that a public officer, entrusted with high responsibilities, whose task it is, *not to play the role of a persecutor*, but to apply the laws of the land, did not realize when he arrived on the premises that what was going on was clearly in conformity with the law. . . . it was fault on their part, although they had the opportunity of appreciating the absence of any illegality, in persisting in the seizure of pamphlets and in ordering the persons whom the plaintiff had legally invited in his house, to disperse. They have committed a fault and they cannot be absolved. They had no legal justification to disperse this peaceful meeting."

The police acted in defiance of law and tried to defend themselves on the ground that a superior officer had ordered them to do this. Justice Kellock (joined by Justice Rand) ruled that police officers must obey the law. Unlawful orders of a superior officer are no defense to a subordinate who carries them out. He laid down the law on this point: "What was the public duty here which the respondents were executing? Not duty to their superior to carry out his direction. The public duty is that annexed by law to the office of a peace officer, a duty to maintain the peace, to enforce the law by preventing violations of it and by taking appropriate action to bring transgressors to justice. . . . What they did

was not in execution of a public duty but in carrying out an illegal instruction."

Justice Locke was quite caustic in condemnation of the police. He recited Sections 199 and 200 of the Criminal Code of Canada which make it a criminal offense to interfere with a religious meeting and to interrupt a minister in the course of conducting divine service. He then added: "The actions of the respondents were thus wholly unlawful and *criminal* in their nature and they were liable to prosecution and imprisonment . . . there is, in my opinion, no defence to this action. I must confess my inability to understand how it can be suggested that a police officer is acting in execution of his duty in committing a criminal offence. I am equally unable to understand how a person can deliberately commit a crime or tort in good faith . . . it is sufficient to say that to commit torts or criminal offences is no part of the functions of any public officer."

Errors of Quebec Courts Condemned

Justice Kellock in particular analyzed and pinpointed the errors of the Quebec Court of Appeal and said: "The learned judge (Justice Bissonnette) also considered that the fact the respondents were acting under instructions constituted a complete defence but he did not refer to any authority in support of this view." Judge Bissonnette had said: "It is proved Jehovah's witnesses had been chased from this locality." Justice Kellock remarked:

"When the learned judge says that it was proven that Jehovah's witnesses had been chased away from the locality in question, he is speaking outside the record. There is no such evidence. Had there been it would have been entirely irrelevant. When, however, the learned judge says that it was well known to the respondents and to their superior that Jehovah's witnesses were carrying on activities of a seditious char-

acter, he is again speaking outside the record. None of the respondents so testified." The Quebec Court of Appeal was justly condemned. The Supreme Court showed that the Quebec court illegally wandered out of the record to feed upon the fodder of untrue rumor and gossip.

Justice Kellock continued: "Nor am I able to say what the learned judge (Bissonnette) means by his statement that 'Everybody knows that they were disgraced in Quebec and there has been no change toward them.' It can hardly be meant that such a fact, even if proved, would have deprived the appellant of the protection of the courts. Such a suggestion would amount to outlawry."

And that is exactly what Justice Bissonnette did. He, in effect, declared that because Jehovah's witnesses were unpopular and disliked by the Catholic Church and her supporters they were outside the law and any police officer or other person was at liberty to attack them with impunity. This thinking is reminiscent of the medieval law of heresy. Heretics were outlaws and had no rights. *The Quebec judges here were acting as a heresy court and not as a court of law to put Jehovah's witnesses in the same position as medieval heretics.*

Civil and Religious Liberties Buttressed

The Catholic Hierarchy in the province of Quebec for generations has presumptuously assumed the status of a state church and has denied equal rights to minority groups. To enforce her majority rule she has resorted to political pressure, influence on the police, censorship, commercial pressure and even to mob violence. While adopting this course inside Quebec she has, in other provinces where she is a minority, vigorously demanded minority rights. Strange though this may be to the reader, yet it is exactly in harmony with Catholic philosophy.

We quote the following well-known Catholic writer, Louis Veuillot (Lecky, *Democracy and Liberty*, II, p. 25): "When you are masters, we claim perfect liberty for ourselves, in accordance with your principles. When we are masters, in accordance with our principles, we will refuse it to you."

The Jesuit publication *Civiltà Cattolica* declares: "The Roman Catholic Church . . . must demand the right of freedom for herself alone . . . in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error [i.e., any belief other than Catholic], and that if religious minorities actually exist they shall have only a *de facto* existence without opportunity to spread their belief . . . In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to co-habitate where they alone should rightfully be allowed to live. . . . The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

However, the judges of the Supreme Court of Canada have refused to accept such Catholic injustice and jesuitical double talk as applicable to the law of Canada. Canada can be thankful that she has on her Supreme Court bench men whose devotion to justice will not allow them to be led by such religious sophistry but have instead taken a firm stand for principles of liberty and confirmed the equality of all citizens before the law.

Mr. Justice Taschereau, senior judge from Quebec, and a French Roman Catholic, wrote an outstanding statement of principles of liberty. He lashed out against intolerance and failure to respect the liberty of others. His judgment is a lecture in civil and religious liberties to priests and others who would deny such rights to all save themselves. He emphatically de-

clares the law of Canada as providing equal rights for all, as follows:

"In our country there is no state religion. All religions are on an equal footing, and Catholics as well as Protestants, Jews, and other adherents to various religious denominations, enjoy the most complete liberty of thought. The conscience of each is a personal matter and the concern of nobody else. It would be distressing to think that a majority might impose its religious views upon a minority, and it would also be a shocking error to believe that one serves his country or his religion by denying in one province, to a minority, the same rights which one rightly claims for oneself in another province."

The reader should allow this clear statement of law to burn itself with lasting impression on his mind. It is more than a statement of law. It is the enunciation of a principle of justice that applies in all lands and to all people. No one who wants liberty should deny liberty to another.

Maybe the Catholic clericals or authorities in Quebec thought they were serving their church and province by their actions against Jehovah's witnesses. Remember that the police invasion of Chaput's home was the result of a complaining Catholic priest named Harrington. For more than twenty-five years Jehovah's witnesses in the province of Quebec have suffered kidnappings, mob assaults, beatings, arrests and other forms of persecution. Since 1944 alone there have been over sixteen hundred cases. Time after time it has been revealed that Roman Catholic priests have sponsored the persecution. Even in the present case the disgraceful denial of liberty traced back again to the Catholic Church. The priests have taught the Quebec people that to persecute Jehovah's witnesses is the way to serve their religion. Justice Taschereau, as a leading Roman Catholic layman, has shown the shocking error (and,

incidentally, the shocking injustice) of these practices going on under the name of religion.

The right of freedom of assembly has also been set forth in a very forceful manner. Justice Taschereau said: "The plaintiff-appellant clearly had the unquestionable right to convene at his home the meeting where some forty persons were gathered, and to invite Gotthold as a preacher."

Justice Locke was equally definite: "The appellant, as a resident of the Province of Quebec, was entitled to the privileges enjoyed by all of Her Majesty's subjects in that province under the provisions of c. 175 of the Statutes of Canada, 1851, by which it is declared: 'That the free exercise and enjoyment of Religious Profession and Worship, without discrimination or preference, so as the same be not made an excuse for acts of licentiousness, or a justification of practices inconsistent with the peace and safety of the Province, is by the constitution and laws of this Province allowed to all Her Majesty's subjects within the same.' The flagrant violation of that right by the respondents was a grievous wrong to the appellant."

Damages Awarded for Denial of Liberty

For the first time in Canadian history the Supreme Court has ruled that religious and civil liberties belong to the people and anyone who denies or takes away such rights, whether a state official or private individual, can be condemned to pay damages as compensation for such loss. This judgment will help to protect these precious liberties by providing a means of enforcing them.

The police sometimes believe that they can arrest people, seize personal property, invade homes and places of worship and otherwise interfere with the liberty of citizens and still not be liable to process. Justice Locke shows that such a view is

wrong: "... when, in this small community and the surrounding country, it was learned that police officers had entered the appellant's house, prevented the carrying on of a religious service, dispersed those assembled and ejected the Minister who had been conducting the service, it would be generally understood that the appellant had been carrying on activities of a criminal nature, and, with others, participated in the commission of the offence of sedition. The fact that a so-called 'raid' had been made, that books and pamphlets had been seized and the meeting in the appellant's home broken up, also received wide publicity by being reported in both an Ottawa and a Pembroke newspaper.

"The flagrant violation of that right by the respondents was a grievous wrong to the appellant and the damages sustained were undoubtedly greatly aggravated by the matters which I have above referred to. The appellant suffered from the false imputation that he had been engaged in committing the criminal offence of sedition at the time referred to. The appellant's right to maintain his good name and to enjoy the privileges conferred upon him by the Statute of 1851 are absolute and very precious rights and he is entitled to recover substantial general damages.

"While, in my opinion, the damages should be assessed at a higher amount, I defer to the views of the other members of the Court that they should be fixed at the sum of \$2,000."

Justice Kellock also strongly emphasized the right to compensation for such wrong: "The appellant suffered an invasion of his home and his right of freedom of worship was publicly and peremptorily interfered with. In addition to that, his property was seized and kept. He was humiliated in his own home before a considerable number of people.

"I would therefore allow the appeal and direct the entry of judgment in favour of the appellant for \$2,000.00 against the respondents jointly and severally. The appellant should have his cost throughout."

These statements of law by the nation's highest judicial body are a bulwark to the religious liberties of the people and put teeth into the law so that their rights can be enforced by action in the courts.

Public Reaction

The people of Canada were deeply moved by this case which meant so much to all. Radio and television commentators featured the case from coast to coast as one of vital interest to the people. Many liberty-loving Canadians rejoiced with Jehovah's witnesses in this victory for righteousness. Typical of the reaction are the following quotations from the many editorials that have appeared.

The *Ottawa Citizen* remarked, November 16, 1955: "As the Supreme Court has affirmed, the police in a free society must use good sense and good judgment. The Chaput decision is a salutary warning against arbitrary action by authorities charged with enforcing the laws."

The *Windsor Daily Star*, November 17, 1955, said editorially: "Freedom of religion is a primary possession of free men. Together with freedom of opinion and expression, it is fundamental to our civilization . . . It is not enough to insist upon freedom of religion for ourselves. We must insist upon it also for others. If we deny the right to others, we ourselves some day may be denied it. Mr. Justice Taschereau

is to be complimented upon his unequivocal language. It shears away the hypocrisy with which some have approached the issue. His remarks coincide with the highest traditions of justice and with the finest concept of freedom of religion."

The *Toronto Daily Star* in an editorial of November 17, 1955, remarked: "Thus the highest court in the land reversing the judgment of two Quebec courts, brought down a decision upholding religious freedom for all Canadians . . . These judgments go a long way toward assuring Canadians the right to practise their religions freely and openly in all parts of the Dominion."

This is the first time in Canadian history that the Supreme Court of Canada has declared itself on the right of freedom of assembly. The case has also established the precedent that damages can be awarded for denial of civil liberty in order to prevent the province of Quebec from being a police state. The case is the latest in a long series of legal battles fought by Jehovah's witnesses in Canada to preserve their freedom of worship in Quebec and to make secure the blessings of liberty belonging to the Canadian people.

Jehovah's witnesses recognize and appreciate the devotion to law and justice that has been shown again by members of the Supreme Court of Canada. They recognize, however, a higher power, that of Jehovah God, who is the real protector of his people so that many more people of good will in Quebec may yet come to a knowledge of God's truth and become true worshipers of the Most High God Jehovah.

A Lesson in Humility

What does a person of about 140 pounds contain? *Pageant* magazine of March, 1954, answered: "Enough fat for seven cakes of soap. Enough carbon for 9,000 pencils. Enough phosphorus to make 2,200 match heads. Enough magnesium for a dose of salts. Enough iron to make a medium-sized nail. Enough lime for whitewashing a chicken coop. Enough sulphur to rid one dog of fleas. Enough water to fill a gallon jug."

HOW OLD
IS



WINSTON CHURCHILL mentioned it as far back as 1946. On March 5, in a speech at Fulton, Missouri, U.S.A., the then prime minister of Great Britain declared: "From Stettin in the Baltic to Trieste in the Adriatic, an Iron Curtain has descended across the Continent."

Stalin's Russia had rung an impenetrable censorship down along this line, had sealed off herself and her fat midriff of European satellites, dividing the Continent into two worlds, separating the East from the West—the Soviet Communist domain from the democratic domain.

Churchill lamented that scarcely had the first year tripped by since the close of World War II before the victorious Allies were splitting asunder, splitting ideologically poles apart, even though Russia was as much a part, even more a part of traditional Christendom than France or Britain. Forces stronger than Christendom's religions had thrust through the sham alliance, had ripped Christendom into two big hunks by this ideological, economic, military iron curtain.

But was that the origin of the iron curtain?

No. Churchill in 1946 might have popularized the name for the benefit of the Western part of Christendom. But it was not he who even coined the name. Had not Hitler's Nazi propagandists used the term "iron curtain" before World War II when describing how the menacing Communist power had smothered out the church-and-

czar rule of Russia and sealed off its mammoth sprawling borders from the rest of the world?

So when did the schism called the "iron curtain" first crack the face of Christendom?

More than 1,000 Years Ago!

Dramatically, American columnist and author Walter Lippmann sketched the history of the iron curtain in a speech printed in *Rotarian* magazine for October, 1947. Said Lippmann:

"Let us not forget, though I think we often do forget, that between East and West there has been an iron curtain for much more than 1,000 years. It existed long before Stalin and Molotov. It existed before there was such a thing as Russia, or Britain, or France, or Germany. It existed before America was discovered. There has been an iron curtain dividing the East and West of Europe since the Roman Empire became irreconcilably divided, with one capital in Rome and another capital in Byzantium, and since Christendom became divided into the Latin (Roman) and Greek (Orthodox) churches. The iron curtain is not new. It is very old. It is one of the oldest, deepest and greatest facts in history. Throughout the Middle Ages and throughout modern history there has existed this division, this schism within Christendom. It has never been overcome. . . .

"Let us all remember this. Let the Russians remember it. Let us remember it.

What we are now doing as Allies who must settle the war, and as members of the United Nations who must preserve the peace, is something immensely great. We are struggling to overcome the division of 1,000 years. We are trying to unite civilizations which have been separated for many centuries, and have grown to be very different in the course of those centuries."

How the Iron Curtain Split Christendom

The iron curtain, Lippmann indicated, is essentially religious in origin. It is the fruitage of Christendom's religions' having placed allegiance to political ambitions above loyalty to God. The iron curtain still stands as a monument to the ugliest, oldest sore within the festering body of Christendom. It harks back to the fourth century—to the time when Emperor Constantine moved the capital of the Roman Empire from Rome to Constantinople. But later, A.D. 395, the Roman Empire was divided between Honorius and Arcadius. Arcadius was ruler of the Eastern wing of Christendom from Constantinople. Honorius ruled the Western or Latin empire. Then barbarians overran the West (Alaric the Goth captured Rome A.D. 410). The bishop of Rome, having grabbed up the fallen title of the pagan emperor, that is, the title *pontifex maximus*, finally ascended in power over the Western wing of torn, rattled, disrupted, benighted Christendom. The papacy ruled, in a sense, over half the world. It claimed jurisdiction over the whole.

On the other hand the patriarch at Constantinople never forgot, any more than did the Eastern princes, that once Rome had been ruled from Constantinople. Now the empire was divided. Politically it was developing irreconcilable civilizations. The pope at Rome could no more enforce his authority over the East than the patriarch at Constantinople could enforce his author-

ity over the West. Why, then, should not the patriarch feel at least equal in authority and prestige with the pope?

The more the pope asserted his claims the hotter grew the indignation of the patriarch. As the political breach widened down the centuries so did the difference in dogma between Roman and Greek Catholicism. They fought over the celebration of Easter, the single or double nature of Christ, idol worship, and whether the holy spirit proceeds from both God and Christ.

At one point the framework of the iron curtain appeared to melt in the peaceful crucible of the seventh general council, which convened in the East at Nicaea in 787. This council rounded out, by its decrees, the entire body of doctrine of the "Universal Christian Church." The ecclesiastical schism was apparently filled with the cement of universal dogma, replacing the iron curtain.

But after a little more than two centuries of strain, stress and jealousy, battered by the pestle of political ambitions, the creedal cement proved to be brittle clay and down came the unified house of Christendom, splintering from its sandy foundations right up through the roof. This time Eastern and Western Catholicism split over the matter of bread, the altar wafer—whether to use leavened or unleavened bread in the sacrifice of the mass. The pope sent a delegation trotting to Constantinople, hoping to settle the argument. Haughtily the patriarch at Constantinople refused to receive the delegates. The delegates then and there excommunicated the patriarch. Church dignitaries do not abuse one another to that extreme and then kiss and make up, not ever. These ecclesiastical fireworks shook the world in June, 1054, and Christendom has been divided, East from West, to this day.

After 1054 the church at Rome grew in power, shook off government control. It

became independent, self-asserting. It took on the responsibility of government and the preservation of the social order. It crowned emperors and kings. Victorious over the West, the pope looked for other worlds to conquer. Had the church not assumed the name "Catholic"? Could it be Catholic without becoming universal? Could it become universal without achieving world domination?

But there always remained the hateful exasperating Eastern Orthodox wing of what had started out to be the Universal or Catholic Church, which the pope could not bring back in allegiance to Rome.

Russian Church Ascends

For, meanwhile, the church at Constantinople was not idle in its own pastures. Its influence overspread the vast reaches of Russia. In time the Russian outgrowth, although deriving its origin, its creed and its ritual from Constantinople, ascended in importance and power while the mother church declined. But as a child of Constantinople the Russian church inherited the animosity that Rome had always leveled at the Eastern church. Russia felt the first kiss of death from the papacy when, at the birth of the twelfth century, the orders of the Teutonic Knights and of the Brethren of the Sword, overrunning Lithuania and Livonia, and, flying the banner of the Latin church, attacked Russia, crusading not only for conquest but for establishment of papal sovereignty. But this sword of the church got blunted against the iron curtain.

Then in 1237 the Tartars invaded Russia. Pope Innocent IV proposed a deal. He would rouse European rulers in a crusade and save Russia from the Mongols. Innocent had his price, of course—union of the Russian church with Rome and the pope acknowledged as supreme pontiff over all. A more stinging and infuriated turndown

than Innocent got is hard to imagine: the princes and the church of Russia preferred to be conquered by the barbarians!

Just about all the angles were tried by the popes—from the buttered tongue to Jesuit infiltrations to the blood-drunk sword—notably in 1517, 1581 and 1717. Then Peter the Great of Russia, evidently an observing though ruthless soul, eliminated the possibility of the spiritual ruler's being considered superior to the state ruler by removing the supreme patriarch and replacing him with a hierarchy of clerics responsible to the state. That transformed the Russian church organization into a department of the state. Now to conquer the Eastern church the pope at Rome would first have to conquer the Russian Caesar or czar.

This tug of war between East and West has seethed, first hot then cold, across the iron curtain down the centuries. But here, in our generation, a grisly new challenger has knocked down the front doors of Christendom's tottering house. He has shattered the composure of her dueling chiefs and given them something else to think about. In 1917 this modern Attila smashed the Russian czar and his cowering church and set up a Communist dominion over Russia. Following World War II the implacable marplot pitched camp on the front lawn of the pope, in Italy, organizing the biggest, strongest Communist party within Christendom, excluding only Russia.

Why is it that communism—not a child of paganism but of Christendom—sprang into power first in the heartland of Christendom's eastern division, Russia, and within thirty years found its second-most fertile ground in the heartland of Christendom's western division, Italy? Is it any wonder that the social diagnosticians of our times are seeing in communism a reaction against the politico-religious sys-

tems spawned by Christendom's two Catholic houses?

An ironic footnote to the East-West struggle within Christendom is that on either side of the iron curtain her religious heads are 'piping' almost word-for-word disclaimers that they harbor any ill will against communism insofar as its being a system of economic control is concerned. Declared the Russian patriarch in 1945:

"Communism, aside from its materialistic and atheist theories, is quite acceptable to the Orthodox. Monasteries are based on Communist foundations." "We consider that Joseph Stalin has created the best possible condition for the work of the Church." "There are no principal problems remaining unsolved between the Soviet State and the Russian Orthodox Church." When that patriarch died, his successor, Alexei, wrote a letter to Premier Stalin congratulating him as a man "placed by the Lord over the peoples of our great nation."

Since then the Vatican's official mouthpiece *L'Osservatore Romano* spoke up for the pope: "The pope does not condemn Communism as a purely economic system, but because it denies God and the supernatural. That is, insofar as it is atheistic."

If it has been within the very heartland of both of Christendom's chief religions that communism came to power, it is a joke in the wind to hold up either as a world-saving defense against what they cannot sweep off their own doorsteps. As to how it all will end, there are a hundred and one speculations.

Some hope that the religious East and West will wind up their centuries-old disagreement and bury the iron curtain, lead-

ing rather than trailing along on the pathway to world peace. Some say that if the Communist political powers can coexist with the democracies, then the churches of East and West can resolve their feud as they did at the seventh general council in 787. Others insist that regardless of what peaceful understanding the political East and West might reach, the papacy will never be silent, will never let peace endure, until the church of Moscow bows to the church of Rome.

Others shout that the only way to rid Christendom of her insufferable iron curtain is by a Western crusade bigger than Hitler's that will successfully annihilate communism and all its supporters, religious and otherwise, and "rechristianize" the Russians. Just as loudly others cry out that the Communist East will overrun the West and the great red bear will demolish the papacy as it did the patriarchy.

Then, of course, there are those cheerless souls who predict that the peoples of Asia and Europe, sickened by both divisions of Christendom, will rise up, throw off communism and its lackey Orthodox Catholicism, throw off the papacy and all it stands for, melting the iron curtain and all of Europe with it in one grand finale of anarchy.

But whatever the outcome, the iron curtain is not new. It is one of the oldest, deepest and greatest facts in history. Its foundations were burned into the face of Europe by the first acid quarrels between the Western pope and the Eastern patriarch. Its ramparts were raised to frowning heights when Catholic Hitler's crusade failed to free Russia and Orthodoxy from communism.—Contributed.

—==—==— AGAINST SPEED

☞ In an automobile accident in which someone is injured, chances of a death at 40 miles an hour are 1 in 16; at 55 miles an hour 1 in 12; at 65 miles an hour the chances are 1 in 6.—*Science News Letter*, July 2, 1955.



ANIMAL ESPADES

Transient Guests

At Ipswich, England, 5,000 birds got lost in a fog, so they dropped in on a hotel just as the permanent residents were finishing the soup course. In a mighty chirping chorus, the starlings insisted on lodging for the night. Since the hotel roof was too cold for many of them, some tumbled down through chimneys and others just flew in through open windows. When the human guests dashed upstairs, starlings were fluttering around ceilings and sitting on furniture, wash basins and picture rails. The manager spent all night evicting them. By dawn all had gone except one feathered interloper found asleep in an unoccupied bedroom.

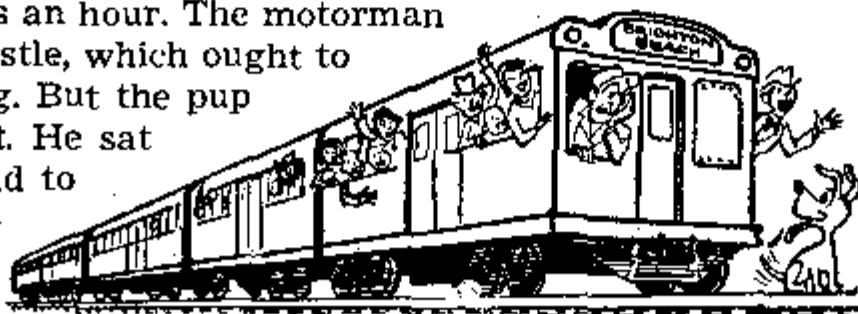


Bedtime

In Benevento, Italy, a cow was missing. Farmer Pietro Filippo searched everywhere for the cow until he was weary. Then he decided to go home and take a nap. He found the cow—snoring in his bed.

Canine Impediment

In the Transit Authority files in New York city there is a report of an escapade probably filed under "D"—for dog. It tells how one day motorman Horace G. Belton, who operates a BMT Brighton Beach subway express train, spied a dog on the tracks as his northbound train was passing through Prince Street station. He slowed down the train. The pup looked back, broke into a light trot and headed north at about three miles an hour. The motorman worked his cab whistle, which ought to frighten even a dog. But the pup seemed to like that. He sat down. The train slid to an abrupt stop. The pup grinned at it, wagged his tail



and resumed his leisurely lope. Passengers on the express train by this time were getting vexed by its tormenting sluggishness, except those up front who were having fun shouting:



"Giddap there, Fido!" Pacing a train is hard work but the dog managed to do it, all the way to the Thirty-fourth Street station. There the pup, exhausted, sat down for the fourteenth time in two miles. Transit employees rescued the pup and gave it a drink of water. Passengers cheered; and with the canine impediment removed, traffic on the Brighton Line got a bit more brisk.

Bull Session

At the conservatory of music in Dijon, France, an orchestra was rehearsing Beethoven's Fifth Symphony. The rehearsal came to an abrupt halt when a big red bull ambled into the hall. The violinist stopped playing, his bow poised in mid-air. The flutist ran out of breath and the kettle drum ceased. For fifteen minutes the bull stayed until keepers from a neighboring slaughterhouse drove him out.

Feathered Freebooter

When a mysterious poacher began raiding Sir Winston Churchill's lily pond, snatching up 300 of his prize goldfish, it was almost serious enough to call Scotland Yard. But the head gardener of ancient Walmer Castle solved the case. He hid in the bushes and at twilight saw a three-foot heron glide in on soundless wings. The man stalked the bird for more than two hours, steadily closing in. Then the net closed, and the feathered freebooter, caught red-handed snatching succulent snacks from the pond, was captured. The freebooter's fate: a "life sentence" at London's Regent's Park Zoo.

HUMANS were created to dwell within a realm bounded by two limits, the infinitesimally small and the infinitely large. Beyond these two limits lies a realm unfathomable to imperfect man. Curiously one may inquire, How near can one approach to these limiting bound-

aries? What is the smallest entity possible a person can comprehend? Is there anything in the nothingness of space? To answer these questions, numbers must be used. The nearer the approach to the limiting boundaries, the more awesome in size numbers become, being either infinitesimally small or infinitely large, depending upon which direction from unity (1) a person approaches the boundaries.

Everywhere around us may be seen objects of ordinary size—houses and trees, lakes and rivers, or animals and people. Objects beyond the ordinary in size attract more than the usual interest. Notice how the young in the animal world have almost a universal appeal to both youth and adult alike. Or, notice how the unusually large in size commands attention and sometimes awe and fear. Who is not thrilled at the sight of majestic mountain heights with their towering snow-covered peaks silently pointing upward to the unlimited expanse above? Or, who has never been shocked out of his complacency by the brilliant flashes of lightning and the accompanying peals of loud thunder during a severe electrical storm? While the unusual in size does attract more than ordinary attention, it is only when approaching zero and infinity that amazement is aroused.



In our quest for the smallest entity in the universe known to finite man, we shall pass by such so-called minute objects as living cells, microbes and viruses as being far too large for consideration here. Any other object, whatsoever, to be seen in the most powerful electron microscope

in existence is also far too large. We must go to the foundation stones of the universe, to atoms and their constituent elementary particles. Notice how near they approach to the infinitesimally small in size.

Atoms Are Next to Nothing in Size

Using complex scientific measuring instruments, physicists can determine quite accurately the size of an atom and the much smaller particles composing it. Even though these are far beyond the range of visibility, sound reasons exist for believing that the structure of invisible atoms is a miniature replica of the solar system in many respects. Both the atom and the universe, one on the small end and the other on the large end of the scale of sizes, display evidence of divine intelligence.

Examining an atom of uranium, for instance, the heaviest among the ninety-two known natural elements, one is amazed at its complexity, symmetry and minuteness. Experimental evidences substantiate the belief that the core of a uranium atom is composed of two hundred and thirty-eight particles—ninety-two of which are protons and one hundred and forty-six neutrons—all bound together in a dense compact mass by a mysterious powerful force. Out at a great distance (in the atomic world) from

the core, which very nearly equals the relative diameter of earth's orbit around the sun to earth's diameter, there are ninety-two electrons, all revolving rapidly around the core in ordered layers and orbits. However, instead of revolving in a single plane saucerlike as do the planets around the sun, there is a marked difference in that respect inside atoms. It is believed that the ninety-two electrons occupy discrete layers, each containing a predictable number of electrons. Moreover, in each layer they revolve around the core in all directions so that the atom as a whole may be envisaged as a multilayered onionlike solid sphere. While its outward appearance may be imagined to be solid, in actuality the atom as a whole is more than 99.999 per cent empty space. Its interior is simply filled with nothing tangible, not even air, because a single molecule of air is so large by comparison that it could not begin to get inside the atom.

There is no evidence to indicate that the space inside atoms is any different from the space that exists in the great expanse of the heavens above, excepting, perhaps, a little cosmic dust and a few hydrogen atoms scattered here and there. Even though not containing mass, space does contain energy. The universe and everything in it is immersed in a gigantic sea of electrical energy. According to the Einsteinian theory of relativity, mass and energy are equivalent to each other. That theory having been proved true a thousand times over in atomic laboratories, then, mass may be considered to be highly concentrated energy, and, vice versa, energy may be considered to be greatly expanded mass. It was out of this nothingness or energy of space in the beginning that the Architect of the universe created the heavens and the earth.

A better conception of the minuteness of an atom and the vastness of its empty

space may be gained by means of an analogy. Let a globular-shaped beehive one foot in diameter represent the core of a uranium atom with its two hundred and thirty-eight elementary particles. The electrons whirling around the core may be represented by ninety-two bees circling around a hive, as they do when disturbed by an enemy. In order to bear the same proportion in size as exists inside an atom, these ninety-two bees would need to be *buzzing around the hive at a distance of about five miles. Imagine ninety-two bees at a distance of five miles circling around your head. Would you be able to see them? Of course not, unless you used a high-powered telescope. Furthermore, in order to correspond with the speed of motion as exists inside atoms, these bees would need to circle their hive at the astounding rate of six million billion times every second of time. Even though the average diameter of an atom is in the order of only five hundred-millionths of an inch, yet their peripheral speed is so great they could cross the United States at its widest part in ten seconds or less by flying in a straight line.*

It is now easily understood why an atom consists largely of "hole" filled with nothing. Also, this explains why it is so easy for light waves to pass through solid substances like glass, or X rays through solid steel, with little hindrance. Since the whole universe is constructed of atoms as building stones, it, too, is largely "hole" filled with nothing. No wonder, then, that the nations are considered as nothing, as the "small dust of the balance" in Jehovah's sight.—Isaiah 40:15, 17, 23; Daniel 4:35.

What Is "Nuclear Cement"?

What about the forces that exist inside an atom? What holds an atom together so that it does not explode? That atoms do explode under certain critical conditions is evidenced in the explosion of atomic

bombs. In an atom the forces binding the electrons to the nucleus are believed to be electrical in nature. The force existing inside the nucleus binding the protons and neutrons into a compact mass is a mysterious unknown quantity waiting to be discovered. It is simply spoken of as "nuclear cement."

The great magnitude of "nuclear cement" may be better appreciated from an experiment scientists performed in an effort to measure its value. Using highly charged proton bullets shot at a target of hydrogen nuclei (which also are protons), it was found by the researchers that when the proton bullets were forced near enough to the target to overcome the strong repulsive electrical fields that exist between the positively charged protons, the "nuclear cement" force would then instantly take command, absorbing the bullets. Making computations they found the intensity of this "cement" to be unimaginable. Comparing it with the gravitational force that exists in the solar system, it can only be expressed as a number. In the language of mathematicians it is ten to the thirty-sixth times the force of gravitation. (Ten to the thirty-sixth means one followed by thirty-six zeros.) What an amazing amount of latent energy lies within the atom!

Were it possible to harness "nuclear cement" for peaceful purposes, all worries about future power shortages for the world would vanish forever. Since a new world wherein righteousness will dwell is now dawning, it may be that sometime in the future the Creator of the atom will reveal to men how to harness the latent power within the atom for the benefit of mankind.

A study of the atom discloses that the atom itself is not the smallest entity imaginable in the universe by far. Although the atom is small, the elementary particles within the atom are less than a thousandth as large. Electrons, protons and neutrons

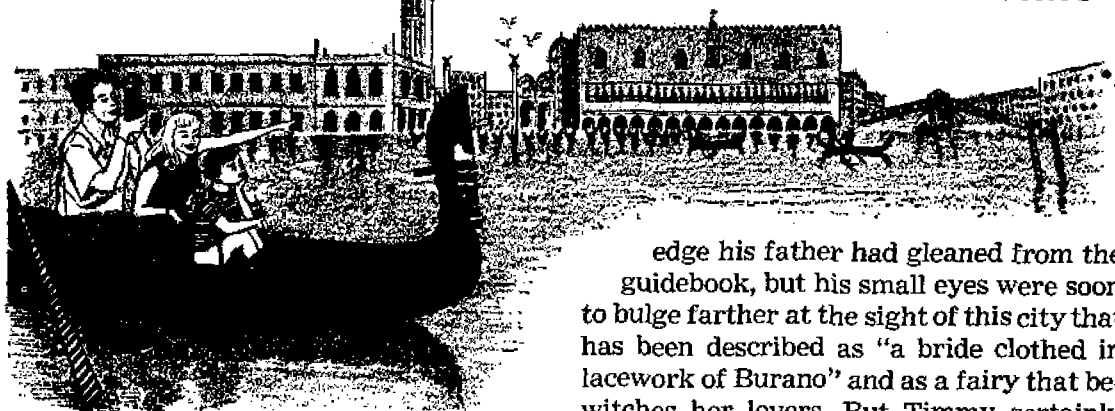
within the atom are in reality the building blocks of the universe. Since the elementary particles contain mass, they may be considered to be the present limit, the nearest approach to the infinitesimally small, the lower boundary to our finite world. The size of these foundation particles, though, does not constitute the ultimate limit in small numbers. A number associated with cosmic rays is a millionth as large as the number expressing the size of an electron, for instance.

During recent explorations in the upper atmosphere, cosmic rays were discovered so powerful and with a frequency so high they strike at the rate of ten to the thirtieth per second. Cosmic rays speed through space in all directions from an unknown source at a rate very nearly equal to the velocity of light. One wave length of these superpowerful cosmic rays, therefore, is so short that twelve times ten to the twenty-first waves occupy every inch of their paths. Even so, one wave length of cosmic rays is not the smallest fractional number associated with realities; many others and much smaller can be found, but none are so small as to equal zero.

The smallest entity in the universe is far, far larger than the infinitesimally small near zero. Beginning at the smallest fractional number imaginable and proceeding toward zero there remains an infinite number of other fractional numbers all smaller than the smallest imaginable. Here lies the fantastic realm of the infinitesimally small, the domain out of bounds for man. Its vastness reflects man's puniness, but the Creator's magnificence. The nearer zero is approached, the nearer the nothingness of space also is approached. Even so, zero, or nothingness, too, has value; for out of it was created every atom in the universe. Only an Omnipotent God could have done so. Nothing, indeed, is something by God's power.

Venice

MAGNIFICENT QUEEN OF THE ADRIATIC



By "Awake!" Correspondent in Italy

UT, Daddy, why did they build it away out here in the water?" asked little Timmy as his family drove the length of the long bridge that leads from the Italian mainland out to this ancient island city. And it just so happened that this time his father knew the answer to this most recent of his son's many questions.

He explained that during the fifth century, near the close of the Roman Empire, this area was being overrun by the Huns, Goths and Lombards. Inhabitants of nearby cities who did not want to surrender to the invaders fled to these many tiny islands in the lagoon, where they sought protection from the fury of the invading barbarians. Poor fishermen and saltmakers used to dwell here, but now the urban nucleus of the *Venetici* was born, and the place was called "Rius Altus" or "Rialto," literally meaning "high bank." Little by little they built this into one of the most unusual cities in the world, a city that eventually was to become noted for her astonishing conquests and fabulous riches.

Little Timmy was amazed at the knowl-

edge his father had gleaned from the guidebook, but his small eyes were soon to bulge farther at the sight of this city that has been described as "a bride clothed in lacework of Burano" and as a fairy that bewitches her lovers. But Timmy certainly was not the first person to be amazed at this city. In early times she rid herself of the yoke imposed upon her by the Byzantine Empire, surpassed all her competitors of the sea, defeated Constantinople and gained trade mastery through her imports and manufacturing.

Once called the "Queen of the Adriatic," she is today well described as a city of beauty and poetry. Her island structures rise up from the sea's edge to be surrounded by a colorful variety of reflections. The decorated façades that face the canals often seem to be painted right in the air. A love of colors adds to the charm. Gay decorations and elegant spires silhouette against the sky. Oriental and European art meet and melt together, and the combination of architectural styles that are reflected in the many canals give the city one of her most unusual and charming aspects.

"But, Daddy, why do we have to park the car? We just got here!"

That is right, Father explains. Your car must be parked immediately upon arrival, because once you have entered Venice all transportation is either by barge, motorboat, gondola or foot. And for traffic-weary

tourists the lack of automobiles, motorcycles or even the normally ever-present Italian motor scooters is a pleasant relief. The gondolas and motorboats are the water taxis of Venice. Boatloads of vegetables, water buses full of people and gondolas filled with tourists compose the ever-present traffic on the canals. At night it is a restful joy to see the sparkling little lights of the gondolas move swiftly and silently over the glassy water. Gondoliers sing their beautiful Italian and Venetian love songs, and the sound of the oars dipping into the still water lends to the harmony of their voices. The mechanical rhythm of modern life does not disturb the enchanting atmosphere that is created by this wonderful fusion of art and nature.

Beautiful Piazza San Marco

"But, Daddy, where's the square with the pigeons?" Timothy persists.

"Soon we shall come to it, my son, but first we must cross many bridges." Some four hundred bridges cross the 177 canals that separate the tiny islands. The most famous bridge, of course, is Ponte di Rialto, spanning the wide, S-shaped Grand Canal. This ancient bridge, completed only in 1591 and therefore young in relation to other structures in Venice, accommodates a number of quaint shops where Venetian glassware, silk and leather goods are sold, as well as famous laces from nearby Burano.

Crossing over this bridge with its crowds of milling, interesting people, we soon come out upon the magnificent piazza, St. Mark's Square, which actually resembles a stupendous marble reception hall. Screened by the monumental walls of the surrounding buildings and roofed with a dome of brilliant blue sky, this piazza is an impressive combination of two architectural styles: classical Renaissance on three sides, set against the Romanic-Oriental of St. Mark's Basilica on the fourth. Soft music

makes it pleasant to sip coffee at one of the hundreds of tables near the plaza's edge as one watches the goings-on at this artistic center and principal meeting place of Venice. Thousands of pigeons fill the square, and they add to the rhythm with the beat of their wings, then settle down again and feast on seeds and nuts offered by tourists and visitors.

At one end of the square is the *piazzetta* on which the famous Ducal Palace, a beautiful masterpiece of Gothic architecture, is located. At this palace is the famous "Bridge of Sighs," which leads to a prison of ancient days.

Streets, Animals and Kindly People

The names of Venice's bridges and streets show humor and imagination. There is Calle dei Scoacimini, Chimney Sweeper Street; Ponte della Donna Onesta, the Bridge of the Honest Woman; Calle dei Preti, Priest's Street; and Calle del Diavolo, Devil's Street.

These streets, not having to carry motor traffic, may be as narrow as the sidewalks down which pedestrians pass. A street here may be nothing but a narrow lane, just a paved path between two buildings several stories high, so narrow in fact that cats can be seen leaping from the roofs on one side of the street to those on the other side, far above the heads of the passers-by.

There are certainly enough of these cats in Venice to keep the rats and mice under control. Usually these feline friends are without owners, sleeping in peaceful nooks or cellars. But everyone feeds them, for the Venetians do not neglect their domestic animals. Instead of throwing food away, they bring the remaining bits of their meal down to the street and offer them to the cats. Then, there is the blind man who breaks bread into little crumbs every night so that the pigeons that knock on his windowpane in the morning can have their

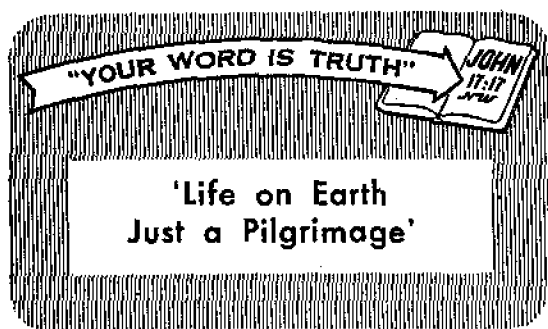
breakfast. No one kills cats or pigeons, not even sick ones, and this, we are told, is due to some superstition.

The kindness and gentleness of the people is noteworthy, despite the roughness of the sailors and fishermen. In the market place they may call you "master" or "professor" as they offer merchandise. Even the poorest among them is called *capo*, meaning "chief." There is a saying that "if the Paduans [whose city is noted for its university] are great doctors, then the Venetians are great lords."

Yes, Venice has its poor. Many can afford little more than a bowl of *pasta e fagioli* (spaghetti with beans) or, at the most, fried fish of the cheapest kind and corn bread. But a number are now growing rich spiritually since Jehovah's witnesses have been offering them the opportunity to learn of God's promised new world, in which there will be no hunger or thirst, when all of earth's inhabitants will have

the necessities of life, and when they will all be equally respected by their worldwide family of Christian brothers.—Psalm 145:15, 16; Micah 4:4; Acts 17:26.

Little Timmy's family could easily see why travelers consider Venice a "must" on a pleasure trip through Italy. Indeed theirs was an interesting visit to this ancient "Republic of the Sea" that had played such an important part in the history of Europe during the Middle Ages. As they drove away they were, as are most visitors, sorry to leave this colorful city where the peaceful atmosphere and pleasant architecture are reflected in the ever-present waters. The departing visitor imagines that he still hears the music in the piazza, the voices in the streets, and the distinctive sounds of this quaint city of gondolas. And he echoes the song sung by young and old in St. Mark's Square or in a gondola along the quiet waters: "Row on and on, gondolier."



"WILL man's soul ever die?" In reply to that question Linus M. Riordan, Ph.D., writing in the *Denver, Colorado, Register*, for July 5, 1953, answered: "No. Man's soul is immortal, that is, immune from death. How do we know that man's soul is immortal? We know the fact both from divine revelation and from reason." He further asserts that "Sacred Scriptures relate that man's life on earth is just a

pilgrimage. Man is just a wayfarer, a traveler, journeying through life. The whole story of divine revelation is directed to man's eternal home in heaven."

This conclusion of his is based upon the doctrine of the inherent immortality of the human soul. Like the pagan philosophers Pythagoras, Socrates and Plato, he speaks of the human soul as immortal and says, in substance, that it is the body that dies, but the soul lives on. He states that this conclusion is reached "from divine revelation and from reason."

God does invite us to reason together, so let us so reason. (Isaiah 1:18) Riordan cites Matthew 10:28 as proof that the soul is immortal, and presumably Matthew 22:32, where it states: "I am the God of Abraham and the God of Isaac and the God of Jacob? He is the God, not of the dead, but of the living." (*New World Trans.*)

Since this latter text says nothing about the soul, it cannot be said that it is the souls of these men that live on. These men can be considered alive in God's sight, for he has a place for them in his new world, when he brings them back in a resurrection.

As for Matthew 10:28, according to the Catholic *Douay* translation, it reads: "Fear ye not them that kill the body and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell." Jesus Christ is authority here that Jehovah God "can destroy both soul and body in hell [*Gehenna*, Greek]." The fact that he can destroy the soul proves it is mortal and not immortal. After men have killed our bodies and so put us to death, they cannot prevent our resurrection from the dead, from *hades*, at Christ's second presence. But when God destroys the human soul by casting it into *Gehenna*, it means there will be no future life for such soul. There will be no resurrection from the dead for it. It is blotted out of existence. It means annihilation for the soul. No destroyed souls are resurrected from *Gehenna*, for it means "second death."—Revelation 20:14, 15; 21:8.

Since those who support the immortal soul doctrine cannot produce one scripture in its defense—not one scripture in the whole Bible that says the human soul is immortal—it ought to be enough if we produced just one scripture to prove the soul mortal, destructible.

But there are literally dozens of them. First, we take this one necessary scripture from Ezekiel 18:4, which reads in part: "The soul that sinneth, it shall die." And again verse 20: "The soul that sinneth, it shall die." These inspired verses say the soul dies. Whom are we to believe, God or man?

Note the following scriptures that prove the soul mortal: "Let my soul die the death of the righteous." (Numbers 23:10, *mar-*

gin) "His soul was vexed unto death." He said: "Let my soul die with the Philistines." (Judges 16:16, 30, *margin*) "Deliver our souls from death." (Joshua 2:13, *Douay*) "Their soul shall die in a storm, and their life among the effeminate." (Job 36:14, *Douay*) "He spared not their souls from death, and their cattle he shut up in death." (Psalm 77:50, *Douay*) And there are many others that could be cited, such as Psalm 78:50; 33:19, 20; 116:7, 8; Isaiah 53:12; Matthew 26:38; James 5:20; Revelation 16:3.

If the soul is not immortal but mortal, as the Bible teaches, what part of man survives to go to heaven? No part. The Sacred Scriptures do not teach that man's "life on earth is just a pilgrimage," that "man is just a wayfarer, a traveler, journeying through life." Demon-worshiping pagan religions so teach, but not God's Word. There is absolutely no proof that men of God who had lived before Christ's time hoped to go to heaven.

Paul the apostle tells us that Abel, Enoch, Noah, Abraham and others received God's approval because of their faith. "In faith all these died, although they did not get the fulfillment of the promises." Concerning King David it is written that he was a man after God's own heart, yet the inspired apostle Peter on the day of Pentecost, ten days after the ascension of Jesus to heaven, declared: "Actually David did not ascend to the heavens." Jesus said that of all those born of women there were none greater than John the Baptist, still, concerning John, Jesus said: "But a person that is a lesser one in the kingdom of the heavens is greater than he is." Why? Because John the Baptist will never be in heaven, even though he was faithful to his commission.—Hebrews 11:1-39; Acts 13:22; 2:34; Matthew 11:11, *New World Trans.*

According to Jesus, who spoke with authority, and who came from heaven, not

one of those faithful men who preceded him went to heaven. It is up to you to believe whom you please, either your clergyman or Jesus. In his conversation with the Jewish ruler Nicodemus, Jesus said: "No man has ascended into heaven." This is proof conclusive that no one went to heaven before Jesus' day.—John 3:13, *New World Trans.*

The reason why these good and faithful men did not go to heaven and never can be in heaven is plainly set forth in the Bible and enables one to see clearly what is required to take place before one of the human race can be taken to heaven.

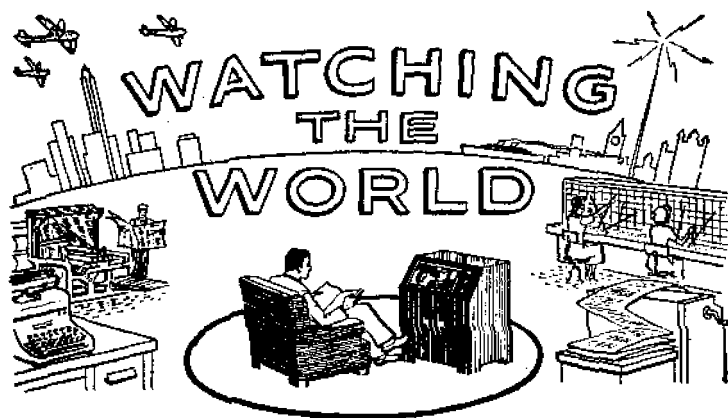
The Bible is consistent throughout. It allows no room for the pagan doctrine of human immortality. The Scriptures teach that man is a soul, made out of the earth "and made of dust." Since no flesh-and-blood creature can enter heaven (1 Corinthians 15:50), it follows that a man could not enter heaven without being changed from human to spirit. Jesus made this plain to Nicodemus: "Most truly I say to you, Unless anyone is born again, he cannot see

the kingdom of God." "Unless anyone is born from water and spirit, he cannot enter into the kingdom of God."—1 Corinthians 15:47, John 3:3, 5, 6, *New World Trans.*

In other words, in order for a man to go to heaven he must be born of the spirit and become a spirit creature. This was not possible prior to Christ's time. What, then, was their hope, if not heaven? They hoped to live in a peaceful paradise earth. Note their words: "What man is he that feareth Jehovah? Him shall he instruct in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the land." "But the meek shall inherit the land, and shall delight themselves in the abundance of peace." Theirs was a journey of faithfulness to attain this goal through a resurrection. The Lord's other sheep today have that same hope, but theirs may be attained without dying. The Bible does not agree with Riordan that man's life on earth is just temporary and that his eternal home is heaven. Man's home is the earth and in God's due time he will inhabit it.—Psalm 25:12, 13; 37:11, *Am. Stan. Ver.*

DO YOU KNOW?

- Why some people think war has already become obsolete? P. 3, ¶2.
- Why the threat of even new atomic weapons will not stop war? P. 3, ¶5.
- Whether the Bible is unscientific? P. 4, ¶2.
- How the Bible answers today's problems about personal conduct? P. 5, ¶4.
- How modern discoveries have disproved the vicious attacks on the Bible? P. 6, ¶7.
- What outrageous violation of religious liberty was recently corrected by Canada's highest court? P. 10, ¶1.
- Why Canada's highest judicial body thought money damages are deserved by individuals denied their just liberties? P. 14, ¶5.
- What attitude the Canadian press took toward Jehovah's witnesses' finally winning religious freedom in Quebec? P. 15, ¶4.
- How the iron curtain is essentially religious in origin? P. 17, ¶1.
- How amazingly strong the East-West division was during the thirteenth century? P. 18, ¶3.
- Why no air at all gets into the relatively vast space within an atom? P. 21, ¶5.
- How to accurately visualize the tremendous open space within a tiny atom? P. 22, ¶2.
- What pleasant and unusual relief Venice provides for traffic-weary tourists? P. 24, ¶6.
- What proves unquestionably that the soul can die, therefore is not immortal? P. 27, ¶1.



Moscow Acts—

Washington Reacts

◆ Moscow is waging psychological warfare day and night in Europe, Africa and Asia. Moscow promises almost anything, even its last piece of bread, and seems to get away with it. In this psychological war Moscow acts and Washington reacts. Said Senator Estes Kefauver regarding his recent travels abroad: "I have found that . . . the Communist leaders acted and we reacted." (New York Times, 11/27) There are exceptions, such as the Eisenhower aerial inspection plan; but observers believe that generally the U.S. plays the ostrich game or else spends its time weighing, pondering and considering. In the meantime the U.S. loses the opportunity for scoring a psychological victory. Recently Moscow tested its biggest H-bomb. Moscow offered to stop its nuclear bomb tests if the U.S. would do the same. This proposal caught the U.S. off balance. Instead of making a countermove, Washington reacted as if it were checkmated, psychologically speaking. The president's press secretary said there would be no comment on it. Diplomat Dulles could only manage to say that it is a complicated matter. Thus one Washington correspondent wrote: "The Soviets are running circles around American efforts.

Washington spends its time reacting to Soviet actions and Soviet propaganda. It spends its time turning down Kremlin proposals, while the Soviets are busy turning up new schemes to embarrass the West."

Russia's Traveling Salesmen

◆ "Welcome Bulganin and Khrushchev"—this kind of headline appeared in November in the newspapers of India. Communism's traveling salesmen had come to sell neutral India on the idea of closer friendship with Russia. Being the biggest neutral in the world, India's positive friendship offers Russia a potential prize of first magnitude. So the Soviet salesmen made no hurried trip of it; they stayed for 18 days and made an India-wide tour. The Nehru government encouraged Indians to welcome the visitors. They did. At Calcutta a crowd of 2,000,000 cheered the Soviet leaders. Keeping up an energetic pace, they attended state banquets, formal receptions and folk festivals. In public appearances they rode elephants, wore beaded hats and floral wreaths and kissed babies. Visiting an observatory, Khrushchev asked for his horoscope, but was told that it would take weeks of reading the stars to prepare. The Soviet salesmen often talked less like salesmen than

like kind senior partners down on an inspection trip. Said Khrushchev: "We love India. . . . If you want to send your people to Russia for training, do so by all means. We will share our last piece of bread with you." Though on one occasion Prime Minister Nehru told the Russians "we are in no camp," it was clear that the sales talk sent many Indians into ecstasies. Said the anti-communist *Times of India*: "Bulganin and Khrushchev have the commercial salesmen of the West beaten to a frazzle."

On Tour in Burma

◆ Crossing the Indian border into Burma, the Soviet Union's "traveling salesmen" were met by an enthusiastic crowd in Rangoon. The two Soviet leaders clowned with floral wreaths and played the role of warm, friendly, sincere men. The Russians were towed in a huge decorated barge round Lake Inle by 800 boatmen paddling canoes with their feet. Khrushchev gave an anti-British talk: "They ruled you and tried to tell you that it was God who sent them to rule you. . . . They consider you savages and barbarians." (The "savages" remark was later denied by Moscow.) There were cheers for the Russians. When they departed, the Soviet salesmen left a sample of their wares: a Soviet transport plane. Soviet technicians remained to teach the Burmese how to fly and maintain it. One result of the visit was that more and more Soviet technicians will be coming to Burma. Burmese political observers regard the Soviet leaders' week-long visit as proof that Burma's policy of nonalignment in international politics has begun to pay substantial dividends. Western observers agreed that it would be most difficult now for the West to sell the Burmese the idea that the Soviet leadership is evil.

Colossal Diplomatic Blunder

◆ When the Soviet leaders visited India, they won the biggest applause by denouncing Portugal for holding on to Goa, a tiny colony on the west coast of India. Though Portugal has ruled Goa for more than 400 years, today Goa is a delicate subject. The Indians can reach the boiling point over Goa quicker than over almost any other subject in the world—even without the Soviet Union's fanning of the hot coals of Indian resentment. For this reason the U.S. has studiously maintained a neutral attitude. But in December the U.S. found itself in the middle of the Goa cross fire. Secretary of State Dulles issued a statement, also signed by Portuguese Foreign Minister Cunha, that was a reaction to the denunciations of Portugal made by the Soviet leaders in India. The statement referred to Goa as "a Portuguese province," directly contrary to the Indian viewpoint. The Indians boiled over. Newspapers not only made it the biggest story of the day but they called it one of the great diplomatic blunders of modern history. As one reporter put it, the Indians "took off after Mr. Dulles like a pack of hounds that have caught the scent of a fox." Said the anticommunist *Times* of India: "If it is not colonialism for a foreign country to hold Goa and Macao then it cannot be imperialism for Russia to dominate Rumania and Czechoslovakia." The wave of anti-American feeling that swept over India was believed by observers to be without precedent. Washington's reaction to statements of Soviet leaders generated more ill will against the U.S. than Marshal Bulganin and Salesman Khrushchev could ever have imagined or even dared hoped for.

Moscow Gloats over Middle East

◆ The West has had to come face to face with a shocking reality: since the "summit"

conference last summer, Russia has become a major power in the Middle East. To keep Moscow out, the West erected a military wall across the "northern tier" of the Middle East. But Moscow has, as it were, parachuted behind the wall. It has landed in Egypt in force. There its missions—economic as well as military—are flowing in. It seems on the point of doing the same thing in Syria. It is threatened in Saudi Arabia. Now the Soviet Union is making overtures toward Greece. In the Cyprus issue Russia has backed Greece. So embittered have relations become between Greece, Britain and the U.S. that Greece has remained aloof from NATO joint maneuvers and virtually suspended co-operation with Turkey in the Balkan alliance—to the delight of Moscow. Last May Moscow made progress toward "neutralizing" the Balkan Defense Pact by soothing relations with Yugoslavia. Now Moscow eggs Greece on to split with the Turks over Cyprus. Such a happening would virtually shatter the Balkan pact. Now the Soviet press speaks of the "strong friendly ties" between Russian and Greek peoples. The new emphasis on Greece in the Soviet press followed the passing of Field Marshal Alexander Papagos and his replacement as premier by Constantine Karamanlis. Western observers in Moscow believe that the Kremlin is encouraging Greece's new government to be more friendly and perhaps even more neutral.

Cyprus: Guns in Monasteries

◆ The majority of the inhabitants of Cyprus are of Greek descent. They belong to the Greek Orthodox Church, represented on the island by Archbishop Makarios. Besides heading the church, the archbishop heads the political drive of the Greek majority for self-rule, with a right to join Greece. Also pushing the drive for self-rule is EOKA, the island's

Greek terrorist organization. The archbishop refuses to condemn EOKA since, as he explains, "I would not serve *enosis* [self-rule] by condemning EOKA." EOKA is so strong now that Greek police, fearing the terrorists, are behind barricades at night instead of out on their beats. The terrorists have seized guns in daylight raids and are suspected of having built up arms dumps. Searches, however, have failed to lead to significant discoveries. With EOKA becoming well-armed and violence against British troops increasing, London declared a state of emergency in Cyprus. After four British troops were shot and wounded in the center of Nicosia, the searches for EOKA arms dumps were intensified. At dawn on December 8, British forces, suspecting that Greek Orthodox monasteries were more than places of prayer and meditation, began a search of all the religious buildings. Said the official announcement: "Monasteries throughout the island were searched by security forces. Some weapons and small quantities of explosives were found. Eight arrests were made."

Disarmament Deadlock

◆ On the eve of the Geneva Foreign Minister's conference Premier Bulganin said: "I do not see, therefore, any reasons why we could not arrange to reach agreement on these questions [of disarmament]." President Eisenhower responded: "I am encouraged that you are giving such full consideration to my Geneva proposal [for aerial inspection]." That was one of the last firm expressions of optimism that "the Geneva spirit" was still alive. The illusion was short-lived. At the conference Russia refused to agree on the president's mutual aerial inspection plan. The issue went back to the U.N. There Russia proceeded to demolish whatever was left of the hope of compromise on the

issue. In a speech Soviet delegate Vassily V. Kuznetsov contended that the U.S. opposed disarmament and the prohibition of nuclear weapons. As he blew out the last flicker of hope, the Soviet delegates said that the aerial inspection plan, after all, would only increase international suspicion and tension.

"La Prensa" Returns

◆ In 1869 the Paz family of Buenos Aires began publishing a one-sheet leaflet that was to become no ordinary newspaper. For *La Prensa* became famous throughout Latin America; it gained a worldwide reputation for its coverage of international affairs. In quality *La Prensa* ranked with the world's great newspapers. But *La Prensa's* stand for freedom made enemies. Corrupt politicians hated it. The Roman Catholic clergy attacked the newspaper because it fa-

vored lay education. But the one who hated it the most was Dictator Perón. In March, 1951, he seized *La Prensa*; its owner-editor Dr. Gainza Paz fled Argentina. Since then Dr. Paz has been awaiting the day when he could return and resume publishing. In November, with Perón himself in exile, Dr. Paz flew home with "indescribable emotions" to realize that dream. The basis for Dr. Paz's joy was an order by the provisional government of President Pedro Eugenio Aramburu that returned *La Prensa* to its former owner. Dr. Paz plans to re-establish the policy started in the newspaper's first edition: "Independence, respect for the private individual and reasoned criticism of public officials—but not of the individual personalities—will be our creed."

Safe Driving Day

◆ In barely two generations,

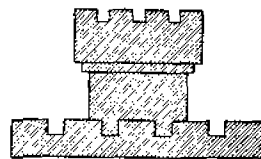
automobiles in America have brought injuries to an estimated 45,000,000 persons and have left the roads strewn with the lifeless bodies of a million men, women and children. For all this, man still seems to require constant reminders of the need to drive safely every day. In 1954 Safe Driving Day was inaugurated; it was a failure. That day 51 persons were killed in accidents. But there was better hope for S-D day in 1955. For 30 days all communications media emphasized the do's and don't's of highway behavior. The day came. But the nation's drivers failed to make it meaningful: it posted a high toll with 69 persons killed in accidents. This was an increase over 1954's S-D day death toll of 35.3 per cent. Unfortunately, Safe Driving Day, which should have been a model for every day, was itself like every day.

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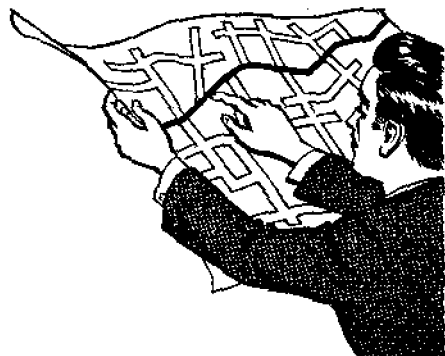
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31

DETOUR! Bridge Out Ahead!

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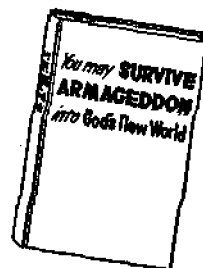
You would follow the detour or consult your road map for a safe way to your destination. Unknown to most people, a real danger lies ahead on the road this world is traveling. It spells disaster to the unwary. The Bible, as a faithful road map, clearly marks the danger. It warns of the great chasm of Armageddon looming straight ahead. Can you avoid it? As a skillful and careful driver observes all road signs, your safety, and that of your family, demands that you take immediate notice of the danger signs now appearing all around us.



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Awake!

MATERIALISM CROWDS OUT THE REAL JOYS

How to make life really worth living!

Fossil Plants Disprove Evolution

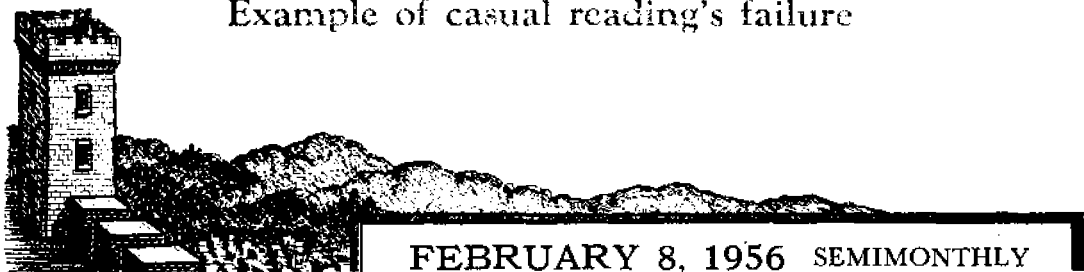
Paleobotany produces proof of creation

Putting the Spirit of Geneva to the Test

What marked this great failure?

Read Your Bible Right

Example of casual reading's failure



FEBRUARY 8, 1956 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 XXXVII

Brooklyn, N. Y., February 8, 1956

Number 3

Food Surpluses, Also Hunger

THE most of the world for generations has worried about getting enough to eat, yet the United States worries about food surpluses. "A billion and a half people—two thirds of the human race—suffer from malnutrition," declared the noted nutritionist Dr. Josue de Castro, chairman of the United Nations Food and Agriculture Organization's policy-making executive committee; while at the same time the United States is fast winning "a unique distinction of being the first nation ever to farm too much and too well for its own good." Its strange problem is an overabundance. While this might not make sense to those not having enough to eat, nevertheless, too much food is a major threat to the economic stability of the nation.

The United States government's total investment for crop buying and loans is approximately \$7.5 billion, a full \$1 billion more than 1954, even though the government disposed of \$1.3 billion worth of surplus products at a net loss of \$800 million in 1955. To this whopping bill of \$7.5 billion that has been paid in hard cash to the farmers in worth of surplus or loan commitments must be added the \$700,000 a day, about \$5 million a week, a quarter of a billion dollars a year, just for storage space alone. According to one authority, this means that every adult American, some

100,000,000, "has a seventy-five-dollar stake in an agricultural surplus which, for the most part, we can't eat, we can't wear, we can't sell and we can't give away."

How great a surplus does this represent? Frankly, the figures are astronomical. Across the country warehouses are bulging with food that hungry people cannot touch or eat. The United States government's Commodity Credit Corporation owns outright or under loan enough wheat to supply each family with at least 1,600 loaves of bread, enough cotton to make 117 shirts or 91 house dresses for every family in the country. If the government-owned 877 million bushels of wheat were loaded into freight cars, the train would extend from New York to California and back again as far as Kansas, a distance of more than 4,500 miles. The more than 803 million bushels of government-owned or mortgaged corn would fill a train of boxcars that would stretch from New York to Los Angeles. The United States government owns enough grain of all kinds to make a train 8,123 miles long, reaching a third of the way around the world.

In addition to the mountainous stock of surplus corn and wheat on hand, statistics show that "the United States holds directly or on loan 7 million bales of cotton, 447 million pounds of butter, 423 million pounds of cheese, 810 million pounds of cotton-

seed oil, 251 million pounds of dried milk, 140 million pounds of wool, 1,988,000 bales of cotton linters and \$377,000,000 worth of other farm products." Further, "it costs the [American] taxpayer \$4,200,000 a month to store the corn, \$3,500,000 to store the cotton, \$600,000 to store the butter."

Cause and Give Away

A voracious, war-stimulated world appetite is being blamed for these enormous surpluses. During World War II the United States encouraged farmers to produce all the food they possibly could raise at whatever price the buyer had to pay. The farmer never quite recovered from the wartime bonanza to "peacetime" reality. During the early 1930's the farmer was allured through a voluntary program to plow under wheat, corn and cotton—and kill little pigs—in a desperate effort to keep market prices high. Following World War II the scandal that rocked the nation concerned the government's high price-support program for potatoes. The farmers were promised a guaranteed profit. Potato farmers, and many who were not, planted with a frenzy. Fortunes were made by some with a single crop. But the result was devastating—too many potatoes. So mountain-high surpluses were heaped up in the fields to rot. For this blunder the American taxpayers paid more than \$500 million for the privilege of growing more potatoes than they could eat. Now the storage bill alone for surplus products is a quarter-billion dollars a year, the cost of growing too much.

What should be done about the surpluses? Why not give them away? is the oft-expressed question. Why not give them to the hundreds of millions of people that are desperately in need of food? Secretary of Agriculture Ezra Taft Benson said: "I'd like to see more food moved abroad. I certainly have always favored making food

available to hungry people even if we have to give it away, rather than let it stand in government warehouses indefinitely until it eats itself up in storage charges." When asked why this was not being done, he answered: "We are, now, since our disposal authority has been broadened. Until now disposal was pretty well restricted. The stuff had to be spoiling, or in danger of spoilage, before we could give it away. We could give to various types of relief organizations, but generally speaking we've been pretty well restricted."

The "give-away program" is much easier said than done. Uncle Sam has learned the hard way that giving away food or placing it on the competitive world market is a good way to make enemies and irritate people. For example: When the United States offered to sell some of its surplus butter supply to France so that French school children could have butter with their lunch, the dairymen of France objected. They argued that imported butter would jeopardize their domestic market price. New Zealand's Dairy Products Marketing Commission labeled the United States' move as a "pure and unadulterated dumping of surpluses" in violation of the international trade agreements.

So while politicians and economists jockey for favorable positions, hundreds of millions suffer want and die of starvation. "Hunger," says chairman de Castro, "comes from flaws in the social and economic structure erected by the human race in becoming 'civilized.'" Mother earth, he asserts, has provided a superabundance for everyone. So much in fact that it "could properly feed three times the present population of the earth, without a single improvement in existing agricultural techniques." Under the present system, however, the probability of correcting the problem remains dubious.

IN SPITE of modern man's material progress he suffers from anxiety, frustration and discontent. And ever increasingly so, as can be seen from such fruits as the ever-mounting incidence of mental and nervous diseases, the ever greater number of ailments of psychosomatic origin and the increase in adult and juvenile delinquency. The very popularity of

"peace of mind" religion and books further bears testimony to modern man's disturbed state of mind.

One thing is certain, the Creator did not intend man to suffer in this way when He created him. The Bible shows the Creator to be "the happy God," perfect in love, wisdom, justice and power. He experiences no anxiety, frustration or discontent regardless of the circumstances. At all times he has full control of himself and of the universal situation and so at all times enjoys peace of mind. And having created man in his image, God purposed that man likewise enjoy his existence, be happy and have peace of mind. To that end God gave man a measure of the four attributes that He enjoys in perfection and completeness. Clearly, man is not realizing his potentialities or he would not be suffering from anxiety, frustration and discontent.

Why does man find himself in this condition? Because he has succumbed to the lure of materialism. On every hand advertising propagandizes for materialism,

MATERIALISM

CROWDS OUT THE REAL JOYS



We cannot have two masters and please both. Our time, our strength and our money are limited. If we devote too much time to material things we will have no time to enjoy the real joys.

makes it seem enticing, all-important. Leaders in politics and business set the example, yes, and even those in religion, in serving materialism. But by yielding himself to materialism man has let it crowd out the real joys. Just what is this materialism and what are these real joys? How has materialism crowded out the real joys, and what can we do about it?

Materialism is a

philosophy that denies the existence of the Creator and of other invisible intelligences. It denies that there is order and design in the universe. According to it there is no such thing as a revealed religion and the Bible is merely a collection of more or less wise and moral sayings of men.

While comparatively few accept this philosophy consciously, yet by far the great majority of mankind show, by their course of action, that they have made this philosophy their way of life. The Bible speaks of these as saying, not necessarily with their lips, but in their hearts, "There is no God." Materialism as a way of life makes the material things the goal of existence. Not that there is anything wrong with enjoying material things, but they must be kept in their places. We may not lose perspective. We need food, clothing, relaxation and suchlike, but their satisfaction or enjoyment is not the purpose of our lives. When we make these things all-important, then we become ma-

terialists and let materialism crowd out the real joys.—Psalm 14:1.

Materialism is also like a contagious disease that easily infects one because of its prevalence, unless one has built up good moral resistance. It is also a condition of slavery, because it brings into bondage its devotees, robbing them of rest and peace of mind. Materialism also serves as a religion for those who idolize wealth or who make their stomach their god. Warning against such materialism, Jesus said: "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."—Luke 12:15, *New World Trans.*

The Real Joys

What are the real joys? They are the joys that make life really worth living, giving it meaning and purpose. Among these joys are peace of mind and contentment; sincere friendships and wholesome family life; the joys that come from serving others, from contributing in some way to *their well-being or happiness*; the joys of quiet meditation and of drinking in the right kind of knowledge; and, above all, the joy that comes from the realization of being in harmony with one's Creator, Jehovah God. Being deep, these joys are not easily affected by such outward factors as financial prosperity, physical vitality or the opinions of men. And being in line with the Creator's purpose for man, they are joys that endure.

In regard to these real joys as contrasted with materialism we might liken our lives, and particularly our hearts, to a garden. The real joys are the flowers, the proper concern for material things the vegetables, while the undue concern for material things or materialism is the weeds. Jesus, the one who above all others had these real joys, likened Bible truth to seed and the

anxiety over material things and the deceptive power of wealth or materialism to thorns. These thorns crowd out not only Bible truths but also all other real joys.—Matthew 13:18-23.

The Love of Money

Among the most common forms of materialism is the love of money, the desire for selfish gain, the wanting to lay up riches on earth. Such selfish desire robs one of peace of mind and contentment, for the more one has the more one wants and the greater his fear of losing what he has. Modern medical science speaks of a "money sickness" and states it is one of the major causes of psychosomatic illnesses. It shows itself on the one hand by needless scrimping in regard to the necessities of life and continual haggling over the cost of things, and on the other hand by an overindulgence because someone else foots the bills or because it gets a "bargain." Even dedicated Christians at times neglect their friends and families, their Bible study, congregational meetings or praise to Jehovah and service to their fellow man.

This love of money also robs many of the joy of work. Instead of getting satisfaction from doing work well, accomplishing something worthwhile, they are concerned only with their wages. So instead of their working hours' being filled with joy and contentment because of what they are producing, they are filled with rivalry or selfish striving.

Strongly emphasizing how materialism in the form of love of money crowds out the real joys are the words of the apostle Paul: "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."—1 Timothy 6:9, 10, *New World Trans.*

Food and Entertainment

Then again, there are those who succumb to materialism by making food all-important. They say, "Let us eat and drink; for to morrow we die." Among such are the glutton and the fastidious epicure or gourmet.—1 Corinthians 15:32.

With others materialism manifests itself in the pursuit of the pleasures of amusements, in a craving for excitement. True, entertainment, diversion, relaxation, can serve a wholesome purpose when indulged in with moderation. We need a change at times, it seems, and in itself there is nothing wrong with an afternoon or evening spent in various forms of wholesome relaxation. But we must not let such things become so important that they crowd out the real joys.

Take television, for example. It can serve for both education and entertainment, and there certainly is nothing wrong with watching a TV program. But today many people are becoming television addicts; they are so enamored of the medium that they become oblivious of what is offered to them and so keep their eyes glued on their set by the hour regardless of how mediocre, how vulgar, how shallow or how ridiculous the programs may be and regardless of other things that need to be done, such as study, housework or getting sufficient sleep. Friends are invited but when they come, instead of worthwhile conversation, the telling of interesting experiences, the mutual exchange of ideas that build up both the speaker and the listener and cause friends to know one another better and love one another more, all sit silently with their eyes fixed on the TV set and then depart none the wiser,

none the richer for having been together for an evening.

Materialism's Chief Folly

In that materialism ignores man's need for the real joys of peace of mind, contentment, quiet meditation, association of true friends and wholesome family relationships, it is indeed folly. But its chief folly lies in its ignoring man's spiritual need, man's need to worship and to have a realization of being in harmony with his Creator and Lawgiver. It is because of man's pursuit of materialism that such men as Dr. Julian P. Price of the American Medical Association's board of trustees state that "the disease threatening the [United States] today is spiritual, not physical or mental."—*Science News Letter*, December 11, 1954.

Testifying to the same effect is Dr. Viktor Frankl, one of Vienna's foremost psychologists: "Ours is an age of intellectual confusion, with a topsy-turvy sense of values. Materialism rides high; indifference is in the saddle. But our time is also a period of deep tragedy and acute political crisis. To take the shock of wars and threats of war with no religious beliefs to support us is a task too great for many." According to him men can find peace of mind and happiness only if they will recognize their need for a belief in God and in a meaning to life beyond their personal pleasures, which, as we have seen, is exactly what materialism denies.—*Woman's Home Companion*, April, 1954.

Another voice testifying to the vanity of modern man's materialism is that of Albert Schweitzer, French physician, philosopher and musician: "Without realizing it, we allow the spirit of the world to make its home in our hearts, and grant the spirit of Jesus only a modest little place in the corner. He must not interfere too much with our life, because it is too uncomfortable

for us to comply utterly with what he wishes us to do, if we are to yield ourselves up to him completely. This is why there is no real peace, no real happiness, no real serenity in us. Nothing else will do but that day by day we should weigh what we have granted to the spirit of the world against what we have denied to the spirit of Jesus, in thought and especially in deed, be it small or great. In the quietness of our hearts we must be an incorruptible judge of ourselves."—*The Christian Century*, September 7, 1955.

Materialism is the way of this world, "the desire of the flesh and the desire of the eyes and the showy display of one's means of life." It is a following of the lines of least resistance; it is a leaning in the way we have been bent due to inherited sin. It is a following of the line of selfishness, of walking in the way that seems to offer immediate happiness, only to find it a mirage, a snare and a delusion, for its fruit

is anxiety, frustration and discontent. —1 John 2:16, *New World Trans.*

What is the remedy? Put material things in their proper place, as a means to an end. Do not make them the goal in life regardless of how pleasurable they may seem to be. Thus you will have room in your life for the real joys. Do not keep on cheating yourself, and also your neighbor, by following materialism. And, above all, give first place to your Creator and Lawgiver, Jehovah God. As Jesus summed it up: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and "You must love your neighbor as yourself." Doing that you will experience the truth of the words of wise King Solomon: "The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith."—Mark 12:30, 31, *New World Trans.*; Proverbs 10:22, *Am. Stan. Ver.*

Love—the Wonder Medicine

Farfetched to call love "the wonder medicine"? Not at all. Why not? Penicillin is termed the "wonder drug," is it not? Then it is also fitting to speak of love as the "wonder medicine," for, according to the medical superintendent of what most likely is the world's largest general hospital, New York city's Bellevue, his hospital staff could no more do without the group of volunteers that provide love for their children patients than they could do without penicillin.

Reporting on this an article in the *Saturday Evening Post*, July 30, 1955, described love as "a medicine the best hospitals can't buy" and which "works wonders"; also as "a vitamin without which babies weaken or lapse into idiocy and older children tend to fade or turn delinquent." As far back as 1909 certain doctors noticed that "infants under six months who have been in an institution for some time are pale, listless and unresponsive,"

and that they "fail to gain weight properly despite adequate diets and have slight resistance to illness." In more recent years doctors making a study of the subject found that lack of love in early childhood could permanently impair sanity and even kill.

To supply this need of love a group of volunteers, consisting of 165 housewives, businessmen, professional people, etc., termed "Recreation Service, Children of Bellevue, Inc.," has been organized, all of whom make regular visits to the hospital spending from one and a half to twenty hours a week with the children. Nurses report days are brighter and nights quieter as a result of these visits and riots in the mentally disturbed ward have ceased. Acknowledging their help, the city has provided a professional staff to direct and co-ordinate their activities. Yes, love is "the wonder medicine," especially for children.

Putting the Spirit of Geneva to the Test

BY "AWAKE" CORRESPONDENT IN SWITZERLAND

ONCE again the curtain has fallen before the great stage of the political world theater in Geneva. The drama was entitled "The Spirit of Geneva, Part II." But no one applauded. The world audience was greatly disappointed. Much advertisement had been made for this play and the public were justified in expecting more.

The first part of this drama had been played in July, 1955. At that time the heads of government of France, Great Britain, the Soviet Union and the United States had met at the conference table in Geneva to discuss burning problems of world politics. To be sure, practical solutions to these problems had not been found, but something new had been created in the East-West relations, namely, a friendly atmosphere in which such problems could eventually be solved. This atmosphere was designated the "Spirit of Geneva." The Spirit of Geneva became an international slogan.

But because the heads of government were not able to solve the problems themselves, they resolved to send their foreign ministers to the conference table. This took place three months later, from October 27 to November 16, 1955. This conference put the Spirit of Geneva to the "acid test," as President Eisenhower said it would.

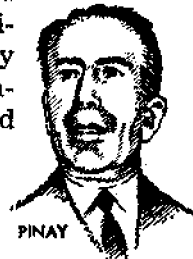
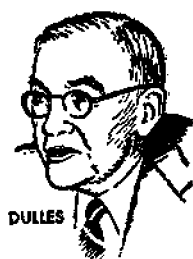
Just three months had elapsed between the two conferences. But when the four foreign ministers—

Antoine Pinay from France, Harold Macmillan from England, Vyacheslav Molotov from Russia and John Foster Dulles from the United States—had become seated at the conference table in the Palais des Nations, it soon became evident that the Spirit of Geneva had disappeared. The smiling was for the most part missing and the delegates abstained from shoulder patting. Soon the language became direct, frank and sometimes even aggressive. They seemed sometimes to find once more the old familiar tone of the East-West conferences, for which Molotov is said to be famous.

The agenda comprised three items: (1) German unification and European security, (2) disarmament, (3) improving East-West contacts.

German Unification and European Security

This question received priority. As discussions got under way a great chasm opened up over which no golden bridge seemed to lead. The Western conference delegates drew the unification of Germany to the fore and stipulated this as a condition preliminary to a European security system. Without a unification of Germany there could be no real security in Europe, they maintained, and a divided Germany would always represent



an element of insecurity. Hence they moved that Germany be united in the year 1956 on the basis of free and secret elections in both parts of Germany.

Molotov did not share this opinion, however. In his statement he made it clearly understood, if not in so many words, that Russia today has actually no interest in Germany's unification. Russia wants things the other way round. First, the conclusion of a European security system inclusive of all European states and the United States of America. At a later date, abolition of the NATO and the West-European Treaty and then eventually the unification of Germany. Molotov then moved that representatives of both parts of Germany should be invited to Geneva to join in the parley, in conformity with the slogan "Germans at one table." This proposal was strictly refused by the Western powers, seeing that the German Democratic Republic is not recognized by any one of the Western participant states.

During the course of the conference the East German government submitted their proposals, which were almost simultaneously covered by a plan submitted by Molotov. This plan provides for the unification of Germany in a gradual way. First, an All-German Council formed by members of the West and East German parliament should be constituted, but without preceding free elections. The unified Germany would have to be neutral in military respect. The first step would be a fusion in matters of economy. This plan betrayed that Eastern Germany should become the basis of a reunified state and aims at a Communist All-Germany. It is superfluous to say that this proposal was met with a complete rebuff.

In a radio broadcast Brentano, the West German foreign minister, rejected this idea as "discouraging and indignant." He strongly attacked Molotov on account of his effort to impose the "social achieve-

ments" of East Germany on West Germany. He said: "It really takes some courage to speak about 'achievements' in this connection. That government calling itself the German Democratic Republic is built up on violence and terror. It acts for the Soviet Union and is supported by the Red Army but does not possess any mandate by the German people." And Pinay posed the question as to why Molotov should discourse on the "social achievements" of East Germany and present them as an example for the West, when about 3,000,000 persons have fled from East Germany since 1945.

To satisfy the pretended Russian sense for security, the Western powers then put one of their main cards on the table: The collective European security pact, to be concluded after the reunification of Germany, would mean that the United States with all their military power would defend the Russian border in case of a new German aggression. That was a very interesting proposal. But also here the Russian reply was *Njet* (No).

It was the same with free elections for Germany as proposed by the West. Molotov replied that one must never forget that Hitler came to power by means of free elections, which "proves" what an evil free elections in this sense would be.

The conference then went on to point 2 of the agenda,

Disarmament

But here too the conference met up with ununitable differences of opinion. Both world blocs sigh under the giant load of military armaments. From the standpoint of economy both would welcome disarmament. The Western delegates, however, demanded an effective control system prior to a disarmament, arguing that without such any disarmament would fail in view of the existing distrust. But Molotov re-

jected the idea of an international control, stating that this did not make sense if not preceded by a general prohibition of atomic weapons and a reduction of the military forces. Moscow claims to want a disarmament, but it does not want anyone to enter its country to check whether this disarmament is being carried out or not.

Moreover, Molotov continued, Eisenhower's proposal of aerial photographic inspection had only been presented for the purpose of espionage, so that afterward the Soviet Union could be destroyed the more easily. The British foreign minister, Macmillan, who more than once cornered his Russian colleague by his pointed questions, asked of the Soviet Union not merely to state how many soldiers were demobilized, but also how many are kept under the flag.

These discussions made it very plain that Russia does not intend to have anyone look into its cards. The conference had not progressed by one inch. It was decided to refer these questions to the disarmament subcommittee of the United Nations for further study. And while this committee ponders these problems, the armament factories in East and West will be working at maximum capacity, and while the results of those discussions will very likely be practically nil in the future, the armament industry on both sides will reach peak production figures.

Finally the conference proceeded to item 3, that of

Improving East-West Contacts

It seems paradoxical, though, how foreign ministers who do not find true contact between themselves want to improve the contact between the nations they represent. And, as more or less expected, negotiations ended in a blind alley also in this regard. Already the committee of experts that dealt with these questions beforehand

and that was supposed to bring the various proposals on a common basis failed to achieve this. The Western proposals presented were in the main: free exchange of men, ideas and goods, removal of censorship, free radio broadcasting, change of the ruble rate to promote tourism, establishing of information centers in Russia, establishing of air routes between Russia and the West.

But Molotov's reaction to all of these proposals was negative. He argued that this would mean interference in the internal affairs of the Soviet Union. Russia would not allow "inimical propaganda" by books, newspapers, journalists, radio broadcasts, spying tourists, etc., to penetrate its territory, with an aim to destroy its ruling system. The realization of the Western proposals would amount to a subversive activity. Molotov did not even hesitate to label these proposals as "fascist maneuver," made intentionally in such a way that Russia would not accept them.

Dulles replied that Molotov seems to be afraid of freedom. If the Soviet state were so solid, there would exist no reason to isolate the Russian people in this way. And so also in this regard, as in the two preceding subjects, the talks were completely unfruitful. It is evident that Russia does not want to open up itself to the West. It has to fear that such contacts create sympathy for the condemned capitalist states, and so it wants only those contacts that may keep the idea of a peaceful coexistence going, but not more.

The Great Failure

Thus the Geneva foreign minister conference concluded without results. It proved to be a great failure. The Spirit of Geneva did not stand the test. The disillusionment was even greater when on the occasion of the anniversary celebrations of the Bolshevik revolution in the Bolshoi

theater in Moscow, Kaganovich, first deputy premier, stated in his speech that communism will triumph in the world this century. This is just the opposite to a peaceful coexistence decorated with the Spirit of Geneva. Rather, this is stating plainly the Russian aim. Everything else is but a means to this end. And the Spirit of Geneva is but a new means to this old end. It is the new and ridiculous mask of the cold war.

The German paper *Rheinischer Merkur* reported: "The Spirit of Geneva was never anything but a narcotic. Many have perceived this in the meantime, having regained consciousness from the narcosis. But some do not want to admit the truth of this, because the dreams were so pleasant during their slumber."

The world press did not hide the great failure of the conference. In France the disappointment was especially great because results had not even been attained with regard to the improvement of contacts. Observers were of the opinion that the reaction in Germany, besides disappointment, was a feeling of uncertainty. One wondered what would happen in Germany if the unification could not be achieved by conferences. The London *Times* reported that in

the coming months and years more effort and imagination would be necessary to persuade the majority of the West German population of the fact that their safety, prosperity and hopes lie in their partnership with the West. The day after the conclusion of the conference Austrian papers carried the headlines: "Geneva, Complete Failure," "The Spirit of Geneva, a Promise Not Kept."

Upon his return the secretary of state, Dulles, admitted the failure of the parley in his broadcast to the American nation, but to avoid too great a disillusion he sugar-coated somewhat the situation and stated the cold war would go on but in the form of a peaceful competition, without the animosity of the past.

Whether and when the curtain will be lifted again on the Geneva scene was not decided at the conference. But this much we can state already with absolute certainty, the solution of the world's problems will never be achieved by the Spirit of Geneva. To this end it needs another spirit, a higher, stronger and more durable one, the spirit of God. "Not by [human] might, nor by [human] power, but by *my Spirit*, saith Jehovah of hosts."—Zechariah 4:6, *Am. Stan. Ver.*

Child Outlaws

77. The term juvenile delinquency often deceives people. This is because the phrase once represented a boy's transgressions of the doormat, the ash barrel and the milk bottle variety. But not any longer. Commenting on the glaring contrast between delinquents of years ago with those of today, Judge Elijah Adlow, chief justice of the Municipal Court of Boston, wrote: "What makes the revolt of modern youth serious is that it bears little resemblance to what was once viewed as juvenile delinquency. There was a time when the difference between a bad boy and a playful boy was merely one of degree. Today the crimes of violence in which the young indulge can never be mistaken for boyish pranks. The many cases of malicious destruction of property that have entailed great loss to the public are not the cumulative consequence of youthful exuberance but the product of calculated and planned mischief. The many assaults with dangerous weapons, some of which have had fatal consequence, are the acts of irresponsible desperadoes which differ little from the planned attacks on society by adult outlaws."—*The Atlantic Monthly*, July, 1955.

The Story of Juries



IMAGINE a jury trial in which the jury was composed of the witnesses themselves! That would be a far cry from the jury trials we know. Today witnesses give testimony but do not decide the case. Yet when jury trials began, the very basis for choosing jurors was their possessing knowledge of the case. These witnesses were considered the only ones qualified to be the jury. Not just any man would do. From their own knowledge the jurors handed down a verdict. So the way the jury system originally worked is the exact opposite of the way it works today!

How did jury trials begin? Their exact origin is really not very certain. But the trial jury is generally looked upon as the glory of the English law. Its origin in England is said to stem from the customs introduced by the Normans. In any event the practice of requiring twelve men to reach a unanimous verdict was settled in English law a century before Columbus sailed.

Yet long before Columbus and even before the time of Christ, there was a kind of jury system. This was in ancient Greece. In Athens a body of 6,000 men was formed each year. The men were chosen from citizens over thirty years of age. They were called "dicasts" and the number of jurymen who sat on a case varied with the importance of the person on trial. In an ordinary case 201 jurors participated. At the trial the Athenian magistrate was no more than the chairman of a public assembly. The citizens were the whole court—the

judges of the law as well as of the facts. There was no jury deliberation. As soon as the speeches were completed, the jurors filed out and on the way out cast their ballots.

If, by a majority vote, the jurors found the accused guilty, they then decided between two penalties: the

penalty that the accuser named and the one that the accused person was called upon to suggest. There was no third or "halfway" penalty that the jury could fix. Naturally, it was to the advantage of a person found guilty to name some real penalty for himself. For if he proposed only some trifling penalty, it would only drive the jurors into a rage of anger and cause them to prefer the heavier sentence recommended by the accuser. This is what happened to Socrates. At his trial, in which 501 jurors voted, he was found guilty by a majority of just 60 votes. When, according to established custom, Socrates made a counterproposition to the court's death sentence, he proposed to pay a very small fine. This offer so angered the jury that it voted by an increased majority for the death penalty. And Socrates drank the hemlock.

When Rome became the predominant world power, it developed a legal system that was influenced somewhat by the Greek. In the early days the entire popular assembly might sit in judgment. There was in effect a system of 60,000 jurors voting on a single case. But smaller juries came into use. Then finally, under the emperors, juries disappeared and most trials took place under a single judge.

Alfred the Great and Henry II

In the history of the jury system two kings played prominent roles. One of those kings was Alfred the Great. He did much

in the way of legal reform; he renewed, re-established and improved laws. Alfred is said to have begun trials by jury in England. A number of authorities ascribe the jury system to him about A.D. 886.

About 250 years after Alfred the Great, a man named Henry inherited the throne of England. He became known as Henry II. It is to this king that the development of English common law is said to owe more than to any other man in its history.

Henry had become disgusted with ecclesiastical courts, whose abuses were admitted by all reasonable men. To correct these abuses of the Vatican, Henry made laws and decrees. Their ultimate purpose was to take the supreme authority out of the church-controlled courts and put it in the royal courts. The laws that Henry made in 1164 are called the Constitutions of Clarendon. They constitute one of the most important documents in the history of relations between church and state in England. In one of those laws Henry decreed that certain suits concerning the ownership of land should be settled in his courts by the sworn testimony of twelve knights or freeholders of the neighborhood. It was not long before this method was to become part of the normal procedure in almost every kind of civil action.

Trial Jury Develops from Inquest

Before Henry's time murderers went unpunished provided the murderer paid a sum of money to the family and to the feudal lord of the one whom he had murdered. But Henry, disturbed by the unfairness of the courts where innocence was often punished and the guilty allowed to go free, experimented with a system of justice that had been used somewhat in the past. From time to time kings had journeyed over the country to administer justice. But Henry appointed a number of well-educated judges to represent the crown. These royal offi-

cers traveled throughout the kingdom. When visiting a district, the royal justice would hold an inquest; that is, he called together twelve of the most trustworthy men of the region. The twelve men whom the judge called together each took an oath to tell the truth. The Latin word that means "I swear" is *juror*. Thus it was that the twelve men became known as "jurors."

The jurors were asked to tell whether anyone in their neighborhood had committed a crime or was suspected of committing a crime. Since the jury did not pass upon the guilt or innocence of a person, it was really an accusing jury. (From this developed what is known today as the "grand jury.") But if the accused person already had a bad reputation, the indictment of the accusing jury was enough for the judge: he ordered the accused person punished. Other persons accused by the jury of crimes were then brought to trial. It was from this germ that a separate trial jury developed in criminal cases.

Even up to the thirteenth century the most common method of trial was the absurd "ordeal by battle." But as trial by ordeal began to disappear, a substitute was found for it in criminal cases by allowing the man accused by the accusing jury to submit his defense to a second jury of the neighborhood. This second jury was made up of those who would most likely know the facts of a crime. The jurors were their own witnesses, and the verdict they gave was their sworn testimony.

Since these jurors were almost exclusively neighbors, they did not take kindly to the absolute rejection of the statements or testimony of one of their number. Verdicts were phrased in such a way as to cause no resentment and to be acceptable to all members of the jury. From this neighborly consideration there evolved the principle of unanimity of verdict—a principle used today, especially in criminal cases.

Juries Change Their Character

As the population increased it became difficult to find jurors who had any immediate knowledge about the case. So the parties were gradually permitted to add to the jury's own knowledge by the introduction of evidence, either oral or written. As the function of the jury expanded and as witnesses were called, the verdict of the jury became more than a summary of what the jurors themselves knew. It became now not only the sum and substance of their own knowledge, but their appraisal of the testimony of the witnesses who appeared before them.

By the beginning of Edward I's reign (1272), trial by jury began to assume something of its modern character. But for a considerable length of time the principle on which the jury system operated was that the jurors knew something about the case. Not until the beginning of the eighteenth century was it finally settled that a jury could not decide a case on its own knowledge.

About that time some judges were trying to coerce the jury and alter a verdict by locking the jurors up without food or drink, sometimes fining them as much as £1000. So that jurors could decide a case according to their own consciences, rather than in obedience to the directions of a court, a principle that was to play an important part in the jury system took root: the practice of giving a jury, while engaged in deliberation, absolute privacy.

Trial by jury came to America during colonial times. In 1735 a trial took place

that became a landmark in the history of the jury system. John Peter Zenger went on trial for publishing news about official corruption. The king's royal governor sought a libel conviction, but the jury defied the power of the king's royal governor; it acquitted Zenger and thus established an important foundation of press freedom. Later one of the complaints raised against the king in the Declaration of Independence was that in some cases he was depriving people of the right of trial by jury.

But the jury system survived its enemies, and today vigorously exists, though in a form completely reversed from the way juries began. While not a universally accepted means of deciding disputes, many non-English-speaking countries also use some form of juries. Trial by jury has existed in Greece since 1834. In Norway there has been trial by jury in criminal cases since 1887. In Sweden it is limited to offenses of the press, while in France and Italy serious criminal cases are tried by jury. And South American republics use juries for criminal cases.

Today persons with knowledge of a case cannot be jurors, only witnesses. The knowledge that once qualified one to be a juror is now the very thing that disqualifies one. But one thing has remained constant. That is controversy over the value of the jury system.

It is an enlightening subject, and in a later issue *Awake!* will discuss the benefits and weaknesses of a system that can affect the lives and property of millions of people.

Dinner Delay

☞ The owner of an air ambulance service, telling about his recent flight over the Florida everglades, said he had to swerve his plane to avoid striking a bird. When he landed he found a fish in the plane's engine. There was a slight delay in the dinner plans of one hungry bird.



Fossil Plants Disprove

EVOLUTION

PALEOBOTANY PRODUCES PROOF OF CREATION

This article was written by the graduate botanist of Manchester University that contributed the one entitled "*Plants Produce Evidence Against Evolution*" that appeared in the September 8 "*Awake!*"



HE WHO asserts evolution to be true needs to show a reasonably well-connected chain of organisms illustrating his point. Darwin once said that lack of fossil evidence was one of the weakest points of his theory, and, despite the fact that evolutionary tables are constructed whether such evidence is forthcoming or not, most biologists as well as others look to the rocks to provide it. If the theory of evolution is true we should expect deductions based upon the theory likewise to be true. Let us now examine these.

First, we should expect the fossils to reveal what was the primitive ancestral type of any plant. To illustrate the point let us take the dominant group of plants found on earth today—the flowering plants proper, or Angiosperms. This is the name given to this group of plants to distinguish them from the Gymnosperms, which include the conifers and the cycads. The Gymnosperms, as their name indicates, have exposed or naked seeds, while the Angiosperms—buttercups, daisies, oak trees, ivy, corn, palm and pond lilies—have their seeds enclosed in ovaries.

Now the Angiosperms, being such a prominent and diverse group of plants, have come in for much of the evolutionary argument and speculation as to their origin and their primitive nature. Evolu-

tionary classifications have been set out and much has been written about the hypothetical first Angiosperms. Some said the petalless trees, such as oak, beech, hazel, alder, were the primitive types, since all that they have is the very minimum of a flower. Others say the flowers with petals and other organs all separate and not joined at all, such as buttercups and magnolias, are primitive. The fossils ought to indicate which view, if either, is correct. Do the evolutionists hold to their belief in fossils here? Let us see.

"The assumption that the primitive Angiosperms had flowers of the Ranalian type, such as *Magnolia*, and that all other floral types are derivatives of this, is pure hypothesis and based almost entirely upon a comparison of living species, for the most part ignoring the geological evidence which is by no means in accord with such an hypothesis."^a

Thus we see in actual fact neither view is correct, that is, the facts as revealed to date fit in with no theory of evolution. The facts show that both groups of plants are contemporaneous as far back as the fossils are found, and that many of the genera are closely akin to those found growing today. Pollen grains of *nelumbium*, a water

^a Campbell, 1940, quoted by Wardlaw in *Phylogeny and Morphogenesis*, p. 92.

lily, almost indistinguishable from those found today are the oldest indubitable remains of Angiosperms, and almost as early are leaves of several families, including the beeches on the one hand and the magnolias on the other.^b

Another question, unsolved by evolutionists, is that of the origin of the great division of Angiosperms called "Monocotyledons," which includes lilies, tulips, corn, reeds and palms. This group is represented as early as the others mentioned, by a leaf similar to the modern monocotyledon *smilax*.^c

So, then, while the evolution theory teaches that fossils show which are the primitive types in a group, the fossils themselves flatly deny it, and instead of conforming to theory in this case pose not one but three unsolved "problems." If the evolution story is true, why is it that there is no evolutionary history among the Angiosperms?

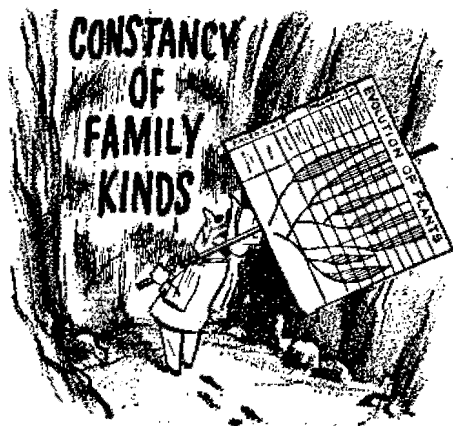
Secondly, it follows from the evolution theory, if true, that the history of a group of plants should be marked by steady evolution to types better fitted for living than their predecessors, because of continual adaptation to environment. It is quite true that the plants of long ago lived under different circumstances than plants now do, and that the present-day forms better fit the present-day environments than would their predecessors. This, however, is not sufficient to prove evolution. The fossil facts show the alter-

native, special creation, is the overwhelming logical conclusion.

Constancy of Family Kinds

Just as among animal families, we find that plant families begin suddenly and keep constant (according to their kinds) down through the ages. The changing appearance of the green mantle of the earth is found to be due not to the evolution of families, but to their replacement by other created families. When we search every plant known to science, past and present, we never find links between families. There remain "missing links." When a family remains from ancient times, it inevitably is found to have the same characteristics, little or not modified, as those it had when it first appeared. Indeed, sometimes even species and genera appear little altered. This is admitted by evolutionists.

"The features exhibited by these Carboniferous liverworts may all be matched in the living (liverworts)," says Walton.^d And did you know that it was once held by evolutionists that certain plants, namely, *Selaginella* and *Lycopodium* (the club mosses) and *Equisetum* (the horsetails) were much-reduced relics of the great forest lycopods and calamites, but that now fossil plants



have been discovered contemporary with the ancient giants, and which evidently are just fossilized *Selaginella*, *Lycopodium* and *Equisetum*? In fact, while they may not be specifically identical with any of the modern forms of these very diverse genera, they are so evidently members

^b Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., p. 166; Wardlaw, *Phylogeny and Morphogenesis*, p. 93.

^c Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., p. 167.

^d Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., p. 23.

of these genera that they are called *Selaginellites*, *Lycopodites* and *Equisetites*.^e The discovery of ancient forms generically identical with modern forms is evidenced by a comparison of many types, of which we list a few.

Osmunda, a fern, is generically identifiable with *Osmondites* from the Jurassic age and onward.^f

Isoetes, the quillworts, is identifiable likewise with *Isoetites* from the Cretaceous age.^g

Ginkgo,^h the maidenhair tree, was till recently found preserved only in monasteries in China in isolated spots. The rock records of *Ginkgo* reveal it to have once encircled the globe. Much detail of the leaves has been examined so that several species of *Ginkgoites* in the rocks have been named. It is interesting to note that the entire variations among all these "species" can be found in many single specimens of the living plants. So it is apparent that *Ginkgo* has not evolved. Some might say that this is why it is not very successful nowadays, but actually *Ginkgo* is a hardy plant and will grow in many places other than its native China.

Sciadopitys, *Araucaria* (the monkey puzzle) and many other conifers are found in fossil form, remaining generically distinct as far back as the fossil records go, with no connecting links to hypothetical "ancestral types."ⁱ The giant sequoias, including a peculiar form until recently known only as a fossil and since rediscovered in China, as far back as the fossil record indicates remain unevolved. In fact, whichever plant family we might choose, if it has a fossil record at all, speaks the

same story: no change, no evolution, no primitive ancestry, just bringing forth after its kind with no more variation than we see among modern-day families of plants, and never once a link between two family kinds!

Some evolutionists hold these up as examples of plants that have not evolved while others have, but they are quite unable to show us any of the latter, while examples of the former are numerous. A similar state of affairs exists in the animal kingdom, namely, *Lingula*, the tapir, and man himself.

More on the Angiosperm Dilemma

Let us return to the evolutionary botanists' "problem child," the Angiosperms. We have already seen it unruly in that it fails to conform to evolutionary authority itself. Little wonder! Our examination shows it to be an orphan, without any known parentage, and while evolutionists have frantically raked the records for next of kin, they have tried to plant it upon unwilling foster parents who have immediately proclaimed their unsuitability for the honor.

"It has been suggested that the Angiosperm line took shape at some unknown time during the Mesozoic era, and all the naked-seeded groups (the pteridosperms, the Cordaitales, the conifers, the cycadophytes, the Gnetales) and even the ferns, have at times been proposed by various authors as the possible precursors of the flowering plants. The gross result of these postulations, however, has been to stress our ignorance of the subject more than anything else."—Arnold, 1947.^j

That which reveals a plant to be an Angiosperm is the possession of ovules enclosed in ovaries, which are generally surrounded by other structures, the whole

^e Wardlaw, *Phylogeny and Morphogenesis*, pp. 73-78.
^f Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., pp. 109, 110.

^g Smith, *Cryptogamic Botany*, Vol. II, p. 208.

^h Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., pp. 150, 151.

ⁱ Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., p. 152; last paragraph refers to Seward's *Fossil Plants*, Vol. IV, also Seward's *Plant Life Through the Ages*.

^j Wardlaw, *Phylogeny and Morphogenesis*, p. 92.

making a flower. There are many other ways in which this group of plants differs from others, but the above is held to be the most fundamental. Therefore it is upon this all-important feature that attention has been concentrated.

Let us examine just three of the above-mentioned groups to illustrate the point. Of these, the Gnetales, an order of Gymnosperms, is not known to have any fossil ancestry at all! The sole reason for assigning it as an ancestral group to the flowering plants is its superficially resemblant "flower." There are so many peculiarities in the plants comprising it, especially in their reproduction, that it is obvious how hard up are evolution's champions for any straw for their sinking theory.

The Bennettitales (Cycadeodales) are known only as fossils, none having survived till the present. These were pressed into line as the ancestors of the Angiosperms until it was shown that certain features of construction are incompatible with this idea. Further examination has shown that the Bennettitalean "flower" is only superficially similar to a true flower, so that we can now discard, as do most evolutionists, the Bennettitales as well as the Gnetales.

The third group now to be considered caused great excitement when it was discovered by H. H. Thomas. It also is an extinct group, and is called "the Caytoniales."^k

At the time of its discovery it was believed that the ovules were actually enclosed in an ovary. No account was taken of the fact that the pollen was air-bladdered. This is a feature widely found among Gymnosperms, and is not an adaptation to wind dispersal, but is because the pollen has to float in the liquid drops exuded by the ovules and the air bladders are so disposed that the germinal furrow of

the pollen grains come into contact with the ovules. Were the ovules actually enclosed, they could not exude liquid drops, and the air bladders would have been a hindrance rather than an essential part of the fertilization mechanism.

Later-discovered specimens squashed the theory. The ovules are not enclosed in an ovary as are Angiosperms' ovules, but they are exposed as are other Gymnospermous ovules and merely protected by the infolded structure of the seed leaf, just as the ovules of the pines are protected by the closely overlapping scales.

As a final condemnation of this theory of evolution, we note that Angiospermous remains have been found to be contemporary with the Caytoniales, and it is quite obvious that nothing is descended from what grows alongside it. This, incidentally, is one of the chief weaknesses of the evolutionists' ideas of the origin of man—modern-type men have been found to be older than the so-called "missing links." No wonder Lotsy (1916) derided the genealogical tree and called all phylogenetic reconstruction "fantastic."^l

This discovery of fossils of plants in older strata, as well as the increasing realization that the large groups are not related, has led to the discarding of many of the earlier theories of the evolution of the vascular plants (that is, those with a water-conducting system). The modern trend is to insert the branches of the evolutionary tree farther and farther down the trunk, until now no trunk remains, "... the most reliable and recent graphic representations of the inter-relationships of plants look more like a bundle of sticks than a tree. Consider for a moment our complete ignorance of the inter-relationships of the Algae, Bryophyta and Pteridophyta." —Lang, 1915.^m

^k Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., pp. 140-143.

^l Lotsy (1916) quoted by Wardlaw in *Phylogeny and Morphogenesis*, p. 96.

^m Lang (1915). Wardlaw, *Phylogeny and Morphogenesis*, p. 96, footnote.

Some now claim that the different groups of vascular plants are totally unrelated, and even insert the separate orders of Gymnosperms as having had separate origin in the Psilophytales or even the Algae.^a This is as much as saying that fish, amphibians, reptiles and mammals are not related to one another, but are separately and independently evolved from worms. If only the evolutionists were honest enough with themselves they would see that these plants are indeed unrelated by descent, because of their having been specially created.

They are in a dilemma! They claim fossils prove evolution true—read their assertions in their books—but when taxed with the facts that the fossils do not support the theory, they plead that the fossil record is imperfect. In a court of law a man claims his point is true and that the documents prove it. When asked to produce the documents he weakly says, "Oh, they just got burned somehow, I guess." Do you think the judge would accept his plea on such grounds? Do you accept the evolutionists' plea on similar grounds? If you believe evolution you must. It is the only "grounds" there are.

Parallel Evolution Stumbles to the Rescue

Evolutionary botanists are in a dilemma! Either the various groups of plants are related or they are not! If they are, they are stuck with their inability to prove it because of the plants' individualities and wide differences. If they are not related, they are stuck with the necessity to explain away the great similarities between many of them, such as possession of leaves, roots, wood, seeds and many other structures.

"Parallel evolution!" they cry. But what coincidences they have to swallow! *Ginkgo* is very much like the conifers and nothing

like the cycads in vegetative structure and is usually grouped as being closer to the former. But the *Ginkgo* and the cycads are peculiarly alike in their reproductive mechanisms and have unique motile sperms of a type found nowhere else in nature. Was this an accident of parallel evolution? Or was it rather a deliberate design of the Creator?

If you were walking in a desert and came upon a typewriter would you say it was an accident of nature? Yet how much more elaborate is the reproduction of a living plant than a typewriter! If you came upon two typewriters of different makes would you say they were due to "parallel evolution"? Or to similarity in purpose of their designers?

Evolutionists also used to link together the cycads and the Cycadeodales (or Bennettiales). Once the two groups were confused because of their similarities. Now they have been proved to be so different that they are given separate orders. Yet the similarity still needs explaining. Other similarities that need explanation are the resemblances between certain fungi and the alga *Vaucheria*,^o between different groups of algae; between the pollen of certain seed ferns and conifers. Sometimes the resemblances are held to prove evolution, but when other things are taken into consideration to show this unlikely, they are said to be due to parallel evolution!

In the animal world evolutionists are faced with the insurmountable problems of how to show the origin of whales, bats, birds, mammals and man. Intermediates simply could not exist because unsuitable either as being insufficiently evolved for their new role or as becoming unsuitable for the old one. It is just the same with plants. "Primitive" forms have motile sperms. Why bother evolving pollen tubes?

^a Church (1919) referred to by Wardlaw.

^o G. M. Smith, *Cryptogamic Botany*, Vol. I, p. 373.

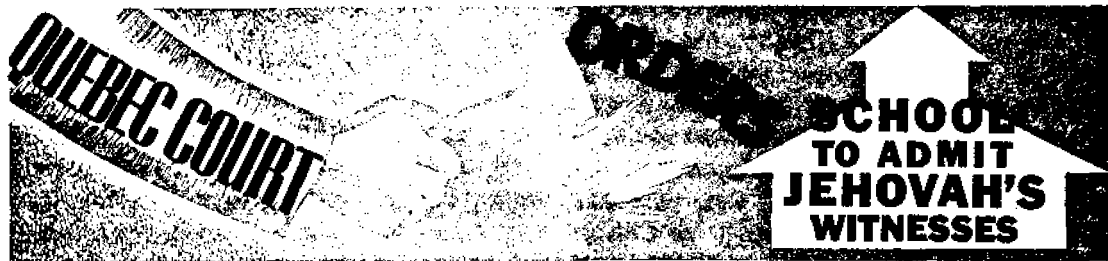
An insufficiently developed pollen tube is as useless as none at all.^p

Fertilization of many conifers, as already explained, depends upon the exuding of a pollen drop and the orientation or air bladders of the pollen grains. This of course necessitates that the ovules be correspondingly orientated. Where the germination spot of the pollen must be uppermost, the ovule must be inverted and vice versa. No intermediate is even possible and none is found. According to evolution, all conifers are of common descent, so one type must have given rise to the other. Since no intermediate is possible, how can this have come about? Parallel evolution? Hardly, since bladdered pollen is as old as the conifers! And after the most ancient types of the group are examined, the problem remains unsolved—some types, namely, the ancient *Ulmannia*, have their ovules inverted, others, as in *Lebachia*, have them vertical.

"Take a lesson from the lilies of the field." That is the Bible testimony for those of little faith. (Matthew 6:28, *New World Trans.*) Everywhere plant "kinds" are found to be separate and everywhere

^p Sinnott, Dunn & Dobzhansky, *Principles of Genetics*, pp. 91, 92.

they remain so, even through geological ages of time. Wherever the plants give tongue they testify to their Creator's accuracy. After all, is it likely that He who created the earth and all its lovely flora should leave us in doubt as to the authority of His word? Hardly. Since evolution is a falsehood and creation is a fact, what is more likely than that the Creator should leave us a written record to guard us from such falsehoods? And guide us to search for Him? And which of the several "Holy Scriptures" held by men is the truly scientific one, fully in accord with the facts? Why, the Bible is! Why not investigate it and see? "Come now, and let us reason together, saith Jehovah." (Isaiah 1:18, *Am. Stan. Ver.*) This rewarding and satisfying Book, the more it is studied with a view to finding out God's purposes, the more it rewards and satisfies, because it alone of all books of science never has to be rewritten to keep abreast of knowledge. It is more modern than the modernists because with a message of bright hope for the future it points ahead to a thousand years of true and happy endeavor, not "science falsely so called," but where true science will be wisely used for human benefit and to Jehovah's glory.—1 Timothy 6:20.



"JEHOVAH'S Witness Wins History-making Case—Children Admitted to Rouyn Protestant School." So read the headlines in the *Rouyn-Noranda Press*, a well-known Quebec newspaper on Octo-

ber 20, 1955. The Quebec Court of Appeal had just allowed the appeal of Paul Emile Perron, one of Jehovah's witnesses, and ordered the Rouyn Protestant school to admit his children. The three children, Ro-

land, Real and Gisele, had been out of school since 1952.

But why would school trustees be trying to keep children out of school? you ask. It is a good question. It must first be explained that in the province of Quebec there is a divided school system, Roman Catholic children go to one group of schools, the Protestant and Jewish children go to the others. In this case Mr. and Mrs. Perron had formerly been French Roman Catholics. Upon becoming Jehovah's witnesses they wanted to send their children to the Protestant school because there is no compulsory religious teaching in such schools.

The Protestant school trustees refused the Perron children admission to the school, first on one pretext, then on another. John Ansara, Murray Lee and Charles E. Wienke were the so-called Protestants who had assumed the responsibility of being trustees. They had sworn to administer the schools according to the law of the province. When Perron first applied to have his children admitted he was told: "No, they were baptized Catholics and the Roman Catholic bishop told us they cannot leave the Catholic church without his permission. Anyway, we want to build a new school and Duplessis the Catholic premier might not give us a grant if we took the children of Jehovah's witnesses." Another time he was told he could not send his children to school because he was not a property owner. When all these empty statements were shown to be wrong, the trustees next said: "We have turned the matter over to our lawyer." And who was that? It was one Cuddihy, an Irish Catholic and head knight of the Knights of Columbus, a militant Catholic action group. An effort was made to force the children back to the Catholic school, where they could be indoctrinated with Catholicism.

Can you imagine men who pose as

honorable and responsible citizens relying on such a tissue of nonsense in order to deny little children an education? And this for no real reason other than religious prejudice!

Legal action against the Protestant trustees was instituted in the Superior Court at Rouyn with the object of forcing them to receive the Perron children. The case came on for trial before Justice Eugene Marquis, himself a French Roman Catholic. Counsel for Perron contended that Jehovah's witnesses come within the dictionary definition of a "Protestant," which is "any member of a Christian church outside the Roman Communion." (Murray's *New English Dictionary*) There was no difficulty in convincing the court that Jehovah's witnesses are not Catholics. They are protestants in the true sense because they protest against wrongdoing whether it is Catholicism or orthodox Protestantism that is responsible for it. A fine explanation was given of the beliefs of Jehovah's witnesses to show why they believe that God's kingdom and the new world are the only hope for humankind.

The trial judge ruled against Jehovah's witnesses. He wrote a judgment that took fifty long sheets of typewriting. In particular he relied on the fact that Jehovah's witnesses condemn Protestantism and the Protestant churches as organizations whose father is Satan, and who are led into much wrongdoing by the Roman Catholic Hierarchy. He said Jehovah's witnesses could not condemn the Protestants in one breath and in the next ask to be classified as Protestants under the law.

Jehovah's witnesses then appealed the case to the Quebec Court of Appeal, where it was argued on June 8, 1955. After reserving judgment till October 12, the Court composed of three Roman Catholic judges overruled the trial judge and rendered a unanimous decision in favor of Jehovah's

witnesses, ordering the children received in the school, costs throughout and \$400 damages.

The Court's Decision

The Court of Appeal was quite caustic about the weak-kneed and evasive efforts of the trustees to deny the children an education, saying: "Appellant renewed his proceedings toward the trustees but without success; sometimes the pretext would be raised that his name appeared on the roll of the Catholic School Commission, sometimes he was informed the problem must be submitted to the tribunals."

The Court said further: "To determine whether the appellant was a member of the sect of Jehovah's witnesses, to wonder whether the latter was a religion, were beyond, in my opinion, the sphere of the Trustees. These knew quite well that the appellant was neither a Hebrew nor a Chinaman . . ."

In determining what is a "protestant" the court referred to the definition above, which defines the word as "any member of a Christian church outside the Roman Communion." The judgment added:

"It is not necessary, in order to be a Protestant, for there to be uniformity of belief among the numerous religious sects forming Protestantism. To be considered a Protestant it is sufficient to be a Christian and to repudiate the authority of the pope. The appellant responds to these conditions. His wife and he have been baptized, brought up and married according to the Catholic religion and worship. If their abjuration has taken them out of the bosom of the Catholic Church, they did not continue less Christian and became Prot-

estant. So that from being informed on the 15th of September, 1952, of their leaving the Catholic religion, the respondents should have considered that the appellant had the right to demand that his children be admitted to the Protestant school."

For some years in Quebec it has been argued that Jehovah's witnesses are not a religion and should not be allowed the rights of other religions. This decision has laid this argument to rest by holding: "It has been proved that Jehovah's witnesses believe in Jesus Christ and his doctrine. Their claim is that they want to reform the Catholic and Protestant religions because these are straying from the true teachings of Our Lord. I cannot conclude, as the first judge has, that this sect 'cannot be recognized as a Protestant religion.'"

Finally: "that the appellant has established that he is a follower of the said religious sect, Jehovah's witnesses, and that he has also established according to the proof in the present record that *this religious denomination professes the Christian religion*, particularly in that its members call themselves followers of Christ; . . . allows the appeal and upholds the mandamus issued against the respondents."

Jehovah's witnesses appreciate the justice that has been rendered to them in this case. They are glad that these children can now get an education as provided by law. It is regrettable that religious prejudice makes it necessary to fight for elementary liberties. Jehovah's witnesses look forward to the day when all such unrighteousness will vanish from the earth and a rule of love and justice under the great King Christ Jesus will fill the entire universe.



Life in the Surinam Bush

By "Awake!" correspondent in Surinam

DO YOU take great pleasure in traveling through untouched territories of forest and stream? Do you marvel at the brooding silence and majestic grandeur of the great woods, the occasional song of birds, the small talk of animals and the tinkle of a running stream? Many people would find such an attraction to be almost irresistible, and indeed they are thankful that the loving God Jehovah made room for forests in his marvelous creation. But if there is one type of forest that has an extra appeal, a charm all its own, then certainly it would seem that the tropical bush must be that special one. To visit such a place, come with us on a trip inland along the Surinam River near the northern coast of South America.

We take an early train through gold fields that are still being worked, stopping to register at Kwakoe Gron, where a check is kept on all persons going into the bush and on certain products that are taken out. Speeding on we reach the hills, wind our way through them, and finally arrive at Kabel, the jumping-off point for inland trips. Here a half-hour walk through the bush leads us to a huge tree that guards the entry to a Negro village. At the base of this forest giant are pans of food placed near the tree by the villagers to pacify the spirit that they suppose dwells there. A few steps farther on we come to an arch of wooden poles and must brush our way through dried palm leaves that hang down from it, leaves that are considered a protection to keep evil spirits from entering the village. A hundred yards farther on is a small juju devoted to Papa Winti, as he is called—the Devil has many names, but the fear of him always leads to ignorance and a sense of insecurity.

The village is a small group of tiny huts having sides of thatched palm leaves and doors so low that you must bend double to enter. The door frames are for the most part made of beautifully carved wood. The interior

of these homes is simple, but clean and pleasant. Brightly colored bowls or gourds carved with lovely lacy designs are used for decoration. But even decorations may have a religious significance. A design much in the form of an "s" has to do with well-wishing, while a cross means a curse to an enemy who enters the home for evil purposes.

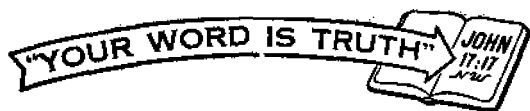
We see a small cupboard in which valuables are stored. It is not locked, but is plainly marked "Valuables belonging to so and so" accompanied by the sinister cross, the sign of curse upon the would-be thief. There are not many of these people who would care to touch that cupboard. The predominant feature of their religion is fear and distrust.

But this particular village is not our destination, so after visiting here we head onward to Gansé by outboard motorboat. By 6 p.m. Gansé comes into view. The village captains and their two underchiefs are on hand to meet us and conduct us to our specially prepared lodging. The history of this largest bush Negro village in Surinam is an interesting one. Years ago when missionaries were introducing the Protestant religion to the heathen villages along the Surinam River, a man of the Awana tribe named Arabi accepted their message, together with Heeob his brother. When others planned to murder him and his family because he would not renounce his religion, he decided to quit his village and seek a new residence. Other families who accepted the Protestant religion joined him. Now the 1,300 inhabitants of this place can trace their descent back to these eight original families.

These people are gracious hosts, and the beauties of the bush combined with the hospitality of its people really make an impression upon the mind. What person could visit such a primitive wilderness and not be brought under the spell of this marvelous creation! Indeed, who would not wish to return to such a pleasant place to renew old acquaintances and store new memories!

FROM POCKET TO PLATE

At Manchester, England, Dr. T. E. Jessop, vice-president of the Methodist Conference of England, criticized churchgoers who sing hymns with their hands in their pockets. "The only time in a service," said the cleric to the assembly, "when a hand may and should move into a pocket is at the offertory."



Read Your Bible Right

NOT only is it important that we read the Bible, but it is just as important that we get the sense of what we read and not try to read things into the Bible that are not there. Abraham Lincoln once said: "There are a lot of people who have not read their Bible right." That could be registered today as the understatement of the year. Because few people read their Bible right.

Often when we are casually reading the Bible, important parts of the verses escape our notice. We glide with the greatest of ease over them as if they were never there. And we keep doing this until someone shocks us to our senses by calling notice to the significance of what is written. Then it is like pulling aside the window draperies in a dim room and letting in light. We see as if for the first time.

For example, How many times have we prayed "the Lord's prayer"? Actually, it is not a prayer that Jesus prayed, but a model prayer he gave to his disciples to follow. Have you ever stopped to analyze this prayer and let the sense of it sink in? Do not feel embarrassed if you have not, because, comparatively speaking, few people have. By rote, that is, in a mechanical way, they go over the words but never grasp the sense of what is said.

Take the first three parts of the Lord's prayer (Matthew 6:9-13, *New World Trans.*), which say: "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." All will admit that the prayer reads beautifully. But what does it say? What is the sense of it? Are we sincere in what we are praying? Or are we just reciting words? This prayer demonstrates the need of recognizing the Fatherhood of God, far above and beyond any earthly father, including Adam, from whom all mankind, pagan and Christian, are descended. "Our Father in the heavens" is the Great Life-giver, the Fountain of life, from whom even the first man received life and the power to transmit life. So, rightly and properly we address our prayers to him. —Psalm 36:9.

Note also our interest in the name of the Father. We pray, "Let your name be sanctified." We desire to see it exalted above all other names in the universe. We thereby obligate ourselves to speak well of, magnify and uphold that name and to be most careful not to bring reproach upon it. Failure to sanctify God's name while praying for him to do so would be hypocrisy on our part. And God hates a hypocrite.

We speak of honoring, upholding and magnifying God's name. What is his name? Reading the Bible right at Psalm 83:18 we have our answer: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." And again at Isaiah 42:8 (*Am. Stan. Ver.*) we read: "I am Jehovah, that is my name." That name must be held high, sanctified and vindicated.

Consider now the next two petitions: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." Praying for the Kingdom means that we recognize its rightful rulership over our earth and that it is destined to replace all present forms of earthly government. Since the Kingdom is not a democracy but a theocracy, a God rule, it stands to reason

that we are praying for a termination of all other forms of government. By surrendering ourselves to God's will we own up to our limitations and pray: "Let your will come to pass, as in heaven, also upon earth." This means that we trust his final decision to destroy the wicked at Armageddon and pray for its accomplishment. This also means that we look forward to seeing the fulfillment of his many promises respecting the earth; that "the meek shall inherit the land, and shall delight themselves in the abundance of peace"; that "the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the land, and the treacherous shall be rooted out of it." Much is embodied in our Lord's beautiful prayer. But its real beauty lies in reading it right and getting the full sense of it.—Psalm 37:11; Proverbs 2:21, 22, *Am. Stan. Ver.*

Now let us consider the remaining portion of this prayer and its meaning. "Give us today our bread for this day; and forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the wicked one." Certainly God does provide and has made provision for our material necessities of life. However, praying "Give us today our bread for this day" does not imply that God would provide food for us miraculously. The days of miracles are passed. Christians at Thessalonica were told: "If anyone does not want to work, neither let him eat." The wise preacher admonished similarly: "In the morning sow your seed, and till the evening give your hand no rest; for you know not which shall prosper, this or that, or whether both alike shall be good."—2 Thessalonians 3:10, *New World Trans.*; Ecclesiastes 11:6, *An Amer. Trans.*

While this text can be applied to literal farming, yet its chief and primary applica-

tion is to the sowing and cultivation of spiritual seed of the Kingdom. The same with praying for our daily bread. This too includes both literal and spiritual food, food for the mind and heart. As Jesus said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." Acquiring accurate knowledge of God and Christ means everlasting life. This food has lasting benefits, as Jesus declared: "I am the bread of life. He that comes to me will not get hungry at all, and he that exercises faith in me will never get thirsty at all. . . . 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."—Matthew 4:4; John 6:35-40; 17:3, *New World Trans.*

Particularly pointed are the justice and wisdom inherent in the petition, "Forgive us our debts, as we also have forgiven our debtors." We must come to God with clean hands. If we desire mercy, we must first show mercy; if we wish forgiveness, we must first forgive. Not to forgive and to pray the prayer is actually praying divine displeasure upon ourselves. (2 Samuel 22:26) So we request forgiveness as or to the extent that we have already forgiven others.

Likewise by praying, "And do not bring us into temptation," the Christian not only asks God to keep him from temptation but he himself goes on record to do his best to avoid temptation. That prayer obligates him to co-operate with God, and not only by avoiding as far as possible situations where temptations are likely to arise, but also by building up strength through a study of God's Word so that he will be able to discern good from evil.—Psalm 45:7.

The Bible makes the best reading in the world, and to get the sense of it is to learn of truth and life.—Psalm 119:105.



Jehovah's Witnesses Preach in All the Earth



French West Indies

GUADELOUPE, in the Lesser Antilles, with the help of the imagination, is the shape of a big butterfly lying flat on the blue Caribbean Sea. The two wings of the "butterfly" are the two islands that are bound together by a steel and concrete bridge that jumps over an arm of the sea named Salt River.

Variety is not lacking on this tiny part of the inhabited world, even though at its largest point it is no more than forty miles wide. The western part of Guadeloupe has a mountain range that reaches a height of 4,900 feet above sea level before sweeping down into the ocean. The eastern part of the island is flat, and during the winter or dry season water is a serious problem. But with the coming of summer there is an abundance of rainfall. The pleasant mixture of sun and water and earth makes a wonderful recipe for the luxurious growth that crowds the island. There are tropical fruits of all kinds, vegetables and fertile fields covered with sugar cane. Being essentially agricultural and very dependent on the outside world for many things, the island's 229,000 Negro, mulatto, Indian and European population is not, as a rule, prosperous. They could more accurately be defined as contented.

Many of the inhabitants still keep up the superstitious practices of their ancestors, who came to the islands from Africa, some three centuries ago. While the island is predominantly Catholic in religion, it, nevertheless, does a profitable business in sorcery. Only the truth of God's Word will

free them from this bondage. But it has been only recently that the people of Guadeloupe have had access to God's Word the Bible. For many years the Roman Catholic Church did not authorize or allow the Bible to be read among the islanders. It is a recent luxury, their being able to read God's Word without threat of violence or excommunication. And those taking advantage of this special grant are finding Jesus' words true: "The truth will set you free."—John 8:31, 32, *New World Trans.*

Eager to help those seeking truth from God's Word are Jehovah's witnesses. They have been in the French West Indies for more than fifteen years. Over 104 active ministers of Jehovah's witnesses regularly contribute their time freely to assist the people with Bible knowledge. Ministering to the people, as the witnesses do, is really a blessed service and the islanders respond beautifully.

Usually as one of Jehovah's witnesses goes from house to house with the message of the Kingdom, he is invited to come in and sit down. Inside he introduces himself, gives a brief sermon and states his purpose. A very common answer heard is: "I am Catholic, sir. I have just attended mass. Your message is not for me." This actually happened at the house of a young Catholic lady who insisted very pointedly each time that she was Catholic and that was that. But after having a discussion about the Bible with a Catholic friend of hers, she became aware of her limited knowledge and braved to invite the minister of Jehovah's witnesses in for more information about the subject she was discussing with

her friend. She said it was difficult to withhold her surprise as to how much she learned in just a few minutes—things she would not have believed had she not read them from her own Bible. The Bible aid “*Let God Be True*” proved to be a revelation to her.

She said that when she learned in the Scriptures that “the God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything,” and that the words “trinity” and “purgatory” do not occur in the Bible, she realized that she had an entirely different conception of religion and worship of God from what the Bible set forth. So she eagerly studied for truth. And it was not long before she attended meetings with Jehovah’s witnesses and became one herself, despite the opposition from her family. Now as one of Jehovah’s witnesses she finds joy worshiping God with spirit and truth.—Acts 17:24, 25; John 4:24, *New World Trans.*

A low state of morals persists on the islands. Adultery and common-law marriage are common. Since Jehovah’s wit-

nesses demand that God’s law be respected as to morals, those anxious to become Jehovah’s witnesses are correcting their conduct and are getting in line with Biblical precepts. Two aged persons who had lived together for many years in common-law marriage got legally married, then presented themselves to be baptized in symbol of their dedication to God. These are a fine example for others to follow.

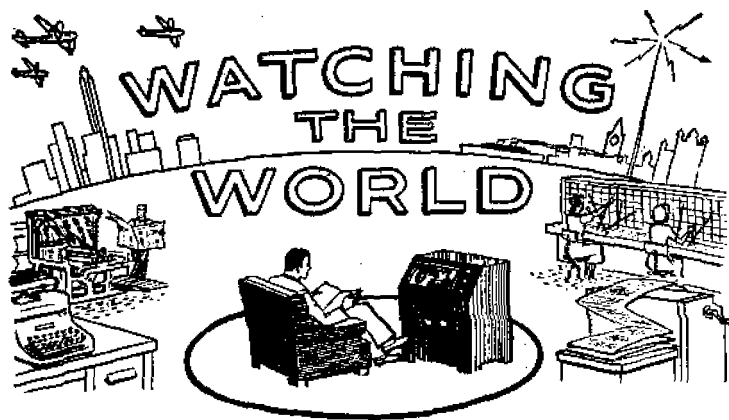
On the French isle of Martinique, due south of Guadeloupe, people are very fond of reading the Bible and the message of the Kingdom. Although the preaching work has been limited to the capital city, Fort-de-France, frightened priests and pastors are already busy spreading falsehoods about the Kingdom message in outlying towns and villages. Said one desperate Catholic priest: “This organization [Jehovah’s witnesses] is followed by thousands of good people who have left their faith not being familiar enough with the Catholic religion.” This is an open admission that the clergy have not fed their flocks. And as soon as these humble people learn that the Catholic religion is pagan they leave it in a hurry. This the priests know only too well, and so they fear.

DO YOU KNOW?

- How much the U.S. agricultural surplus costs each adult American? P. 3, ¶2.
- Why surplus food is not just turned over to the world’s hungry people? P. 4, ¶3.
- What joys really make life worth living? P. 6, ¶2.
- How to find real happiness? P. 7, ¶5.
- What unsolved problems the Geneva foreign ministers faced? P. 9, ¶5.
- How the Geneva conference proved to be a failure? P. 11, ¶7.
- Where 501 jurors handled a court case,

and who was on trial? P. 13, ¶4.

- Where the word “juror” originated, and why it was appropriate? P. 14, ¶3.
- What evolutionists must show if they establish their theory as credible? P. 16, ¶1.
- How the fossil record positively fails to prove plant evolution? P. 18, ¶4.
- What feeble reasons school officials gave for denying education to non-Catholics? P. 22, ¶2.
- What special obligation goes with repeating the phrases that make up “the Lord’s prayer”? P. 25, ¶5.



Strong Talk from the Kremlin

◆ Was the Geneva spirit dead and buried? That was the question in December when the Kremlin made some of its sharpest and most far-ranging attacks on Western policy since the Geneva spirit was born. The tough talk, according to many trained observers, permanently buried the Geneva spirit. Party secretary Nikita Khrushchev, speaking before the Supreme Soviet, denounced the Eisenhower proposal for disarmament as "nothing more than military intelligence." He said that "the proposal on aerial photography . . . can only fan war passions and war psychosis." President Eisenhower's Christmas message also came in for denunciation. The president had told the satellite people that "the American people recognize the trials under which you are suffering" and "share your faith that right in the end will prevail to bring you once again among the free nations of the world." Party chieftain Khrushchev called this message "crude interference," adding: "All this goes to foment passions and consequently to a new arms race and the threat of a new war." Premier Bulganin, in answer to some questions submitted by an American news agency, made three interesting statements before the Supreme Soviet: (1) That since the people

of the world want it, the Geneva spirit will not be "buried"; (2) that another summit meeting of the big powers "can be fruitful" and (3) that it is "wrong" to say that H-bombs "automatically" wipe out any possibility of an atomic war.

U.N. Rejoices—Peiping Also!

◆ December brought a major turning point for the U.N. This was the admission of 16 new members to boost membership to 76. The event promised to have far-reaching effects on the future of the world organization. Of the 16 new members, four—Albania, Romania, Hungary and Bulgaria—are Communist. If Yugoslavia is counted, this gives the Reds 10 votes. Of the other new members—Finland, Nepal, Ireland, Portugal, Italy, Austria, Cambodia, Laos, Spain, Libya, Jordan and Ceylon—four are regarded as reliable Western allies. The others, though friendly toward the West, tend to augment the neutrals and the Arab-Asian bloc. The Communists often receive added voting strength from the neutrals, such as India. More and more the Arab-Asian bloc has learned to work together, usually to the profit of Russia. Even though Russia vetoed Japan's admission into the U.N., its approval of the 16 is regarded as winning for Moscow more gratitude in U.N. circles than it deserves. An-

other boost for the Communists is the brighter prospect for Peiping. By admitting four Communist countries, the U.N. has virtually destroyed the West's hope of keeping Red China out. Observers believe that now it is only a question of time before Peiping is recognized and perhaps given the rights and privileges of Nationalist China, including the veto.

Oral Prayer in the U.N.?

◆ Ever since 1949 the U.N. has begun and ended its session of the General Assembly with a minute of silent "prayer or meditation." There has been some demand that the prayer be made audible, that a priest of some country open and close the session. One of the foremost advocates for audible prayer is U.S. delegate Henry Cabot Lodge, Jr. In December he suggested in a letter to each of the 75 members that "a priest of any of the religions which have adherents" in the U.N. give prayer. Wrote delegate Lodge: "I propose that God should be openly and audibly invoked at the United Nations. . . . I do so in the conviction that we cannot make the United Nations into a successful instrument of God's peace without God's help—and that with His help, we cannot fail." (*Christian Science Monitor*, 12/29) However, even if approved no audible prayer will help the U.N., for God purposes not help for it but destruction. This is because, as the Bible shows, only God's kingdom can bring peace to the earth.—Rev. 17:8.

The Galilee Shooting

◆ It was along the northern shore of the Sea of Galilee that Jesus met four fishermen and made them fishers of men. Along this northern shore fishermen still abound. When Israeli fishing boats get near the northeastern shore, Syrian guns often erupt. This sniping has irked Israel. Israel planned

to retaliate by clearing out the Syrian gun positions. One black night in December some 300 Israelis attacked. With grenades and blazing Tommy guns, the Israelis fell on 200 surprised Syrians. In four hours it was over, the military installations destroyed, the Syrians scattered, wounded or dead. The attack outraged the Arab world. So furious was Egypt that Cairo vowed to go to war if one more attack occurred. Bringing the matter to the U.N., Syria demanded that Israel be punished for an officially approved attack that resulted in the murder of five Syrian officers, 32 soldiers, 12 civilians, including three women. The U.N. concluded that there was "a striking disparity between the scale of the retaliation and the provocation." Ten of the 11 Security Council members severely condemned Israel. Even in Israel itself there were condemnations. A leading Jerusalem newspaper asked if Israel could expect the world to believe its enemies were the aggressors when the Syrian shooting had not even received prominence in the Israeli press. Oddly, the Israeli raid came at the very moment when Israel was waiting for Washington to answer its request for arms.

A New Nation Is Born

◆ Since World War II "anti-colonialism" and nationalism have grown at a fast pace. Almost overnight new nations are born. Just last December 3, the Sudan government was willing to leave it up to the voters to decide whether the country should choose independence or some form of association with Britain or Egypt. About two weeks later the Sudanese parliament decided to eliminate the voting and to adopt immediately an independence resolution. Premier Ismail el Azhari's independence announcement surprised both London and Cairo. Egypt was disappointed. Cairo wanted desper-

ately to retain some link with the Sudan to preserve the "unity of the Nile" ideal. But observers were concerned with the unity of the Sudan itself: The Moslem Arabs of the North and the Africans of the South are sharply divided on virtually all issues except independence.

Paraguay: A "Command Crisis"

◆ Though the whole world is in constant political turmoil, Latin America seems to break all records for frequency of revolutions, both abortive and successful. At any moment a group of men may rise up to try to overthrow the existing *caudillo* (leader). In May, 1954, the armed forces of Paraguay rose up and deposed President Chaves, Gen. Alfredo Stroessner, commander of the armed forces, became constitutional president. In December an uprising against the Stroessner regime broke out. Quickly quelled, the revolt was called by President Stroessner a "command crisis." He said the flare-up occurred at Campo Grande, a big cavalry post 15 miles from the capital city of Asunción. Other sources reported that the revolt failed partly because the whole First Cavalry Division failed to join in the plot and partly because of the government's speedy action.

Plots and More Plots

◆ The downfall of dictator Perón has not brought Argentina political tranquillity. In fact, the Lonardi regime that toppled Perón was itself toppled. In December the provisional government of President Pedro Eugenio Aramburu uncovered a plot to topple the regime. Under state-of-siege regulations, the government arrested 125 persons. The arrested plotters included all the former top leaders of the General Confederation of Labor. The government also arrested still another group of trouble-makers in Resistencia, capital

of Chaco Province, for "disturbing law and order and public tranquillity." Even as the two plots were quelled, Buenos Aires seethed with rumors of more plots and mounting antagonism between the army and navy.

Japan: Panic Seizes Worshipers

◆ Two years ago the new year brought Japan tragedy. Trying to get into the Imperial Palace grounds at Toyko before the gates were shut, a crowd stampeded and killed six persons. This new year, as thousands of temple bells tolled throughout Japan, tragedy struck again. Some 30,000 Japanese had gathered at a celebrated Shinto shrine 267 miles northwest of Toyko to worship the gods. Some 100 persons were kneeling before the altar when an ancient stone wall on high ground collapsed. Stones flew. Suddenly the thick-packed mass of worshipping humanity shook in a convulsion of terror. Amid shrieks, stampeding feet crushed at least 124 persons to death; under the trampling feet 21 women died. Of all Japan's New Year's disasters, this was the worst.

South Korea: Postwar Finances

◆ In June, 1950, over 60,000 North Korean troops invaded South Korea. The U.N. demanded that hostilities cease and asked its members to aid in carrying out its demand. So the U.N. forces, with the bulk of their men and financial support furnished by the U.S., went to war to rescue South Korea. The conflict cost the U.S. alone some 140,000 casualties and \$22,000,000,000 plus another \$2,000,000,000 after the war for South Korea's army and rehabilitation. In December it was learned that the U.N. had another big debt to pay. South Korea's President Rhee sent the U.N. Command a bill for \$684,600,000. The major item in the bill is \$471,700,000 for U.N. use of land during the war. Another big item is

building rent (\$62,000,000). If the U.N. pays the bill, which observers believe to be unlikely, the U.S. will foot most or all of it.

Threat of Excommunication

◆ Colombia's non-Catholic high schools in the cities of Bogotá, Barranquilla and Cali are run by American and Colombian Protestants. They rank among the country's best. Colombia's ministry of education not long ago decided that there were too many Catholics in these non-Catholic schools. It ordered non-Catholic schools to provide Catholic students with religious instructors chosen by church and state. Rather than comply, the non-Catholic high schools decided to accept only non-Catholic applicants. But Catholic students still applied, often under whimsical phrases, such as "Independents" or "Buddhists." To put a stop to this, Crisanto Cardinal Luque, in December, warned parents

of the penalty for sending children to the American schools: excommunication. The threat did not stop the flow of applications.

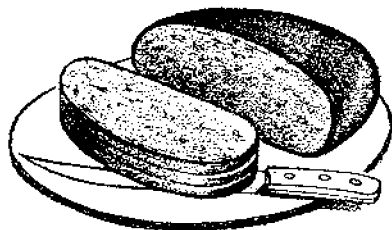
Million-Dollar Horse

◆ In this mechanized age a horse is not of great monetary value unless it be a fine race horse. What determines the value of a race horse are its prospects as a breeder and as a purse winner. The all-time purse winner, Citation, earned \$1,085,760. Second to Citation is Nashua, a 3-year-old colt that has already won 16 out of 20 starts, earning \$945,415. In December Nashua was sold by the estate of the late William Woodward, Jr., to a syndicate that valued the animal as a million-dollar horse and thus paid the highest price a thoroughbred has ever brought in the history of racing. The new owners expect Nashua to win more huge purses and to bring them enormous sums for breed-

ing charges. The sale price, \$1,251,200, amounts to \$1,000 a pound.

Third-largest Industrial Giant

◆ One of America's most tantalizing industrial secrets has been the financial data behind the Ford Motor Company. In December the company lifted the veil on its financial operations. A company statement revealed that the Ford Motor Company earned more than \$1,730,000,000 since 1945 and has paid out \$460,000,000 in dividends. The company's sales for the first nine months of 1955 were approximately \$4,000,000,000 (General Motors sales for the same period came to approximately \$9,500,000,000). Henry Ford's original investment of \$28,000 has grown into assets placed at nearly \$2,500,000,000. Ranking after General Motors and U.S. Steel, the Ford Motor Company is the third-largest industrial empire in the U.S.



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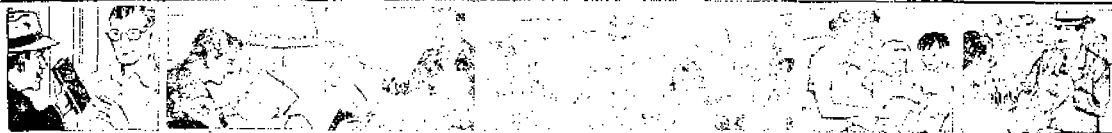


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Awake!

WHICH CHURCH DID CHRIST ESTABLISH?

What are the fruits that identify it?

A Sturdier "Staff of Life"

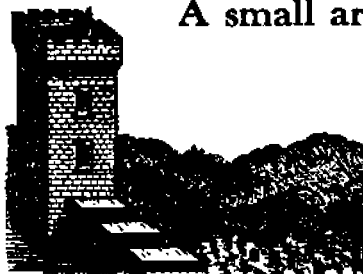
Better bread at little cost

Myth of the Black Curse

The black races are NOT the ones who were cursed!

The Saar—Europe's Problem Child

A small area that provides a big problem



FEBRUARY 22, 1956 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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

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

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVII

Brooklyn, N. Y., February 22, 1956

Number 4

The Family Breakdown

CHILDREN today are all too often left to bring themselves up. They cannot do it successfully. Despite the protestations of some modern child psychologists, the words of man's Creator still hold true in this atomic age: "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." Who are to use the "rod of correction"? The parents. They have the responsibility of bringing up their children. But the world's moral fiber has broken down.—Proverbs 22:15, *Am. Stan. Ver.*

In many countries the family breakdown has been going on unabated, especially in lands that pride themselves on being ultra-modern, such as the United States. Why? Widespread lack of family worship is a glaring reason. Parents take little or no interest in the spiritual welfare of their children. Thus it was that Judge Samuel S. Leibowitz of Brooklyn Kings County Court, one of the busiest criminal courts in the United States, said:

"Even within the home, the basic, traditional values in family living are disappearing. People worship new automobiles and television sets and such, instead of God, and naturally the children follow suit. If we can re-create the older ideals, when children were taught to worship God and to respect others, we shall have gone a long way toward restoring the moral fiber of

the whole community."—*U.S. News & World Report*, January 14, 1955.

Another powerful factor in the family breakdown is the revolt of modern women. This was pinpointed by Dr. Abram Kardiner in his book *Sex and Morality*. Citing the reasons Dr. Kardiner gives for juvenile delinquency, the *New York Times* review of his book said: "The feminist movement aimed at parity with the male socially, economically and sexually, but reached its goal only at the cost of human happiness and effectiveness. The child and society were the main losers. It was a Pyrrhic victory. . . . The family lost its cohesiveness and children grew up in a less protective environment. Mothers went to work and were replaced by paid substitutes. Nursery schools, schools and camps were misused to take over the responsibilities of deteriorating homes."

Little wonder, then, that many modern homes bear a foggy resemblance to what a home should be. As Ralph W. Whelan, executive director of New York city's Youth Board, put it: "In many respects the home has become a kind of hotel, where youngsters come to sleep and eat. The street is their living room."

Even more forceful terms were used in describing the family breakdown by educator-writer Alan Valentine in his book *The Age of Conformity*: "Many homes are

little more than service stations. Only economic convenience and the bonds of affection—and sometimes habit—hold some families together. . . . The typical family has become a collection of individuals thrown together by biological and economic circumstances and all too conscious of the fact—each going his or her own way, with separate occupations, separate amusements and separate friends. Most families do not get together; they only live together. They do not communicate ideas, but debate practical immediacies such as who will use the car this evening or what television channel can be agreed upon. Perhaps whatever of value modern parents have to give their children can be imparted in the movie theater or over the telephone or while father is dropping them at school on the way to his office."

As the tide of delinquency surges in relentlessly, it becomes overwhelmingly clear that there is no substitute for the moral and spiritual training of a child by his parents. One prominent judge, Chief Justice Elijah Adlow of the Municipal Court of Boston, spotlighted the family breakdown and its direct bearing on juvenile delinquency. In an article entitled "Teen-Age Criminals" Judge Adlow wrote in *The Atlantic Monthly* of July, 1955:

"The authority of parents has been weakened. And for the impairment of this most important element in character building the parents themselves are to blame. In many homes parents have viewed their responsibilities in a detached and indifferent manner, and their children could really be said to have been left to bring themselves up. . . . Children who are brought up in an atmosphere of drunkenness and brawling, and who daily see the laws of God and man violated in their homes would have to be more than human if the atmosphere in which they were brought up did not leave its stamp upon them. Such homes

are nothing less than breeding places for crime, and the records of our courts go to prove it. . . . It can be said with truth that some of these children never had a chance."

Judge Adlow then says: "Human behavior is linked with character, and the process of character building commences at infancy and acquires its basic strength and quality in the home. No public agency can supply the training and instruction which a well-managed and properly supervised household affords. No one can replace parents in the training of children."

"Since the beginning of World War II," Judge Adlow continues, "the abandonment of domestic responsibilities by many mothers in industry has left countless children in America to rear themselves. It was inevitable that some of these children would speedily show evidences of neglect. The direct result of this absenteeism from the home was noticeable during the war. . . . The judges expected that with the return to normalcy, and the return of mothers to their homes, the conditions would abate. Unfortunately, a good many mothers who left home for a job are still working, and their families are expected to bring themselves up the best way they can. . . . While woman legally has a right to participate in industry, there is no moral sanction for abandoning a much more sacred responsibility. And the great decision which the modern woman must make is whether she prefers the career of motherhood to that of a worker. She cannot undertake both and succeed."

Parents, both mother and father, cannot neglect the training and correcting of their children. When they do the family breaks down. With no correction, no one to direct their steps, delinquency results. That is why God's Word commands parents: "Train up a child in the way he should go, and even when he is old he will not depart from it."—Proverbs 22:6, *Am. Stan. Ver.*

Which CHURCH



did Christ establish



JESUS Christ established the Roman Catholic Church and only it in the year 33 (A.D.) at Jerusalem.' Thus claims Cardinal Gibbons in his authoritative Roman Catholic work, *The Faith of Our Fathers*, page 46.

There was a time many Protestants felt the same way about their particular church, that it alone was the one established by Jesus Christ. In fact, only some fifty years ago one J. T. Lloyd, writing in the *Religious Herald*, stated: "Baptist churches are the only Christian churches in existence." Today, however, as noted by the ecumenical movement and the National Council of the Churches of Christ, most Protestants believe that the various sects of Christendom are but so many branches of the one true vine, so many different roads but all leading to heaven.

What is the truth? Are the many different churches of Christendom all legitimate offspring of the one church that Jesus Christ established, or is there but one

denomination that can lay claim to being the true church? Unless we have the right answer to this question we shall certainly be misled and held in bondage by error.

How can we determine the truth? By the Scriptures and the facts. The church that Jesus Christ established will be found teaching what he taught, will have an organization in harmony with his instructions and will be bringing forth the right kind of fruits. Of course, to arrive at the truth we must be objective, not approaching the subject with preconceived opinions, but solely with the purpose of ascertaining just what kind of church Jesus Christ did establish. Only then can we properly determine who does measure up.

One Church and Its Purpose

Since Jesus Christ is the one that established his church it follows that he, rather than anyone else, must be its head, and so we read: "He is the head of the body, the congregation," or church. And while it appears that Christ chose his twelve apostles during the second year of his ministry, he actually did not establish his church until about two years later, when at Pentecost the 120 of his followers, gathered in an upper room in Jerusalem, received the holy spirit and thereby became anointed ones, Christians.—Colossians 1:18; Acts 2:1-41, *New World Trans.*

Can the some 250 professedly Christian denominations be just so many different branches of the church Christ established? How can they when they teach contradictory things? That would mean disorder and confusion in Christ's church, and Paul tells us that "God is a God, not of disorder,

but of peace." In fact, he lashed out against the spirit of sectarianism, which was already at work in his day, asking: "Does the Christ exist divided?" Yes, Paul plainly showed that there is but 'one faith, one Lord, one spirit, one baptism, one God and Father.' Why, he went so far as to say that even if an angel from heaven taught another good news from that which he had brought "let him be accursed."—1 Corinthians 14:33; 1:10-13; Ephesians 4:2-6; Galatians 1:8, 9, *New World Trans.*

And why did Jesus Christ establish a church or congregation? His chief purpose was that the great witnessing work that he had begun would not end with his death. It was for this reason that he had primarily come to earth, even as he told 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." That was why he trained the twelve apostles, and later the seventy evangelists, and sent them forth to preach, "The kingdom of the heavens has drawn near."—John 18:37; Matthew 10:7; Luke 10:1, *New World Trans.*

And that the apostles all understood that way is apparent from their writings. Said Paul: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." And Peter, to his fellow Christians: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light."—Romans 10:10; 1 Peter 2:9, *New World Trans.*

Not that only preaching is required. A work of sanctification must also take place, else 'after having preached to others they themselves will lose out.' That means they must "strip off the old personality with its

practices, and clothe [themselves] with the new personality," with the help of God's holy spirit, study of his Word and prayer. They must deaden the "works of the flesh" and produce "the fruitage of the spirit," proving themselves "faithful even with the danger of death."—1 Corinthians 9:27; Colossians 3:9, 10; Galatians 5:19-24; Revelation 2:10, *New World Trans.*

This twofold work of preaching and sanctification is qualifying the members of Christ's church for their future heavenly activity, when they will "judge the world" and serve as "priests of God" and "rule as kings with" Christ for a thousand years, they as the spiritual seed of Abraham blessing all mankind. In view of this role it should not be surprising that Christ's church is a very restricted body, only a "little flock," of 144,000 according to Revelation 7:4 and 14:1, 3. We might illustrate the role played by Christ's church by likening it to the members of Parliament. Not all Englishmen go to Parliament, but the purpose of those who do go is to benefit all the rest. So also Christ's church goes to heaven for the purpose of blessing the rest of mankind. All of which, may it be noted, will serve to vindicate Jehovah's name, in that it will prove that he is supreme and that his purposes will be realized in spite of what the Devil can do to thwart him.—1 Corinthians 6:2; Revelation 20:6, *New World Trans.*

The Scriptural Standards

While the congregation Christ established has many identifying characteristics, there are five that are particularly telling. The first of these is that it accepts the Bible as God's inspired Word, even as Jesus did. He accepted as historical the accounts of creation, the Flood, Jonah, etc., and so does the church he established.—Matthew 19:4-6; 24:37-39; 12:40.

Secondly, the organizational structure must be according to Christ's teachings and the example set by the early Christian congregation. There were to be no "fathers" or "leaders," for their Father is God and their Leader Christ. Nor are they ruled in a democratic manner, but from the Head down, 'God setting the members in the body as it pleases him.'—Matthew 23:8-10; 1 Corinthians 12:18.

Another identifying feature of the church Christ established is that it must preach Jehovah's name and Kingdom even as Jesus did. He went from city to city "preaching and declaring the good news of the kingdom of God"; and on the night of his betrayal he reported to his Father, "I have glorified you on the earth, having finished the work you have given me to do."—Luke 8:1; John 17:4, *New World Trans.*

Keeping separate from the world and suffering persecution because of refusing to compromise is another telling characteristic of Christ's congregation. Jesus told his apostles that they would be hated because "you are no part of the world," and Paul stated that all who sincerely lived as Christians would be persecuted.—John 15:19; 2 Timothy 3:12, *New World Trans.*

And the fifth of these telling characteristics identifying Christ's congregation is this: "Just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves."—John 13:34, 35, *New World Trans.*

Who Measure Up?

Is there a body of Christians that measures up to these requirements as regards teaching, organizational structure and fruitage? Yes, there is. And where is it found? Among the New World society of the Christian witnesses of Jehovah.

This New World society accepts the Bi-

ble in its entirety as the inspired Word of God, does not apologize for it, does not try to explain away parts of it, nor does it twist the Bible to suit any creed. It alone keeps on adjusting its message to the ever-increasing light God sheds upon his Word "like the light of dawn, which shines brighter and brighter until full day." It arranges for Bible study in the homes and at congregations and publishes a steady stream of Bible aids.—Proverbs 4:18, *Rev. Stan. Ver.*

The structure of the congregations associated with the New World society, as well as their rules of conduct, is all patterned according to the Scriptures. Only God and Christ are recognized as the "superior authorities" to whom all must be subject, as commanded at Romans 13:1-4 (*New World Trans.*). None hold titled offices but all are addressed as "Brother," regardless of whether they be "overseers" or "assistants." Neither is there any clergy-laity distinction. Only in the New World society is every last member an ordained and active minister of the good news.—Philippians 1:1, *New World Trans.*

Further, closely following in the footsteps of Christ Jesus, the New World society bears testimony to the name and supremacy of Jehovah God; it bestows no honor upon men. And far from looking to man-made schemes such as the United Nations organization, as do practically all the sects of Christendom, the New World society stresses God's kingdom as the only hope, fulfilling Jesus' prophetic command that "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.*

Not content with preaching merely from the public platform, the New World society follows the apostolic example of preaching from house to house and in the market places, and makes return visits

upon interested persons and conducts Bible studies with them. This is being done in more than a hundred different languages, in more than 160 different lands and isles of the sea, and by means of the printed page, radio, television and every other lawful and effective channel of communication. In all this the New World society likewise is unique.

Also the New World society is unique in its keeping separate from the world, mixing in neither its politics nor its commerce. Keeping separate from other religions, it refuses to make common cause with the corrupt governments of this world by use of ballots or bullets. As a result, of this group and of this group alone it can be said, as it was of the early Christian church, "everywhere it is spoken against." —Acts 28:22, *New World Trans.*

And finally, only the New World society qualifies when it comes to showing the same kind of love for one another that Jesus showed for his followers. They do not let the color of the skin segregate them, nor do they let national origins serve as an excuse for killing one another in time of war, the way Catholic kills Catholic, Lutheran kills Lutheran, Methodist kills Methodist, etc. Yes, only in the New World society does everyone refuse to let the old-world issues make division between brothers. When these meet at their assemblies they manifest such love that the world must take note of it, even as Jesus said would be the case.

"Little Flock" and "Other Sheep"

Does that mean that everyone associated with the New World society belongs to the church Christ established? Not at all, for today it numbers upward of 640,000, whereas the church is limited to 144,000. And when we consider that the selection of this number began at Pentecost, we can see that at best only a remnant of that

number could still be remaining at the present time. That is why less than five percent of those associated with the New World society profess to be of this anointed remnant.

Then what about the others, the 95 percent? The Bible shows that Jesus Christ has not only a "little flock" but now also "other sheep, which are not of this fold," and which he also will gather. John had a vision of these, "a great crowd, which no man was able to number, out of all nations," and whom he heard ascribing salvation to God and Christ. These will gain salvation right here on earth, for God made this globe not in vain but to be inhabited. —John 10:16; Revelation 7:9, 10, *New World Trans.*; Isaiah 45:18.

Yes, the Bible tells of "new heavens and a new earth" in which righteousness is to dwell. The church Christ established, together with its head, Jesus Christ, will constitute the new heavens, and the other sheep now being gathered are to be part of the new earth. After God clears out this wicked old system of things, which the Bible shows he will do at Armageddon, the battle of the great day of God Almighty, then he will begin calling forth from the graves "all those in the memorial tombs," beginning with the faithful men of old. Under the rulership of Christ and his church or bride eventually the knowledge of Jehovah will fill the earthful of people as the waters cover the sea, 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." Then God's purpose regarding the church Christ established will be fully realized, all to the glory of God and the final and ultimate vindication of his universal sovereignty.—2 Peter 3:13; John 5:28, 29, *New World Trans.*; Isaiah 11:9, *Am. Stan. Ver.*; Revelation 21:4, *New World Trans.*

A STURDIER "Staff of Life"

BREAD is often referred to as a "staff of life." A staff is a good symbol for bread, for it does give support to man. Thus the psalmist praised Jehovah for furnishing man with wine, oil and "bread to strengthen man's heart."—Psalm 104:15, *Rev. Stan. Ver.*

While bread is mentioned as a synonym for food when Adam was sentenced to die, "in the sweat of your face you will eat bread," it seems that the next reference is to bread as such, at the time Melchizedek "brought out bread and wine" to Abram. And the very next mention of bread tells us how it was made. After saying to three unexpected guests: "Let me get a piece of bread, and refresh your hearts," Abraham urged Sarah: "Hurry! Get three seah measures of fine flour, knead the dough and make round cakes." Incidentally, this meant baking quite a bit of bread, as three seah measures equal about a bushel, and it also shows that even in Abraham's day there were different grades of flour, for he wanted "fine flour" used for his guests.—Genesis 3:19; 14:18; 18:5, 6, *New World Trans.*

Some four centuries later, when the Israelites left Egypt at midnight after the tenth plague, they left in such haste that they had to take their flour dough before



it could be fermented or be baked into bread, and so they baked it afterward as unfermented bread, *matstzah*'. The account also tells us that they carried with them "their kneading troughs wrapped up in their garments upon their shoulder." We are not to think of these as being literal troughs as we have today. It appears that these were small round wooden bowls that

were used in kneading bread. Incidentally, the bread the Israelites and their forefathers ate was usually made from wheat flour, although the poor, and also others in time of famine, ate bread made of barley flour.—Exodus 12:34, *New World Trans.*

Delving back into secular history we find that the ancient Egyptians were the first who had commercial bakers, and Herodotus tells us that while kneading their clay with their hands they kneaded their bread with their feet. These bakers had a special white bread for the rich. In later times the Greeks were considered the world's best bakers. And as for the ancient Romans, one of their writers, Juvenal, contemptuously refers to his people as having but two wants, "bread and circuses," or entertainment. In ancient Rome there were special types of bread, for senators, knights, peasants, etc. For grinding the grain, which was done with pestle and mortar, slaves were used until the time of Constantine, he abolishing slavery. After that criminals were recruited to do the grinding.

For many, many centuries legislators have concerned themselves with bread, as to weight, contents and price. All during the Middle Ages the baking of bread was thus regulated and violators were severely punished. In Turkey the lot of the baker was especially hard, for in times of famine it was the custom to hang a baker or two! And there as well as in Egypt a baker who had given short weight or adulterated his product was punished by having his ears nailed to the door of his shop! Obviously bakers in olden times, at least in certain lands, did not have things all their own way!

Baking Bread in Modern Times

According to *The Encyclopedia Americana*, some fifty years ago all but five percent of the bread baked in the United States was baked at home, whereas today this ratio is practically reversed. Latest government statistics show that the baking industry employs upward of 280,000 persons and does a business running into billions of dollars annually. Today, in such cities as New York, there are baking ovens that bake 6,000 loaves an hour and only twenty men are required for the entire process from flour to bread.

In years gone by the wheat was ground either at home or at a neighborhood mill. Then all the grain was used and bread contained all the valuable elements that the Creator had placed in this "vegetation bearing seed" for man's benefit. However, as the milling of flour became big business it was found that the more it was refined the easier it was to store, and so the baking industry stressed the desirability of bread's looking nice, soft and white. As a result flour was robbed of practically every valuable element except starch.

Bread has been impoverished not only by the millers but also by the bakers, who have not scrupled from adding even harm-

ful chemicals until restrained from doing so by the government. One case was that of Agene, nitrogen trichloride, which was used for twenty-five years until it was found that dogs eating bread made with it had convulsions. It was banned in the United States as of August 1, 1949. A more recent instance was polyosethylene mono-sterates, which the government banned May 13, 1953, after winning the various cases in court that the manufacturers had brought against it in their efforts to continue making the stuff and selling it to the baking industry. One third of the bakery industry in the United States was using it, more than 10,500,000 pounds annually, and according to the government's commissioner, Charles W. Crawford, it would make "good paint remover."

Testimony given to the United States House Committee showed that in 1949 two companies alone sold 30,000 bakers ten million pounds of chemicals, the purpose of which was to serve as substitutes for milk, butter, eggs and shortening. One manufacturer advertised that a pound of his chemical and five pounds of water would take the place of six pounds of shortening and that with its use milk solids could almost entirely be dispensed with. But what about the nutritive content?

True, there has been some "enriching" of bread by means of artificial vitamins and other elements, a process which, however, has fittingly been likened to a thief's stealing all the family's silverware and then returning one spoon. In Switzerland no chemicals may be added to bread, and, as for this artificial enriching business, one nutritionist there observed, "the Swiss do not indulge in that foolishness."

A Sturdier Staff of Life

Nutritionists have generally recognized that baking bread is not merely a matter of softness, whiteness and profits. Among

the foremost of these is Dr. Clive M. McCay, who has developed a simple bread formula even more nourishing than whole wheat. Dr. McCay is professor of nutrition at New York State College of Agriculture at Cornell University, is a specialist in physiological chemistry, was for three years in charge of food and nutrition research for the United States Navy and in 1951 served as president of the American Institute of Nutrition.

For twenty-five years Dr. McCay has been doing research in nutrition and as a result of his recommendations—and because manufacturers of dog food are more concerned with the health of dogs than the baking industry is interested in the health of humans—dogs in the United States are being better fed than humans! Among the things he has demonstrated with rats is that, provided they were given the right kind of diet, those kept thin lived much longer than those who could eat all they wanted, and, even among these, it was found that those who were forced to exercise were the healthiest. Of interest also is the fact, that, as with humans, the female rats lived longer than the males.

On the basis of his experiments he developed a formula that he termed "Triple Rich," and to which, in addition to the usual bread ingredients, are added wheat germ, powdered skim milk and soy flour. Rats thrived on this bread, whereas they gained very little on the bread popularly sold. The baker originally making his bread uses the following items in the proportions given:

- 100 pounds unbleached flour containing two percent wheat germ
- 2 pounds yeast
- 2 pounds salt
- 1 pound sugar
- 2 pounds shortening
- 6 pounds nonfat dry milk solids
- 6 pounds high-fat soy flour

Concerning his formula Dr. McCay states: "Today, such valuable products as wheat germ, corn germ, and yeast are largely dissipated into animal feeds. Bread affords a superb medium for the distribution of these special protein concentrates. In Ithaca, because of the activity of nutritionists, such products as dry brewers' yeast, wheat germ, and nonfat dry milk solids are sold in the grocery store like sugar; but in most communities the housewife cannot purchase such products.

"These valuable foodstuffs are readily available to the baker. Furthermore, he can buy them at wholesale prices and pass this saving on to the housewife. The difference in cost between a very poor bread and one of very high nutritive value ranges between one-half and one cent per pound loaf. Even those families with the lowest incomes are justified in such an additional expenditure because there are no cheaper proteins than these concentrates from primary foods. Man may not wish to live by bread alone, but he can almost do so if the bread is made in accord with modern nutritional knowledge."—*Journal of Home Economics*, April, 1949.

The leading giants of the baking industry have not taken very kindly to this new type of bread, as it would involve some changes in their methods of manufacture. At a government hearing they insisted that this bread, although it looks white, should not be sold as white bread and they won their point, for the government ordered that such bread could not be marketed simply as white bread.

However, regardless of its label, there is an increasing demand for this bread. At Ithaca's Co-op store, where it was first introduced, it keeps outselling all other brands combined, even though it costs more than the standard brands. No doubt this is partly due to the fact that it has real flavor as well as real nourishment. More

than a hundred commercial bakers are already producing it and the formula can be obtained by housewives who want to bake their own bread or use it in baking doughnuts, etc. In a slightly modified form it is being used in the mental institutions of New York state and in many public schools, such as those in New York city, Buffalo and Baltimore. Already a million people are availing themselves of this sturdier staff of life.

"Not on Bread Alone"

The foregoing makes a very good point: as long as we are eating bread it might as well be as nourishing as possible. However, it is well to observe that even for physical health more is required than the physical elements of proteins, vitamins, minerals, etc. There is the ever-present psychosomatic factor, the influence of the emotions upon one's health, which King Solomon took note of some three thousand years ago, when he counseled: "Eat thy bread with joy, and drink thy wine with a merry

heart," and reminded us that "he that is of a merry heart hath a continual feast." —Ecclesiastes 9:7; Proverbs 15:15.

And most important of all, of course, is the spiritual bread. As Jesus Christ told the tempter Satan: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." Today there is a spiritual famine in the land for the hearing of the words of Jehovah. Religious leaders have robbed the spiritual bread of life of all its nourishment and adulterated it by their creeds, traditions and higher criticism. Yes, good bread may keep us going 'threescore years and ten' with a minimum of aches and pains, but "this means everlasting life, their taking in knowledge [spiritual bread] of you, the only true God, and of the one whom you sent forth, Jesus Christ." To supply spiritual food for all who hunger and thirst for righteousness is one of the purposes of the Watch Tower publications.—Matthew 4:4; John 17:3, *New World Trans.*

CAUSE AND EFFECT

¶ The New York Times of July 3, 1955, contained a report by a commission of the National Education Association, based on a year-long study of the problems faced by 3,400 typical classroom teachers. They found that the No. 1 problem facing schoolteachers was that of maintaining discipline. Said the secretary to the commission: "Frankly, we were greatly surprised and somewhat shocked at the results of our survey. We didn't expect to find that classroom discipline would be the number one problem confronting our teachers today." As to what may be the reason for this difficulty in maintaining classroom discipline, the words of Dr. Bruch of Columbia University may give some light. In an address to members of the American Orthopsychiatric Association he scored modern psychologists for their "permissive program," which "advocates lavishing love and affection upon the child," while at the same time exercising "as little discipline as possible."

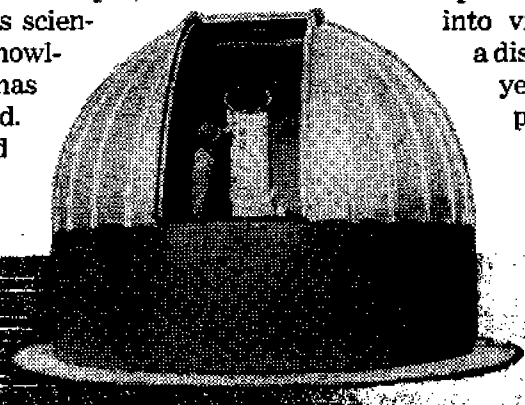
SPECIAL DELIVERY

¶ In Chicago a pack of teen-age hoodlums recently forced their way onto a bus, but the driver called no policeman. Seeing no need to make the police go out of their way, he just drove his bus to the nearest police station and made a special delivery, turning the boys over to the law without any fuss or bother.

GILEAD'S OBSERVATORY COMPLETED

THROUGHOUT the centuries men of faith have gazed upon the material creation about them and have never failed to marvel at the abundant testimony it gives to the supremacy of its Maker Jehovah God. The Christian apostle Paul referred to such evidences as are found in creation as proof that men should not worship images, which are themselves the makings of lowly man. He said: "For his invisible qualities are clearly seen from the world's creation onward, because they are understood by the things made, even his eternal power and Godship." (Romans 1:20, *New World Trans.*) With the same manner of reasoning the psalmist David considered the brilliant stars of heaven shining over Palestine and reverently sang praises to their Creator: "The heavens declare the glory of God; and the firmament showeth his handiwork."—Psalm 19:1, *Am. Stan. Ver.*

But today men may examine the handiwork of God much more extensively. With the aid of modern microscopes, telescopes and limitless scientific investigation, knowledge of the creation has increased many fold. And with all this added knowledge of the things about them, men of faith today can do no more than ~~add~~ with added emphasis the conclusions ~~already reached by faith~~ of faithful men of old.



And so it was with proper interest in the visible creation that the Watch Tower Society was pleased to accept as a gift from two of Jehovah's witnesses (who are themselves manufacturers of astronomical equipment) a large sixteen-inch reflector type telescope. The telescope was received and installed at the Watchtower Bible School of Gilead at South Lansing, New York, about a year ago, as was announced in the annual report on Gilead appearing in the *Yearbook of Jehovah's Witnesses* for 1955. But only recently has the installation been made permanent and complete by the erection of a newly designed modern observatory dome for the housing of the valuable telescope and other instruments used in the study of the heavenly bodies.

The sixteen-inch glass reflector of Gilead's telescope is equivalent in size to 12,000 average pupils of the human eye and is capable of detecting a light a thousandth as great as that which can be observed by the unaided human eye. With

such power the telescope will bring into view heavenly lights at a distance of 2,250,000 light-years. (A light-year is approximately 6,000,000,000,000 miles.) As a matter of comparison, Gilead's telescope is equal to or surpasses the average telescopes owned by colleges and universities throughout the United States. The telescope lens is

mounted at the base of a seventy-four-inch metal barrel and reflects the light it receives from the heavens to a small mirror that is also mounted within the barrel but near its upper end. Special magnifying lenses are then focused on the reflection in the smaller mirror and the observer up on a ladder then examines the stellar light through the eyepiece attached to the upper end of the barrel of the telescope. Once the telescope has been focused on a particular object for observation, an electrically powered motor at the base of the telescope keeps the object in focus by slowly turning the telescope just fast enough to offset the rotation of the earth. Thus the telescope automatically trails the object being observed.

The Gilead observatory dome is itself an innovation of its constructors, Astro-Dome, Inc., of Canton, Ohio. It follows a completely revolutionary design as far as observatories of its size are concerned. The dome was designed so that the entire structure would rotate on wheels set in a metal track that forms the foundation. Although the entire structure is of welded steel and sheet metal and weighs approximately three quarters of a ton, it is so balanced on the foundation wheels and track that it is easily moved by hand by whoever is operating the telescope. The dome is large enough to allow admittance to at least twenty persons at one time, it being thirteen feet six inches in diameter and having an equal height.



Interior of Gilead observatory

It is provided with an up-and-over type shutter system four feet wide, which allows the telescope to be aimed at any determined point above the horizon and in all directions. With the shutter system closed the telescope is afforded complete cover protection when not in use.

As pointed out in the *Yearbook* report, astronomy is not a subject being taught as a part of the Gilead course of training; however, the newly installed telescope is proving its worth to the students as well as to others at Gilead. It impresses upon the minds of all the vital truth expressed in the inspired utterances of David and Paul mentioned above, and enhances the minister's appreciation of the marvels of the creation about him. The natural beauty and pleasant serenity that prevail at Gilead have always been considered important factors in the training of ministers for the work of preaching the peaceful message of Jehovah's majestic kingdom, and now by aiding these ministers to observe such other wonders of Jehovah's making as are visible through Gilead's telescope, their appreciation of their position as representatives of the Creator should increase and thus help them to continue humble in the sight of men and in the sight of God.

Various members of the permanent staff of Kingdom Farm, where Gilead is located, have taken up a study of astronomy during their hours after work and they are well prepared

to take the Gilead students and other visitors to the observatory on guided tours of the heavens and point out some of the better-known heavenly lights, the moon, the planets and the stars. On a moonlit night the moon itself is the main point of interest, an object of wonderment, as one observes the giant mountains and huge craters on its gleaming white surface.

On darker nights when the moon stays hidden away beyond the horizon, many distant stellar lights come into view that are of particular interest to observers. Of special interest to everyone are the well-known planets of our own solar system, ruddy Mars and many-ringed Saturn with its seven moons. But those who wish to look farther out into outer space may want a glimpse of the brilliant Sirius, the nearest known bright star visible in the Northern Hemisphere, it being a mere 8.8 light-years distant. Still other objects cause greater wonderment. When that which seems to be a tiny light in the heavens is brought into focus in the telescopic lens amazing truths may be revealed.

For example, a faint light appearing in the constellation of Hercules is revealed to be, not one star, but a cluster of stars containing at least a million stars as bright as our sun or brighter and perhaps several million more of lesser stars. But the distance of this cluster from our earth (approximately 33,000 light-years) causes the entire cluster to appear less than one si-

the brightness of the North Star. Then there are the other star clusters, such as the Pleiades, and the double stars, such as appear in the Big Dipper, and countless other points of interest that are relatively close to our earth. If you wish to journey farther into outer space consider the Great Nebula in Andromeda, which is at a distance of about 900,000 light-years. Although it appears as a faint light to us here on the earth, it is revealed by the telescope to be an entire galaxy of stars, as is our own Milky Way. It is made up of many billions of stars and has a diameter of something like 80,000 light-years.

Yes, the marvels of Jehovah's creation are a source of constant wonderment to God-fearing men today, just as they have been to men of faith during all ages past. Some may wish to boast of the great amount of knowledge they have gained concerning the visible creation about them, but the man of God today will remember with reverent mind and heart the words of David of old: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man, that thou art mindful of him? And the son of man, that thou visitest him?" (Psalm 8:3, 4, *Am. Stan. Ver.*) The creation testifies abundantly to the majesty and supremacy of Jehovah God, and his ministers will always use their knowledge of creation to glorify and honor the One whose handiwork it all is.

Justice Worthy of Solomon

¶ A silent parrot finally talked and thus got itself released from the custody of a court in Posadas, Argentina. Some time ago two families appeared before the judge, both claiming ownership of the handsome bird. One family contended that the parrot spoke an Indian dialect and the other said it spoke pure Castilian Spanish. Polly refused to open its mouth in the courtroom. So the justice ordered the bird jailed while it made up its mind. The parrot took its own good time, but eventually it spouted out a stream of fluent Indian phrases.



LEBANON—the famed mountain country where King Solomon got the cedars for his temple. What is it like today? While only four hundred cedars of the once vast cedar forests remain, Lebanon today is a land of beauty, liberty, tolerance and democracy.

Its name comes from the Semitic word *labān*, meaning "to be white," and has reference to the whitish limestone deposits in the mountains. This small republic in southwestern Asia, 120 miles long and only thirty to thirty-five miles wide, perches on the eastern shore of the sparkling blue Mediterranean between Israel and Syria.

Though small, Lebanon has an amazingly wide variety of climates. In the wintertime you can enjoy a semitropical climate along the coast and then within an hour's time be skiing down the cedar-studded slopes of Mount Lebanon. The cool mountains of Lebanon are a constant magnetic attraction to her desert neighbors of Iraq, Egypt, Syria and Saudi Arabia. From desert sheikdoms assemble the kings and princes who only a few years ago exchanged their camels for modern Cadillacs. Rich Moslem men and their harems come from Mecca and Jedda, leaving their scorching sands for a cool summer in Lebanon's mountains. Oil-rich Arabs from every part of the Middle East rub shoulders in swanky hotels and casinos.

The hustle and bustle of the coastal cities of Beirut, Tripoli and Sidon stops as the inhabitants literally flee to the mountains from July to September to escape the sweltering heat and humidity. Shops in the capital city of Beirut open for only half a day as businessmen and

shopkeepers drive down ten to twenty-five miles from the main tourist centers into the city early each morning, then in the early afternoon return to the cooler mountains.

In Lebanon, as in most other places in the world, Jehovah's witnesses are busy preaching. The great influx of tourists aids in the spreading of the message to faraway places. Tourists who obtain literature while in Lebanon take it

back to their own countries, and thus the seed of truth is sown in Moslem lands where Christian missionaries are not yet permitted. For instance, one young Moslem subscribed for the *Watchtower* magazine to be sent for the first time into the Moslem holy city of Mecca.

Not only has Beirut's population greatly increased during recent years, but the automobile import has grown to such great proportions that automobiles seem to outnumber the people. The horn appears to be the most essential part of these vehicles. A taxi might be driven without brakes or without other parts' being in working order, but it would not budge without its horn. The traffic jams would impress visitors from even the world's largest cities. Some people say the driving is based on the projectile system: the vehicle is aimed rather than steered.

Beautiful buildings of modern architecture have sprung up throughout the city. Foreign firms have been attracted, and this land is prospering. Arabic is the basic language; however, in Beirut one is apt to hear more English and French spoken than Arabic. The Lebanese people are friendly and very hospitable.

Also highly commendable is Lebanon's background of religious tolerance and freedom. About half the people are Christian and half Moslem. The "Christians" are divided into various groups, and the Moslems are split into Shi'ite and Sunnite sects. When, recently, the religious leaders in Syria and Egypt falsely labeled the Christian work of Jehovah's witnesses "Jewish" and greatly hindered the work in those countries, Lebanon refused to bend her knees to religious bigotry and discrimination. This ancient and colorful land where East meets West has stood firmly for religious freedom—a fine thing to be able to say about any country!

Clergy Complaint

The chaplain at the British Royal Marine base at Deal, England, recently showed his congregation an I.O.U. for seven cents. Complained the clergyman: "It was part of last Sunday's collection."

Myth
of

The BLACK CURSE

I GREW up in a southern rural community where it was said that black people are black because of a curse God placed on them. I was a white among whites who believed—or said they believed—that black people had been put here, like mules, to serve white people as slaves. In fact, it was said that black people were not really people after all but a part of the animal kingdom.

There was something rather awesome about the whole mystery, because it was said to be a work of God, a thing nobody could change if he wanted to, and so it was just a part of your good moral white religion to keep black people in their place where they belonged.

True, in my boyhood it was no longer crystal-clear just where their place was. There had been a time, here in America, when black men were legal property of white men, like cattle or fence posts, and then everybody knew for a certainty where their place was. But now that was changed. The black folks were still around, they could circulate on their own and buy and sell land, and even vote. Their place was rather out of focus. It was not in your church, on account of this act of God himself. But it was somewhere. Somewhere just outside your world, but nobody knew just precisely where.

If you were a prying brat and pressed some folks far enough they could always

take refuge in saying that God turned these peoples' skin black with a curse.

A preposterous myth you say? Well, in America, as late as the time the Constitution was adopted, some church leaders would have called it something outlandish like that. But when their members got rich off of slaves something had to be changed or the best-paying church members would find themselves a new preacher. As the historian recounts, "the South searched the Scriptures for Biblical endorsement of the practice. . . the South began to insist that slavery was no evil to be tolerated, but the Christian salvation of the Negroes. . . . Constantly the South argued that slavery was sanctioned and in fact commanded by the Bible, and was a divinely-appointed institution especially beneficial to the Negroes. . . . Profoundly convinced that God himself had decreed eternal slavery for the blacks, and construing their warfare to spread slavery throughout the United States as a fight in 'the holy cause of liberty,' the South proceeded to battle and die."—*A Complete History of the United States*, by Clement Wood, pp. 217, 219, 337, 298.

You do not believe the argument went over? It went over so big that the churches split North and South even before the shooting started. The slavery issue split Methodism wide open in 1844, the Baptists in 1845, and the Presbyterian church divided right down the political Mason-Dixon line. The Methodists healed their schism in

1939, five years short of a century later. Other divisions among America's leading denominations remain to this day.

The falling apart of American Protestantism over the slavery issue was just another example of the age-old practice of orthodox religion's being molded by the people to suit themselves instead of religion's molding the people.

What About Vindicating the Bible?

Now you hear stirrings, in the wake of recent United States Supreme Court rulings outlawing segregation, that indicate that the white churches would like to wipe out remembrances of this myth of the black curse. Southern churches used the Bible to camouflage their support of Negro slavery a century ago. If the Bible supported their argument that Negroes are God's chattel gift to whites a hundred years ago, then the Bible still supports that argument, regardless of how the churches now feel. "For I, Jehovah, change not," the Bible's Author himself declares at Malachi 3:6, *American Standard Version*. Therefore what deserves to be vindicated is not the churches, not the Negroes, but the Bible—first of all, not last of all.

Now if somebody had discovered in this Book that God had turned a couple of hundred million people's skin black by some curse and consigned them to subhumanity as property of other people, surely you or I or the next fellow could find the record of this strange act of God in His own Book.

Come to think of it, did anyone ever cite to you, chapter and verse, the Bible proof of the black curse? What little record there is is very easy to find.

From One Man, Every Nation

What follows is no sermon, no Sunday-school lesson, no catechism. It is the simplest kind of citation of the facts from the Record in question.

Genesis 3:20: "And the man called his wife's name Eve; because she was the mother of all living."—*Am. Stan. Ver.*

Acts 17:26: "And he made out of one man every nation of men, to dwell upon the entire surface of the earth."—*New World Trans.*

This latter was Paul's declaration in Athens, about A.D. 54, indicating no degrading of any races to subhumanity during the 4,000 years since Eve had begun to be "the mother of all living." Paul's conclusion that all races originated from one man and one woman rests on Bible testimony reaching, without contradiction, back to Adam.

Negroids from Cush—Not Canaan

But what of Noah's sons? They went through the great flood, and of them the record says: "And the sons of Noah, that went forth from the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These three were the sons of Noah: and of these was the whole earth overspread."—Genesis 9:18, 19, *Am. Stan. Ver.*

Now we come to the boundaries of the myth of the black curse. There are three facets to the riddle: (1) Which branch of Noah's descendants developed the black races? (2) Which branch received the proverbial curse? (3) Were the black branch and the cursed branch the same?

Remember, the myth of the black curse depends upon proof that black races were turned black by a curse from God and also consigned by him to slavery. If there is no proof that he cursed their skin black, that demolishes half the myth. If there is no proof that he consigned them to slavery, that demolishes the other half.

As to the first question, Which was the black branch? Genesis 10:6, 7 furnishes this answer: "And the sons of Ham: Cush, and Mizraim [Egypt], and Put, and Canaan.

And the sons of Cush [Ethiopia]: Seba, and Havilah, and Sabtah, and Raamah, and Sabteca."—*Am. Stan. Ver.*

Note that Ham's son Cush fathered Seba, who settled Sudanese territory. But note also that Genesis 10:13 states that Ham's son Mizraim "became father to Ludim and Ananim and Lehabim and Naphtuhim and Pathrusim and Casluhim (from among whom the Philistines went forth) and Caphtorim."—*New World Trans.*

Now the Philistine cousins of the Cushites settled along the eastern Mediterranean coast lines, so that the coastal waters were named the Sea of the Philistines. The Philistines were not Negroid. And the Caphtorim settled the island of Caphtor or Crete. They were not Negroid.

Ham's third son, Put, is shown on Bible maps as having settled even farther south in Africa than Seba. His descendants were Negroid.

Ham's fourth son, Canaan, with his families, settled Canaanland, inland from the Philistines, the land that became known as Palestine. (Genesis 10:15-19) Canaan was no Negro. Neither were his descendants.

It is no problem to discover that Ham's son Cush fathered some Negroid races, while Ham's son Mizraim fathered some non-Negroid races. That answers the first question—that Negroids developed from among some of the offspring of Cush, but not all of Cush's offspring were Negroid. *But there is no record that Ham's son Canaan fathered any Negroid races.*

Canaan, Not Cush, Received the Curse

The second question, Which branch of Ham's children received the curse? is answered at Genesis 9:25: "And he [Noah] said, Cursed be Canaan."—*Am. Stan. Ver.*

Canaan and Cush, remember, were brothers, both of them sons of Ham the son of Noah. The curse was to descend

upon Ham's son Canaan. Nothing, however, was said about this curse's blackening anybody's skin, or affecting Cush, whose offspring included Negroids.

The curse on Canaan was not a black skin, but slavery. " 'Cursed be Canaan. Let him become the lowest slave to his brothers.' And he added: 'Blessed be Jehovah, Shem's God, and let Canaan become a slave to him. Let God grant ample space to Japheth and let him reside in the tents of Shem. Let Canaan become a slave to him also.' "—Genesis 9:25-27, *New World Trans.*

About nine hundred years later, or by 1,467 B.C., the Shemite Joshua had ended his wars of conquest that settled the Shemites or Hebrews in Canaanland. The Canaanites were rank idolaters. They indulged in shameful and abominable vices. They matched other nations in practicing human sacrifice. They were doomed by divine judgment to extermination, not only as a punishment for their wickedness, but also to prevent their seducing Jehovah's covenant nation of Shemites, the Hebrews. Those that were not executed were placed under bondage. (Joshua 9:23; 1 Kings 9:21) And so Noah's prophetic curse upon Canaan, Ham's son, that Canaan would become slave to Shem, Ham's brother, proved true.

What did all this have to do with the Negroid branch of Ham's descendants?

Nothing.

That is the Scriptural substance to the myth: *nothing*. Not a syllable of the Bible record indicates that Negroids were cursed either with blackness of skin or to the lot of slavery. There is no record that the Jews, who were enslaved by the Egyptians, ever enslaved the Cushites or Ethiopians as a race. Moses, the Hebrew leader, thought enough of a Cushite woman to marry her.

It Is All a Matter of Chromosomes

Thus, skin color has nothing to do with superiority or inferiority, humanity or sub-humanity. Skin color, the scientists and anthropologists agree, is a matter of chromosomes. Byron C. Nelson, in his work *After Its Kind*, attributes "races" to hereditary factors built right into the original human pair. He says:

"Man, with a set of twenty-four chromosomes, has perhaps 100,000 genes, each one able to affect in some way the size of the human body, the shape of the skull, the texture of the skin, slant of eye, color of hair, and so on. The genes were placed in the species ("kinds") by the Creator at creation, together with a definite mechanism or orderly process by which they could at different times reveal their effects. . . . If there are, as is practically certain, multiple factors for color of skin in man, and if Adam and Eve were mulattos—a shade a mixture of black, white, red, and yellow,—it is easy for geneticists to see how their color genes could become grouped . . . so as to form the various colors of the races."

Theodosius Dobzhansky, professor of zoology at Columbia University, expressed further agreement in the January, 1950, *Scientific American*:

"In the human species there are variations in the skin, hair and eye colors, in the shape and distribution of hair, in the form of the head, nose and lips, in stature, in body proportions, in the chemical composition of the blood, in psychological traits, and so on. Each of these traits is influenced by several or by many genes. To be conservative, let us assume that the human species has only 1,000 genes and that each gene has only two variants. Even on this conservative basis, Mendelian segregation and recombination would be capable of producing 2^{1000} different gene combinations in human beings. The num-

ber 2^{1000} is easy to write but is utterly beyond comprehension."

One Ransom for All

Looking at "race" from another Bible angle, consider that only one ransom was provided for all, proving that all the human family, regardless of race, comes under the same terms. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."—Romans 5:17.

There is no superrace. Thus Romans 10:12 says: "For there is no distinction between Jew and Greek, for there is the same Lord over all, who is rich to all those calling upon him." The new world's blessings will come to all races alike. Thus, 1 Timothy 2:3, 4 tells us that it is God's will "that all kinds of men should be saved and come to an accurate knowledge of truth." And Revelation 7:9 says that it is "out of all nations and tribes and peoples and tongues" that the "great crowd, which no man was able to number . . . standing before the throne and before the Lamb" will come. (*New World Trans.*) Yes, God makes no distinction. All kinds of men, out of all nations and tribes and peoples and tongues, are the same before him, equally acceptable under the ransom that was provided.

The Record Vindicated

When you let the Record speak, unshrouded by religious myths, what is exposed? The cruel hypocrisy of the myth of the black curse. While the myth has lowered one segment of the human family to hateful degradation, its perpetrators have much more to answer for in having degraded the Word of the Creator of all men. They have cast him in the role of arch-villain.—Contributed.

The SAAR — Europe's Problem Child

By "Awake!" correspondent in France

UNLESS you happen to live in western Europe you will probably have trouble fixing in your mind's eye the exact position of the Saar. Even if your curiosity prompts you to fetch Johnny's school atlas, the chances are that the Saar will not be marked, and if your bookshelves can boast of a really big atlas it will depend upon the date it was printed as to whether this little territory is shown on the map in the same color as Germany or France. And that last-mentioned fact will do much to explain why the Saar Basin Territory, squeezed between the German Palatinate and French Lorraine, occupies a place in world affairs that is out of all proportion to its size. Believe it or not, the Saar is not a great deal bigger than the area of Greater London!

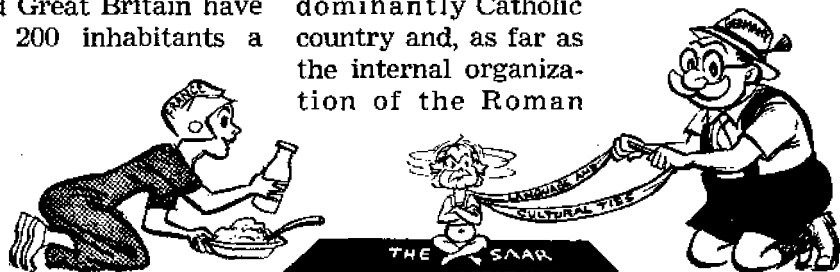
Its scenery is made up of blatant contrasts: rolling green hills and mountainous slag heaps, delightful wooded valleys and gaunt forests of smokestacks and pithead derricks, spotlessly clean homes and dirty steel mills.

Its German-speaking population of just about one million makes it one of the most densely populated areas of Europe. To illustrate: France and Great Britain have respectively 80 and 200 inhabitants a square kilometer; the Saar has 400 persons living in the same area. This is about twenty times as dense as the population of the Unit-

ed States. The Saarlanders are a busy, hard-working people.

Ever since the early days of the German "Holy Roman Empire" the Saar has shared the fate of most border lands, being thrown back and forth from one sphere of influence to the other. In the Middle Ages its capital Saarbrücken was the seat of the counts of Saarbruck, who, although paying homage to the "Holy" Roman emperor, often helped France militarily. The succeeding dynasty, the counts of Nassau-Saarbruck, also joined France in the Thirty Years' War against the empire. During the Napoleonic period the Saar was a part of France; and many Saarlanders fought with Napoleon. One of them was the famed Marshal Ney. When Napoleon fell the Treaty of Vienna, signed in 1815, put the Saar within the orbit of Prussia and Bavaria, where it stayed until the end of the first world war, the Saarlanders fighting on Germany's side during this period.

Thus, from a military standpoint, the Saar has at different periods of its history thrown in its lot with both France and Germany. But religiously it has for long been attached to Germany. It is a predominantly Catholic country and, as far as the internal organization of the Roman



Catholic Church is concerned, it falls within the diocese of the bishop of Trier, Germany. This religious attachment to the Rhineland may do much to explain recent events in the Saar.

Economically, the Saar's history can be summed up by the history of its coal mines. Outcrops of coal were discovered in this area as early as the fifteenth century. By 1750 the mines, run by the counts of Nassau-Saarbrück, were producing 4,000 tons of coal a year. Napoleon stepped up production to 100,000 tons a year. After 1815, the Saar mines became known as the Prussian and Bavarian State Mines, and during the following decades annual production attained several million tons.

In 1871, as a result of the German victory in the Franco-German War, Alsace and a part of Lorraine became German. Shortly after this an English metallurgist, Sidney Gilchrist Thomas, succeeded in developing a process for refining and smelting Lorraine iron ore. This opened the way for the creation of an industrial complex based on Lorraine ore and Saar coal. At that time both territories were within the German orbit. Economically, they became interdependent.

The Treaty of Versailles, signed in 1919, brought Alsace and Lorraine back to France, and the Saar was put under League of Nations administration for fifteen years, with the French receiving the Prussian and Bavarian mines as war reparations. In 1935 a plebiscite was held, and 90 percent of the Saarlanders voted in favor of a return to Nazi Germany. When war broke out in 1939, 13 percent of Hitler's steel came from the Saar, and Saarlanders fought in his armies. The famous Siegfried Line passed right through the Saar, and this section of the Line proved to be one of the toughest nuts the U.S. Seventh Army had to crack in 1945. In fact, the Saar sector held out until it had been outflanked and attacked from the

rear, and it was only in March, 1945, that American troops entered Saarbrücken.

The Saar had sided with Hitler, and now it shared his defeat. When Germany was divided up among the various armies of occupation, the Saar was included in the French zone.

Postwar Schizophrenia

During the years immediately following the war, the Saar developed something of a split personality. Its heart was still with Germany, but its stomach favored France! As part of the defeated Germany it stood to have its heavy industries dismantled as war reparations. As the cold war developed it risked having to share the burden of the hundreds of thousands of refugees that flocked from Eastern to Western Germany, bringing with them the problem of unemployment. With one out of fifteen of its houses destroyed, the Saar needed building materials. It also needed food and clothing. Germany, which was, in the same plight, had nothing to offer, except liabilities resulting from the war.

So when France agreed to renounce a good part of its war reparations from Germany in exchange for the right to incorporate the Saar into its economic sphere, the Saarlanders had no serious objections. In 1947, when asked to vote on a draft constitution providing economic attachment to France, 95 percent approved.

Thus the Saar not only avoided the penalties of war imposed on Germany, but entered a period of prosperity hitherto unknown. Far from being dismantled, its heavy industries were repaired and expanded by the French and its coal was once again united with the nearby Lorraine iron ore for the producing of steel. While the Germans were still badly fed, clothed and housed, the Saarlanders prospered.

This schizophrenic "heart with Germany, stomach with France" attitude was

still in evidence in 1952, when the people of the Saar were again invited to vote. The pro-German parties were undemocratically excluded from participating in these elections, so they encouraged the people to turn in blank votes. The fact that only 25 percent of them did so is an indication that the majority of the Saarlanders still thought it was in their interest to keep within the economic orbit of France.

But even then it was clear that a trend had started in favor of a return to Germany. From 5 percent in 1947, the pro-German vote had increased to 25 percent, and as Germany staged its economic recovery this trend was likely to increase. The French saw they could not forever hold the Saar, so they gradually granted more political freedom to the Saarlanders and sponsored the idea of a "European" Saar that would be neither French nor German, but autonomous, except in matters of foreign affairs and defense. These would be handled by a neutral commissioner, who would be responsible to the West European Union—an organization that was recently founded to replace the defunct European Defense Community. Economic union with France would continue, but the Saar would have the right to trade also with Germany.

On October 23, 1954, the French and German prime ministers signed an agreement that gave the Saarlanders the right to vote for or against the "European" status of their land, and permitting all parties to participate in the elections. This referendum was fixed for Sunday, October 23, 1955. By a vote of 423,655 to 201,898, the Saarlanders rejected the statute, and the result was generally regarded as a victorious comeback for the pro-German parties.

The French and German Viewpoints

Commenting on the postwar situation in the Saar, the *New York Times* of March 6,

1955, reported: "Up to the present the Saar has been a French economic preserve. In justice to the French, this situation is based on solid economic reality." This "economic reality" is based on the following facts. The Saar's economy relies mainly upon its production of coal and steel. To produce the latter it needs iron ore, and this is to be found in enormous quantities in French Lorraine, which is only a few miles away. If the Saar came within the German economic sphere, it would have to compete with the powerful Ruhr heavy industries, whereas metropolitan and overseas France provide a ready market for Saar steel and manufactured goods.

The Saar can produce only enough food for fifty days out of the year, and has to import the rest. France, whose economy relies more on agriculture than it does on industry, needs to export foodstuffs and can therefore easily supply the Saar's needs. On the other hand, Germany cannot produce enough food for its own needs, and has to import forty percent of its foodstuffs.

The French do not want the Saar to become a part of France, but they wish to avoid its becoming a part of Germany, particularly in the economic field. The coal and steel production of France, combined with that of the Saar, counterbalances to some extent the production of Western Germany within the framework of the European Coal and Steel Community, whereas the contrary would mean that Germany would dominate the community.

This reasoning, of course, is based on the traditional French fear of a powerful Germany. The French fear that if the Saar becomes German, then soon Germany will require Lorraine too, since these two territories are complementary in the economic field. These fears are fed by some tactless speeches by influential Germans who talk about the "lost German territories" of Alsace and Lorraine.

Finally, having renounced a good part of their share of reparations for the wealth Germany looted during the war in return for economic priority in the Saar, the French feel they have some moral and legal right to integrate it into their economy. After the recent referendum the influential *Le Monde* published: "This failure should not lead us to renounce our economic advantages in the Saar, which are founded on strict legal rights. It should not be forgotten that the economic union between France and the Saar was created in exchange for renouncing any other reparations from Germany."—October 25, 1955.

To all of these arguments the Germans reply very simply that the Saar population is and always will be German. Their language, their culture, their dress and their eating habits are essentially German, they say, so why try to argue away an ethnological fact with economics? The Saarlanders feel the blood call of the fatherland. And politically many Germans fear that cession of the Saar might set a precedent for signing away former German territories now occupied by the Russians.

What Do the Saarlanders Want?

If this article has spoken very little of the desires of the Saarlanders themselves, it is because, in spite of all the much-publicized elections, the solution to the Saar problem does not lie with its inhabitants. Whatever they want or decide, there will be no solution unless both France and Germany come to some agreement.

The Saarlanders are themselves divided in opinion. Strange to say, very few of them seem to want complete independence for their country, like neighboring Luxembourg. They realize the economic advantages of being related to France, but they are also proud of their cultural relations with Germany. Some observers accuse the Saarlanders of being opportunists and wanting the best of both sides.

There may be some truth in this, but who can blame them? Squeezed as it is between two powers that are suspicious of each other's intentions, Europe's problem child can only hope to adopt an attitude that will give it the greatest possible security and well-being.

The Saarlanders had an opportunity to express their political attitude when they went to the polls in December, 1955, to elect a new parliament. The results? For the third time in this century their votes were proof that Germany was in their hearts. The ballots gave nearly a two-thirds majority to the three pro-German parties. Had the pro-German parties won 75 percent, they could have erased the constitutional restriction on union with West Germany. Though some observers interpret the election as a decisive step toward the return of that border territory to German sovereignty, others feel that the full meaning of it cannot be seen as yet.

In such a problematical situation, doubtless the happiest Saarlanders are the several hundred Jehovah's witnesses, who know that the only hope for real security and well-being lies in God's new world, now near.

STOMACH TROUBLE?

6. Museum officials who cut open an alligator that died at Brookfield Zoo, Chicago, made quite a haul. They found five marbles, two peach stones, a bicycle reflector lens, two flash bulb bases, a piece of a comb, a dime-store brooch, a bent iron rod, eleven pieces of broken bottle, an air valve cap and many stones. The officials made no comment on what caused the alligator's death.

"YOUR WORD IS TRUTH" JOHN 17:17

Catholic "Keys" to Outwit Automation

OUR *Sunday Visitor*, the national Catholic Action weekly, for October 9, 1955, under the subheading "Sabbath Observance on Thursdays?" asserted that Irving R. Murray, a Pittsburgh, Pennsylvania, Protestant preacher was "headline hunting" when he declared that 'by 1970—if automation increases and the three-day week end materializes—the nation's churches may have to switch their major services from Sunday mornings to Thursday evenings.' The editor, however, assured Catholic readers that automation would not bother Catholics in the least.

Here is why, he said: "Using the power of the keys conferred on him as supreme head of the Church, Pope St. Peter switched our Sabbath observance from Saturday to Sunday; and using the same power of the keys, Pope Pius XII, if it suited him, could make another switch from Sunday to Thursday. He has already given us evening Masses."

It might be of special interest to Catholics, however, to note that Peter did not switch the Sabbath observance from Saturday to Sunday, and that the "keys" were never used for that purpose. The *Catholic Encyclopedia*, Volume XIV, pages 335, 336, under the heading "Sunday," makes no mention of Peter's switching sabbath days or using the keys entrusted to him for that purpose. In fact, the encyclopedia states that Justin, who lived sometime after A.D. 100, is the first Christian writer to

call the day Sunday; that Tertullian, who lived in the third century (A.D. 202), is the first writer who expressly mentions the Sunday rest; and that it was not until the fourth century that positive legislation, both ecclesiastical and civil, clarified the duties of the Sunday observance.

Perhaps the Catholic editor threw a boomerang with his wild assertion. Perhaps he too may be headline hunting?

The Sabbath Switch

Authentic history specifically shows that it was Constantine who insisted on Sunday. He first commanded, A.D. 321, that all Christians should observe the pagan Sunday as the sabbath. The decree read: "Let all judges and townspeople and all occupations of trade rest on the venerable day of the Sun; nevertheless, let those who are situated in the rural districts freely and with full liberty attend to the cultivation of the fields. . . ." In a second decree Constantine closed courts of law on Sundays, except for the freeing of slaves, "as it should seem most improper that the day of the Sun, noted for its veneration, be occupied in wrangling discussions and obnoxious contentions of the parties." Take particular note that there is nothing in either of these decrees that makes the old pagan Sunday anything more than what it always was, a day set aside for pagan sun worship, or indirect devil worship.—Deuteronomy 4:19; 2 Kings 23:5; Ezekiel 8:15-17.

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* or *dies Domini*, 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." Another church historian, A. P. Stanley, is quoted (*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'."

Use of the Keys

So by Constantine, and not by Peter, was the pagan Sunday sprinkled with the unholy waters of apostasy and renamed the Christian sabbath day. Long before Peter had died he had made use of the keys that were entrusted to him. In the Holy Scriptures the word "key" is used symbolically to represent the privilege of receiving an understanding of hidden truths and unlocking them to others. To the religious leaders of his day, Jesus said: "Woe to you who are versed in the Law, because you took away the key of knowledge." Upon them rested the privilege and duty of explaining God's law to the people, which they failed to do. They were unfaithful to God and fell into ignorance themselves concerning his kingdom. Worse, they took away from the people the opportunity to understand God's purposes. Therefore, the privilege and favor that they might have enjoyed Jesus conferred upon Peter, giving him the keys of the kingdom of heaven. This meant that in due time Peter should be given understanding of the kingdom of heaven and be privileged to unlock this sacred secret or to explain it to others.—Luke 11:52, *New World Trans.*

The first key that Peter was commissioned to use was applied on the day of Pentecost, A.D. 33, when he revealed to an assembled crowd that God's purpose was to take out from the Jewish nation the

first members of the kingdom of heaven class or body, and the second key he applied A.D. 36, when he disclosed that God's purpose embraced the non-Jewish nations or Gentiles, that from that year forward Gentiles also could become a part of the "kingdom of heaven" class. There can be no such thing as a successor to Peter in the use of the Kingdom keys, because Peter made complete use of them and finished the use of them by unlocking God's purposes and making them known first to the Jews and then to the Gentiles.—Acts 15:1-18; 10:34, 35.

But surely a religious sect like the Catholic Church that has switched the birth date of Jesus from the month of October to that of December, that has, through a pagan emperor, Constantine, imposed Sunday observance upon Roman Empire Christians, that has managed to give an ever-living Eternal God a mother, and confused its worshipers into believing that Jesus is three persons in one, being his own father and spirit, in heaven and on earth, dead and alive, all at one and the same time, should experience no difficulty in so small a matter as switching Sunday observance to any other day.

Catholic (not Peter's) "keys" may outwit automation, but there is one day they will not switch, namely, the great day of God Almighty at the battle of Armageddon. Of that day the prophet writes: "The slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground. Wail, ye shepherds, and cry; and wallow in ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are fully come." Let the fixers of days and seasons figure on ways of surviving that day.—Jeremiah 25:30-38; Isaiah 55:11 (*Am. Stan. Ver.*); Galatians 4:10.



Jehovah's Witnesses Preach in All the Earth



Sierra Leone

SIERRA Leone is a small country in West Africa, some 500 miles above the equator, and is about the size of Scotland. It is under British colonial rule. Originally the Sierra Leone colony was formed to give a homeland to freed slaves. Today a modern system of government is established. The country is attractive, with a mountainous coast line that is covered with green tropical growth and trees. The temperature is very hot with high humidity, so many people enjoy a nap during the day, after eating. There are only two seasons here, rainy and dry. Each lasts about six months.

Freetown, located on the Atlantic coast, is the largest and most important city in the country. It is there that Jehovah's witnesses have a branch missionary home. The circuit servant or minister of Jehovah's witnesses leaves Freetown by railroad to visit all isolated witnesses and all congregations, to help them with their preaching work by personally demonstrating the most effective methods of preaching the good news of Christ's established kingdom. His trip usually takes two months or more. Suppose we travel with him on this trip and listen to his comments.

At the Freetown railway station a large crowd is always on hand to take a trip aboard the train into the interior. The people all crowd together in happy groups. Everyone takes his own food and drink with him. At stations along the way the local people bring baskets of fruits and mineral water (soda pop); venders sell

palm wine and boys beg to act as guides or to carry things.

There are many different languages spoken, but if one can speak *patois*, which is a form of broken English, he can generally make himself understood. These people are great readers, so it is not difficult to get to talking about Bible subjects. You may speak with someone in a rather subdued conversational tone, but before you are through there will be ten or eleven joining in the conversation. Many ask for Bible literature for private study. Arabic Bible literature is constantly in demand by the Moslems.

Our first stop is Bo, the second-largest city in the nation, some 164 miles from Freetown. The city is quite modern and it has many villages close by, which are under the control of their chiefs. Those who speak only English find it advisable to take some one along who can translate into the native language. Many of these people, however, do speak English. They are especially eager to learn and to listen to Bible talks. Here Syrian traders show friendliness and hospitality and obtain Bible literature in Arabic.

To travel from Bo to villages below, it is necessary to go by lorry or truck. Riding in a front seat is not bad, but if in back, the floor is often the only place available. Operators drive full speed ahead, stop without warning, take on goats, fruits and passengers. We come to a sudden halt in a village that consists of many thatched-roof houses. Women and children carry their water from a stream in buckets on their heads. During the dry season all cooking is done

outside, because a single fire could burn down the whole village.

Walking down a narrow footpath one morning we came upon our first village, where a chief summoned his people to hear a Bible talk given by a minister of Jehovah's witnesses. The whole village turned out and listened attentively. Bible help booklets were left with the educated ones so that they could in turn explain what was said to those who could not read. Arrangements were made for a return visit. Leaving the village, we continued down a narrow path, which paths in the rainy season are flooded with water, crossed many small bridges made of poles intertwined with vines and came upon women washing their clothes in the stream. The chief of the nearby village was advised of our arrival. Young boys ran along, shouting that strangers were coming. The villagers welcomed us with jelly-coconut juice, a delicious drink. After listening to our purpose, the village chief assembled all his people and provided for an interpreter. Then the circuit minister of Jehovah's witnesses got up and spoke to the villagers about God's kingdom.

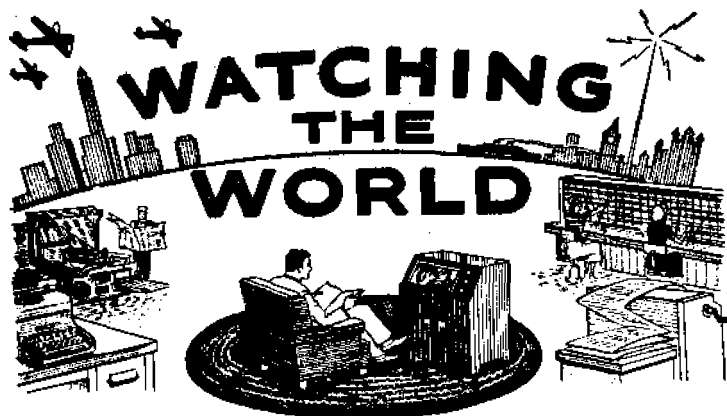
In still another village after the witness gave a Bible lecture to a mixed group, among whom were many Moslems, the villagers presented him with a fat chicken and a basket of fruit as a token of their appreciation and good will and their love for what he had said. Many Moslems desired to know the proper position to assume in prayer. After the circuit minister explained that "position" in prayer was not the important thing, rather that the mental and heart attitude and the spirit in which man approached God were what counted, the crowd responded enthusiastically with favor. Even Moslems nodded their approval.

After visiting all the isolated members of the Christian congregations of Jehovah's witnesses, the circuit minister boarded the train and started back to Freetown. His assignment is fascinating and colorful. It calls for faith, courage and a deep love for Jehovah and his sheep. The people in general are friendly and easy to get along with. And many of these humble creatures are looking forward to becoming members of the New World society and enjoying the blessings of the new world.

DO YOU KNOW?

- Why the modern family breakdown has reached such proportions? P. 3, ¶2.
- Who, really, must be the head of the true church? P. 5, ¶5.
- What part members of the true church play, and how their number is restricted? P. 6, ¶4.
- What happened when an Egyptian baker gave short weight or adulterated his product? P. 10, ¶1.
- How much extra money improved bread would cost? P. 11, ¶4.
- Why an astronomical telescope is of value to missionary students? P. 14, ¶2.

- What heavenly marvels are particularly interesting? P. 15, ¶1.
- How American churches came to approve slavery? P. 17, ¶5.
- What apparently sound explanation there is for the world's different races? P. 20, ¶1.
- Where the Saar is located, how small it is, and why it occupies such a big place in world affairs? P. 21, ¶1.
- Whether Constantine's law regarding Sunday really made it Christian? P. 25, ¶5.
- What it is like to preach to African villages in Sierra Leone? P. 28, ¶1.



New Middle East Crisis

◆ With whom would the Hashemite Kingdom of Jordan align itself: with the British-American-backed Baghdad alliance of Iraq, Turkey, Iran and Pakistan or with the neutralist group of Syria, Saudi Arabia and Egypt? Basically, that was the problem that threw the Middle East into another crisis in January. Opposing the Baghdad Pact is a large portion of Jordan's 1,500,000 population; they associate the pact with America, and in Arab eyes America is aligned with Israel. Since nearly 500,000 of Jordan's population are made up of destitute Arab refugees from the state of Israel, it is understandable why they oppose the American-blessed Baghdad Pact. Further, the Palestinian refugees believe, as they are told by Cairo, that the Baghdad Pact would bring peace with Israel on terms by which they would lose claim to lands or even to compensation. Recently Britain urged Jordan to join the pact. Jordan's king appointed a government that would accept the Western-backed alliance. Almost immediately a wave of riots broke out in Amman, the mobsters destroying British and American property. Just 72 hours after the new government was formed, Jordan's king dissolved it. But riots continued. For the third

time the American consulate in the Jordanian half of Jerusalem was attacked by screaming, stone-throwing mobs. Hauled down and trampled in the streets was the American flag. The king then appointed Samir el-Rifai as premier; he delivered a broadcast virtually rejecting the Baghdad Pact. The mobsters quieted down. It became clear that Jordan would not soon, if at all, join the Baghdad Pact. Moscow, which would like nothing better than to see Jordan turned away from the Western camp into the neutralist Cairo camp, was delighted with the latest crisis.

Rebellion-wracked Algeria

◆ France's most prized colony is Algeria, technically a part of metropolitan France. It is also France's greatest colonial hazard. In 11 months Algerian terrorists have killed 457 Frenchmen and 505 pro-French Arabs, wounding close to 1,000. On November 1, 1954, the rebellion began. Some 30 nationalist terrorists fell on French settlements and cut French throats. The nationalist rebellion has not abated. During 1955 the French killed over 2,200 suspected terrorists. The new year seemed to portend greater violence. On one January day 64 persons were killed in clashes with nationalists. Never in 15 months of violence

had there been so many killings in one day. And daily the toll of guerrilla incidents increases. Of the Algerian rebellion *Time* magazine said: "It has long since dwarfed the Mau Mau war in Kenya; it now threatens France with another Indo-China, this time in Europe's backyard."

France's Ungovernable

Assembly

◆ When some 21,000,000 Frenchmen voted for a new Assembly in January, they marked an "x" for political instability. An ungovernable Assembly emerged; no single group is strong enough to govern alone. To govern, at least 298 seats are needed. Making up the largest party are the Communists. They won 150 seats. This was a gain of 52 over what the Reds had in the previous Assembly. A bare majority of seats in the new parliament went to four democratic parties of the center. Riddled they are, though, with factional divisions. The left-of-center coalition or noncommunist left bloc won at least 160 seats. The right-of-center coalition or conservative bloc won at least 200 seats. The biggest surprise of the election was the success of the Poujadists. Never before in French history has there been an extreme right party like the Poujadists that stands, not for authoritarianism, but against the very authority of the state itself. The Poujadists won 52 seats. They are followers of Pierre Poujade, a leader of a shopkeepers' movement against taxation. Said Poujade: "My boys are in! . . . We will not hesitate to use the most Draconian methods to achieve what we want—strikes, tax withholding and so on." The Poujadists and the Reds have thus captured enough assembly seats to make it virtually impossible for other groups to form a stable majority. With the left and right extremists controlling more than one third

of the French Assembly, Britain and America were deeply disturbed. But in Moscow there was rejoicing.

India Is Pleased—Russia Also

◆ When Soviet leaders Premier Bulganin and party secretary Khrushchev visited India, they supported New Delhi in its claims to the Kashmir (now divided between India and Pakistan) and to Goa, a pocket surrounded by Indian territory. The Red leaders strongly denounced Portugal for holding on to Goa; they even questioned Pakistan's very right to exist. Would the Soviet strong speech boomerang? The West hoped so. Would India be embarrassed? Some Indian officials feared so. But how India felt depended largely on how Prime Minister Nehru felt. In January Prime Minister Nehru made it clear how he and India felt: that New Delhi had not been embarrassed and that there was no official boomerang in India. Before a public meeting at Agra, the Indian prime minister shattered Western hopes when he said of the Soviet leaders: "They said some very good things. I never asked them to do that. But they said the correct things. We are naturally pleased. . . . It is foolish to think that I or any of us did not like these statements." Moscow also was naturally pleased.

Surplus Tanks Vex Britain

◆ In November Prime Minister Anthony Eden said of the Communist supply of tanks to Arab countries: "It is fantastic to pretend that this deliberate act of policy was an innocent commercial transaction." In January the prime minister may well have wished he had not spoken those words, for he helped furnish Moscow with devastating propaganda. Britain laid the foundation for its present vexation when it disposed of its surplus tanks to private buyers. Some 415 "demilitarized" surplus tanks, ac-

cording to the *Daily Mail*, found their way into the hands of European scrap-market operators. In Belgium the tanks were reconditioned and many of them sold to Egypt. This was just what Soviet propagandists were waiting for; they pounced on it as a cat does a mouse and came up charging Britain with blustering hypocrisy. Strong was the feeling in London that it was most unfortunate that Britain had allowed itself to appear implicated in the Middle East arms race. But Moscow was exultant: it had found a weak spot in the Western stand for nonintervention in the Middle East.

Is Spain Breeding Communism?

◆ A year ago dictator Franco announced plans for eventual restoration of the monarchy. Some elements in Spain's only legal political body, the Falange, greeted the news rather frostily. Recently a group of Falangist youths broke out in an antimonarchist song, part of which said: "We don't want to be ruled by an idiotic king of foreign descent." Never before had Franco's dignity been injured like that! But the dignity of Spain's regime suffered another setback at Madrid University. A department of the government wanted to find out what the students thought of the rulers. So it gave out 400 questionnaires. The students were amazingly frank. They admitted, for the most part, that they had no confidence in the present regime. Seventy-four percent said that the rulers were incompetent and 85 percent said they were immoral—unscrupulous, false, defrauders. The military leaders fared no better. Some 90 percent said they were incompetent, being not only ignorant but worthless. Almost 50 percent of the students said the military leaders were also immoral, being women-chasers and drunkards. The Roman Catholic clergy got no compliment either. Seventy percent of

the students said that church policy was unacceptable. More than 50 percent accused the clergy of being ostentatious and ambitious. The political solution to Spain's problems, 65 percent were convinced, must be a "socialist-type regime." One conclusion drawn from the poll by Spanish experts was that "the growing discontent and the lack of political experience leaves the field wide open for very probable action" by the Communists. Franco was distressed but Moscow elated.

Red China to Alter Language

◆ The Chinese written language has been described as the most difficult to learn. It is made up of some 50,000 ideographs, graphic symbols that represent a thing or an idea, much like Egyptian hieroglyphics. Some ideographs require as many as 29 strokes. Written Chinese being the supreme exercise in memorization, fewer than 20 percent of the people can read or write. The average Chinese who can write knows only about 3,000 ideographs. Even these are difficult to learn, write and remember. As a result 80 percent of a student's school life is spent in memorizing characters. Peiping has now made known its aim to scrap the complex written language and to replace it with one based on Roman characters. The change-over will take time and will be in two stages. The first stage was announced recently in Peiping. This is the popularization among China's 600,000,000 people of the "mandarin" dialect spoken in Peiping. Though China has only one written language, it has some 220 dialects. Common use of the "mandarin" dialect, says Peiping, "will promote the use of a common spoken language to conform to the pressing needs of the entire people." When one main dialect has been popularized, it will be easier to advance to the second stage—

the spelling out of unified Chinese spoken language in Roman phonetic alphabet.

Jubilant Monaco

◆ Monaco is a tiny principality on the Mediterranean Sea near the French-Italian border. Its 22,000 inhabitants enjoy two advantages not common in the world today: they live tax free and are not required to do military service. What makes tax-free living possible is Monaco's sole industry—pleasure, mostly gambling centered upon Monte Carlo. Sun-drenched though the land is, there was one cloud on the horizon. This was the failure of its 32-year-old ruler, Prince Rainier III, to marry and have an heir. Cause there was for worry all right. For should the prince die without an heir, according to a 1918 treaty, Monaco would revert to France. That would mean for the people taxes and military service. Great was the jubilation, then, in January when the people learned that

the prince had chosen a princess, 26-year-old Hollywood actress Grace Kelly. By being a Roman Catholic, actress Kelly met a special requirement to be princess of Monaco. The gambling-supported principality is an episcopal see of the Roman Catholic Church.

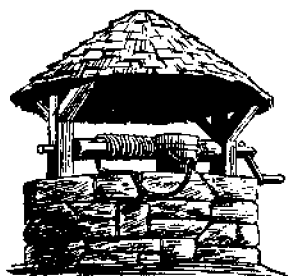
Missiles Zoom to Top Priority

◆ Working at the Redstone Arsenal in Alabama, a group of about 150 former German scientists who made the German V-2 missiles have produced a new guided missile. This is the Redstone; it has a range of almost 200 miles. In January U.S. Army Chief of Staff Taylor announced that the "people" who produced the Redstone would now turn to intermediate ballistics missiles. By this he meant missiles with a range up to 1,500 miles. Said General Taylor: "We are putting everything we have got" into the missile building program. This was understandable, since reports exist that

the Soviet Union has already developed a missile with a range of 500 miles.

Million-Dollar Holdup Solved

◆ In January, 1950, the Brink's armored trucking concern in Boston was robbed of \$1,218,211 in cash and \$1,557,183 in checks and securities. The robbery touched off one of the most extensive manhunts in history. Police seemed unable to solve the case, even though some of the best men of the Federal Bureau of Investigation went to work on it. Then in January, almost six years after the robbery, J. Edgar Hoover announced that FBI agents had arrested six members of the gang responsible for the hold-up. Not a cent of the loot had been recovered. Said the FBI report: "The Brink's robbery was a product of the combined thought and criminal experience of men who had known each other for many years. The gang spent more than a year in planning the robbery."



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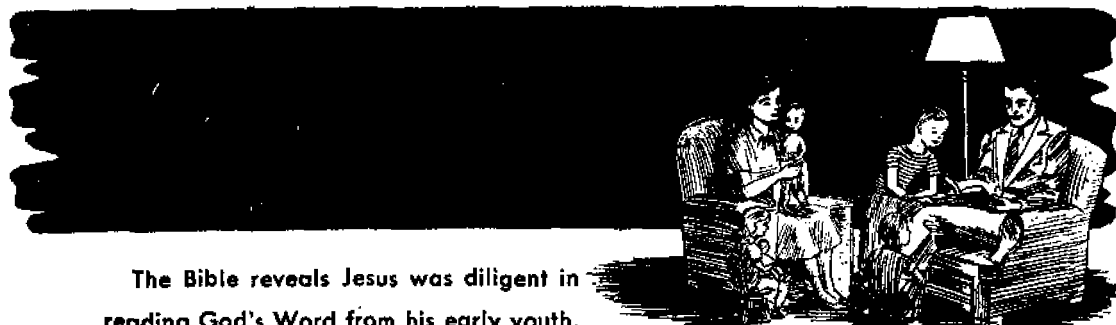
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Awake!

THE NEWS BEHIND THE NEWS

Not just speculation, but the careful banding
of the news to the community

Progress in Treating Mental Ills

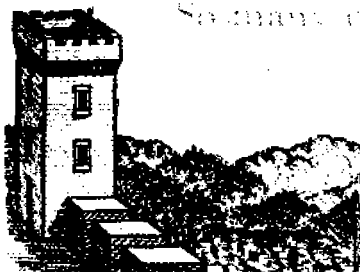
How modern medicine meets the greatest challenge
of the century

The Explosive Farm Issue

What is happening to the farm income?

Marking 1914 as One of History's Milestones

So many crises, so many triumphs!



MARCH 8, 1956

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 XXXVII

Brooklyn, N. Y., March 8, 1956

Number 5

Marking **1914** as one of history's milestones

NO ONE, not even the skeptics, will deny that there has been a change in the world since A.D. 1914. In fact, recorded history points to that year as the turning point of our time, as the following quotations show:

"It has long been apparent that August 4, 1914, was one of history's milestones. Forty years is a short enough span as history is reckoned, but the events those years have thrown up—two world wars, the coming of the Welfare State, the production of atom and hydrogen bombs, to mention only a few—clothe the era of 1914 with strange and misty garments." (*The Listener*, July 29, 1954, published by the British Broadcasting Corporation) "Summer of 1914 closed an age when the world was full of friends. It was the last of the years of tranquillity though no one, of course, knew it. A golden age in which the world, in general, had been at peace and minding its own business was rapidly drawing to a close in that summer of 1914, just forty years ago." (*Capper's Weekly*, July 27, 1954) The *Augusta Herald*, September 4, 1954, under the caption "When the Lights Went Out in 1914" declared: "Today, forty years after 1914, we are confronted with one unalterable fact, there will not be a world peace if we avoid war; violent con-

tentions will continue. Children will be born into manhood and die old men without the experience of peace such as was known before 1914. Our hearts are full of fear and anxiety of what the future may hold for us."

The *Times-Herald*, Washington, D.C., March 13, 1949, quoted priest Robert I. Gannon, S.J., ex-president of Fordham University, as saying in a speech made at the New York Herald Tribune Forum for High Schools: "You were born into chaos." "The last completely 'normal' year in history was 1913, the year before World War I began," the editorial commented. That is why anybody born after 1914 has no personal recollection of anything but "abnormal," upset, excited, nervous times—though a lot of younger people have doubtless heard plenty from their elders about the good old days before the wars."

Associate professor of history at Columbia University's Barnard College, René Albrecht-Carrie, also pointed to 1914, saying: "It is indeed the year 1914 rather than that of Hiroshima which marks the turning point in our time, for by now we can see that, whatever the future may hold in store, it was the first world war that ushered in the era of confused transition in the midst of which we are floundering." (*The Scientific Monthly*, July, 1951) And H. R.

Trevor-Roper, don at Oxford, confirms the above with these words: "Nevertheless the first war marked a far greater change in history [than the second world war]. It closed a long era of general peace and began a new age of violence in which the second war is simply an episode. Since 1914 the world has had a new character: a character of international anarchy."—The New York Times Magazine, August 1, 1954, page 9.

The Bremerton Sun, published at Bremerton, Washington, stated on its editorial page for July 30, 1954, under the subheading "It All Began 40 Years Ago": "The first world war, and with it the beginning of most of our present international troubles, broke out 40 years ago [1914]." And from the opposite side of the United States, the Boston Sunday Globe for April 12, 1953, reports: "Crises make headlines, but continuity is not news. News is a break in continuity, but we can no more live on interruptions to the normal flow of life than we can eat an absence of food. Since 1914 we have had so many crises that our nerves are benumbed, and were these crises as decisive as we are given to suppose, we would by now all have starved or frozen to death. . . . Crisis is a thundersquall, a cyclone, a blizzard, an earthquake, a flood, a fire, a volcanic eruption, a revolution, a war, a pestilence. It may be objected that the foregoing catalogue of crises reads uncommonly like a continuity of our experience since 1914, but had it been, we would now be extinct." There were a few days of respite, but none worth mentioning, for all the world since 1914. David Lilienthal, one-time boss of the Atomic Energy Commission, speaking at Western Reserve University, decried scaremongering, but conceded that "any person who wants to live a peaceful, quiet, uneventful life has just picked the wrong time to live."

"Ours is a time when events course by

so madly that few stand their ground stubbornly against the sea of troubles," writes news commentator George E. Sokolsky. "We seem to leap from incident to incident. Suddenly there is a new emergency and men die. Since 1914, great empires have collapsed and nations hardly known then are now world problems Our problem is today, as it has been since 1914, to discover a formula for saving our civilization. We have tried war, appeasement, charity, diplomacy, the League of Nations, the United Nations. These efforts have failed. The proof of their failure is that we are still at war. True, the battles for the moment have been localized, but the preparations are for a general war." "Obviously, something happened between the years 1914 and 1950 which altered the course of Western civilization and of American history and life. That alteration has not been for the better. It has brought us, to date, three general wars and an economic dislocation of great depth. Its social consequences are just beginning to appear in the changed character of our family life." Reminiscing, at another time he recalled an acquaintance' saying that "the world was fairly comfortable until we all went to war in 1914." After that it got all mixed up.

Another news correspondent, Edgar Ansel Mowrer, a Pulitzer Prize winner, joins in marking 1914 as a milestone in history. He writes: "But with the carnage of World War I, the subsequent revolutions and famines, the world-wide economic depression, the march of Fascism and Nazism, and the holocaust of World War II, that secure environment [known prior to 1914] receded further and further into a virtually incredible past. Since 1914 there has been no lack of excitement to complain of. Indeed there has been so much that at times the unending crises, the bloodshed, the tensions have made me reverse my boyhood longings and caused me almost to pine in-

stead for the stable, neat world of Jane Austen."—*Saturday Review of Literature*, December 22, 1951.

There is no doubt that ours is a different world materially and spiritually from that before 1914. "Probably no period in the world's history has seen so great and significant changes in so short a time. They have affected our preaching, our churches, our denominational life, and our doctrinal emphases. It is a different age." (*The*

Watchman-Examiner, April 19, 1951) What has brought about these catastrophic changes? Why are we so confused? What is the true significance of 1914 and why cannot this world ever be the same? What is the meaning behind the news, the rise in crime, violence and delinquency, the decline of morals, the quest for peace and the preparations for war? What is the news behind the news? Let history and the Word of God answer for us in the following article.

the NEWS behind the NEWS

Forecasting world events today is hazardous business even when based upon sober analysis of power politics, global strategy and the present and prospective balances of forces. Nevertheless, events can be foreseen and world happenings understood.



EVENTS now taking place in the world are of such magnitude that all major nations are forced to alter their views almost from day to day. In fact, so baffling has been the course of the world in recent years that news analysts and commentators shy away from unearthing the news behind the news. Columnist George E. Sokolsky writes: "We seem to leap from incident to incident. Suddenly there is a new emergency and men die. Since 1914, great empires have collapsed and nations hardly known then are now world problems. . . . Our problem is today, as it has been since 1914, to discover a formula for saving our civilization. We have tried

war, appeasement, charity, diplomacy, the League of Nations, the United Nations. These efforts have failed." "Obviously," he says, "something happened between the years 1914 and 1950 which altered the course of Western civilization," history and life.

But what has happened to the world since 1914 none among world leaders seem to know. The celebrated philosopher and adviser to presidents, Bertrand Russell, declared: "Ever since 1914, everybody conscious of trends in the world has been deeply troubled by what has seemed like a fated and predetermined march toward ever greater disaster. Many serious people have come to feel that nothing can be done to avert the plunge toward ruin. They see the human race, like the hero of a Greek tragedy, driven on by angry gods and no longer the master of fate."²

Modern man, of course, rejects the ancient superstitions. A more practical and palatable alternative is concocted to explain the peculiar behavior of the world since 1914, one more in line with modern thinking. So current world events are variously interpreted as "a quest for power,"

1. The New York Journal-American, January 24, 1952.
2. The New York Times Magazine, September 27, 1953.

"a struggle for world domination," "a search for peace," for freedom, for land and food. As sound as these explanations may appear, yet they do not fully satisfy the more inquisitive thinker who desires to know why world woes have accumulated upon this generation in doses never matched in all history. To quench this desire necessitates venturing behind the news with spiritual insight. It is impossible to understand it otherwise.

Studying world events without the lens of a spiritual eye is like trying to study the universe without a high-powered telescope, or microscopic life without a microscope. Without these aids distant objects remain vague, indistinct, without definition, and even the closest and most familiar things are not seen in minute detail. With instrumental help distant parts of the universe are brought clearly into focus, their definitions are clear, their enlargements are magnificent, and our conclusions are scientific and accurate. The means of sharper discernment for the spiritual-minded man is God's Word the Bible. With its help the spiritual man can accurately evaluate world happenings.—1 Corinthians 2:11-16.

The Significance of Our Times

More than 2,000 years ago the Bible peered into our day and revealed that with the coming of 1914 (A.D.) the "times of the nations" (the Gentile times), spoken of by Jesus, a period of 2,520 years, which had their beginning 607 B.C., would come to a close; at this time the nations would be angry and woe would come to our earth. This is precisely what followed. The significant factor behind the news since 1914 is that a kingdom government was born in the heavens, that the great adversary of God was thrust

out of heaven and confined to the vicinity of our earth, that humanity has entered upon a judgment period, which soon now will culminate in the destruction of all wickedness in "the war of the great day of God the Almighty"—Armageddon.—Luke 21:24; Revelation 12:12; 16:13-16, *New World Trans.*

Intelligent, thinking men of the first century associated the consummation of this system of things with the coming of Jesus Christ into his kingdom. So they inquired of him when this would be. Jesus, with prophetic foresight, indicated that this would not come about until after a great lapse of time—"until the appointed times of the nations are fulfilled"—after which nation would rise against nation in world war; there would be food shortages, anguish of nations, earthquakes in one place after another; that "all these things are a beginning of pangs of distress" on the earth, and that the generation that witnessed all these things would also live to see the consummation of the wicked system of things at Armageddon, followed by the will of God being done on earth as it is done in heaven. The disciples of Jesus wrote further about this eventful generation, stating that it would be marked with an increased crop of ridiculers, also with a flourishing harvest of ultrarich and a moral breakdown. Bible chronology sets 1914 A.D. as the year when these events were due to start. The events since 1914 have been irresistible and stand irrefutably in support of prophecy.—Luke 21:7-28; Matthew 24:3-13; James 5:1-6; 2 Peter 3:3, 4; 2 Timothy 3:1-5, *New World Trans.*

Proof that the physical-minded man is blind as to what lies ahead was evidenced in his predictions and



"golden dreams" of what was to follow war years. Democracy was to be safe, freedoms were to reign, there was to be plenty for all. Said Sir Winston Churchill: "It was my dream during the war years that after the war Russia, whatever her ideology, . . . would help to bring about the Golden Age on which all our hearts are set, which would be possible but for the follies of men."³ But by his peering through the prophetic eye of the Bible, the spiritual-minded man was not overcome by wishful thinking, golden dreams or rosy political prognostications. The Bible brought clearly to view that "woe" was in store "for the earth and for the sea [restless humanity], because the Devil has come down to you, having great anger, knowing he has a short period of time." As far back as 1877 students of the Scriptures could see these woeful conditions coming!—Revelation 12:12, *New World Trans.*

Thirty-four years before the Gentile times came to an end A.D. 1914, *The Watchtower* published this fact, giving Scriptural proof.⁴ Worldly men, however, could not see these truths until late 1914, over thirty years later, and even then did not recognize their significance. Winston Churchill admitted that "there never was a war in history easier to prevent," that it could have been prevented without firing "a single shot." But, he says, "no one would listen and one by one we were all sucked into the awful whirlpool."⁵ Nation rose against nation, kingdom against kingdom, exactly on time and in the way the Bible foretold.—Matthew 24:7.

Not only the beginning of hostilities were predicted, but also their sudden halt in 1918. Edwin Leland James, former editor of the *New York Times*, wrote: "In a twinkling, four years of killing and massa-

cre stopped as if God had swept His omnipotent finger across the scene of world carnage and had cried, 'Enough.'"⁶ Had World War I led into the battle of Armageddon, no flesh would have been saved. All humankind would have perished off the earth. So that some flesh might be saved through Armageddon's battle, it was not dated to follow World War I. This fact only the spiritual-minded can appreciate.—Matthew 24:22, 14; Revelation 7:1-3, *New World Trans.*; Ezekiel 33:7-9.

Behind the Food Shortages, Earthquakes

While natural-minded rulers proclaimed plenty and prosperity for the postwar world, the Bible foretold "food shortages and earthquakes in one place after another." What do the facts since 1914 show? Dr. Josue de Castro, Brazilian expert on human geography and nutrition, recently declared: "Of the two and a quarter billion people on earth, . . . two thirds live in a permanent state of hunger. A billion and a half human beings cannot find the means of escaping this most terrible affliction of society."⁷ Another authority states that "there are now more people hunting desperately for food than at any other time in history."⁸ Here again, the Bible's foresight stands vindicated.

Even as to such unpredictable phenomena as earthquakes, the Bible prophecy is scientifically accurate. Since World War I scientists have observed a strange change in the behavior of earthquakes. Scientists say: "Major quakes used to occur in clusters, each period of activity being followed by a rest period. . . . But the periods of activity became progressively shorter and closer together. Since 1948 the pattern has entered a new phase, with approximately one great quake a year."⁹

6. *Time* magazine, December 10, 1951.

7. *Collier's*, January 19, 1952.

8. *Look*, June 11, 1946.

9. *Scientific American*, September, 1950.

4. *The Watchtower*, March, June and July issues of 1880.
5. *The New York Times*, March 6, 1946.

Accepting Jesus' words with faith, the spiritual-minded man is at an advantage. He is not left to speculate about the meaning behind world famine or the acceleration of earthquakes in this generation; he can modestly, humbly and truthfully say he knows. The Bible, like a powerful microscope, has revealed their hidden meaning, showing them to be a part of the one grand composite sign marking the end of the Gentile times, and to be evidence of the setting up of the kingdom of God and the nearness of Armageddon, and to be a positive indication of the incoming new world, where righteousness is to dwell.—Matthew 24:3, 7.

Behind Corruption and Delinquency

Looking back over the years since 1914, we see that it is quite obvious that something has happened to morals. In 1951 news reports of corruption were so frequent that it ceased to be news. Senator Fulbright scored Washington as having a "double standard of morality."¹⁰ "Influence peddling and favoritism," "falsification of records," "organized crime in interstate commerce," "blackmail, browbeating and homosexuality in government,"¹⁰ were only a few of a long list of charges of corruption in high places. In 1952 there was much more of the same.

For examples: Mayor O'Dwyer's friend and protégé, James Moran, was imprisoned for masterminding a \$500,000-a-year extortion plot during O'Dwyer's term as mayor of New York city;¹⁰ corrupt elements in business communities blackmailed government officials; lobbyists for big concerns influenced legislators; the newspapers refused to print that which might reduce their advertising; the churches favored big subscribers and shied away from preaching God's truth to them; per-

sonal standards became corrupted, so much so that it is common practice today to grab everything that can be gotten away with.

While adults ponder the moral collapse among their age group, an ugly, menacing world problem has arisen from among the juveniles. Various, experts endeavor to interpret the causes, but no formula is agreed upon. Judge Camille Kelley of Memphis, Tennessee, charged "separated and divorced parents"¹¹ with the rise in crime and juvenile delinquency. Bertram Beck of the Federal Children's Bureau noted a "positive correlation between the rate of delinquency and war and cold war."¹¹ Roman Catholic Bishop Sheil told Senate investigators that lack of religious training is behind the plague. Children, he said, are "so lacking in religious training that two-thirds of fifty thousand school children checked in New York city never heard of the Ten Commandments."¹²

The Bible lists the moral breakdown as a sign of "the last days" of this wicked system of things. Note the apostle's words: "But 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, 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." The apostle advises: "From these turn away."—2 Timothy 3:1-7, *New World Trans.*

The News Behind the Peace Talks

World conditions, however, appear to be improving. There is a big boom in peace

10. Democrat Corruption Calendar (Abbreviated), 1951 and 1952. Published by Citizens for Eisenhower-Nixon, 51 East 47th Street, New York, N.Y.

11. The New York Times Magazine, May 29, 1955.

12. United Press Dispatch, July 15, 1955.

talk, but real peace is not in sight. Big shooting wars are becoming unpopular. Nobody, not even the Communists, appears to want new wars. The maneuvers behind the peace talks are viewed with suspicion. Premier Pibul Songgram of Thailand said: "Before the first world war, we talked about peace; before the second world war, we talked; and now, perhaps before the third, we talk peace and the countries prepare for war." A third world war, he added, "is inevitable."¹³ Scientist Dr. J. Robert Oppenheimer also spoke of this inevitability when he compared communism and capitalism to "two scorpions in a bottle, each capable of killing the other, but only at the risk of his own life." "The basic fact is," said Oppenheimer, "that the time in which this may happen is short."¹⁴

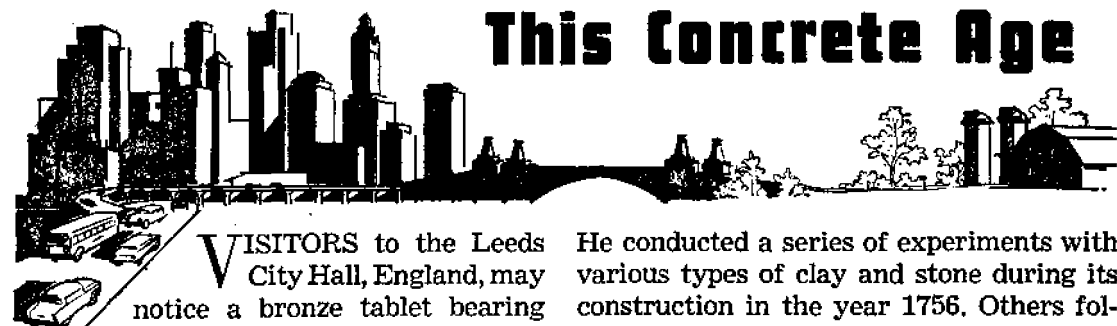
Notwithstanding the irresistible composite sign before them, what worldly men

fail to see with their natural eye is the rapid approach of Armageddon. But Peter tells us that "according to their wish, this fact escapes their notice." Jesus said: "Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." The pit ahead is the battle of Armageddon, which is no fight between nations of this world, but is Jehovah's battle, fought against Satan and his demonic organization, visible and invisible. Using the Bible to peer into the future we can, with accuracy, foresee what is to come. Paul warns us: "Whenever it is that they are saying, 'Peace and security!' then sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman, and they will by no means escape." This prediction is as sure of fulfillment as all the others.—2 Peter 3:5-13; Matthew 15:14; 1 Thessalonians 5:3, *New World Trans.*

13. The New York Times, May 11, 1955.

14. Reader's Digest, December, 1953, page 1.

This Concrete Age



VISITORS to the Leeds City Hall, England, may notice a bronze tablet bearing the name of Joseph Aspdin. It is a reminder that 130 years ago he patented his "Portland cement," an event that was to make the twentieth century the "Concrete Age."

For years men had been searching for a building cement that would harden under water. Probably the first man to tackle the problem was John Smeaton, famed as the builder of the Eddystone lighthouse.

He conducted a series of experiments with various types of clay and stone during its construction in the year 1756. Others followed him. In 1796 a man named Parker produced what he called "Roman cement," while Vicat in 1813 and Frost in 1822 made further contributions to its development. What proved to be the forerunner of modern cement was discovered by Aspdin in 1824.

Today's product is made from materials rich in silica and lime, such as clay and limestone. These two, ground and mixed

together in specific proportions, are fed into a kiln and burned. The resulting clinker is pulverized and about 3 percent of gypsum is added to modify the rate of setting.

The ingredients may be adjusted to produce a variety of cements for different purposes. Addition of alumina, for instance, hastens setting, and although this type of cement generates great heat during this period, *this is no disadvantage* when it is used in the building of harbors and other underwater projects. It is also put to good use in wintertime during freezing conditions. In contrast are the slow-setting cements with relatively low heating. First employed in the construction of the mighty Hoover Dam, they are required for massive structures in which there is difficulty in dissipating the heat, and where failure to do so would result in cracks' appearing.

In the early days cement making was a slow business, but, with the introduction of mass-production methods, each stage of manufacture now follows upon the other *without interruption*. Even the critical period of burning is a continuous process as the crushed raw materials are fed into the top of the kiln and emerge as clinker from the bottom.

Cement is best known the world over as the essential component of concrete, that versatile man-made stone. The earlier uses of concrete were limited, however, due to its inability to bear tensile stresses, until the introduction of mild steel reinforcing about the year 1868. The credit for the discovery of the latter is popularly accorded to a French gardener by the name of Joseph Monier, who, desiring to strengthen *some concrete water basins he was making*, did so by the insertion of iron rods. From then on, concrete underwent continual improvement, opening up vast new fields in its application.

The next development was prestressing, a technique based on the fact that concrete is ten times stronger in compression than in tension. The problem was to retain a straight concrete beam in a state of compression when forces were trying to tear it apart. This was solved theoretically in 1928 by M. Freyssinet, a French engineer; but its practical application had to await his invention of a special wire-tensioning jack in the year 1939. His idea was to stretch high-tensile steel wires through holes passing down the center of the precast beam, anchoring the wires at the ends. In the effort to return to their original length, the wires maintained the necessary compression. The holes were finally filled with liquid cement which, when set, firmly secured the wires at every point of their length. By this means concrete was capable of carrying far higher loads and greater spans were achieved.

Claim for the largest single span of prestressed concrete is made for a bridge 140 feet long over the River Don at Conisborough, England.

Focusing our attention now upon the building industry, we find that concrete has made for remarkable progress in methods and practices. Many of the holdups due to bad weather and lack of space on the building site are being eliminated by the factory prefabrication of concrete building units. *The units, often complete with doors and windows*, are delivered from factory to site as they are required.

A recent achievement in this method is the erection, four months ahead of schedule, of a number of blocks of eleven-story-high apartments at Wandsworth, London. *Precast units included walls, partitions, balconies and stairways.*

The shell roof is yet another interesting architectural development. Designed on the principle of the sea shell, this one-piece

roof owes its great strength and rigidity, in spite of its comparative thinness, to the steel reinforcing and its curvilinear shape. Apart from valuable saving in materials, the shell roof provides a covering for large areas free of supporting columns, an important feature in the design of auditoriums, theaters and similar buildings.

As a protective finish, concrete has proved to be invaluable. Steel work of bridges when encased in concrete is safe from attack by corrosion, and the initial expense is more than offset by low maintenance costs. Its protective qualities are further emphasized in cases of fire. The steel framework of buildings likewise enclosed invariably remains intact when unprotected girders have bent and buckled into a twisted mass because of the intense heat.

It would be impossible to give a clear picture of the modern application of concrete without mentioning roadways. The latest methods of road-laying are almost revolutionary, to compare with prewar practice. A team of about twelve men and a machine can now equal the effort of two hundred men previously working by hand.

Where the nature of the soil permits, even metaling (a carefully laid but costly stone foundation) is being replaced by a process of soil stabilization. The soil forming the bed of the road is lifted by machinery, mixed with cement and pounded back into place by mobile rams, providing a solid base for the road surface above.

Whether the need is for fencing posts, street lamp standards, sewer pipes, power pylons, or what may be the most unique project of our concrete age, a 750-foot-high towerlike TV aerial mast with a restaurant at the 500-foot level in Stuttgart, Germany, concrete fills the role.

While credit must go to the men whose toil and ingenuity gave us cement and concrete, the Bible reminds us that 'there is nothing new under the sun.' Geologists will tell us that in a process known geologically as "cementation," alligo-calcareous elements have united to form certain types of natural rocks.

Thus the very chemical changes produced artificially by man have been at work for centuries in nature, and the results stand as a silent monument of praise to their Creator.—Contributed from Dublin, Eire.

Minerals as Important as Vitamins?

According to Dr. Russell Couch, professor of poultry husbandry biochemistry and nutrition at the Texas Agricultural and Mechanical College, far more attention has been paid to vitamins than to minerals in animal and human nutrition than the facts warrant. When distillers' dried solubles (yeast) were added to the diet of chicks their rate of growth was increased thirty-two percent. It was also found that adding the various minerals contained in these solubles individually produced no results; it was the mixture, a balanced combination, that stimulated growth. The report, published in the *New York Times*, November 20, 1955, goes on to say:

"Dr. Couch believes that this finding will have a profound effect on the thinking of nutritionists. It looks as if the proper combinations of minerals may be as important as vitamins in the development of both animals and human beings.

Dr. Couch suggests that it is time to begin a field study to determine what mineral mixtures should be added to soils, especially those which have been partly washed away, to produce crops of maximum nutritive value." It might be observed that this is the very basis of that type of husbandry known as "organic farming."

IN SPITE of the unpopularity of the beliefs of Jehovah's witnesses, their conduct, such as was noted in connection with the 1955 "Triumphant Kingdom" assemblies, did elicit "a favorable testimony from people on the outside," even as the apostle Paul said should be the case with mature Christians.—1 Timothy 3:7, *New World Trans.*

Thus two columnists writing in the *New York Daily News*, July 21, 1955, stated: "It was a goodly crowd—of good people, merchants and others who met the witnesses agreed. The shop owners in the area around the stadium were greatly impressed by the quiet, sober and cheerful behavior of the visitors." Among other things they quoted the owner of an eating place opposite the stadium as saying: "You know, a guy had something to eat here, and he went out. An hour later he came back, and said, 'I forgot to pay for my meal.' Can you imagine that?"

The *New York World-Telegram and Sun*, July 20, 1955, told of New York City health department officials lecturing "100 or more volunteer cooks, KP's and food servers already assembled for the convention [at Yankee Stadium]. While the volunteers listened carefully, it was in a sense like telling birds how to fly."

En route to Europe a crew member of one of the chartered ships said to one of the witnesses: "You are the most exceptional group we have ever had. Why, you make us feel as though we were the passengers and you the crew!" And said a Pan American Airways captain at the end of the flight: "This has been the happiest group we have had in a long time."

The *London Reynolds News*, July 31, 1955, described the witnesses as "perfectly organized and co-operative." "Predominantly young, cheerful, smiling, yet quiet and orderly." "Self-disciplined." It quoted a British Admiralty director of victualing as saying: "The founda-

tion of your success is clearly an abundance of willing workers, ably directed."

The *Stadt Nürnberg*, in its August 11, 1955, morning edition had, among other things, the following to say: "From the smallest infant in arms—most witnesses attend an assembly with their entire families—to the old grandmothers, all ages are represented. One even sees the sick in their wheelchairs, and how eagerly they drink in the words of the speakers! Especially worthy of mention is the exemplary order and cleanliness of these people. In the eating stands there are no scraps of food lying around, no empty bottles, and no paper."

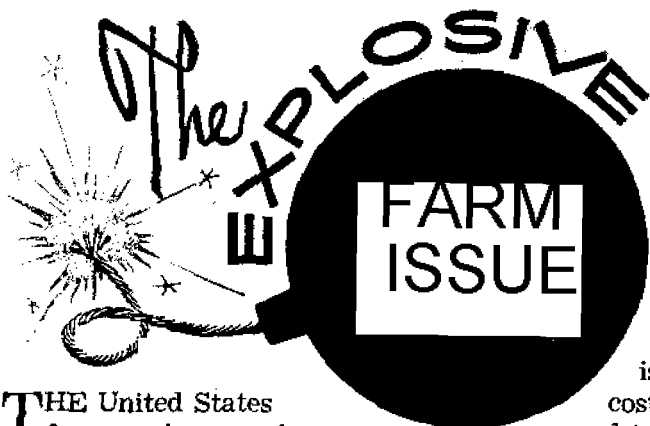
And in its evening edition of the same day this paper further observed: "One is struck with the fact that not a one smokes." "The witnesses contribute voluntarily to support their organization, no pressure is used. Scattered throughout the grounds are inconspicuous contribution boxes. The call for volunteer workers was not ignored, as can be seen by the fact that 149,000 man hours were spent in making the grounds ready for the assembly."

An official in behalf of a line that had transported many witnesses abroad wrote the Watch Tower Society: "I would be doing less than my duty if I did not tell you that your passengers were the best we have ever had to handle. They were the most co-operative, and also appreciative, and I and my staff are very sincere when we say that we would rather handle Watch Tower passengers than any others."

The two Dutch papers *De Telegraaf* and *Nieuws van de Dag* described the returning witnesses of Jehovah as "the most accommodating air passengers in the world," because although repeatedly having "had to wait many hours" at the Amsterdam airport, "not a complaint passed from any of their lips."

The Human Ear - How Astounding!

What an amazing organ is the human ear! The loudest sounds it can hear without pain are approximately ten trillion times more intense than the softest. No wonder that such a delicate mechanism is frequently impaired! Learn to care for it. "The hearing ear, and the seeing eye, Jehovah hath made even both of them."
—Proverbs 20:12, *Am. Stan. Ver.*



THE United States farmer is growing very unhappy. His cash is not going so far as it used to. Net farm income is down to \$11 billion, a drop of 30 percent from the Korean war peak of \$15.8 billion and the lowest level since 1942. This represents an annual drop in income of about \$4.7 billion under the 1952 level. While prices received by the farmers for their products have fallen 21 percent since the Korean war, the cost of what they buy has declined less than 3 percent, and in some cases prices have actually gone up. The farmer, then, is faced with the problem of having to pay more for the things he buys, while getting less for the things he sells.

For example: Between the years 1947 and 1949 a farmer bought a combine at market value with about 2,000 bushels of wheat, to compare with 2,600 bushels now. In 1948 he could purchase a tractor with the proceeds from 37 hogs. It takes at least 138 hogs at today's prices. It requires 55 gallons of milk to pay for a standard automobile tire, where it used to take about 40 gallons. What 70 pounds of chicken used to buy, now it takes over 200 pounds to

buy. Almost every product that the farmer sells brings him less in return in the form of things he buys. One farm survey reveals that a farmer gets "about 30 cents an hour for his labor." How, then, can he be expected to buy goods manufactured with a minimum wage at \$1 and more an hour? A farmer can raise a hog for about \$12 a hundredweight. The market price is about \$12.75. The \$12 covers the cost of feed and leaves nothing for labor and investment.

What is happening to the farmer is the same as if a factory worker, who had been receiving over \$100 a week in wages in 1952, had been suddenly cut to \$90 a week in 1953, \$85 in 1954, and then to \$80 a week in 1955, in the face of the rising cost of living. This sort of thing can cause no end of unhappiness, worry and concern, as it has among farmers. It has forced them to live up their reserve, caused some to go into debt and others to give up farming altogether and go into industry.

Behind the Farm Squeeze

The cause of the price-cost squeeze is a relatively simple one; the remedy, however, is still as elusive as ever. What has been happening, experts say, "is a painful but not yet critical adjustment from a decade in which a voracious, war-stimulated world appetite demanded all the food that the U.S. could produce at whatever price the buyer had to pay." Back in 1942 the United States inaugurated a program to encourage maximum produc-

1948

TODAY



tion of food to fill the wartime demand. The government guaranteed to support farm prices at 90 percent parity.

Parity is explained as "the price that a farmer needs to get for a crop in order to give him the same purchasing power he had back in a base period, . . . which often is taken as the pre-World War I period of 1910-1914." Ninety percent parity was the point at which the government fixed the price-support level for certain farm products. By direct buying or price-support loans, the government took steps to keep prices of these commodities from dropping below that level. What the farmer could not sell, the government would purchase and store. It bought and stored prodigious quantities of surplus grains, butter, cheese and other products. That is how the United States government went into the storage business.

But, with the close of the Korean campaign, the war demand for food dropped abruptly, domestic and export markets were cut sharply, yet the rigid price supports were still enforced. This merely stimulated a greater production growth for profit. The result is obvious. The farmer kept producing much more than the domestic and foreign markets could absorb. The mass food surpluses that did not return a reasonable profit to the producer through normal channels of trade were bought by the government. The total value of surplus stock on hand now stands at more than \$7.5 billion, and it is rising fast. The storage bill alone of this surplus glut is more than \$700,000 a day, a half-billion dollars a year.

In warehouses and storage bins around the country the government owns outright or on loan 913,000,000 bushels (a year's crop) of wheat, 657,703,000 bushels of corn, 6,327,000 bales (a year's supply) of cotton, 810,000,000 pounds of cottonseed

oil, 110,000,000 pounds of wool and enormous stocks of such surpluses as barley, beans, winter cover crops, olive oil, linseed oil, tung-nut oil and whey.

To get rid of the surplus is the solution; but how to do it is the problem. Despite all encouragement to grow less and other restrictions enforced on the farmers today, there is still more food produced than the domestic market can consume. And each year the export market gets leaner and leaner.

The Government's Flexible Program

What has the government done to liquidate surpluses and stabilize farm prices? The 90 percent parity program, which encouraged production during the war years, was dropped and flexible supports were made a policy under the Eisenhower administration. This meant that supports would be increased if total supplies of a supported crop were reduced; supports would be decreased if these supplies continued to grow. When supplies of a crop were large the lowered supports were expected to persuade the farmer to cut his production. When the supplies became reduced, the increased price supports were expected to encourage more production. In addition, to be eligible for supports on such basic commodities as wheat, corn or cotton, a farmer must agree to plant only as many acres of these crops as he is allotted.

While the program appeared sound in principle, it failed in practice. By adding fertilizer or planting closer rows farmers increased their per-acre yields until their total crops were about as large as before. Because the flexible program failed to halt the overproduction, which was its primary purpose, the farmers strongly urge that the whole plan be scrapped. But they offer no substitute program, nor do they have a

concrete remedy for the mounting surpluses.

What they want is "equal privileges with other industries." The farmer believes he has just as much right to know what price minimums he will get for his crop before he plants as a union man has to know what wages he will get before he agrees to a work contract. If labor has the advantage of a guaranteed annual wage and business has fair trade laws and subsidies, the farmer says that he is entitled to an equal amount of support. But as to how to win these rights and guarantees, there is little agreement among the farmers. They are agreed on one point, namely, that rigid price supports were better than the present flexible plan. They prefer it as the lesser of two evils.

Substitute Plans

Politicians and farm organizations are constantly mulling through plans to help the farmer. A land-rental program by the government is proposed as a device for taking more acres out of crops by paying farmers for diverting these acres to soil-building grasses, legumes, for a minimum number of years. But many farmers oppose this program because it would upset their crop rotation system. They fear, too, that it would not spare enough land to receive a substantial rental payment. Others fear they might have to give up too many acres for too long a period.

Some Democrats favor the Brannan Plan, under which the farmer would sell his goods in the market place for what he could get and the government would make up the difference to a predetermined "fair return." This plan, too, is not agreeable to all. As Secretary Benson said in an interview: "It's very, very hard for a man to establish policies and programs that are equitable and fair to 5 million farmers.

There are many different types of farming areas. To devise any program, even after Congress has passed legislation—to try to fit that into any program that's fair to all the farmers is almost an impossible task."

Despite all the outcry against flexible supports, there are some who recommend that the policy be continued. For some crops the flexible program appears to be working. The once huge stocks of dairy products are being whittled down to size. In one year the stockpile of butter in government hands has been reduced 60 percent.

How bad off are the United States farmers? A Federal Reserve Board report on the agricultural situation shows that price and parity statistics do not tell the whole story. On January 1, 1955, savings held by farmers were as high as they were on the same day in 1954. And land was worth \$91,300,000,000 at the start of 1955, to compare with \$89,100,000,000 at the start of 1954. Seven out of ten farms are free of mortgage.

The Coveted Farm "Commodity"

In off years the farm issue would have been pushed into the deep background, but with important elections coming up there exists a tempting tendency to make political hay out of it. The stakes are high and the farmer holds a most precious "commodity"—his coveted vote. The politicians know very well that farm troubles could easily add up to highly explosive political dynamite that could be a deciding factor at the polls.

In an effort to win him over to the democratic side, party leaders have ridiculed the Republican attitude and program and have made attractive promises to the farmer. Chairman of the Democratic National Committee, Paul M. Butler, belittled Eisenhower's approach to the farmer, saying: "Through tariffs, special tax relief

and plain giveaways, the President has extended lavish help to his big business friends, but," he added, "somehow it is wrong and immoral to save the American farmer."

On January 9 of this year President Eisenhower asked Congress for a \$1,000,000,000 "soil bank." This sum is to pay farmers for growing smaller crops and improving soil; the aim of which is to cut surplus output and to steady farm prices and income. The plan's primary aim is to take 12 million acres out of wheat and 3 million out of cotton. It would bar

use of land for corn and rice and other crops, even grazing. The program is designed to stem the five-year decline in the farm economy. Reportedly, the plan will "prove more effective in displacing rigid price supports and getting the Republicans out of a political hole than it is in providing a basic solution of farm problems."

Many are the conflicting opinions already regarding the new farm program. Whatever the case may be, there still appears to be a rough road ahead for the farmer.

SOME big cats are devoted friends to man. A big cat may unexpectedly acquire an attachment for a human, the friendship bringing intense pleasure to both animal and man. Several years ago an artist by the name of Weber was watching a bored mountain lion or puma sunning himself at the National Zoological Park in Washington, D.C. Though the artist spoke to the lion, the big cat refused to blink an eye. *The National Geographic Magazine* reported on what followed:

“Ten minutes later the animal suddenly came to life. His ears twitched. He listened. He sniffed. His body quivered. He looked eagerly up the path. Greatly mystified, Weber looked too. There wasn't a soul in sight. The cat became jubilant. He leaped about and bounded excitedly up and down the cage. From time to time he peered up the walk, obviously expecting someone.

“Suddenly a girl came into view. She was a pretty brunette, young and rather foreign-looking. As she approached the cage, the mountain lion pressed eagerly against the bars. ‘*Mon ami! Mon ami!*’ exclaimed the girl affectionately. The mountain lion went into an ecstasy of contortions and gymnastics. The



visitor put her hand into the cage and he pressed his face against it happily. Then he looked about to find a gift for his enchanting friend. He picked up a leaf from the ground and brought it to her in his mouth. She handed him a small twig which he carried back and forth across the cage and then returned to her. This little play was repeated several times until he bore his present into the den for safekeeping. “‘Is he an old friend?’ asked Weber. ‘Did you raise him and train him?’ ‘Non! Non! I never saw him before I came here.’ Just then the mountain lion bounded out of

the cave and threw himself against the bars. The girl scratched him under the chin and around the ears. Rapturously, the cat rolled over and lay on his back. He purred in perfect contentment. ‘I must watch out for the cops!’ exclaimed the girl, looking over her shoulder lest the guards discover such dangerous goings-on. ‘I go at once!’ The cat tried to detain her, thrusting his paws through the bars. Not once were his claws unsheathed. She patted his head affectionately. ‘*Au revoir, mon ami!* I will return. Be good!’ Crouching on the floor, the deserted mountain lion pressed his face against the bars, watching long after she had disappeared.”



Caribbean Isle of Treasure

By "Awake!" correspondent
in Cuba

ARE is the person who, as a child, has not dreamed of going to the haunts of the pirates and corsairs and finding a treasure chest filled to the brim with gold and silver and precious stones. Few have been those who have had their desires fulfilled. A brief visit to an island rich in pirate legends, which gave rise to the nickname "Treasure Island," will be of interest. That island is the Isle of Pines, which lies in the Caribbean Sea about fifty miles to the south of the island republic of Cuba.

The Isle of Pines is shaped like a *quitrín* (a two-wheel topped wagon once in use in Cuba). The island has an area of 1,182 square miles, which is larger than the combined areas of the islands of Barbados, Dominica and Guadeloupe. Almost one half the population of 10,163 lives in the capital, Nueva Gerona, and the first established city in the island, Santa Fe.

The Isle of Pines was discovered by the white man when Columbus landed there in 1494. The real discoverers, though, were men of copper-colored skin, who apparently landed on the Isle of Pines when they

lost their way in their canoes. After these first arrivals, many other Indians came and settled there. Soon the island was populated by this simple, good people, who made small ornaments from snail shells and lived on the products of the forests and of the waters of the rivers and sea.

The Spaniards forgot the Isle of Pines until the nineteenth century, and then it became the refuge and lair of corsairs and buccaneers from France, England, Spain, Portugal and Holland. With the coming of the pirates to the island the Indians were murdered or sold into slavery.

The island continued in Spain's possession until the time of the Spanish-American War in 1898, when freedom-loving Cubans and the United States eliminated Spain from lands discovered by Columbus. In 1901 at the writing of Cuba's constitution the Senate of the United States, by means of the Platt Amendment, stipulated, among other things: "The Isle of Pines is left out of Cuba's limits as proposed by the Constitution, leaving it for a future treaty to fix its ownership." Then in 1925 the Senate of the United States, by an overwhelming majority ratified an agreement, known as the Hay-Quesada Treaty, relinquishing all rights to the Isle of Pines and recognizing it as belonging to the republic of Cuba.

Treasures of the Island

Oh, yes, those who have gone there have found some of its treasures, treasures buried by pirates in an earlier period of its history; but its treasures are by no means

limited to the gold and silver buried by pirates. Its waters, both the sea that surrounds it and its rivers and streams, abound with finny treasures. More than thirty different kinds of sharks inhabit the waters around the island. The oil produced from the shark's liver is claimed by many to be superior to cod-liver oil. Besides the liver, the meat, fins, teeth, vertebrae and skin are useful. The waste can be used to make food for animals and for the making of fertilizers. Today the catching and processing of sharks is the livelihood of many.

Have you ever eaten lobster? It is good, is it not? Well, perhaps it was canned in the Isle of Pines. A large part of the world's production of lobster comes from the island. The sponge is something that has proved to be very useful, a veritable treasure, one that is plentiful in the waters of the Isle of Pines.

Many kinds of trees are found in the forests of the isle that are used to make lumber of great value, such as the caoba (*mahogany*) and cedar. From *mahogany* it is possible to make very fine, beautiful furniture. The cedar is a much softer wood than the caoba and because of its bitter taste the insects do not bother it. It is used for many things, such as cigar boxes, book and collection shelves, wardrobes, fine furniture, doors, window blinds, etc. Since the days of the pirates two thirds of the beautiful pine forests have disappeared under the machete, ax and saw of the lumbermen, until today the tree that gave the island its name is to be found in small numbers only in the swamp of Sigüanea. Also to be seen are the *palma barrigona* (*big-bellied palm*), the *guanós* and mangrove trees.

There are many places of scenic beauty that the visitor will long remember, such as the "Columpio," which reminds one of the Rock of Gibraltar and the cascade of

Santa Barbara. There are many beautiful beaches in the world, but rare is the beach that can compare with Playa Negra (*Black Beach*). This beach, located about four miles northeast of Nueva Gerona, the island's largest city, is very beautiful and very unusual, because, as indicated by its name, it is formed of black sand. Then there are Red Beach, Blue Beach and Long Beach. Long Beach, near East Point, is nine miles long and is comparable to the best beaches of the world.

In Santa Fe, the island's second city, the first solarium of Cuba and America is being constructed, with equipment from the famous French solarium of Vallauris, Cannes, France, which was saved from destruction during the past war. Of this type of solarium, which takes advantage of the sun's rays for the benefit of the human organism, there are only three in the world, one in Aix, France, another in India and this one being built in the Isle of Pines.

Besides the solarium for man's physical well-being the island boasts many excellent medicinal-mineral springs. The hottest waters (about 124 degrees Fahrenheit) are those of Ojo del Río Casas, near Nueva Gerona. The coldest waters (about 66 degrees Fahrenheit) are those of the medicinal spring Santa Lucía. At present there is a modern hotel in Santa Fe that provides *thermal and medicinal waters for its roomers*.

If you should happen to visit the Isle of Pines someday, maybe you would like to do a little exploring. That is easy, because not very far from Nueva Gerona is Water Cave, underneath the marble of Lookout Peak. Water Cave is a huge underground cavern, containing large subterranean lakes of pure, sweet water.

There are four great deposits of kaolin, the fine white clay used in the manufacture of porcelain. Up to the present time this is

one of the many treasures that has not been exploited. But there are others. There are deposits of gold, tungsten, iron and other minerals. There are mountains of almost solid marble of many colors, black marble, marble with veins a delicate shade of red, and others.

These are all natural treasures of the island, existing there since creation, to be taken and used by man for his well-being. Nevertheless, the riches of "Treasure Island" are not limited to the natural treasures to be found and enjoyed. Man has found that when he cares for the soil, using fertilizer and planting seeds, a rich harvest is in store.

Today, when the Isle of Pines is mentioned, the first thought that comes to mind is the production of grapefruit, oranges, watermelons and cucumbers. And truly these products play an important part in the economic life of the island. In 1953 the production of grapefruit was 18 million units. The grapefruit is known as "the Isle of Pines' spoiled child," because of the practice of waxing and packaging each grapefruit individually, for exportation to the United States. In 1953, 360,000 cases of cucumbers and about 100,000 units of watermelons were exported.

Rice has been planted in the past couple of years and it has been found to yield a good crop, and so rice mills have been constructed to care for future harvests. Beans have been planted and harvested with good

success. The Isle of Pines can become the granary of Cuba in rice and beans, because it can produce 200,000 hundredweight in rice and 250,000 hundredweight in beans, according to conservative estimates.

Vegetables from the Isle of Pines find a good market in the United States. It has been proved that the soil produces good pasturage for cattle and soon, perhaps, the verdant fields will be seen dotted with browsing cattle, preparing themselves for the meat markets of the Isle of Pines and Cuba.

Truly the treasures of the Isle of Pines are many and varied. There are treasures on which to feast the eyes—God's creation, the mountains and valleys, rivers and seas and beautiful beaches. Treasures to provide man with the necessary things for everyday living—minerals and lumber. Also, treasures to sustain life—fruits and vegetables, sea food and meat.

But the wisest man who ever lived on this earth said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matthew 4:4, *New World Trans.*) In 1952 the island was visited by the first preachers of the good news of Jehovah's kingdom. A congregation has been formed and it is now growing month by month, as inhabitants of this "Treasure Island" joyfully learn of and accept the message of God's kingdom that provides the greatest wealth of all.

Spinsters and Pin Money

Unmarried maidens acquired the name spinster from a custom that ruled that all maidens were to spin their own trousseaux before becoming brides. Among other things, a bride's trousseau was to include "a pin dowry" of "8,000 needles and 9,000 pins." The bridegroom usually checked his fiancée's trousseau carefully to make sure that the needles and pins were present as promised. These were considered rare and costly items of great value, and as a rule they symbolized a woman's wealth. Pins were so rare that they could be bought but two days a year—the first two days of January. Husbands would set aside money for their wives to buy this luxury item. The little lump set aside was called "pin money," a term that has stuck down to this day.

HOW MODERN
MEDICINE
IS MEETING
ITS GREATEST
CHALLENGE



PROGRESS IN TREATING MENTAL ILLS

PROGRESS? a well-informed reader may ask. Progress, when the inmates in mental institutions have increased four times as fast as the population in certain parts of the United States in the last fifty years?

Progress, when mental illness is costing United States taxpayers a billion dollars annually and represents an economic loss of \$2 billion a year?

Progress, when half of the hospital beds are occupied by mental patients, some 750,000, and when 7.5 million others are unable to accept employment because of mental illness?

Progress, when mental illness represents the greatest health problem and when, according to one psychiatrist, if we do not do something about it soon, we shall have "so many people inside the institution that there won't be enough left on the outside to run around and lock all the doors"?

Yes, the picture is bad even if we take into consideration the facts that today both

doctors and relatives are more ready to make use of mental institutions than they were years ago, that more people grow old and that at times even sane aged persons are committed to such places because they have no other place to go.

Then where is the progress? Not in eliminating the causes for mental ills, for that is a task man cannot accomplish, as we shall see in discussing the causes, but

progress along three other lines, namely, in shortening the time of mental illness, in making the cure more permanent and in making the treatment more humane.

Kinds and Causes of Mental Ills

Mental ills are classified either as constitutional or functional. The constitutional type includes those congenital and those caused by accident or disease and by old age. Progress in treating these ills has been comparatively slow.

In functional mental illnesses the body's mental "machinery" appears sound but it fails to function properly. Among such ills is schizophrenia, which designates a *phren*, "a mind," in which there is a *schizo* or "splitting" of the personality. Afflicting about half of all those mentally ill, it is often marked by a withdrawal into a suspicious, stony silence. Dementia praecox is one form of schizophrenia and usually affects adolescents, hence its name, which literally means "precocious disordered mind."

The manic-depressive victim swings like a pendulum from extreme exhilaration or irritability, the *mania* or "insane excited state," to profound depression. Those suffering from paranoia, *para*, "disordered,"

nous, "mind," suffer delusions of grandeur or of being persecuted. Involuntional melancholy causes persons to feel utterly unworthy or useless. It often affects women who are going through the change of life.

As for the causes of all this mental illness, geneticists are agreed that heredity plays a vital role. The blood stream of the mentally ill has been found to contain certain poisons, and their brain tissue certain viruses and fantastic-shaped organisms. Whether these are the cause or the result is not too clear. Having too much or too little of certain hormones also appears to be a factor in mental illness. The discovery that certain moose in Nova Scotia went mad because of inability to get accustomed food, because of change in climate, seems to indicate that mental illness may be caused by a lack of certain trace elements.

The big-city pace, with its keen competition, fear of losing one's job and the lack of constructive work with one's hands, no doubt accounts for the fact that admissions to mental hospitals from cities are twice as high, in proportion to population, as those from rural areas. No wonder that mental illness is ten times as frequent in the United States as in the African veldt. Emotional instability due to a lack of love in childhood is recognized as a basic cause of schizophrenia.

World distress, increase of lawlessness and pursuit of pleasure doubtless all contribute their share to the increase of mental illness, since we reap what we sow. Nor is the factor of unseen forces, demons, and particularly Satan the Devil, to be overlooked, in view of what the Scriptures state.—Revelation 12:12.

Although the mental health problem is the most serious of all the health problems in the United States, yet comparatively little has been done in the way of research, especially when compared with cancer and polio research. During 1954 \$9 million was

spent on such research, one tenth of one percent of what Americans spent on liquor!

Progress in Use of Surgery and Electricity

Progress has been made in the use of surgery in treating mental patients. Children whose brains had been injured at birth by an accident, or later on because of disease, and adults suffering from brain artery clots have greatly improved when, by means of an operation, more blood was directed to the brain.

In another type of operation small holes are drilled in the skull and fine copper wires with silver electrodes at their tips are implanted. Very weak electrical impulses are then given, so slight that they give no discomfort to the patient and cause no damage to brain tissue, something that cannot be said for the orthodox electrical shock treatment. A hopeless schizophrenic for eight years was among those cured by this method.

Another method likewise very recently developed that marks progress employs ultrasonic sounds, unable to be heard by the human ear. These are beamed into the brain through holes, one inch in diameter, made on each side of the forehead. "Results on 27 humans, mostly in great pain from hopeless cancer [of the brain], were as good as those obtained by lobotomies, the surgical cutting of nerve [in the brain] or removal of part of the brain lobes. . . . But lobotomies often cause undesirable changes in personality, incontinence, convulsions, interference with judgment, headaches and other troubles. There are no such complications from the sound waves."

Drugs, Music and Nutrition

"Most wonderful thing I've seen in 25 years!" "Astounding!" "Amazing!" Thus psychiatrists describe the results obtained

from the two drugs reserpine and chlorpromazine. Reserpine is extracted from the snakeroot plant and has been used for many, many years by the medicine men of India and southeast Asia. Chlorpromazine is a synthetic product. In one hospital the discharges were five times as great after the patients took these drugs as before. And even more notable is the fact that 80 percent remained cured, while the rest were able to keep well by continuing the treatment.—*New York Times*, June 26, 1955.

"Injections of chlorpromazine worked wonders," another report states, especially with those violently insane or suffering from paranoia. Chlorpromazine was tried on 77 of such patients, and shortly 46 were able to go home and all the rest were benefited, at least to some extent. Reserpine was tried on 82 women whom shock treatment had benefited only temporarily. In a few months 59 were ready to go home, 12 others showed some improvement and only 11 failed to benefit at all. It was also given to 139 patients who had failed entirely to respond to shock treatment. In two months 19 were ready to go home, among whom was one who had seemed hopeless for thirteen years, and 52 others improved. While there have been certain side or untoward effects, in most cases these disappear if the treatment is temporarily discontinued.—*Time*, March 7, 1955.

Regarding the use of these drugs on some eight thousand patients in New York state, psychiatrist Dr. Brill states: "One fact has stood out as fairly well proved, and that is that these drugs will allow us to carry out a more humane kind of treatment. Restraint and seclusion, which is something which we try to minimize at all times, has been recorded for years, and it has stood at a fairly stable index figure. It was an irreducible minimum." He goes on to show that this seemingly "irreducible

minimum" has been reduced by means of these drugs from 20 to 50 percent in various hospitals and with types of patients.

More and more the value of nutritive substances, such as vitamins and hormones, is being recognized in the treating of mental illness. During 1954 it was discovered that asparagine and glutamic acid can greatly help the epileptics, the mentally retarded from infancy and those slowing down mentally because of advancing years.

The emphasis on "live" music marks further progress in the treating of mental illness. Regarding a concert given by a symphony orchestra for the benefit of mental patients a psychiatrist reported: "Dangerous, recalcitrant, unpredictably assaultive" patients sat quietly, obviously enjoying the concert. It succeeded in establishing communication with their minds, something that canned music has not been able to do, it merely keeping them dreaming. Having patients share in the music by dancing and by their accompanying it with cymbals, tamborines, castanets, etc., has also been found to be helpful.

Love's Curing Power

Materialistic scientists have long ignored love and some have apparently never heard of the word, but today more and more psychologists and psychiatrists are discovering it. In fact, some would apply the apostle Paul's words, "and the greatest of these is love," to the various methods of treating the mentally ill. Thus the chairman of the newly formed Mental Health Research Fund, Sir Geoffrey Vickers of London, says: "By far the most significant discovery of mental science is the power of love to protect and restore the mind."—*New York Times*, August 16, 1954.

At the Boston Psychopathic Hospital doctors, nurses and attendants take a dose of lysergic acid diethylamide, abbreviated

LSD, which makes them feel as does a schizophrenic. "We have learned many new things that will help us and other hospitals handle schizophrenics. The attendant or nurse who has had a day of the incredibly lonely private hell of LSD now knows that when a patient pleads, 'Please stay with me for a while,' he really needs the comfort of someone near him."

At this hospital patients serve on committees for the purpose of enforcing rules, hearing complaints of other patients and making recommendations, and they even help cure other patients. Those on such committees need frequent replacement, as it has such a curative effect on them. As to the permanence of such cures a check showed that after five years, the plan having been in effect seven years, 86 percent had satisfactorily adjusted themselves to society.

A nurse being trained at this hospital stated: "It is a challenge to your mind. At any moment a patient might show what is troubling him. You think all the time, trying to find a way to help him . . . a gentle, understanding word can penetrate the tortured loneliness of blurred minds more surely than any stern command or show of force." Interesting in this regard is the report of certain doctors who took LSD to induce schizophrenia. They found that in that state people took on all sorts of caricatures and that those appearing normal were other schizophrenics and that, next to these, the ones appearing most nearly normal were those who showed sympathy

and understanding.—*Scientific American*, June, 1955.

Further highlighting the value of love in treating the mentally ill is a report about Idaho's mental hospital at Blackfoot. There are no strait jackets for restraining violent inmates there. Why not? Because certain citizen volunteers are providing "the missing link in psychiatric treatment—friendship." And says another report: "All over the U.S., mental patients are being taken to parties, dances, picnics. It's not just fun; it's medicine—this show of human kindness is helping them regain useful lives."

The need of helping patients after they leave the mental hospital is also being recognized. In Maryland's "Patients on Parole" program convalescent mental patients are being placed with sympathetic householders, instead of being kept in hospitals or left to shift for themselves. In the words of the founder and director of the program: "You can't just turn these patients loose at the front gates to fend for themselves. Almost all of them need, for a time at least, a moderately sheltered, warmly homelike environment where they can make friends and gradually establish normal patterns of living." Of some 2,000 so placed, not a one has run amok.

Yes, although, due to ever so many factors, mental illness is increasing, progress is being made in treating mental ills in a variety of ways. Patients are spending less time in institutions, their recovery is more likely to be permanent and the treating is becoming more humane.

NEEDLES IN THE WASHTUB

The Lands and Forests Department of Ontario, Canada, recently gave a few helpful tips for anyone who wants to catch a porcupine. A department bulletin says: "The best way to effect his capture is to wait until he's in the open. Then, watching for his slapping tail, rush in quickly and pop a large washtub over him." The bulletin adds: "Thus you have something to sit on while you figure out the next move."

"YOUR WORD IS TRUTH"

**JOHN
17:17
True**

The Scapular Scorched by God's Word

JESUS advised building faith on a solid rock-masslike foundation, namely, on God's Word. Paul counseled similarly and added: "Make sure of all things; hold fast to what is right." He called those of Berea "more noble-minded than those in Thessalonica, for they received the word with the greatest readiness of mind, carefully examining the Scriptures daily as to whether these things were so." The Bereans did not even accept Paul's words as final, without first giving them the test of God's Word. Paul did not scold, rather he commended them for their scrutinizing. So we, like the Bereans, go "to the law and to the testimony" for an honest examination of our subject to make sure that our faith rests on sure foundations.—1 Thessalonians 5:21; Acts 17:11, *New World Trans.*; Isaiah 8:20.

A folder containing the imprimatur of Samuel Cardinal Stritch and the address of the Carmelite Headquarters in Chicago, Illinois, asserts: "As daylight broke through on July 16, 1251, over Aylesford, England, the Holy Mother of God appeared on earth to present your most efficacious garment of salvation . . . the Brown Scapular of the Carmelite Order!" The scapular, made up of two pieces of brown woolen cloth, each about four inches square, attached to a double string, in order to hang over the shoulders, one piece on the back, the other on the breast, has assertedly been woven "on the looms of heaven and

brought to earth" in Mary's own hands. The scapular represents 'a sign of brotherhood,' "a pledge of salvation," and a guarantee that whosoever dies while wearing it "will never see the eternal flames of hell," that Mary will personally escort the wearer on the hour of death into the courts of heaven.

This religious folder further says that "in a pledge made to Pope John XXII, and revealed in 1332, God's Mother has promised to free you from the bitter pains of purgatory on the first Saturday after your death." Conditions necessary to gain this Saturday pardon are: You must wear the scapular, observe chastity and recite daily a collection of prayers. If you are not able to read, the priest can substitute abstinence from meat on Wednesdays and Saturdays or other modified conditions. Pius XI proclaimed the Sabbatine "privilege" "the principal and greatest of all indulgences." (March 16, 1922) The scapular is referred to as "the richest spiritual endowment in life, at death . . . and even beyond the grave." It is said that "it is a sure sign of predestination," a "watchful protection in life," a "help at death," a means of "special intercession even beyond the grave," and that the prophecy made by "St. Dominic" several hundred years ago will come true, namely, that "one day, by the rosary and the scapular, Our Lady will save the world."

Are these assertions true? Are they founded on the unfailing Word of God? Can they stand the test of Scriptural examination? What can be said of the scapular in the light of God's Word? It is to our eternal interest that we know the truth. Nowhere do the Scriptures or authentic history reveal a promised appearance or an earthly appearance of Mary after her death. It was impossible for Mary to have manifested herself in the thirteenth century, because she was not as yet raised

from the dead. Her resurrection was not to come until "the last day," which did not have its beginning until A.D. 1914.—John 6:40; 11:24; 2 Timothy 1:12; 4:8.

Further: Examine the Scriptures and nowhere will you find that Mary is addressed as "the Holy Mother of God." Why not? Simply because God never had a mother. He never had a beginning. He was not born or created. He is God the Creator. "Lord, thou hast been our refuge from generation to generation. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God." (Psalm 89:1, 2, *Douay*; Isaiah 57:15) In view of his eternity it is outright blasphemy to speak of any woman as "the mother of God," for woman is merely a lowly creature whom God created for man as man's helper.—Genesis 2:21-23.

As for the claim that the scapular is "a pledge of salvation" and a protection against "the eternal flames of hell," it too falls flat in face of God's Word. Here is why. In the first place there are no flames in hell. Hell is the common grave. In *Webster's New International Dictionary*, 2d Edition, page 1158, the word "hell" is said to come 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*."

A simple comparison of Genesis 37:35 will prove this point. The faithful patriarch Jacob laments for his son, saying: "For I will go down into the grave unto my son mourning." (*Authorized Version*) This same verse in the Catholic *Douay* translation says: "I will go down to my son into hell, mourning." Here the words "hell" and "grave" are used synonymously. No fire was intended to be in the patriarch's grave. Rather than its being eternal fire, the

grave is a cold, dark place, where dead people are concealed, not tormented.

Another point: If the scapular is, as claimed, "a pledge of salvation," then the Bible is not true, Jesus and all his apostles are false witnesses and everyone who preaches Christ the only hope for mankind errs, because the Bible specifically says: "There is no salvation in anyone else [other than Christ Jesus], for there is not another name under heaven that has been given among men by which we must get saved." If a piece of woven wool can ensure one immediate passage into heaven at death, then faith in God and Christ are unnecessary, the ransom is of no value, the preaching of Christ is vain and our faith is also vain.—Acts 4:12, *New World Trans.*

But not so! Paul comes to our defense and says: "There are certain ones who are disturbing you and wanting to pervert the good news about the Christ. However, even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed." Salvation does not come through the wearing of scapulars, amulets or any adornment. Rather "if you publicly declare that 'word in your mouth', that Jesus is Lord, and exercise faith in your heart that God raised him up from the dead, you will be saved. For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." A life completely dedicated to God is what counts.—Galatians 1:7-9; Romans 10:9, 10; 1 Peter 3:3, *New World Trans.*

The folder hails Mary, along with the rosary and scapular, as the savior of the world. The Bible on the other hand hails Jehovah God and his King Son Christ Jesus as the saviors. "For God loved the world so much that he gave his only-begotten Son, in order that everyone exer-

cising faith in him might not be destroyed but have everlasting life. For God sent forth his Son into the world, not for him to judge the world, but for the world to be saved through him." Through his prophet he wrote: "I, even I, am Jehovah; and besides me there is no saviour."—John 3:16, 17, *New World Trans.*; Isaiah 43:11, *Am. Stan. Ver.*

How, then, can the scapular be a "protection in life," a "help at death," and a means of saving the world, when all its claims are fraudulent? Not one of its claims can stand the test of God's Word. Those who build their faith on foundations of falsehood are sure to come to bitter disappointment.—Matthew 7:24-27.



Taiwan (Formosa)

TAIWAN is indeed a place of exotic beauty with majestic mountains, fern-clad valleys and varicolored flowers; also a land of abundance, with its two rice crops a year supplemented by an abundance of bananas, pineapples, melons and a multitude of less-known fruits. Over the years the happy people of Taiwan have enjoyed an abundance, whether under Chinese or Japanese rule. The island has been a source of prosperity.

Today the Taiwanese are not rejoicing the way they used to. War clouds have hung low over the island for several years now. The flowing fields have to provide additional food to take care of at least a million Chinese refugees, as well as Chiang's army of an estimated 600,000. The island's economy is strained. And the overladen people are beginning to repeat the slogan "Taiwan for the Taiwanese."

Amid the confusion and unrest that broods over Formosa (Portuguese for "beautiful," natives preferring Taiwan, meaning "Terrace Bay"), there is a message that sounds forth in clear, true tones. It is the message of Jehovah's king-

dom. It was in the middle 1930's that Jehovah's witnesses entered Taiwan from Japan. Faithful Japanese pioneer ministers traveled the length and breadth of the island, and much Kingdom literature was left with the people.

It was when calling back on literature placements that one of these ministers met a particularly interested young man in the valley of the Ami tribespeople. This young man had carefully studied the Bible literature left with him and was waiting to symbolize his dedication by water immersion. After baptizing him, the Japanese pioneer minister spent one week carefully instructing him in the house-to-house ministry, and then moved on to other districts. Soon after, the Japanese pioneer was arrested by the police, and later shot because he kept preaching the Bible in prison, as he had done out of prison.

But what of the lone, new minister who had started preaching in the valley of the tribespeople? After three weeks of preaching, he too was imprisoned. But he did not abandon his belief in God and Christ and the Bible. He kept preaching in and out of prison. His sincerity, conviction and integrity in the face of frequent imprisonments

began to make their mark. Others listened and believed. In time, he was not alone. Others were with him. The Kingdom message took root and it began to grow. With only their Bibles and a few pieces of Bible literature and the spirit of Jehovah God they moved through insurmountable odds. Persecution did not stop the preaching work. From that one little seedling, today there are more than 1,600 who have been baptized, and more than 1,700 are active each month in the preaching work. A mayor of one of the principal villages in the valley recently estimated the number who are interested and study the Bible with Jehovah's witnesses in that valley, placing the number well over 10,000.

It is hard to describe the joy these people receive from learning about Jehovah God and his kingdom. One elderly Taiwanese gentleman said: "For fifty years the Japanese taught me to worship the sun goddess. Then the Chinese came, and told us there was no sun goddess. It was confusing. But now I am very happy to have found the true God of all mankind, Jehovah." When one of the Ami tribespeople was asked what evening of the week was set aside by them to study the Bible, he looked surprised and replied: "Why, we study every evening!" And that they do.

Let us visit one of the villages of the Ami tribespeople. Even though it is winter and early in the morning, it is quite hot walking through the country. The cane fields and rice paddies present a beautiful panorama against the background of towering mountains. And the people are as pleasant as the surroundings. Men, women and children working in the open fields run across to greet us. Everyone beams with friendliness. And so they should! For they belong to the New World society. In this part of the valley almost everyone is either one of Jehovah's witnesses or studying to become one.

As we enter the village, villagers swarm around us, and we soon learn that the form of greeting is a good, hearty handshake. We are escorted to a central mud-and-bamboo hut, cool and pleasant inside. These huts are of flimsy construction—a framework of thick bamboo sticks, supporting cane and mud walls. There is a thatched roof and a mud floor, except for a raised matted floor at one end, on which the family of several generations sleeps at night. Cooking is done on a charcoal brazier—no electricity, no running water in the home, none of the conveniences of so-called civilization. But a friendlier, happier people you could find nowhere else on earth.

According to tribal custom, during meetings the men sit on one side, and the womenfolk and little ones on the other side. Silence reigns while one of Jehovah's witnesses speaks. A local minister interprets into the tribal dialect. A speaking session is punctuated by breakfast, by dinner, and by a brief tour of the village. We see the rice paddies, the bananas and pineapples and papayas, and we enjoy eating some of these, together with charcoal-grilled fish from the river. What a privilege it is to get right in among these fine people and talk with them of Jehovah's mighty acts and the glory of his kingdom!

How the tribespeople adjust their preaching activity to existing conditions and to their daily farm labor is an amazing thing. Normally, the Ami tribesmen, along with the women and children, have to work from dawn till dusk in the fields. However, those who are Jehovah's witnesses show excellent co-operation one with another, so that many are able to go to other villages and districts to preach several times a week. Nor do they neglect their group studies together. In order that able-bodied men and women can reach distant territories to witness, the home community

shares the additional tasks on the farm. In many instances, these zealous preachers "camp out" for two weeks of the month, and come back to attend to farm duties for the remaining two weeks. The number of these pioneer ministers who are able to devote a hundred or more hours to Kingdom preaching each month is now sixty-five.

It is not so long ago that the tribesmen of Taiwan hunted heads with literal swords. Even to the present day they are known for their quarreling, drunkenness and their immoral conduct. But not so those tribespeople who have become Jehovah's witnesses. The Word of God has wrought a marvelous change in their lives. It has

made them morally clean. It has made workers of them—true ministers who daily live for God's new world.

For eighteen years Jehovah's witnesses fought for recognition and religious freedom, yet all during that time they preached and prospered spiritually. Now there is a change. On March 23, 1955, the governor of Taiwan approved registration of the Witnesses as a religious body, and this registration went into effect when a district court approved, on April 25. Now the work will surge ahead with greater prosperity than ever! (For more details on recognition of the Witnesses see the article "Congratulations, Formosa!" in the August 15, 1955, *Watchtower* magazine.)

Physician, Heal Thyself !

Psychiatrists have arrogated to themselves the role of physician to cure society of its delinquency. Just how much help society can expect from some of them can be estimated by the case of Dr. P. A. Kirkpatrick. Dr. Kirkpatrick is a successful New York city psychiatrist and a court-appointed counselor for juvenile delinquents. In June, 1955, he was arrested for stealing \$1,000 worth of antiques, with which he hoped to dress up his apartment for a coming marriage. Upon his arrest both he and his bride-to-be tried to laugh off the matter as a joke, it was only a lark, but the police did not think it funny, neither did the one who had been robbed. Truly, society is in a bad way when it trusts such to cope with its juvenile delinquency!

● When the last "normal" year in history was? P. 3, ¶3.

● How long ago the troubles that began in 1914 were foretold? P. 6, ¶2.

● What generation will witness the end of earth's present wickedness? P. 6, ¶3.

● What threat even the wisest of men fail to see with natural eyes? P. 9, ¶1.

● How cement is made? P. 9, ¶3.

● How concrete has been greatly strengthened? P. 10, ¶4.

● How much a farmer must produce to buy (1) a combine, (2) a tractor, or (3) an automobile tire? P. 13, ¶2.

● What some of the food surpluses are that the United States government owns? P. 14, ¶3.

● Why the farm issue is making such news in America? P. 15, ¶6.

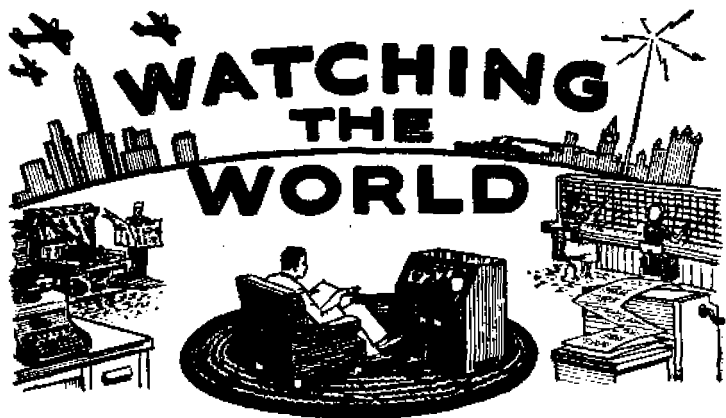
● What island in the Caribbean is called "Treasure Island," and why? P. 17, ¶1.

● What the words schizophrenia and dementia praecox really mean? P. 20, ¶8.

● Why one mental hospital could dispense with strait jackets? P. 23, ¶3.

● Why assertions made about "the Brown Scapular of the Carmelite Order" must obviously be false? P. 24, ¶4.

● How, from just one minister, tremendous preaching work on Taiwan started? P. 26, ¶5.



The Art of Brink-walking

◆ In January, *Life* magazine came out with the article "How Dulles Averted War." It told how U.S. Secretary of State Dulles had averted war in Asia three times in the last three years. He did this by using "strong action." Said Dulles: "Some say we were brought to the verge of war. Of course, we were brought to the verge of war. The ability to get to the verge without getting into the war is the necessary art. . . . We walked to the brink and we looked it in the face." The article was a political bombshell. Democrats clamored that Dulles be fired. President Eisenhower acknowledged there may have been "unfortunate expressions"; but he stood by his secretary, saying: "I have complete faith in Mr. Dulles. . . . He is . . . to my mind, the best secretary of state I have ever known." For himself Secretary Dulles did not deny the statements. He did suggest, though, that the article had oversimplified his thoughts. He regretted the implication that he had thrice taken the U.S. to "the brink." Actually, he said, it was the other way around—implying that the Soviets had thrice come to the brink and had withdrawn. Defending Dulles' art-of-brink-walking statement, one editor said: "It could mean that there is arti-

fice about diplomacy and going up to the edge is really a matter of intentional bluff. But the secretary did not mean this at all. What he had in mind was covered in the sentence: 'You have to take chances for peace, just as you must take chances for war.'" But in Britain few editors defended Dulles. The conservative *Daily Mail* exclaimed that if walking to the brink of war is an art, "it is terrifying. One false step and the artist is over the edge, taking his H-bombs with him and destroying the world in the process."

India: Orgy of Violence

◆ Last year India redrew its state boundaries on the basis of its 14 major language groups. Bombay, the country's largest city (3,000,000 persons), presented a problem. Two language groups wanted it for their capital: (1) the Mahrattispeaking people, who form the bulk of Bombay's labor force, and (2) the Gujarati people who make up most of the city's shopkeepers and businessmen. To quiet both sides New Delhi, in January, announced a compromise: both groups would get separate states. Bombay? It would go to neither group but would be under federal control. The Maharashtrians were angry. For a week thousands of them surrendered themselves to an

orgy of rioting. They killed people; they stoned policemen; they threw homemade bombs; they smashed and burned cars; they destroyed and looted Gujarati shops and homes. Fearing their lives, Gujarati families by the hundreds fled the city. In the city violence reigned. It injured thousands. The dead? Said the *New York Times*: "Indian newspapers have put the number of persons killed in Bombay at a low figure, even though their editors knew at least three to four hundred had been killed." Authorities believed that Communists led the riots. Whoever did knew the art of inciting mobs. They were the worst political riots in independent India's history.

Indonesia and the Communists

◆ Indonesia is a sprawling republic of 80,000,000 people. Its islands are among the richest of the world in such resources as rubber, tin and oil. Last September the country held its first national elections. The Communists finished a strong fourth. The big question was: would the Communists gain posts in any new Indonesian cabinet? The answer came in January when President Sukarno endorsed future co-operation between Communist, Nationalist and Moslem parties. At an anticolonial rally the president spoke: "The fact that this rally is being held constitutes evidence that cannot be denied that the three ideologies—nationalism, Marxism and Islam—can be united." Many Western diplomats were dismayed. One with years of experience in Asia said: "I'll give odds of 3 to 2 that Indonesia goes to the Communists within the next five years—probably sooner—and there's nothing we can do about it."

Three Storm Centers

◆ Bad enough it was for the West with Russia attacking the Baghdad Pact. In January

Yugoslav President Tito, whom the West has been trying to woo, also began attacking the Western-sponsored defense alliance of Turkey, Iraq, Iran, Pakistan and Britain. The president addressed a crowd of some 300,000 who welcomed him back to Belgrade after his tour of Egypt and Ethiopia. President Tito said the pact "introduces new elements of unrest and creates a new focus of conflict." He explained: "Armaments do not lead to the strengthening of peace, but to an increase of tension in the world. We had two storm centers, now we have three."

"The West Was Found

Wanting"

◆ Pakistan is the key link between the Middle East and Southeast Asian defense organizations. Aware of its important role, Pakistan is beginning to feel that the West is not giving the support it should. For one thing, the feeling is strong that U.S. military aid to Pakistan has not been enough to match Karachi's commitments under the Manila and Baghdad pacts. Pakistan's discontent manifested itself alarmingly following the Russian leaders' tour of India. The Soviet leaders boldly came out and backed India in its dispute with Pakistan over the future of the Kashmir. Pakistan asked the U.S. and Britain to stand up and be counted among its supporters. The way the West responded disappointed Pakistan. Said one cabinet minister: "The West was found wanting." To observers there was little doubt that Soviet maneuvering in south Asia had engendered discontent in Pakistan. Fear there was that unless the U.S. and Britain make a bold stand on behalf of Pakistan and persuade India to hold a plebiscite in the Kashmir, the kind of neutralism that India practices might become catching.

Will Canada Recognize Peiping?

◆ Twenty-nine countries recognize Red China. Included among them are 24 U.N. members and Switzerland. Four NATO-linked countries have already recognized Peiping: Britain, Norway, the Netherlands and Denmark. Four British Commonwealth countries have also: Britain, India, Pakistan and Ceylon. In January the possibility arose of a fifth commonwealth country recognizing the Communist regime. Canadian External Affairs Secretary Lester B. Pearson announced to Parliament that the government "is giving careful consideration" to recognition of Communist China. A positive step by Canada, observers believe, would have considerable effect on sister commonwealth countries such as Australia and New Zealand.

The Red German Army

◆ Officially the East German Communist regime has had no army, but its People's Police force is estimated at 100,000 men strong. In January the East German Parliament approved a "People's Army." It will be built up from the People's Police. The Communists apparently want a Red German army to counterbalance the new army appearing in West Germany. When the new Red Army is armed and trained, Germany will be even more divided than it has been up to now.

Sharp Verdict Against Israel

◆ Never before has the U.N. condemned Israel in such sharp terms—shocking, heinous and outrageous. The U.N. Security Council used these words to describe Israel's December raid of Syrian frontier outposts near the Sea of Galilee. The Israelis killed more than 50 Syrians. Though the Syrians had fired on Israeli fishing boats, U.S. Delegate Henry Cabot Lodge described the reprisal attack as "a deed

so out of proportion with the provocation that it cannot be accurately described as a retaliatory raid." All eleven Security Council members condemned Israel. If another such raid occurred, the U.N. warned, Israel would be punished.

"Incitement by Priests"

◆ Colombia is a Catholic country. About 99 percent of its 12,000,000 people are Catholics. In January a New York Times correspondent sent in a report about Protestants in Colombia. It said that the Roman Catholic clergy are openly directing a campaign against Protestants. Describing the campaign as both subtle and violent, the New York Times of January 24 reported: "The clergy often equate Protestantism with communism. There have been killings and beatings of Colombian Protestants. . . . All concerned recognize that the government and local provincial authorities discourage violence, but are helpless in the face of what is described as 'incitement by priests.'"

Exploits of the Nautilus

◆ In January, 1955, man moved himself by the power of the atom for the first time: the U.S. atomic-powered submarine Nautilus began operating. After a year what had the Nautilus accomplished? In January the Navy reported on the submarine's first-year exploits. It had (1) made seventy-five cruises, totaling 26,231 nautical miles without refueling, (2) traveled for more than half that distance submerged, (3) traveled 89 hours and 14 minutes (almost 4 days) without coming to the surface and (4) had made the 1,300-mile trip from New York to Puerto Rico completely under water at a speed averaging more than 16 knots. Nautilus accomplishments, said the Navy, "that cannot be released for security reasons are far more impressive."

Iran's Opium Addicts

◆ Almost 10 percent of Iran's 19,000,000 population use opium in some form. According to recent figures, over 1,500,000 Iranians are addicted. One of the big reasons for this is that Iran harvests 700 to 1,200 tons of the narcotic every year. Much of the output feeds the illicit drug trade abroad. But what it does to Iran itself is appalling. Iranian Health Minister Dr. Jehan S. Saleh disclosed the facts: opium addiction has caused 5,000 suicides a year, the premature death of 100,000 persons and the abandonment of 50,000 children.

Cost of Protection

◆ A billion dollars in one-dollar bills, piled one on top of the other, would make three hundred stacks, each of them more than double the height of the Washington Monument. But one billion is not much today when it comes to protection. When President Eisen-

hower called on Congress in January to enact a national security program, he asked that the highest priority go to guided missiles, nuclear weapons, atomic-powered warships and supersonic aircraft. The cost of all this "protection" for next year the president estimated at \$42,400,000,000. The estimate for this year is \$41,400,000,000. Thus about 64 cents of every dollar in the U.S. budget goes for protection.

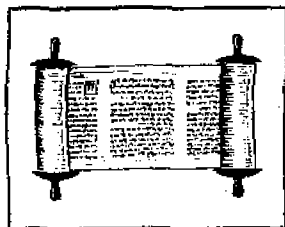
Train Wreck Spoils Record

◆ For nearly five years American railroads have been free from major accidents. But in January the record was spoiled. A Santa Fe Railroad two-car Diesel train, traveling at 70 miles an hour, overturned on a curve near downtown Los Angeles. Passengers were hurled through windows, and for fifty yards of track there was a trail of dead and injured. Twenty-nine persons died; at least 142 others were

injured. The cause of the wreck was listed as "undue speed on a curve." Said 61-year-old engineer Frank Parrish: "I am solely responsible." He described how he "blacked out" for nearly two miles before reaching the curve on which his train tumbled on its side and skidded down the tracks.

U.S. Calls Formosa "Taiwan"

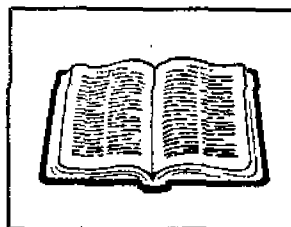
◆ Many persons call the Chinese Nationalist island stronghold by the name Formosa. Oddly enough, this name is not Chinese. The Portuguese named the island Formosa because of its beautiful scenery. (Portuguese: *formosa*, beautiful) In January a phrase in President Eisenhower's budget message made official a change in U.S. nomenclature. From now on the U.S. government will refer to Formosa by its Chinese name—"Taiwan." Taiwan means "Terrace Bay."



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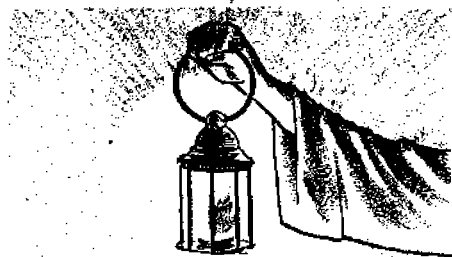
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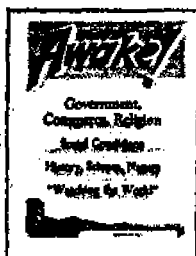
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Awake!

**DO YOU USE YOUR TONGUE
TO HURT OR TO HEAL?**

How to tame it is worth knowing!

The Fluoridation Issue

Tempest over artificial fluorides in the drinking water

Adventure in a Teacup

The world's most popular beverage

Pythagoras

An unreliable philosopher



MARCH 22, 1956

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 XXXVII

Brooklyn, N. Y., March 22, 1956

Number 6

Examine *Your* Religion!

NOT only is it a right to investigate religion, but it is also a duty, a divine command. True religion never forbids or discourages the right use of reason or the clear understanding of doctrine. If it did discourage reason, then God would not have issued the invitation: "Come now, and let us reason together." And the apostle would not have warned the Corinthians: "Keep testing whether you are in the faith, keep proving what you yourselves are." —Isaiah 1:18; 2 Corinthians 13:5, *New World Trans.*

The wrong thinking about God that exists today can be laid right at the feet of the original rebel, Satan the Devil. Thus we are told: "The god of this system of things 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." —2 Corinthians 4:4, *New World Trans.*

There is conflict and confusion in the religious doctrines taught today. What does your religion say? More important, what do the Scriptures say? Few people today really have compared their religion with the Bible. Many believe in purgatory, never knowing that that word does not even appear in the Bible, and that Jesus and his apostles did not teach it. Many believe that

those who are not good will burn forever in hell, never knowing that the Bible says: "The dead know not any thing." Many believe that Jesus and his heavenly Father are part of a coequal trinity, never knowing that Jesus (who most certainly should have known!) said: "My Father is greater than I." Yes, there is much that is taught in today's religion that is not in harmony with the Bible!—Ecclesiastes 9:5; John 14:28.

How can wrong religious thinking be corrected? Paul pointed to the source of such correction: "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."—2 Timothy 3:16, 17, *New World Trans.*

What did Jesus really teach? What should you believe? What course is proper? What is right? These are vital questions. There is but one sure place to find the answer—in God's Word, the Holy Bible. Will you allow your own ideas to be disciplined by what it says? Will you allow yourself to be taught, reproved, set straight by it, becoming equipped for good work through changing your own ideas to conform with God's?

Christ "became responsible for everlasting salvation to all those obeying him." Note: "To all those *obeying* him." It is impossible to obey him without knowing what his instructions are. It is impossible to believe his doctrines without knowing what he taught. And you will find it most difficult to follow his path in a religion that, though it may claim his name, teaches doctrines that contradict what he said. Now, when today's many churches contradict one an-

other, some of them must be contradicting him.—Hebrews 5:9, *New World Trans.*

Investigate your religion. Examine its teachings in the light of the Bible. And as Paul admonished the Romans: "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.*

Ignorance Accepted as the Norm

Back in 1935 Dr. Donald A. Laird, one of America's noted psychologists, wrote in the *Review of Reviews* (Vol. 92:44) the following: "The country's average level of general ability sinks lower with each generation."

In 1955 there were increasing reasons to believe that general ability was still sinking. One of those reasons came in the form of a new book named "Retreat from Learning." Written by ex-high school teacher Joan Dunn, it tells why she quit teaching forever. It tells how all too often the teacher found her students with no desire to learn. Students would use their wit thinking up ways to avoid learning, as at vocabulary drills when one of them might remark: 'So who cares? I say a word like that and all my friends laugh at me. Nobody knows what that word means.' Almost every class had its sullen and defiant pupils who would yawn, lounge, drum, stamp and wander about at will. Whether they worked or not, they knew that the law would keep them in school.

Ex-teacher Dunn paints a bleak picture of modern educational theories and of a top-heavy bureaucracy, riddled with chattering experts and with teachers deprived of authority and afraid to differ. For discipline the

educationists have substituted student whim. "This new methodology," says author Dunn, "has raised a breed of child afraid of no one, awed by no rule or regulation. . . . School . . . has become [these children's] toy, and they cannot understand a teacher's refusal to let them play with it."

Of the continual sinking of general ability, ex-teacher Dunn writes: "The prevailing idea regarding texts is that if one is too difficult, get an easier, more 'modern' one. . . . The print gets larger, the pictures more numerous, and I fear that the next and final development will be the substitution of pictures for words. Language faces a similar dissolution. . . . And the niceties of thought will disappear with the words to express them and the books in which others have expressed them before. Unfortunately, many educators today are delighted with such developments, for they feel they are getting 'to the people' at last. It is rather the people who are getting at them, with the results that are to be expected. . . . The educational level sinks to the lowest common denominator, and, ironically, no one benefits, not even the most ignorant, for he finds his ignorance accepted as the norm."

"Timepiece of Tomorrow"

There are watches that do almost everything. Some tell the day of the week, the date and the phase of the moon; others serve as stop watches and alarm clocks. Recently a watch with a new kind of extra benefit appeared; this one was displayed at the National Jewelry Fair at Chicago. Styled as a watch for the future—a rather grim one—this "timepiece of tomorrow" has a dial that measures the amount of radioactivity in the atmosphere.



TONGUE



to hurt OR *to heal?*

BY ITSELF the tongue is a harmless little organ. But when let run loose in the mouth it can be as devastating as a stray spark in a giant forest or as deadly as a poisonous serpent's bite.

The tongue is not all bad, however. It is a very useful organ. But it all depends on how we use it. If we use the tongue to praise God, laud his purposes, magnify his wondrous works and name, then it can be a tremendous blessing to us as well as to our fellow man. But if we use it to gossip, lie or backbite, it then becomes a vicious tool of death and destruction. Right use of the tongue brings health and life to us and our hearers; wrong use, hurt and death. God's Word says: "My son, attend to my words; incline thine ear unto my sayings. For they are life unto those that find them, and health to all their flesh." For "death and life are in the power of the tongue: and they that love it shall eat the fruit thereof."—Proverbs 4:20, 22; 18:21.

Right use of the tongue means to have it under control, so that we heal with it and do not hurt. This is more easily said than done, because the tongue is about the most stubborn, rebellious, unco-operative organ there is. In fact, the disciple James says: "If anyone does not stumble in word, this one is a perfect man." And men have tamed all manner of birds, beasts, serpents and creatures of the sea, "but the tongue,

What is more deadly than an unbridled tongue? How to tame it in an unstable world is worth knowing.

not one of mankind can get it tamed. An unruly injurious thing, it is full of death-dealing poison." So lacking

is tongue control that the whole world stands condemned before God for its misuse.—James 3:2, 5-16, *New World Trans.*

The tongue is the window to the heart and mind. It reveals the moral and spiritual health of a person, nation or world. As Jesus so aptly stated: "Either you people make the tree fine, and its fruit fine or make the tree rotten and its fruit rotten; for by its fruit the tree is known. Offspring of vipers, how can you speak good things, when you are wicked? for out of the abundance of the heart the mouth speaks. The good man out of his good treasure sends out good things, whereas the wicked man out of his wicked treasure sends out wicked things. I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; for by your words you will be vindicated, and by your words you will be condemned."—Matthew 12:33-37, *New World Trans.*

Outwardly, a man or nation might appear physically sound and healthy, but inwardly or spiritually it may be wholly rotten, having no sound spiritual fiber whatsoever. For example, Israel, when faithful, was likened to a sound body. But when her people became corrupt, she was called a harlot: "How is the faithful city become a harlot! she that was full of jus-

tice! righteousness lodged in her, but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves; every one loveth bribes, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." For the nation to recover from this degenerate spiritual condition, God commanded that it wash itself, make itself clean, put away evil doing; "cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." But Israel was in no mood for a moral or spiritual recovery. It hired prophets and priests that would wink at its corruption. Her people commanded these lying hirelings to "speak unto us smooth things, prophesy deceits." They were not unduly concerned about hearing truth. And those who dared speak truth were ridiculed; some, imprisoned; others, killed. Israel's lying and deceitful tongues led to the hurt of millions and to the ultimate destruction of the nation itself.—Isaiah 1:5-24; 30:10, *Am. Stan. Ver.*

Christendom, today, is in the same rotten condition. Like her prototype, Israel, she appears outwardly beautiful to men, but inside she is "full of dead men's bones and of every kind of uncleanness." She, according to the Revelator, 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!" Look at her crime record, her avalanche of adultery and fornication, her corruption calendar, her wars, her religious and political division. Look at her murders, rapes and robberies. Check her heart for truth and righteousness. Weigh her past and present in the light of God's Word of truth. Then decide whether she is Christlike or a haven 'for demons and every kind of unclean and hated bird.' Do

not wait for her clergy, priests and prophets to speak out against her corruptions, for they are hirelings, hand-picked specially to tell lies and deceits, to speak smooth things to her in order not to shock her false religious susceptibilities. Their tongues are empty of truth or healing power. Virtually hundreds of millions are being misled by these false guides. "Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." Wrong use of the tongue is leading Christendom to her doom at Armageddon; right use will still save a great crowd from her impending disaster.—Matthew 23:27; Revelation 18:2; Matthew 15:14, *New World Trans.*

Christendom, however, is not alone guilty. The whole world is in the same spiritual predicament. Christendom, though, is more reprehensible, because of her hypocritical claims to Christianity. Nevertheless, Paul says: "There is not a righteous man, not even one; there is not a one that understands, there is not a one that seeks for God. All men have deflected, all of them together have become worthless; there is not a one that does good, there is not so much as one.' 'Their throat is an opened grave, they have used deceit with their tongues.' 'Poison of asps is behind their lips.' 'And their mouth is full of cursing and bitter expression.' 'Their feet are speedy to shed blood.' 'Ruin and calamity are in their ways, and they have not known the way of peace.' 'There is no fear of God before their eyes.'"—Romans 3:10-18, *New World Trans.*

Using the Tongue to Heal

While there is no cure-all for the present corrupt system of things, there is a cure, however, for those who are conscious of their spiritual needs. The cure is the same as that offered to the nation of Israel: 'Wash yourself, make yourself clean in-

wardly,' that is, morally and spiritually; "cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." (Isalah 1:16, 17, AS) Jesus showed how this could be done. He stated that it was not the physical food that went into a man that defiled him, but "the things proceeding out of the mouth come out of the heart, and those things defile a man. For example, out of the heart come wicked reasonings, murders, adulteries, fornications, thieveries, false testimonies, blasphemies. These are the things defiling a man; but to take a meal with unwashed hands does not defile a man."—Matthew 15:18-20, *New World Trans.*

The washing of the heart clean of these impurities is done by putting good, clean thoughts into the heart, by filling it with an active knowledge of God's pure Word of truth, the Bible. By preaching God's Word to the crowds who were spiritually sick, Jesus was able to heal them of their spiritual infirmities. He made them spiritually sound. He also performed physical cures, but these were few when compared with those he healed spiritually. He knew that physical cures may prolong a life for a few years, but spiritual cures open up the way for everlasting life. Therefore, spiritual healing is by far the more vital. All physical disabilities will be remedied during the thousand years of Christ's kingdom reign.—John 6:63, *New World Trans.*

In sending forth his disciples to the ends of the earth he commissioned them to do the same work of healing as he did, by ministering God's Word of truth. Clean Bible truths washed away old paganistic ideas. This caused a great transformation in the lives of new converts, so great that they were called new creatures. After their conversion they thought differently, lived and conducted themselves differently. A diligent effort was put forth on their part to

meet the high requirements of Christianity. Paul speaks of this great change in his letter to the Ephesians, saying:

"You no longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally, and alienated from the life that belongs to God, because of the ignorance that is in them, because of the insensibility of their hearts. Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every kind with greediness. But you did not learn the Christ to be so, provided, indeed, that you heard him and were taught by means of him, just as truth is in Jesus, that you should put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; 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. Wherefore, now that you have put away falsehood, speak truth each one of you with his neighbor, because we are members belonging to one another. Be angry, and yet do not sin; let the sun not set with you in a provoked state, neither allow place for the Devil. Let the stealer steal no more, but rather let him do hard work, doing with his hands what is good work, that he may have something to distribute to someone in need. Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers. . . . Let all malicious bitterness and anger and wrath and screaming and abusive speech be taken away from you along with all injuriousness. But become kind to one another, tenderly compassionate, freely forgiving one another just as God also by Christ freely forgave

you."—Ephesians 4:17-32, *New World Trans.*

The truth of Christ applied in their lives made of them a different people. They were not like the many millions of Christendom whom Dr. Robert J. McCracken recently found reason to chide in his sermon at the Riverside church in New York city. He charged that a "large proportion" of Christianity was Christian in name only. These nominal Christians, he said, are "ignorant of what Christianity stands for in some cases, apathetic and indifferent in many more, not making anything like the difference they ought to make, not lifting the level of personal and public behavior, their religion a religion at secondhand." He defined secondhand religion as "an attachment to Christianity that is traditional and conventional and at the moment fashionable, a matter of good form, not a life commitment."

"Not long ago," Dr. McCracken declared, "an issue of a popular magazine stated that many a church was more a social center than a shrine and that many ministers are sociologists and psychologists rather than evangelists. To what type of faith does that point? The fact is that Christians, clergy and laity alike, are not very different from other people. For many their church is an appendix to their politics. Nor is there any getting away from the fact that a great number of social evils are tolerated solely because Christians haven't as yet felt the weight and horror of them on their conscience." And there is no evidence that this will take place this side of Armageddon. —*New York Times*, May 16, 1955.

One thing is sure, early Christianity was totally different from what we now see in Christendom. True Christianity cannot be identified in her present traditional systems. Rather, it can be seen in the dynamic, wholesome, clean organization of the New

World society. Within its expanding walls Christian truth and principles are made alive and great crowds are coming in to be spiritually healed. The good news of God's established kingdom binds up the brokenhearted; his truth makes free those who have for years been bound to falsehoods and traditions. It comforts mourners. Those who have been chained to such false doctrines as a fiery hell, purgatory, an end of the planet earth, are greatly relieved mentally to find that such doctrines find no basis in God's Word of truth. They are spiritually uplifted to learn that God will resurrect the dead in the memorial tombs, that his kingdom will restore humanity to perfect health and life in his new world and that they, through proper use of the tongue, can become a part of that new world.

Christians must use their tongues to preach these truths. They cannot ignore the spiritually sick crowds, since they have a healing message. If they withhold healthful words and let those seeking a cure die at Armageddon, they will be held responsible for such deaths. God holds them accountable. Christians must use their tongues wisely, not sparingly, and with all their powers engage in the spiritual work of healing.

They must apply these truths in their lives by putting away all lying, gossiping and backbiting. Obscene thoughts must cease from their heart. The heart is to be filled with clean thoughts, so that from the heart's abundance the mouth can freely speak. The Christian tongue is to be used for the one high and lofty purpose of directing people to the New World society, so that there they can learn to praise God with their tongues, thereby gaining for themselves and those that listen to them everlasting life.

Adventure in a Teacup

COFFEE drinkers
may find it
hard to be-

lieve; but of all popular stimulating beverages, probably the world's favorite, considering the number of people who drink it, is tea. Of course, many a coffee lover also likes his tea, thus adding to the vast number of tea drinkers. But whether one drinks tea or coffee or neither of them it is still interesting to know something about the world's favorite drink and to know, above all, what adventure there is in a teacup.

The word "tea" comes from a dialectal Chinese word *t'e*. Obviously, tea had its start in China. Yet tea seems to have been native also to the hill lands and mountains of northern Siam, upper Indochina and eastern Burma, where it can still be found growing wild. But the Chinese learned about tea early. They learned that by brewing the withered, dried leaves of the mature plant, they produced a beverage that had stimulating properties. First mentioned in Chinese literature about 350 A.D., tea spread rapidly through China and Japan under the guidance of the Buddhist priests who were trying to combat intemperance. By the eighth century the use of tea had become so popular that a long series of taxes was imposed on it.

Taxes on tea drinking eventually hit Europeans, but first the popularity of tea had to spread to that continent. Oddly enough, it was not until late in the six-

By "Awake!"
correspondent
in Indonesia

teenth century that Europeans, particularly the Dutch, became familiar with "the cup that cheers." The British, later to become some of the most ardent tea drinkers in the world, did not begin to use the beverage until almost a century later. It is said that the English paid as much as \$30 to \$50 for a pound of the new stimulant when it was first introduced. So it

was used only on special occasions and even then only by the richest people.

But tea was too cheerful a beverage to remain with just the rich. For the first time, in 1657, tea was sold publicly in Garraway's famous London coffee shop. Soon all of London's 2,000 coffee shops were offering the beverage. Taxes came next. The first tea tax of eight pence a gallon on all tea sold was introduced shortly thereafter by King Charles II. His queen introduced tea to Court. And soon the chemists or drugstores ceased being the sole distributors of tea; now the grocery stores had a new item, a fast-selling one at that.

In America tea had its devotees at an early date. When Britain passed a law whereby duty was imposed on tea, the American colonists refused to pay the tea tax. To show their resentment, the pioneers staged the famous Boston Tea Party. In 1773 three British ships were anchored in Boston Harbor



with 342 chests of tea on board. A group of Bostonians, disguised as Indians, boarded the vessels and dumped the cargo of tea into the harbor. Resounding cheers rang from more than 1,000 watchers on the wharf as £18,000 worth of tea ebbed out to sea.

Tea in the Raw

Today tea is grown in many countries of the world, some of the most important producers being China, Japan, Formosa, India, Russia, Java, Sumatra, Ceylon and East Africa. China is the world's biggest producer, producing about 50 percent of all tea. But with 582,000,000 people, China drinks up almost all the tea it produces.

What is tea in the raw? It is a leaf that comes from an evergreen shrub. The bush looks somewhat like a myrtle and blossoms like a wild rose. If the shrub is allowed to grow wild it may attain to the height of thirty feet and become a small tree. But then it would be difficult for workers to pick the leaves. So the cultivated plant is not allowed to grow much higher than three feet. Even though a tea bush may be fifty years old, it is still a strong producer and will keep on growing good quality tea for many years to come.

The plucking of the leaf, in Java and in many other places, is done entirely by women and girls. The pickers carry big baskets or bags hanging from their head or shoulders. Only young leaves are picked. The pickers must learn to become expert, and to be able to single out the tender young shoots and deftly break them off at just the right spot. In Java the growing season lasts all year round; there are about thirty pickings a year. In colder climates, such as those of China and Japan, only three to five pickings are possible.

A pound package of tea may seem insignificant, but look what it contains! Some 3,200 tea leaves! Over 2,000 possible blends

show what variety there can be in a teacup. There are three main classes of tea: (1) Black, produced mainly in Ceylon, India and Java; (2) green, produced mainly in China and Japan, and (3) oolong, which usually comes from Formosa.

Tea Brought to Market

In Java each estate has its own factory for processing the wet leaf. First, the leaf is examined to eliminate stalks, coarse leaf and foreign matter. Then the leaves are spread thinly on a series of racks and left to wither. This usually requires less than a day. The withered leaf is now ready for the next step: the rolling machines. Here the leaves are crushed and twisted between a roller resembling an old-fashioned grinding mill. This process not only curls the leaves but breaks up the leaf cells without breaking the leaf, so liberating the juices.

The next big step to make black tea is fermentation. The leaves are spread out and left to ferment or oxidize for about two hours. The air acts upon them and changes their color to a coppery brown. The quality of taste depends greatly on the time allowed for fermentation. If the leaf is left too long, the flavor of the tea is impaired. When fermentation is completed, the next step is fritting or drying. Machines resembling large ovens dry the leaf in about half an hour. When it comes out its moisture content has been reduced to about 3 percent. The tea now is ready for the teapot, though only twenty-four hours have passed since the leaves were alive and growing. After tea mellows, however, its flavor improves.

What about green tea? In green tea the leaf is steamed right after picking to seal it and prevent the sap from fermenting. So the big difference between green tea and black tea is that green tea is not fermented. It is merely dried, crushed and packed. It is a common belief, but a false

one, that black and green teas are obtained from two distinct varieties of plant. On the contrary, the difference depends upon the processing methods just explained, and the two kinds—black and green—are obtained from the leaves of bushes that are indistinguishable. Oolong tea, the third type, is a semifermented tea. This makes oolong tea, well liked in America, intermediate in characteristics between black and green tea.

The Quality of Teas

What makes quality in tea? The grade of tea is determined by the age of the leaves, the smallest and youngest leaf making the finest tea. Black tea is sorted into several grades. "Orange pekoe" is the product of the smallest and youngest tea leaves and so is the finest of all. The next-size leaf yields what is known as "pekoe." Pick up a package of fine black tea and you will see on it the word "pekoe." This is Chinese for "white hair" and is an apt name, because the leaves that are picked young still have "down" on them. The third-size leaf yields "pekoe souchong"; the fourth "souchong." Souchong means "little plant" or "small sort," and this tea is made up of leaves below the pekoe. The fifth and largest leaf is called "congou," meaning "labor." The name comes from the fact that originally in China it consisted of leaves of the third picking, and much labor was required for its production. Most commercial black teas found on the market today are blends of these various grades.

Oolong, a kind of black tea with the flavor of green tea, comes from a Chinese word meaning "black dragon." And green

tea, which also has its grades, is so named because the rapid drying of the fresh leaves prevents the chlorophyll from changing.

The British today are the greatest tea drinkers of the Western world. Yearly consumption per capita is about eleven pounds, to compare with less than one pound in America. Tea drinkers find the beverage refreshing and stimulating. These qualities come from the caffeine that tea contains. It also contains a small amount of tannin. The criterion for excellence in making tea, it appears, is the amount of caffeine it has in relation to the amount of tannin. The aim seems to be to achieve a tea high in caffeine but low in tannin. It is suggested that the best method of making black tea is to pour boiling water on the leaves and allow it to stand for one and a half minutes after the infusion, and then pour off the beverage. In this way all the best-flavor oils are obtained from the leaf with a minimum of tannin. So flavor really does not improve if tea is left standing, say for five minutes, after infusion. There is increased bite in the taste then, and this is due to the increased amount of tannin.

And so there is indeed a story in a teacup. Probably more than one half of the world's population drink tea, and yet how few realize what that little tea leaf has been through! It has lived on a plain or a mountainside, perhaps in Java, Ceylon, India or Japan. It has been picked, crushed, fermented, baked, perhaps even perfumed, sorted, packed, shipped and blended. Though we think little of a tiny leaf floating in a teacup, yet that little leaf has indeed had a world of adventure.

A Dentist's Pet Peeve

¶ A dentist in London has served notice on his women patients; they had better take notice if they want their teeth fixed. This dentist has posted a sign on his office door. It reads: "Lipstick—I will not attend to any women with lipstick on their lips. I am tired of getting it on my fingers and instruments. Before I attend to you, go home and scrub it off."



the Batik Sarong

By "Awake!" correspondent in Indonesia

LADIES quickly respond to things that are beautiful, and so do men, for that matter. But men do not appear to have that indefinable, indescribable, uncontrollable something that their female counterpart seems to possess when it comes to seeing and sensing and raving about things beautiful.

☛ They are especially appreciative of the work of Indonesian craftsmen, who become so ingenious at their trade as woodcarvers, engravers of silver and delicate work of brass, in basket-and-mat-weaving skills that are fabulous in detail, in hand weaving of material and the making of batik cloth that their extraordinary labors defy description in terms of beauty and workmanship. Indonesian women themselves are especially capable in this art—the making of batik cloth. Perhaps this is because, like their sisters the world over, they delight in being beautifully dressed.

☛ Batik is a term applied to wax painting. It is an ancient art, as evidenced by the batik designs on the clothing carved on old stone figures. Today such cloth is used for sarongs. A sarong is described as being a length of cloth, bound tightly from the waist, worn as a type of ankle-length skirt by both men and women. A *slendang* is a long shawl, which, when knotted over the left shoulder, forms a sling in which the baby or shopping is carried. An *ikat kepala* is cloth modeled into a turban-type hat for men. Finally there is the *kemben*, a cloth bound tightly around the chest and worn only on festive occasions.

☛ In this age of the machine, it is still a marvel to see the hand skill, patience and natural artistic genius of the Javanese batik producers. They labor beside their little thatched cottages

with their primitive implements, which consist of an earthenware bowl, several little copper cups having various forms and from one to six spouts, a stick padded with cotton cloth, a wooden hammer, an upright frame having the appearance of a clotheshorse, a large log of wood and several dishes for washing, and cotton or silk cloth. There you have the primitive, and still "modern" batik factory.

☛ The cloth is prepared by several washings in hot water containing a weak soda solution or ashes of burned rice stalks. After drying it is steeped in oil, hemmed, starched in a solution of rice water, then redried. It is then loosely rolled, placed on a log of wood and gently pounded with a wooden hammer until soft and pliable, after which it is placed over the frame, and is now ready for painting.

☛ The artist may sketch in her design with charcoal, but more often than not she does not need this aid, as her natural artistic genius requires no such direction. Using the little copper cups, she carefully pours the wax onto the cloth in intricate designs. For fine parallel lines the many-spouted cups are used, and for large areas the padded stick. While care must be taken, speed also is an essential, as the wax is liable to harden during the process. Complete hardening is obtained by dipping the cloth in cold water. Now the cloth is protected by wax on both the back and the front and the parts left open are ready for dyeing. When the first dye is dry the wax is removed by dipping in hot water. Again it is dried, then rewaxed over color, then dipped in the second color dye, dried and so repeated till the pattern comes up in various colors and designs achieved by the repeated waxing and dyeing.

☛ The original dyes no doubt were vegetable. Today, however, many chemical dyes are used, increasing the range of colors greatly. The designs are of varied geometrical patterns, plants, flowers, clouds, rocks, birds, etc. They have been handed down from mother to daughter for centuries.

☛ This delightfully designed cloth has added distinction to the royal courts of Java. It has enriched its makers, added homeliness to the humble cottages and charm to its wearers. It has left a lasting impression of how graceful and attractively attired are our Javanese sisters in their beautiful batik sarongs.

The FLUORIDATION issue

"IT IS ridiculous to ask people to vote on a scientific question of which they have little knowledge!" exclaimed Dr. Daniel F. Lynch at a press conference held in Vancouver, B.C. Who is this Dr. Lynch and what was the scientific question he was referring to? Dr. Lynch is a Washington, D.C., physician and one of America's leading proponents of fluoridating water to reduce dental caries, tooth decay, in children. He had been urging fluoridation for the city of Vancouver, and its mayor had suggested that the question be settled at the polls.

Why should Dr. Lynch get excited at the suggestion of the mayor that the people should be allowed to vote on the question? After all, a campaign of education could precede the vote, so that the people could intelligently express their wishes in the matter. Could it be that Dr. Lynch does not have much faith in the democratic procedure of letting people vote on a question? Could it be that Dr. Lynch remembers that in the November, 1954, elections nine of the eleven cities that voted on fluoridation turned it down, and that records show that thus far the issue has been defeated in 105 out of 190 cities where it was taken to the polls?

Why should the majority of cities voting on fluoridation reject it when it has the support of practically all the medical and

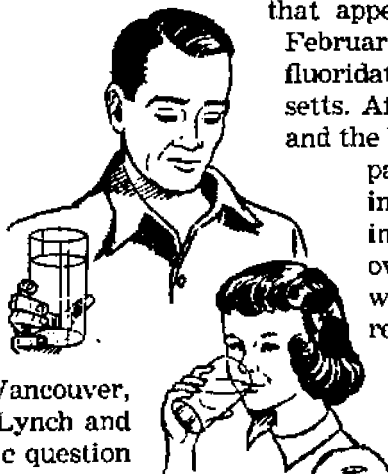
dental societies in the United States? Could it be that there is something wrong with the way this program is being handled? That this may be at least partly to blame is indicated from the "Study of the Anti-Scientific Attitude"

that appeared in the *Scientific American*, February, 1955, relative to the defeat of fluoridation in Northampton, Massachusetts. After analyzing the various motives and the high emotional content of the campaign, the writer sums up by advising those conducting such campaigns in the future: "In our attempt to overcome anti-intellectual feelings we can try to avoid the errors of relying on prestige, or name-calling and of failing to reach the people before the issues become polarized."

Why did the advocates of fluoridation depend so much upon prestige and name-calling? Could it be that they were not too sure of their position, that they were unable to answer all the arguments raised against fluoridation? With no ax to grind, *Awake!* herewith presents some of the arguments concerning the fluoridation issue.

Fluorides are usually found in a natural state where there has been volcanic activity, as in Arizona, New Mexico and parts of Texas. The fluoride found in food and drinking water is calcium fluoride, that which is used in the fluoridation program is sodium fluoride, a byproduct of aluminum smelting. Calcium fluoride is found in various foods from as little as one fifth of one part per million to as much as one hundred parts per million (p.p.m.), as in Oriental teas. Its food value has not as yet been determined.

In fluoridation, sodium fluoride is added at the rate of one part per million, which increases the average person's intake about 200 percent. Among the most common uses of it are those for the manufacture of rat



poison and for hardening concrete. It might be said that the fluoridation issue centers itself around these two basic uses; those favoring it stressing its hardening qualities in protecting the teeth of the young; and those opposing it pointing to its highly poisonous character, termed "toxicity," and the cumulative harmful effect it might have upon weak kidneys, etc.

Arguing for Fluoridation

In a comprehensive article in favor of fluoridation published in *The Scientific Monthly*, October, 1954, Dr. J. H. Shaw, professor of dentistry at Harvard's School of Dental Medicine, presented graphs, statistics and arguments, which he summed up in five main points. First of all, fluorides are present in all food, so much so that up to the present time no tests have been made to determine their value by giving animals a diet entirely void of fluorides, which should be done to determine just what food value they have.

As to its value in reducing tooth decay he showed that where the water naturally had 1.8 p.p.m. fluorides, as in Galesburg, Illinois, children averaged two decayed, missing or filled teeth, whereas in places where the water was free from fluorides, as in Waukegan, Illinois, the children averaged twice as many. In a number of cities where fluoridation was adopted, after six to eight years of fluoridation there has been a drop of 30 to 70 percent in the number of teeth DMF (decayed, missing or filled).

And regarding the toxicity of fluorides in water, extensive surveys were made in two Texas communities, where the one had 8 p.p.m. fluorides in the water and the other had water practically free of fluorides. X rays of the skeletal systems and case histories were taken and there appeared to be "no significant difference in any phase of health between individuals in the one community and the other with two excep-

tions"; the fluoride community showed a number of people with mottled teeth and the other community had slightly more heart disease.

Continuing with his fourth argument Dr. Shaw showed that the fluorides can be accurately added to water by means of carefully designed machinery and that instruments can determine the amount of fluorides present in water before and after it has been treated. And, finally, he pointed out that there is no other method known at present that is so effective and simple as adding the fluorides to the drinking water; meticulous applications of concentrated solutions to the external teeth of young children, in a period of four to six weeks, have been found effective but require being repeated every three years.

Also arguing in favor of fluoridation are the results of the experiment made in New York state, where two cities of similar size and location, Newburgh and Kingston, were used for comparison. After a ten-year check a test showed that the children of Newburgh had from 41 to 58 percent less tooth decay, depending upon age, than those of Kingston.

Antifluoridationists publish New York State Department of Education figures, which seem to show more tooth decay in Newburgh than in Kingston, in spite of fluoridation. However, had these antifluoridationists checked further they would have learned that this seeming discrepancy was only because of the fact that the Kingston checks were made by physicians as part of their regular medical checkup. Such checks show the dental situation to be much more favorable than it actually is, as they do not discover all decayed, missing or filled teeth as do those made by dental hygienists, who did the checking for Newburgh's schools.

Arguments Against Fluoridation

A reading of literature published by those who oppose fluoridation certainly

gives weight to the opinion made by one scientific writer that it is a manifestation of the fear psychosis of the times we are living in. However, there are some arguments that do appear to have weight and that answer the five propositions made by Dr. Shaw. In the first place it is pointed out that the fluorides that appear naturally are calcium fluoride, whereas that being used artificially is sodium fluoride. The former is nonsoluble and alkaline reacting, whereas the latter is soluble and acid reacting, both of which distinctions could have a vital effect on the body's enzymes and kidneys.

As for fluoridation's being perfectly safe, it is very apparent that not all scientists are agreed on this point. Thus Dr. C. M. McCay of Cornell University, one of the leading nutritionists in the United States, says: "But if one knows the long history of the toxicity of fluoride, he begins to have some doubts of this panacea. Furthermore, if one has given some attention to this problem and its history on a world-wide basis he knows that such nations as Switzerland have had scientific boards discuss this matter for some time, but not a city or a nation such as Switzerland has yet put fluoride in its water supply."

Giving similar testimony is Dr. Nesin, director of laboratories for the city of New York: "It would be most hazardous to assume that fluoride is physiologically inert except for its action upon the teeth," and "The situation is complicated further by unknowns related to the varying susceptibilities of individuals." Also Dr. Leo Spira, in his letter to the *New York Times*, stated, among other things, that the fluoridation "program has recently been summarily rejected in both France and Sweden, and that practically all the communities in Great Britain refused to have anything to do with it."—*New York Times*, April 23, May 25, 1955.

Pertinent also is the testimony of the United States government bulletin on the subject, to the effect that "other studies suggest that it may not be safe for infants and other children suffering from malnutrition to drink fluoridated water." And Dr. W. J. McCormick, writing in the *Archives of Pediatrics*, April, 1953, points to the scientific evidence that fluorine interferes with the body's assimilation of fat and carbohydrates, greatly increases the time required for blood to clot, has been known to cause sterility in animals and does harm to the body's bone structure and nervous system.

As for being able to introduce the chemical as uniformly as in nature, that is ignoring the imperfection of machinery and the human element. At times the chemical may cake because of humidity and there is always the question of a community's being able to afford to put an able technician in charge of the project. If this were not so it would not be necessary to caution that a "sample should be analyzed periodically in a state laboratory to determine how carefully the fluorides are being introduced," as Dr. Shaw does.

And then there is the matter of the amount of water being drunk. The fact that 1.2 p.p.m. is considered safe in northern United States but a maximum of 1 p.p.m. for the South would seem to indicate that under certain conditions even a healthy person may be harmed by the toxic effects of fluoride in the water.

Other Objections

There is also the matter of alternatives. Says Dr. H. V. Smith of the University of Arizona: "Better and safer control of caries may be obtained by proper diet or by topical application of fluorine to the teeth." And says the *A.M.A. Journal*, Volume 154, under the heading Dental Caries: "With the large amount of publicity given

to the relationship of fluorine in drinking water and the prevention of caries, the much more important relationship of diet and caries is apt to be overlooked. A recent report in Australia . . . serves as a reminder that the real solution of the problem of preventing dental caries is dietetic."

Another valid objection is that fluoridation regiment the people, forcing medication on people whether they want it or not. Some may not want the teeth of their children to become mottled the way fluorine sometimes affects them. Some have religious scruples against any kind of medication. What about their convictions' being respected? We hear of objections to "captive audiences," but what about making all people "captive patients"?

But what if the water is fluoridated? Those most likely to be harmed by it, the aged, those with weak kidneys, pregnant women and undernourished children, can play safe by drinking distilled water. And, on the basis of the French scientist Carnot's discovery some sixty years ago that bone meal rids water of excess fluorine, it can be added to one's diet, a supplement, incidentally, which has much to recommend it from many standpoints. And finally, there is the matter of making certain that one obtains sufficient vitamin C in one's food, as sodium fluoride has a tendency to rob the body of its calcium.—*Archives of Pediatrics*, April, 1953.

For most persons, however, there seems to be no point in getting disturbed about fluoridation. It is very likely that the majority of those who do become overly concerned harm themselves far more by using tobacco, by indulging too freely in alcoholic

beverages or by overeating than they could possibly be harmed from the addition of one part per million of sodium fluoride to their drinking water.

A Reasoned Appraisal of Fluoridation

In the United States government bulletin No. 2500, entitled "Fluoridation of Public Drinking Water," appears a reasoned appraisal of the controversial question "To fluorinate or not to fluorinate?" Among other things it states: "It can be said that a number of scientists are opposed to the program at this time. In substance, their position is that there are too many unanswered questions concerning the safety of this procedure to permit recommendations to be made that would result in the consumption of fluoridated water by millions of people every day of their lives. . . . These scientists maintain that when a highly toxic substance such as fluorine is recommended into the nation's communal water supplies, so that every person, regardless of his age, state of health, or possible personal reactions to fluorine is required to drink it, affirmative evidence beyond a reasonable doubt should be presented that no one will be injured. . . . The situation is not so serious today that risks should be taken with the health of even a small number of persons, at least until we know with some certainty what types of persons may be adversely affected and to what extent. . . . The committee believes that if communities are to make a mistake in reaching a decision on whether to fluoridate their public drinking water, it is preferable to err on the side of caution."

Study on the Survival of the Species

A biology professor at North Texas State College recently reported that a survey of Texas and Oklahoma lakes by students reveals fishermen catch more female fish than male fish. The significance? The professor, Dr. J. K. G. Siley, said it is that more female fish are born and grow to hook. It is not, he added, as some boy students have been vigorously maintaining, that the male fish is just smart enough to keep his mouth shut.

FARMING ON ELEUTHERA

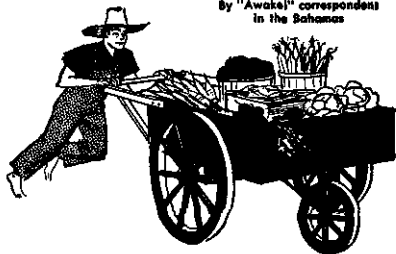


TO YOU who are used to working land that is measured by the hundreds of acres, farming on Eleuthera certainly would be different. And if you find it a tedious task even to walk around your land because of its size, then farming on Eleuthera indeed would be unique! Perhaps you consider implements such as disks, plows and tractors to be almost as necessary as the land itself. Well, by the native Eleutheran these 'gadgets' of modern farming are not even considered. Not only that, but the Eleutheran does not even live on the land he farms!

To understand the cultivation of the land on this most oceanward of the Bahama Islands, you must understand a little of this island's history. In appreciation for the services of men from Eleuthera who captured Nassau from the Spanish, England's Queen Victoria granted large sections of land to the settlements from which the men had come. This land, however, was not town property, but was to be used for farming. It is called "commonage," that is, land owned by the community. The town of Rock Sound, for example, has a population of about nine hundred people and approximately 14,000 acres of such land. This is as large a town as there is on the island.

If you are a native of one of the settlements to which this grant was made, it is not necessary to buy your land. All that is required is that you pick a section of land that is not already being used, and start to work. You cannot freely go and farm the land of another town, though if you marry a native of a town that has commonage you are also free to work their land. It is, therefore, understandable why the people of the more than twenty such communities on

By "Awake!" correspondents
in the Bahamas



this island do stick together. However, an outsider can buy land and exchange it for commonage land, if the town so allows.

How much land do the people here work? Those whose time is taken mainly in some other employment sometimes have just a single acre, or even less. If farming is a man's sole occupation, then he will probably have five or six acres at a time. A whole family might work fifteen to thirty acres. On this they will raise pigeon peas, beans, sweet potatoes, corn, tomatoes, cabbage and onions. Also, the land may be lightly sprinkled with pawpaw or perhaps banana trees. When citrus fruits or banana trees are planted in orchards, then more ground is required, and a farm of this type would be a little larger.

No One Lives on the Farms

As you go down the main road, someone might mention that there is a farm down that path. "Good," you say, "let's see who lives there." But try as you will you will not find any houses on the farms. Rather, the people live in town and walk sometimes five miles to their land. During the harvest season they may bring the produce back into town in a large straw bag balanced on their heads. Or a few people may group together and use a truck.

But farmhouses are not the only thing that is scarce here. Another thing that is missing, if you can imagine it, is earthworms. In sections of the island there are absolutely no earthworms! There is, however, another type of worm that burrows through the ground. But instead of aiding production, this ground worm of many colors and with a hard shell cuts the plants' life line so that the plants die.

When viewing an Eleutheran farm for the first time you might even find it difficult to appreciate the fact that what you are looking at actually is a farm. What is different about the farming here? Well, here the fields are not cleared as they are in other places. The small trees are merely cut down to a height of about four feet. Naturally it does not take long for them to sprout again. And the produce is grown in between these gangling tree stumps and the abundance of coral. Coral, did we say? Yes, it may be that the coral is what accounts for both the lack of earthworms and of plows. Both the earthworm and the plow might be more adapted to this area if there were more earth and less coral.

Another unusual thing about farming here is that in, say, January you would find tomatoes, waving corn stalks and plentiful peas and beans spattered here and there in the patches of earth among the white coral. But come back in June or July and the colors are entirely different. At this season everything seems black. What, vegetation is black? Oh, it is not the vegetation that is black, but it is the ground that is black because everything purposely has been burned. A local inhabitant, though farmers elsewhere might want to argue with him, will say: "It's the only way to get anything but weeds to grow."

The method of planting, too, seems odd to the visitor. A 'planting stick' is used. Looking like the twin brother of a gentle-

man's walking stick, it is used to put holes in the ground and make room for the seeds. Here, too, the local farmers' greatest helper is the machette, locally known as a cutlass. This resembles a heavy, overgrown sword, and it is used for clearing the land and sometimes in place of the planting stick. Yes, all the work here is done by human labor. There are no machines. And yet these people grow an abundance of fruits and vegetables. There are both sweet and sour orange groves, grapefruits, limes, and especially refreshing on a hot day is the flavor of a local plant-ripened pineapple just freshly picked for eating!

Without doubt farming is the principal Eleutheran occupation. But in addition to the common farms there are two much larger ones owned by business enterprises. These have generally superior land and equipment, and thus production is stepped up. A major operation on one of these is dairy farming, and this farm is the only place on the island where cows are to be seen. These, indeed, are cows of the field. They would not know what to do with a barn if they saw one, and they never have seen one on this island.

Only a few of the sheep, goats, pigs and chickens on Eleuthera are kept in some sort of pen. The majority enjoy the wide-open expanse of country and community life, and are just looking for adventure. Thus it is advisable to keep your doors shut, unless you do not mind if they enter and help themselves to whatever they please!

Working the Salt Ponds

One remaining oddity here is not very common today, but there is at least one remaining settlement that still works its salt pond. Other such ponds have filled in because of lack of use. Except at both ends of the island little Eleuthera is at the very

maximum two miles in width. At one place it is so narrow that a moderate sea washes right across it. Yet nature has found sufficient room for "moray ponds." The name is derived from their occupants, the moray eels. These large ponds are not the ones from which the salt is obtained, but after a heavy rain the moray ponds overflow into much smaller salt ponds. Thus the salty moray pond water, after entering the smaller pond, begins to evaporate. The surface of the salt pond is then scraped with a sea growth that is similar to fine wire screening, and off comes the salt. More salt will then be deposited, making possible a further "harvesting" of this useful product.

Yes, though the customs are different, when we pause to consider the matter we are impressed with the marvelous provision Jehovah has made for the feeding of

his creatures. Even on this small island of Eleuthera enough can be produced to look after the needs of the inhabitants, and indeed much extra too. The student of God's Word is reminded that God has promised earth will again yield its full increase when, in God's new world, mankind again will use his God-given sense in caring for the earth, and neither greed nor destruction will mar its productivity.

Would you be interested in living in such peaceful conditions as God's Word says are soon coming to the earth? Then examine what God has said about it. Study his written Word and conform your life to its instructions. Appreciate the provisions that the Creator has made for man, and take advantage of everlasting life in the perfect, peaceful, harmonious new world now at hand!

THE EXISTENCE OF GOD

q Amazing as it may seem to many people, the Scriptures make no effort to prove the existence of God. It is obvious that God exists; so the Bible merely says: "In the beginning God created the heaven and the earth." (Genesis 1:1) A modern twentieth-century error is to raise the question of whether God exists. The error in Bible times consisted of worshipping many gods. The Bible takes the middle and correct view that there is only one God, but that he must be worshiped.

q McClintock and Strong's *Cyclopædia* puts it this way: "In the Scriptures no attempt is made to *prove the existence of a God*. The error of men consisted not in denying a God, but in admitting too many; and one great object of the Bible is to demonstrate that there is but one. . . . The proof rests on facts recorded in the history of the Jews, from which it appears that they were always victorious and prosperous so long as they served the only living and true God, Jehovah (the name by which the Almighty made himself known to them), and uniformly

unsuccessful when they revolted from him to serve other gods. What argument could be so effectual to convince them that there was no god in all the earth but the God of Israel? The sovereignty and universal providence of the Lord Jehovah are proved by predictions delivered by the Jewish prophets, pointing out the fate of nations and empires, specifying distinctly the rise, the duration of their power, and the causes of their decline; thus demonstrating that one God ruled among the nations, and made them the unconscious instruments of promoting the purposes of his will. . . . The [Scripture] writers, generally speaking, do not reason, but exhort and remonstrate; they do not attempt to *fetter the judgment by the subtleties of argument*, but to rouse the feelings by an appeal to palpable facts. This is exactly what might have been expected from teachers acting under a divine commission, and armed with undeniable facts to enforce their admonitions."—Volume 3, page 905.

Notes on Spring

☞ To discern the approach of spring all of one's senses must be alerted. For such a person spring's Producer works daily marvels. These marvels can be seen, heard and even perceived in the air. The Bible's description of spring, though far from lengthy, provides appeal to all our spring-detecting senses: "See, the winter is past, the rain is over and gone; the flowers have appeared on the earth, the time of song has come; and the call of the turtle dove is heard in our land; the fig tree is putting forth its figs, and the blossoming grapevines give forth fragrance."—Song of Solomon 2:11-13, *An Amer. Trans.*

Marvel of a Bud

☞ Spring is the time when tender buds look timidly out and begin to unfold their hoarded wealth of crumbled leaves. Almost all that a tree can express in beauty springs from those precious little "growing points" or undeveloped shoots called buds. Formed with wondrous completeness during the previous summer, buds live right through winter wrapped up protectively in tough, weatherproof bud scales. The buds' spiral arrangement makes it possible for so many leaves to be economically packaged away in such a tiny space. But what triggers a bud to unfurl in spring? A thermometer reading of at least 45 degrees Fahrenheit. There is something else too: the ascent of food-bringing sap.

The Wonder of Climbing Sap

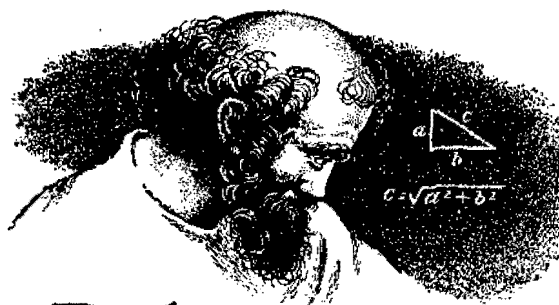
☞ The rise of sap is one of the most wonderful signs of spring. Truly amazing is the sap's powerful pressure. By inserting a tube into the young wood of a tree like a maple, it is possible to show that sap rises with strong pressure. This pressure has often been measured. In one laboratory experiment, scientists found that even the lowly tomato plant can produce pressures ranging up to about 100 pounds to the square inch—enough to carry sap to the topmost twig of a California sequoia. Marvel that it is, sap is not some mysterious plant potion; it is only water and dissolved mineral salts. And yet how many varieties there are of sap—as many as there are kinds of trees! Oak sap will not nourish a birch tree nor will beech sap a maple tree. Taste the unique flavor of maple syrup, and you will be glad that sap yields variety.



King of Spring Song

☞ The mockingbird never sounds like an imitation, though imitation is its business. Unrivaled as a mimic in America, the mockingbird is never satisfied with a one-song vocabulary. So it borrows generously from its bird neighbors. So perfect are the imitations that their falsity would hardly be suspected even by bird students were it not that the medley is mingled with calls belonging to the repertoire of the gifted songster itself. Nor is the mockingbird satisfied with mimicking just bird sounds; any animal will do if it can make some noise. The chirping of a cricket, the barking of a dog, the meowing of a cat, the croaking of a frog, the complaints of young chickens—these the mockingbird reproduces with ease. To find out how vocally versatile the mockingbird is, the American naturalist Edward Forbush studied one over a period of time. He found that it could imitate, besides a variety of nonbird sounds, at least thirty-nine bird songs and fifty bird calls!





Pythagoras, an Unreliable Philosopher

SOME twenty-five centuries ago a Greek youth traveled abroad in search of wisdom and knowledge. To the question of a certain king as to what his profession was he replied that he was but a "philosopher," a lover of wisdom, for wisdom resided only with the Deity. (Greek: *philein*, "to love," and *sophia*, "wisdom") Thus this Greek, one Pythagoras, is credited with originating the name by which "wise" men before and since his time are now known.

Seemingly Pythagoras was very modest, yet history also records that he claimed supernatural powers and to have descended from the gods. His philosophy, which included mathematics and astronomy, as was customary in his time, was a strange combination of sound scientific principles and fantastic mysticism. He was a trail blazer both as regards true science and false religion, leaving his mark for the better in the fields of science and for the worse in the field of religion. Of him McClintock & Strong's *Cyclopædia* states: "It is certain that none of the elder philosophers of Greece attained higher eminence in speculation, impressed himself more forcibly on the contemporary world, or influenced

more widely and permanently the character of subsequent investigation." Truly Pythagoras was a paradox.

The details of his life and of his opinions that have come down to us are so confused that it is impossible to give a wholly accurate picture of them. The date of his birth is said to be as early as 608 and as late as 570 B.C. Several birthplaces are mentioned, with Samos, an island off the Greek coast, being most frequently given. There is also some question as to his father's name and occupation, as well as several conflicting stories as to the nature of his death: that he died violently at the hands of a mob, that he died of old age, and that he died from starvation. However, it is certain that he was married and had several sons and daughters, who became his disciples.

In his quest for knowledge and wisdom Pythagoras reputedly left his native Samos and visited Egypt, where he was taken captive by the Persian armies under Cambyses and so came in touch with the Magi of Persia and Babylon, who were astrologers. Whether Pythagoras obtained his ideas regarding the immortality of the soul and metempsychosis from Pherecydes, from these Magi or from his contact with Hinduism is not clear.

Upon his return to Samos Pythagoras opened a school for the benefit of his townsmen, but finding they had little interest in the knowledge he had accumulated by his travels he resumed traveling. Upon his second return he had but little more success, for we read of his going to Crotona, in southern Italy, before long.

The Pythagorean Sect

At Crotona Pythagoras found the right soil for his teachings, and soon he had formed some three hundred or more men into a community that was at once an academy of philosophy, a religious sect, a monastic order, a secret society and a po-

litical party. Its members recognized the word of Pythagoras as the end of all dispute and it is said that beginners had to learn in silence the first five years. No one was allowed to publish abroad what he had been taught, Pythagorean knowledge being considered esoteric information, for a select few. These Pythagoreans, as they were called, made their bid to the aristocratic element and were strongly opposed by the democratic elements of Crotona. Regarding their sect the historian tells us that it "prospered mightily and presently the whole of lower Italy and Sicily was covered with branches of the order."

The Pythagoreans practiced a severe form of asceticism, and because of their teaching of metempsychosis they were vegetarians. While nearly all historians tell of their banning beans, the Catholic *Encyclopedia* points to research that seems to indicate that this was a metaphor and meant that Pythagoreans were not to mix in politics (white and black beans being used in those times for voting), because their venture in politics turned out so disastrously in Crotona, as we shall see. The Pythagoreans wore distinctive garb and had certain passwords by which they could recognize one another.

The Pythagoreans were lovers of mysteries, hero worshipers and also miracle-mongers. They readily believed Pythagoras' claims to have descended from Phoebus, one of their gods, and his claims to have supernatural knowledge and powers. Concerning these we read: "To the earlier years of his residence at Crotona may be assigned [the myths regarding] his death, burial and resurrection, and his report of wonders in the nether world; to the same time may be referred his [claim to] familiar discourse with animals, his handling of snakes with impunity, his predictions of earthquakes, his control over tempests, his removal of pestilences, etc."

It is because of such claims that certain of his followers in the second century after Christ, when there was a resurgence of Pythagoreanism, held that he rivaled Jesus Christ.

Pythagoras lashed out against suicide, which was very common in ancient Greece and Italy, because "man is the property of God," and therefore man was not free to do as he pleased with himself. He also held that the "highest blessedness of man is likeness to the Deity," and that prayer should not be offered for specific things since man does not know what is best for him. While he also spoke much about truth and justice, it is difficult to harmonize this with his own claims to divine origin and supernatural powers, unless he really deceived himself. It appears that the general effect of his teachings was constructive as regards morals, for he stressed simplicity and modesty in dress, decorous conduct, moderation in food and drink, and healthful recreations for mind and body in the form of music and gymnastics.

However, with his philosophy of life, it must be said, went a pride of learning and a contempt for the poor and unlearned. Also his philosophy fostered an arbitrary use of power, the wanting to play the role of a paternal government, the Pythagoreans being determined to force other people to benefit from their superior wisdom and morality in such things as vegetarianism. For some time they were successful, but then able spokesmen among the democratic element succeeded in causing a revolution in which the meeting place of the Pythagoreans was stormed, burned to the ground, and many of the Pythagoreans slain, the rest fleeing. It appears that Pythagoras survived this disaster.

Music, Astronomy and Geometry

Says *The Encyclopædia Britannica*: "Pythagoras' greatest discovery was, perhaps,

that of the dependence of the musical intervals on certain arithmetical ratios of lengths of string of the same tension." And says another authority: "Pythagoras made the astounding discovery that the harmonic intervals of the seven-stringed lyre can be reduced to simple rational proportions."

As regards astronomy Pythagoras was also a pioneer. He viewed the earth as one of the planets, conceived it to be round and turning on its axis once every twenty-four hours. However, he also thought that the earth, together with other planets, made a circuit around an invisible fire, for which the earth also required twenty-four hours. He therefore clearly anticipated the heliocentric (*hēlios*, Greek for "sun") theory of planets revolving around the sun. How far ahead of others he was is apparent from the fact that centuries later Aristotle discarded his ideas as worthless and Ptolemy, some five centuries after Pythagoras, expounded the geocentric (*gē*, Greek, "earth") theory, which the "wise" men of the world blindly held until Copernicus, some 2,000 years after Pythagoras, discovered the truth by giving consideration to the theory of Pythagoras.

In the matter of mathematics Pythagoras also showed himself a paradox, mixing science with mysticism. Until his time mathematics served only for commerce, but he also gave it scientific importance, the development of mathematics in early Greece being largely his work. Especially noteworthy were his knowledge and understanding of the principles of geometry, although it cannot be dogmatically stated to what extent he himself made such discoveries or merely brought to Greece and Italy the knowledge had by Egyptians and others. He demonstrated that the sum of the three angles of any triangle was always equal to two right angles and that in any triangle the square of the hypotenuse (the long line) is equal to the sum of the squares

of the other two sides. According to one authority his geometry "covered the bulk of the subjects of Euclid's books i., ii., iv., vi., (and probably iii.) with the qualification that the Pythagorean theory of proportion was inadequate" in certain respects.

But not content with sound mathematical principles such as these, Pythagoras the mystic also evolved certain fantastic ideas about numbers. Not only was everything in the universe numerable, but numbers were facts, principles, ideas in themselves. In fact, numbers were everything.

Soul Immortality and Metempsychosis

In music, astronomy and geometry Pythagoras remarkably approximated the truth if not pinpointing it, but when it came to religion he came wide of the mark, for he became the symbol of two of the great errors foisted upon mankind, that of soul immortality and metempsychosis, that is, the transmigration of souls after death into other humans or into the lower animals. Says Webster: "To Pythagoras are ascribed the doctrine of metempsychosis and the teaching that earthly life is only a purification of the soul." We also find a trace of the evolution theory in Pythagoras' teaching, for, according to *The Encyclopædia Britannica*: "Pythagoras' teaching on this point is connected with the primitive belief in the kinship of men and beasts; a view which Pythagoras also held."

He taught that man had a soul that was immortal and without material substance, and he held out for it a nirvana-like destiny. Until that goal was reached, he believed, its life was renewed in human or animal creatures according to what one deserved. This explains why his followers were vegetarians and regarded a butcher as a murderer. While there is some doubt as to his being altogether a vegetarian, the

story is told of his having begged a man to leave off beating a dog because in its cry he recognized the voice of a deceased friend.

Truly Pythagoras was a strange and often unreliable philosopher, combining the scientist with the mystic, the idealist with the charlatan.

The 99 Percent Vote "Miracle"

THE meeting of foreign ministers at Geneva in November, 1955, Molotov boasted that the East Germans must like their government, since Premier Otto Grotewell had received 99 percent of the votes of the entire electorate. When Macmillan, the British foreign secretary, countered with the observation that on the basis of his own experience anyone that could do that was no mere man but a "walking miracle," Molotov scowled and squirmed.

How was it possible for the Communist puppet regime to perform this "miracle" and claim a 99 percent vote in its favor in East Germany? First of all, a caucus of the Communist and other leading parties was held that divided the various seats among them, and their candidates were the only ones whose names appeared on the ballot. To drop a ballot in the box, regardless of how marked, was taken to mean a vote for this list of candidates.

The election was held on Sunday and by noon the loyal and fearful had been accounted for. Then Communist agents called on the ones who failed to vote and if the one agent failed a committee called that offered to take the reluctant voter to the polls by auto. If the

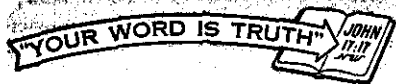
voter was sick an ambulance was offered, and if he was bedridden, a ballot box was brought to his bedside.

Workers of the various manufacturing plants and occupants of large apartment houses were organized so that they marched together to the polling place behind banners identifying them. School children were required to write letters to their parents urging them to vote for the Communist regime out of gratitude for all the government had done for them! Those on relief or getting old-age pensions were threatened with a reduction in their assistance unless they voted and at times a recalcitrant nonvoter was beaten.

While the Communists may boast of a 99 percent vote in their favor in East Germany, their action in refusing to allow free elections there on the unification of Germany reveals the hypocrisy and meaninglessness of this 99 percent vote. These facts expose not only the hypocrisy of the Communists, but also the hypocrisy of the many East Germans who allowed the fear of man to cause them to go on record as favoring a regime that they know is not only wicked but against their own best interests.

COMMANDMENTS FOR THE MACHINE AGE

"The machine has become a god—and the assembly line its prophet." These recent words of Rabbi Dudley Weinberg of Congregation Emanu-El B'ne Jeshurun, Milwaukee, Wisconsin, were the introduction to a new set of commandments. The new commandments were listed as: "Thou shalt be efficient, for I the Lord, the machine god, am efficient. Thou shalt produce. Thou shalt multiply gadgets and fill the earth with them. Thou shalt not waste thy time in the irrelevancies of culture, of art or of humaneness, for these things will tempt thee to depart from the assembly line and leave it idle and forlorn. Thou shalt sell. Above all thou shalt sell. Thou shalt sell what people need and thou shalt sell what people do not need. Thou shalt make no distinction. What people do not need thou shalt make them want by the sacred ministry of advertising. Thou shalt even make war, or at least make the threat of war, seeing that war increaseth the market for everything, even for guns and tanks and planes and bombs. For a thousand years of peace in my sight are as nothing compared to one good day at the office, and a whole era of brotherly love is foolishness compared to a double entry book-keeping system that showeth a fine profit and much capital gains."—The Milwaukee Journal, September 26, 1955.



Pythagoreanism and Roman Catholicism

Pythagoras, one of the first philosophers or "lovers of wisdom" of ancient Greece, was a pioneer in several distinct fields. Particularly in the fields of music, geometry and astronomy was he far ahead of his times and a trail blazer. But when he dabbled in religion, politics and morals the rule also applied to him that 'the wisdom of this world is foolishness with God,' for he and his followers became pioneers of false religion, and intolerant in the fields of politics and morals. Because of his associating his ideas along these lines with philosophical reasoning they seemed flattering and enticing, and so, through such later philosophers as Plato, they succeeded in enamoring many of the early so-called "church fathers." It is not at all surprising therefore to note that there are many similarities between Pythagoreanism and Roman Catholicism.—1 Corinthians 1:20.

Before noting the similarities between Pythagoreanism and Roman Catholicism in religion, morals and politics, it is of interest to note that in respect to astronomy, where Pythagoras so closely approximated the truth—in that he held that the earth was round, turned on its axis and was one of a number of planets that revolved around a common center—he was dogmatically opposed by the Roman Catholic Church, she holding for more than a thousand years to the geocentric Ptolemaic error that the earth was the center of the universe. A notorious example of her ob-

tuseness was the case of the Italian physicist and astronomer, Galileo.

In the field of religion, especially as regards his teaching of the immortality of the human soul, we find a striking similarity between his teaching and that of the Roman Catholic Church. Incidentally, while Pythagoras is frequently credited with being the originator of this teaching, it would be more nearly correct to credit him with merely being the one who fathered this belief and made it popular as far as Greek philosophy was concerned, through the influence of which it eventually was adopted by professed Christianity. This teaching of the immortality of the human soul is the very foundation of the Roman Catholic Church, upon which she has built a superstructure of such teachings as eternal torment, purgatory, indulgences, penances, etc.

But not one reference to the immortality of the human soul can be found in Holy Writ from Genesis to Revelation, while many can be found plainly stating that the human soul is mortal. Note just a few: "The soul that sinneth, it shall die." "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?" "He [Jesus] hath poured out his soul unto death." The fact that the Bible speaks of "everlasting punishment" does not argue against this, for one who is dead forever is receiving such punishment.—Ezekiel 18:4, 20; Psalm 89:48 (88:49, *Douay*); Isaiah 53:12.

As regards morals we find that Pythagoras founded a monastic-like sect that practiced asceticism, celibacy, forbade the eating of certain foods and wore a distinctive garb. Similarly we find monasticism an integral part of Roman Catholicism and having similar characteristics. But the Bible plainly says regarding all such ascetic practices that they are indeed "possessed of an appearance of wisdom in a self-

imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh." Besides, how could Christians carry out their prime mission of making "disciples of people of all the nations," if they cut themselves off from the rest of mankind in monasteries?—Colossians 2:23; Matthew 28:19, *New World Trans.*

In the field of politics the Pythagorean sect associated itself with the moneyed and aristocratic elements and imposed its tenets upon others by law, assuming to legislate morals. This was carried to such an extreme, as in the matter of vegetarianism, that it provoked a popular uprising in which many of the Pythagoreans were slain and the remaining ones scattered abroad. Here again we find a striking similarity. The Roman Catholic Church has ever associated itself with the ruling and propertied classes. The republics of Central and South America are to a large extent the result of popular uprisings against this combination of religion, politics and wealth, a particularly striking example being Mexico.

And as for the Roman Catholic Church's being like the Pythagoreans in endeavoring to legislate her tenets or ideas of morality upon others, one need not go back to the Dark or Middle Ages but striking examples can be found today in the United States. Thus in New York state she has succeeded in putting on the statute books a divorce law that outrages both the Jews and the Protestants, but that they are unable to change because of the political pressure she is able to exert on legislators. And in nearby states she has caused laws to be

passed making it a crime to disseminate information regarding birth control, although nearly all physicians, educators and welfare workers are in favor of making such information available. She has arrogated to herself the role of guardian of public morals, even as did the Pythagoreans of ancient Crotona, but with less reason, in view of the rampant immorality in predominantly Roman Catholic lands.

Far from appealing to the aristocratic element, Jesus appealed to the common people, whom the scribes and Pharisees termed ignorant and accursed. And regarding Jesus those religious leaders sneered: "Not one of the rulers or of the Pharisees has put faith in him, has he?" Jesus said that his kingdom "is no part of this world," and that his followers were no part of it even as he had not been.—John 7:48, 49; 18:36; 15:19, *New World Trans.*

And as for trying to impose one's morals on outsiders, the apostle Paul, in rebuking the Corinthians for permitting a certain immoral situation to continue in their midst, emphasized that he had nothing to do with correcting the morals of those on the outside, that God would judge these, but that it was the obligation of the Christian congregation to keep itself pure. Not even Jesus Christ, the Son of God, whose judgment was perfect and who could read the minds of men, resorted to pressure, but limited himself to the persuasive power of his spoken word.—1 Corinthians 5:9-12.

Obviously, worldly philosophy and the Bible have little in common, and to the extent that Roman Catholicism resembles Pythagoreanism, to that extent, at least, it conflicts with true Christianity.





Twenty-sixth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Kirksey, M., Overall, A., Krebs, M., Miles, M., Barber, N., Hansen, J., Kays, D., Miller, J., Helewka, S., Tomaschafsky, C. **Second row:** McKinney, V., Mickey, K., Killian, E., Palliser, V., McWilliams, M., Kolar, A., Lisle, R., Young, E., Thorn, I., Kilgour, D., Kopp, S., Ryals, R., Stubbs, A. **Third row:** Kugler, A., Miles, T., Lanham, O., Heyward, J., Landrum, E., Manera, M., Schock, J., Pandachuk, S., Bosworth, N., Breedijk, E., Enevoldsen, F., Hanson, M., Corwin, T., Swierkosz, W. **Fourth row:** Giffin, V., Kushnir, F., Mackey, A., Mansavage, M., Kirksey, C., Kirkland, M., Chappell, R., Cushing, R., Kinaschuk, E., Axelson, A., Brewer, S., White, E., Flodell, E., Burns, C. **Fifth row:** Johnson, H., O'Neill, D., Manera, A., McWilliams, R., Overall, V., Johnson, K., Kugler, O., Krochmal, D., Kopp, B., Thomas, L., York, L., Griffin, B., Marsh, I., Hansen, J. **Sixth row:** Mansavage, V., Lisle, J., Barber, C., Mackey, W., Krebs, R., Mickey, P., Kushnir, J., Henderson, N., Corwin, G., Turner, V., Ramseyer, A., Wilson, C., Thorn, C., Ondelko, P. **Seventh row:** Kirkland, P., Anderson, W., Jennings, H., James, J., Didur, T., Killian, D., McKinney, N., Fairfull, E., Laves, P., Pecoraro, G., Chappell, C., Nelson, D., Kays, H. **Eighth row:** Krochmal, C., Landrum, S., Kolar, M., Palliser, P., Giffin, B., Lanham, A., Bruns, M., Ryals, J., Hanson, R., Miller, R., Nail, L., Rainbow, J., Bosworth, R., Episcopo, P.

Gilead School Graduates 26th Class

ON February 12, 1956, 106 students, who had come from eight lands, graduated from the Watchtower Bible School of Gilead, situated at South Lansing, New York. These students had been assigned to do missionary work in twenty-two different lands.

On Saturday evening before the graduation, some 2,347 relatives and friends had gathered together for a study of the weekly lesson in *The Watchtower*, after which the students entertained with a pleasant program of music and songs. Before bringing the evening to a close, N. H. Knorr, the school's president, told the assembled audience of his recent trip to Central America.

Sunday at 9 a.m. the graduation program began. After a song and prayer the president called on the instructors and the one in charge of the Kingdom Farm, where the school is located, to speak to the graduating class. All the 2,796 in attendance were privileged to hear their words of counsel and encouragement. A

great number of telegrams were received from many parts of the world and read. Knorr then gave the main discourse, speaking for about an hour on "Christians Must Be Happy."

In his direct and forceful talk he contrasted the sorry, mournful, unhappy state of Christendom with the happy, cheerful, prosperous condition of Jehovah's witnesses. Jehovah, their God, is a happy God. All, therefore, who serve him faithfully must be happy. Lack of faith in Jehovah means lack of happiness, he said. Skillfully the speaker wove in Scriptural proof in support of his argument.

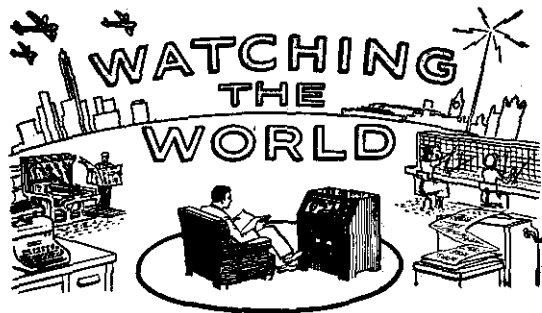
A big majority of the crowd that gathered for the graduation stayed to hear the afternoon's program, beginning at 2 p.m., which consisted of brief, heart-warming expressions of appreciation by a score of students. All felt greatly rewarded, refreshed and were made much happier for having been present at this graduation.

? DO YOU KNOW? ?

- What widely accepted religious doctrines are not taught in the Bible? P. 3, ¶3.
- How your tongue can prove either a blessing or a tool of death? P. 5, ¶2.
- What shows that modern nations, while outwardly beautiful, are full of spiritual uncleanness? P. 6, ¶1.
- What special use true Christians must make of their tongues? P. 8, ¶4.
- What the plant that produces tea is like? P. 10, ¶2.
- What the various grades of tea are, and how they got their names? P. 11, ¶1.
- Whether the fluorides that are put into

drinking water are the same as those that are found naturally? P. 13, ¶5.

- Whether all scientists are agreed on the safety of artificial fluoridation? P. 15, ¶1.
- How inhabitants of the island of Eleuthera harvest salt from ponds? P. 18, ¶7.
- How the Bible proves that there is just one true God? P. 19, ¶4.
- How the word "philosopher" originated, and exactly what it means? P. 21, ¶1.
- How Pythagoras was 2,000 years ahead of his time in the field of astronomy? P. 23, ¶1.
- How Pythagoras' ancient religion and the religious customs of today make the same errors? P. 25, ¶5.



Letters from Moscow

◆ Last year Russia tore up a friendship treaty with Britain. It was to have lasted 20 years; it lasted just nine. That tended to buttress the Western view that treaties with Russia are but scraps of paper. Despite this Western opinion, Russia's Premier Bulganin wrote a letter to President Eisenhower in January proposing that the U.S. join Russia in a 20-year friendship treaty. Wrote Bulganin: "An improvement in Soviet-American relations is urgently needed. In my opinion, this purpose could be served by the conclusion of a treaty of friendship and co-operation between our countries." President Eisenhower turned down the offer. In effect he said that what is needed is action, not words, to bring peace. "I wonder," wrote Eisenhower, "whether again going through a treaty-making procedure . . . might indeed work against the cause of peace by causing the illusion that a stroke of a pen had achieved a result which in fact can be obtained only by a change of spirit." In February Premier Bulganin sent a second letter to the president urging a treaty of friendship. This time he offered to sign similar treaties with France and Britain. The West viewed the second offer as an obvious propaganda maneuver. Russia had

more than one purpose in writing the letters, the West believed: (1) to smash Western unity; (2) to win propaganda advantage, especially among the uncommitted people in Asia; (3) to paint itself as a peace seeker in the eyes of its own peoples and (4) to lull the West with another illusion of peace.

The Eden-Eisenhower Talks

◆ What would the Eden-Eisenhower talks produce? That is what the British press wondered when Prime Minister Sir Anthony Eden came to Washington for three days of talks. The conference produced two things: a joint declaration and a communiqué. The declaration rededicated the West to freedom. It said that any free nation that is persuaded "by whatever threat, promise or enticement to embrace communism will lose its independence." The Eden-Eisenhower communiqué acknowledged that "after frank discussion some differences remain" on Far East policy. The only evidence of any closing of the gap came on an agreement that "trade controls . . . should be reviewed." The British press was not enthusiastic. The *Times* of London said it would be some time before the world could tell whether the meeting produced anything useful.

France's New Government

◆ Since World War II France has had twenty-three governments. The twenty-third is the Mollet government. Guy Mollet, French Socialist leader, became premier on February 1 when the new National Assembly confirmed him by a vote of 420 to 71. The large majority stemmed from an urgent political situation and a crisis in Algeria. Since the new government links the premier's Socialist party with the followers of Pierre Mendès-France, it is a left-center coalition. The new premier, though voted in with an impressive majority, can count with certainty on about only 170 votes of his own coalition in future tests. Did this mean the government would collapse in a month or two? Observers did not think so. They pointed out that in the past French minority governments have lasted about as long as ministries claiming majority support—about six months.

"Algeria Is French"

◆ Algeria is France's huge North African territory (four times as large as France). More than 80 percent of its 9,500,000 population are Moslems. For 16 months Moslem nationalists have been waging a campaign of terror that has turned Algeria into one of the most strife-ridden areas in the world. To bring peace to Algeria new French Premier Guy Mollet worked out a program. It provided for (1) free elections for a representative Algerian government and for (2) negotiations between Algerian leaders and Paris for Algerian home rule. In February Premier Mollet went to Algeria to set the program in action. But Algeria's 1,200,000 French Europeans were not pleased; they feared the Mollet program might lead to the Arabs' taking over Algeria. When Mollet set foot in Algeria a mob of nearly 100,000 angry French settlers was

ready. Defiantly the Europeans yelled again and again "Hang Mollet!" and "Algeria is French!" Then they showed their anger. They flung tomatoes, oranges and manure at the premier. Some pulled up plants by their roots with clumps of earth still attached and hurled them at the premier. Others threw banana skins in the hope that the premier would slip and fall. As the trumpets sounded at the Algiers war memorial the premier placed a wreath in memorium. But the jeers of the mob were so loud that the trumpet ceremony could not be heard. The premier left. Demonstrators surged to the monument, jumped on the newly placed wreath and pulverized it under their heels. This demonstration "before Moslems of the Christian civilization that the French supposedly are bringing to a backward people," wrote one correspondent, "goes beyond words to describe."

Cyprus: Child Mobsters

◆ The trouble in Cyprus is over *enosis*—the desire of the island's Greek-speaking population for union with Greece. Heading the political drive of the Greek Cypriotes is a clergyman. He is Archbishop Makarios of the Greek Orthodox Church. Thus the churches throughout the island, above all other groups, fan the flames of *enosis*. Also supporting the churches in their drive for *enosis* is the Greek terrorist organization Eoka. These terrorists are often mere youths. Recently the young cousin of the archbishop attempted to ambush a British vehicle and was killed in the ensuing gunfight. Live ammunition has even been found among children's toys. Boys just thirteen years old have inflicted fatal injuries and have escaped on bicycles to do the same again. In January and February children—both boys and girls—throughout the is-

land's Greek secondary schools went completely out of control. The boys and girls joined in violent demonstrations calling for union with Greece. They threw up roadblocks in front of their schoolhouses, then showered police and troops with rocks from windows. Island-wide they damaged school buildings, destroyed British flags, smashed portraits of the Royal family and hoisted Greek flags. British troops had to use tear gas to break up some of the child riots. In February Britain closed most of the elementary schools to avoid further trouble. Even if *enosis* should be granted, observers believe, the future rulers of Cyprus would have to face a major problem of juvenile delinquency.

Spain: Crusade for Liberalism

◆ There is growing political unrest in Spain. Madrid University students have been pressing for Franco to liberalize his regime. But Franco's political party, the Falange, has opposed the students. Falangist strong-arm squads, sometimes armed with brass knuckles, have beaten up students in the street. On February 9 a group of some 700 students marched on a downtown street shouting "Falange—no!" Suddenly they ran into some 200 blue-shirted Falangists, a number of whom were of the so-called Franco Guard—Falangists picked for their toughness. A clash followed. Shots were fired and three of the street fighters wounded. The government was upset. *Arriba*, the major organ of the Falange party, said the student dissatisfaction was caused by propaganda spread by Communists. The students, however, denied that they were actuated by Red propaganda. They said the Falange party used strong-arm methods to intimidate students and to coerce them into submission and that the demonstration was in protest against this behavior.

Responsible Spaniards viewed the clash as politically serious. They believe that young people no longer want to recognize the Falange party's political leadership.

Brazil Gets a President

◆ Brazil's political crisis began in August, 1954, with the suicide of President Vargas. Since then the country has lived under three acting presidents and has experienced two preventive coups. Last October the people of Brazil elected Juscelino Kubitschek as president. For a while it appeared that forces opposing him might prevent his inauguration on January 31. But the day came and the 53-year-old surgeon took the oath of office, becoming president while the nation was still under a state of siege. The name of the new president is somewhat of a tongue twister for Brazilians. It is a Czech name. The president's grandparents came to Brazil from Czechoslovakia. His name is pronounced KOO-be-chek. He has pledged Brazil "fifty years of progress in the next five years."

The Truman-MacArthur Feud

◆ In 1951 President Truman fired General Douglas MacArthur as supreme commander of the Far East. The news shocked MacArthur and the world as well. Recently *Life* magazine published installments of the Truman memoirs. The former president said he had great respect for MacArthur but that the general refused to obey orders. His "open defiance," wrote Truman, threatened to bring on an atomic World War III. "MacArthur left me no choice—I could no longer tolerate his insubordination. . . . MacArthur had to go." The memoirs brought a 5,000-word reply from five-star General MacArthur. MacArthur said Truman "twisted the facts" and that Truman's account of his dismissal was "a labyrinth

of fancy and fiction." He said Truman's "narration does such violence to the truth that to remain silent would be a disservice to the nation." The general said that his dismissal was a "vengeful reprisal," because it came right after he demanded exposure of a spy ring stealing top U.S. military secrets. "I believe my demand that this situation be exposed," wrote MacArthur, "coming after the Alger Hiss and Harry Dexter White scandals, caused the deepest resentment and that it probably was branded a political move to embarrass the administration." The general called his dismissal unfair, since there had been no previous expression of "the least inkling of dissatisfaction."

Cold Wave of the Century

◆ Winters may be getting warmer, but Europeans this winter thought otherwise. In

February Europe found itself in its worst cold wave of the century. Snowstorms and bitter cold raged across a 2,500-mile front from Norway's North Cape to Turkey. Snow fell in London and southeast England. Snow gave Nice, the French resort on the Mediterranean, an unaccustomed appearance. Rome saw snow two times in a week. Near Rome packs of wolves, driven by cold and hunger from the mountains, roamed the countryside. In Sweden a newspaper headlined: "Coldest February Since 1878." In Stockholm the temperature went down to thirteen degrees (Fahrenheit) below zero. More than 500 persons died from causes attributed to Europe's worst winter of the century.

Egypt's High Dam

◆ Though Egypt has almost no rainfall, the people of Egypt live on farming. The main

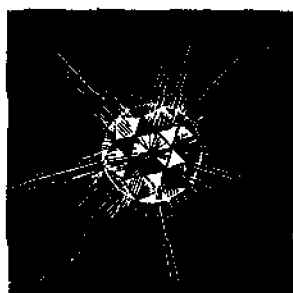
problem that Egypt has faced ever since the time of the Pharaohs is how to level out the flow of the Nile. When the rains in Ethiopia and the Sudan swell the river, half the water escapes into the Mediterranean Sea. Egypt's rulers now plan to remedy this. At Aswan, about 550 miles south of Egypt's Mediterranean coastline, they intend to build a \$1,300,000,000 dam. Egyptian officials say that the High Dam will stretch across between the granite walls of the Nile Valley for more than three miles, making it one of the biggest single construction projects devised by man. They expect the new dam to make a striking change in the country's social and economic life. Said Premier Nasser: "The gigantic High Dam, more magnificent and seventeen times greater than the Pyramids, will provide a higher standard of living for all Egyptians."



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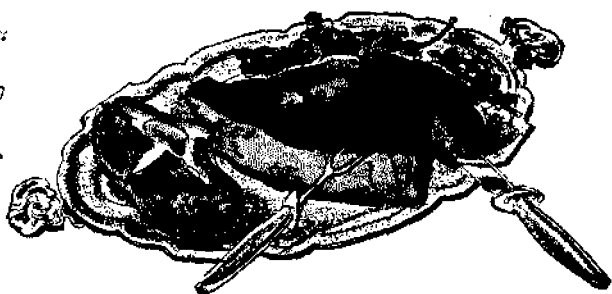
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MARCH 22, 1956

31

Who Eats the Food on YOUR Plate?

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someone else to eat their
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Awake!

WAGES OF SIN —SLEEP OR TORMENT?

Simple facts about the condition of the dead

France in Ferment

Understand the causes behind the unstable governments of France

Trees—Nature's Police Force

They break the wind, control the climate, conserve the soil

The Deaf in a World of Sound

Helping them "hear"



APRIL 8, 1956

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 XXXVII

Brooklyn, N. Y., April 8, 1956

Number 7

ARE YOU OBJECTIVE?

WHAT does it mean to be objective and why is it desirable that we be objective? To be objective means to be able to approach or discuss a question or problem without being swayed by emotion or personal considerations. This is not an easy thing to do, which is why so many people refuse to discuss religion. They cannot remain objective, but get excited. Yet we must be objective if we would know the truth, and the truth we should want to know, for the truth has power: "The truth will set you free."—John 8:32, *New World Trans.*

The failure to be objective is one of the basic reasons why there is such disagreement among philosophers, among scientists and among the religious as to what is truth. Self-interest warps the judgment and so men, on the one hand, reject the truth when it is brought to their attention and, on the other hand, accept as truth that which is not the truth, apparently in all sincerity and yet not actually with clean hearts. To appreciate the truth we must approach it with "a right and good heart."—Luke 8:15, *New World Trans.*

This is true in spiritual or religious matters, in fact, there most of all. Self-interest, lack of objectivity, blinds one to that which is the truth and therefore to that which is to one's greatest interest ultimately. The clergy of Jesus' day furnish a pointed

example. Their selfishness so blinded them that they could not see that Jesus was fulfilling the many prophecies regarding the Messiah. Yes, no one should have been able to appreciate that fact more than they, with all the opportunities they had to study the Scriptures.

Yet it was not they but the common people who were heard to make such remarks as: "This is for a certainty The Prophet." "This is the Christ." "When the Christ arrives, he will not perform more signs than this man has performed, will he?" These common people gladly heard Jesus, going to the temple early in the morning to hear him.—John 7:40, 41, 31; Luke 21:38, *New World Trans.*

But their religious leaders simply could not come to such obvious conclusions. Why? Because they were unable to be objective. As Jesus plainly pointed out to them: "How can you believe, when you are accepting glory from one another and you are not seeking the glory that is from the only God?" Jesus' teaching and miracles posed a threat to their position in the community and so they simply could not make room for his sayings, for the truth about him, in their minds and hearts.—John 5:44, *New World Trans.*

The evolutionists of modern times furnish another example. Proceeding on the premise that the Bible simply could not be

true, they are unable to be objective. Thus, if the desire had been merely to ascertain the truth, why should Lecomte du Nuoy have termed certain scientific evidence as having "all the unsatisfactory characteristics of absolute creation"? Why were these facts termed unsatisfactory? Did he not thereby admit his lack of objectivity, that he had hoped to find other proof? The evidence he found was valid, but it was unsatisfactory to Du Nuoy because it did not prove what he wanted it to prove.—*Human Destiny*, page 79.

Nor was Darwin himself any more objective. Says he in *Origin of the Species* (Vol. 2, page 49, 6th ed.): "Geology assuredly does not reveal any such finely graded organic chain; and this perhaps is the most obvious objection which can be raised against the theory. The explanation lies, however, in the extreme imperfection of the geological record."

Aside from the Bible, the geological record is the only one that can testify to man's early history. Why should Darwin term it 'extremely imperfect'? How does he know, how could he have proved that it was? Obviously, Darwin did not look for a theory on the basis of the facts at hand, he was not objective, but he invented a theory and then looked for evidence to support it. Not finding it, he speaks of the "extreme imperfection" of the geological record. But the fact is that this geological record is not only 'extremely imperfect' as regards the origin of man, but nonexistent, even as Professor W. Branco of Berlin University said: "Paleontology tells us nothing on the subject—it knows no ancestors of man." It is because of tenaciously holding to evolution in spite of the

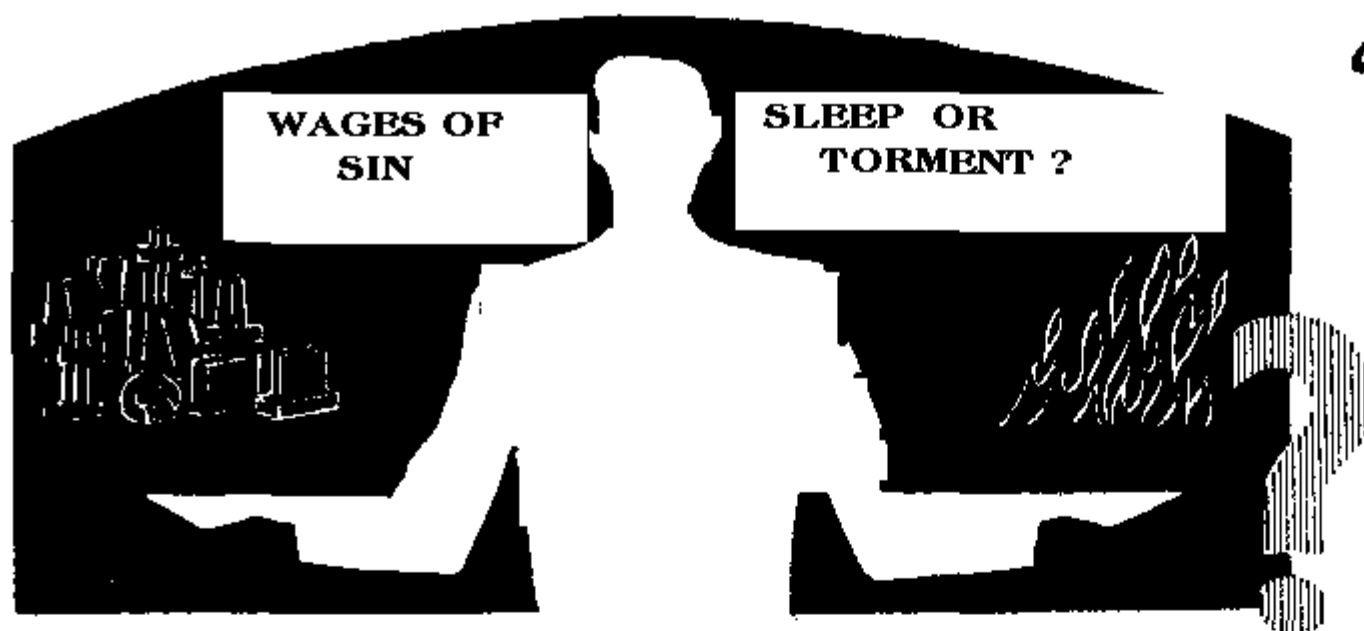
lack of evidence that unobjective men of science become the logical prey of the perpetrators of the "Piltdown man" hoax, and who knows how many others.

People who believe in the happening of miracles today invariably are not objective. They want to believe in miracles, they want to see them happen, not because such performances would bring honor to God's name, but they want to see them merely out of curiosity, even as was the case with Herod Antipas, who wanted to see Jesus perform a miracle. So they become the logical dupes of the superstitious little children who imagine they have seen a vision of the "virgin Mary," as was the case with the hundreds of thousands that flocked to Heroldsbach, Germany, and to Sabana Grande, Puerto Rico, that were only to be disappointed and to have their own church afterward reject these reports as fraudulent. In the same category must be placed those who are deceived by modern so-called "faith healers."

We cannot escape it. If we would avoid being deceived and if we would be able to appreciate the truth when we meet it we must be objective, we must keep selfish considerations from influencing our thinking. We must be willing to pay whatever price the truth costs in the way of preconceived notions, popularity or material gain. We do not need a higher education to appreciate the truth, but we do need to be free from selfish motives; we must have a "good and right heart." And once having found the truth, and purchased it, as it were, we should not let it go for any consideration. So, as the wise man counsels, "buy the truth, and sell it not."—Proverbs 23:23.

Just for His Name's Sake

A man in California recently lived up to his name; now he is trying to live it down. Los Angeles police arrested the 36-year-old man for illegally crossing a busy street. At headquarters the man identified himself as J. Walker.



No one needs to be a theologian to understand what the Bible says about the wages of sin. It is that clear. Where are the dead? Are they really dead? These are not difficult questions when we let God's Word provide the answers.

SIN pays wages. What are those wages? An eternity of torment in red-hot fires? Or sleep in death? When the Bible writers speak of death, do they associate it with sleep or with torment? When Jesus' friend Lazarus died and was resurrected after four days of being dead, had he been sleeping or had he been in torment? When Christ Jesus died and went to the Bible hell for three days, had he been asleep or in torment? We should not be afraid of these questions, but we should approach them in the Scriptural way, "with your power of reason."—Romans 12:1, *New World Trans.*

The Creator himself told Adam what the wages of sin are. In clear language Jehovah God addressed Adam: "As for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." Was there any warning about eternal torture in red-hot fires taking place after death, so that the real wages sin pays are torment? There was none. Then are we to think that Jehovah, the God of justice, would hurl Adam into an eternity of torment without a warning? As we should expect, Adam was sentenced according to the warning God gave him. Said the Supreme Judge to disobedient Adam: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were

taken. For dust you are and to dust you will return." Can dust suffer torment? —Genesis 2:17; 3:19, *New World Trans.*

Death is what Adam earned. Death is what he received. After Adam's death would God change the sentence to eternal torment? That would be impossible, for as God says: "I, Jehovah, change not." Some 4,000 years after God executed the death sentence upon Adam, an apostle of Christ Jesus confirmed that sin's wages were still unchanged: "The wages sin pays is death." —Malachi 3:6, *Am. Stan. Ver.*; Romans 6:23, *New World Trans.*

But some persons say that death is for the body, torment for the soul. That brings up the questions: What is a soul? Can a soul die? Genesis 2:7 shows that a soul is a living, breathing, sentient creature; it shows that Adam *was* a soul, that he did not *have* a soul separate and distinct from his body. The Bible is clear that the soul is not immortal: "The soul that sinneth, it shall die." (Ezekiel 18:4, *Am. Stan. Ver.*) That leads to another question.

What Is Death?

Death is the end of any form of life. For man it is a state of unconsciousness, the end of intellectual and physical activity. Thus if eternal-torment teachers are to be believed, the dead are not really dead. But what really counts is not what men say but

what God says, Men can lie; God cannot. So, according to God's Word, are the dead really dead? Dead they are. Says the Bible: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest."—Ecclesiastes 9:5, 10, *Am. Stan. Ver.*

Sheol is the Hebrew word originally used by Bible writers to represent graveyard or the common grave of mankind. The translators of the Authorized Version Bible confused matters when they translated this one Hebrew word by three different English words: pit, grave and hell. This is misleading because it causes persons to think that hell is something different from the pit or the grave. Actually all three mean the same thing, for, wherever *Sheol* appears, it refers to the death state. This death state the Bible likens to sleep.

Job was a faithful servant of God who was afflicted by the Devil with a most loathsome, painful disease. Job's wife turned against him; his friends did likewise. According to the man-made idea of hell, Job was having about as much of it as any man could have on earth. If Job believed that the Bible hell or *Sheol* meant torment in flames that are never quenched, it is unreasonable that he should have uttered this prayer: "Oh that thou wouldst hide me in Sheol, that thou wouldst keep me secret, until thy wrath be past." Concerning his hope Job added: "It shall go down to the bars of Sheol, when once there is rest in the dust." Job thus hoped to rest from his present tormented state by going to the Bible hell and sleeping in the dust of the earth until the resurrection.—Job 14:13; 17:16, *Am. Stan. Ver.*

In the Bible, death is often associated with sleep, by the frequent appearance of the phrase "asleep in death." A few examples follow: "The day our forefathers fell asleep in death." "David, on the one hand, served the express will of God in his own generation and fell asleep in death and was, laid with his forefathers." "If her husband should fall asleep in death, she is free to be married."—2 Peter 3:4; Acts 13:36; 1 Corinthians 7:39, *New World Trans.*

If any man should know whether the dead are asleep or in torment, certainly it would be one who has come back from the dead. Lazarus, the brother of Mary and Martha, was one of those who came back from the Bible hell or *Sheol*, or *Ha'des*, as it is called in Greek. Yet Lazarus spoke not one word about being in torment. Christ Jesus, who resurrected Lazarus, tells us in conversation with his disciples what death means. "He said to them: 'Lazarus our friend has gone to rest, but I am traveling there to awaken him from sleep.' Therefore the disciples said to him: 'Master, if he has gone to rest, he will get well.' Jesus had spoken, however, about his death. But they imagined he was speaking about taking rest in sleep. At that time, therefore, Jesus said to them outspokenly: 'Lazarus has died.'" (John 11:11-14, *New World Trans.*) So none other than the Son of God identifies death with sleep, not torment.

Hell Neither Hot nor Eternal

Teachers of torment after death say sinners go to hell. But the Bible says good people go there too. Teachers of torment say that hell is eternal. But the Bible says that hell is to be destroyed. Again we must "let God be found true, though every man be found a liar."—Romans 3:4, *New World Trans.*

God's Word tells us at Psalm 16:10: "Thou wilt not leave my soul in hell; nei-

ther wilt thou suffer thine Holy One to see corruption." This Scripture is quoted by the apostle Peter at Acts 2:31 and is specifically applied to Christ Jesus, proving that Jesus, though a man without sin, went to the Bible hell. If hell were a place of torment for eternity, then Jesus would still be there; he could not have gotten out.

But hell is not eternal. Telling of the time when hell, *Sheol* or *Hades* will be destroyed, Christ the Revelator says: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." (Revelation 20:13, 14) If hell is the lake of fire, as some say, how is it cast into itself? The truth is that hell is the common grave of mankind and that it will be destroyed when the resurrection will have emptied it of its contents of dead, unconscious people. The lake of fire into which hell is hurled is symbolic language for the second death or state of death from which there is no resurrection.

Another symbol for everlasting destruction is *Gehenna*. This word occurs twelve times in the Bible. But Bible translators have often obscured this by rendering the word as "hell" or the expression "fire of Gehenna" as "hell-fire." (Matthew 18:9) This has naturally, but wrongly so, caused some to think that hell is hot. Explains *The Encyclopedia Americana* (1942 ed., v. 14, p. 81): "Much confusion and misunderstanding has been caused through the early

translators of the Bible persistently rendering the Hebrew *Sheol* and the Greek *Hades* and *Gehenna* by the word hell." The use of the additional word hell-fire for "fiery Gehenna" has only heightened the misunderstanding.

Gehenna is the Greek word for the Valley of Hinnom at Jerusalem. Therein a fire was kept burning. The waste products of the city, as well as bodies of dead animals and some bodies of executed criminals thought to be unworthy of a resurrection, were thrown into *Gehenna*. It is a fitting picture of the second death. Just as the lake of fire symbolizes everlasting destruction, so does *Gehenna*. The willfully wicked, such as the Jewish clergy in Jesus' day, go to *Gehenna* and "shall sleep a perpetual sleep, and not wake."—Jeremiah 51:57, *Am. Stan. Ver.*

It was also at the Valley of Hinnom in early times that children were burned to death in sacrifice to the pagan god Molech. But Jehovah showed that burning live people in fire is repugnant to him. Said God: "They have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into my mind."—Jeremiah 7:31, *Am. Stan. Ver.*

Thus Jehovah goes on record as being not only opposed to torment of people by fire but also as never having had it enter his mind. God is just. His own Word says that the wages of sin is death. And the dead in the graves are asleep, not in torment.

Pioneering at Last

¶ When the British government announced recently that it had annexed the tiny island of Rockall—an uninhabited rock in the Atlantic Ocean more than 200 miles west of Scotland—a London newspaper had to have some fun. Said the newspaper: "Pioneers, oh pioneers! After the loss of India, the Sudan and *The Encyclopedia Britannica*, we are at last re-asserting ourselves."

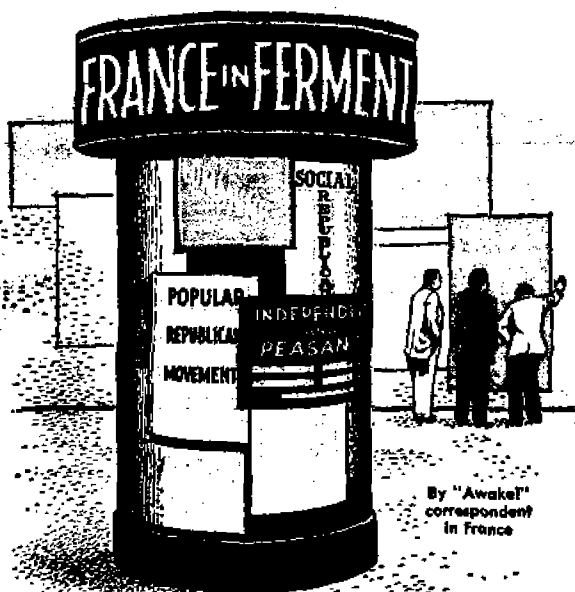
DO NOT laugh, do not weep —try to understand." Those words, written by the Dutch philosopher Spinoza, might well be addressed to anyone considering the political situation in France, for many people outside France are inclined either to bemoan French governmental instability or to treat it as a huge joke. But it is no joke to those living there. And most

Western observers admit that France is indispensable to the Atlantic alliance, if for no other reason, because of its geographical position. So, since the situation in France cannot be passed off with a sentimental tear or with a cynical smile, let us try to understand.

Commenting upon the general elections that took place in France on January 2, 1956, the influential Paris daily *Le Monde* ruefully admitted: "The elected Deputies are the most faithful reflection of the electorate seen in a long time and are proportioned according to the divisions and subdivisions of the country."—*Le Monde*, January 4, 1956.

Three Unfinished Revolutions

Most of the divisions that split this country and that are reflected in its current politics can be traced back to the failure or partial failure of three revolutions: the Reformation, the French Revolution of 1789 and the Industrial Revolution.



By "Awake!"
correspondent
in France

—A NATION WHOSE PRESENT WAS MORTGAGED BY ITS PAST

It should never be forgotten that the Reformation did not succeed in France to anywhere near the same degree as in many other countries of Europe. To this day the Catholic Church remains a powerful influence in France and holds the allegiance of a good percentage of the population. The clerical issue is one of the most divisive forces in the French political scene. Cur-

rently, this can be seen in the quarrel over state aid to Catholic schools, and smoldering underneath is the question of creating a United States of Europe, which many Frenchmen interpret as a Catholic effort to re-establish the Holy Roman Empire. Probably in no other country of the West are Vatican politics discussed so thoroughly and openly as in France. In the minds of many of the French, the Roman Catholic Church stands for the monarchy and the nobility, and needs to be constantly watched if free government is to be maintained. The failure of the Reformation in France left divisive seeds for the future.

The Revolution of 1789 was, in fact, a revolt against the clergy and the nobility. What is often overlooked is the fact that the resulting Republic was not accepted by all Frenchmen, so that it also has become one of the fundamental divisive factors of French opinion. The divisions in respect to the Revolution can be roughly sketched as follows: (1) those who never accepted

it form the traditional Right; (2) those who think it more or less attained its goals form the political Center; (3) those who think it did not go far enough form the traditional Left.

Most economists concede that, although a success politically, the Revolution failed to bring about economic reforms, so that social injustices continued. This partial failure of the Revolution sowed seeds of social unrest for France's future.

The third historical source of France's present divisions and subdivisions lies in the fact that the French Industrial Revolution was never really completed as were the English and the American revolution. The French character of rugged individualism took less kindly to the methods of large-scale organization, mass production and standardization that have been the upshot of the Industrial Revolution in most countries. The number of independent craftsmen, small shopkeepers and owners of small-scale industries in France is enormous in comparison with most industrial nations.

The astounding success of the Poujade Movement in the recent elections can partly be attributed to the revolt of small craftsmen and tradesmen against state interference in favor of more efficient, large-scale manufacturing and distribution methods planned by what they call the technocrats. The partial failure of the Industrial Revolution in France left a large body of malcontents who find themselves obliged either to change their methods or to go out of business if France is to compete with other industrial nations.

The French Political Scene

From the foregoing it will be seen that these divisions stemming from the three unfinished revolutions cut across each of the three basic elements of which the nations of this world are composed, namely:

religion, politics and commerce. It is inevitable—in fact, it is a tribute to the democratic process in France—that these fundamental differences should be reflected in the current French political scene. In that respect France is probably more truly democratic than most other nations, since the French National Assembly is a fairly accurate picture of the tendencies among the people, much more so than a two-party system could ever be. In his book *Inside Europe* John Gunther calls France “the *reductio ad absurdum* of democracy” (page 182). Which raises the question as to whether democracy, pushed to its extreme limits, is able to continue existence.

However that may be, France is committed to the democratic form of government. So to understand its workings we are more or less obliged to consider its political parties. And in that respect, France can boast of a selection that is second to none—the whole range, from Communist red to clerical black! In fact, at the beginning of the recent election campaign, the French minister of the interior registered no less than twenty-eight different parties or factions!

But take heart. We do not have to study them all. Running roughly from Left to Right, they can be reduced to the seven following groups.

The Communist party: The French Communist party is an offshot of the Socialist party. The latter, founded in 1905, although accepting the broad principles of the Marxist doctrine, developed two tendencies as to its application. These two trends grew farther and farther apart until December, 1920, when the Tours congress of the Socialist party split over affiliation with the Communist Third International. Those in favor quit the congress, regrouped, and the French Communist party came into being. Ten years

later, it had 40,000 card-bearing members and by 1947 it claimed a peak membership of 907,700—the second-largest Communist party outside the Soviet Union. Although its membership has dropped by more than half since 1947, it has retained a constant voting strength of about five million—a quarter of the French electorate! It entered the recent elections with 98 deputies in the National Assembly, and came out with 150 (including six fellow travelers).

The Socialist party: Originally founded (in 1905) as a revolutionary party dedicated to the socialization of the country's means of production and exchange, the French Socialist party was for many years the only champion of the working classes. The Communist party has stolen much of its thunder in this respect, and, although still a party of the Left, the Socialist party now finds its chief support among office workers, teachers and other government employees. Its membership, which reached a peak of 285,000 in 1937, now stands at about 120,000. Its voting strength fell from four and a half million in 1945 to two and three quarters million in 1951, but in the recent elections it regained nearly half a million votes and at present represents about 15 percent of the electorate. It is traditionally an anticlerical party and one of the main planks of its election platform was opposition to state aid for Catholic schools. It is also against Moscow-dominated communism. Its present leader, M. Guy Mollet, made the now-famous statement: "Politically, the communists are neither Left nor Right; they are East!" Before the recent elections, the Socialists had 103 deputies in the Assembly. They now have 94.

The Radical party: Founded in 1901, this is the oldest of French political parties. At the time of its formation, when France was bitterly divided between the

Catholics and the Freemasons, this party had the backing of the latter and was therefore anticlerical. It fought for the separation of church and state, and this constituted its main doctrine. When this separation was achieved, in 1905, the Radical party lost much of its doctrinal vigor and has since become a haven for capable men with widely divergent political beliefs, such as Edouard Herriot and Edouard Daladier, and, more recently, Edgar Faure and Pierre Mendès-France. Socially, the Radical party is mainly middle class. Politically, it is a Center party, with Right and Left wings respectively under Faure and Mendès-France. The latter has tried to unify the party by having Edgar Faure expelled, but, even now, the Radical deputies refuse to accept voting discipline in the Assembly. The Radicals, with nearly three million votes, represent about 14 percent of the electorate.

The Popular Republican Movement: This party, better known as the M.R.P., was founded after the last war and is the French equivalent of the Christian Democrat parties of other European countries. It represents a Catholic reply to the Communist party. It claims to be socially progressive and tries hard to stay on the Left, but in its campaign in favor of a united Christian (Catholic) Europe and of state aid to Catholic schools it has more often than not found itself lined up with the Right. After the war many Catholics hoped to see the formation of a strong Catholic Left capable of preventing the working classes from falling into the hands of the Communists. Thus, in June, 1946, the M.R.P. received five and a half million votes—a record 28 percent of the electorate. But it disappointed these hopes, and has been falling off ever since. In the recent elections it received two and a quarter million votes, about 11 percent of the total electorate, mostly in Catholic Brittany

and Alsace. M. Robert Schuman and M. Georges Bidault belong to this party.

The Independents and Peasants: These conservative groups make up the bulk of what are termed the "Moderates." Well to the right of Center, it is said that the Independents represent the conservatism of the industrial regions and the Peasants that of the rural areas. Generally pro-Catholic, the Moderates received three million votes in the last elections—about 14 percent of the total. M. Antoine Pinay and M. Paul Reynaud belong to this group.

The Social Republicans: This is the latest name chosen by what remains of the postwar R.P.F., or Gaullist movement. After the war this movement, under the leadership of General de Gaulle, went from strength to strength, and in 1951 received four and a quarter million votes, sending 120 deputies to the National Assembly. It represented a latent tendency in many Frenchmen for a vigorous government under a popular national leader. The movement was supported by many professional men, and de Gaulle's catholicism drew many Catholic votes. Some observers believe the general could have seized power if he had acted quickly after the war. But he withdrew from politics in 1953, and in the recent elections the Social Republicans received less than a million votes, a little over 4 percent of the electorate. In these elections General de Gaulle did not even bother to vote.

The Poujade Movement: The full name of this movement is the "Union for the Defense of Tradesmen and Artisans" (U.D.C.A.). It was founded in 1953 by Pierre Poujade, a shopkeeper from central France. Its primary purpose was to organize resistance to tax inspectors who were "persecuting" small shopkeepers. Its success in this field led it to extend its criticisms to the political situation in general, and a Poujadist rally held in Paris last

year showed that others besides the shopkeepers were willing to support the movement. However, its success in the recent elections surpassed the expectations of even its own leaders. It received two and a half million votes, and now has 52 deputies in the Assembly. Doubtless it received a large section of the old Gaullist vote, but it also rallied many other Frenchmen who are dissatisfied with the present regime. Some fear this movement has fascist leanings. Only the future will say how right or wrong they are.

Why the Instability?

From the foregoing it will readily be seen that no single party has a majority in the National Assembly, and so the choice is between a minority government, whose existence depends upon the unpledged support the other parties are willing to give it for each motion it puts to the Assembly, and a majority government composed of a coalition of two or more parties.

The difficulty in forming stable coalitions reveals the extent to which France still suffers from the divisions and subdivisions it has inherited from history. As has already been pointed out, these divisions cut right across its religion, its politics and its commerce. But they do not cut in a straight line. To illustrate: On social problems a coalition would be possible between the Socialists, the Mendès-France wing of the Radicals, the Catholic M.R.P. and possibly the ex-Gaullist Socialist Republicans. But as soon as the question of state aid to Catholic schools came up, this coalition would explode. In other words, the social division left by the unfinished French Revolution does not run in the same direction as the religious division left by the unsuccessful Reformation. If religion would stay out of politics, France would be relieved of at least a third of its problems!

Finally, it should not be forgotten that the parliamentary system in France is thrown completely off balance by the existence of so many Communist deputies. In the last Assembly there were 98 of them. Now, after the recent elections, there are 150—almost one quarter of the National Assembly. If these represented a genuinely French workingman's party, a stable majority could easily be found, the one formed in 1936 by the Radicals, the Socialists and the Communists, called the *Front populaire* (Popular Front). Many commentators have expressed the opinion that this is the only majority that has solid foundations in the country. It would represent a section of the public something similar to the British Labor party.

But the Radicals and the Socialists cannot accept it today because, as the Socialist leader, M. Guy Mollet (prime minister at the time of this writing), so nicely put it, "the communists are not Left, they are East"—led by Moscow! Since no similar majority exists on the Right, France has to get along on Center coalitions that are afraid to act for fear the coalition will blow up. And the Assembly that has just been elected offers little hope of a change.

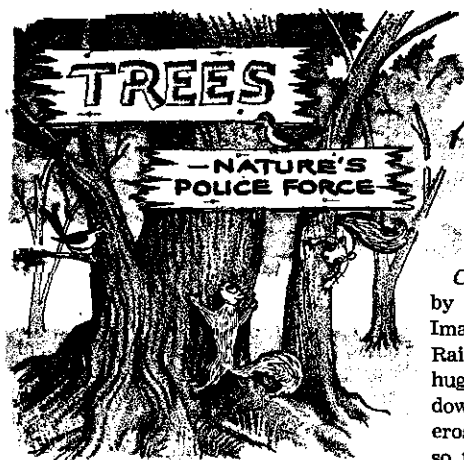
Indicative of the confusion and tempers that rule the French political scene is the incident that took place February 15, 1956, on the floor of the National Assembly. The *New York Times*, February 16, stated that it was the worst brawl the Assembly had seen in twenty-two years, and quoted the French newspaper *Le Figaro* as saying: "The National Assembly gave to the country a spectacle of shame, and, to those who, in all parts of the world, ask if France has not entered on a course leading to real political decay, new reasons for alarm or rejoicing."

It all started when a burly Poujadist deputy rushed to the rostrum and pushed aside an undersized Communist deputy

who was there by right to act as the official supervisor of a ballot about to be taken on the credentials of a Poujadist. The unequal struggle was balanced when other Communist deputies rushed to the aid of their undersized colleague, which in turn caused other Poujadists to join the fray. Soon "the well of the house was a mass of bodies, with tail-coated Assembly attendants struggling to separate opposing forces in an uproar of confused shouts and banging of desk tops," as well as the sound of some shots fired by an observer.

There are forces at work among the French people that reveal deep discontent. "*Il faut que ça change!*" ("There must be a change!") is an expression to be found on the lips of many Frenchmen of all classes. If five and a half million French people voted Communist, it is not because they love Moscow, but because they want to register a protest against social injustices. If two and a half million others voted for the Poujade Movement, it is because they are dissatisfied with the present state of things. With such movements afoot, anything could happen.

So France, the world's greatest wine producer, is itself in ferment. But this fermentation is having one good effect. It is bringing to the surface many of those "that sigh and that cry" because of the present world distress. These are being gathered into the New World society before Jehovah gives his Son the order to start treading "the press of the wine of the anger of the wrath of God the Almighty." Jehovah's witnesses in France will see to it that as many Frenchmen as possible have an opportunity to take their stand for God and his kingdom and thus survive Armageddon and enter Jehovah's new world, where they will find the peace they so ardently seek.—Ezekiel 9:4-6, *Am. Stan. Ver.*; Revelation 19:11-15; 2 Peter 3:13, *New World Trans.*

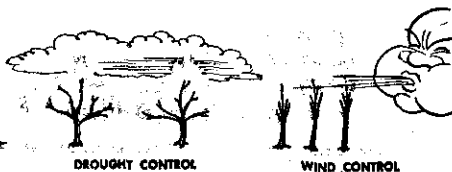
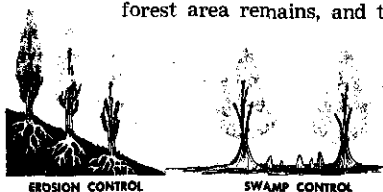


YEARs ago, when the earth abounded with forests, trees were so numerous that a travel-minded squirrel could cover great distances and yet never touch the ground. Times changed. Man began to attack the forest; he went at it with a vengeance. To the settler the forest was something hostile, something that deserved fire or the ax and the saw. Little did man realize that he was disbanding nature's police force, leaving himself at the mercy of wind and storms, unprotected from the ravages of tempests and floods.

The story is almost the same in every country. In the North American continent, for example, there were 820,000,000 acres of forest in 1630; today it is calculated that not more than one tenth of that forest area remains, and the

annual loss is said to exceed the annual growth by over 50 percent. What happened? To make room for crops the forest had to go. Not only that: the timber magnates, the lumber kings, moved in. Their motto was "Pillage and pass on! There is more beyond!" Finally, fire, often due to man's carelessness, took its hideous toll. Thus to a great extent man disbanded nature's police force.

Calamity was inevitable. We can see this by learning how trees protect the soil. Imagine a mountainside lined with trees. Rain beats down. The trees, acting like huge sponges, suck up the water and peg down the soil, protecting man from soil erosion. Tree roots spread in all directions so that a mere one hundred trees, occupying an area of five miles, will actually be supplying, in sum, three or four miles' worth of cordage for holding the soil together. But let man disband his mountain-side police force. Chop them all down. Then what? When the rain beats down there are no leaves and branches to cushion the rainfall and to allow it to trickle slowly to the bottom and be absorbed by the sponge-like action of the trees. Now 90 percent of the water runs straight down the denuded hill into the valley below, taking with it the precious topsoil. With each rainfall soil erosion progresses. Finally the day comes when the topsoil has been carried down to the valley below. Then the stones and rubble come tumbling down on top of the soil that first tumbled



down, so that now matters are topsy-turvy in the valley region—all because man regarded trees as mere “timber” and not as guardians of the soil. For completely upsetting the equilibrium in nature man brings calamity upon himself.

Rivers, Wind and Swamps

It has become a dangerous thing, in many places, to live near or on the banks of a river. It is often more perilous than living under the shadow of a volcano. For here again man has worsened matters. A hillside stripped of its trees allows water to rush down unhindered to the rain-choked river below, and the stream overflows its bank. Trees discipline rivers and protect us from floods.

Man can cut down trees, but can he cut down wind? There is a force invisible but powerful and destructive! Man can wall himself away from wind, but in the open country he is at the wind's mercy. Yet not totally, since trees come to the rescue! Trees are nearly as vital in their task of wind-breaking as they are in that of disciplining rivers and staking down the soil. It is really amazing how trees break the force of wind. In the open plain winds sweep down unabated. What a difference it makes if one is standing in a field protected by a line of sturdy, full-branched trees! The wind then may hardly be felt.

Wind erosion is devastating. A large area in the southern part of the Great Plains region of the United States is known as the “Dust Bowl.” In the 1930's half the area was cropped, half devoted to intensive cattle raising. Both of these forms of farming left the soil exposed to the danger of erosion by the winds that constantly swept over the rolling land. One of the successful means taken to reduce the area subject to dangerous winds was the planting of long “shelter belts” of trees; these effectively broke the force of the wind. Interestingly,

the book *The Earth's Face and Human Destiny* says: “A plain constantly exposed to wind pressure will be driven back to the most primitive conditions of life and growth.”

Nature's police force protects us in still another way. Says R. Zon in his *Forests and Water*: “The forest is the greatest desiccator of the soil.” So trees, acting like gigantic sponges, suck up moisture by the tons and thus help dry up swamps and control mosquitoes. In some localities, such as in Landes and Sologne (France), trees have been planted successfully for the purpose of draining swamps.

Trees even protect our climate. They do this primarily by invisibly spraying into the air enormous amounts of water, so much moisture that trees have been called “oceans of the continent.” So the moisture rise from trees in turn affects the rainfall. A former Bombay correspondent for the *Daily Telegraph* made this statement regarding India: “A good deal of land has been cleared in recent years because of the high price of timber, but it would be foolish to fell indiscriminately, because the problem of afforestation is closely linked with the major problem of soil erosion, and even with that of climate. Vast areas of India which have been wantonly cleared of forest have had their climate changed almost beyond recognition; rainfall has so diminished that even habitation has become difficult.”

Protection from Drought

This is one of the big jobs of nature's police force. Trees protect us from drought by exerting tremendous influence upon the fall and distribution of rain. Vapor given off by forests into the atmosphere is often carried great distances, so that trees in one area may be the cause of rainfall in another that needs it more.

True, authorities differ as to the extent

of the role played by trees in influencing rainfall. Most of them maintain that there must be a continual feeding from the ocean. Writes H. S. Person in *Little Waters*: "Depending upon regional climatic conditions, a given store of water which has been blown in over the land from the ocean in the form of clouds, may be 'worked' three to five times as rainfall, because of alterations of evaporation and transpiration with precipitation, before it returns to the ocean as stream flow." Other authorities place less emphasis on the role of the ocean. Thus R. Zon in *Forests and Water* maintains that only seven percent of all the water evaporated from the oceans enters into precipitation over land: "It may be assumed therefore that the moisture which is carried by the winds into the interior of vast continents, thousands of miles from the ocean, is almost exclusively due to continental vapor, and not to evaporation from the ocean."

As trees invisibly spray the air with their moist exhaust, they protect us from drought, since they add to the weight of clouds. Of course, other kinds of plant life send up moisture too, and even bare land sends up moisture under heat. But just look what trees do! In his *The Triumph of the Tree* John Stewart Collis says that "a full-grown willow can transpire up to 5,000 gallons in a single summer day. How much then a forest? Clouds can be made that way over the land, without benefit of seas. These are tree-clouds, not ocean-clouds." Then Collis explains: "A broad fact is clear: namely, that forests by feeding

clouds and perhaps making some more on their own, increase rainfall; and that they do this not only for their own locality but for other places since the wind will often carry the vessels a long way before unloading. . . . Therefore if continentals wish to be sure of their rainfall, they should be careful about their forests. They have not always been thus careful. The result is that in some places after reckless lumbering, men have looked up to see the clouds steadily passing them by day after day without discharging their moisture, like ships refusing to put into port. The primitives were nearer the truth when they paid special honour and made peculiar sacrifices to certain trees as the producers of rain."

Many are the ways, then, in which nature's police force comes to our rescue. Trees help check at least four ruthless "villains": They feed clouds and thus keep in check drought; they break the devastating force of wind, which, unchecked, can easily go on a criminal rampage; they sponge up water and thus keep down unsightly swamps; they fight soil erosion at its very source by pegging down the soil, and in doing this they protect us from floods.

What more could we ask of trees? And yet they protect our feathered friends, the birds. And trees furnish beauty for the eye, wood for shelter and fruit for food. As our mind begins to grasp the innumerable benefits of trees we cannot help but marvel in a deeply appreciative way at the "greatly diversified wisdom of God."—Ephesians 3:10, *New World Trans.*

One Nation's Expendables for Peace

¶ Since 1914 the world has expended an unprecedented amount of lives and money in a futile quest for peace. One country, America, has paid a horrible price, as have many others. Reported the *U.S. News & World Report* of December 2, 1955: "The American people, from 1917 to date, have spent 880 billion dollars, and sacrificed 1.5 million dead or wounded, in three wars that they hoped would assure a world in which Americans could live in peace. Yet, at the moment, the world is shaped less to American liking than at any time in years."

CHURCHES booming? Never before has there been the like! "Marked gains in church membership since 1940 in excess of the gains in population," says the National Council of Churches in its current *Year Book of the American Churches*. Yet the National Council arouses our curiosity by its statement appearing in *Information Service* of October 8, 1955, which recommends that readers view the church statistics with caution. Why caution? Are not churches booming?

Are Church Statistics



INFLATED?

churches are listed in the *Year Book* for the first time with no special allowance. The whole church membership is taken as the year's gain! For example, the 1952 *Year Book* lists the Christ Unity Science Church for the first time. Its 682,172 members alone counted for more than one third of the "gain" reported for that year!

❶ Strong is the possibility that church statistics are inflated. This is the opinion of Winthrop S. Hudson, who wrote an article entitled "Are Churches Really Booming?" in the December 21, 1955, issue of *The Christian Century*. Writer Hudson reveals four reasons why church statistics are likely to be inflated. His four points are worth knowing.

❶ First, the statistics for a single religion do not always stand for a one-year membership gain. In the 1956 *Year Book*, reports writer Hudson, there are twenty-seven denominations reporting for more than a one-year period. Thus the true picture of a one year's membership gain is obscured, the statistics inflated. In the current *Year Book* fourteen religions report for a two-year period; seven report for a three-year period; five report for a four-year period and one denomination finally sent in its membership gain after fourteen years!

❷ Second, according to *The Christian Century* article, is the fact that the 1956 *Year Book* supposedly reports the total church gain for the year 1954. But in reality the figures for ninety-nine denominations are not 1954 statistics. What does this mean? Considering that some of the figures go back to 1950, 1948, 1947, 1945, 1944, 1940, 1938 and that thirteen of them go back to 1936, it is likely that some of these churches have lost members and are reluctant to report the fact. If they gained, would not most of them report it? How many of these ninety-nine churches are still in existence?

❸ A third reason why the sensational church statistics are likely to be inflated is that new

❹ A fourth cause of inflation is the reporting of membership gains by many churches in round, generous figures. These figures all too often have the appearance of being guesses, some of them seeming to be wild guesses at that. An example of the generous-type statistics is the 1952 report of the Churches of Christ. It showed an increase from 209,615 to 1,500,000. The latest *Year Book* shows an increase from 1,500,000 to 1,600,000. Asked *The Christian Century* writer: "Would anyone pretend that this represents a documented increase of 100,000 in church membership?"

❺ How far-reaching just two of the above-mentioned causes for inflation can be is illustrated by the membership gain for 1952. That year church membership gain was 3,604,124. But nine churches were listed that year for the first time. Of the several churches making more than a one-year report, the Russian Orthodox Greek Catholic Church reported an increase from 400,000 to 750,000; and the Churches of Christ an increase from 209,615 to 1,500,000. That year the Christ Unity Science Church ostensibly almost doubled, increasing from 682,172 to 1,112,123. These few items alone account for 2,405,864, or two thirds of 1952's 3,604,124 church membership gain! "If one subtracts the reported gain in Roman Catholic membership," explains writer Hudson, "all other religious bodies are left with no increase in membership, to say nothing of keeping up with the increase in population."

❻ Concluded *The Christian Century*: "One thing is clear. Far from offering 'proof' of a boom in church membership, the statistics issued by the National Council show that the boom is largely a fiction."

"THE Hypocrisy OF MEN WHO SPEAK Lies"

THE *Home Messenger* is a "National Catholic Monthly for the Family." It is published by the Pius Society of St. Paul with the permission of Catholic ecclesiastical authority and states its purpose to be "the promoting of Christian principles in the homelife of American families." In its August, 1955, issue it carried an article entitled: "They Call Themselves the Witnesses of Jehovah."

Referring to Jehovah's witnesses, the opening paragraph states: "They claim to keep no membership rolls as such, yet boast of over a million converts in the United States alone in the last few years." The fact is that the *Yearbook of Jehovah's Witnesses* for 1955 claims a total of 580,000 witnesses throughout the world.

The article continues by accusing Jehovah's witnesses of preaching that "all priests and ministers are the Devil Incarnate." The fact is that nowhere do the publications of Jehovah's witnesses refer to the clergy as the Devil Incarnate.

The article further claims that Jehovah's witnesses believe that "Christ is floating around in the air," and that they expected Christ to come visibly in 1874, and then in 1914, when nothing had happened in 1874, and upon being disappointed in 1914 they "came up with the dandy that Christ did come in 1914 but invisibly." The fact is that Jehovah's witnesses from the very beginning understood that Christ's second presence was to be invisible.

The writer in the *Home Messenger* goes

on to say that because of not believing in the trinity, the translation put out by Jehovah's witnesses changed "the Father, the Word and the Holy Spirit" to read, "the spirit, the water and the word." However, the fact is that these words also appear in all Roman Catholic translations. What the translation published by the witnesses does leave out are the words recognized as spurious by all non-Catholic Bible scholars, namely, the words, "in heaven, the Father, the Word, and the Holy Ghost; and these three are one," at 1 John 5:7, because no Greek manuscript written earlier than the fifteenth century contains these words. Even modern Catholic translations, such as *Know* and *Confraternity*, acknowledge that the text is missing from all good Greek manuscripts.

Next the reader is assured that "Jail seems to be the proper background for the witnesses. Their 'Judge' Rutherford was in jail when their founder 'Pastor' Charles Taze Russell died in 1916," and that he was sent there because of sedition and obstructing the draft. However, everyone knows that the United States did not have any sedition or draft act in 1916. The facts are that Judge Rutherford was not sentenced until 1918, more than a year and a half after Pastor Russell had died, and that this conviction was later reversed in court and acknowledged as unjust.

Regarding "Miracle Wheat" the writer states that Pastor Russell "was forced to return every cent received from this source, on the grounds that he had obtained the money fraudulently." The facts are that no legal action was taken against Pastor Russell regarding "Miracle Wheat." When his enemies raised the charge of fraud in connection with it he offered to refund the purchase price to anyone who had bought some of it and wanted it refunded. Not a single purchaser requested to have his money refunded. Incidentally,

this wheat was donated by a friend to the Society and it was offered to the readers of *The Watch Tower* at the then prevailing price and the proceeds were used in the preaching work.

Regarding the military draft, the article states that Jehovah's witnesses have an "adeptness in avoiding the draft." The fact is that more than 3,500 served prison sentences during World War II in the United States for refusing to deny their ministerial status. It also states that "they refuse even to register for the draft." All of Jehovah's witnesses of draft age register. Not a one has ever been charged with failure to do so.

Regarding the publishing activities of the witnesses the writer goes on to say that "they are a publishing outfit, raking in millions of dollars annually." The fact is that the literature is distributed at cost and were it not for voluntary contributions the widespread work of the witnesses could not be carried on. No one connected with the organization directly or indirectly receives any salary, let alone profit. Those who devote their entire time to the direct service of the Society receive their board and room and a small allowance of fourteen dollars a month for clothing and incidental

expenses, and this is the same for the board of directors as for the janitors and housekeepers.

The foregoing are representative of the some thirty-five lies, falsehoods and misstatements appearing in the *Home Messenger's* short article of two and one quarter pages on Jehovah's witnesses. While so many articles misrepresenting Jehovah's witnesses appear in the religious press that to answer them all would leave little space or time for publishing constructive things, it does seem advisable occasionally, when there is a particularly flagrant disregard for the truth, to point out such misrepresentations.

The *Home Messenger* claims its purpose to be to inculcate Christian principles in American homes. Far from doing that, however, its course of action points to the fulfillment of Paul's words regarding our day: "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, *by the hypocrisy of men who speak lies*, marked in their conscience as with a branding iron."—1 Timothy 4:1-3, *New World Trans.*

The Funny Octopus

¶ Octopuses are funny animals. How they detest starfish and sea cucumbers! If one of these creatures should enter an octopus' home while it is gone, the octopus stubbornly refuses to return home. Having difficulty finding adequate housing anyway, the octopus is always eager to enter any cavity free from starfish and sea cucumbers. This tendency to enter ready-made homes provides the downfall of many an octopus, for fishermen take advantage of his eagerness. They lower an earthenware crock to the bottom with a floating marker attached. The octopus is easily lured into the elegant, smooth-sided "prefab" with everything but a "vacancy" sign on it. Gathering his arms together, the octopus moves in, there to pass the daylight hours after a hard night of crab hunting. When the fishermen begin to pull up the crock, the octopus remains unperturbed, being reluctant to leave such a fine home; and so the crock reaches the surface before the animal tries to escape. According to the Associated Press in 1949, two fishermen who brought up an octopus "found him cuddling a bottle of gin—it was full, too." The story did not say whether the fishermen's report came before or after they relieved the octopus of his gin.

RUSSIA LIFTS AN IRON CURTAIN



By "Awake!" correspondent in Finland

"PORKKALA is ours!" That was the joyful outcry of thousands of Finnish people when Russia opened the iron curtain on this tongue of land projecting into the Gulf of Finland. After eleven years the boots of Finnish soldiers were once again tramping on old Finnish ground. In freezing weather Finns raised their blue and white flag. It symbolized the sentiment of the people—no longer was there an iron curtain inside the borders of Finland.

¶ Porkkala (pronounced PORK-ka-la) is a peninsula just twenty miles west of the Finnish capital, Helsinki. Beautiful is the coast along the Porkkala area. Little wonder that, years ago, many wealthy people from Helsinki bought summer villas by the seaside. There farms and gardens flourished. The Finnish people were proud of Porkkala's beautiful and prospering towns and villages. Then came war. In the peace treaty of 1944 Finland gave Russia a fifty-year lease of the 152-square-mile Porkkala area. A bitter blow this was to the Finnish people. It was like an ulcerous wound in the Finnish flesh. Imagine! an iron curtain just twenty miles from Helsinki. And a real iron curtain it was. No train entered Porkkala unless it was blacked out: the doors were locked, the blinds were drawn on the outside of the windows.

¶ Great was the joy of the Finnish people in September, 1955, when Moscow agreed to end its fifty-year lease. Then came January 26, the day Finnish soldiers marched into Porkkala. The next day over 400 newspapermen came in. A heavy snow blanket and silence greeted the visitors. At Kirkkonummi they saw the 600-year-old, stone church; it was bare. A hole in a window was filled up with a newspaper, with the name *Pravda* glaring into the eyes of the visitors.

In the churchyard tombstones seemed to have disappeared; behind the church the Russians had built an athletic field.

¶ Former Porkkala dwellers went back to their old home area with mixed feelings. There was joy, there was sadness. Sad hardly describes the feeling of the many people who returned only to find that their homes had vanished. Gone were all the houses in some villages! One island used to have about thirty villas—they seemed to have been pushed right off the land. Much of the property that remained in Porkkala was partly ruined and was falling to pieces.

¶ Why had Russia lifted an iron curtain? Finnish newspapers spoke cautiously, for in getting back Porkkala Finland signed a continuation of a twenty-year friendship treaty with Russia. But foreign newspapers were not so reserved. They came out openly and said that Moscow's lifting of an iron curtain in a foreign land was just a skillful, propaganda-producing move in the cold war between East and West.

¶ A Swedish newspaper said that the Russians moved out so that Moscow could say it had given up its last military base on foreign land. The New York Times said that Russia had made all eastern Europe a military base, so Porkkala was hardly needed; anyway Russia could easily make all of Finland a military base if it wanted to. Still, in Sweden as well as in Norway, the move is considered as a sign of lessening tension. This may be what Russia wants.

¶ Whatever the tension may be the Finns in Porkkala are now busy putting up new buildings. Jehovah's witnesses in Finland are also busy in building—building up people's faith in Almighty God and his promised new world. When one of Jehovah's witnesses was talking to a former Porkkala dweller, the man sighed: "Thank God Porkkala is free and I can return to my home to die." The witness showed this man a better hope: how he can live forever on a paradise earth in God's new world.

Incline your ear, and come unto me; hear, and your soul shall live.

—Isaiah 55:3, *Am. Stan. Ver.*



THE scenes of the hearing world are to the deaf like an old silent movie, alive with action but empty of sound. Even to those who are not totally deaf, the most casual remark comes in an incomplete, distorted form. They are, as it were, forever at the end of a very bad telephone connection, piecing together incompletely heard words and sentences, an imperfect clue here, a word and a phrase there, to gain somehow the sense of what is said.

Deafness involves more than just not being able to hear. A child born deaf not only cannot hear words, but does not know words, cannot think in terms of words, nor can he speak words unless specially trained. This fact alone creates a great gulf that separates him from the hearing world. And it takes years of heartbreaking effort to bridge this gap. Before going to school many deaf children do not know they have a name; nor do they know that other people and things have names. Other deaf children have strange misconceptions. For example: A grown boy believed that animals could talk. No one had thought to tell him otherwise. He saw adults talking to their pets and he observed pictures of "talking" animals, so he concluded that

animals talked. This, however, is an extreme case. Almost all deaf children realize that cows and sheep utter merely one-syllable sounds, such as "moo" or "baa."

It is impossible to detect at birth whether the power of hearing exists. The instinct for speech is as strong in the deaf as it is in a normal child. The deaf infant coos, grunts, laughs, babbles and cries naturally. After the first year special tests can reveal whether any deafness exists.

At present there is no way of knowing accurately how many deaf people there are in the world. Total or stone deafness is very rare. The ratio of deaf-mutes to population for the different countries varies greatly—from one person in a thousand to one in every two thousand. While it is not possible for many of these, especially totally deaf persons, to play a normal part in social life, yet by keeping up with lip reading, writing and finger spelling, they can share in the social life of their environment, always provided that their families and friends do their part and meet them at least halfway.

History of Education

In the past a normal life for the deaf was believed impossible. Even so-called wise philosophers thought it impossible to educate deaf-mutes. Scholars maintained that language could be acquired only through the ear. Lucretius wrote: "To instruct the deaf no art could ever reach, no care improve them, and no wisdom teach." In the fourth century, Augustine expressed no hope for the deaf, because of their inability to obtain religious knowledge. "Deafness from birth," he said, "makes faith impossible, since he who is born deaf can neither hear the word nor learn to read it."

Parents, influenced by these erroneous opinions, allowed their children to grow up without culture. The deaf were left to

themselves. Prejudice against them was carried to such an extent that in some countries it was the practice to destroy children who were not capable of hearing or speaking at three years of age. In France, the very birth of a deaf child was considered a disgrace to the family. Since they were rated as little better than idiots, attempts to instruct them were rare; and no school was established for them till the middle of the eighteenth century.

The deaf-mutes no doubt got their first educational boost from Jerome Cardan, a native of Pavia. He reasoned: "Writing is associated with speech, and speech with thought, but written characters and ideas may be connected without the intervention of sounds." From this he argued that the "instruction of the deaf is difficult, but it is possible." However, in Great Britain it was not until 1792 that the first public school for the free education of deaf-mutes was opened.

Since then schools for the deaf have been established in many of the principal towns of Europe and America. Gallaudet College in Washington, D.C., however, is the only college in the world for the deaf. Today the college completely explodes ancient superstitions about the deaf. "We believe," said the school's dean, "that the deaf can meet the world on equal terms." And to prove it, the deaf today are found working in all kinds of employment except those to which hearing and speech are indispensable. There are deaf teachers, printers, industrial chemists, statisticians, ar-

chitects, authors, artists, photographers, painters and designers of all kinds. The deaf-mutes prefer to view their handicap as an obstacle. "Everybody has obstacles to overcome in life. We have ours," they say.

Substitutes for the Hearing Ear

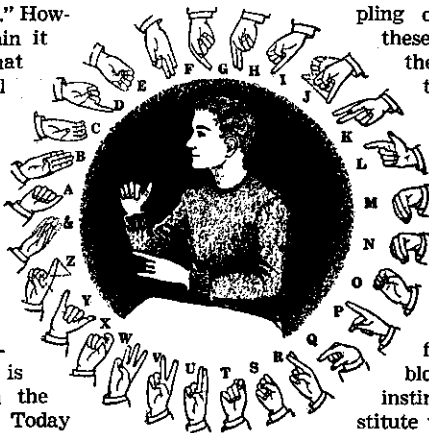
But one cannot help but feel that deafness is more than an obstacle. It is a tragic loss, because without the hearing ear so much in life is lost. Not even the best substitutes can convey sounds that contribute so richly to life, as for example: The song of birds, the purr of baby kittens, the laugh of a child, the voice of a husband, a wife, or a friend, the warmth of music, the

rustle of the leaves and the rippling of waters. To hear these sounds is to sense the extent of God's love toward man, because

"the hearing ear, and the seeing eye, Jehovah hath made even both of them."
—Proverbs 20:12, Am. Stan. Ver.

However, when the natural paths along which sounds and words normally flow to the brain are blocked, then the body instinctively seeks out substitute ways to care for the deficiency. In the case of deaf-

ness the eye and the sense of touch become substitute channels. Through the eye, lips are read, signs are interpreted, body motions and facial expressions are critically analyzed and understood. Motions too rapid for normal observation are detected and read. Words are known at an instant's glance. Questions and sentences are grasped



before they are half spelled. Often nouns, pronouns, other words and phrases are deliberately eliminated from sentences in conversation without distorting or disrupting the flow of thought. By using either the single-handed or the double-handed alphabet (talking with the fingers where letters are formed with one or both hands), it is possible for deaf-mutes to converse faster than the speed of normal conversation.

The hands play a vital part in a deaf-mute's life. They help him to talk, listen and argue, along with many other normal functions. A jukebox might be blasting away, and young men will be standing next to it with their fingers pressed to it, obviously enjoying the music. In prayer the hands are folded and the head is slightly bowed in gesture, while the eyes are fixed on the one giving the prayer in sign language.

In an argument or in anger, hands are likely to fly in every direction. A son, recalling days at home with his deaf-mute parents, said: "I remember years ago when my father and mother would get into an argument, which was very seldom, and as any other married couple knows, it would get rather heated at times. At this point dad would reach up and turn off the lights. That was the end of that. Of course, if it was in the daytime I guess they would have gone the full ten rounds. But with the lights out there were no signs to see." Another deaf-mute tells about overcoming the daylight problem in an argument by simply closing his eyes. With eyes shut nothing could be seen, hence nothing heard.

While darkness necessarily terminates an argument, two deaf-mutes in love will converse in the dark—one spelling with his fingers into the other's hand, who by feel will read the signs—no others being able to see their signs. Incidentally, in this man-

ner one talks to the deaf and blind, who are always in total darkness.

Developing expert skills in pantomime, the deaf-mute students of Gallaudet College have produced plays, ranging from the classics to modern hits. Several of the Gilbert and Sullivan operettas have been "sung" in sign language. Also the school's glee club "sings" its songs with rhythmic signs. The deaf are especially fond of poetry, because its rhythms are their substitute for music. Dancing is one of their favorite pastimes. To the tunes of the orchestra, whether sweet and slow or jitterbug, the deaf-mutes keep perfect time, sensing the musical beat through floor vibrations.

The language of signs is one of the most international languages in the world. In signs, one uses symbols rather than words for meanings, and the symbols have no national barriers. Dr. Elizabeth Peet, who is considered the world's leading authority on sign language, declared that "the language of signs is near-universal, because it is so logical." Simply by observing some of the signs most hearing persons can understand them. For example: "The idea of 'a baby' is expressed by cradling one folded arm on the other, as if you were rocking a baby to sleep. And 'to think' is expressed by touching your temple, while maintaining a thoughtful expression.

It is natural to use the lips while speaking in signs. However, the lip motions are meaningless. A person who habitually depends upon finger spelling and signs rarely, if ever, becomes a good lip reader.

Lip Reading an Art

Nearly everybody lip reads to some extent, but to become proficient requires about two years of study with a good instructor. Even the most expert lip reader cannot understand every word spoken to him. Dr. Leonard M. Elstad stated that

lip reading is fifty percent guesswork, because more than fifty percent of all speech elements are invisible or indistinguishable in the English language. Thus the lip reader watches for other clues, including the muscular movements of the face, eyes, and other gestures. Speech that is easy to hear can, as a rule, be lip read. But when speech is inaudible, coming from an impassive face or from behind a stiff upper lip, or a mouth covered with a heavy mustache, or from one with a cigarette or a pipe in it, then lip reading becomes a nightmare. *Women's lips, being softer and more mobile, are much easier to read than most men's.*

Lips in profile are no harder to read than full face, if the speaker will go just a little slower. Words, however, must always be spoken naturally. Unnaturalness distorts words and makes things much worse. When addressing students, instructors use speech and signs simultaneously, because the students must "see" the lecture to grasp it. The concentration in the classroom is reported to be "a professor's dream." Whenever attention wanders, he merely stamps his foot on the floor, and the class is vibrated back to attention.

Lip readers especially enjoy seeing movies and television. As a source of entertainment and enlightenment, television is rated seventy-five percent effective. Some deaf-mutes have added an extra sound device from the set to their ear, which enables them to regulate the volume separately, thus enhancing their appreciation for the sound of the voice or instrument while watching the performer. Doing the same with a radio, the deaf-mute is not always able to distinguish between the voice and certain instruments. Certain pitch vibrations are distinguishable, but others are not.

This attachment, however, has no effect on the stone deaf. Still they are more sensi-

tive to sound vibrations and light changes than are the partially deaf, as they rely wholly on sound by vibrations. For example: A car driver turned up the volume of the radio. The totally deaf passenger in the back seat told him to turn it down because it was too loud. The increased volume had distorted the pleasing flow of vibrations that he was enjoying. Instead of a visitor's stamping his feet on the front porch or pounding the wall to attract the attention of a deaf householder, modernization has brought lights that go on and off in various parts of the house when the doorbell button is pressed by the visitor.

Views on Marriage and Children

Doctors say there is no reason why the deaf should not marry, and there is no reason why they should not have children, provided their deafness is not hereditary. The opinions of the principals of American Schools for the Deaf seem to be that marriages between deaf-mutes are more congenial and productive of more happiness than the marriages of deaf persons with hearing persons. There are fewer divorces and separations when both parties are deaf-mutes. However, Dr. A. G. Bell says: "Do not let any one place in your minds the idea that such a marriage [with a hearing person] cannot be a happy one. The chances are infinitely in your favor that out of the millions of hearing persons in this country you may be able to find one with whom you may be happy than that you should find one among the smaller numbers of the deaf."

Modern electronics has aided the deaf-mute mother as well as the hard of hearing to care for her baby. An intercommunication system is now placed near the baby's crib. A slight cry of the baby produces, instead of corresponding sounds on the other end of the set, a fluctuating light to which the deaf-mute mother quickly re-

sponds. This contrasts with the mother of a few decades ago who slept with her fingers resting on her baby's arm to be awakened at its slightest movement. Her constant vigil conveys the true warmth of a mother's instinct and love for her children. Deaf-mute mothers are often asked if they have ever heard their baby cry and how, without electronic devices, they would know when to respond. One mother said: "I have never heard my baby cry. But I always seem to know when the child is awake or needs something. I used to think if babies sounded half as mad as they looked when howling, it would be too bad to have to listen to them."

One of the amazing things relative to deaf-mutes is their communication with their first-born when it is a normal child. They will make sounds to the child that it will eventually grasp. These sounds are weird to anyone except their child, but to him they are everyday English. Deaf-mute fathers will often speak aloud to their children, but for hearing strangers they will almost always resort to the pad and pencil.

Hope for the Deaf

Perhaps more than anything else, the deaf fear isolation. Some will even deny the existence of their deafness and others will try to minimize the extent of their hearing loss, because they fear an acknowledgment of deafness would cause people to avoid them. As unfounded as this fear might appear to the hearing person, nevertheless, it is real to the deaf-mute. However, such fears are quickly dispelled when deaf-mutes become part of the New World society. The spirit and love of Jehovah have done away with racial, religious, political and language barriers that give rise to isolation and fear. The New World society has bridged the gap between the hearing and the nonhearing world by inviting deaf-

mutes to take up the Kingdom message and to share in its proclamation on a par with their hearing brothers. In no way are they restricted, isolated.

At national and international assemblies of Jehovah's witnesses the deaf-mutes are an active part of the great throngs that assemble. On hand at these assemblies are interpreters to transmit the good news from the speaker's platform. There are no isolated groups. There is but one New World family. A string of interpreters conveys every thought of the speakers, and thus the deaf are found applauding simultaneously with the hearing audience, as evidence of their oneness. The singing is carried on in a unique manner. One interpreter points to the words in the songbook that the hearing audience is using, another one "sings" the words in sign language, and the entire group of fifty or sixty deaf persons all individually "sing" in rhythm, following the leader. So in every way they are tied in with the whole assembly.

In their home territory there are Bible studies for them in which they are free to ask questions, make comments, read Scriptural references and enjoy the fellowship and association of their Christian brothers. At the weekly study of *The Watchtower* and the service meeting they are also called upon to take an active part. Not even the blind deaf-mutes are left out. One of the interpreters makes the signs while the blind one with his hands feels the signs. Thus they become a part of the grand family relationship.

What joy do the eyes of the deaf reflect when they learn that Jehovah God through Christ Jesus is going to restore the hearing powers of all those who live in the new world! Their heart wells up with hope to see that day, the day when all will worshipfully say: "He even makes the deaf hear and the speechless speak."—Mark 7:37, *New World Trans.*

"YOUR WORD IS TRUTH"

JOHN
17:17

The Value of Knowing Your Bible

ON July 30, 1953, various papers carried a statement that Dr. Albert G. Wilson of the Mount Palomar Observatory staff predicted that the world would come to an end about January 1, 100,000,000,000 A.D. Then the moon, says Dr. Wilson, will disintegrate and shower this planet with its fragments, bringing it to ruin. In the meantime man has little need to worry, at least not for another 97,000,000,000 years. The basis of this prediction is all theory and speculation. And no doubt Dr. Wilson felt quite safe in making it, because a hundred billion years from now he and his prediction will have long been forgotten.

However, such predictions have far-reaching and detrimental effects today. They tend to obscure the real meaning behind the Bible forecast of the end of this world's system of things, and thus cast doubt on God's Word. Those who are "tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of craftiness in contriving error" are led astray, thinking that God's judgment against this world is a long way off. Still others are led to believe that this earth and life on it will come to an end in some catastrophe. Herein lies the value of knowing your Bible and believing it. —Ephesians 4:14, *New World Trans.*

For the purpose of emphasis, permit us to be blunt and say that the Bible nowhere gives support to Wilson's prediction. To

the contrary, it speaks of the sun, moon and earth as being established forever. "His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." "One generation passeth away, and another generation cometh: but the earth abideth for ever." —Psalm 89:36, 37; Ecclesiastes 1:4.

Further, the Creator promises that the planet earth shall not be made a wasteland. Those who fear the desolating of our earth in atomic or any other kind of warfare can take courage in God's promise: "For all the days the earth continues, seed sowing and harvest, and cold and heat, and summer and winter, and day and night, will never cease." "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."—Genesis 8:22, *New World Trans.*; Isaiah 45:18, *Am. Stan. Ver.*

Instead of our earth's becoming a wasteland in a holocaust of atomic fire, or being shattered by a collision with the moon or some asteroid now circling around the sun, its future prospects are bright. A paradise with perfect human life on it is the Creator's promise. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "I heard a loud voice from the throne say: 'Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away.' And the one seated on the throne said: 'Look! I am making all things new.' Also he says: 'Write, because these words are trustworthy and true.'" This is not

theory or speculation, but truth. Instead of a desolated earth, a "new earth" is in store for humankind. The difference lies in knowing your Bible.—Psalm 37:11; Revelation 21:3-5, *New World Trans.*

The value of knowing your Bible is to have the ability to arrive at basic truths, to know right from wrong. This can be done, since 'all Scripture is inspired of God and beneficial for teaching, for reproving in righteousness, that the man of God may be fully competent, completely equipped for every good work.' It is common today to read into the Bible things and ideas that are not there.—2 Timothy 3:16, 17, *New World Trans.*

For example: It is generally believed that man possesses a soul. So when the contents of Genesis 2:7 (*New World Trans.*) are read the truth is usually left obscured or missed entirely. The text reads: "Then Jehovah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." Instead of accepting Bible truth that "man came to be a living soul," churchgoers often insist on saying that God put in man a soul, that he possesses a soul, and they rebel at the truth that "man came to be a living soul." They find it difficult to grasp the truth of God's Word. It becomes easier for them to add to the Bible or read into it things that are not there.

However, by knowing your Bible you are not left to your own imagination or speculation as to what the soul is. The Bible is plain that the soul can eat, work, swear, dance, drink; that it has blood and that it can be beheaded; that souls die and are destroyed; that the soul is man. At 2 Kings 12:4, 1 Chronicles 5:21, Exodus 12:16 the words "soul" and "man" are used interchangeably, both meaning the same thing.—Genesis 14:21; Exodus 16:16; Leviticus 4:2, 27; 5:1-17; 6:2; 7:18-27;

17:10-15; 23:30; Jeremiah 2:34; Acts 2:41; 3:23.

There are those, however, who insist that the soul is immortal, that it cannot die. Here again the value of knowing your Bible is exemplified. By turning to Ezekiel 18:4, 20, we learn that God plainly tells us: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." This text destroys the pagan teaching of the immortality of human souls, which pagan dogma many of Christendom's religions believe and teach. Think what this means: if the soul is not alive after death, then it could not be suffering in some man-made purgatory or hell-fire, nor would it be transmigrating into various forms of lower animals. Therefore, money taken for masses to pray souls out of non-existent places, such as purgatory, is money taken under false pretenses. The people pay for not knowing their Bible.

The living soul is made of two things, namely, the "dust of the ground" and "the breath of life." The combining of these two things (or factors) produced a living soul or creature called *man*. At death what is it that happens? The simple answer is: "For dust you are and to dust you will return." "The breath of life" that originated with God, the Great Lifegiver, goes back to him. "The dust returneth to the earth as it was, and the spirit returneth unto God who gave it." There is always a lingering temptation to read into these verses preconceived ideas, such as the spirit and the soul's being the same, or that the breath of life is the soul of man. Soul and spirit are two entirely separate words with different meanings. They are not the same.—Hebrews 4:12.

So it all reverts to knowing your Bible and letting it, and not yourself, have the final say.—Genesis 3:19, *New World Trans.*; Ecclesiastes 12:7, *Am. Stan. Ver.*



Jehovah's Witnesses Preach in All the Earth



Ecuador

ECUADOR is a little touch of all South America in one—a perfect introduction to the continent. It has the majestic Andes and the jungle green. It is cosmopolitan, yet isolated. The touches of modernism are very recent and only slight. The country is divided sharply into three regions: coast, sierra and orient. Viewing things geographically, we find there is no way in which these regions actually merge together. These geographical divisions leave a distinct mark on human society and institutions within each section of the country.

The best way to view Ecuador from an armchair is to see it through the eyes of one of Jehovah's witnesses. They get around. Their preaching work reveals the heart and disposition of people. And, at the same time, they have a great love and appreciation for God's creation. Here is the way one missionary describes Ecuador:

"This is one land where cities are distinct, each possessing its own peculiar beauty and personality, each with its own claim of superiority. The capital city of Quito is steeped in sentiment, tradition and antiquity. Yet equally beautiful and enchanting is the port city of Guayaquil, with its commerce, industry and modern way of life. Then there is the picturesque city of Cuenca, nestled in the Andes. All these are inspiringly beautiful, and still so distinctly different."

Take, for example, the city of Quito. Founded in 1534, it is described as a paradox, an anomaly among world capitals. In fact, Quito is thought of as a city only by

those who do not know her, by "map readers." But to the generations that have lived here, Quito is a group of little villages built around Franciscan and Mercedarian monasteries. It has become an agglomeration of market places and churches, all of which together make up a treasure house of Spanish colonial sculpture—one of the world's greatest collections of ancient art made up into a city. With art and sculpture come romance and tradition. Quito abounds in the former and superabounds in the latter. Tradition, however, impedes progress, produces poverty, stifles education, breeds ignorance, and ignorance breeds intolerance.

Tradition is Quito's greatest obstacle, not only to greater freedom but also to progress toward the new world. Missionaries of Jehovah's witnesses are succeeding where others have failed. Their success was well demonstrated when a fanatical traditionalist tore up the *Watchtower* magazine in the city's square. In less than ten minutes about two hundred persons had gathered to protest his action. Quito's free press deplored the action and the matter reached the Ecuadorian congress, where it was placed before the minister of government, with the demand for an answer as to why such unlawful conduct went unpunished. Sincere Quitenos are moving in the right direction.

Unlike Quito, the city of Guayaquil for centuries has been a city of wood, of bamboo and of houses on stilts. But with the newly begun cement industry, old houses are vanishing as modern cement buildings are giving the city a European look. Guayaquil covets the modern way of life.

Old ideas are quickly discarded for the new. No isolation here; rather, a free, almost loose, light-hearted atmosphere prevails. Jehovah's witnesses find it easy to preach the Kingdom good news here. The city is free of intolerance and there is a great eagerness and thirst for learning. Poor people welcome Jehovah's witnesses to teach them the Bible. In the short space of three weeks, during a single month, some forty-five persons associated themselves with the congregation of Jehovah's witnesses here. Where there is a thirst for truth it will be satisfied.

But not all have this love for truth and righteousness. Leaving Guayaquil we find something so far behind what we have seen in Quito and Guayaquil that we feel as if we were no longer in Ecuador. We find ourselves in something that has been very aptly described as "17th century Spain under glass." Here in the city of Cuenca we find a people who delight in isolation, even from their fellow countrymen. They are a proud people, who live in perhaps one of the loveliest natural settings on earth.

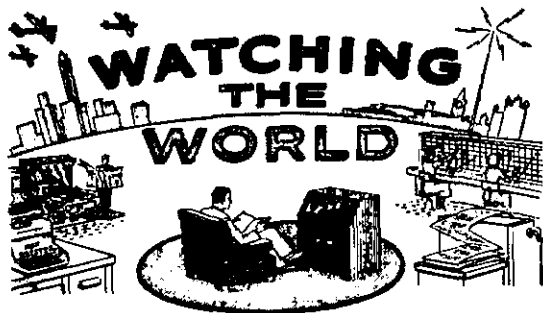
The pride of the city is her new Roman Catholic cathedral. Only half completed,

it has been under construction for the past eighty years. Cuencanos boast that when it finally reaches completion it will be the biggest in all the Western Hemisphere. This, to them, would mark the height of achievement. Yet in reality it is their greatest impediment. The people labor under a militant seventeenth century Catholicism. The proud are narrow in mind and in spirit. And for that reason the truth of God's Word makes little progress in this rationed atmosphere. But it has invaded this stronghold of darkness.

The famed culture of Cuenca makes it difficult for its people to say "no," even to Jehovah's witnesses. Many of them accept the literature, but in fear they quickly destroy it. One day a Cuencano found a small piece of the *Watchtower* magazine on the street. While only a fragment of one page, he read it and was convinced that it spoke truth. It was this piece that led him to the witnesses and to becoming a witness himself. Remember the text: "Jehovah knows those who belong to him"? Well, this holds true even in this South American land of contrasts.—2 Timothy 2:19, *New World Trans.*

DO YOU KNOW?

- Why so many people refuse to discuss religion? P. 3, ¶1.
- Whether God actually decreed eternal torment as the punishment for sin? P. 5, ¶2.
- Who prayed that he would go to hell? P. 6, ¶2.
- What the Reformation has to do with the current French political problem? P. 8, ¶4.
- Why France has such difficulty in maintaining a stable government? P. 11, ¶5.
- What terrible thing happens when forests are destroyed? P. 13, ¶3.
- What danger the wind offers earth, and what natural defense is available? P. 14, ¶3.
- How trees prove to be the "oceans of the continent"? P. 14, ¶5.
- What are specific examples of direct lies recently told by religious leaders to prejudice others against Jehovah's witnesses? P. 17, ¶4.
- Why the sign language used by deaf-mutes can be faster than even the speed of normal conversation? P. 21, ¶4.
- What, besides your mouth, a deaf lip reader watches? P. 22, ¶6.
- What hurtful effects speculations about earth's end have today? P. 25, ¶2.
- Where the Bible specifically says that the soul dies? P. 26, ¶4.



Eisenhower Says "Yes"

◆ For months the most-discussed topic in America was: Would President Eisenhower run for re-election? The answer depended on how well the 65-year-old president had recovered from his heart attack. In February the president made known his decision. Having been guided by "the favorable reports of the doctors," he said he would agree to a second-term nomination.

After the most careful and devoutly prayerful consideration," said the president, "I have decided that if the Republican party chooses to renominate me, I shall accept." But the president explained that during the campaign and in the conduct of office he would have to restrict his activities. Democratic National Chairman Paul Butler, making political hay of the president's restricted activity, said: "The American people will never elect a president who, at 65, has had a serious heart attack and who is unable to be a full-time chief executive." But Adlai Stevenson, the most active of the Democratic candidates for president, said it was fitting that the president should run again. He added that "the main issue will be the policies and record of the Eisenhower administration." Overseas the response to the president's announcement was

favorable. Even Soviet officials received the news with reserved approval. If President Eisenhower is elected and serves out a second term, at its close he will be 70 years old. That would make him the oldest president in U.S. history.

The Soviet Party Congress

◆ In February, 1,350 Soviet citizens and nationals of 55 other countries met in the Kremlin's Great Palace. They had come for the Twentieth Congress of the Russian Communist party. Though the delegates represent 8,000,000 all-powerful members of the Russian Communist party, yet they exercise virtually no control over Soviet leadership. The delegates merely go through motions to elect the Central Committee and to approve policy, but the decisions have all been made in advance. Or a platform sat the men who really rule Russia's 200,000,000 people and the world Communist movement. It was Party Secretary Nikita S. Khrushchev who dominated the congress. For seven hours he talked. As for Russia's internal policy, Khrushchev said that "the cult of a special leader as 'hero and miracle worker' is foreign to Marxist-Leninist spirit. Russia's big job, he said, was the building up of heavy industry, yet efforts would be made to increase consumer

goods and introduce a 42-hour work week. As for revolutionary tactics, the party secretary said that war was not inevitable, since parliamentary institutions in Western countries "may become organs of genuine democracy." To observers Khrushchev's seven-hour speech left little doubt that, though he may not be in absolute control, there is no one who outranks him.

End of the Stalin Cult?

◆ One of the documents suppressed by Joseph Stalin throughout his lifetime was the last will and testament left by Lenin as a guide to the Communist party. In it Lenin made sharp remarks about Stalin. Shortly after he wrote the testament Lenin's doubts about Stalin deepened and he added a postscript: "Stalin is too rude and this fault becomes unbearable in the office of general secretary. Therefore I propose to the comrades to find a way to remove Stalin from that position." It was this document with its criticism of Stalin that was subtly referred to at the Twentieth Congress of the Communist party. First Deputy Premier Anastas Mikoyan made the reference. He also delivered a sharp attack on Stalin's leadership. He said the new regime had corrected the "mistakes and shortcomings" of Stalin's policies. With open contempt he referred to Stalin and to most of the former dictator's main teachings. Stalin had preached the "inevitability" of war, but the delegates to the Twentieth Congress were told that force and violent revolution were not the only paths to the triumph of communism; parliamentary procedures can also be used. A main theme of the whole Twentieth Congress was the repudiation of the harshness of Stalinism and the adoption of less forbidding methods to further Moscow's new goal of "peaceful penetration" of the free world. The sharp attacks

on Stalin convinced many observers that the present Soviet leaders must all along have hated the man they once served.

The Great Spy Scandal

◆ One of the most baffling mysteries of postwar history was the disappearance of two British diplomats, Guy Burgess and Donald Maclean. Every official effort, in Britain and in America, was used to cover up the fact that the men had been Soviet spies. Only when Vladimir Petrov, a Soviet secret agent who abandoned his job as head of the Soviet spy network in Australia, told the story did Britain officially admit what had happened. In February there was no doubt left about the whereabouts of the two master spies. In Moscow Soviet authorities "surfaced" the two men by putting them on a five-minute public display. In a prepared statement the two ex-diplomats denied that they were spies and said they sought asylum in Russia after first becoming convinced they could no longer serve policies pursued by Britain and America. Britain viewed the public appearance as a Soviet propaganda maneuver. Former Soviet agent Vladimir Petrov, after reading the Burgess-Maclean statement, agreed. He added: "I wish to say once again that Burgess and Maclean were Communist agents working for the U.S.S.R. and gave much secret information. It was for these reasons that the MGB [Ministry of State Security] arranged for Burgess and Maclean to travel secretly to the Soviet Union when the British security authorities discovered that they were Soviet agents."

Greek Vote Disturbs West

◆ In the Greek elections of 1952 the people were overwhelming in their support of Premier Alexander Papagos, who headed a pro-Western regime. Last summer Papagos

died. Constantin Karamanlis was appointed to succeed him. Since then, in the minds of the people, the Communist threat has counted less and national issues have counted more. As a result Karamanlis' pro-Western National Radical Union has lost influence. This has happened even though the U.S., over a ten-year period, has spent \$3,000,000,000 on Greece to keep the nation in the Western alliance. So when 4,000,000 Greeks voted in the February elections, at stake, in the judgment of many, was Greece's future as a useful member of the Western alliance. Opposing Karamanlis' pro-Western party was the Democratic Union. This is an alliance of seven parties, embracing Rightists, anti-Western neutralists and a group fronting for the outlawed Communist party. When the votes were counted the pro-Western National Radical Union won 161 out of 300 seats. This made it possible for Karamanlis to be reinstated as premier. But the West was still disturbed: the Karamanlis regime had not only gained control by an alarmingly small margin but the popular vote itself was against a government pledged to active cooperation with the West.

Finland Elects a President

◆ In February Finland saw the country's most protracted balloting in the republic's 38-year-old history. The question was: who would succeed 85-year-old President Juho Paasikivi? President Paasikivi, who is the only noncommunist chief of state to hold the Soviet Order of Lenin, has followed a policy of appeasement toward Russia. Though many Finns have been galled by the be-sweet-to-the-Russians policy, Finnish Premier Urho Kekkonen maintains that this policy was a big factor in causing Russia to give Porkkala back to Finland. When the voting ended the Electoral College installed Premier Urho Kek-

konen as president for a six-year term. The vote was close: 151 to 149. Premier Kekkonen's victory came only after the Communists threw him their 56 votes. Western diplomatic circles regard the election as continuing the status quo in Moscow-Helsinki relations.

Peru: Nine-Day Revolt

◆ President Manuel Odría came to power by force in 1948. Some time ago the president announced that he would not succeed himself. With news that elections would take place in June something close to political chaos broke out. The unrest reached a climax in February when an army garrison at Iquitos, the country's principal Amazon River port, revolted. General Marcial Merino Pereira, the rebel chief, proclaimed the rebellion. By merely proclaiming the rebellion, he forced Odría to do something or lose his strongman's prestige. The rebel general charged that the president was trying to use the army as an instrument to impose rigged elections on the nation. General Merino called upon the rest of the army to take over the government and provide Peru with an opportunity to go to the polls in an election that would prevent continuance of the heavy-handed political policies of President Odría. None of the other generals declared themselves with General Merino. After nine days the rebel chief said he was giving up his attempt to overthrow the government. Said the rebel general: "Up until the last minute I had faith that the Peruvian people would react to support the crusade. . . . But in this crusade only the Province of Loreto and the frontier division of the army took part."

Brazil's Jungle Rebellion

◆ In certain isolated parts of the world a few men with a few airplanes can create serious trouble. In February the

government of Brazil found this out. For two weeks a few air force officers with two planes and a handful of men harassed the government and upset the economic life in the vast Amazon Basin. The jungle rebellion began when Maj. Haroldo Veloso seized a plane and flew it from Rio de Janeiro to a jungle strip. At first the government laughed off the whole incident. But Maj. Veloso suddenly appeared in control of the airfield at Santarém. Santarém, a major Amazon port city, was seized by the rebels. Their aim was to spark a nationwide air force rebellion against President Juscelino Kubitschek. They hoped that other air force units, and possibly army units, would join them. But though some officers of the air force refused to fly army paratroopers against their colleagues, the army re-

mained behind the Kubitschek regime. Not a shot was fired in the government take-over of the rebel stronghold. The rebels saw a large ship approaching Santarém. Mistakenly they thought it was loaded with government troops; they fled into the jungle. With the army remaining loyal, the rebels had little chance to overthrow the government. But observers saw in the jungle rebellion a symbol of discontent within the armed services.

Black Hole of the Sudan

◆ The term "black hole," meaning a small cell where prisoners are treated inhumanly, comes from the account of the death of 123 Britons in 1756. These died in the notorious black hole of Calcutta, when an Indian commander put 146 Britons in a cell that had only two small windows.

After a night of agony from heat and pressure only 23 prisoners survived. Though the truth of the incident has been doubted by some, the plausibility of the account became more apparent by an incident in the Sudan. The Sudan lies wholly within the tropics. In February the weather was unusually hot. One Sunday at Kosti police clashed with tenant farmers who were withholding cotton to enforce a demand for land reform. In the clash 18 persons died; three of them were policemen. During the week police arrested 600 farmers. They locked up 281 of the prisoners overnight in one cell. The night was hot. The next morning 194 were dead. Heat and suffocation had killed far more than those who reportedly died in the black hole of Calcutta.

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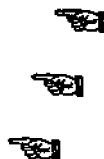
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APRIL 22, 1956

SEMIMONTHLY

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXVII

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Number 8

man brushes GOD aside

POLITICAL leaders are ever putting man in God's place: in the role of a builder of a peaceful new world. Where does this put God? It puts him, his Word and his promises aside as unnecessary.

Oddly enough, this putting of man on a godlike pedestal is increasing at the very time when human leaders fail to live up to their promises. Listen closely to the speeches of political leaders. You can detect, even in statements that appear to be religious, the theme that man is needed to build a new world without war. Take, for example, President Eisenhower's religious statement in the December 26, 1955, issue of *Life* magazine: "Religion nurtures men of faith, men of hope, men of love; such men are needed in the building of a new world reflecting the glory of God."

But wait! Suppose man could build a peaceful new world without God. Would it really reflect God's glory? Or is it likely that man would pat himself on the back?


You are right. Man would be on the godlike pedestal. God would be brushed aside. That is the way it is

now. How many men of power give God any credit or show reliance upon his promises? How many wise men, how many powerful men speak of God's kingdom as man's hope of peace? Instead they talk as the United States' Secretary of the Treasury George Humphrey did recently. He called Eisenhower "the outstanding figure in the world today" and the world's "symbol of peace."

Religious leaders show the same attitude. They claim to preach God's Word but they trust in men. Clergymen of the biggest religions curry the favor of politicians and even begin to speak their language. Was it a politician that spoke these words—"This will be called the century in which man abolished war, established economic justice and realized brotherhood"? No, it was Methodist Bishop G. Bromley Oxnam who, according to United Press Radio of August 24, 1955, told a group at Lafayette, Indiana, that man would wipe out war.

When clergymen and politicians talk like this they put God to one side. What a surprise awaits boasting man when Jehovah God, at the impending war of Armageddon, topples man from his pedestal and exalts himself as the new-world Builder and as the Destroyer of war!—Psalm 46: 8-11, *Am. Stan. Ver.*

The LOGIC of Belief in God

 DID everyone believe in God? asked an amazed skeptic after reading the history of ancient and primitive peoples.

Yes, the idea of God prevails among all nations. It seems a trait of the human race. Ancient Judaism raised no question about God's existence—it was a stated and accepted fact. Early Christians faced no such problem—the existence of Jesus' heavenly Father was unquestioned. Also, all the pagan nations accepted some form of god. Philosopher Celestine N. Bittle wrote: "No people has ever been discovered which, in the strict sense of the term, is 'atheistic.' Individuals may be atheists; but a people, never." Belief in God has been called "most akin to, if not identical with, true instinct."

This remains true even to our day. While materialism has many adherents among both the educated and the uneducated, even many scientists—who are often considered the forerunners of materialism—refuse to deny belief in God. When noted British scientists, all Fellows of the Royal Society, were asked whether they credited "the existence of a spiritual domain," nearly ten times as many said "Yes" as said "No." And *Time* magazine, January 10, 1955, said: "The universe that once seemed to be clockwork now throbs with awe-

Almost all people believe in God, yet there are some who do not. What are the points of logic that stand behind those who do?

some power, before which modern men (including scientists) turn to God."

Men have worshiped stars, the sun, mountains, other men, idols, governments, political rulers, science and their own wisdom. But whatever man worships, that urge to worship unquestionably is there! It can be subdued, misdirected or perverted, but it must in some manner be dealt with, for it is just as real as are the instincts of hunger and thirst and the desires for love and companionship.

But could earth's billions be wrong? Yes, it is possible, and therefore surer evidence of God's existence must be found than the mere widespread belief in this fact. There are many such evidences. Let us examine some of them.

Order and Design

One of the most obvious logical bases for belief in God is the order that exists in the universe. Intelligent order is apparent in everything from the tiniest atomic particles to the farthest reaches of the universe. This wisdom and order could have occurred in only one of two ways: by chance or through intelligence. If intelligence is absent, then chance must explain everything. But if chance could not have

produced the evident results, then intelligence must have played its part.

Those who refuse to believe that an intelligent God created must believe that the order that exists in the universe is just an accident, merely the outworking of chance. But it is not just an accident. Too much is involved in the production of the earth and man and the other living creation, in the marvelous laws of nature, the unity and timing of the heavenly bodies, the warmth and vegetation and the light and moisture that keep us alive, as well as the uncountable list of other things that man's marvelous brain—is it too an accident?—can list and weigh and analyze.

Reasoning men look at the order that is evident in the universe and conclude from it that an intelligent Supreme Being is its only logical source. Thus the existence of order leads to a firmly established confidence in the existence of God. Bittle comments: "The vast majority of people are convinced of the existence of a Supreme Being above and beyond the world, no matter how imperfect their conception of this Supreme Being may be. Usually this conviction has its foundation in a contemplation of the order existing in the universe. Order presupposes design. Design presupposes an intelligent designer. Man's reason thus makes a spontaneous conclusion from the order of the world to an Intelligent Supreme Being who is the author of the order existing everywhere in nature."—*God and His Creatures*, page 80.

So foreign to reason is the belief that all this is merely an undesigned accident that Dr. A. Rendle Short wrote that not even an "impersonal God" would satisfy the indications. "A Mind has been at work," he says, "with purposes to foresee and to bring to pass, working by laws, and with materials, that we can up to a point understand; it is a Mind that works along the same lines as our own minds, but on a

vastly higher level. And mind is not something that floats about in space. It is not inherent in a block of granite. It is connected with a personality, with plans, executive ability, likes and dislikes. So it is not surprising that the Bible quotes God as saying, 'Let Us make man in Our image, after Our likeness.'"

The intelligence manifested in the universe is far greater than man's. Who had this intelligence? Where did it come from? Not from man—it existed long before he ever came into existence. Not from any other visible source, for man has greater intelligence than any other creature that we can see. Surely not from dead unintelligent matter. Then, since the universe bears witness to another mind that is higher, more intelligent, and that existed long before man did, why scruple at calling the Possessor of it God?

Thus, the fact that the universe is not chaos, but is orderly and intelligent in design is one evidence of the simple fact that GOD EXISTS!

The Great First Cause

Further, whatever comes into existence must have a cause. A building has a builder, a painting a painter, a development a developer. Whatever things begin to exist must have a cause for their beginning. Something that exists must bring them from nonexistence into existence. Whatever comes into existence can be produced only by another thing, not by itself. Thus, as we go back in time we find that each thing that has been produced was produced by something that existed before it. Effects were produced by preceding causes, and this series of causes and effects reaches into the far-distant past.

Whether this series of causes and effects is spoken of as being either finite or infinite in number, the fact is evident that there must eventually have been one cause that

was not itself caused by any other thing, and that, since it could not have brought itself into existence, must therefore have existed forever. Philosophers have termed this the 'uncaused First Cause.' It just comes down to the fact that since everything that begins to exist must have had a cause for coming into existence, there must have been something in the far distant past that did not begin to exist, that has always existed, that is unproduced and exists of itself. This original Cause that did not begin to exist, that is unproduced and exists of itself, we call God. Thus, God exists.

An Intelligence That Excels Man's

Another argument about God surrounds the principle of sufficient reason. This principle, basic to science and philosophy, says that nothing can come into existence without there being an adequate reason for its existence. The adequate reason for the existence of a child lies in its parents, for without the parents there would be no child. The cause that brings about the existence must at least be equal to or greater than the effect produced. A child cannot be produced by a dog, nor a man by a baby, for in these instances the causes (the dog or the baby) would be less than the effects produced (the child or the man). If the effect were greater than what is contained in the cause, then the effect would not have an adequate cause, and thus could not come into being.

The existence of unintelligent, inorganic substances is not a sufficient reason for the existence of intelligent life. The material elements of both inorganic matter and intelligent creatures may be similar, but inorganic matter in no way offers an explanation for the existence of the knowledge, consciousness or of the natural purposiveness that is evident in life. In fact, intelligent life is so new and superior to inorganic matter and to the universe's ma-

terial forces that its existence can be accounted for only by a sufficient cause completely outside of all existing matter and even of the entire material universe!

This sufficient Reason for the existence of intelligent life, this mighty Power that has within itself adequate cause for the existence of intelligent creatures, we call God. Thus, again, God exists!

The Greatest Proof

But there is a far stronger proof of God's existence. The greatest proof is the existence of the Bible itself. The Bible is its own best proof of its genuineness, and if it is seen that this book actually was inspired, then certainly its Inspirer must exist! What are the evidences that the Bible is an inspired book?

First, the Bible is recognized as the world's greatest moral code. Is it imaginable that the highest code of morals the world has ever seen is a hoax? If its writers were not inspired, then they were liars and cheats, unimaginably unscrupulous and almost magically successful in their dishonesty. But is it possible that widely separated men, writing over a period of more than 1,600 years could have produced a falsified counterfeit sham that has proved to be the most powerful work in the history of the world? No, that is most illogical. The Bible is far beyond the powers of men to produce.

But even further, this book offers unquestionable proof of its genuineness. How? By reliably predicting in detail future events—something no man can do. It contains many such prophecies. An outstanding one concerned the overthrow of Jerusalem A.D. 70. More than thirty-five years in advance Jesus had made the amazing prediction regarding the temple: "By no means will a stone be left here upon a stone and not be thrown down." (Matthew 24:2, *New World Trans.*) And,

though the people put their confidence in that temple and the worship carried on there, sure enough, more than thirty-five years after Jesus uttered that prophecy and long after it had been written down in the Bible account Rome's armies destroyed Jerusalem and left the temple in utter ruin.

Previously, when Jerusalem had been conquered it was later restored to the Jews. But Jesus' prophecy had also included the fact that at this time the tramping upon Jerusalem by the nations would continue until the appointed times of the nations were fulfilled. (Luke 21:24) That lasted right down until our present twentieth century! Indeed, this was an amazing prophecy! How could Jesus have known that this unexpected thing would occur? Only through the inspiration he and his disciples claimed to have and actually did have!

"But what about the Genesis account of creation, the Adam and Eve story?" someone asks. Well, what about it? As A. Rendle Short says in *Modern Discovery and the Bible* (pages 113, 114): "We wish to enter a protest against the modern readiness to discard everything in the Bible which does not immediately fit in with the passing ideas of our own day. Again and again, as we shall see, what has been thought incredible has proved to be historical." He continues: "The doctrine of man's fall from innocence to sin, and the doctrine of the Tempter, are both of them basic for Christian teaching as set forth in the New Testament. So, too, the Christian doctrine of marriage is based by Christ on the union in the Garden of Eden. It is, further, a matter of importance that the whole human family is descended from a single pair, and is all of one."—Acts 17:26.

Further, the Biblical account of creation is far more scientific than many persons realize. The order in which life came into

being, as scientists have demonstrated it, does not necessarily prove their theory of evolution, for in chapter one of Genesis Moses gave the same order as the order of creation! How did Moses know it? From an earlier record written by Adam himself. And how did Adam know it? He was not there when this creation took place, nor did he have the modern scientific knowledge by which man has discovered such things. The only way he could have gotten such amazing knowledge is through an angelic messenger from Jehovah God.

Therefore, both logic and the Bible's marvelous power of prophecy combine to prove that this book really was inspired by a Source higher than man. And again it is proved that its Inspirer, Jehovah God, really does exist!

An Accurate Testimony

For Christians outstanding proof of God's existence will always be the person, words and works of Christ. Hated, despised and persecuted, he proved through his course of action, through the prophecies he fulfilled and through the prophecies that he uttered that he knew whereof he spoke, and that he was, indeed, the long-promised Messiah! He reliably told of God as no other man could have done, for, as he explained, he had had millions of years of existence with his heavenly Father before ever he came to earth.—Luke 2:49; John 8:58; 17:5.

"But the Bible says he performed miracles!" Yes, he did. What is a miracle? It is defined as "an event in the natural world, but out of its established order, possible only by the intervention of divine power." But surely it is more logical to believe that a miracle occurred by divine power than by no power, as evolution contends of its miracles of existence, life and self-creation! Jesus' miracles, his death and his resurrection could not have been just a

myth or legend. The men who saw these miracles wrote them down. They were clearly written down within, at the most, twenty years of their happening. These writings were widely distributed. People remembered how the events occurred. Men still living had witnessed them. False records would have produced prompt and violent protests.

Jesus changed the course of countless men and women. His influence stands till this day. It was no hoax. It was a miracle! Miracles had corroborated God's power to the nation of Israel, and they also corroborated Jesus' claims to his ministry. He said: "The same works that I do, bear witness of me, that the Father hath sent me." (John 5:36) That Jesus performed such miracles proves he is from the Father. That he is from the Father provides conclusive proof that the Father really does exist!

Thus, we have seen that the Bible's existence as an inspired book proves that its Inspirer exists; that the existence of matter, life and intelligence proves that

their Cause, the Creator, exists; that the marvelous order, intelligence, wisdom and design of the universe, far beyond the possibility of mere chance, prove that its Designer exists. All of these evidences combine to give unquestionable proof that God really does exist!

Further, the Bible, God's inspired communication with us, gives us his name, Jehovah. It tells of his purposes, explains the reason for the existence of wickedness and shows that we are living at the time when wickedness will be brought to its end with the destruction of its wicked instigator, Satan the Devil.—Exodus 6:3; Genesis 3:1; Job 1:6-12; Revelation 12:12.

Yes, people of all nations in every generation have believed in a god. But do you want to know about The God who most certainly does exist? The Bible tells about him. You will be amazed at what it says, what you can learn from it, and at the strength and faith that it provides if your study of it is sincere, diligent and thorough. Why not try it and see?

FATHER HAS THE BABIES

☞ The sea horse is a strange creature of the sea. It looks like a horse but it is not a horse; it has no hoofs, cloven or otherwise. To confuse matters further, the sea horse often acts like a monkey instead of a fish or a horse. And in family life father sea horse does the work of a mother. Though the sea horse is really a fish, this creature acts like a monkey by coiling its posterior appendage, which looks like a horse's tail, around bits of seaweed. There it hangs head uppermost at anchor. The danger in the sea is not the chance of falling to the bottom but of falling upward to the surface. When the sea horse goes for a swim, he travels in a vertical position, swimming slowly and gracefully through the water by movements of semi-transparent fins. Only in the Pacific where there is giant kelp in which to hide does the sea horse grow to as much as a foot in height; elsewhere it lives out its life only a few inches high. For father sea horse it is some life—he has the sole responsibility for the babies. In the breeding season the male develops a pouch like the pocket of a female kangaroo. Mother sea horse deposits her eggs in papa's pouch. There the youngsters stay until they hatch. When the babies emerge, it looks as if father were giving birth. On the happy day the proud father may have up to 400 "colts," about the size of this (,) comma. After that, though, papa sea horse thinks he has done enough and leaves the young to shift for themselves.

The *Cheetah* *Sprinter* *Spectacular*

A CAT that can travel as fast as a train—that is the extraordinary creature called the cheetah. King of cats this animal is when it comes to running. Even the lion is a tortoise for speed when compared to the cheetah. King of mammals he is too, for even the race horse is made to look much inferior when this fleet cat puts on a burst of speed. How incredibly fast this nimble creature is, how it is used to provide venison for the dinner table of its master and how it is tamed and trained make up the fascinating story of nature's sprinter spectacular.

What a handsome creature this cheetah is! Tawny in color and spotted with black except on the throat, the cheetah gets its name from the Hindu word *cita*, meaning "hunting leopard," which in turn comes from the Sanskrit word *citra*, "spotted." Oddly enough, this spotted, leopardlike cat is not really a true cat. The cheetah has many features that belong to dogs, not cats. Yet, though it is not quite cat, the cheetah is more cat than dog. So to keep matters from getting complicated this sprinter extraordinary is called by most people a cat.

Interesting are the doglike features of this cat. Instead of having claws that can be retracted or drawn back into little sheaths of skin in the manner of all true cats, the cheetah is unable to work his strong and blunt claws freely in and out. His claws are like those of a dog. So is his



body form. With a small head and a lean and slender body, this feline speedster lacks the round contour of the cat tribe. Then there are those long legs, giving the cheetah the appearance of a greyhound. But what the greyhound knows about speed the cheetah has long ago forgotten.

Hunter with Hair-Trigger Speed

The cheetah may embarrass the cat family by showing other members up as slowpokes and also by what he does with his tail. Instead of hanging it modestly in the generally approved feline manner, the cheetah often points it straight out from his body two and a half feet. One is tempted to make a "pointer" out of him. In disposition too the cheetah is unlike the lion, tiger or leopard, but is more like a dog. A trained cheetah regards its master as a friend to be trusted and obeyed at all times. And even as the dog performs services for man so does the cheetah. Since the days of ancient Egypt and Assyria this swift sprinter has been used for hunting purposes. And no wonder! The cheetah has hair-trigger speed.

When a cheetah spies a delicious-looking antelope, the cat takes off with the



ease of a greased eel. So no time need be lost in the process of acceleration, for the loss of a second may be the loss of a meal. From a *standing start* a hungry cheetah in a robust condition is said to be able to accelerate to the rate of 45 miles an hour in two seconds. In this detail the streamlined train of man's making is hopelessly outclassed! And so is a first-class human sprinter, for in two seconds a man can reach a speed of only 16 miles an hour. *Of course, at full speed man is also a snail* to the cheetah. When going all out, as in the middle of a 100-yard dash, a man can reach only 24 to 25 miles an hour. But the cheetah, when in full stride, can cover 103 feet in a second, which is about 70 miles an hour. There are even claims that some nimble-footed cheetahs have hit 80 miles an hour. But whatever the numerical speed, a cheetah pursuing an antelope appears almost to fly. One can hardly believe that any animal in existence can move so fast and so smoothly.

In the wild state cheetahs lie in concealment until their prey is near enough to be caught in a fast-flying dash. *This is necessary*, since what the cheetah has in speed it lacks in endurance. So top-speed runs have to be limited to just a few hundred yards, about 600 at most. Upon overtaking the antelope, the fleet feline knocks the antelope off its feet with a swipe of a forepaw and then seizes it by the throat with his teeth and pulls it down. It seldom releases its grip on the throat until the animal is dead.

Hunting for Its Master

Those who use cheetahs for hunting, such as some Indian princes, take the cat to the field on a low car. The cheetah is hooded. When a herd of antelope is seen, the car is usually brought to within 200 or 300 yards of the game before the animals take alarm. Then the cheetah is re-

leased from the hood, which it fully understands is the signal that game is sighted. The cheetah then dashes off like a cannon ball to 'bring home the bacon' for his master. Although running for his very life, a fleet antelope seems slow by comparison, though the antelope may be traveling 45 or 50 miles an hour. But the cheetah, with his legs now a blur, becomes a streak across the plain. After overtaking the Indian antelope (something no dog can do) and knocking it down, the cheetah holds it until the master or his attendant comes up and kills the buck. He cuts the antelope's throat, collects a ladle of blood and rewards the cat with a drink so that it will release its hold. Later the hungry cat receives a portion of his kill for dinner.

An American who was the guest of an Indian prince wrote an eyewitness account of a cheetah going into action: "The leopard sprang in pursuit, selected his buck (the largest and blackest one) and then started gathering speed in a series of long, low, gliding leaps. He was timing his run, setting a pace, and gauging the distance. *The buck, confident of his speed, was not yet going 'all out.'* The long leaps of the cheetah grew into a ripple, while the intervening distance quickly shortened. The buck was now alarmed and was putting all he had into a spurt, but the cheetah had timed his run, saved his wind, and counted on the spurt. He also went all out, and what had appeared like a speeding ripple was now a straight line hurtling toward the buck so fast that it appeared as if only one object were moving. The cheetah was doing close to 70, possibly 80 miles an hour, and looked like a blur of brown against a tan background. The brown object and the black object came together. The cheetah's paw struck out; the buck dodged, and turned, and was now racing back directly toward us. The buck was fast and powerful. Twice more he dodged the

cheetah. Then, almost in front of us, the pursuer struck again. The front paw with claws extended hit the buck's hind leg a side blow so that one back leg tripped over the other and the buck went down in a cloud of dust."—*National Geographic Magazine*, February, 1942.

Training and Taming the Cheetah

Man's training, of course, does nothing to improve on the cheetah's hunting ability. The cat just uses its natural instincts. But the sprinting feline is trained in several ways. For example, the cat is trained to pick out and run down only bucks, not does. If the cheetah runs down a doe he gets no dinner and soon learns to go only after bucks. Since the cat's full natural abilities are required, only mature cheetahs are captured and trained for hunting purposes. The process of taming and training may take about six months. Strange indeed is the taming process. Starved and tired, the newly caught cheetah is kept awake and subjected to constant talking. Someone talks to him continually, usually a woman. But it takes more than one scolding woman to nag the big cat into submission. Worn out, the women must take turns until finally the cheetah's ferocity disappears and the cat becomes docile and gentle.

Properly trained cheetahs are expensive. Even so, a few have been sent to the United States, where, in the Southwest, they were put to work killing coyotes. The big cats did the job admirably; in fact, so well that the cheetah proved to be the only spectacularly successful means of exter-

minating coyotes. But if enough trained cheetahs were purchased to make a sizable dent in the number of coyotes, it would put a burden on many a rancher's pocketbook; for a pair of cheetahs are valued at about \$5,000.

The cheetahs' value as hunters and speedsters should not be allowed to eclipse entirely their value as pets, since the master of one of these big cats finds it a source of positive pleasure. Fond of those who are kind to him, the cheetah gives evidence of his attachment in an open dog-like manner. He enjoys caressing pats, often lives in the house like a house dog and even sleeps on his master's bed. The idea of a leopard-sized cat sleeping on one's bed may not appeal to many people, especially to those whose sleep might be disturbed by the too-hearty purring of a huge cat. So, though the cheetah is dog-like in its trustworthiness and in some manners, it is also catlike in its ways. Just as a pussy cat rubs up against one's feet so the cheetah rubs himself against his owner's knees, purring all the time like so many large cats.

So even if he were not nature's sprinter spectacular, it seems that the cheetah would still be chosen by some people for a pet. But cheetahs are scarce, living only in a few scattered sections of India and Africa. Besides they are expensive. Still, an animal lover cannot help but dream of how a human who likes both dogs and cats would respond to a pet cheetah. Here all in one splendid creature are combined the friendly loyalty of a dog and the purring mannerisms of a cat.

Ready-made Muscle

¶ In New Orleans a police sergeant glowered at a burly young man being booked for a traffic violation. "He looks like Rocky Marciano," the sergeant said. When police stripped the young man they found that clothes—fifteen sweaters, shirts, and undershirts, in addition to ten pairs of pants—had built a 137-pound lad up to a heavyweight. Explained the youth: "It made me feel tougher."

The Attack

on

SEGREGATION

in

America

As it is, less than a hundred years ago actual slavery was the order of the day in a great part of North America. It did not legally come to an end until the ratification of the thirteenth amendment to the United States' Constitution on December 18 in the year 1865.

What makes this seem so amazing today is that during the past few years white Americans from all sections of the country have served side by side with Negroes of equal or even superior rank in the armed services. They have read historical novels by Frank Yerby, have cheered Negro players at major-league baseball games, have competed with them on top college football teams, have helped pay their salaries as leading entertainers, and have seen them appointed to high government posts. One serves as an adviser to the president and another is an under-secretary of the United Nations.

How did this change come about?

It was especially during and after World War I that many Negroes were drawn northward to work in manufacturing plants at higher wages and under better conditions than they had known before. Far greater changes occurred during World War II, when increasingly large

The racial situation prompts one of the world's major problems. This article presents the American racial problem, its scope, what is being done about it and why it is feared by so many.

numbers of Negroes were brought into industry, both North and South. Yet these changes were only the beginning of what has happened since that time.

In 1944 the telephone companies began hiring Negro billing clerks and switchboard operators. The next year New York enacted the first state fair employment law, guaranteeing equal working rights to people of all colors and religions. In 1948 the president of the United States declared equality of all races in the armed forces. A year earlier Jackie Robinson had become the first Negro base-

ball player to join a major league team, and Negro illiteracy had dropped to barely eleven percent—among the young to less than half that figure.

The Supreme Court played its part. It said that qualified Negroes could not be denied the right to vote in so-called "white Democratic primaries," then ruled against segregation on interstate buses, in railroad diners and in various state-supported universities. Then in 1954 it declared that legally required segregation in public schools is unconstitutional, on the grounds that any kind of segregated education automatically is unequal education. In 1955 it said the schools should move with "deliberate speed" on integration, but left it up to the lower courts as to just how this should be done. By October some schools had been desegregated in seven states and the District of Columbia.

But not all is peaceful racially. Those who fear the trend's results have risen to battle. Opposition to integration is strong,

vigorous, heated with fear and emotion. It is possibly the most divisive issue in America today. No simple solution is in sight.

Birmingham's city commissioner Wade Bradley said that permitting Negroes in public parks would "lead to bloodshed." Letters to the editors of Southern newspapers even blame God, saying, in effect: "He would not have made the white man white and the black man black had he not intended it." Politicians call those who say the Negro's advancement is a necessary part of democracy "conscienceless pressure groups who are attempting our destruction." Others consider the Supreme Court an "enemy" composed of "political shysters." And the National Association for the Advancement of Colored People is accused of being "Communist-led," and of seeking to "mongrelize" the races.

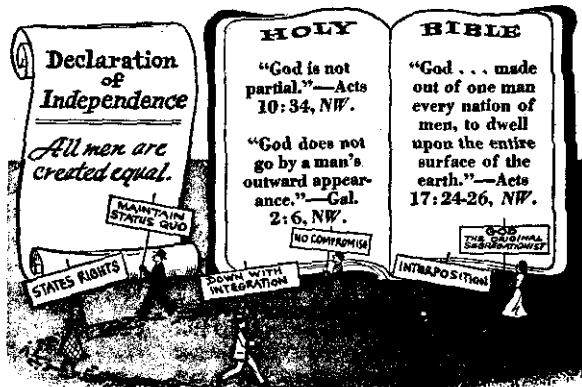
Georgia's Governor Marvin Griffin, in protesting a Georgia Tech football game with a team that had a Negro player, said: "The South stands at Armageddon. The battle is joined. We cannot make the slightest concession to the enemy in this dark and lamentable hour of struggle. There is no more difference in compromising integrity of race on the playing field than in doing so in the classrooms. One break in the dike and the relentless seas will rush in and destroy us. We are in this fight 100 per cent, not 98 per cent, nor 75 per cent, not 64 per cent—but a full 100 per cent."

These are not mild expressions. There is fear in the South. The Negro's advancement in the North adds to that fear, and Southern organiza-

tions are springing up to keep segregation just the way it is. Among such groups are the widely publicized citizens' councils, which make known which Negroes have tried to register as voters or have petitioned to have their children admitted to white schools. In at least one area in Mississippi such Negroes have not been able to buy food, receive credit, or supply their small stores with merchandise. Some have been fired, many have moved away and few if any names remain on the petitions.

The Two Issues

There are two sides to this picture, as there are to all such issues. In a nation where the Declaration of Independence calls it a self-evident truth that "all men are created equal," it is a fact that not all men have been granted that equality. Southern whites fear that they will be overwhelmed by the Negro majority. Southern Negroes fear that they will lose hard-won rights. The whites fear the natural tendency of people who have been held down for a long period of time to "get even" with those who have held them in subjection. Yet, as in many other places in the world, those who have long been



held in subjection are demanding a change.

As *Time* magazine put it: "In the mid-20th century it became a fact of life that millions of U.S. Negroes could not feel themselves clothed in the minimum dignity of men as long as they suffered under certain legal disabilities. And millions of Southern whites, with an intensity perhaps equal to that of the Negroes, resist the change the Negroes feel they must have."

The South points to different social customs, to the higher rate of illegitimacy, to the different habits of cleanliness and even to the different crime rate that often is evident between the two races. And as one South Carolina woman put it: "I want the Negroes to have what is right, but I am anxious to do the best for my own."

Some Southerners say that the difference in cultural and educational background in the deep South would segregate many students, even if both races met in the same classrooms. But the responsibility for this condition does not rest solely upon the Negro. People who for generations have been held in subjection certainly could not raise their financial, educational and social standard unless at least granted the opportunity to do so. And the Supreme Court's contention was that they must be given that opportunity, at least in public education.

Sex also rears an ugly head in this matter. As the noted Southern editor Hodding Carter pointed out, Southerners "read the warning literature of the Citizens Councils and the sex-ridden pamphlets and leaflets of psychopathic hatemongers, and the gleeful text and pictures in Negro national publications, all dwelling upon the threat or the reality of racial intermarriage, and they grow no less afraid. . . . They hear the injunction to the Negro to use the ballot as his weapon, and they look at the state's heavily Negro counties, where no

or almost no Negroes now vote; and they vow to keep things that way. . . . All the time they are conscious that time itself is running out on them. . . . It is not reassuring to have a sober-minded friend say that he has put a curfew on his wife and daughters for fear of racially motivated violence."

It is true that the present Southern generation did not originate the problem; it inherited it. But this does not change the fact that the problem exists, nor does it mean that the problem can be ignored. The South might deal with it in several ways, but, however it deals with it, this problem is just as insistent as are similar ones that exist where the tides of change are in flood in colonial areas the world over. No court ruling alone will change such a situation. Only education, gradual development of trust and the mutual respect that comes from a real sense of responsibility on both sides can help solve it. And it is much easier to speak of these things than it is to develop them.

The Retreat

However, not all the South is of one mind on what should be done. In the "border states," actually a part of the South, but where the percentage of Negroes may not be so great, the barriers are breaking down. And even in the Deep South itself, where integration seems entirely out of the question, there is sign of change. When Georgia's Governor Griffin protested Georgia Tech's playing in a nonsegregated game, Tech students promptly burned the governor in effigy, demonstrated in front of his mansion and smashed into the capitol. One noted newspaper commented: "Rioting Tech students chose a reprehensible method of expressing their sentiments. But the incident suggests that the younger generation in the South is more possessed with football than obsessed with undeviating segregation."

It has been observed that the South's views on segregation are often the mildest among the younger generation, whose members have served with Negroes in integrated military units or have associated with Negro students in Southern universities or have competed with them in athletic contests. Their world did not collapse, though some of their prejudices may quietly have fallen apart.

The retreat of segregation is seen in other ways too. Visitors who have not been south for five years or more are amazed to see Negroes in railroad diners, sleeping cars and in the coaches of some fast trains. And in the border states they are seen in formerly all-white schools. Eighty-five percent of Missouri's children have been integrated. Almost all of West Virginia's fifty-five counties have begun to remove racial distinctions. Oklahoma has more than 250 schools with mixed classes. Delaware has 1,230 Negro students in mixed schools and Maryland has 4,000. Sixty-five of Texas' 1,800 school districts have been integrated.

But it is still true that this integration is in areas that have the smallest percentage of Negroes. In Texas, for example, not one integrated school district is in the eastern part of the state where the percentage of Negroes is the highest. Where the number of Negroes approaches anywhere near to forty or fifty percent of the total, the fight against integration is and will, at least for a long while, remain a no-quarter battle. Some Southern states have considered abolishing public schools, assigning pupils to particular classes, providing money for parents who wish to send their children to private schools, or interposing the authority of the state between the federal government and the people.

Yet with the federal government's having taken a strong stand on the matter, having integrated the armed services,

stated specific principles regarding segregated transportation, schools and other fields, and with its having appointed capable Negroes to official government positions, the recognition of such competent Negroes as first-class citizens probably will continue to grow—no matter how great the opposition and fears of such change are in some parts of the South. As the Atlanta, Georgia, *Constitution* said in December, 1953: "Segregation by law is finished . . . the problem of the future is how to live with the change."

But some people may protest: "Racial attitudes just cannot be legislated." Yet it appears that they can be. Prejudice will not disappear presto by judicial decree—the problem is too great for that. But national leadership does have a great effect upon the views of most people. The New York *Times'* report of racial prejudice in the West (it is not just a Southern problem!) said of state anti-discrimination laws: "Where efforts are made to enforce such laws, discrimination has lessened. And some of the most conspicuous progress against discrimination has been made in states where there has been the strongest legislative pressure."

The Till Case

Examples of both the accomplishments and the shortcomings in the American racial situation were contained in the highly controversial Emmett Till case. Emmett Till, a 14-year-old Chicago boy visiting in Mississippi, was said to have rolled his eyes and whistled at Mrs. Carolyn Bryant, a 21-year-old white woman. Afterward Till was kidnaped by two white men. Three days later a horribly beaten body, swollen and decomposing, was found in the muddy Tallahatchie River. Mrs. Bryant's husband and his half brother, J. W. Milam, were accused of murder.

The very fact that those accused of the

crime were brought so swiftly to trial was a major accomplishment. Mississippi reacted with sincere expressions of outrage. Newspaper editorials denounced the killing, demanded justice and warned that segregation could be justified only if equal justice was granted to all. The governor assigned a capable lawyer. The judge presided with dignity and fairness. No witness was intimidated. Indeed, there was the unusual spectacle in Mississippi of Negroes boldly testifying against white men.

Bryant and Milam claimed they had let Till go after learning he was the wrong boy. His mother identified the body as her son. On its finger was his father's ring. The defense replied by producing witnesses who said the body could not have been Till's because of its advanced decomposition, then bore down on the racial angle, suggesting that "outsiders" had "arranged" for the body to be identified as Till's in order to help destroy "the way of life of Southern white people."

Till's act had a sex background, the touchiest of all racial issues, and not many people really expected the all-white jury to find the two white men guilty, at least not when some question was raised as to the body's identification. Yet there has been no clamor to find out whose body it was that was found in the Tallahatchie River, or if the body was not Till's to find out where he is, dead or alive. However, whatever the merits of the murder case, there remains the reportedly admitted kidnaping—in itself a severe crime.

The grand jury refused to bring Bryant and Milam to trial on the kidnaping charge. The *Memphis Commercial Appeal*, which circulates in west Tennessee, Arkansas and Mississippi (an area that has one of the heaviest Negro populations in the United States), said that this refusal does not "represent the American concept of justice. . . . Action of the grand jury

actually means that citizens of a state have agreed that under certain circumstances they will not require accused persons to face trial, even after those persons have admitted that they invaded another man's house, and that they took by force a person from that house." Thus, men who are reported to have admitted a brutal kidnaping, guilty or not, will not be required to answer for it.

The University of Alabama Case

More than a hundred colleges and universities in Southern and border states now admit Negroes. Their presence is taken for granted and rarely does a raised eyebrow mark their coming or going. This did not come about through evolution, however, but through the hard fact of court decrees. Yet none of this is in Florida, South Carolina, Georgia, Mississippi or Alabama. A recent court decree regarding one of these states ran headlong into local violence, and has stirred even more racial hatred.

The courts said that the University of Alabama must admit Autherine Lucy despite her race. A 1,000-student demonstration rose up in protest. Though some of the students may have been letting off midwinter steam, it is also clear that the demonstration does represent the temper of a great number of Alabamians. Soon town toughs joined forces with the students who wanted trouble. Eggs, rocks and mud were thrown. A three-hour siege was laid to the building in which the Negro woman was attending classes. She was suspended by the university, and the matter went back to the courts.

The race relations in the university town of Tuscaloosa had turned into a dark current of hate and fear. Yet the fact that not everyone was of the same mind was pointed out when 500 students, or about one out of every fifteen members of the

student body, signed a petition asking that she be reinstated.

On February 29 the court ruled that the university must reinstate the Negro woman. She said she would return, even though violence was feared, but the university promptly expelled her for having charged the school officials with being guilty of misconduct in connection with the riot. Her attorney had admitted inability to substantiate these allegations and had said it was "a mistake" to have made them in the first place.

The Real Solution

"God, the original segregationist," read one of several placards carried by a group who assembled at the Tennessee state capitol last January to protest any action toward school integration. But God had nothing to do with it. Rather than segregating men, the Bible says God "made out of one man every nation of men, to dwell upon the entire surface of the earth." (Acts 17:26, *New World Trans.*) Skin color results from inherited genes, as do hair color, color of eyes, shape of nose, and so forth. All the types of men who live on earth today could have sprung and did spring from inheritance factors placed in the original man and woman by the Creator. Thus, saying that God segregated by skin color is like saying he separated blue-eyed people from brown-eyed ones, or blonds from redheads! The only segregation God made was according to language, and that at the tower of Babel, so the only segregation that could be attributed to him is according to language, not color.* —Genesis 11:5-9.

What is the true Christian's view of segregation? Christendom's churches have taken many different views. But which is right? The fact is that true Christians

must have no distinctions among themselves: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one in union with Christ Jesus."—Galatians 3:28, *New World Trans.*

However, true Christians of both races know that the only real solution to the old world's many social problems and injustices will come not in man's way, but only when Jehovah God, through his Son Christ Jesus, abolishes all the fears, inequalities and injustices of Satan's old world and replaces them with the blessings of God's righteous new one. Thus, rather than embroiling themselves in political agitation on behalf of their own or some other race, or kicking against the established system, they put their efforts into the far more important work of preaching the good news of God's kingdom to all people—showing them the blessings that will come through God's direct intervention, but not in man's way. This, too, is in harmony with the example set by the first-century Christians, who while recognizing the need for brotherly love among themselves were too busy with the more important spiritual matters to step over into the field of social reform.*—Philemon 8-22; 1 Timothy 6:1, 2; 1 Corinthians 7:20-24, *New World Trans.*

And since God's kingdom is the only thing that really will solve all social injustices, whatever they are, Jehovah's witnesses, who show this true love among themselves and toward others, urge the suffering people of all races and nationalities to work for that kingdom, looking to the permanent peace, blessings and just provisions it will make for the true happiness of all mankind.—Matthew 6:10; 2 Peter 3:13; Isaiah 2:2, 3.

* For a further discussion of this point see "Myth of the Black Curse," *Awake!* February 22, 1956.

* This is discussed in detail in *The Watchtower*, February 1, 1952, pages 94, 95.

BAALBEK

-Town of Baal

BAALBEK! Literally, "town of Baal," and chosen home of the sun worshipers! Indeed a classical spot for tourists who desire to probe into

the past and discover the origin of these mighty ruins of Devil worship. Baalbek commands a large part of a fertile plain at the foot of the Anti-Lebanon Mountains. Situated at an altitude of 3,550 feet above sea level, about fifty miles from Beirut, Lebanon, it today constitutes an important agricultural center of approximately 7,000 population.

Baalbek is one of the most ancient cities of the world, dating back to the times of the Phoenicians in Solomon's day, and its name plainly indicates that Baal, corresponding to the ancient sun-god Hadad, was worshiped here. Some have contended that Solomon, toward the end of his reign, built a magnificent temple to Baal to please his concubines; but, whatever the origin, after his death the Phoenicians used great skill and art in beautifying the temple of Hadad-Baal, their sun-god, to which thousands of pilgrims flocked.

When the Romans conquered Syria under Julius Caesar in 47 B.C., Caesar was so impressed with the greatness of the

town and the devotion of the people to their god Baal that he founded a Roman colony there. Temples were built as perfect in their conception and architectural detail as possible, and surpassing any building of which Rome itself could boast. In order to please the native inhabitants the Romans joined in the worship of Baal under the name of Jupiter, and also adopted the worship of Astarte, corresponding to Venus, the favorite goddess of pleasure.

The city had three gates, great avenues, spacious streets, immense buildings, vast theaters and a population of about 200,000 persons! The Acropolis, in ruins today, gives proof of the extent of the demon worship that was here carried on. The remains of three main temples are evident: the temples of Jupiter, Bacchus and Venus. The temple of Jupiter

was erected originally on a massive foundation twenty-six feet higher than the surrounding buildings and fifty feet above the level of the grounds of the city itself. It measured 310 feet in length, 175 feet in breadth, and it was formerly enclosed by fifty-four Corinthian columns, of which only six remain today. Each of these was sixty-six feet high and seven feet four inches in diameter!

Gods of every form and description must have been worshiped in these temples. In the two courts leading to the temple of Jupiter a great number of sanctuaries are to be seen with more than 250 niches for idols. Here are to be found the name of the moon-god and emblems of Minerva, Venus and many others. Everywhere are evidences of sex worship that the Romans indulged in. Also, there was a golden statue of Jupiter whose feet the faithful kissed, begging for favors and giving it great devotion.

Eusebius writes of what took place at Baalbek: "At Heliopolis [a Greek name

By "Awake!" correspondent in Lebanon

for this city] in Phoenicia, Venus was worshipped under the name of Hydōn which means 'voluptuousness.' This cult gave rise to extremely licentious practices. The pagans would gather together at Heliopolis and indulge in most sensuous activities. Men gave their wives and daughters full liberty to express their passions in order to honor their goddess Venus." The love of this sensual life and the commercial gain that was received because of the number of pilgrims that flocked to Baalbek every year would explain the hatred that these Romans had for Christians, who preached a clean way of life.

Recent excavations and research have also given evidence of the worship of a triune god: Jupiter, Venus and Mercury—three gods in one as the sun-god, the source of all light and life. Archaeologists draw this conclusion from the inscription repeated on the bases of the three columns of the propylaea of the temple.

In the city's walls are blocks of stone that measure more than sixty feet in length, about fifteen feet in height, and weigh roughly 750 tons. Fifty such stones placed in a row would measure more than a half mile! Yet, in spite of their immense size, these stones are so accurate in position that not even a needle or a piece of paper can be inserted between them! Where were these gigantic stones obtained? No doubt from a quarry a short distance outside the town. At the entrance of this quarry lies what is called "Hajar-el-Hobla," an enormous stone weighing about a thousand tons. It is hewn and squared, but not all detached from the rock. It has been calculated that 40,000 men would be needed to move it to the temple! How was the moving of such great stones accomplished?

So far, archaeologists can find no definite answer. Some say that special machines that we do not know of today might

have been used; others say an inclined road was built and the stones were rolled down on wheels to the temple and lifted with a great crane-like machine. However, today there is not the slightest trace of such a road to corroborate this theory. The conclusion must be that much slave labor was used; no doubt thousands gave their lives in the construction of Baalbek. In view of the accurate position of these stones and the height at which they were placed, it is easy to understand the local legend that giants built these majestic monuments.

Baalbek was still flourishing in the time of Constantine. He built a church of fusion religion there, and later Theodosius the Great converted all the temples into churches. The city suffered fires, floods and conquerors, and was finally impoverished by wars and was completely in ruins by the sixteenth century.

So Baalbek, mighty town of Baal, chosen home of the sun worshipers, became a relic of the past, and a historical study for archaeologists and tourists. Once so prosperous as to be the seat of Phoenician Baal worship and venerated by the Romans in their worship of Jupiter, Venus and Bacchus, today it lies in ruins. However, it still holds religious significance. Among its 7,000 inhabitants there are Shiite Moslems, Sunnite Moslems, Greek Catholics, Maronites, Greek Orthodoxists, Armenians and Protestants.

Then, too, Jehovah's witnesses are seen preaching in the homes surrounding the ruins, telling these people of God's glorious kingdom, of the blessings it will bring, and of the fact that under it, not just the worship of Baal, but every trace of devil worship will soon be wiped from the earth. The good news that they bring is that soon Satan's entire old world will become a forgotten ruin, and that only the righteous conditions of peace will then remain.



ing of her own. This was too much screaming for the bandits and they took off for the tall weeds. But the police got there soon afterward, and two

of the thugs found themselves behind bars—all because of a parrot.

Retriever Retrieves Retriever

During a shoot in Norfolk, England, a golden retriever named Jill began sinking in midstream while retrieving a pheasant from the river seven feet deep and thirty feet wide. Punch, a Labrador, leaped into the icy stream, swam out to Jill, seized her by the nape of the neck and towed her to the bank. Then Punch swam out again and retrieved the pheasant that Jill's master had shot down. The London office of the Royal Society for the Prevention of Cruelty to Animals said that its records contained no example of one dog's having rescued another from drowning.

Loyalty Saves a Life

At Toronto a three-year-old girl accidentally locked herself in a discarded icebox. Unable to find her, the mother called police, who searched the water front near her home. All in vain. Six hours later a boy noticed the girl's pet dog would not leave a veranda a block from her home. The icebox on the veranda was opened and there was the youngster, fast asleep.

Jailed by Noisy Parrot

In the Jamaica Estates section of New York city three bandits forced their way into the home of Percival Sherron. They forced the man and his wife into the kitchen. But here Polly, the family's pet parrot, took over. She let out a series of ear-splitting screams. It caused enough confusion to give Mrs. Sherron a chance to slip out into the street and do a little scream-

Heroes in a Strange Drama

Near Umatilla, Florida, farmer Herbert Jones, who lives alone, fell from a pruning ladder in his pecan grove and broke his back. He lay there paralyzed. But two animals came to comfort him: his pet brown dog and pet black snake. The snake, which he had taught the dog to play with, lay beside him while he fought delirium, pain and thirst. After the second day the dog knew something was wrong and left him only to make trips to the water pail, returning with drops of water on his tongue for his master to lick off. "I kept saying, 'Water, Cocoa, water'—I must have said it ten thousand times—and he finally went to the pail," explained Jones after a visitor found him five days after his fall. Of his dog farmer Jones said: "He saved my life."

Promotion for a Pigeon

During the Korean war the United States army used homing pigeons to send messages when other means of communication were not safe or available. One day Homer, the homing pigeon, while carrying a message from a Fortieth Division command post to the rear, developed wing trouble and had to make a forced landing. Though Homer had to hobble over a rough terrain for a distance of some two miles, he never gave up; he delivered the message. "For initiative and loyalty," said an army spokesman, "Homer has been promoted to pigeon first class."

TAKING NO CHANCES

The owner of a slot machine in Chicago, though expecting his customers to take chances, was taking no chances himself that his customers would hit the jackpot. When the Cook County sheriff seized his "one-armed bandits" he took some of the machines apart and was amazed to find one of them wired to pay the owner 100 percent—the player never had a chance! On another machine the sheriff found instructions to keep the coin insert slides well oiled—"but use no oil or grease on the pay-out slides."



roasted partridge. Only one neat incision is made, the bones are removed without cutting the flesh, seventy percent white meat and thirty percent dark is stuffed back inside the skin, which is then sewed together. And the boneless turkey is born. The pressed duck that has become celebrated to the point

of banality is roasted, the breast fine sliced and the remainder of the bird crushed to a liquid through a special press. It is then combined with red wine and brandy and sprinkled over the well-seasoned breast. Exquisite

It is becoming increasingly difficult these days for the husband

to distinguish the character and personality of his meal. "Um-m-m," he says, "these pork chops are simply delicious." "I'm sorry," says his pretty wife, "I forgot to tell you. Those are not pork chops. You're eating fish." "Fish!" "Yes, you see, fish can be bought today that tastes like pork chops or any other meat. Pork will soon taste like shrimp and shrimp like wild duck. Do you follow me?" It is rather difficult, but that is just a sample of what is happening to food.

Today foods are frozen, synthesized, tubed and dehydrated. They are bottled, canned, sacked and boxed. There are time- and work-saving packaged mixes, ready-to-use canned goods and heat-and-eat frozen foods.

For the hurried, harried husband there are liquefied meats and vegetables that are made into a beef cocktail. Three full glasses of this meat liquid concoction will supply his conception for the day.

There are boneless turkeys and pressed duck. The turkeys are shaped like a football and taste like

in the KITCHEN

French dressing is being flavored with Irish moss; meringue is made from under-sea plants; and creamier, smoother, tastier ice cream is made from vegetable fats. The only way to distinguish the vegetable product from the dairy is by reading the prices. Surprisingly enough, it costs only about half as much.

Spearheading this mild revolution in the kitchen is the four-letter word "time." Since the wife nowadays often not only keeps house but brings home some of the bacon, little or no time remains for her to cook. Despite the number of machines and timesaving devices, like the automatic washers, driers, cleaners, ironers, etc., wives still spend the greater part of their housekeeping time preparing meals, serving them and cleaning up afterward.

As early as 1889, manufacturers began to rally to the side of the female to lighten her load. Pancake mixes began to appear on market shelves. These were followed by gingerbread, biscuit, pudding and ice cream mixes. Canned and ready-to-serve foods began to



pop up here and there. But it was not until after 1945 that frozen and heat-and-eat foods began to catch on. The can opener has done more than just open cans, it has actually opened a new era for the housewife. It is a sort of time machine, subtracting months of hard labor from the calendar and giving the housewife foods that are scarce at the time she is fixing a meal.

The Encyclopædia Britannica says: "The method of preserving food in tins or other containers is probably defensible as the greatest of all inventions in historic times." Last year alone a stream of over 22 billion cans of food was opened in the United States, a daily average of about two cans a family. Over five million tons of corn, snap beans, lima beans and tomatoes were packed into these cans. The wife has over 60 different kinds of soups to choose from, and baby foods alone stretch into another 50 varieties. Sales in canned baby foods run into the hundreds of millions of dollars each year.

Frozen Foods and Cake Mixes

Twenty years ago there was only one frozen-food packer, now there are more than 1,000 supplying half the grocery stores in America with more than 250 different frozen items. In 1950 sales averaged ten pounds a person, today they are estimated to be over five times that amount. Some 200 varieties of prepared mixes now crowd the grocery shelves. Nearly one billion pounds of assorted grains have been rolled, flaked, shredded, popped and otherwise mauled to make ready-made cereals for only two manufacturers who have grossed \$227 million in less than a year's time. The old pioneer breakfast that consisted of steak, pork chops or lamb chops, fried potatoes, fried apples, hot cakes, fried eggs, pie and other items, all in huge quantities, has dwindled down to a bowl of cereal and a cup of in-

stant coffee. Eighty-five percent of the families in the United States serve such cereals and an enthusiastic fifty percent eat them every day.

Frozen juices, which trickled onto the market about eight years ago, have geysered into the largest of all frozen food packs. Housewives now buy as much frozen juice as they do fresh fruit. Dehydrated juices, assorted cheeses, meats and ready-made whipped cream that never sours are on shelves. Swedish housewives have been using dehydrated butter. And the butcher shop features dehydrated steak that keeps its fresh flavor over a long period of time and needs only to be dipped in water and broiled in the usual way. When housewives apply the ingenious preparation "Charcrust" to the steak, chops, fish pies, potatoes or hamburgers, it makes them taste as if they had just come off charcoal embers.

Nearly a third of the United States' cake-serving housewives use cake mix regularly. About seventy percent of them have tried it. Mixes are of great variety, and the description of their preparation sounds so simple as to make a trip to the bakery store, by comparison, a major chore. And *Consumer Reports* says: "It's almost as simple as the advertisements claim." Using mixes cuts preparation time drastically. And what is more, they not only assure results as good in shape, volume and general appearance as in home-made pastries, but also will match them in flavor, in good texture and fine-grain structure. Now comes the last word in streamlined baking—ready-mixed dough. Nothing is added. All you do is place the mix in the oven and when the bell rings take out your pretty-as-a-picture pie, muffins or rolls, whatever the case may be. A Michigan State College survey revealed that it cost about 60c to make a devil's food cake from scratch the old-fashioned

way and only 38c to make one from mix and milk. You not only save money but it takes only a fraction of the time to make.

Tomorrow's Dinners Today

Perhaps the fastest developing idea to take over the kitchen is the frozen precooked complete meal. It is so popular that experts say that "it may soon make cooking a vanishing art." Dinners prepared by famous chefs from world-famous restaurants are being shipped to supermarkets around the world. This means that the most exotic delicacies served in France, Italy or any other country can be enjoyed now in the quiet of one's home. The only work involved is to heat and serve. De luxe-class dinners might feature fancy fares like the Chinese rice bird, guinea hen, chukar partridge and bobwhite quail. The frozen precooked meal tray makes it possible to eat imported Chinese chow mein, Italian ravioli and Mexican enchiladas, or brook trout from Denmark, frog legs from Japan and lobster tails from South Africa. A precooked meal tray may begin with Mallard duck soup, pheasant, cooked wild rice, corn relish and wild cranberry jelly. It may also set you back a crisp ten-dollar bill.

Airlines and railroads are already making good use of the frozen-meal tray; so are restaurants, for that matter. The Rock Island Railroad offers a choice of fifteen different luncheons and fifteen dinners, all frozen and precooked. Macy's in New York imports at least ten different French national dishes. The dinners, containing everything from a cassoulet of goose meat to a dish of kidneys in wine sauce, are prepared in France and frozen in aluminum foil. A British restaurant chain freezes and precooks complete tray meals and sends them to its cafeterias all over England.

Those who cannot afford the more ex-

pensive meal tray can find practically everything cookable, complete with all the trimmings, in "just-heat-and-serve" packages and cans. More than a billion pounds of meat a year go through meat packers' kitchens and are prepared for ready use. Also more than two billion cans are used annually in processing vegetables. Among the ready-to-serve canned main courses are panpacked scalloped potatoes with ham and beef stew. Simply apply that remarkable tool, the can opener, and heat.

Something new is the plastic can that permits the wife to have a look inside before buying. The new cans are not only a fifth lighter than glass, but are also unbreakable. The can with the future, however, is the newly patented self-heating can, which cooks without benefit of flame or fire. It is predicted by some enthusiasts that this fancy can may someday do away with the kitchen altogether. It is described as a container within a container. All that is required is to punch a hole in the outer can. The incoming air sets off a chemical reaction that heats the contents of the inner can in about ten minutes.

While tube foods are an old story in Switzerland, they are just beginning to catch on in other parts of the world. Soon supermarket shelves will be loaded down with tubes of mustard, cheeses, whipped cream, butter, assorted fish pastes and sandwich spreads. The tubes themselves are unique. If you press out more than you can use, simply release the tube and the excess is sucked back inside. The tube resumes its original shape.

Because families insist on fresh produce and also want to shop and cook faster, some three and a half billion pounds of fresh fruits and vegetables were prepackaged last year. The shopper merely picks up a transparent bag of spinach or toma-

toes at the fresh-vegetable counter and pays. The vegetables are already trimmed, washed and weighed.

It might be hard to believe, but despite all these helps, Purdue University sociologists learned in a survey of Midwestern urban and rural housewives, most full-time housewives have only one or two hours of leisure time each day. Tests have shown that, by using a pressure cooker, canned and frozen foods, ready-mixes and all the other timesavers, the housewife

can save up to nine hours a week in the preparation of the noon meal alone. But few housewives have all these conveniences to work with.

And another thing, where the ready-to-serve foods may and do save on time, yet they cost over a third more in money. Many housewives, however, feel justified in paying a few cents more under the magic phrase "household convenience," in an era that is demanding more and more of them in less and less time.

VAPPU - FINLAND'S MAY FESTIVAL

By "Awake!" correspondent in Finland

VAPPU, celebrated in Finland on the first of May. What is it? A festival of spring? A day for students? A May Day celebration for labor? Ask the people and you will find that few really know its origin. The students wear their white caps, the youngsters have their balloons, the youth dance until early morning, the workers celebrate. But where did it originate? What is behind it? Actually its origin, like that of so many other festivals, is in false religion. Vappu or Walpurgis was a noblewoman who devoted herself as a nun and became the abbess of a cloister in Heidelberg, Germany. Walpurgis, who died about 780, was sainted on the first of May and was prayed to for fertility of the fields.

Because she was sainted on the first of May, her name was connected with heathen festivals celebrated that day. In former times people used to think that on the eve of Walpurgis day the witches rode on brooms to the place of sacrifice, where the Devil himself took part in their mystical actions. The people made a great deal of noise to scare the witches away.

Later, in Finland the first of May became a day of students, "whitecaps." Students who have graduated from high school wear white caps to show their "higher education." Midnight on Vappu eve they put on the caps and especially the younger students wear them until the end of September. Also, about half a century ago this day was chosen by labor as one of special celebration.

What happens on Vappu eve in Finland? Well, come along with us through the streets of Helsinki as we watch the celebration. Almost everyone has bought some summer clothes, which will be worn whether it is warm or cold.

Balloons, paper flowers, peppermint-striped candy canes and the like are sold along the streets, thousands of people mill around the sellers, and especially the youngsters buy whatever they can afford. On Vappu eve a street called Esplanadi is a traditional place on which people walk. At one end of it is a fountain, Havis Amanda—a bronze statue of the nude Maiden of the Sea, surrounded by water-spouting sea lions. According to tradition, at midnight on Vappu eve the students climb through the water and place a white cap on the head of the Maiden.

Generally the Finnish people are very conservative and undemonstrative. But Vappu is the exception. There is drinking, revelry, noise-making. There are fireworks, and all night long people walk through the streets arm in arm, shouting and singing.

On Vappu afternoon the Social Democrats and Communists march in Helsinki's labor parade. Last year the political talks afterward were filled with complaint about the fearful economic situation.

In the cool spring weather of the next day people went to work tired and penniless, thinking back to their celebration, but not knowing that what they had really been celebrating was the feast of fertility and of the old saint Walpurgis.

"YOUR WORD IS TRUTH"



Things God Has Prepared

OFTEN the apostle Paul's words at 1 Corinthians 2:9 are applied to New World blessings. Those words, according to the *New World Translation*, are: "Eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared for those who love him."

Generally, it has been understood by Christians that "the things which God has prepared" has reference to those blessings received at the time Christ's body members are resurrected to heavenly glory. Others seem to think that the apostle's words apply to the blessings enjoyed beyond Armageddon in the new earth. Still others think the apostle was contrasting the difference between the heavenly reward and the earthly. But those who make such applications of verse 9 seldom read verse 10, which seems to indicate that the things prepared by God are now being received by those who love him and do not necessarily apply at some future time. Verse 10 says: "For it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God."—*New World Trans.*

True, the Bible does make it clear that members of Christ's body will receive a precious reward—the prize of incorruptibility. They will be like Christ and see him as he is. As for those inheriting the new earth, they too are promised blessings too wonderful to imagine. But the surround-

ing context of the Scripture text shows that Paul was not making such an application. Quite the contrary; clearly his reference has to do with things received by faithful believers while now on earth.

The apostle's words can be divided into two parts, (1) things that the "eye has not seen and ear has not heard, neither have there been conceived in the heart of man the things which God has prepared." Paul quotes those expressions from Isaiah 64:4, which reads: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him."

(2) Things that God has revealed to us by his spirit, which are the apostle's comments on Isaiah 64:4. The fact that Isaiah contrasts the privileges of faithful men before Christ with those of Christians today, and in that connection mentions the things prepared, conclusively proves that the prepared things are to be enjoyed by Christians while on earth at this time of the end. Appreciating this fact, we have the key to the understanding of the things God has prepared.

Those whom Paul addressed have been called to partnership with Christ Jesus in a work to be done in obedience to God's command. This work was regarding the preaching of God's purpose to give everlasting life to all those of mankind who exercise faith in the death and resurrection of Jesus Christ. Paul stressed that faith and not man's wisdom determined salvation. Since the message of life is not of man's wisdom, then it should not be preached as if it were.

Some in Paul's day made a special effort to display their individual learning. This resulted in division in the Christian congregation. So they were told by him that regardless of their eloquence, brilliance and knowledge such wisdom was foolish-

ness in God's sight. Their showy wisdom had no permanent value. "We speak God's wisdom," said Paul. "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 man's wisdom, but in God's power." —1 Corinthians 2:2-5, 7, *New World Trans.*

The world of today, however, places a tremendous value on intellectual ability and learning. Faith has no market. Worldly wise men have pooled their wisdom to create the United Nations to ensure peace and security. They have formed leagues, pacts and blocs and have led the people to believe that their safety depends upon the preservation and functioning of their creations. The religious clergy have added their blessing. As a result the faith of mankind rests in man and in his creations and not in God. The righteous who see this condition pray: "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!"—Isaiah 64:1, 2.

What, then, are the things that Jehovah God has prepared for those who love Him? Plainly they are: (1) a clear vision of his purpose for the vindication of his name, that Satan's ungodly, faithless world is to be destroyed and that a new world of righteousness is to fill the earth; and (2) a clear vision of the blessed privilege in which all who see and hear these things can take part by being witnesses for the Most High God Jehovah and co-operating with his beloved Son Jesus Christ in the strange work that precedes Armageddon.

Paul's argument is that natural man cannot understand spiritual things that require faith; that not even the dedicated servant can understand them unless he is

exclusively devoted to Jehovah God; that no matter how much learning or knowledge one may have, unless one is joyfully in accord with the Lord, he cannot understand the deep things of God's Word; that eye has not seen, nor ear heard, nor have entered into the heart of man, the things that God has prepared for those that love him. But that to us, that is, to those who are dedicated to God as exclusively as Paul was, God has revealed these things through his spirit.

Today there is a great crowd of people from all nations, kindreds and tongues who are so devoted to God. These understand and appreciate the unfolding truths of God. They know that God is not pleased with those who attempt to exalt themselves or who rest their faith in men or in the schemes of men. This crowd realizes that God long ago prepared precious things to be revealed in his day, the day of Jehovah, which began A.D. 1914, and that some of these revealed things are as follows: That the times of the nations ended A.D. 1914; that Jehovah is now in his holy temple and that, with his messenger of the covenant Christ Jesus, he now is not only ruling as King, but conducting a great witness work of warning the nations before he strikes at Armageddon; that all who desire can take part in this grand witness work; that now the great name of Jehovah is exalted as it has never been before, because he has cast Satan and his demons out of heaven; that he has redeemed his people out of antitypical Babylon and empowered them with his spirit; that soon now Jehovah will fight the war of Armageddon to his vindication and the ultimate deliverance of all lovers of righteousness.

How can we be sure of these things prepared? We can be sure of them, "for it is to us God has revealed them through his spirit, for the spirit searches into all things, even the deep things of God."



Jehovah's Witnesses Preach in All the Earth



New Zealand

TWO million people live in "The Land of the Long White Cloud," as the original Maoris called New Zealand, a cosmopolitan population of British, European, Asiatic and native Maori stock. There is a lovely land, and the New Zealanders are proud of their home and are ever ready to sing the praises of its natural wonders, scenic splendor and pastoral wealth. It is a land that treats its inhabitants well, providing plenty and opportunity for all. "God's own country," they like to call it.

But even so, in this land of abundance for all, there are still things to be desired; for satisfaction of material needs is not everything. Religion has made an attempt here to give the people hope, and it plays a prominent part in the island's life. The majority of the people are Anglicans and Presbyterians; only fourteen percent are Roman Catholic, and most other well-known Protestant denominations are represented. But to these various religions the people have not been turning for hope. The only increases in membership can be attributed to new arrivals by way of the cradle and immigration, while some have even shown decreases.

Meanwhile, Jehovah's witnesses here have recorded by far the greatest percentage of increase. And like New Zealand itself, they are fast becoming a cosmopolitan organization. In Auckland alone there are now seven congregations of Jehovah's witnesses. More than 2,000 ministers serve the two million inhabitants diligently, through seventy-two organized centers.

They are thoroughly equipped to bring the message of the Kingdom to people of good will. A few experiences had by Jehovah's witnesses well demonstrate this fact.

A youthful Presbyterian, discouraged in his fruitless search for truth, both in his own and other denominations, was contacted by one of Jehovah's witnesses. The Presbyterian, fearing he could not qualify for heaven, was worried about the cheerless prospect of a "Presbyterian hell." He had not considered the teachings of Jehovah's witnesses because of misrepresentation by prejudiced persons. This was soon corrected and a Bible study disproving the hell-fire doctrine kindled new hope. Two weeks later, after further discussions, he admitted having learned more in two weeks than in years spent attending various churches. He had to enter camp for ten weeks of military training, but there he witnessed to fellow trainees, even bringing some of them to a nearby public Bible lecture. He sincerely intends to associate with the local congregation of Jehovah's witnesses after his period of training ends.

Another example is that of a former Methodist Sunday-school teacher who used to turn Jehovah's witnesses away from his door, but is now an earnest witness himself. One Sunday morning, while he was teaching Sunday school, a witness called on his wife when she was about to leave for church. She enjoyed the brief sermon at the door so much that a return call was arranged for the husband's benefit.

To get ready for the occasion, the Sunday-school teacher sought aid from the clergy. One clergyman said: "I know

enough about them [meaning Jehovah's witnesses] to keep out of their way." Another said: "They're no good. They don't contribute anything to Christianity." Still another replied evasively; so the Sunday-school teacher had to find out about Jehovah's witnesses for himself, to enable him to combat the Kingdom truths.

But after a two-hour discussion, with the witnesses proving their every point from the Bible, the teacher expressed his grave doubts about the Methodist teachings. A Bible study was arranged with the help of the Bible aid *"Let God Be True"*, and after four studies he was convinced that he had found the truth. When he started teaching the new-found truths to his Bible class, he was soon taken to task for not using the Methodist schoolbook. The head minister of the district and seven Sunday-school teachers arranged to meet him, but the minister failed to show up. The superintendent took over and, after hearing Scriptural reasons for rejecting the Methodist book, could endure no more. On the superintendent's motion it was decided

to cross the Sunday-school teacher's name off the roll. Almost all of his old Methodist friends shun him, but some are inquiring. One has already become interested and has done some witnessing, while another is a good prospect for a home Bible study.

Catholics, too, are finding hope and comfort with the New World society. An aged man, impressed by the Kingdom message and the sincerity and conviction of Jehovah's witnesses, took the book *"Let God Be True"*. A return visit found him perplexed and with confidence shaken in the teachings of the Catholic Church. However, he agreed to have a study. Before long the brother conducting the study met the aged man's daughters, who, by the way, are nuns, and the local Catholic priest. An interesting discussion ensued, but the priest, very upset, left hurriedly. The aged man was soon afterward baptized, and set a fine example of diligence and zeal as a house-to-house Kingdom publisher. He defended the good news of the Kingdom faithfully against clergy attacks up to the time of his recent death.

DO YOU KNOW?

- How not only political but even religious leaders have brushed God aside? P. 3, ¶5.
- How the logical order of the universe proves that God exists? P. 5, ¶4.
- Why it is most illogical to think that the Bible is not an inspired book? P. 6, ¶5.
- How we know that Jesus really did perform his miracles? P. 7, ¶6.
- What amazing hunting cat can outrun a race horse and keep up with a train? P. 9, ¶1.
- How a woman's voice helps tame the fastest of cats? P. 11, ¶1.
- What amazing advances American Negroes have made in recent years? P. 12, ¶2.
- Where in the South racially integrated schools are becoming a reality? P. 15, ¶2.
- Whether God is responsible for the segregation of the races? P. 17, ¶2.
- Why Julius Caesar founded a colony at Baalbek? P. 18, ¶3.
- How in your own home to have a dinner prepared by a famed chef? P. 23, ¶1.
- What, really, are the marvelous things "God has prepared for those who love him"? P. 26, ¶2.
- How talking with one of Jehovah's witnesses changed a New Zealand Sunday-school teacher's mind? P. 28, ¶1.



Britain Banishes a Clergyman

◆ The island of Cyprus is Britain's main stronghold in the eastern Mediterranean. Britain would like to keep Cyprus, but 80 percent of the island's population, being of Greek descent, demand self-government with the right of eventual union with Greece. Archbishop Makarios of the Greek Orthodox Church has led this political campaign. The campaign has become increasingly violent. Greek terrorists have killed 18 British servicemen. British authorities have come to think that the archbishop is in some way connected with the terrorists. Britain recently offered the archbishop "a wide measure of self-government" for Cyprus. While negotiations were going on Britain asked the clergyman to call off the terrorists. The archbishop refused. When the talks broke down the archbishop repeated his refusal to stop the campaign of violence. In March Britain took drastic action. London ordered the arrest of the archbishop (he is a British subject). Britain banished the political-minded clergyman to an island in the Indian Ocean. An official British statement explained the action. It said that the archbishop "now is so far committed to the use of violence for political ends that he either cannot or will not abandon it." Officials

said that seized documents indicated that the clergyman was associated with the terrorists. A number of bombs in various stages of construction were reported found in the archbishop's garden. Sir John Harding, the governor of Cyprus, said he could not understand how a man who professes to be a Christian leader could refuse to declare himself against terrorism.

The Reaction

◆ News that the archbishop was banished brought sharp reaction. In Cyprus workers went on strike and terrorists attacked British patrols. In Greece people were angry. Newspapers carried headlines such as "British Gangsters Kidnap Makarios." Students burned a British flag. Riot squads halted a march on the British embassy. The Greek government expressed its indignation by recalling its ambassador to London. A government statement said: "We denounce this act . . . as an act of unprecedented violence incompatible with our times." In Athens demonstrators carried signs with slogans such as "America help us or get out of Greece!" In Washington officials appeared shocked. The State Department's press officer indicated that the U.S. felt that the deportation was a serious mistake. In Britain

opinion was divided. In Cyprus Bishop Anthimos, who succeeded the exiled Makarios, said the deportation "was a blow against an ancient Christian church and against the democratic spirit of our age." Asked if he would co-operate in ending violence, the bishop replied: "The cessation of violence depends on the policy of the British government."

Jordan Fires a General

◆ For a quarter century a British general has been military adviser to Jordan's kings. The man is Lieut. Gen. John Glubb, known throughout the Arab world as Glubb Pasha. Glubb built up the best fighting force in the Arab world—the famed Arab Legion. Glubb's Legion has been supported by an annual British subsidy of over \$20,000,000. During the Palestinian war Glubb's Legion was the only Arab army that stood up to the Israelis. Naturally Egypt, Saudi Arabia and Syria, whose armies will face Israel if the war reopens, are interested in getting Jordan's crack Arab Legion on their side. To that end they have pressed Jordan's King Hussein to fire the Arab Legion's British chief of staff. They have even offered to substitute their own money to support the Arab Legion. Besides this there has been internal pressure. At the end of the war Jordan got 300,000 Palestine Arabs. They are violently anti-British. They demand revenge against Israel. They view Glubb not as a hero but as a foreigner who did not order his troops to charge straight across Israel. Pressure mounted. In March Jordan's king fired Glubb Pasha and put an Arab in as chief of staff. At the news Arabs danced in the streets. But London was shocked. Newspapers called it "the most sinister event" in the Middle East since Egypt bought arms from the Reds. Though Britain was outraged, elsewhere there was a

tendency to ask what a British general was doing out there in the first place. Observers viewed the dismissal as one more exposure of Britain's waning strength in the Middle East. Said the *Times* of London: "Britain appears to have lost her power not only to act, but even to persuade."

Maltese Vote Ties to Britain

◆ The Roman Catholic Church controls most of the religious life on the island of Malta. When a referendum on integration with Britain was held recently, the Roman Catholic Church urged the Maltese to boycott the voting. Complete returns showed that 67,607 of the 150,264 eligible voters favored closer ties with Britain. Only 20,177 opposed the plan. Forty percent of the voters abstained from voting. Even so, the result of the referendum showed more Maltese Roman Catholics rejecting the church directive than the number originally foreseen by observers on the spot. The question now is: Can the British Parliament reach a decision while 40 percent of the Maltese voters refuse to express an opinion?

Pope Flees; Diem Wins

◆ For a while last year no one was certain just who was running South Vietnam. There was chaos on a grand scale. There were five contenders for power: (1) an organization of water pirates; (2) a freebooting war lord who controlled the Hoa Hao religious sect's private army; (3) Bao Dai, the French-supported chief of state; (4) Pope Pham Cong Tac of the Cao Dai religious sect and (5) Premier Ngo Dinh Diem. Last year Diem crushed the water pirates. He also crushed the Hoa Hao army. Next, in an election for the presidency, Diem defeated Bao Dai. That left Pope Pham Cong Tac opposing Diem. The pope had great aspirations. He wanted to make Cao Daism, a religion that puts its faith

in the ouija board, the state religion. But the commander of the pope's army, General Phuong, decided to back Premier Diem. Said General Phuong: "The time has come for a good sweep of brooms down at the Holy See." The general surprised the pope, disarmed the papal guards and put the pope under house arrest. Rivalry between the imprisoned pope and the general to win the favor of 2,000,000 Cao Daists went on apace. In March the feud reached a climax. Nineteen vestal virgins of Cao Dai complained that the pope had raped them. A few days later the pope fled to Cambodia. Diem was happy. Not only was the pope gone but President-Premier Diem won a solid victory in the first National Assembly election in the young republic. No longer was there any doubt about President Diem's control of South Vietnam.

Pakistan: an Islamic Republic

◆ "As a republic we are completely free and independent and we are also free to be members of the Commonwealth as long as we wish." Thus spoke Pakistani Prime Minister Mohammed Ali on March 2, the day Pakistan became an Islamic republic. The Moslem-controlled government decided to stay inside the British Commonwealth. India is the only other republic in the Commonwealth.

West Indies Federation

◆ One of the strangest nations in the world, geographically speaking, has begun to take form. Recently 16 delegates from 10 British Caribbean colonies signed the West Indies Federation. The islands involved are Jamaica, Trinidad, Barbados and the Windward and Leeward Islands. Though each island government will retain power over its local affairs, the lawmaking and general economy of

the group will be run from a central government. The islands compete with each other in such products as sugar, rum, bananas, citrus fruits and spices. So the main advantage of the federation will be economic. The first government of the federation will take office in 1958. Stretching from Jamaica to Trinidad, the new nation spans 1,000 miles of water.

The U.N.—Losing Its Teeth?

◆ Before last December the U.N. had not elected any new members since 1950. But the U.N. ended its first decade in December by admitting 16 new members to boost membership to 76. Of the new members four were Communist. Of the others only four are regarded as reliable Western allies. Now the U.N. Security Council, by unanimous vote, has endorsed the new nation of the Sudan. Sudan's election as the seventy-seventh member of the General Assembly is a foregone conclusion. Counting Sudan, Arab states will have nine votes, and the total of the Asian-African group will rise to 24, thus helping the anti-colonial cause. Said an article in the *New York Times*: "Along with its new members, the United Nations has lost its teeth, and henceforth it will be able to settle disputes with the arts of conciliation, or by the influence of world public opinion, or not at all."

Another Barrier Breached

◆ No one flying an orthodox-motored aircraft over a measured course had ever reached 1,000 miles an hour. The world air speed record, set by the U.S. with an F-100C Super Sabre, was 824 miles an hour. But Britain has now taken the record. Britain's test pilot Peter Twiss has set the first 1,000-mile-an-hour world record. His speed was 1,132 miles an hour. His plane was a Fairey Delta 2 with thin wings and needle nose. Usually a

world air speed record is broken only by a few miles; Twiss' big margin serves as an indication of the historic quality of the flight.

New York's Welcoming Beacons

◆ The steel structure of the tower of the Empire State Building was designed for heavy duty: as a mooring mast for dirigibles. This was fortunate, even though no dirigibles ever attempted to moor there. In February it was announced that the steel structure would carry a heavy load: four tons of lighting equipment. Four mighty searchlights, mounted just above the observation platform, will give the world's tallest building new glamour. But the real aim of the powerful beacons is primarily to welcome air travelers as they approach New York. The beacons

have a total of 2,000,000,000 candlepower, and, normally, may be seen in seven states: New York, Connecticut, Pennsylvania, Maryland, Massachusetts, New Jersey and Delaware. Said the president of the Empire State Building Corporation: "I am hopeful that these lights will be regarded by our visitors as an air-age symbol of welcome and freedom, supplementing that so long extended by the Statue of Liberty."

Oblivion for Stalin

◆ There was a time when the image or picture of Joseph Stalin was on display in every public place in Russia. His picture appeared on virtually every page of a newspaper, and at least 25 portraits of Stalin appeared in the famed Tretyakov Art Gallery, Moscow's

largest and most ornate. Stalin died. But many of his pictures remained. Then came the Twentieth Congress of the Russian Communist party. There the men who once praised Stalin propounded a doctrine that meant oblivion for Stalin. Stalin's pictures began to disappear all over Russia. In March U.S. visitors to Moscow's Tretyakov Art Gallery were shocked; they saw portraits of Lenin but none of Stalin. A visitor asked a guide where Stalin's pictures were. The guide, embarrassed and flustered, answered: "There used to be some but they are not here any more." All 25 pictures vanished. The banishing of these portraits is regarded as the most drastic step taken in the Soviet campaign to put Stalin into oblivion.



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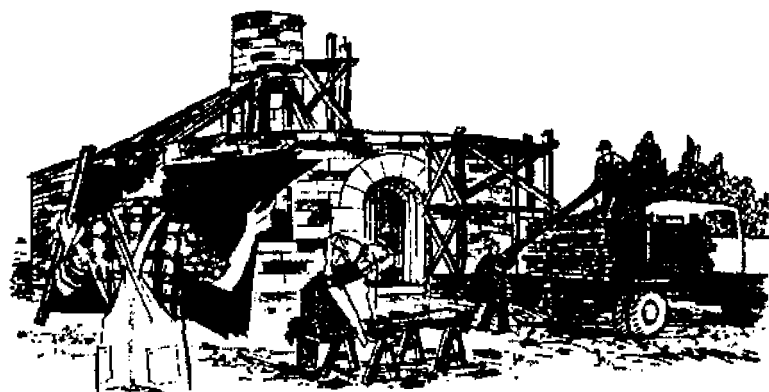
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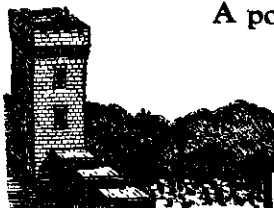
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MAY 8, 1956

SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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



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Awake!

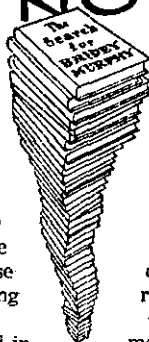
"Now it is high time to awake."
—Romans 13:11

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The Fad for NONSENSE



NEVER before in history has so much nonsense appeared in print. There is a fad for nonsense. A nonsense fad turns people away from what is true, righteous, upbuilding and of serious concern; it turns people aside to false stories. So strongly has the nonsense fad gripped the masses that nonsense has become a nation's best-selling subject.

In January a book was published in the United States called *The Search for Bridey Murphy*. In March the book had soared to the number one spot on best-selling lists. Yet what is this book about?

It is a book written by Morey Bernstein, an amateur hypnotist. This hypnotist put a Pueblo, Colorado, housewife in a trance. The housewife's name is Virginia Tighe, but to avoid publicity she prefers to be called Ruth Simmons. While in a trance, Ruth Simmons was asked by the hypnotist to go back to her childhood. Then he asked her to go back before her birth. Suddenly the housewife began talking about Bridey Murphy.

Under hypnosis Ruth Simmons said that she had lived once before—in Ireland from 1798 to 1864. She said her name then was Bridey Murphy. Briefly, this is what Ruth

Simmons said about Bridey:

Bridey lived with her parents in Cork, Ireland. They lived in a wooden house. Bridey married Sean Brian MacCarthy and moved to Belfast. There her husband taught law at Queen's University. Bridey died in 1864. Ruth Simmons claims that she is Bridey, having been reborn into the United States in 1923.

Out of the trance, housewife Simmons said she did not know where the story came from. Puzzled herself, she said: "I would like to know the truth."

Hypnotist Bernstein thought the Bridey story proved reincarnation—a doctrine of pagan religions teaching that the soul is separate and distinct from the body and passes at death into another body either of human or of animal form. But writer Bernstein admitted he was grasping at a straw when he said: "Our case is not strong—in fact, it's weak because not enough checks out."

"Not enough" was a classic understatement. Two newspapers and *Life* magazine sent correspondents to Ireland to check on Bridey's story. The sleuthing, according to *Time* magazine of March 19, 1956, "turned up more blarney than Bridey."

Following are some of the discrepancies

the correspondents found: No Cork city directory mentions Bridey's family. Bridey said she lived in a wooden house, but almost all the homes in Cork are built of stone or brick. No record was found of the school Bridey went to. Bridey said she had a metal bed in 1802, but iron bedsteads were not introduced into Ireland until at least 1850. Bridey's mother read to her from a book called "The Green Bay." But a complete catalog of books of the nineteenth century does not list such a book.

Bridey's husband taught law at Queen's University, but Queen's University did not come into existence until 1908. Bridey's husband wrote for the *Belfast News Letter*, but no back issue proves it. Bridey lived on Dooley Road, but the Belfast city librarian said there never was a Dooley Road. The church Bridey went to was not founded until 1911—about a half century after Bridey died.

As to many of the Irish words used by Bridey, scholars laughed at them as being any kind of Gaelic. Bridey used the word Britisher, but every Irish authority consulted by *Life* said the word is an Americanism. Bridey said she played the lyre, but an Irish musician said the lyre has never been known in Ireland. Bridey's husband was named Sean Brian MacCarthy, but Bridey pronounced Sean in a way no person in Ireland ever does. And the middle name of Ruth Simmons' real-life husband, correspondents found, is also Brian.

Some things about Bridey's story check out all right, such as the mention of some customs and a description of the Irish countryside. What did the scientific experts think about Bridey's story? *Life* magazine, reporting on the opinion of scientific experts who use hypnotism in medicine, said in its issue of March 19, 1956, that the experts agreed that Bridey sprang from Ruth Simmons' unconscious memories.

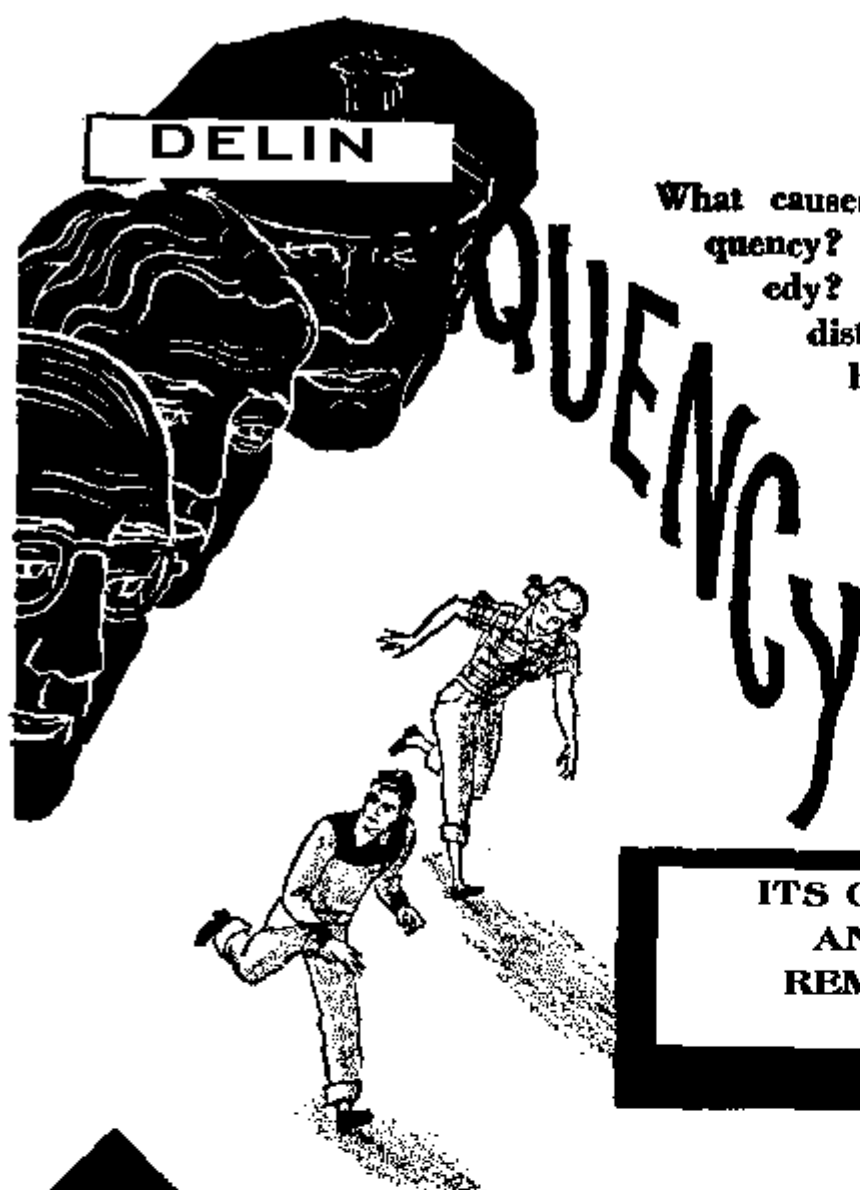
The report said in part: "A hypnotized

subject can display uncanny inventiveness in supplying whatever is asked of him because he draws on all the resources of his subconscious memory. . . . It should not be assumed that just because he is in hypnosis, a subject must always tell the truth. He will often fabricate. . . . There is nothing in Bridey Murphy's story that cannot be explained either on the basis of occasional coincidence or on one's subconscious memory of overheard conversation from someone well familiar with Ireland. . . . Actually, Ruth Simmons has admitted that her real parents were both part Irish."

The Search for Bridey Murphy is a search for nonsense. When a book containing an absurd story becomes a best seller, a fad for nonsense is on. Feeding the mind on nonsense is bad enough, but *The Search for Bridey Murphy* has done more: it has spawned a boom in magic, in the occult. Necromancy has been glorified. Hypnotism has become somewhat of a fad. But hypnotism by amateurs can be dangerous.

The fad for nonsense is a fad for falsehood. The book about Bridey is now being used to try to prove a pagan doctrine. The Bible shows reincarnation to be a false doctrine. But a 19-year-old boy in Shawnee, Oklahoma, instead of reading God's Word, read *The Search for Bridey Murphy*. Now he is dead. Before he shot himself with a rifle he left a note saying he was going to investigate the reincarnation theory.

So it is with the fad for nonsense. Though the Bible tells us to fix our thoughts on things that are true, righteous, lovable, well spoken of and that are of serious concern, people today are fixing their thoughts on whatever is absurd, weird, occult, dangerous, pagan and untrue. As foretold for the "last days," people have turned "their ears away from the truth" and so have "turned aside to false stories"—to nonsense.—2 Timothy 4:4, *New World Trans.*



What causes juvenile delinquency? What is its remedy? These questions disturb parents and baffle experts. The more intelligent views, however, indicate an amazing return to principles long ago stated for us in the Bible.

ITS CAUSE AND REMEDY

MANY very useless comments and also many very sound suggestions have been made on the serious modern problem of juvenile delinquency. Obviously delinquency's causes are many and the solutions are not simple ones. Yet there is a basic cause and a basic solution. And delinquency will decrease to the extent that this basic cause is eliminated and this solution applied. The basic cause is the world's lack of obedience to God's principles. The solution is to return to His Word and to the wise principles it sets out.

Does that sound too simple? If you think so you will be amazed to know just how closely many of the experts' comments on delinquency parallel Bible principles.

Those who have made a study of delinquency say that one of its major causes is a lack of love in the family, and especially a lack of parental love for the children. Judge Sarah T. Hughes of Dallas, Texas,

explained: "Nothing is more conducive to child delinquency than a monotonous, day by day existence where the child is never encouraged, or where he is never sure of himself and those around him." Judge George W. Smyth of New York's Westchester County adds: "An element of oversight, carelessness, disinterest or ineptitude in the discharge of parental duties appears in almost every case."

What Biblical principle, if followed, would eliminate this problem?

The Bible places the responsibility for the child squarely upon the parent. It allows for no oversight on

the parents' part. It does not even grant the parents the right to shunt the child off to a Sunday school or some other place of instruction for its religious training. Rather, the parent is responsible for both the physical and the spiritual well-being of the child. Of God's words the parent is told: "You must also teach them to your sons, so as to speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up." —Deuteronomy 11:19, *New World Trans.*

Do you do this? Have you eliminated this major cause of delinquency from your family? Do you show love, kindness, consideration and a real interest in your child? Do you make him sure of himself and of the affection of those around him? And do you properly lead him in the right path, rather than letting him wander off into the wrong one? You do if you are properly following the Bible's principles.

The Parental Example

Then, too, students of delinquency recognize that the parents' morals have a vital and far-reaching effect upon their children. This is true even in apparently simple things. Former Senator Robert C. Hendrickson of New Jersey put it this way: "There is a definite relationship between a child's concept of law and order and adult attitudes toward income-tax evasion, traffic ticket fixing and the simple instructions to a child to tell the bill collector mama isn't home, when she is."

Real Bible believers have long known this. They know the importance of right examples. They know that many such examples were given them in the Bible. They know the danger of being like the false religionists who Jesus said "say but do not perform."—Matthew 23:3, *New World Trans.*

The Christian knows that his children probably will follow the example he sets. He knows that if he tells lies the little ones in his house probably will too. He remembers that among the seven things that are an abomination to Jehovah are "a lying tongue," "an heart that deviseth wicked imaginations" and "a false witness that speaketh lies." And, further, he knows that, not only murderers and fornicators, but "all liars" are among those who will go into the second death, from which there is no resurrection. Thus he sets the right example for his children respecting law, order and honesty.—Proverbs 6:16-19; Revelation 21:8.

Family Love

Another cause of delinquency is a lack of contentment and love between the parents. Judge Camille Kelley of Memphis, Tennessee, says: "Separated parents contribute their full quota to a child's delinquency. By separated, I mean not only the divorced; I am speaking also of the par-

ents who have broken every pledge . . . yet who still live under the same roof to harass the very life and joy out of their children."

Of course, there is no room for such actions among those who really take their privileges and responsibilities seriously. In the first place, they will have made a wise choice of a mate, choosing a life partner "in the Lord," who will also apply Bible principles, rather than marrying an unbeliever who would not conform to them.—1 Corinthians 7:39; 2 Corinthians 6:14.

Then both the husband and the wife, each recognizing his own Christian responsibility, will put forth every effort to conform to the rewarding Biblical arrangement that does lead to peace and unity within the family. Wives will remain in Christian subjection and husbands will continue loving their wives as their own bodies. Neither will have said: "Oh, that doesn't work." Rather, they will have made it work, and each will help the other to remain faithfully in God's service. This, together with their high moral standard and unified Christian interest, will have given their marriage a firm basis of real unity.—Ephesians 5:21-25.

Respect for Authority

Yet even more is required. Respect for authority is necessary. Judge Thomas J. Courtney of Cook County, Illinois, tells that "underlying youth's activity in crime is a prevailing disrespect for all law and constituted authority." He says: "We must compel respect for law and order. Youth must be made to feel the consequence of his misdeeds."

There is some disagreement on this matter. Where does the real Christian parent stand on it? He himself recognizes authority. He does not stubbornly cling to his own way rather than obediently conform

to God's instructions. Instead, he recognizes the authority of the Bible, of God and of God's Son, Christ Jesus. And he conforms to the instructions that they have given. Thus the right example of recognizing and conforming to authority is set before the child.

Further, the child is taught to respect the parents' authority. Though some modern educators disagree, the Christian parent knows that the Bible wisely says: "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him." "Withhold not correction from the child; for if thou beat him with the rod, he will not die." Yet the Bible-believing parent is not overbearing, but he tempers his sound authority with love and justice, remembering the divine instruction: "You, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah."—Proverbs 22:15; 23:13, *Am. Stan. Ver.*; Ephesians 6:4, *New World Trans.*

Above all, the parent must exercise authority consistently, not being harsh one day and negligent the next; not permitting disobedience when he feels like it and wondering why it happens when he does not.

Ambition and Outside Interests

Other causes of delinquency were related by Dr. Eugene Davidoff and Elinor S. Noetzel of the Syracuse, New York, Psychopathic Hospital: "Ambitious parents who do not know their children's capabilities and try to fashion them into grooves for which they are unfitted, excessively yielding parents who cannot control their children, and lack of instruction as to how to associate with others—these are but a few of the many important etiologic factors in the situation."

Where do appliers of Bible principles

stand in this regard? They are not overly ambitious for their children, but are concerned more with the children's spiritual accomplishments than with material ones. Thus they do not ambitiously push their children into social or economic grooves for which they are not fitted.

Dr. Harry A. Overstreet added a related point: "Too few homes have parents whose interests go beyond the four walls of the home. . . . Children should live in an atmosphere of great concerns, where parents really care about the deep distresses of people and about ways in which to increase the happiness of others."

What people have the greatest concerns, the greatest and most vital interest in the happiness of others? Why, the people who are preaching the good news of God's established kingdom! Their constant concern is with helping others out of the world's deep distresses into the real happiness of Christian New World living. The whole family group rejoices at blessings received in this activity, discusses its common successes in it, has a unified interest, is well-knit, and indeed has a real purpose in life.

Bad Examples

Judge Jacob Panken of New York said that no child escapes injury from television programs that interestingly depict antisocial conduct, crime and murder. And psychiatrist Frederic Wertham explained: "Comic books are definitely harmful to impressionable people—and most young people are impressionable. . . . Comics definitely are factors in children's glorification of the wrong attitudes toward sex and violence."

All along the Bible-believing parent has known the danger of bad examples, as well as the value of good ones. He knows that "bad associations spoil useful habits." And he has read: "Let fornication and unclean-

ness 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." Why? Because, since the mind directs the activity, filth is not the proper thing for the mind—neither for the parents' mind nor for the child's. Thus the Christian parent is selective in his entertainment and in that of his child, and is careful about his own attitude toward such things and about his child's attitude toward them.—1 Corinthians 15:33; Ephesians 5:3, 4, *New World Trans.*

But you cannot protect your child from all bad examples, you say? That is true. But this is where love, training, right example, parental and juvenile respect for authority and the common love for God that we have thus far discussed show their results. The Christian child knows right from wrong. He knows he is held accountable for his course by both his parents and his God. He does not want to displease either his parents or his God, nor to bring disrespect or reproach upon the name of his God or upon the reputation of his Christian parents.

As Dr. Robert C. Taber of the Pennsylvania Governor's Committee on Children and Youth said: "In discipline, I feel we need to hold children accountable. We do a disservice to them otherwise. Marriage, job and parenthood require accountability."

The children of parents who have really applied Biblical principles have learned the difference between right and wrong, know why they should take the right course, and they take it, thus becoming an honor to their parents and their God. So, again, such parents happily find that through applying Biblical principles they have already overcome another of the major causes of modern-day delinquency.—Proverbs 20:11.

The Real Solution

Where lies the blame for the lack of love, lack of honesty, broken homes, disrespect for authority, overly ambitious or excessively yielding parents, the lack of instruction on how to associate with others, the lack of outside interests, the bad example set for children today and the children's lack of training for responsibility? It lies in one thing and one thing only—in the lack of obedience to God and his Word.

And why is there such lack of obedience to God? Why is there such widespread rejection of this simple solution? For one reason and one reason only—the rulership of today's world by Satan the Devil, the adversary of truth and justice. After all, the Scripture at 2 Corinthians 4:4 tells us plainly that it is the wicked "god of this world" who has blinded the minds of unbelievers. And the best way to overcome this rebel's corrupting influence is really to apply God's righteous principles first to your own life and then to your children's lives.

Even today Bible-believing Christians often are amazed at how their application of simple Bible principles has already accomplished the very things that the "experts" say must be done if delinquency is to be defeated. But even further, by your applying these principles first to yourself and then to your children you will prepare both yourself and them to survive the rapidly approaching destruction of Satan's wicked rule. Then, under the blessings of God's righteous new world, delinquency will no longer stalk the earth. Just principles will be applied by all who remain living.

Conforming to such Biblical instructions, therefore, unquestionably proves to be the wisest and most profitable course to take!



PREACHING TO THE ENDS OF THE EARTH

TAKE a map of the world and follow the fortieth parallel around the earth and you will be surprised to learn that only South America, aside from the Antarctic, has continental land that far south. To preach to the end of Chile is really to preach to the ends of the world.

Here far under the belly of the earth is a sportsman's paradise. Fishermen from many parts of the world come to this area to fish for the trout and salmon that abound in the hundreds of crystal-clear lakes. Here can

be found mineral water and numerous hot springs, as well as icy waters fed by snow-capped volcanoes and glacier ice. Skiers, those in search of peace and solitude, nature and fresh-air lovers all come here. This once desolate and frigid south is fast becoming "civilized" and inhabited. Luxurious hotels are springing up in places where guests can see and live in the enchantment of natural scenery. Summertime is becoming popular. Trains going south to the lake regions are so crowded with tourists that one can scarcely find standing room on them.

For a summer cruise guaranteed to remove all animosity toward a torrid sun, all one need do is to travel by boat from Puerto Montt down through the enchanting "Canal Region" to the world's most southern city, Punta Arenas. The boat passes through channels so narrow that a stone can be tossed to either side without strenuous effort. On this journey one can see *thousands of islands decked in grayish-green*, a haunting sight, one that you might expect to see on the moon. Here are spouting whales and the jagged peaks of glaciers. The thought of still being on earth leaves you or amazes you, because it is almost inconceivable that such desolate and enchanting beauty should exist in our modern world. But here it is untouched by civilization.

It takes seven sailing days to cover the distance between Puerto Montt and Punta Arenas. A stretch of 700 miles divides Puerto Montt, Chile's most southern rail terminal, from Santiago, her capital city. The climate in this region of Chile is far from being ideal for the preaching of the good news of God's kingdom or for any other purpose. Especially is this true during the winter season. Even though it does not snow, the winters are long and trying. It begins to rain in April and continues until September, averaging from 60 to 120

inches annually. In some regions it may rain continually from thirty to forty-five days, with the temperature just above freezing.

The winds that blow off the snow-capped peaks of the Andes Mountains or from the frigid waters of the Humboldt Current that comes up the coast from Cape Horn make the rain unbelievably cold at times. One can dress with all-wool clothing and still the cold will seep into his bones and make him shiver. For heat in the humbler homes charcoal is put in what appears to be a flat dishpan and this is set out in the wind to burn until it is a mass of red coals; then it is brought in and set in the middle of the room or near the guest's feet. This produces a surprising amount of heat, but care must be exercised as to ventilation because of the poisonous fumes. The modern homes have fireplaces or a heating stove, while the new business establishments are installing steam heat or hot water.

Araucano Indians

Mention of Chile would be incomplete without calling attention to the valiant Araucano Indians, who resisted the Spanish conquerors for centuries. The Incas of Peru once invaded their territory but were driven back. When Pedro de Valdivia met them in battle he stated that he had never seen men more valiant in war. The Araucanos preferred to die than to be taken captive. When their chieftain, Caupolican, was captured by Hurtado de Mendoza the Indians resented their chief's choice. They thought he should have fought to the death. He was looked down upon as a coward for permitting himself to be captured. Mendoza thought to break the morale and resistance of the Araucanos by killing Caupolican and raising him high on a sharp stake, but the act boomeranged. This caused the Araucanos to rally to their

cause. And it aroused a bitter hatred for their ex-chief. Even his wife shared the militant mind of fight to the finish. She renounced her husband as a coward and denied the son she had borne him, because he had allowed himself to be captured.

Only after two centuries of continual fighting were the Spaniards able to subject the Araucano chiefs and warriors. However, the conquering weapon was not war. Rather, the Spaniards introduced among the Indians the white man's vices. This so corrupted them that it totally demoralized their will to fight and destroyed them as a fighting unit. With his resistance gone, the Indian fell as an easy prey.

At present there are an estimated seventy-five thousand Araucanos, along with a few other tribes, who still live according to their own social laws and standards on the reservations set aside for them by the government. These Indians look very much like Eskimos in appearance, but their origin has not been satisfactorily traced. They have practically no architecture. They live in thatch huts, which they call *rucas*. They have no written alphabet of their own, so their religious beliefs are not very definite, families and groups differing as to certain details and traditions. Generally they believe in the immortality of the soul and reincarnation. Their "god-head" is multiple. They have their own legend about a global flood and the survival of but a few. They practice divine healing through witchcraft and make supplications to their god for rain and crops by a ceremony in which lamb's blood is used. They use the symbol of the cross, which no doubt was brought to them by the ambassadors of Roman paganism.

A system of writing the language has been worked out by missionaries, using the Spanish alphabet. The language is known as *Mapuche*. Portions of the Greek Scriptures have been published and Prot-

estant and Catholic missions have been established in an effort to convert the Indians to some religion of Christendom and make them adopt the ways of the white man. Some progress has been made toward educating the younger generation, but as a whole the Araucano Indian can see little reason to take up the highly competitive ways. Why should he copy those who appear to thrive on keeping the Afaucanos in a constant state of semi-starvation? What glory is there in being a harsh, brutal master? That is what the Indian feels his master is. He labors for his master as a tenant on large properties, where his wages are sometimes as little as five cents a day, along with a miserly portion of food and some other minor concessions that are begrudged him. The white man's ways hold no appeal for him.

Most of the Araucanos feel that they have been robbed or cheated of their lands and pushed back into the rocky places that are no good. Their treatment has been much the same as that doled out to the North American Indian. That the Araucanos can compete with anybody if given an opportunity is shown by the progress made by certain ones of them who occupy important positions in the government as well as in the business life of Chile. Then there is the world-famous opera singer,

Rayen Quiral, who has given prestige to the race she represents.

There are a few of the Araucano Indians adjusting their lives to New World living. And no doubt there will be some of them among the great crowd mentioned with approval in God's Word that will pass through Armageddon and live in the new world.

While this good news of God's kingdom is attractive to many here, not all think the same way about it. The false religious shepherds oppose it, while the other sheep of Jehovah love it. As elsewhere, the Kingdom message has made people of good will toward God see that there is a great deal of difference between Jehovah's witnesses and the various sects of Christendom. Honest-hearted people are asking questions and are seeking Bible answers. And they find Jehovah's witnesses more than eager to help. This free service on the part of Jehovah's witnesses cuts the clergy to the quick, because they are not the kind that preach without price.

In this land that is truly down under, trees of righteousness are taking root and we await a bumper crop. Here as missionaries we feel the full impact of Jesus' words: "You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth." —Acts 1:8, *New World Trans.*

Tax Officials Thought They Had Him

¶ Fifty-year-old Bill Hughes was haled before the bankruptcy court on charges of bookmaking and failing to pay tax on the proceeds. But instead Hughes, a shipyard worker, proved to the court his capacity for thrift. On his \$56-a-week salary he saved \$16,800. It can be done. And here is how he did it: "Never ate candy, never smoked, never drank, never went out with women, shaved with his brother's razor blades, charged his grandmother 12 per cent interest on money she borrowed, worked a night shift and borrowed his father's shoes while the latter slept to save shoe leather, went thirteen years without buying a new suit, never bought a single flower, limited his lifelong movie going to one picture, ate everything on the table even if he didn't want it, patched everything, including his underwear, never took a holiday trip that cost more than 56 cents." Someone should have asked Hughes what he now proposed to do with his money.

THE WISDOM BEHIND NATURE

ITS ORDERLY DESIGN PROVES CREATION

1 Do YOU believe the simple statement:
2 "In the beginning God created"? In a
3 preceding issue the article "The Logic of
4 Belief in God" showed that belief in God
has prevailed among all nations, that one
obvious logical reason for that belief is
the amazing order that exists in the uni-
verse, that a second reason is that there
must be sufficient cause for the universe,
life and finally intelligence to have come
into existence and that a third reason is
the content of the Bible itself.

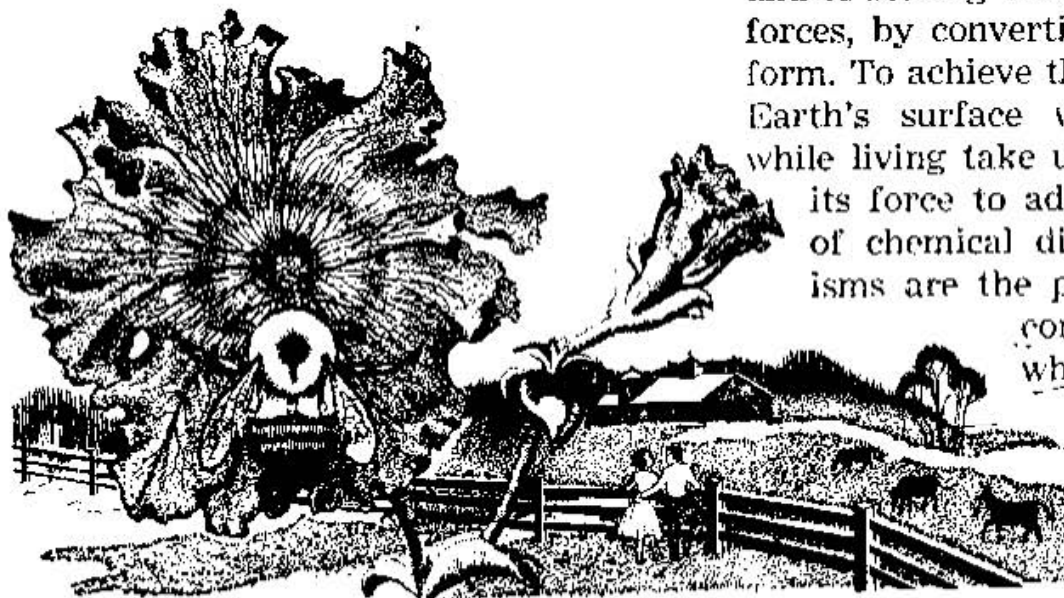
That these reasons are sound was shown
in the previous article, but more attention
needs to be given to the first point, name-
ly, how the order and majesty of the world
around us prove that a Creator exists.

Often we are told that nature made the
earth habitable, that it provided just the
right amount of heat and light, moisture
and oxygen; that nature is responsible for
the marvelous powers of reproduction, for
animal instinct, for color and beauty and
for many other very intricate and marvel-

ous examples of intelligence that we see.

But just consider some of the marvels
that go by the name "Nature." Everyone
knows that through the process of photo-
synthesis plants take in waste carbon di-
oxide and give off oxygen, which is vitally
needed for animal and human life. This in
itself is a marvel, without which we could
not live. But did you know that we *must*
have plants to eat in order to live? This is
no idle statement. Animal life cannot exist
on meat alone. Animals must eat either
vegetation or other animals that have fed
on vegetation. Why? Because plants per-
form the marvelous service of using light
energy from the sun to produce chemical
energy for the operation of our bodies. If
nature had not provided the earth with
plants we should not be able to live.

German physicist Robert von Mayer, an
early student of photosynthesis, put it this
way: "Nature set herself the task of cap-
turing the light flooding toward the Earth,
and of storing this, the most elusive of all
forces, by converting it into an immobile
form. To achieve this, she has covered the
Earth's surface with organisms which
while living take up the sunlight and use
its force to add continually to a sum
of chemical difference. These organ-
isms are the plants. The plant world
constitutes a reservoir in
which the solar rays are
fixed and ingeniously
laid down for later use,
a providential econom-
ic measure to which
the very existence of



the human race is inescapably bound."¹

Nature shows tremendous wisdom in doing this. Is nature blind? Does such a marvelous and fortuitous set of rules have no intelligence behind it? "Nature" is an impersonal name given to the amazing intelligence and wisdom that is evident in the operation of life on earth. While some people say it is just an accident that this marvelous intelligence exists to have prepared the earth so well for life, we say it is divinely inspired, that it is the outworking of laws that the Creator has made, and of events he set in motion.

Wisdom in the

Plant Kingdom

The marvelous relationships between unreasoning plants and animals is a further example of the Intelligence that is evident in what materialists call merely "Nature." Not only is it true that without plants the animals could not live, but without insects many kinds of plants could not live. The extent of this dependence of one form of life upon another is astounding. The great end of a plant's life is to bear fruit. The roots and leaves collect nourishment; insects and birds are attracted to the blossoms by bright colors and the prospect of food, and the plant, if necessary, will exhaust itself in the process. It provides the exact fragrance, shape, size, attractive color markings and tempting sweets to attract insects that will make fertilization possible, and then provides fruit for the animals that carry the seeds elsewhere for propagation. All is concerned with the propagation of life.

What alliance did plants make with ani-

mals and insects to swap food for fertilization, and later to provide fruit as a payment for the distribution of seeds? Did the plants and animals have an international conference to talk the matter over and agree on what each would do for the other? If so, these dumb unreasoning plants and animals apparently have accomplished far more than man with his intelligence has with the UN!

Selina Gaye in *The Great World's Farm* said (page viii): "Truly those minds are to be pitied that fail to see more than the blind operation of mechanical forces even in the simplest of natural phenomena. . . . When . . . we contemplate the marvelous co-ordination of all the forces of nature, the balance of vegetable and animal life and their mutual dependence, we must be blind indeed if we refuse to look 'thro' Nature up to Nature's God."

Then, in considering the marvelous methods involved in cross-fertilization of flowers, this writer quoted Professor Asa Gray: "If these structures and their operations do not argue intention, what stronger evidence of intention in nature can there possibly be? If they do, such evidences are countless, and almost every blossom brings distinct testimony to the existence and providence of a Designer and Ordainer, without whom, we may well believe, not merely a sparrow, not even a grain of pollen may fall."—Page 245.

The Marvel of Life

But consider the marvelous living organism itself. Is it just a combination of random atoms? Far from it! Even the plant cell is a magnificent laboratory. Without



¹ See "Our Bridge from the Sun," *Harper's* magazine, September, 1955.

electric appliances, furnaces, heat or pressure, without technical research and experimentation, it manufactures organic compounds and by-products that are either extremely difficult or, in many instances, even impossible for man's skill and ingenuity to produce. Not all cells are the same. Each produces *only the type of compound required in its part of the organism's operation*. How did the cells learn to do this? Where did they get such marvelous wisdom? What miracle made it possible? *Who can say that it is mere chance, rather than conscious design?*

Nature has many wonders, but the formation of a new human life in the darkness of the mother's womb is one of the most amazing. Alexis Carrel vividly described this as follows: "An organ builds itself by techniques very foreign to the human mind. It is not made of extraneous material, like a house. Neither is it a cellular construction, a mere assemblage of cells. It is, of course, composed of cells, as a house is of bricks. But it is born from a cell, as if the house originated from one brick, a magic brick that would set about manufacturing other bricks. Those bricks, without waiting for the architect's drawings or the coming of the bricklayers, would assemble themselves and form the walls. They would also metamorphose into windowpanes, roofing-slates, coal for heating, and water for the kitchen and bathroom. An organ develops by means such as those attributed to fairies in the tales told to children in by-gone times. It is engendered by cells which, to all appearances, have a knowledge of the future edifice, and *synthetize from substances contained in blood plasma the building material and even the workers.*"—*Man the Unknown*, pages 107, 108.

Unquestionably this is an orderly arrangement, a product of careful design. Yet why? Why do these cells follow such

a carefully outlined process? People who scruple against the existence of God the Creator and against the miracles that the Bible relates accept this *astounding miracle of life as a matter of course*.

Not only the cells and the way they conspire to work together and the marvelous miracle of reproduction, but the human organism itself shows far more wisdom than is evident in mere chance. Consider, for example, your own hand. Normally you take it for granted, but think for a moment about what it can accomplish. It is a marvelously constructed masterpiece that feels and acts. Owing to its unique properties of skin, nerves, muscles and bones it is capable of caring for the body, defending it, and of manufacturing tools to do other work.

No matter how great a brain man had, he could never have accomplished his marvels without these five small levers, each made up of three segments, joined to the palm, wrist and arm. This instrument that we take for granted has accomplished all the work that man has ever done and has produced everything that man has made on earth! It adapts itself to the roughest of work and to the most delicate and exacting of tasks. This one small tool, your hand, is more adaptable and can be used for more things than any tool that all man's wisdom has ever devised.

But yours are not the only hands. All humans have them. They are natural. A law of nature says you should have them. But who is the source of such natural laws? Where did this wisdom, power and intelligence come from? Why hide its source by refusing to admit the existence of the divine Creator, Jehovah God?

Instinct and Intelligence

But there is an even greater and more impressive proof than any of these that a Superior Intelligence has been at work in

the universe. It is the behavior and intelligence shown by conscious living things, the instinct shown by animals and the intelligence shown by man.

Is it not amazing that unreasoning animals, from birth, are provided with the knowledge of how to protect and look out for themselves? Is it not astounding that animals and even insects know how to make provision for the future, sometimes preparing for conditions such as winter that they may never yet have seen?

But for an even more amazing evidence that a great Intelligence is behind the activity of the various life forms, consider the activity of the honeybee. The length of the life of a bee during the working season is only five to six weeks. Thus it is quite obvious that none of these busy summertime workers, hastening from flower to flower, ever lives to enjoy a drop of the honey that is stored. Said Charles D. Stewart in the *Atlantic Monthly*: "They are working entirely for posterity. A bee in summer does not absolutely need a comb to cling to or cells to contain honey or pollen. Those cells are cradles and incubators for the young that are being raised, and they are sealed storage space for supplies that will serve to carry later generations over the winter."² What would prompt the bee to do this? Its own personal interests are not involved. Who showed it what to do?

Dr. Short says: "It is often easy to see the value of an instinct to the species when it is fully developed; hard to understand how it came about."³

NOT ONLY is there the problem of explaining instinct, if one refuses to believe that an Intelligence or Purpose governs the world, but there is also the problem of the origin of thought. How did the mind of man originate? How did thought come into being? Where did wisdom come from?

How could intelligence have originated by accident? These things are not the blind operation of electrons, atoms and elements. The wisdom and intelligence of man far exceed the ability of accidentally accumulated atoms. Why should a collection of elements have life, purpose and consciousness? What enables it to contrive, plan, intend, succeed or fail? How did unintelligent matter get wisdom? How did thought, which you are exercising at this moment, come into being?

Can you explain how all these things should spring out of dead matter? Why the atoms in your brain can think and those in a rock cannot? This could not be through accident, for that would not be sufficient reason for thought's existence. It can come from only one source: the great Mind, the great Intelligence, the God named Jehovah, who said: "Let us make man in our image, according to our likeness."—Genesis 1:26, *New World Trans.*

Those who deny creation face an abundance of problems. First, evolution must produce matter. Then it must convert matter into an orderly universe working on an exact time schedule. Then it must perform the miracle (and miracle it is!) of converting dead matter into life. Then it must explain how this first unintelligent life marvelously decided to perpetuate itself and unselfishly succeeded in doing so. Then it must explain how living cells somehow became a unified organism carrying on not just their own activity, but working solely for the whole as they do in plant and animal life. Then it must offer an explanation of instinct and finally accomplish another miracle, equally great as each of those already listed, namely, produce intellect, ideas and thought. How did rock or slime become a man? How did unintelligent matter get wisdom? What was the source of life?

These questions have only one answer,

² May, 1931, page 565.

³ *Modern Discovery and the Bible*, page 71.

and it is not evolution. Evolution does not offer a sufficient reason for these things to have occurred. Genesis, chapters one and two, does offer that reason. Of the two alternatives it is the only logical choice!

Beauty and Pleasure

But even further, did you ever wonder why all nature is not gray or black? The insects could be attracted to flowers without their also being pleasing to man's eyes and nostrils. The sun could go down without making the gorgeous display of color that is so pleasing to man's eyes. Sounds could be used for communication without its being possible for them to be as pleasant to human ears as is a symphony orchestra. Food could nourish the body without being so pleasant to the taste.

Why do we so enjoy sight and sound and smell and taste and touch? Is it just an accident, or did a loving Creator make them in such a way that we could enjoy them, thus providing them not just for protection from danger, but also for our positive pleasure? The beauty and harmony go on too long, and are realized in too many cases, to be mere accidents. And pleasure in them has not been evolved just through long familiarity with them, either. Man has smelled the odor of manure for just as many centuries as he has smelled the fragrance of flowers, yet one remains a stench while the other is not!

How can modern materialism, when it assumes that there is no purpose, no intelligent Creation, possibly offer an adequate explanation of the phenomena of nature, the beginning or the maintenance of the laws governing the sun and stars, the origin of life on earth, the development or existence of the mind of intelligent men, and the pleasantness and the pleasure to be derived from the sounds of music, the beauty of the sunsets and the fragrance of a flower or of the woods after a rain?

But these things are not purposeless, not merely the result of chance. They exist through the power of the divine Creator. We can see what he has done. But can we learn anything about the One who did it? We can learn about him only if he chooses to let us know. Happily he has done so. He has revealed many facts about himself, and though they were written down over a period of many centuries, they are contained in one book, the Bible. If the events it describes literally did happen, then this Book is by far the most important in the world. And those events did happen! The Bible, recognized throughout the ages as being divinely inspired, proves its genuineness within itself.

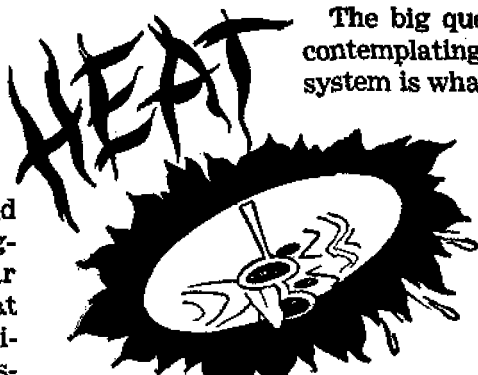
The spirit and content of this book, its marvelous power of prediction of the future—a power no man has within himself—its lofty plane, the eloquence of its spirit, the strength it generates, these are some of the things that provide evidence of its genuineness.

This book directed and led the Jewish nation, was a foundation for the activity of Jesus Christ, records his ministry, has become the foundation for laws of nations, the basis for moral codes and the textbook for worship. Is it all unnecessary? Or does it, as it claims, actually have God's power behind it? It is necessary. It does have that power behind it. You can prove this by looking into it, by seeing for yourself the internal proof of its genuineness, the marvelous accuracy of its prophecy, the amazing way that it explains why not all is in harmony in the universe today and shows that the God who created a righteous universe is soon to destroy the wickedness that the rebel Satan brought into it.

If that last statement sounds strange to you, then get out your Bible and dig into it to see what it really says about the reason for today's troubles and the outcome.

BEAT

the



with AIR

CONDITIONING



The big question in the minds of those contemplating buying an air-conditioning system is what kind and size to get. Should

it be air- or water-cooled? Would room units be more desirable than a central cooling system? What about costs? Installation and operation costs?

Which is better for a house, room units or a central system? An expert's advice is: "When a complete house is to be air-conditioned and it is humanly possible we would recommend a central system without exception." His reason for saying so is that to air-condition an entire house with room conditioners, both the initial and the operating cost would be much

WHY not live and work in spring-time comfort the year round? 'Beat the heat by installing air conditioning,' say advertisers. 'There is cooling equipment designed to fit virtually every conceivable type and shape of house, window or room, regardless of where the house is located or when it was built.' This flexible air conditioning is also advertised to fit every job and every pocketbook. "Strange thing about air conditioning," said an expert, "almost all the claims made for it are true. They are remarkable little boxes. But anybody interested in buying one should get all the facts ahead of time."

The first conditioners were mostly water-cooled, bulky and hard to handle. Not only were they costly, noisy and dangerous contraptions to have around the house, but their ugly appearance marred the beauty of a room. Today's conditioners, however, are superquiet, push-button and thermostatically controlled. They are "non-protruding," beautifully colored and specially designed to blend with either traditional or modern room furnishings. But one of the most attractive things about the new units is the reduced prices. Some cost less than half as much as old ones did.

higher than the cost of installing a central cooling system. The latter promises better and more lasting service, too. The advantage of owning a room unit is that individual room temperature is possible. It appears that its greatest value is its relatively low cost, which can give one a first taste of air conditioning for the smallest expenditure.

But before buying an air-conditioning unit there are a few factors to take into consideration. For instance: the floor area, ceiling height, window area, the exposures and how many people will occupy the room or house. Any of these factors will influence the over-all cooling load and thus the size of unit needed. Another thing to consider is the wiring situation. Douglas

Tuomey, *Home Maintenance* editor, says that "the best informed authorities say that nine out of ten of the existing houses and apartments in New York City and the immediate surrounding area are inadequately wired. What is more, four out of five of them are inadequately wired for the equipment currently being used. The same figures apply to practically the entire nation." Overloading lines not designed to carry heavy loads results in overheating of wires, blown fuses, damaged equipment, poor service and overheated conversations with the landlords.

When shopping for an air conditioner, it is well to remember that, as A. M. Watkins, air-conditioning editor of *House & Home Magazine*, said: "There are more than just a few top-grade makes while on the other end of the scale there are probably just as many lemons." A safe slogan to adopt would be, "Try before you buy." "Try" means to operate it yourself. Hear the unit in operation. Check it for vibration and noise. See that the filters are easy to get at for cleaning. In areas like New York city where air pollution is high, filters must be cleaned at least once a month and changed every three months. Dirty filters can sharply reduce operating efficiency. Check to see that the construction is corrosion-proof. "Corrosion," says Watkins, "is the greatest enemy of room units and how long a unit will last depends chiefly on its resistance to corrosion." He advises: "Look for a heavy gauge metal cabinet made of 18 or 16 gauge metal; cheaper ones come as thin as 24 gauge (the higher the gauge the thinner the metal)." In addition, he says, "the metal should be painted and 'Bonderized'—a special paint base which wards off rust. The inside parts such as the cooling coil should also be treated against corrosion." Important, too, for durability and service is a well-insulated cabinet throughout—on

all sides; a compressor that is rugged and efficient. Inquire about guarantees and services. Ensure yourself against unpleasant experiences by buying from a reputable dealer.

Adjust Life to Air Conditioning

For maximum efficiency from any unit the family must learn to co-operate and adjust its living habits to the new addition, which means they must learn to live with the windows and doors closed while the equipment is in operation. Be aware that the cooling system has limitations. Do not expect from it the same degree of service that only a very costly commercial installation would give. Bear in mind, too, that extraneous heat within the house, created from electric lights, cooking, an operating television, or from other activities and appliances, helps to heat the room or rooms. These appliances work against the cooling system. C. W. Nessell, chairman of the Investigation Committee of the National Warm Air Heating and Air-Conditioning Association, says:

"A kitchen range with all burners operating can release more heat into the house than a two- or three-ton cooling unit can remove, if it did nothing else. A kitchen ventilating fan should always be operating while cooking is in process and a kitchen window should be kept slightly opened to replace the air that the fan moves out. . . . Mopping floors, washing furniture and other cleaning operations requiring water will release moisture into the air as the wet surfaces dry. These operations should be done on a cool day, or at least during the coolest part of a warm day when the full cooling capacity of the equipment is not required just to keep the house cool."

The same applies to laundering and drying baby clothes and lingerie. Shower and tub baths, also, release a tremendous amount of moisture into the air, all of

which may result in an uncomfortably high humidity for several hours. When entertaining or ironing clothes on hot days do not expect the house to be as cool as usual. The room may, in fact, get warm and stuffy, because the additional load occasioned by the guests or the iron will be more than the cooler can handle.

With a central system the problem is where to set the thermostat. One engineer recommends setting the thermostat at 76 degrees for central summer air conditioning. At this mark most people will be comfortable within a relative humidity range of 40 to 80 percent. Nessel says: "A temperature of seventy-six to seventy-eight degrees is preferred by most people. You may select a lower temperature a goodly portion of the time. But do not be disappointed and condemn the equipment if the temperature gets a few degrees warmer during a very hot afternoon. Most residential systems are designed for a maximum cooling that will maintain the indoor temperature fifteen or twenty degrees below the normal maximum outdoor temperature, and it cannot do much better than that." If you have not already concluded, you will, after owning your own cooling system, conclude that air-conditioning units are very much like temperamental husbands, they must be "babied" a bit to assure top performance.

Is It Worth the Cost?

How much will it cost to buy, to install and to operate is, of course, a big question. According to an authority, "one firm offers a central cooling system, for installation in small, new or existing houses, that is aimed at the low-income home owner. The unit has a capacity of 2 horsepower [a ton of cooling is about equivalent to the effect of melting a ton of ice over twenty-four hours. Roughly, a one-horsepower compressor produces a ton of cool-

ing capacity. Room conditioners run from one-third to two tons (or horsepower) capacity.], uses a prefabricated, insulated ductwork made of Fiberglas for air distribution. The price, installed, is said to be about \$600." Room units range from \$200 to \$500 and more, at list price, depending on the size, location and the manufacturer. Installation charges generally run from \$40 to \$100, and more if special work is needed.

As for operating costs one survey showed that a half horsepower room unit will boost the electric bill from \$5 to \$10 a month. And for a central system, various owners have reported their electric bill as follows: \$27 for 35 days, \$35.15 a month when operating constantly for four months and \$45 for 40 days. The size of the cooling system, climate and local power rate will affect the size of the electric bill. Despite seeming high costs, owners of air-conditioning units overwhelmingly vote in their favor. Some go so far as to say that they would be willing to forego other luxuries in order to maintain a pleasant climate the year round at home.

If, however, you cannot afford air conditioning, take steps to keep the house cool without it. The Small Homes Council at the University of Illinois reported that light-colored venetian blinds used outside the house are 70 percent effective in reducing heat load, but are only 40 percent effective inside the house. Similarly, a fully drawn, light-colored roller shade is 55 percent effective in reducing heat load, but a dark shade is only 20 percent effective. Since light colors reflect heat, it also is desirable to have a light-colored roof and walls. Trees, overhangs, awnings, window louvers or blinds and louver-type insect screens all help offset the drive of a blistering summer sun. And, what is more, they make inside summer living so much more livable.

Mandioca, The Bread Of Paraguay

By "Awake!" correspondent in Paraguay

"MANIHOT Manihot." What is that? Some new underground movement? The name of a secret organization? Well, it could be called an *underground* movement, and it is growing rapidly, but it is far from a secret and it is not an organization. Rather, this apparently odd name is the scientific term for *mandioca*, a nourishing food that grows underground.

«*Mandioca* had its origin in the heart of South America, but it has now spread throughout many parts of that continent and to Africa, Madagascar, southern India, Java and even to the southern parts of the United States. Under the name of *cassava* and *tapioca* it gained importance in the starch industry, but, to be really well acquainted with this product, you would have to visit us here in Paraguay where it is the foremost food product in the country.

«*Mandioca* even takes the place of bread and potatoes in most Paraguayan homes, and therefore it is an important part of the daily diet. When eaten hot it is used instead of potatoes, and when eaten cold it is used instead of bread. No wonder Paraguay's annual *mandioca* crop far exceeds all other agricultural products put together. Ninety-six percent of all the farms in Paraguay cultivate this important food along with their other crops.

«The plant itself presents a shrublike appearance, growing about three to five feet high, with leaves like the fingers of a hand, five or seven of them spreading on the end of the small branches. When the hot sun strikes them they fold down to conserve water. Their nourishing food is stored in the many roots

that are at least an inch in thickness and a foot in length, but will still be delicious and tender when they are as thick as a man's forearm and three or four feet long.

«In this hot climate where potatoes will not keep, an all-wise Creator has provided the *mandioca* that is on hand all year round. During the spring little chunks of the stem are planted, and after six or eight months you can start using the nourishing food. Or, since there is no set time for harvesting, you can leave it in the ground until you need it the following year, or even three or four years later.

«*Mandioca* can be divided into four main varieties, each having its special use. The *mandioca* that we cook and eat contains eighteen to twenty percent starch and has poisonous prussic acid only in the peelings of the roots. Thus it is called *mandioca mansa*, meaning "meek *mandioca*." A more aggressive type is the one that has a high percentage of starch and has conquered so many parts of the world for its industrial use. It is called *brava*, and has prussic acid in all parts, but this dissolves with boiling. Many of the Indians of South America used this type to make fermented and unfermented bread, and the small bread rolls now sold all over Paraguay are made from no other flour.

«A third division of this underground movement is between the two extremes and is used to a large extent for feeding cattle, pigs and horses. And the final form is a sweet variety that is almost extinct. It can be eaten raw, has almost twenty percent sugar, and can be used to make syrup or wine.

«What an amazing food is *mandioca*, just another of the many tasty and nourishing provisions that Jehovah in his wisdom and love has provided for earth's many inhabitants!

Bribing Dogs with Dog Biscuits

«In giving suggestions to its postmen on how to handle dogs the United States post office department admitted that there may be times when none of its suggestions will work. One method that it failed to mention is that employed by a full-time minister of the good news who devotes much time preaching from house to house. Says he: "We have found that by carrying a few dog biscuits we have no trouble making friends with dogs when going from door to door. In fact, dogs await us with a welcoming smile on their faces when we make return visits. It gives one confidence to know that one has something that always works. It is also cheap insurance."

SIR ANTHONY EDEN UNDER

FIRE

TANKS AND TANTRUMS IN THE SCEPTERED ISLE

DAILY MIRROR
DAILY MAIL
DAILY TELEGRAPH
THE PEOPLE
LONDON TIMES
DAILY WORKER
NEWS CHRONICLE
MANCHESTER GUARDIAN



SRAEL Getting Ex-British Arms.
"415 Tanks Through Loophole."
"190 British Tanks Sent to Egypt." "New
Storm Grows." Alarming reports of private arms deals flooded the British press.

Dealers pocketing huge profits, government departments side-stepping the issue, increasing Middle-East tension—as charge after charge was flung from the pens of irate columnists the tide of public feeling was whipped into a storm that precipitated a major governmental crisis.

Army tanks, built at a cost of £30,000 to £40,000 had been bought by scrap dealers for as little as £200 and resold to Egypt, after reconditioning, for £20,000.

The British ship of state, with Sir Anthony Eden at the helm, had already felt the prevailing winds of discontent. Now she shuddered as the gale reached peak force. Would the prime minister prove to be a skillful helmsman to guide the government into calmer waters?

Eden's task was an unenviable one. When Sir Winston Churchill led the government to power in 1951 millions were glad to see the end of the Labor regime with its unappealing restrictions. The market was flooded with commodities that

had disappeared during early years of World War II. True, prices rose, but wages increased too. In any event, austerity had so burdened the populace that the very abundance of cream cakes, nylon stockings and nonutility furniture gladdened the eye, whether purchasable by the

majority or not. But the situation had changed when Eden took over after the May elections last year. The buyers' market was now taken for granted, and the effervescent relief of 1951 had given way to the sigh of complaint of 1955 as wages failed to keep pace with rising prices.

The prestige of the government, and particularly of R. A. Butler, who, as chancellor of the exchequer, controlled the nation's purse strings, was to be tested by the autumn budget. The budget—the government's proposals for balancing the national finances—is normally presented to parliament once a year, and Butler's spring budget had reduced income-tax rates and increased allowances for non-taxable income. About two and a half million more of the country's small-income groups were thus exempted from income-tax payments. Everybody was pleased except the Labor party, which was unable to dangle any comparable bait to hook votes at the coming elections.

However, Labor leaders had their opportunity after the autumn supplementary budget. The main proposals meant curtailment of the housing program and increased rents. These were received in the House of Commons with unprecedented booing. Hugh Gaitskell (who has since suc-

ceeded Earl Attlee as leader of the Labor party) distinguished himself by a vitriolic denunciation of the proposals in general and Butler in particular. The press was hostile. Even Butler's friends were icy. His reputation as the astutest politician of his age was assailed; party prestige was lowered.

Nevertheless, Butler's promotion was announced on December 20 when Eden revealed new appointments to important ministerial posts (known collectively as the cabinet). As Lord Privy Seal and Leader of the House he became Eden's most likely successor. The cabinet reshuffle was very critically received—the country had been waiting seven months for this vital indication of the prime minister's managerial ability. The government's defense was that the changes were planned during the summer parliamentary recess, but Eden wanted Butler to remain at the treasury until after the autumn budget.

Another erupting sore of acute discomfort to the government was the issue of self-government and self-determination in Cyprus. Talks between the newly appointed governor, Field Marshal Sir John Harding, and Archbishop Makarios, leader of the *enosis* (union with Greece) movement, broke down. The British conceded that self-government was an eventual possibility, but Makarios was not satisfied with the terms on which it was offered. Military forces clashed with rebel Cypriote elements and on October 27 newspapers carried reports of the first British soldiers killed by terrorists. Makarios said he could not intervene to prevent armed demonstrations against British policy.

On January 2 the London *Daily Mirror* carried a front-page article by Lord Winster, former governor of Cyprus, accusing the government of an "inept, incoherent and irrational" policy. The government's

handling of the Cypriote problem was labeled as arrogant, evasive, pompous and fumbling.

Tanks in the Front Line

Just a few days before this the press blazoned forth with the news of the 'tanks scandal.' Some press reports had appeared in November, but only faint simmerings continued. Then, during late December, Labor M.P. Mrs. Bessie Braddock stirred the pot by sending Hugh Gaitskell a report about hundreds of tons of tank spares, military vehicles, radio sets and components awaiting shipment to the Middle East from Liverpool docks. From other sources came the news of British Valentine tanks arriving in Egypt. Israel had also received supplies of military equipment.

The government had issued export licenses, stating that the vehicles were to be used either for scrap or agricultural purposes. To conform with this the tanks were "demilitarized" by the removal of breechblocks and other parts, and then reconditioned in Belgium. They were later delivered to Egypt as usable armored equipment. To worsen the picture, the government had recently released £20,000,000 sterling to Egypt, which was presumably being used to buy arms from Britain.

A hypocritical flavor was added to this already unpalatable dish by virtue of the government's recent protest over the Russian arms deal with Egypt. In October a shocked world had learned of armaments from Czechoslovakia being sold to Egypt, and Eden had said: "It is fantastic to pretend that this deliberate act of policy was an innocent commercial transaction." Yet Britain had apparently countenanced arms deals in the same market. The *Daily Mail* of January 3 commented: "So far as our government were concerned, it [the tanks deal] was so innocent that they knew

nothing about it. But who is going to believe that? Certainly not the Russians."

The government's integrity was at stake. Was there an explanation? Gaitskell insisted on the recall of parliament (not due to reassemble until January 24) to debate the issues. A fresh uproar greeted the rejection of this plea. Eden tottered under renewed attacks. Dithering, timid, indecisive were but a few of the charges flung in his face. Even the Tory press joined in the scathing criticism of the government. (Tory is an alternative term for the Conservative party.) The *Daily Telegraph*, most loyal of all the right-wing papers, complained: "In the first seven months of its life the present government has lost both decisiveness and prestige."

To add fuel to the fires came the report, published in an early edition of *The People* of Sunday, January 8, that Eden would resign his premiership, probably after the spring budget had been presented to parliament. *The People's* story was that Butler's courage, decisiveness and comparative youth were sadly needed to lead the government. A later edition of the same paper carried a denial story under the headline "Eden: I Mean to Stay." The denial was forced on the government as the resignation rumor had been published through the international news agencies, but it was considered a tactical blunder. The *Manchester Guardian* observed that these events were "further manifestations of the lack of grip, or nerve, that the government has displayed in recent months."

About-Face by the Press

The following week the turmoil was considerably lessened. The main feature, from the viewpoint of the impartial observer, was the obvious loyalty of the Tory press to Sir Anthony. It cast itself in the role of champion of the people, fearlessly plac-

ing integrity to the public above party allegiances.

The *Daily Mail* of January 9 said: "We took the line we did not to embarrass the government but to ginger them up by informing them of public feeling . . . Only by being kept in close touch with public opinion can they act in time to remedy faults . . . Those who call for the resignation of the prime minister are being ridiculous. Sir Anthony has been in office only nine months and there is no evidence that he is unable to fill satisfactorily the position of head of the government."

The *Daily Telegraph* of January 10 described the Left-Wing press reports as "an intrigue for a change in leadership . . . So far as the *Daily Telegraph* is concerned, such an interpretation is wholly erroneous. We are concerned with policy and not talent-spotting."

The *Manchester Guardian* of January 9 said: "The government's present troubles are no greater than those that afflicted Sir Winston Churchill's Ministry in its first year. It is hardly conceivable that the challenge to Sir Anthony will be taken up at this stage, outside a narrow circle of parliamentary malcontents."

Tanks a Red Herring?

Certainly some of the newspaper stories had the characteristics of sales value rather than information. In fact, the 'tanks scandal,' while an ideal selling story, had overshadowed the real problems of government. The Communist *Daily Worker*, avowed enemy of Labor and Conservative governments alike, candidly commented as follows: "Is Eden the outstanding example of waffling and indecisiveness? Surely the booby prize goes to the Labour Opposition. 'Opposition'? Apparition would be better . . . Gaitskell rushes after the red herring of tank shipments to Egypt. Personal statements, private conferences at

Downing Street, public challenge, front-page editorials . . . With the Tory party in internal crisis, with the example of mass actions by the people against the capitalist attacks, with a chance to strike the biggest blow at Toryism since 1945—Labour's leaders set off smoke-bombs under mobile tin boxes!"

The *Liberal News Chronicle* had discerningly raised its voice the previous week to observe that the basis for discontent "lies in the government's failure to combat rising prices and inflation. What has happened to those promises to cut the cost of living?" As if in reply to this question the January 10 edition of the *Daily Mail* loyally headlined "Food Prices Tumbling" and reported reduced prices for tea, meat and eggs.

The following day the intrepid *Daily Mirror* blocked this body blow at Tory critics by the shattering headline "Food Prices Warning to Wives." The report quoted a wholesale grocers' spokesman who warned that the reductions announced might stay, "but higher wages and transport costs would prevent any easing of the general situation." Two days later the *Mirror* came back with a left-hook at the government, quoting a *Times* editorial of the previous day, which said: "Suggestions that the government have already formulated important new proposals for dealing with inflation and the cost of living appear to be somewhat premature." The *Mirror* asked: "Is it 'somewhat premature' to ex-

pect the Tories, after four years in power, to tackle the cost of living?"

No challenging measure had met the threat of inflation. Worker's wage claims continued to mount. The Cypriote and Middle-East problems remained unsolved. Facing all these troubles and with the smoldering pall of unfavorable publicity still hanging over his head, Sir Anthony had the occasion to recoup his personal losses and steady the government's equilibrium in a speech given at the northern industrial city of Bradford. He presented a very reasonable and factual review of the national problems, but revealed no brilliant proposals to remedy the situation. No one could accuse the prime minister of being an opportunist, for he failed to use this very apt occasion to distinguish himself as a strong and vigorous leader.

Will Eden pull out of an ineffectual political rut by bolder and more imaginative moves? Can he boost the government's faltering prestige by courageous and effective policies? Has he the stature expected of a key man in the international tug-of-war? While the general attitude toward him is one of doubt rather than confidence, it would be a mistake to anticipate his eventual descent to the limbo of political disgrace. Sir Winston Churchill faced far more serious crises and finally emerged in the ranks of the twentieth century's major personalities. So time must pass for future events to write the final answer to the question, "Whither Eden . . . ?"

browbeating the beetle ?

❶ Not all radiation is the enemy of man. The Atomic Energy Commission now is using the atom's rays in a new scheme to get rid of crop-destroying beetles. Dr. John Bugher, the director of the A.E.C.'s Biology and Medicine Division, says male beetles are caught, sterilized by radiation and turned loose. He says they appear normal and fool the females. The next generation, he adds, is nipped in the bud. Bugher made the disclosure during a recent Congressional hearing. One representative interrupted him to say: "I think it is a dirty deal you are putting over on the beetle. I think it is highly immoral." The doctor answered: "It is a fundamental and intriguing approach." The new approach is called "brow-beetling."

"YOUR WORD IS TRUTH" JOHN 17:17

Mother and Father Worship Unscriptural

THE Scriptures command: "Honor your father and your mother in order that your days may prove long upon the ground that Jehovah your God is giving you." In the Christian Greek Scriptures children are admonished: "Be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.'"—Exodus 20:12; Ephesians 6:1-3, *New World Trans.*

But nowhere in the Bible do we find that parents are to be worshiped, or that there should be a Father's Day and a Mother's Day kept in their honor. Worship belongs exclusively to Jehovah God, as He himself says: "I Jehovah your God am a God exacting exclusive devotion."—Exodus 20:5, *New World Trans.*

Centuries before the coming of Jesus Christ many mothers and fathers were worshiped as gods and goddesses. Nimrod and Semiramis were chief objects of worship. However, creature worshipers were pagans and not the faithful prophets of God. The heathen worshiped days, months and years. In fact, the month of May of Mother's Day is understood to be named after Maia, a demon worshiped by the pagans. "Her name marks her as the 'fruitful mother'. . . . Maia became by Zeus the mother of the god Hermes."

As for Mother's Day, the *New York Times*, May 10, 1953, says: "In spite of the popularity of Cybele, a mother-goddess first honored among the ancient Anatolians, and sporadic occasions honoring mothers during the Middle Ages, it was not until 1914 that the proper combination of sentimentality, idealistic promotion and hard business sense impelled the United States Congress to designate the second Sunday in May as Mother's Day and to instruct the President so to announce each year."

On May 10, 1908, Anna M. Jarvis sponsored a service honoring her deceased mother and the other mothers of the community in Grafton's Andrews Methodist Church, in Grafton, West Virginia. The service proved a success. And Miss Jarvis was on her way to fulfilling a life-long ambition to have a special day for mothers.

Even though Father's Day is not so popular as Mother's Day it had its beginning about the same time. A National Father's Day Committee publication states that "Father's Day was founded in 1910 by the Spokane Ministerial Association through the inspiration of Mrs. J. B. Dodd."

Christendom today makes much over Father's and Mother's Day, but the greatest of all fathers and the greatest of all mothers are not universally worshiped in her domain. Jehovah God is the Father of those that live and His "woman" is his organization. She is the mother of those that receive life from God. That all honor and worship are due to Jehovah God there can be no doubt. However, instead of worshipping Jehovah, the men of Christendom are taught by clergymen to pay their honor to creatures and things.

Note the following report published in the *New York Times* during World War II: "Today, as he did a year ago, the pope issued a world-wide appeal for a month of prayer to the Virgin Mary 'for the restora-

tion of peace among the nations.' . . . "Through you [pastors], we bade the whole Catholic world to offer in the month of May, then close at hand, prayers and fervent aspirations to the Great Mother of God that she might conciliate her Son, offended by our many sins, and that the just settlement of opposing interests and the restoration of confidence to men's minds might effect the return of peace among nations. Now that the situation is worse, and that this terrible war has broken out, bringing with it already untold harm and suffering, we cannot but call again on our children scattered through the world to gather around the altar of the Virgin Mother of God daily during the next month [May], consecrated to her, to offer her suppliant prayer.'"

On the face of it the arrangement of Mother's Day or Father's Day seems harmless and calculated to do good. But the people are in ignorance of Satan's subtle hand in the matter. The slogan: "The best mother who ever lived," has as its purpose creature worship, or at least it diverts the attention of man from the proper worship of God. There have been many good mothers of men and many bad ones. Not every man has the best mother that ever lived; and therefore the very slogan is false. The woman that dishonors God is not a good woman, regardless of how many children she may bear; whereas some of her children may be faithful servants of Jehovah. The good mother is the one who serves and honors Jehovah and teaches her children to do likewise, and who renders her proper motherly duties in the home. Real men have great respect and great love for such mothers, but their worship they give to Jehovah God.

The same can be said for good fathers. But as Dr. O. Spurgeon English and Constance J. Foster say in their book *Fathers Are Parents, Too*: The father "has allowed

himself to be unseated. Under the pressure of serving as breadwinner, he has often lost sight of any other goal or purpose in life. He has failed to understand his psychological role, play it faithfully, and appreciate its full significance in the growth and development of his children. . . . our ability to cope with this troubled world would be enormously increased by an effort on the part of fathers, especially, to gain more insight into the needs and developmental requirements of their sons and daughters."

A real father worthy of honor is one who fears Jehovah God and carries out his family responsibilities. He instills within his sons' and daughters' minds true values, by which they can guide their lives. He teaches love for God and respect for mankind and an understanding of all peoples. He is a real help in times of trouble. Through love, companionship and wisdom he gains the respect of his children. By example he teaches right principles, a respect for law and order.

Neither the man nor the woman should be worshiped for doing right, because such doing of right is one's duty. Creature worship of any kind is wrong and is an abomination in God's sight. (Luke 16:15) For men to quote their mothers as authorities and ignore God's Word is wrong. In Christendom women have asserted themselves in politics and religion. The Bible frowns on such abuse of power: "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." When men and women follow advice contrary thereto, they turn away from God; and the farther they go, the more trouble they get into. Mothers and fathers, when they do their duty before God and man, deserve honor, but no more. Such is God's Law.—1 Timothy 2:11, 12, *New World Trans.*



Jehovah's Witnesses Preach in All the Earth



Southern Rhodesia

What follows is a firsthand report of the use of the Watch Tower Society's motion picture "The New World Society in Action."

WITH the rest of Jehovah's witnesses world-wide we in Southern Rhodesia rejoiced at the news that we were to receive a copy of the film "The New World Society in Action." It arrived in time to be shown at the European district assembly held in Salisbury in August, 1954, and nearly a year later it had been shown to upward of 32,000 persons.

Its effect has been twofold. For the brothers, European and African alike, it has opened their eyes to realize that they have a tremendous world-wide organization supporting their field activity and has given them added confidence to press on with their preaching work. Among the Africans it has greatly enhanced the prestige of the brothers. The African is inclined to look down on any religious organization that does not appear to have the backing of Europeans, and from time to time he has ridiculed the brothers because they do not have a European visit them. But the showing of the film does away with all of this, as it shows the international aspect of the work and the tireless energy of the brothers at Brooklyn as they work to keep their African brothers active in the field.

Advertising the film to the African is hardly necessary. Word soon gets round that there is to be a free film show and they turn out in their thousands. At one assembly the location superintendent, im-

pressed by the enthusiasm and orderliness of the brothers, advertised the film over the location loud-speaker system for them. The resulting attendance was over 8,000! At another assembly two Catholics and two members of the Apostolic faith were heard to say after seeing the film: "We want to be Jehovah's witnesses too. After seeing that picture we know that this must be the Lord's organization."

Excellent work is being done in breaking down the prejudice that exists among European farmers and others, by the district servants showing the film to small groups wherever they are staying. One district servant, while serving a small African congregation, was invited to stay with the farmer who employed the African witnesses. A good witness resulted and on hearing of the film the farmer not only requested a showing but telephoned all the neighboring farmers to come and see the film. Although many showed an indifferent and prejudiced attitude at the outset, their attitude completely changed as the film was being shown, opening the way for many questions to be asked and much literature to be placed.

One of those present was a farmer from a district over 130 miles away and he admitted that for the first time in his life his Bible questions had been answered to his satisfaction. He gave the district servant his address, saying: "Whenever you are in my area come and see me and if you want a site for your assembly let me know. You may stay with me as long as you like and the only payment I shall de-

mand will be that you tell me more about your organization and answer my Bible questions."

On another occasion, toward the end of December, the district servant, after traveling seventy-five miles on very rough roads in a rickety old bus to serve an African congregation in the mountainous part of the country, was told by the local European hotel proprietor that the hotel was booked up over the Christmas holiday but that he could stay till then if he wished. Noticing that the hotel was supplied with electricity from a generating plant the district servant got into conversation with the proprietor, and, after discussing everyday matters for a while, mentioned the object of his visit and the film, suggesting that the proprietor might like to have it shown during Christmas as part of the attractions for his guests.

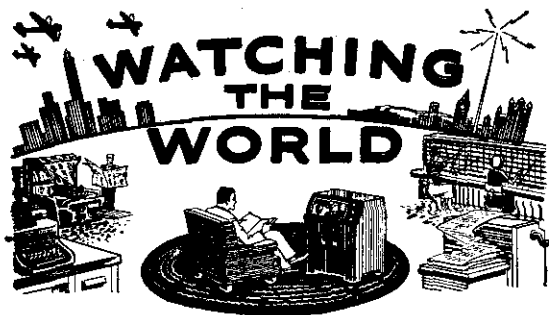
The proprietor was dubious at first, but on hearing that it had been seen by over 100,000 in the States and was now being

shown to thousands all over the world, was won over and became quite excited at the prospect of providing a surprise for his guests. The usual reserved and rather tense atmosphere prevailed at the start of the showing, but curiosity made them sit it out, and as the film brought out the devotion, love and unity of the New World society their attitude completely changed. Many questions were asked and again literature was placed. The hotel proprietor was overjoyed at the success of the evening.

These are but a few of the many thrilling experiences reported as the film's telling effect brings praise and honor to Jehovah. We are truly grateful to Jehovah and his organization for this wonderful provision. Many more will see it now under the new circuit arrangement, and many more persons of good will will be brought to a knowledge of Jehovah's righteous new world by their first contact with the New World society through this film.

DO YOU KNOW?

- How the nonsense about "Bridey Murphy" led to a boy's death? P. 4, ¶6.
- What the basic cause of and the solution to modern-day delinquency are? P. 5, ¶1.
- Whether parents' personal relations can seriously affect their children? P. 6, ¶4.
- What Scriptural warning about bad examples should make parents very careful of their behavior? P. 7, ¶8.
- Where, outside the Antarctic, earth's southernmost continental land is? P. 9, ¶1.
- Who stood the Spaniards off for two centuries, finally to be conquered by their vices? P. 10, ¶3.
- What major reasons have been given for believing in God? P. 12, ¶1.
- Why, besides their provision of oxygen, we must have plants in order to live? P. 12, ¶5.
- What is so amazing about the human hand? P. 14, ¶4.
- What changes have come about in air conditioners? P. 17, ¶2.
- What you should check before buying an air conditioner? P. 18, ¶1.
- What British news reports precipitated a major governmental crisis? P. 21, ¶2.
- Whether Britain's papers were satisfied with the Cyprus policy? P. 22, ¶3.
- What the ancient background of "Mother's Day" is? P. 25, ¶3.
- What unusual service the Watch Tower's film has rendered in Africa? P. 27, ¶2.



Stalin Desanctified

◆ During the Eighteenth Congress of the Communist party, Nikita Khrushchev said of Stalin: "Long live the towering genius of all humanity... our beloved Comrade Stalin!" During a secret session of the Twentieth Congress, Khrushchev blasted the genius myth to bits. In a three-hour speech Khrushchev told 1,355 Soviet delegates that Stalin had done enormous harm to the party and the Soviet Union. He described Stalin as having an acute persecution complex, as being a murderer who framed his associates and had them killed on the slightest pretext. Khrushchev accused Stalin of the murder of Red Army Marshal Tukhachevsky together with some 5,000 other Red army officers. This "terrible mistake," said the Communist party secretary, brought Russia to the brink of disaster in World War II. Stalin was described as having had such delusions of grandeur that he had erected memorials to himself all over the Soviet Union. Describing Stalin as a tyrant who insisted on absolute personal power, Khrushchev said: "We never knew, when we entered Stalin's presence, whether we would come out alive." In March the first official report from the Soviet press of the great shift of policy instituted by Khrushchev said that

Stalin fostered the power of Lavrenti P. Beria as a result of Stalin's "cult of the individual." That cult, charged the Soviet newspaper *Pravda*, did serious harm "to the cause" and "violated the Leninist principles of leadership and contradicted the spirit of Marxism-Leninism." Stalin, it seems, was not a true Communist after all.

The Impact

◆ Stalin's deflation was an earth-shaking event for Soviet citizens, leaving them bewildered, dismayed or angered. In Georgia, birthplace of Stalin, thousands of youths demonstrated on behalf of the dead dictator; but 15,000 party workers were dispatched to sell the new line. Red China, caught unawares by the new line, imposed an editorial blackout. Outside the iron curtain there was speculation as to the meaning of it all. In Bonn experts saw it as evidence that anticommunist forces in Russia may be getting out of hand. Tokyo believed the attack had two purposes: (1) To stress the belief in neutralist nations that Russia has changed its basic policies and (2) to create chaos among anticommunist nations, making them more uncertain than ever of Russia's real long-term intention. In Rome diplomats thought the attack was a step to impress on those at home and

abroad that there is a new deal in Russia. In Paris the belief was that Stalin's deflation was mainly to solve troubles within the Soviet Union. In London there was suspicion that Khrushchev had to win support from the masses to stay in power. In Washington there were admissions that nobody really knew just what is happening and why. A former Soviet intelligence officer, Nikolai E. Khokhlov, said of Stalin's deflation: "Anybody who is forced to admit that his leader and associate was a criminal can hardly be leading from strength.... It means to me that the revolution of the Russian people against the Soviet system has begun. The action of the Soviet rulers shows that they are trying to postpone the explosion that they see coming." But George Kennan, an expert in Soviet affairs, summed up the trend of events this way: "All that has happened is that 'a morbid monster has been replaced by jolly gangsters.'"

Dulles Woos Asian People

◆ There has been a long parade of important diplomatic visitors to Asia to woo its people. U.S. Secretary of State John Foster Dulles came near the end of this parade, unfortunately, not only in point of time but also in popularity. Dulles' 20-day, 10-country tour had little or none of the festivity, band playing, crowd cheering, flag waving, baby kissing and other lively features enjoyed by the Soviet visitors on their Asian tour. Dulles sought to explain U.S. policy, reassure friends and woo neutrals. In New Delhi, as Dulles arrived, Indian newspapers denounced him for U.S. arms aid to Pakistan, for his stand on Kashmir and for his notorious reference to Goa. Much of what Dulles told the Indians displeased the Pakistanis and much of what Dulles told the Pakistanis displeased the Indians. In Jakarta youths heckled Dulles'

car, and the *Times* of Indonesia said: "That man should be kept out of here, by force if necessary." But Dulles thawed out matters by saying that the trend of U.S. foreign policy was to bring an end to colonialism. "The general trend is in your favor," said Dulles to President Sukarno. It was the farthest any top American official had gone on the subject of colonialism. Observers believed that Dulles thawed some of the coolness where thawing was needed, especially in India and Indonesia. But Dulles' colonialism statements generated too much heat in the Netherlands. The Dutch government took the position that Dulles in effect condoned an illegal act. This act was the unilateral abrogation by Indonesia of the Netherlands-Indonesian Union.

Communist Newspaper Raided

◆ In the U.S. the official Communist party newspaper is *The Daily Worker*. It has a daily circulation of about 9,000 and a weekend circulation of about 25,000. Recently a Treasury Department official asked *The Daily Worker* for its books. He was told "we have no books" and "we are tax exempt." But the Internal Revenue Department had never given the newspaper a tax exemption. As a result, Treasury Department officials made an assessment. Liens were secured to force disclosure of figures for determining what, if any, taxes actually were owed. Then, in March, Internal Revenue agents seized the premises of *The Daily Worker* for nonpayment of taxes. Though there were simultaneous raids on Communist party offices in several places in the U.S., most of the excitement centered on *The Daily Worker*. The managing editor of the Communist newspaper charged that the action was "an outrageous attack on the freedom of the press." The American Civil Liberties Union said:

"Both the timing and methods used in the Government's seizure lead to grave doubts that the precipitate action was taken for any reason but for the harassment of the Communist party." The *New York Times* commented: "This is essentially a tax case, not a censorship case; but . . . it may be questioned whether this particular action against the dwindling party and its organ has not given both unwarranted advertisement and provided them with a means of diverting the attention of their few still faithful followers away from the sensational anti-Stalin disclosures in Moscow which have put both party and paper on the spot."

Cyprus in Ferment

◆ To the British the main fountainhead of subversion in Cyprus is the Greek Orthodox Church. Not only have the priests incited the Greek Cypriotes against the British but priests have refused to condemn violence. As a result the Greek terrorist organization EOKA has made Cyprus a no man's land. Hardly anyone in Cyprus feels safe. The tension between the British and the Greek Cypriotes reached new heights when Britain banished Archbishop Makarios, spiritual and political leader of the Greek Cypriotes, to an island in the Indian Ocean. Shortly afterward a new kind of tension arose: for the first time in many years the Cypriote Greeks and Turks engaged in a major riot. (The minority Turks oppose the campaign to unite Cyprus with Greece, which the Greek Orthodox Church has been pushing.) Describing the background to the riot, the *New York Times* said: "The Greeks had been down by the seashore picnicking and drinking Cyprus brandy. This was the first day of Lent for the Greek Orthodox and, in accordance with local custom, a sort of Mardi Gras hangover prevailed." After

the church picnic, a mob of 100 Greek Cypriotes invaded the Turkish quarter of the village of Vasilla. They stoned and clubbed Turkish men, women and children. For two hours the riot raged before British troops restored order. Later Turkish mobs retaliated by smashing Greek shops and homes and attacking a Greek Orthodox church. With an open clash between Cypriote Turks and Greeks threatening, the Greek terrorist organization put up signs telling the Turks that EOKA would respect Turkish lives and property. Meanwhile, the terrorists continued their attacks on British policemen and troops.

Bold Algerian Terrorism

◆ To smash a nationalist rebellion in Algeria, France has ordered two crack divisions from its forces in Germany airlifted into Algeria, joining 200,000 troops already there. Despite increasing numbers of French troops, in March Algerian terrorism grew in boldness. For the first time in the history of the rebellion, terrorists struck at the heart of the city of Algiers. At 1:20 a.m. the rebels forced their way into a garage under a ten-story building within fifty yards of the main street in the European quarter. The terrorists burned some 200 vehicles and spread terror among the hundreds of people living in the building. Though not a massacre, it was a big propaganda blow for the nationalists. The audacity of the raid was viewed as one of the reasons why so many Moslems gradually give in to the pressure of the rebels. The attack was significant of growing boldness among Algerian terrorists. French authorities viewed it so seriously that they ordered a curfew from midnight to 5 a.m. throughout Algiers. It brought to the city some of the feeling of a state of siege that has long been familiar to

French farmers out in the countryside.

Iceland Jars NATO

◆ In 1951 Iceland signed a treaty that permitted the stationing of North Atlantic Treaty Organization troops in the country. The U.S. sent the only treaty forces to Iceland. In March Iceland's Parliament issued a resolution demanding the withdrawal of U.S. troops. Two reasons were given for the demand: (1) That missile warfare had reduced Iceland's importance as a base and (2) that NATO troops would not be able to save Iceland from harm if war broke out.

The Soviet Twin-Jet Airliner

◆ The Soviet airliner called the TU-104 was the sleek plane that carried Ivan A. Serov, Soviet security chief, to London to make arrangements for visits by Premier Bulganin and Nikita Khrushchev. The plane created a sensation in

London. Aviation experts and newspapers talked and wrote excitedly about the plane. A British air attaché from Moscow who flew in the Soviet plane said that the Moscow-London flight of some 1,564 miles was completed in just over three hours at an average speed of about 450 miles an hour. The plane's top speed was estimated at about 585 miles an hour. Soviet officials asserted that the TU-104, with swept-back wings and two over-size jet engines, was being mass-produced. The chief of the Soviet civil airline Aeroflot said the plane is to be put into international rather than domestic service. Western observers agreed that the TU-104 had considerable propaganda value.

Death and Panic in Lebanon

◆ It is difficult for one who has not experienced it to imagine the terror and panic caused by a sharp earthquake.

In March many people in Lebanon were in a state of near panic. An earthquake in the Lebanon Mountains, Bekaa Valley and South Lebanon caused the deaths of persons living in twenty-eight localities. Though there were no deaths reported in Beirut, the roads out of the capital were choked with traffic as the people, at night, sought open spaces for fear of another earthquake. The worst toll was in Schehim in the Lebanon Mountains, where thirty-three died. The first quake shook houses and weakened structures. The awakened occupants scurried into the streets, shivering in the rain and the cold. They watched as their homes collapsed under a second tremor. But not all got out of their homes in time. One family of six slept through the first tremor and was wiped out by the second. At least 127 persons died and more than 200 were injured.



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Awake!

THE ARMAGEDDON MEN ARE OVERLOOKING

What is it? Where will it be fought? Who will survive?

Is the Jury System on Trial?

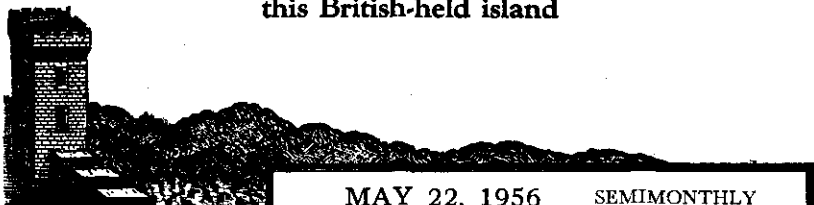
Its shortcomings, and whether changes are likely

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Counterfeit products present real dangers

Cyprus Struggles for Union with Greece

Background of the turmoil on
this British-held island



MAY 22, 1956

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

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Awake!

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

Volume XXXVII

Brooklyn, N. Y., May 22, 1956

Number 10

what does RIGHT BELIEF mean to YOU?

TRUE religion is based on right belief. But what is right belief? What does it mean to the average person? Right belief means faith in that which the Bible teaches; it means the rejection of man-made doctrines and traditions that conflict with God's teachings. Yes, it means firm adherence to the truth. But who seek the real truth of the Bible today? Really, not many. That is why right belief means little to the average person. What does it mean to you?

Not long ago a noted clergyman admitted that people go to church with little regard for right belief. Writing in *American* magazine, Dr. Norman Vincent Peale said that doctrinal differences "are of little real significance to the average man today." But why is this true? Could it be that it is not really any different with the clergymen themselves?

Look at the interfaith movement. This is a clergy-inspired attempt to merge Christendom's religions, despite their conflicting teachings, into one vast world church or U.N. of religions. There is little or no regard here for right doctrine. Nor do clergymen encourage their parishioners to search for right doctrine. The traditional sign often seen in the United States

says: "Go to church on Sunday." But this leaves the thought that any church is all right, that any belief is all right. And so the attitude that it is all right to pay little or no attention to right belief grows in popularity.

How can the average man show regard for right belief when the clergy encourage him to accept just any belief? How can one expect the average person to make sure he has the right belief when the clergy abet or approve false belief? Yes, that is what they do.

Some months ago newspapers in America reported that presidential aspirant Adlai E. Stevenson had joined a Presbyterian church in Lake Forest, Illinois, on confession of faith. Then came some more news. The New York *Times* of December 18, 1955, reported: "Adlai E. Stevenson is still a Unitarian although he joined a Presbyterian church near his home in October, a Unitarian minister said today."

That was not all. *Time* magazine of January 2, 1956, reported on what two Presbyterian and two Unitarian ministers had written to Stevenson. It was a public letter. Said the clergymen: "While we understand that you respect theologians, we know that doctrinal rigidity has never lim-

ited the comfort you find in Christian faith, worship and fellowship." Though "doctrinal rigidity" apparently had never limited Stevenson in his worship, did the clergymen come to the rescue of right belief? Or did they foster the attitude that any belief is all right with God? Said *Time* concerning this letter to Stevenson: "Four pastors—two Presbyterians and two Unitarians—made public a letter to him asserting that he can belong to both churches without 'inconsistency.'"

But can Adlai Stevenson really belong to both churches without "inconsistency"? Well, what does the Presbyterian Church teach? It teaches, for one thing, that the Bible is God's Word, that it is truly a book inspired by God. But what about the Unitarian Church? It holds the Bible in esteem but it does not consider the Bible as God's inspired and infallible Word.

Now what does Adlai Stevenson believe? He belongs to both churches.

The Presbyterian Church teaches that Jesus' shed blood provided the ransom sacrifice, that Jesus' blood was a means to remove man's inherited sin. But the Unitarian Church says "no," that Jesus' shed blood is not necessary for man's salvation. Unitarians believe that salvation comes through human endeavors along character-developing lines.

What does Adlai Stevenson believe? He belongs to both churches.

The Presbyterian Church teaches what is called the central doctrine of the Christian religion—the trinity. This is the belief that there are three distinct persons in one God. But the Unitarian Church says "no," that there is no trinity, that God is not three in one, that God is One and that his Son is truly a son.

But what does Adlai Stevenson believe? He belongs to both churches.

Again the question is irresistible: can Adlai Stevenson really belong to both

churches without "inconsistency"? Someone is wrong. Both churches cannot be right on these three doctrines. Are people afraid to call error "error"? Is it that people do not think it nice to call falsehood "falsehood" when it pertains to religion? Whose duty is it to uphold right belief? It is the duty of each person. That is what God tells us: "Make sure of all things; hold fast to what is right." This is what we should do regardless of popular feeling. —1 Thessalonians 5:21, *New World Trans.*

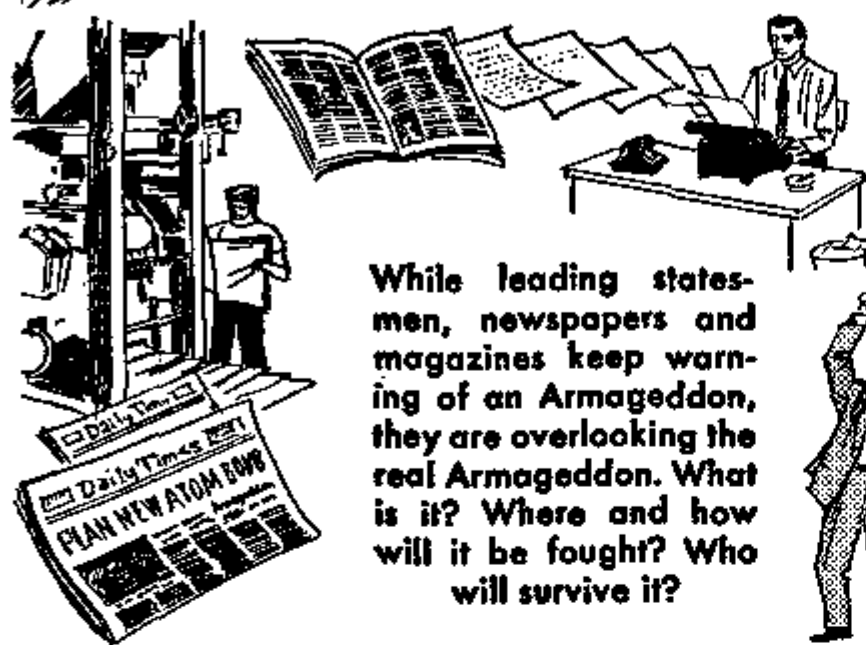
So Adlai Stevenson has done nothing unusual. He is doing the normal, the popular thing in religion. He is doing just what the average person does. But does that mean that you should follow the crowd? No, do not be like the people in Jesus' day. They had zeal but not right belief. Said Christ's apostle: "I bear them witness that they have a zeal for God; but not according to accurate knowledge."—Romans 10:2, *New World Trans.*

Soon now God's war of Armageddon will litter the earth with over two billion "slain of Jehovah" because the popular way was not to "make sure of all things," not to "hold fast to what is right," not to search for "accurate knowledge." (Jeremiah 25:33, *Am. Stan. Ver.*) Those who want to survive Armageddon into God's new world should awake and think. What are we to think of religious teachers that do not care whether one believes what is right or what is wrong? What are we to think of a religion that does not encourage one to make sure of right belief? We can only think that such popular religion is false religion.

True religion is the way of "accurate knowledge," the way that leads to life. If right belief means nothing to a person, that attitude really means death. So seek right belief. Make sure of your belief as if your very life depended upon it. It does.

The

ARMAGEDDON



Men Are Overlooking

The real Armageddon is near, and in overlooking it men are without excuse, as warning regarding it is being sounded far and wide. But because of their lack of faith men scoff at this warning, even as the apostle Peter foretold they would. These scoffers choose to ignore that it was Jehovah God who destroyed a wicked world at the time of the Deluge and that he, by the same word, has stored

“A SECT Anticipates Armageddon.” Thus *Life*, November 22, 1954, introduced a picture story about a group of Seventh-Day Adventists who made a flight to the woods as a defense test. Believing that Christ's second coming is near Adventists “have accordingly been leaders in civil defense work.” And says nuclear physicist Dr. L. Gable: “I must warn you that we are at the doorstep of the battle of Armageddon if we do not succumb to a spiritual awakening.” World War I was termed Armageddon, then World War II, and now their dreaded successor is also feared as an Armageddon.

But not one of these is the Armageddon. As the *Encyclopedia Americana* shows, the term “has come to be used for any great slaughter or conflict.” Worried about an atomic-war Armageddon, men are overlooking the real Armageddon, “the war of the great day of God the Almighty.” That will be a war, not between East and West, but between the forces of Jehovah God and Satan the Devil.—Revelation 16:14, 16, *New World Trans.*

up this present wicked world for its judgment of fire and destruction.—2 Peter 3:3-7.

Just who will constitute the contending forces at this war of God the Almighty? God's forces will consist of hundreds of millions of powerful invisible spirit creatures under the direction of the divine Jesus Christ, to whom has been given all power and authority in heaven and on earth. At Revelation 9:16, 17 and 19:11-14, their possible number is given and they are pictured as mounted cavalry going forth to do battle. These heavenly spiritual forces are represented upon earth by Jehovah's true worshipers, who, however, will take no part in the conflict but will merely keep on singing praise to Jehovah.—2 Chronicles 20:17.

Opposing these will be Satan the Devil and other “wicked spirit forces in the heavenly places,” angels who rebelled and cast in their lot with Satan. Included also are the nations of this world or system of things, especially as represented by big business, politics and religion, all of which are under Satan's control. That is why we

read that "the whole world is lying in the power of the wicked one," and why he is termed "the god of this system of things."—Ephesians 6:12; 1 John 5:19; 2 Corinthians 4:4, *New World Trans.*

Why Armageddon Must Be Fought

There are three main reasons why God will bring Armageddon to pass. First of all, it is Jehovah's payoff to the wicked. As the righteous Supreme Sovereign he will give the wicked their just due, destruction, for he has promised that "all the wicked will he destroy." Armageddon will square all accounts, end all oppression and avenge all blood unrighteously shed, whether of man or of beast. It will cleanse the earth of the bloodguilt of men and nations.—Psalm 145:20; Isaiah 26:21.

Secondly, Armageddon will be fought to deliver the righteous, even as the destruction of Pharaoh and his hosts in the Red Sea brought deliverance to the nation of Israel. As Jehovah worked wonders in the days of Joshua, Gideon, David and others, so again he will "do his work, his strange work; and bring to pass his act, his strange act," bringing freedom and deliverance to all lovers of righteousness.—Isaiah 28:21.

And, most important of all, Armageddon will be fought to prove that Jehovah is the Supreme Sovereign, that he is the God almighty in power and perfect in justice, love and wisdom. As he stated more than sixty times in the prophecy of Ezekiel, "They shall know that I am Jehovah." When Jehovah sent Moses to Pharaoh with the message that Pharaoh should let the Israelites go into the wilderness to worship Jehovah, Pharaoh contemptuously replied: "Who is Jehovah?" Ten plagues were not enough to teach him, but he did learn as the waters of the Red Sea covered him and his armies.—Exodus 5:2, *New World Trans.*

Today there are many like contemptu-

ous rulers, visible and invisible. At Armageddon Jehovah will hurl his answer in their face by destroying them, thus answering the psalmist's prayer of some three thousand years ago, that he would make them to "know that thou alone, whose name is Jehovah, art the Most High over all the earth."—Psalm 83:18, *Am. Stan. Ver.*

When and Where?

It might well be asked, Why has Jehovah waited three thousand years to answer that prayer to vindicate himself? Here again, God has had more than one good reason. In the first place God tells us that he has a time for everything. (Ecclesiastes 3:1-8) The Bible also shows that Satan boasted that he could turn all men away from the worship of Jehovah. To give him full opportunity to prove his boast God has permitted Satan and wickedness to remain and has allowed the innocent to suffer. During all this time the lovers of righteousness have proved Jehovah true and the Devil a liar by remaining faithful to God in spite of all the Devil could bring against them, two outstanding examples being Job and Jesus Christ. This issue could not have been met any other way. Also, during this time God has provided the legal basis for releasing lovers of righteousness from death, the ransom sacrifice of his Son through his death on the torture stake. Additionally, he has been selecting and training 144,000 humans to serve as kings and priests with Christ for a thousand years.—Revelation 14:1, 4; 20:5, 6.

Further, this delay has permitted the issue to be made known world-wide and has also allowed Satan to build up the most powerful organization possible, all of which will make Jehovah's victory more noteworthy. As God told Pharaoh: "For this very purpose I have let you remain, that in connection with you I may demon-

strate my power and that my name may be published throughout all the earth." The Bible record shows that back there Jehovah's fame did spread far and wide.—Romans 9:17; 1 Samuel 6:6, *New World Trans.*

That Armageddon is at the door the fulfillment of Bible prophecy clearly indicates. Especially does Jesus, by his great prophecy recorded at Matthew 24 regarding the sign, definitely point to our day. We find among its fulfilled features world wars, food shortages, earthquakes, increase of lawlessness, persecution of Christians and the preaching world-wide of the good news of God's kingdom. Paul's prophecy is also being fulfilled, 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, . . . 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.*

And where will Armageddon be fought? Throughout the whole earth and its immediate vicinity. This is apparent from Revelation, chapter twelve, which tells of Satan and his demons' being cast out of heaven and down to the vicinity of the earth by Christ and his angels. This prophecy and its context, telling of the nations' being angry and Satan's knowing he has but a short time left, also locates Armageddon in our day. In the prophecy of Ezekiel, chapters 38 and 39, Satan and his hosts are identified as Gog and his forces, and their location—in the immediate vicinity of the earth after their having been cast out of heaven—as the land of Magog.

The Battle and Its Survivors

There being no question as to the outcome of Armageddon, what next concerns us is the nature of the conflict. From Bible

prophecies as well as prophetic dramas of what God did long ago we can gain somewhat of an idea. Armageddon will come upon God's enemies as a shocking surprise, as a thief in the night, as travail upon a woman, and they will not be able to escape. There will also be paralyzing fright, collapse of governments, panic, wild anarchy, with every man's hand against his neighbor. Men will be stricken with loathsome diseases. Then the earth will reel to and fro like a drunken man, there will be upheavals and tremors representing forces equal to the explosion of millions of atom and hydrogen bombs. There will be terror in the air, on earth and in the sea. And after all God's visible enemies are destroyed Satan and his demons will be bound and thrown into an abyss for a thousand years.—1 Thessalonians 5:2, 3; Psalm 46:2, 3; Revelation 20:1-3.

Who in all will perish? Who will survive, and why? Obviously, all those opposed to Jehovah God and his kingdom will be destroyed, as well as all oppressors of their fellow men. All those who are responsible for wars between nations or who engage in them will also be destroyed, for Armageddon will be the final war; by means of it God "maketh wars to cease unto the end of the earth," and will destroy all war equipment. (Psalm 46:9) And since Armageddon is primarily for the purpose of making all to know who Jehovah is, those who now willingly refuse to know Jehovah will be made to know him at Armageddon. However, then it will be to their everlasting destruction, while to learn to know him now means everlasting life. Therefore all who support the present wicked system of things, knowingly or unknowingly, willingly or unwillingly, will fall at Armageddon, even as Jesus emphasized when he said: "He that is not on my side is against me."—Matthew 12:30, *New World Trans.*

That comparatively few of earth's in-

habitants, though it may be millions, will survive Armageddon the Scriptures clearly indicate. Only eight survived the Flood, at which time there may have been millions on earth. We are also told that "the slain of the LORD shall be at that day from one end of the earth even unto the other end." Jesus also foretold that it will be the greatest tribulation the earth has ever seen or will yet see and that "unless those days were cut short, no flesh would be saved; but on account of the chosen ones those days will be cut short."—Jeremiah 25:33; Matthew 24:21, 22, *New World Trans.*

God's Word also shows that worldly religion, especially that which claims to be Christian, will go down first at Armageddon, perishing at the hands of the anti-Jehovah political elements such as communism. They are described as ten kings who will devastate and burn with fire the harlotlike organization of false religion.—Revelation 17:16, 17.

And who will survive? All who love Jehovah with their whole heart, mind, soul and strength and who love their neighbor as they do themselves. All who heed the call: "Get out of her [Babylon, Satan's organization], 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." All those who obey the command: "Seek ye Jehovah," "seek righteousness, seek

meekness: it may be ye will be hid in the day of Jehovah's anger."—Revelation 18:4, *New World Trans.*; Zephaniah 2:3, *Am. Stan. Ver.*

And what will follow Armageddon? God's Word tells us. Then "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." Then "the meek shall inherit the land, and shall delight themselves in the abundance of peace." Then "the righteous shall inherit the land, and dwell therein for ever." And then 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." Yes, then "the righteous will be in authority and the people will rejoice."—Isaiah 11:9; Psalm 37:11, 29, *Am. Stan. Ver.*; Revelation 21:4, *New World Trans.*; Proverbs 29:2.

As Jehovah provided an ark for the protection of Noah and his family, so today he has provided a place of safety, a new system of things, which the Greater Noah, Jesus Christ, is building, and in which are found the members of the New World society. These have heeded the call to flee Babylon, they are seeking Jehovah, righteousness and meekness, and they prove by their works that they love Jehovah with their whole heart, mind, soul and strength and their neighbors as themselves. They will be glad to help you to do likewise.

A Problem for Evolutionists

"Not only must the first organism have arisen through the chance concurrence of billions of unintelligent atoms; it must have arisen completely furnished with cytoplasm, nucleus, chromosomes, and genes, and with the perfect mechanism of reproduction. Unless this were so, no reproduction could have occurred in the first organism, and there would be no offspring, no second generation; life would have become extinct immediately, and there would be no life today." Further: "Reproduction . . . implies intelligence. This intelligence, however, resides neither in the speck of protoplasm called 'organized matter' nor in the inorganic elements."—*God and His Creatures*, by Celestine N. Bittle, page 140.

Mention of Hawaii makes most people think of pineapples, tropical beaches, swaying palm trees, brown-skinned beach boys riding the surf at Waikiki and lovely maidens dancing the 'hula' to the smooth flow of pleasant Hawaiian music. All these things and many more are here to greet the visitor.

Hawaii is a place of many contrasts, from its sun-swept white-sand beaches, bordered by the blue Pacific, to towering snow-capped mountains reaching an altitude of nearly 15,000 feet. And amidst all this beauty there are also raging volcanoes that often erupt, spuing hot molten lava into the air, which flows over acres and acres of rich farm land, ruining it for the production of sugar cane and bananas.

Hawaii is called the "Paradise of the Pacific" because of the ideal weather conditions, as well as the many beauties of creation. It is also a land where the sun shines most of the time, yet rain clouds are almost always to be seen hanging over the mountains. From the rain in the mountains the wind blows mist down into the cool valleys, producing brilliant rainbows at any time of the day.

Hawaii being the melting pot of the Pacific, the customs of the people are many and varied. The Hawaiian hula is danced by women of all nationalities, and no Hawaiian holiday would be complete without the grass-skirted hula dancer. Likewise the months of June and July could not pass without one's seeing the

many Japanese Bon festivals that are carried on throughout the islands in worship of the dead. Chinese

funerals held here remind one from the Western world of a carnival and its loud music. Koreans, Filipinos and most of the remaining inhabitants claim to be Christian, and this accounts for a variety of forms of worship.

It is interesting to talk to the so-called heathens and to hear them say that "Christianity" is not different from the religion they and their ancestors have practiced for many years. What they fail to realize is that there is a difference between the religions that claim to be Christian and true Christianity. Thus, Jehovah's witnesses in Hawaii carry on their work for a double purpose: First, to vindicate Jehovah's name and kingdom; and second, to help those of all religions to see that the Christianity that is taught in God's Word the Bible is different from the false practices of Christendom.

Yes, tourists in Hawaii will find that the same work is carried on by Jehovah's witnesses here as throughout the rest of the

in Beautiful Hawaii

BY "AWAKE!" CORRESPONDENT IN HAWAII

world. One tourist, identified as a new arrival by the many beautiful leis she was wearing, was passing the branch office in Honolulu. Seeing the sign "Watch Tower Bible & Tract Society," she stopped and exclaimed: "What! Are those people over here too?"

Indeed they are! Jehovah's witnesses have been in Hawaii for over twenty years, preaching the good news of God's kingdom to all who will listen. And listeners come from people of all nations and languages; so the Hawaiian branch carries literature in twenty languages and dialects. Where there was only one congregation as recently as 1938, there are seventeen congregations now, with a total of 948 publishers.

Assembly Experiences

Christian assemblies are very zealously supported by Jehovah's witnesses, whether they be large international gatherings or smaller circuit meetings. The enthusiastic spirit of these unified gospel preachers impresses outside observers and frequently proves quite contagious. From one such assembly a publisher reported:

"Living in a hotel close to where the assembly was held on the island of Maui, I met a man who had lived in the hotel for eight years, well mannered, intelligent, and speaking English very well. He became curious and started to ask questions. I told him the purpose of our being there, and of the new world. I invited him to the opening day of our assembly and he gladly accepted. This being his first time to attend any of our meetings made it rather difficult for him to understand some of the talks and why they were given. He was impressed, however, by all of the witnesses calling each other brother and sister. He asked: 'Why do you call them brothers and sisters when they are of different nationalities?' This was explained to him,

and he marveled at the Christian love that exists among the witnesses."

The man was present on Saturday while field service was being discussed and offered to take the witnesses to their territory about two miles away. While they engaged in field service, he did so in his own way, going about telling his friends that Jehovah's witnesses were offering magazines to the people so they could learn of God and live forever in happiness in the new world. He attended the showing of the film "The New World Society in Action," and, as the report continues:

"He was amazed at seeing the great crowd of witnesses from all nations at Yankee Stadium and the association of people of all races in unity and harmony. When the movie was over the expression on his face was something to behold. He looked as if he were trying to get everything straight before he spoke, and when he did speak his first words were: 'How can I become one of you and call you brothers and sisters?' " A home Bible study was started.

Not all experiences at assemblies have the same results, but the witness is given so that those who are meek and teachable can manifest themselves, and those who are of a different class can show that too. After a very favorable week of advertising one public lecture by radio, through the press and from house to house, a sizable crowd of people filled an auditorium to hear "Does God Really Care?" When the lecture had gotten under way two gentlemen of the "cloth" with their collars on backward proudly marched through the door, down the full length of the auditorium and seated themselves in the very front row. After scanning the crowd to see how many of "their sheep" were there, they settled back apparently to listen. Their facial expressions showed, however, that the message they were hearing did not tickle their ears.

After the lecture was dismissed they were invited to stay for the rest of the session. It was certain, though, that they were not there to learn, as one of them wanted to argue and presented the point that the kingdom is within you. The brother with whom he was talking asked: "But to whom was Jesus speaking there?" "Does it matter?" was the reply. "Well, I should say it does, as Luke 17:20 says the *Pharisees* demanded of him. Now would you say the kingdom was in their hearts when they had him killed for preaching the Kingdom message? You will also notice that the margin says that the Kingdom is among you."

Being confronted with this information one of them tried a different approach, sneeringly stating: "You people should vote." "And we have, sir, for Jehovah's kingdom under his Son Christ Jesus." Not satisfied with that, he said: "But you need to take part in the earthly governments." The brother's reply was:

"No, that would be hypocritical. You see, Daniel 2:44 states: 'And 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.' Also, Psalm 2:1-4 says: 'Why do the nations rage, and the peoples meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against Jehovah, and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens will laugh: the Lord will have them in derision.' (*Am. Stan. Ver.*) Could a true Christian be asked to support the existing powers when it is so plain that his kingdom will consume them and they will cease to exist?"

It was time for the next session. The crowd returned to their seats, less two.

Bringing Happiness into Prisons

This is a land of a generally mild climate and a pleasant people, but, because it is still a part of the old world, sometimes the dispositions of people become violent, and thus a prison system is necessary. However, not even these prisons are beyond the reach of the joyous Kingdom message. Three years ago a few studies were started in the prison with some of the inmates, and the improvement of these men after participating in these studies was very noticeable. Three requested baptism. Permission was granted and the baptism took place behind the prison's walls.

Soon after this the studies were stopped by the officials of the prison. However, the brothers were granted three nights a week to gather and study as they wished. So that things could be done in a proper and orderly way, a congregation was formed and the most mature brother was selected as the overseer, and the other two also were appointed to positions of oversight and meeting conductors.

While at first some thought that the stopping of the studies would hinder the progress of these brothers, it has really made them conscious of their responsibilities before Jehovah, and they have gladly accepted them. Their regular meetings usually are attended by fifteen fellow prisoners, this being the limit for any inmate gathering that is unattended by guards. This congregation reports field service every month, just as the others do.

Thus, the Kingdom message is being preached here in these pleasant islands, as in all the rest of the earth, for the purpose of a witness before the final end of this system of things and the complete vindication of the name of Jehovah.

IN THE opinion of some it is, "Some people want to change whole trial system" was the subtitle of an article in the October 21, 1955, issue of *U.S. News & World Report*. The article went on to say: "The system of trial by jury, as old as Anglo-Saxon justice, is coming under the eye of 'reformers' who feel that something should be done about it."

Some learned men would put the jury system on trial for its very life. A number of judges have become dissatisfied with the way the jury system works. One prominent judge has urged the abolition of all jury trials in civil cases and the limited use of juries in criminal cases. Then, too, some lawyers have tried to sound the death knell for juries in civil cases. They fear that juries are becoming far too generous in granting damages in lawsuits. Because the number of would-be reformers seems to be growing, a group of people supervised by two professors of law from the University of Chicago recently began an extensive study of juries.

The purpose of this study is to find out, once and for all time, three things: (1) How the jury system really works, (2) whether the jury system, no matter how valuable it has been in history, is the best mechanism for carrying the judicial loads placed upon it today, and (3) whether people as a whole are satisfied or dissatisfied with juries.

To make its study a thorough one, the University of Chicago group

has sent more than a thousand questionnaires to former jurors to see if they understood the law case in which they served on the jury. Judges at jury trials are being asked to write down the verdict they would give if they were trying the case without a jury. This is then compared with the actual verdict. One feature of this study recently bounced right into the public's

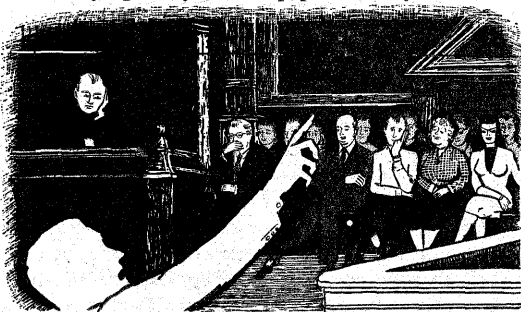
eye by way of the newspapers. This was the use

of secret recording instruments to eavesdrop on the supposedly private deliberations of juries deciding six cases in Wichita, Kansas. The purpose of the eavesdropping was to determine whether a jury used solid evidence and reasoned argument to reach a decision or whether it was swayed by courtroom showmanship. But the eavesdropping, though prompted by good motives, was not appreciated. When senators learned about the eavesdropping, the matter became a political bombshell.

Why Developed and Defended

Why all the outcry about eavesdropping? Because, as a recent issue of *Awake!* has shown, the jury system comes from the deep reaches of history. It has come to be a rather sacred institution in the minds of many. Tampering with juries is not popular. For juries have often come to the

aid of the common man when he has been threatened by the tyranny of kings and rulers. Thus it was that the United States Supreme Court in a recent decision (*Toth vs. Quarles*) said



in its majority opinion written by Justice Hugo Black:

"The premise underlying the Constitutional method for determining guilt or innocence in Federal courts is that laymen are better than specialists to perform this task. This idea is inherent in the institution of trial by jury. Juries fairly chosen from different walks of life bring into the jury box a variety of different experiences, feelings, intuitions and habits. Such juries may reach completely different conclusions than would be reached by specialists in any single field, including specialists in the military field. On many occasions, fully known to the founders of this country, jurors—plain people—have manfully stood up in defense of liberty against the importunities of judges and despite prevailing hysteria and prejudices. The acquittal of William Penn is an illustrious example."

—New York Times, November 8, 1955.

So the main reason legal scholars hold the jury system to be of vast importance is this: that it is the way in which ordinary citizens can stand between the will of a powerful government and an ordinary citizen.

Though the public wants the law to be fatherlike, aloof and impartial, it also wants the law to be flexible, understanding and humanized. The public, taking stern judges seriously, assumes that judges will apply hard and fast law to human facts; so the people feel they must turn to the jury for relief from such dehumanized justice. The jury system, then, seems to have been developed in large part because it serves two purposes: (1) It preserves the basic legal dogma in appearance and (2) at the same time it permits a pliancy, flexibility or elasticity that is impossible to the dogma but that human nature demands. In other words, the jury system,

theoretically, makes it possible for the public to eat its cake and have it too.

But though the jury system has made possible a kind of democratic administration of justice, it has also brought about some evils. So an understanding of the weaknesses of the jury system will give one a glance behind scenes at what plays a large part in making the world of justice go round, and one will get an idea of why it stalls from time to time.

Unanimous Verdict and Incompetency

One of the shortcomings of the jury system, reformers believe, is the unanimous verdict. It can result, they say, in only two alternatives: disagreement and failure to reach any conclusion or a sacrifice of opinions conscientiously held by some jurors. A juror's sacrificing his good conscience for the sake of unanimity is an obvious evil. The difficulty presented by the unanimous verdict was once phrased by the eminent jury lawyer Rufus Choate. "Jurors," he said, "are like twelve human dice which must all turn up one way or there is no verdict."

One of the most powerful arguments propounded by reformers is that a jury, made up of average persons, does not possess the art of judging or analyzing evidence, that it is not fitted by training or capacity to decide, fairly and intelligently, doubtful questions. The butcher, the baker and the farmer are suddenly called upon to become judges of facts, all without training for their new job. To make matters worse, reformers contend, jurors are often called upon to decide questions far beyond their grasp.

"The significance of the jury," says one advocate for reform, "is that the grossest amateurism dominates the prosecution of crime." Another speaks of the "too flexible moods of twelve untrained men." One

of the most prominent judges advocating reform is Judge Jerome Frank, who was appointed in 1941 as a judge on the United States Circuit Court of Appeals for New York, Vermont and Connecticut. Says Judge Frank of juries: "A better instrument could scarcely be imagined for achieving uncertainty, capriciousness, lack of uniformity, disregard of former decisions—utter unpredictability."

Judges in lower courts not infrequently have their decisions reversed in higher courts. With this in mind, Judge Frank says of juries: "No one can be fatuous enough to believe that the entire community can be so educated that a crowd of twelve men chosen at random can do, even moderately well, what painstaking judges now find it difficult to do."—*Law and the Modern Mind*.

So the view taken by reformers is that the average person is not competent to do the work required of a juror. They back up this stand further with an interesting argument, saying that the common law has never, in all its history, conceded that the average person was competent to act as a judge of anything. In fact, they say, the conception of the witness-juror presupposed a special knowledge on the part of the person called into that service; and such persons were chosen, not at random, as is done today, but from specially selected lists of persons who had special information on the subject matter.

If the reformers need more ammunition in their campaign against the jury system, they can often get it from ex-jurymen. Thus one former juror, Robert Steward Sutcliffe, writes in his book *Impressions of an Average Jurymen*: "Some of the men serving on juries would hardly be classed by qualified judges as either impartial or competent, if those judges could have an opportunity to hear what goes on in the room set aside for their deliberations."

But no one will say exactly what goes on in the jury room, and the jury does not have to explain how it reached its decision. Now anyone who tries to eavesdrop on the jury may find himself put in jail. On what basis does a jury operate, then? One professor of law, who is an advocate of reform in legal procedure, put it this way: "In a vast majority of cases, the verdict is a complete mystery, throwing a mantle of impenetrable darkness over the operations of the jury. Whether the jurors deliberately and openly threw the law into the discard, and rendered a verdict out of their heads, or whether they tried to apply it properly but failed for lack of understanding—these are questions respecting which the verdict discloses nothing. No one but the jurors can tell what was put into it and the jurors will not be heard to say. The general verdict is as inscrutable and essentially mysterious as the judgment which issued from the ancient oracle of Delphi. Both stand on the same foundation—a presumption of wisdom."

Influenced by Irrelevancies

The tendency to be swayed by irrelevancies is cited as another major weakness of juries. Advocates of reform who would like to see highly skilled judges take over most of the work jurors now do will admit that judges can be just as biased and prejudiced as jurymen. But, they say, there is a far greater tendency for a judge to try to be impartial; and certainly judges are more successful in avoiding the pitfalls of irrelevancies. Look at public opinion, reformers say. "Public opinion," writes Jeremiah W. Jenks in *The Guidance of Public Opinion*, "seems to be a mixture of sense and nonsense, of prejudice, of more or less clearly defined feelings coming from influences . . . of sentiment rather than . . . judgment."

So people, blinded by traditions and hidebound by convention, are at the mercy of a hundred partialities of which they themselves are often unaware. Thus the book *Day in Court* counsels lawyers: "An advocate must remember that jurymen are all human; they carry their prejudices into the jury-box just as surely as they carry their arms and legs. Some are hardened by their own ill luck and consequent contempt for their fellow-men, and have a natural dislike to see anybody succeed in life; some are entirely lacking in that important factor in a man's make-up, which is called the 'milk of human kindness'; others are generous, humane, open-hearted, openminded; some are intelligent, others stupid."

Anyone who observes juries in action, reformers say, can see how irrelevancies influence them. A jury of landlords will deal unjustly with tenants. Farmers invariably side with farmers. Many persons dislike great corporations; as a result big corporations often take a beating unjustly at the hands of a jury, the jury awarding the "little man" an unreasonably large sum of money. Many jurors have prejudices against those of certain religious faiths. And one nationality is prejudiced against another.

As to the effects of courtroom showmanship, one critic of juries says: "The whole setting and background of a jury trial is on a par with the make-believe spirit of the stage. And the sad ending of it all is that these mechanics and preparations are in favor because of the knowledge that such is the scenery that draws a jury's interest and (all too often) produces favorable conclusions."

Trial by Newspaper

But that is not all. There is the newspaper. What is printed in the press, reformers say, is ultimately seen by the

jury; and so, one way or another, public opinion permeates the courtroom and subconsciously the jurors' minds. One of America's top-flight trial lawyers, the late Lloyd Paul Stryker, wrote in his *The Art of Advocacy*:

"We have now with us the half sister of lynch law: the trial by newspaper. It is an outrage and a blot upon our civilization, and it is one with which no advocate can contend on equal terms. . . . In this newspaper trial, abetted now by the radio and soon (if the sponsors have their way) by television, no holds are barred. From the morning papers the jury may read the full documents excluded the day before, or follow in detail what a witness, not allowed to testify, would have sworn to if he had been permitted.

"Thus are the rules of evidence both thwarted and surmounted, and if there is any part of our jurisprudence more indispensable than another to the administration of justice, it is the law of evidence. Through the centuries there has been put together, bit by bit, by Anglo-American judges, the rules that govern what may and may not be put before the jury in the courtroom. Based as they are upon the principles of inductive logic, the philosophy behind them is that laymen are not logicians and therefore should be prevented from hearing facts from which illogical conclusions are irresistible. These rules of evidence are not the mere technical inventions of judges and lawyers, they are the instruments with which the jury system is made to work and without which a jury trial would be a shambles not unakin to mob rule."

According to some advocates of reform, the lack of quality in the jury system is overshadowed by lack of quantity. But this in itself leads to lack of quality. Thus David W. Peck, the presiding justice of the Appellate Division of the New York State

Supreme Court, First Department, raises the question: "Do Juries Delay Justice?" Writing in the *New York Times Magazine* of December 25, 1955, he answers "yes." Said Judge Peck: "The cause of delay is the jury system. It is the inherent slowness of trial by jury [it averages three times as long as a trial before a judge without a jury], a pace which cannot keep up with the flood of cases coming into court. . . . The consequences are missing witnesses and failing memories at the time of trial, miscarriages of justice and a denial of timely justice which is the essence of true justice."

And so trial by jury has spawned a number of evils. The tendency of jurors to be swayed by popular opinion, feelings, sentiments and prejudices is a problem increasingly difficult to remedy. Understandably, Professor Clarence N. Callender of the faculty of the Wharton School, University of Pennsylvania, wrote in *The Selection of Jurors*: "In the opinion of many the jury system is on trial. It may be that it will ultimately be rejected. In the meantime, if it is to retain the respect of the community, it ought to be improved in every possible way."

What will the outcome be? Victory for

the reformers? Not likely. Even if the results of the University of Chicago study of juries should reveal unsuspected evils of trial by jury, observers believe no change is in the offing. Instead, they say, it seems probable that the United States Congress will make a crime of all forms of eavesdropping on juries, and thus spell out another safeguard to protect the jury system as it now exists.

But whatever happens we now have a better understanding as to why justice, as administered under the present system of things, is not always justice. Above all, our appreciation is heightened for Jehovah's incoming new world of righteousness. How thankful we can be that "the One decreed by God to be judge of the living and the dead," Christ Jesus the King-Judge, is pre-eminently qualified for the job! "The spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge."—Acts 10:42, *New World Trans.*; Isaiah 11:2-4, *Am. Stan. Ver.*

UNPREJUDICED TONGUES

❧ A good many people with unprejudiced tongues have tried nearly every kind of food. Big-game hunters who have tried elephant meat report that it makes good eating. Some epicures prefer the base of the trunk. During the siege of Paris in the Franco-Prussian War, nearly everything that lived wound up in the stewpot. Elephant trunks, which were considered the finest of the meat, sold for forty-eight francs a pound—an unheard-of price in those days. Explorer David Livingstone was fond of boiled elephant's foot. Those who have sampled rhinoceros say it tastes a good deal like beef, with an added flavor all its own. The hippopotamus is something else again. Hippo meat has the fine grain of beef. Pretorius, who hunted in the jungle for more than forty years, ranks fresh hippopotamus meat as his all-time favorite dish. Crocodile meat has not only been eaten but praised. Canned rattlesnake, though not exactly setting crepe suzettes on fire, seems to enjoy a slow but steady sale. And it is reported that some California Indians are amazingly fond of barnacles. With an unprejudiced tongue it seems that one can savor everything from fried bees to the chrysanthemum salads enjoyed so much by the Japanese.



BENDIX Bargain Buyers!

ON July 24, 1954, a fifteen-ton milk truck swerved wildly down a steep incline leading directly into the main street of Liberty, New York. The Saturday shopping and tourist crowds dashed for cover. When the truck was finally halted, three people lay dead, fourteen were injured and seventeen cars were demolished. An official investigation disclosed that inferior brakes stamped with a counterfeit Bendix-Westinghouse trade-mark were the cause of the accident.

While the Bendix-Westinghouse brakes are made under rigid controls and designed to give over a million pedal applications without rupture or failure, the counterfeit brakes failed in tests after 8,000 applications and no counterfeit brake functioned safely after 27,000. Fake replacements of standard automobile equipment with substandard reclaimed materials are unquestionably significant factors in the growing accident rate. Over twenty percent of the total volume of automobile parts and ac-

cessories sold annually in the United States, an estimated \$500 million worth, are said to be counterfeit.

Since World War II counterfeiting has increased at an alarming rate, infesting practically every retail market in the United States. Upward of \$2 billion a year are swindled from the American public by counterfeiters. During a three-month period over three million reconditioned radio and television tubes were represented as new brand-name products and sold in New York alone. One official said: "The demand for packaging is so brisk that

shady dealers are taking genuine tubes out of the protecting wrapping and reselling the little paper boxes to counterfeiters for a nickel apiece." Burned-out television picture tubes recoated with a chemical and given a weak electronic boost are being sold to a gullible public for twenty dollars each. The buyer can consider himself fortunate if the tube lasts two weeks.

The extent of counterfeiting in pharmaceuticals is appalling. Unethical pharmacists, who substitute inferior and diluted drugs in prescriptions and fake expensive tablets, hormones, antibiotics and barbiturates, cheat the public and leading pharmaceutical firms out of \$50 million to \$120 million a year. Carl K. Raiser, manager of trade relations for Smith, Kline & French, said that a fifteen-year survey showed that



12 percent of all prescriptions written for his firm's products were filled with counterfeits. Spot investigations showed that "27 of 219 prescriptions presented for trade-marked specialties were filled with imitations"; that "druggists with good businesses in better-class neighborhoods—those whom you would least suspect of unethical conduct—are the chief culprits." In fact, investigations show that if you are a steady customer you are more likely to be cheated than a stranger. Dishonest druggists are suspicious of new patrons.

The number of brand-named products currently being counterfeited may come as a surprise to those who have associated counterfeiting only with the printing of fake money. One authority lists the following items as currently being faked: "Singer sewing machines, Coca-Cola, all top radio and TV tubes, Bulova watches, Chanel perfume, vacuum-cleaner parts and Victor records. Other entries on the list," he says, "have been Dobbs and Knox hats, Swift's margarine, White Rock soda, Revlon nail polish, Leica cameras, Good Humor ice cream, BVD underwear, Pepperell bed sheets and all leading gasolines." He adds: "Bottles bearing labels of popular condiments, liquors and hair tonics are refilled with cheap substitutes as fast as they are emptied in too many good restaurants, bars and barber shops."

Dr. Stephen Ladas, an expert on trade-marks, declared: "The traffic in phony American products is even greater abroad. Organized counterfeiting rings are operating in South America, Hong Kong, Japan and Turkey. Many Latin-American markets are so glutted with fakes that American companies have no outlets for genuine exports." An incomplete list of counterfeit items sold overseas includes "Arrow shirts, Lux soap, Campbell soup, Quaker Oats, Interwoven socks, Wrigley chewing gum, Gold Medal flour, Kodak film, A. E.

Staley cornstarch, Seven-Up, Parker pens and U. S. Playing Cards."

A Credulous Public Will Always Buy

Ignorance and credulity are the best friends counterfeiters have. Alfred Capus wrote of the artist Corot that "he was the author of 3,000 paintings, of which 10,000 had been sold in the United States." This is not difficult to believe when one is confronted with nine Mona Lisas, all of which look as if they were painted by Leonardo da Vinci himself. While some faked articles are as obviously counterfeit as a waxed banana, yet others are so meticulously duplicated that unless they are subjected to scrutiny under infrared light and chemical tests it is impossible even for experts to detect the fraudulent items.

For example: To the naked eye and even chemical analysis, there is absolutely no difference between synthetic and natural rubies and sapphires. The chief method of distinguishing them is by microscopic examination. But in price range, however, there is a great difference. A five-carat synthetic ruby may be worth less than five dollars a carat; while a natural one is worth \$5,000 a carat. Only too often gem stones turn out to be nothing but cut glass. An American aviator bought his fiancée an unusually exotic gem stone at a bargain price. The soft black stone kept coming loose. The stone was analyzed. It turned out to be nothing but an extra-hard piece of licorice candy.

While there is no such thing as a synthetic diamond, there are mineral substitutes often mistaken for diamonds. Swindlers often represent the zircon as a diamond, but in actual value there is no comparison between the two. Frequently, jewelers get taken by the synthetic rutile. It has a little more sparkle and fire than most diamonds, but is not nearly so hard. The synthetic stone at best is not worth

more than five dollars. But many a jeweler has, out of ignorance or carelessness, paid \$1,500 or more for one. The average cost of a diamond engagement ring is \$225. For this price most women think they are getting a perfectly cut, blue-white diamond. An almost flawless one-carat stone with just a dash of blue in it may cost upward of \$3,000.

Other products easily counterfeited are pearls, watches and perfume. About 50,000 pearls a year are tested for dealers and laymen. Recently, two American ladies picked up in the Philippine area an under-seas "bargain" for \$20,000. They brought home two heaping chests brimming with pearls and a pearl necklace. The pearl necklace and bracelet looked cultured to the naked eye of an expert, but after an X-ray process it was found that not a single pearl was natural. The whole batch of "pearls" was worth less than \$600.

Unscrupulous local dealers strike at unguarded moments, particularly at rush hours, "bargain days," "sales" and the Christmas season. During the 1954 Yule season an estimated 200,000 fake Bulova watches were unloaded on an unsuspecting public. The counterfeits were "one-jewel Swiss movements in aluminum cases and were worth \$3.30. They were sold for twenty-three dollars and up." The accomplices in this crime were given suspended sentences; the leader a ten-day jail sentence. Only ten days for cheating the public out of millions of dollars!

Counterfeiters will go to no end to fake trade-marks and brand names and to copy perfume bottles, but often do little or nothing about copying the contents themselves. Recently, a perfume counterfeiter was seized in Brooklyn, New York, with 20,000 bottles of fakes. Had the product been genuine it would have retailed for \$25 an ounce. A check showed his fancy bottles were filled with sweet-smelling liquids

that cost no more than seventy-five cents an ounce.

Other Fakes

An inquiry into the reasons behind \$100,000 in claims a year against dry-cleaning firms revealed some shocking facts. First, that reputable firms were not only passing fabrics and accessories of inferior quality, but that some of it was downright shoddy merchandise. Inferior dyes, cheaply made buttons and belts that would disintegrate at the first contact with water were part of garments with quality brand names on them.

The punishment against the crime of counterfeiting is so light that it tends to encourage rather than discourage the crime. In the sixteenth century counterfeiters thought twice before venturing into that field. Charles V decreed that counterfeiters caught in the act were to be punished by having both hands cut off at the wrist. In the eighteenth century the punishment was reduced to a fine equivalent to a quarter of a million dollars and a five-year jail sentence. Now certain nations actually back counterfeiters by banning the legitimate product from their land.

Perhaps counterfeit Christianity and the evolution theory are among the greatest fakes now being sold to the people. Today, doctrines of immortality of the soul, trinity, hell-fire, purgatory, etc., are being peddled off at an outrageous price as pure Christianity, when in fact they are thoroughly pagan. As for evolution, the once respectable "500,000-year-old Piltdown man" has been exposed as a great hoax.

Still prideful and credulous they act very much like the little girl who passed a counterfeit coin. The clerk, recognizing the fake, said: "I'm sorry, little girl, but this quarter isn't any good." "It is, too, good," chirped the little girl. "My daddy just cooked it."

Berggrav and the Pirates

By "Awake!" correspondent in Norway

ONE issue of the Norwegian magazine *Kirke og Kultur* (Church and Culture) contained an article by Bishop Berggrav that was later fully quoted in the Oslo newspaper *Morgenposten* of December 31, 1955. In this article he, among other things, complains of the activity and progress of Jehovah's witnesses and ventures to call them *pirates*.

This is a very abusive term, conveying the impression that Jehovah's witnesses are dishonest and violate the rights of others. On what grounds does the bishop make this statement? On no grounds whatsoever, and neither does he prove it from the Bible. He merely makes a lot of rancorous assertions, just like the worst kind of malignant propaganda. It is regrettable, but no doubt many people will accept Berggrav's view, because he is an authority, they think.

However, it is dangerous for those who live in glass houses to throw stones. When Jesus walked the earth, preaching the true and life-giving message of the Bible, the priests and Pharisees agreed that he was a pirate and a menace to their existence. They tolerated each other even though they belonged to different sects, but as for Jesus, they slandered him and conspired to kill him. "If we let him thus alone, all men will believe on him," they said. Who were the real pirates? Those who were in power, the accepted ones and authorities. —John 11:48.

Early Christians were treated the same way, both in Palestine and in the rest of the Roman Empire. It was not until later when a corrupted and apostate Christianity had sprung up that it was made a state religion in Rome and other places and was enforced by the political sword of the state.

What was the origin of the Norwegian State Church? It was especially Saint Olaf, who, by means of blood and sword, introduced that which was supposed to be Christianity, the Catholic faith, which was replaced in the sixteenth century by the Protestant faith, according to a decree issued by King Christian III. In both instances the sword of the state backed this action and appointed the priests to their offices.

Did Jesus and the early Christians work

this way? No! They preached the truth about God and his purposes, and the people who longed for truth, right and righteousness willingly came to them. The power of the state was not behind conversions, but the genuine appeal to and the changing of men's minds were. They became so vigorous in their belief that they themselves would teach others, without any established clergy among them. In testimony to this we refer to the famous discourse given by Professor Emil Brunner in the Old Festival Hall of the University of Oslo in 1951, in which he pointed out that the entire church with its division between the lay and the learned is nothing but a misconception.

The church also has failed to preach Bible truths. She has preached false doctrines. She has not pointed to God's established kingdom as man's only hope, nor proclaimed that ours are the last days of this old system of things. Thus, churchmen, just like the priests and Pharisees of Jesus' day, have no special appeal to the public, and it is this that makes it necessary for them to resort to the different method of calling their opponents pirates. But if the churchmen have claimed to represent God while instead preaching old pagan doctrines, then who are the pirates?

Are the church and her representatives hated and persecuted by the world? No, they are its friends. But of Christians it is written: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." "Ye shall be hated of all nations for my name's sake." Berggrav's hatred in its way contributes toward showing who are the true Christians and who the pirates.—Matthew 5:11; 24:9.

Berggrav's being worried because of the progress of Jehovah's witnesses and his hue and cry that they are pirates strikingly remind us of what is written at Jeremiah 25:36 (*Am. Stan. Ver.*): "A voice of the cry of the shepherds, and the wailing of the principal of the flock! for Jehovah layeth waste their pasture."

And he is not a pirate, for the true sheep do not belong to any priest or clergyman, but to Him!



CYPRUS has been the source of bold headlines in the newspapers of the world during recent months. Radio and television broadcasts have had Cyprus as a source of news; leading councils of the world, both political and religious, have had Cyprus as an item on their agendas, while parliaments have been divided on what is generally called the "Cyprus question."

The half million inhabitants of this colony under British protection are divided into two main groups. The larger group, which comprises about four fifths of the population, is Greek-speaking and belongs to the Greek Orthodox Church, while the remaining fifth are Turkish-speaking and belong to the Moslem faith. Because of descent, language, religion and culture, the Greek-speaking inhabitants have been attracted to Greece and look upon that land as their mother country. For this reason it is not difficult to understand why a movement sprang up for Cyprus to be united to Greece. This movement is known as *enosis*, that is, union. It should be stated here that the Turkish section of the community is bitterly opposed to the idea of union with Greece.

When Britain entered upon the Cyprus scene in 1878, great joy flooded the hearts of the Greek-speaking inhabitants. To them it meant not only would they enjoy freedom from Turkish rule but also they would acquire union with Greece. Because

Cypriotes have always been under the heel of the more powerful nations, the Greek-speaking community has looked to the Greek Orthodox archbishop

not only as its spiritual head but as ethnarch or political head. So when the first British representative arrived in the island the then archbishop said the following: "We gladly accept the British

occupation because we consider it merely as transitory, finally to terminate to the *enosis* with mother Greece." So, with the seed of *enosis* being cultivated particularly with the help of the clergy of the Greek Orthodox Church in sermons from the pulpit, the idea of union has been fostered in the minds and hearts of the people. For a person not to entertain the idea of union has been considered unpatriotic or traitorous.

With no move on the part of the British government to satisfy the demand for union with Greece, events took a more serious turn in 1931. Greek members of the then legislative council decided to resign as deputies and a letter was sent to the governor, Sir Ronald Storrs, by the bishop of Kition, which said, in part: "As a deputy I swore, through necessity, to be loyal to King George. As a bishop and national leader I am today obliged to recommend to Cypriotes, who are by force subjects of the British King, disobedience such as is dictated by our smitten human rights. It will be my duty from now on to go out everywhere and ask my fellow countrymen to resort to a nonlawful resistance against unlawful authorities and unlawful laws."

What, then, was the result of the incitement of the people by the religious and po-

litical leaders? Mobs shouting "Long live *enosis!*" made their way to the governor's house in Nicosia and burned it. Other buildings were set on fire in other parts of the island. With the intervention of the troops and police, order was restored. The immediate result of the riots was that a sum of 30,000 pounds was imposed as reparation on the Greek-speaking population, the legislative council was abolished and power to legislate was granted to the governor. The leaders of the disturbances, including the bishop, were banished from the island.

Cry of "Enosis" Revived

A few more years rolled by. World War II ended and there was an opportune time for the cry of *enosis* to be raised again, a cry that has now been heard the world over. Under the auspices of the Greek Orthodox Church in Cyprus, a plebiscite was conducted in January, 1951, among the Greek-speaking inhabitants, to see how many desired union with Greece. The result showed 96 percent in favor. It is questionable that such a high percentage would vote in favor if a secret ballot were held.

Concerning those favoring union with Greece, these can be divided into two groups, namely, the right-wing nationalist group under the leadership of the archbishop, and a Communist or left-wing group with its supporters. The latter have always been bitter opponents of the archbishop and his dealing with the struggle. The motives behind the left-wing group for union with Greece are obviously not those of the right-wing group. Rather, they want to link up with the Communists in Greece.

Concerning the Turkish minority, they insist that the *status quo* be maintained and that if Britain intends to leave the island then it should revert back to Turkey, its former owner.

The Greek nation ardently backs up the Greek-speaking Cypriotes in their struggle for union and has petitioned the United Nations on two occasions concerning the Cyprus issue, but without success. The present time was not considered favorable to discuss the matter but Greece and Britain were to discuss it between themselves.

Since the withdrawal of British troops from the Suez Canal base in Egypt, Cyprus has become of vital strategic importance to Britain and the Western world. Britain says that she has no intention of moving out, but her policy has been revised on several occasions. The matter of self-determination of the Cypriotes has been recognized in principle, if not in practice, but Britain says that this is not the proper time for it to be applied, because of international tension.

Terrorist Organization EOKA

But in 1954 an event took place that gave some idea as to the way the Cyprus struggle for self-determination was heading. The Greek schooner Ayios Georghios, with a cargo of explosives, was seized as the explosives were being smuggled into Cyprus. On April 1, 1955, a terrorist organization called EOKA began operations. Explosions damaged government buildings in several towns and since that date more bombs and gun battles, shooting of military personnel and persons considered traitors, have darkened the Cyprus scene. Students of the Greek secondary schools, boys and girls, have had a full share in the stoning of soldiers, throwing of home-made bombs, burning of buildings and other acts of violence. Many students, failing to disperse by means of tear gas, have been wounded in baton charges by police and soldiers, and two youths were fatally wounded when soldiers had to fire on the rioters in order to restore order. The shooting of the youths resulted in

more demonstrations, strikes and disorders and the advocates of *enosis* remained undaunted.

A conference was held in London between Britain, Greece and Turkey in an effort to find a solution to the Cyprus question, but only ended up showing the wide differences among the parties involved.

Britain, determined to keep her position in Cyprus, sent a top-ranking soldier to take over the governorship of the island, Field Marshal Sir John Harding. In a broadcast he said that he was determined to stamp out terrorism. Whole villages were surrounded by troops and the inhabitants as well as their homes were searched. Operations in the mountains revealed secret hideouts, stores and ammunition used by the terrorists.

The archbishop of Cyprus considered that the Cyprus people were the ones to be consulted in the matter, and later talks were commenced between the governor and the archbishop. But there were opponents of the policy of the archbishop to be dealt with, the Communists, a left-wing body with its supporters, who refused any military concessions, such as bases to the British in the event of self-determination. Not surprising, then, that the Communist organization was banned and its leading members detained. But with the situation deteriorating, thousands of British troops were drafted to the island. With terrorism spreading, a state of emergency was proclaimed.

Radio broadcasts to Cyprus from Greece praised the terrorists as heroes. Britain made several representations to the Greek government concerning these broadcasts but without result. Lately radio programs from Greece intended for Cyprus are being jammed.

Education of Greek-speaking children has been seriously affected by the struggle

for self-determination. Many of the Greek secondary schools had to be closed because of the students who were always in the front line of the riots, and then nearly 300 elementary schools closed because of the Greek flag's being hoisted over school buildings.

The Archbishop Deported

Finally a ray of hope seemed to beam through the growing darkness. Talks began between the governor and the archbishop and points of difference were narrowed down. But alas, the final statement said that there were still three points that could not be settled. Significantly one of the outstanding points was concerning an amnesty for the terrorists. The archbishop wanted a general amnesty but the governor could not agree to this. So the terrorists continued their struggle, one of their latter exploits being the destruction of a British plane at the Nicosia airport. A time bomb exploded in the plane shortly before it was due to leave the island with sixty-eight servicemen on board.

The archbishop decided to leave for consultation with the Greek government. Arriving at Nicosia airport, the driver of the archbishop's car was politely removed, and the archbishop, instead of being taken to the plane bound for Athens, was ushered into another waiting plane taking him to an undisclosed destination, but now reported to be the Seychelles islands in the Indian Ocean. Deportation orders had been issued by the governor. The archbishop was not alone. The bishop of Kyrenia, together with his secretary, and the priest of Nicosia's largest Greek Orthodox church were to be his companions in deportation.

The official reasons given for the deportations were very revealing. An official explanatory statement said: "The governor reached his decision to order the archbishop's deportation in the light not only

of his overt seditious activities but also of a large volume of evidence indicating that the archbishop has himself been deeply implicated in the campaign of terrorism launched by the organization known as EOKA. In recent months as the security forces have penetrated further into the terrorist organization, evidence of the archbishop's complicity has accumulated from many different sources. The governor has scrutinised the information thus collected with the greatest possible care and has reluctantly reached the conclusion that it establishes beyond all reasonable doubt that the archbishop has not merely countenanced but has actively fostered terrorism in order to promote his political aims. . . . the archbishop has surreptitiously encouraged and abetted the terrorists in order to improve his own bargaining position in the negotiations."

The statement continues: "Over the past two years information has been received from a number of different sources indicating that the archbishop has personally supplied funds to agents in Greece for the purchase and supply of arms and explosives for use in terrorist operations in Cyprus. . . . The archbishopric has been used for the production of EOKA leaflets on a scale which would have been impossible without the archbishop's connivance. The archbishopric has also been used for the temporary storage of arms and grenades."

Concerning the bishop of Kyrenia the official statement said that he "has repeatedly and publicly extolled terrorism, advocated bloodshed and incited the youth of Cyprus to violence."

Another deportee, the priest of Nicosia's Phaneromeni church and president of the Orthodox-Christian Union of Youth (OHEN) was also mentioned in the official statements, which said: "Through the organization known as OHEN Papastavros

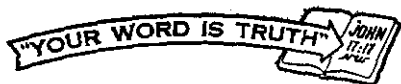
has exercised a most pernicious influence on Greek Cypriote youths and has used that organization as an agency for indoctrinating prospective recruits for EOKA. He has had contact with the terrorist leadership, he was privy to the plans for a resort to violence before it took place, and he encouraged its perpetrators."

The reaction to the deportations was quickly felt. Demonstrations and riots broke out in Greece and her ambassador in London was recalled in protest. The permanent delegate of Greece to the U.N. was instructed to file another petition concerning the Cyprus issue to be put on the agenda. In Cyprus there were strikes, bombs, curfews and bans.

How does the average Cypriote look at all this? Many are fed up with it all, but, owing to fear that has gripped the island because of the terrorists, the majority prefer to remain silent, appear patriotic and support the strikes and demonstrations. Many feel that they are much better off under British rule than if they were under Greek control. But then, the *enosis* seed has been fostered in their hearts since childhood and some feel that it is their sacred duty to struggle for self-determination, which to them means *enosis*. That is why when they are told of the benefits that they can have under British rule, you will hear the reply: "Better a piece of dry bread with your mother [Greece] than a feast with your stepmother [Britain]."

Greek Cypriotes feel that they are politically mature enough to look after their own affairs. But whether terrorism will bring the desired result remains to be seen.

But even if self-determination is granted and union with Greece is attained, there will still be one big question for Cypriotes to answer, Do they have union with God? An affirmative answer will mean their everlasting freedom.



The Rapid Growth of Mariolatry

IN ONE of the most impressive and solemn ceremonies of his pontificate Pope Pius XII, on November 1, 1954, brought the Marian Year to a climax by symbolically crowning Mary the "Queen of Heaven and Earth." In addition, he proclaimed the Feast of the Queenship of Mary to be celebrated every May 31.

With massive solemnity a red-brown painting, done on wood, of Mary and Child was removed from the altar of Santa Maria Maggiore. The painting was held high as it was marched through the streets of Rome, followed by a vast procession. The parade came to a halt on the steps of St. Peter's cathedral. There the canons of the cathedral received the painting in preparation for the crowning. In the presence of some forty cardinals, two hundred bishops and thousands of members of religious orders and pilgrims, the pope placed a jewel-studded crown on the figure of Mary. The vast crowd broke into frenzied applause, because at that moment they recognized Mary crowned as "Queen of Heaven and of all creation." The pope thus strengthened the ancient Marian movement, which for a time had died down, but is now being brought back with renewed vigor.

In his encyclical, the pope said that the new feast was not an innovation, since from the very first centuries of Christianity ecclesiastical writers had hailed Mary as queen. However, these writers were not

the apostles or the immediate disciples of our Lord Jesus Christ. These were men who had fallen away from the faith and had given themselves over to Roman paganism. The apostle warns of this taking place: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves. Therefore keep awake."—Acts 20:29-31, *New World Trans.*

The rapid growth in the worship of Mary in recent years has been mainly due to two revolutionary doctrines, both of which have absolutely no foundation in fact in the Bible record. Therefore, they are some of the "twisted things" that Paul spoke about. One of these dogmas is the Immaculate Conception of Mary, which holds that God exempted Mary from the stain of Adamic or hereditary sin by making her immaculate or sinless at the moment of her conception, and that "Mary was thus preserved free of all sin in anticipation of her role as the Mother of God." Almost a century later (1950), Pius XII proclaimed the second dogma, namely, the Assumption of Mary, which "holds that since the Virgin was free of original sin, her body must be incorruptible and was physically taken into Heaven."

Since Scriptural authority is lacking for promulgating such doctrines, the Roman Catholic Church reverts to the famous trinity of Latin terms for their support. The famed theological epigram established by the Franciscans during the Dark Ages is: "*Potuit, decuit, ergo fecit*—God could do it; it was fitting that He should do it; therefore He actually did it," i.e., keep Mary free of sin.

Note, now, the many discrepancies between this tradition and these doctrines and the Word of God. Does the Bible say

Mary was free of sin? Nowhere does the Bible say that. It has this to say: "Through one man [Adam] sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." The only Scriptural exception to this is Jesus Christ.—Romans 5:12, *New World Trans.*; Hebrews 7:26.

Nor is Mary the mother of God. God had no mother. He had no beginning. How, then, could he have a mother? Of God it is written: "From everlasting to everlasting, thou art God." The same could not be said of Mary. God created Adam and Eve, the first human pair, from whom Mary descended thousands of years later. Mary became the human mother of God's Son, Jesus. The angel Gabriel said: "Have no fear, Mary, for you have found favor with God; and, look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High, and Jehovah God will give him the throne of David his father."—Psalm 90:2; Luke 1:30-32, *New World Trans.*

On November 1, 1950, when Pope Pius XII proclaimed the assumption of Mary to be infallible Roman Catholic dogma, he said: "The immaculate mother of God, Mary ever Virgin, when the course of her life on earth was finished, was taken up body and soul into heaven." From the scriptures cited above we have learned that it was impossible for Mary to be "immaculate" or "the mother of God." Is she ever virgin? Of Joseph and Mary the Bible says: "He had no relations with her until she gave birth to a son; and he called his name 'Jesus'." The meaning is clear that they did have sexual relations after the miraculous, virgin birth of Jesus. The Scriptures also abundantly testify that Mary had sons and daughters, brothers and sisters of Jesus, after Jesus' birth. Of Jesus his hometown acquaintances que-

ried: "Is this not the carpenter's son? Is not his mother called 'Mary', and his brothers 'James and Joseph and Simon and Judas'? And his sisters, are they not all with us?"—Matthew 1:25; John 7:3, 5, 10; Matthew 13:55, 56, *New World Trans.*

The Roman Catholic Church teaches: "When the course of her [Mary's] life on earth was finished, [she] was taken up body and soul into heaven." This is the assumption dogma itself. It is not only unsupported by the Bible, but powerfully refuted by it. Paul argues in the fifteenth chapter of 1 Corinthians that no one, not Mary nor even Jesus himself, can take his physical human body with him to heaven. "Flesh and blood cannot inherit God's kingdom."—1 Corinthians 15:50, *New World Trans.*

The Roman Catholic Church cannot point to a single Bible text to support either of these dogmas—only traditions manufactured centuries after Mary's death. Of tradition Jesus said: "So you have made the word of God invalid because of your tradition." Actually, the doctrines, plus the crowning of Mary as Queen of Heaven and Earth, are all of pagan origin. The idolatrous Hebrews offered up cakes and incense to the Babylonian goddess Astarte, whom they honored as the queen of heaven. She was also called "the mistress of heaven and earth." According to the authority Hislop, the testimony of Augustine, himself an eyewitness, is that the rites and worship of "the virgin goddess of Rome" are exactly the same as those given to the pagan Babylonian goddess. If God was displeased with that form of idolatry among his ancient people Israel, how much more so is he displeased with the same form of idolatry today. He says: "For I, Jehovah, change not."—Matthew 15:6, *New World Trans.*; Malachi 3:6, *Am. Stan. Ver.*; Jeremiah 44:17-25.



Jehovah's Witnesses Preach in All the Earth



Jamaica

SOMEONE described Jamaica as "one hundred and forty-four miles of paradise." Its climate and surroundings are so delightful that visitors who come for two weeks' vacation are tempted to stay permanently.

Perhaps the best compliment that can be paid any people can be given the Jamaicans, and that is, they love and respect the Bible. Undoubtedly this is why Jehovah's witnesses are warmly welcomed in most Jamaican homes. The usual reception is something like this: "I like to hear about the Bible. Won't you come in and sit down?" A period of enthusiastic discussion follows in which all present participate. Such friendliness affords excellent soil for both the growth and the spread of the Kingdom message.

In April, 1955, there were upward of 3,751 ministers of Jehovah's witnesses active in Jamaica. The focal point for their ministerial work is the city of Kingston. Here is located the branch office of the Watch Tower Society and the missionary home for the graduates of the Watchtower Bible School of Gilead. Jehovah's witnesses are well known in the city; some of the islanders call their meeting at the North Kingston Kingdom Hall a real Jamaican family, where all colors meet together in harmony and feast at Jehovah's table of spiritual things.

Prospects for greater expansion are apparent everywhere for Jehovah's witnesses. To many people Montego Bay is known as a tourist resort, with excellent bathing facilities and beautiful hotels. But to Jeho-

vah's witnesses, who have a flourishing congregation here, it is excellent for its preaching. From time to time a truckload of Christian witnesses from the local congregation goes into the surrounding mountains for a full day of bearing testimony to Jehovah's name. On one occasion their work brought them to Maroon Town, an unusual settlement of people. The ancestors of the Maroons were brought out of Africa to serve as slaves in Jamaica. Among them were men who had been entrusted with authority, possessing real qualities of leadership. These found the harsh treatment of their slave masters unbearable and their spirit would not bow to the will of their fellow man. A revolution broke out against their English masters and the Maroons took to the hills, where they held out against the British garrison until a treaty was signed granting them their own territories and independence, which treaty holds good to this day.

They are an outstanding group in whose settlements it is said there is no crime whatsoever. They are a hospitable people who have received Jehovah's witnesses eagerly, discussed Bible truths with them, accepted the Bible literature offered and enjoyed the public talk. In the Maroon settlements, as elsewhere throughout Christendom, there is a great famine for the spiritual truths of the Bible.

Full-time ministers of Jehovah's witnesses were assigned to go into the little town of Frankfield and the neighboring town, Trout Hall. The two towns have a combined population of only 4,000. Up to that time there had been no witnesses in that area. Determined to begin all regular

meetings of Jehovah's witnesses as soon as possible, these ministers went to work and preached. The first week they located interest. A man of good will offered his home as a meeting place. Eighteen people attended the first *Watchtower* study and another man offered a more suitable home, which was located more centrally. In three weeks thirty persons were attending and someone said: "Soon we are going to have a big crowd and then we'll build our own Kingdom Hall." The appreciation of these humble folk did not stop there but some rapidly progressed in basic knowledge of God's Word, threw off their former shackles of false religious tradition and stepped out before their astonished neighbors as timid but determined ministers of the good news.

Adverse conditions do not stop Jamaican witnesses from giving to God what belongs to God. On the west end of the island economic conditions are rather bad. In fact, many publishers are not able to buy shoes, so they go barefooted as they preach from door to door. One man was so impressed with their zeal for good works that he gave them the right to build a meeting place on his property without cost, and

also contributed some of the building materials. Because of lack of funds the structure could not be large, but a comfortable-size hall was built. The frame of the Kingdom Hall was made of bamboo, the walls were made of palm leaves plaited in basket-weave-style, a rainproof thatched roof was fixed overhead, while, below, the floor was made of white marl and the good earth, finished off and laid cobblestone-style. It made a lovely meeting place.

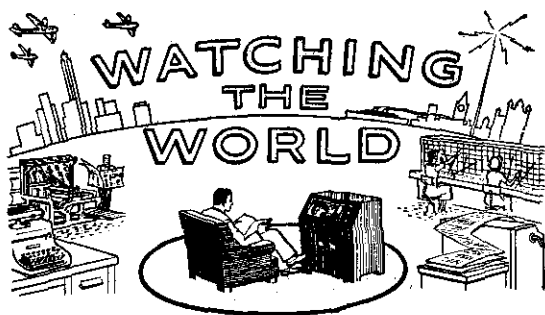
In one small country town the Anglican clergyman preached against Jehovah's witnesses and even told one of his parishioners that he would not confirm her daughter unless she canceled the room she rented to one of Jehovah's witnesses. The clergyman's unchristian conduct had so aroused the curiosity of the local populace that over two hundred of the townspeople came to hear Jehovah's witnesses and only thirty-eight attended his service. This clergyman would profit from Solomon's advice: "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." But again, some people never learn. While *clergymen object*, Jehovah's witnesses preach and reap rich spiritual rewards from their labor.—Proverbs 21:23.

DO YOU KNOW?

- What the basis for right belief really is? P. 3, ¶1.
- Whether supernatural forces will participate in the true war of Armageddon? P. 5, ¶4.
- What drastic effect Armageddon will have on earth's peoples? P. 7, ¶3.
- Why Hawaii is the "Paradise of the Pacific"? P. 9, ¶3.
- How the claim that God's kingdom is within man was pointedly refuted? P. 11, ¶1.
- Who have challenged the wisdom of continuing the present jury system? P. 12, ¶2.
- Why legal scholars believe that the jury

system is so important? P. 13, ¶2.

- What shocking instance showed the danger of counterfeit automobile parts? P. 17, ¶1.
- Which noted manufactured products are now being counterfeited? P. 18, ¶1.
- What two local population groups are divided over Cyprus' future? P. 21, ¶2.
- Why the British governor deported Cyprus' archbishop? P. 23, ¶3.
- How the dogma of Mary's assumption is positively proved false? P. 26, ¶3.
- What people are said to have no crime whatsoever? P. 27, ¶5.



Stalin's Blunders

◆ Until recently the people of the Soviet Union have been led to believe that all the Soviet victories in World War II were produced by Stalin's genius. Defeats were ignored. But in April, as the downgrading of Stalin rolled on, the people were told for the first time in the Soviet press that Stalin had failed to prepare for World War II. *Pravda* also charged that Stalin erred in expelling Yugoslavia from the Cominform in 1948. Experienced observers regarded the accusation that Stalin failed to prepare for the German attack in 1941 as the most sensational and one of the most basic criticisms that had yet been leveled at the former Soviet "genius."

Moscow's De-purgings

◆ When Tito of Yugoslavia broke from the Kremlin in 1948, it left Stalin in a state of towering rage. Stalin cowed the remaining satellites into line by a series of show trials, complete with amazing confessions and public executions. Among the noted victims were Gomulka in Poland, Kostov in Bulgaria, Rajk in Hungary and Slansky in Czechoslovakia. Belgrade has long called for the clearing of the condemned Titoists. When the downgrading of Stalin picked up momentum recently, Mos-

cow approved a number of de-purgings. In Bulgaria former Deputy Premier Kostov, executed in 1949, was post-humously rehabilitated. Warsaw announced that Vice Premier Gomulka, imprisoned on charges of Titoism, had been released. Hungary announced that the trial of Laszlo Rajk that resulted in his execution in 1949 was a fake and that his name was now cleared. Belgrade hailed the clearing of Rajk as a repudiation of the "most monstrous trial ever held in the world." But Moscow announced that Czech party leader Slansky, executed in 1952, would not be rehabilitated, indicating that the Kremlin was going to keep the de-purgings within prescribed limits. One result of the de-purgings expected by observers is the closer co-operation between Tito's Communists and their comrades in the Kremlin's orbit.

A Coup for the Kremlin

◆ In southeast Asia rice is the economic lifeblood of most of the common people who are its producers. Burma's national economy depends greatly on its rice exports. But in the U.S. rice is a relatively unimportant new industry, profitable to a narrow group of growers who are expanding under a government subsidy. The U.S. now has a huge surplus. There

was recently an emergency rice shortage in Indonesia and Pakistan. A Pakistani rice purchasing mission began negotiating with Burma for over 100,000 tons; in the end Pakistan bought only little more than 25,000 tons. What had happened was this: The U.S., partly to dispose of some of its piled-up rice surplus and partly to relieve the emergency rice shortages in Pakistan and Indonesia, shipped a large quantity to the Southeastern Asia area. It was the first sizable invasion of south Asia by U.S. rice. The Burmese were alarmed—not that Burma objected to feeding hungry mouths, but their question was: Are hard-pressed rice exporters such as Burma to be denied the best possible opportunities to profit from rice shortages because U.S. rice surpluses hang over the "emergency" market? Just as Burma reached the height of her distress, Moscow stepped in. Moscow agreed to purchase 200,000 tons of rice from Burma this year and also agreed to take 400,000 tons of rice each year for four years. Burma was delighted. Observers regarded the Soviet purchase as a brilliant coup for the Kremlin, both in magnitude and in timing.

Ceylon Joins Neutralist Camp

◆ The island of Ceylon has followed a strong pro-Western policy. The government has allowed Britain to retain air and navy bases on the island; it has refused to enter into diplomatic relations with Moscow or Peiping. In April the islanders voted for a new Parliament. Pro-Western Prime Minister Sir John Kotelawala was opposed by a curious coalition of Socialists, Trotskyites and devout Buddhists. Since more than 5,000,000 of the island's 8,000,000 population are Buddhists, religion became a political battle cry. The Buddhists wanted their religion to play more of a part in

government affairs. Wooing the Buddhists, Sir John had himself photographed often with Buddhist monks. But the coalition went in for monks en masse—thousands of them monks went on political campaigns throughout the countryside, preaching that salvation of the religion depended on defeat of the government. Besides religion, the opposition made neutralism a main issue. When the votes were counted, the opposition coalition had won an overwhelming victory. Opposition leader S.W.R.D. Bandaranaike stated what the new government intends to do: make Ceylon neutral, start diplomatic relations with Moscow and Peiping, nationalize foreign-owned tea and rubber plantations and oust the British from their military bases. The election gave Moscow more satisfaction than London.

Cyprus: Church Vows Fight

◆ Not long ago Cyprus was an island noted for its tranquillity; today it is noted for its terrorism. EOKA, the Greek terrorist organization, has caused most of the violence. But the island's school children have also added to the violence. Heading the fight against the British are the Greek Orthodox clergy, who run the politics for Greek Cypriotes. Recently Archbishop Makarios, top politician for the Greek Cypriotes, was deported by the British because he was deeply implicated in the campaign of terrorism. Now the acting religious and political leader of the Greek Cypriotes, Bishop Anthimus, has indicated that terrorism will continue. To 4,000 worshippers the bishop said that the islanders "will fight the British with every means at our disposal." While the bishop sermonized on politics, EOKA members went throughout the cathedral distributing leaflets to the worshippers. The leaflets boasted of how many British servicemen EOKA has killed.

Meanwhile, British authorities raided the Kykko Greek Orthodox monastery. With mine detectors they discovered an old safe built into the wall of the monastery church. Inside were 53 sticks of dynamite.

Guatemalans Assail Clergy

◆ In Guatemala university students put on an annual parade. This year Roman Catholic Archbishop Mariano Rosell y Arellano tried to censor some parts of the students' shows that he thought were antireligious. He failed. So he threatened excommunication for Catholics who attended; he also called on the government to censor the parade. The government refused. When thousands of Catholics, the greatest number in years, attended the parade, the archbishop was furious. So were the students. They charged that the archbishop had gone too far in participation in public affairs and that he "insolently pretends to influence the government." The newspaper *El Espectador* was more outspoken, saying that the archbishop "by coincidence or design, has had a very significant participation in political affairs. . . . The attitude of the clergy . . . has been translated into acts of direct intervention that dangerously confuse religion with politics." A very influential editorialist of *La Hora* said: "Without the so open intervention of Catholics in politics . . . and with them their pastors, there would not be too much to criticize the clergy for. But their intervention has been so profound, so clear, so greedy." —New York Times, 4/1.

An Independent Morocco

◆ A coastal strip of Morocco running east from Tangier along the Mediterranean has long been ruled by Spain. Last March, when France conceded, in principle, the end of her protectorate in Morocco, it was clear that Spain was next on the list. In April the mon-

arch of Morocco, Sultan Mohammed ben Youssef, flew to Madrid for talks with Generalissimo Franco. After three days of intensive negotiations, the Spanish and Moroccan governments signed a joint declaration and protocol that recognized in principle Morocco's independence and unity. Now that Spain has pledged a free Morocco, the Sultan is in position to negotiate for the last outstanding piece of Moroccan territory under foreign protection—Tangier.

Cuba: Plot for Revolt

◆ Since the government of President Fulgencio Batista took power in Cuba, it has had to put down a number of anti-government conspiracies. In April the frustrating of a military conspiracy to seize control of the Cuban government was announced by the army. The plot was suppressed by the arrest of 30 army officers. Said President Batista: "This conspiracy is without importance. The republic and people may feel tranquil, with confidence in the loyalty of the armed forces."

Rome Catacomb Found

◆ The catacombs are subterranean chambers that were used for burial purposes by the early Christians. During times of persecutions the catacombs became places where Christians could have meetings and not be arrested, because burial places, under the law, were places of asylum. After Constantine fused the existing apostate Christianity together with the pagan Roman state cult in the early part of the fourth century, a new era for the catacombs began. There was considerable decorating of underground chambers. During the whole of the fourth century burials continued to be numerous, through the desire of some to rest near martyrs. In April the Vatican newspaper *L'Osservatore Romano* announced the discovery

of a catacomb hitherto unknown to scholars. It is a small chamber 158 feet by 89 feet. It is attributed to the early part of the fourth century. This would explain the fact that some of the many frescoed paintings adorning the chamber are frankly pagan. There are scenes of Demeter, Cleopatra and Hercules. Among the frescoes from the Bible are Adam and Eve expelled from the Garden of Eden, the flood of Noah's day pouring water on the world from a window, Jesus and his disciples, the resurrection of Lazarus and Jesus talking to the Samaritan woman. A picture of the last-mentioned frescoed painting was published in the New York Times of April 10; it showed Jesus without a beard.

Ship-destroying Missile Ready
 ♦ In the arsenal of the U.S. Navy are guided missiles

called the Sparrow, air-to-air; the Terrier, surface-to-air, and the Regulus, surface-to-surface. In April the Navy announced that the Petrel had now joined the fleet. The Petrel is an air-to-surface missile designed to destroy ships at sea. Said the Navy: "Launched by patrol aircraft well outside the range of the target's air defense, the missile attacks at high speed and with devastating effect. The use of the new missile thus will save the plane pilot from the antiaircraft hazards which attack-plane aviators met in World War II when they closed the target."

Nazi Blunder of World War II

♦ On May 10, 1940, unidentified planes bombed the German university city of Freiburg. The attack killed 57 persons, including 22 children. Since the city had no military significance, Germans were outraged. Hitler seized on the

Freiburg raid as an excuse for "revenge" by bombing British towns. Even after World War II, German feeling against the Allies for the raid was bitter. Western occupation authorities finally decided to find out who was to blame; they went to the record books. But no Allied plane in the air on May 10, 1940, it was found, could have attacked Freiburg. Then the Institute for Current History in Munich looked into the mystery. In April the institute announced that the mystery was solved: a squadron of Hermann Goering's Luftwaffe, lost in the clouds, thought it was bombing Dijon in France but actually bombed Freiburg. Said Goering of the raid: "That's a mighty fine beginning for this campaign. The Luftwaffe and I have made fools of ourselves." But Goering decided to cover up the Nazi blunder and exploit it for propaganda purposes.



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Awake!

BLOODGUILTINESS DOOMS THIS WORLD

The extent of earth's bloodguilt, and how to escape it

Where Is India Heading?

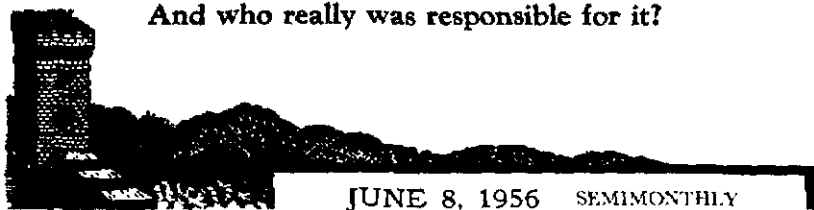
Is she in danger of turning communistic?

The Sense of Time

What makes it fly, or drag?

What Was the Inquisition?

And who really was responsible for it?



JUNE 8, 1956 SEMIMONTHLY

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVII

Brooklyn, N. Y., June 8, 1956

Number 11

BAD ASSOCIATIONS and USEFUL HABITS

BIRDS of a feather, according to an old saying, flock together. Even more appropriate to our discussion here is the statement that all the animals in one pack share the same bunch of fleas. The first saying implies that you associate with the kind of person that you yourself are. The second warns that you are under pressure to adopt the customs of the people you know. Both warn us that we should choose our friends well. The Bible agrees, saying: "Bad associations spoil useful habits." —1 Corinthians 15:33, *New World Trans.*

Most people recognize this principle. Mothers recognize it when they express concern about their children's playmates. Parents recognize it when they are anxious about the friends with which their teen-age daughters associate. Youths demonstrate it when, to keep from being called a coward, they do things they never would do otherwise. Adults submit to similar social pressure when they go into debt to keep up with their neighbors, or join a particular church because of its size and respectability rather than because of its doctrines.

We all know that we are influenced by the ideas, morals and behavior of our

friends, but few people realize just how strong this influence is. Recent experiments have uncovered amazing facts about it.

The experiments involved 123 groups of college students who were given what they were told were tests in visual perception. They merely had to state which of three lines on one card was of the same length as a single line on another card. Anyone could do this. In fact, under normal circumstances they would pick the right line more than 99 out of every 100 times.

But this test was not conducted under normal conditions. Actually it was a test of social pressure, rather than of visual perception, and all but one person in each group of participants had been told to give unanimously wrong answers at certain specific times. The real purpose of the test was to find out what people would do when they could plainly see that one thing was true but everyone else said just the opposite.

What do you think happened? Would people believe their eyes? Would the crowd's pressure affect them? Well, three out of four persons tested began making errors! They accepted the majority's

wrong judgments 36.8 percent of the time. Even when the difference in the length of the lines was increased to seven inches, the point was never reached where every person experimented upon would reject the majority's deliberate error every time!

Another thing of importance was discovered. It was found that when just one other person also went against the majority and gave truthful answers, the accuracy jumped amazingly. When the person who was the subject of the experiment had only one other person in agreement with him, there were only a fourth as many errors as when everyone else had given the wrong answer. Solomon E. Asch, reporting on the experiments in the November *Scientific American*, said: "As long as the subject had anyone on his side, he was almost invariably independent, but as soon as he found himself alone, the tendency to conform to the majority rose abruptly."

Commenting on Professor Asch's disturbing report, *Scientific American* said it indicates "that to have the courage of one's convictions is a rather rare quality. In the face of apparent group pressure many people will disbelieve their own senses." Yet it illustrates several vital principles.

First, as mentioned above, it shows that we must choose our friends well. If we are going to be influenced by them anyway, certainly they should not be people who would tempt us into immorality, or into rejecting God's way and accepting the way of the world. The Bible is very clear on this when it says: "Do not become unevenly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?" Certainly these experiments prove this principle to be sound! —2 Corinthians 6:14, *New World Trans.*

Second, these experiments illustrate why it is so necessary to stick firmly with those

who will help us to stand for truth and right. If just one associate can give such strength to stand for truth against a majority that is wrong, we can understand why we are told to stick firmly with the true congregation, "not forsaking the gathering of ourselves together" "but encouraging one another," "comforting one another and building one another up." —Hebrews 10:25; 1 Thessalonians 5:11, *New World Trans.*

Third, the importance of determination is clearly illustrated. Remember that one out of every four persons subjected to this experiment did stand firm. Twenty-five percent did not submit to the pressure to agree with the erroneous judgments of the majority. How can you have an equal spiritual determination? First, by being firmly grounded in the faith, and then after that by benefiting from the strength of right association, and by heeding the warning to beware of wrong examples.

But still another principle is involved. It is that we must set the right example for others. We must recognize our obligation to them, and let our example provide them with the strength, encouragement and assistance that we want them to provide for us. The Proverbs say: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Each is a help, benefit and encouragement to the other. The Bible also says: "Woe to him that is alone when he falleth; for he hath not another to help him up." Is your good example providing that needed help for others? —Proverbs 27:17, Ecclesiastes 4:10.

So it is wise to select friends whose influence will be sound, whose example will help you toward useful habits. And, more than that, be a good friend, not passing along a bad example to others, but being a help rather than a hindrance to them in their efforts to go the right way.

W

hy must the
blood debt be set-
tled? When and how?

How can you escape
sharing guilt for
the blood that has
drenched the earth?

Only positive ac-
tion on your part
will preserve you.

BLOODGUILTINESS

Dooms this World

A MURDER was being committed in the United States at the rate of "one killing every 40.3 minutes," and New York city alone was claiming "a victim every twenty-four hours," according to the Federal Bureau of Investigation records for the first six months of 1953.

But this is an infinitesimal amount of warm blood spilled when compared with the manslaughter caused by careless driving of automobiles or by other accidental causes. The butchery committed by automobiles on United States' highways has topped the loss of lives in all wars fought in America; and when it comes to injuries, motor accidents outstrip the bloodiest war.

The Revolutionary War lasted eight years and cost 4,435 American lives. Auto-

mobiles last
year killed
more than that
every 43
days.



The War of 1812 lasted three years, with 2,260 U.S. deaths; the Mexican War cost 13,283 American lives. But deaths in both those wars were equaled on United States' roads in just five months of 1953. From 1775 to 1955 some 1,130,393 American lives were lost in all wars that the United States was involved in. But between 1900 and 1955 over 1,149,414 Americans died as a result of highway accidents. All this is a terrible spilling of blood that man must give an account for before the Supreme Judge of the universe, who is the Giver of life, namely, Jehovah God.—The *U.S. News & World Report*, February 3, 1956.

But this frightful toll of blood is a drop compared with that which has soaked the earth in her thousands of wars, besides religious inquisitions and crusades prior to 1914. However, since 1914 more human blood has been poured out than ever before in history, not only in private, individual killings and accidental killings, but more so in collective killings, in the two greatest carnages of all human experience, World Wars I and II. And now mass preparation is made for the dreaded third world war, which promises to be the greatest spiller of blood, the most costly of all in human lives, because the world is now armed with atomic or nuclear weapons of mass destruction.

While both sides to the wild spree of human butchery try to wash their hands clean of bloodguilt in the water of various self-excusing arguments, yet God is judge. Before him an all-embracing bloodguilt rests on all mankind, on both those who directly did the shedding of blood and those who lent their support morally or materially. The God of justice lays upon people a joint responsibility in respect to bloodshed. So all people share in a community of responsibility for the blood that has drenched the earth.

In this respect the skirts of religion are not clean, for in these massacres the religious leaders of all the nations at war, even the clergy of Christendom, have prayed to their religious gods for heaven's blessing upon their own military forces. On April 1, 1939, Eugene Pacelli, the pope of the Roman Catholic Church, telegraphed General Franco and thanked him for a "desired Catholic victory," in which 1,200,000 men, women and children were slaughtered; most of these victims were Catholics.

When Adolf Hitler made his triumphal entry into Austria, in March, 1938, after his absorption of Austria, Cardinal Innitzer was among the first to visit him and pay him honor. Not only did Cardinal Innitzer "Heil Hitler" in his own handwriting, and write Cardinal Bertram of Breslau that the Austrian hierarchy would continue to co-operate with Hitler, but he caused the swastika flag to be raised on the Vienna cathedral.

What followed is well known. This same Adolf Hitler, whom the cardinal blessed, led the world into the most sanguinary conflict ever known. He supervised the butchering of over 5,000,000 Jews in scores of concentration camps, over which his S.S. troops reigned supreme. He condemned Jehovah's witnesses to death because of their faith in God and the uncompromising stand they took in their worship. Up-

ward of ten thousand of them were thrown into his concentration camps, many of them died in gas chambers, others were beheaded, some were shot and others hanged. Only 8,000 survived. Hence to modern-day Christendom the prophetic words addressed to unfaithful Jerusalem apply: "Also in thy skirts is found the blood of the souls of the innocent poor." —Jeremiah 2:34, *Am. Stan. Ver.*

Russian Blood Purges

Closely at the heels of Hitler's sickening bloodthirstiness and bloodguiltiness follows the Russian communistic regime, which receives the blessing of the Russian Orthodox Church and its clergy. Authentic reports state that during the farm collectivization program in Russia 10,000,000 peasants were either massacred or starved or deported to slave labor camps to die. Stalin's blood purges of 1936 to 1938 shocked the civilized world.

Vladimir Petrov, former top agent of the Soviet in Australia, told of the drastic purges throughout Europe and Asia by the Russian government. "As an N.K.V.D. [later name of secret police] officer in Moscow in 1936, 1937 and 1938," he says, "I lived through the most fantastic reign of terror imposed by a modern government on its people, and a bloodbath almost too fearful to be believed. I estimate that two million Soviet citizens must have been shot without any proper trial or examination of the stereotyped charges against them in the nightmare years of 1936, '37 and '38. This hideous carnage was sheer madness by any standard of right and justice . . . The purges were a calculated policy which seemed to make sense on the basis that expediency is the only law."

Petrov further says: "I handled hundreds of signals to all parts of the Soviet Union in the following form:—'to N.K.V.D. Frunz, Khirgiz Republic: "You are charged

with the task of exterminating 10,000 enemies of the people. Report results by signal."—Yezhov." The reply would be: "I reply to yours of ———. The following enemies of the Soviet people have been shot." Petrov tells how they worked "day and night trying to keep up with the mass liquidations" and to meet their set quotas. "The quotas of victims for each district and town were fixed at N.K.V.D. headquarters in Moscow. I remember one order to the town of Sverdlovsk for 15,000 'enemies of the people' to be exterminated." Executions were carried out by shooting or the victims were simply thrown into old mine shafts as the quickest method, and left to die.

In the Katyn forest of Poland 15,400 Polish army officers and intellectual leaders were found murdered. This while that part of Poland was under Russian occupation in 1940. Speaking not of Stalin, but of Khrushchev, Malenkov, Mikoyan and Bulganin, present heads of the Russian government, the *New York Times* of February 20, 1956, had this to say: "The men who denounce Stalin now were trained by him and their hands are as bloody as were Stalin's with the blood of innocent millions."

It is under this present regime that thousands upon thousands of Jehovah's witnesses now languish in prisons. Many of them have been murdered for refusal to give up their faith in Jehovah God. The lifeblood of those who were slain because of their faithfulness in testifying to the name and goodness of the Almighty God cries out to him. "Listen! Your brother's blood is crying out to me from the ground," God says. Referring to slaughter like this the inspired account says: "I saw underneath the altar the souls of those slaughtered because of the word of God and because of the witness work which they used to have. And they cried with a

loud voice, saying: 'Until when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?'" The answer to those cries is soon to come when all the nations guilty of such things will have the lifeblood stamped out of them at Armageddon, the war of the great day of God Almighty.—Genesis 4:10; Revelation 6:9, 10, *New World Trans.*

Bloodguiltiness of the Western World

But bloodguilt does not rest upon the Russians alone. All nations stand guilty before God. The author of the book *The UN Record* states: "The keynote of Yalta was expressed in a single word by Roosevelt, who said he had seen the devastation wrought by the Germans in the Crimea and was 'bloodthirsty.'" "At the Teheran conference, a little over a year earlier, Churchill had been offended by Stalin's proposal to shoot 50,000 German officers and was not mollified when Roosevelt jocularly suggested a compromise whereby only 49,500 would be shot. At Yalta Roosevelt was not joking when he expressed hope that Stalin again would propose a toast to the execution of 50,000 German officers."

This same authority says that "such a world champion exterminator as Jenghis [Khan] must have been slightly envious when Churchill and Stalin agreed that the problem of accommodating five or six million refugees from Germany's lost territory in what remained of that country could be alleviated by killing more Germans. 'We have killed five or six million and probably will kill another million before the end of the war,' said Churchill. 'Or two million,' Stalin interjected."

Just two days after the Yalta conference closed, on the night of February 13, 1945, 2,000 American and British heavy bombers dropped their bombs on the city of

Dresden, in eastern Germany, a city that was swollen with refugees from the east and west, a city of museums, cathedrals and hospitals, containing *no important military installation whatsoever*. Swiss and other observers estimated that 100,000 men, women and children were slaughtered in that raid. That figure reminds us of another scene in Asia, when American planes released the first atomic bombs on Hiroshima and Nagasaki, leaving behind a frightening desolation and 100,000 dead.

In his report to President Truman on the San Francisco conference, Secretary Stettinius remarked: "Some forty million human beings, armed and unarmed," had been killed in two wars in a period of some ten years. The Korean war cost the United States 33,417 dead. *As for the opposing side, the United States Secretary of State John Foster Dulles declared: "The North Korean army is virtually extinct and the Chinese and North Korean Communist armies have sustained about 2,000,000 casualties, and of the 10,000,000 people of North Korea one out of every three has died from war ravages and inhuman neglect, which their rulers have imposed."*

In other parts of the world where the quest for power continues the earth is soaked with human blood. The riots in India and Africa, the civil war in Argentina, all tell of bloodguilt. The scourge of Colombia as recent as January, 1954, was marked by a wave of murders. More than a hundred men were slaughtered in less than six months. In a small two-street town with a population of only 5,200, twelve murders were committed in six weeks. Twenty others were carried out in surrounding areas, some of these by the violent method of beheading.—*Time*, January 18, 1954.

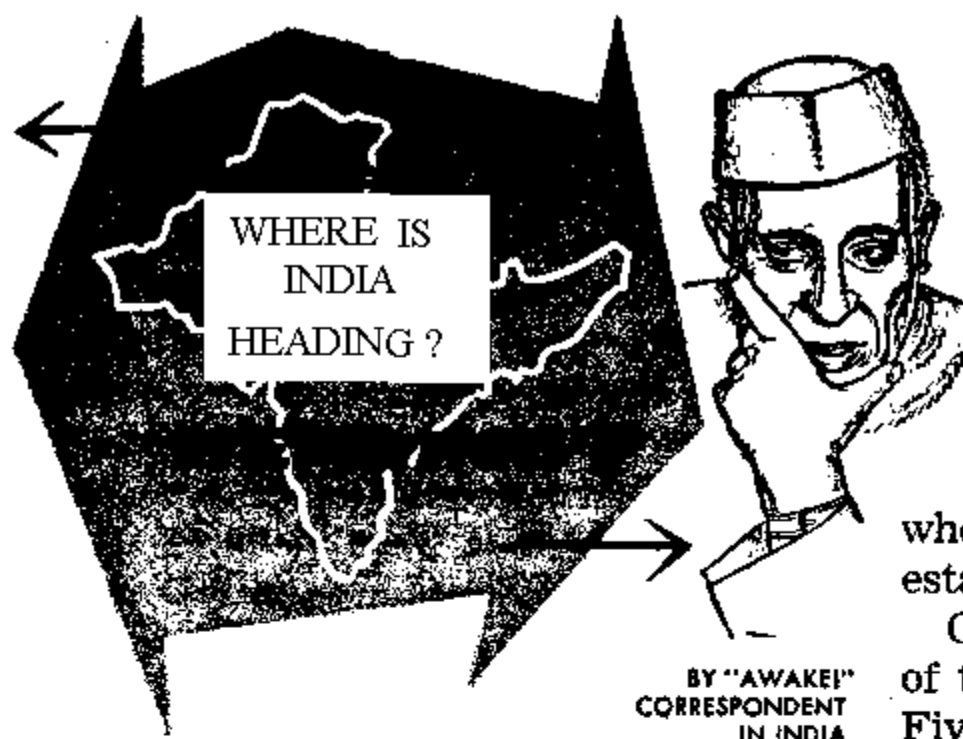
Let the nations and the worldly organizations that feel no sense of guilt before God remember that God is judge. For cen-

turies the blood of innocents has been shed, and evil deeds have been covered; but the time has come for Jehovah God to tear off the covering and disclose all the wickedness that has been done by man. The prophet Isaiah says: "For, behold, Jehovah cometh forth out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." —Isaiah 26:21, *Am. Stan. Ver.*

Those who would survive the divine vengeance of Armageddon must flee this system of things now and come over to the Christian theocratic organization. They must confess their sin of bloodguilt to God and appeal to him to have mercy through his great High Priest, Jesus Christ, who provided the ransom sacrifice for all mankind. Thereafter they must prove to God that their repentance is genuine by keeping fast to their refuge within his provision and theocratic organization.

Jehovah's witnesses have done this. They have declared themselves absolutely neutral toward the sanguinary combats of this world. Also they have taken their stand for God's covenant concerning the sanctity of blood, not to violate it by the transfusing of blood, to keep themselves from any willful bloodguilt in God's sight. Their eyes have been opened to see the bloodguiltiness of all the world and they want no share further in it nor in paying the penalty for it with this world at Armageddon.

If you wish to be protected from the death of the bloodguilty, join the hundreds of thousands by coming over to the God-ruled organization and seeking refuge inside the New World society. Then "it may be ye will be hid in the day of Jehovah's anger" to enjoy life on a paradise new earth.—Zephaniah 2:1-3, *Am. Stan. Ver.*



the poverty of the masses, the problems of unemployment, the low standards of living, the ignorance of the common man respecting the intricacies of politics and the unpopularity of the ruling party with the intellectually awakened middle classes create an atmosphere that will whip the Indian masses up into the fury of a nationwide revolution whereby a communistic regime would be established?

On the other hand, are the realization of the most important targets of the First Five-Year Plan and the ambitious nature of the Second Plan real bulwarks against communism's getting the upper hand? Are religion's hold on the masses, the social traditions of caste and the joint family system enough to stem the rising tide of communism?

Various Views

These conflicting fears and questionings may well be considered alongside the following pronouncements. "If within ten or fifteen years India is still an independent country, that is all we want," said John Sherman Cooper, U.S. Ambassador to India, January 31, 1956.

The Soviet First Secretary Khrushchev in September, 1955, declared: "If someone would interpret our smile to imply an abandonment of the teachings of Marx, Engels and Lenin, he would be deceiving himself most cruelly. Socialism will eventually be victorious. To this end we shall not wage any war. Peaceful competition is enough. We shall see who is right."

In his address to India's National Development Council, January 20, 1956, Prime Minister Nehru commented: "Some people charged us with coming under the influence of communist planning; others charged us with coming under the influence of somebody else; people never im-

NEWs and commentary hit the world press as the two top Soviet leaders, Nikolai Bulganin and Nikita Khrushchev, sa-laamed up and down India for eighteen days in the closing weeks of 1955. The significance of the visit and the controversy generated by their speeches were widely discussed. The far-reaching and persistent attacks on Britain and the United States by the two leaders betrayed a sinister design to undermine the influence of the Western nations.

Some Indian thinkers with Western education were at first prone to dismiss the utterances of Bulganin and Khrushchev as merely signs of good salesmanship. Without doubt, though, the vast majority of the people derived unmistakable pleasure from the tongue-rattling. But as days went on other events compelled the press and the Indian public to take a second look at the deep mark left on the country by the Soviet visit. The same people who had vied with one another in extending their hospitality in return for the great welcome that Prime Minister Nehru had received in the Soviet Union were now asking:

Was India riding a razor's edge where a slight tilt might send her into an abyss of chaos and make nonsense of her policy of independence at home and abroad? Will

agined that we are trying to come under the influence of our own mind and thinking, while we were profiting from other people's minds, thinking and experience."

And to this we might add the statement made by Dr. A. L. Mudaliar, vice-chancellor of Madras University, January 22, 1956: "India had not allowed its essential outlook on life to be changed by the sojourn of foreigners. India may embrace many a visitor who comes as a guest but it does not thereby embrace the ideologies which such visitors may choose to cherish or even be anxious to spread."

It should be recognized that in India there is a savor of genuineness about the manifestation of popular good will, for large gatherings of men and women are not rare. The presence of three million people at the welcome to the Soviet leaders in Calcutta alone may be considered "unique and one which was not likely to be repeated anywhere in the world." But many illiterate peasants who had trekked miles to these tamashas could have had little idea really why they had done so, nor could many more know exactly what they were leading to. Moreover, India has an old tradition of fairs, festivals and carnivals. They have been there in many forms, which attracted millions of devotees.

Problems of Unity and Living Standard

The Indian community, Hindu and non-Hindu, is a vast mass of 360 million souls, 80 percent of whom are illiterate and living mostly in its 700,000 villages. In the political sphere, India during its early history was subdivided into small and large principalities governed by good or bad rulers. Whatever unity was achieved was short-lived. When India attained its freedom in 1947 and drafted its first Constitution in 1950, the different Indian states were either merged or acceded to the Indian Union. In the first flush of independ-

ence the leaders were apt to take the unity of the country for granted. But events have proved that this unity is only skin deep and no more.

When the government announced its decisions on the linguistic demarcation of states, the scramble for territorial advantage showed itself in all its hideousness. A country-wide turmoil flared up. To restore order the government had to resort to force, 76 persons being killed and 7,000 being arrested in Bombay alone, after five million dollars' worth of property had been destroyed. It was a bad show, a triumph for emotionalism. The criticism that "communism has always tried to weaken India by parceling it into little linguistic states" merely seeks to cover up the political immaturity of India's peoples, who still have a long way to go to achieve real national unity.

When the former United States ambassador to India pleaded strongly for increased financial aid to this country he said: "Eighty percent of the population of India had been asleep for 5,000 years but now were beginning to want better things. They are saying we are not going to live under the same conditions as our fathers. The stirring of this great giant is the most significant thing that is happening. It will be a dangerous thing if they don't get what they want. They will listen to someone who will promise swifter action."

India's leaders urge that the economic problems of India be considered as human problems, that the basic necessities of life of millions might be met. "We have no time to play—our basic objective is to satisfy the needs of the people," said Prime Minister Nehru.

Sounding a warning that democracy in India might not survive a few more Five-Year Plans is columnist Dr. Krishnalal Shridharani of New Delhi. He considers the next five years as "crucial." He ob-

served, too, that "both America and Britain are becoming more and more unpopular in this country." "America, which fired the imagination of a whole generation of Indians some 50 years back, is no more regarded as a model in Delhi. Most of India's planners, therefore, have subconsciously adopted Russia as a model," he commented.

Those whose way of life is influenced by private enterprise therefore view the nationalization of the Imperial Bank of India, then of the country's airlines and just recently of the 165 Indian and foreign-owned life insurance companies as a pointer to communism. There are others, though, who are still confident that democracy will survive in India. To them the successful implementation of the Second Five-Year Plan is regarded as essential to combat the danger of India's going "Red."

Evidently taking note of this possibility, Dr. Rao, director of the Delhi School of Economics, recently admitted that "if a large number of people went communist no one would blame them as there was no country in the world with so sharp differences of living standards and so much abject poverty, although they would not do so merely for the sake of the communist ideology."

Religion No Bulwark Against Reds

To pierce through and perceive the Indian mind, one must examine the culture and the religion of the people, which are intertwined. Here might be detected a warning against a too easy conclusion that the hold of religion on the masses would be a deterrent against India's going "Red." It might well be remembered that millions of Roman Catholics in Europe and over 600 million Buddhists have not been a bulwark against communism, but have meekly given themselves over to it. Also, many Indian religions are such that they can accommo-

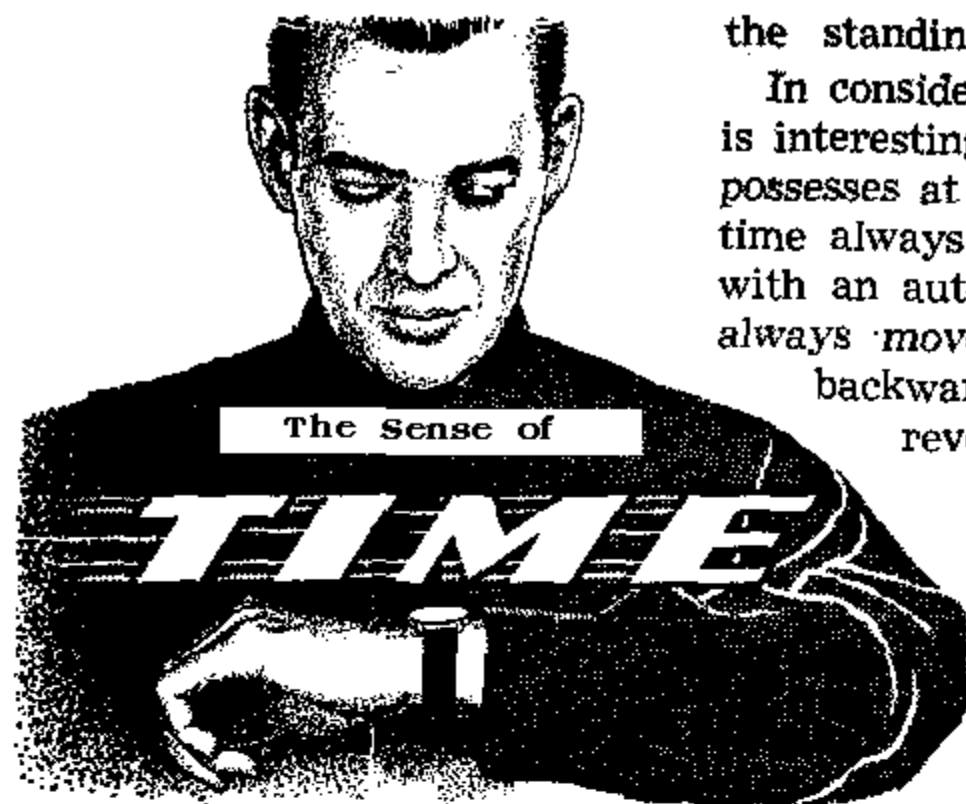
date all manner of contradictions, even to the extent of not believing in God. What is to prevent them from accepting communism?

Since it is claimed that "the present leaders of the communist cause have become the most enthusiastic exponents of the 'Pancha Sheel' [or peaceful co-existence], a product of the policy shaped by Indian thought," some wonder if communism has not thereby "accepted defeat at the hands of Indian 'culture'." Indians believe that "the diehardism of Russian Marxist philosophers is declining as they come into contact with other peoples and beliefs." They also believe that "the liberal democratic spirit has emptied itself of its early 'sacrificial faith' and ardour"; that time has come for India's political thinkers to offer fresh hope to a fearful and confused world.

Elaborating on this point, Delhi's *Shankar's Weekly*, February 12, 1956, declared: "Not only because of our traditions but because of the fact that the Southeast Asian region is developing in a particular manner taking the best out of both power blocs, it is meet that we should attempt to synthesize Marxian with the liberal democratic spirit. A rising cadre of Indian intellectuals in the present situation might well set the lead in evolving a new and harmonious pattern to a world in chaos."

The question still remains, Where is India heading? Many seem to feel that as long as Nehru is at the helm of state affairs India will not go communistic. But they argue that towering personalities are seldom succeeded by men of like caliber, and history has shown that neither religion nor culture can be sufficient deterrents to stop the onward rush of the Red tide. Then, will India be the next Communist victim?

Time alone will tell.



TIME ranks high among the senses with which earthly creatures are endowed. Every event from the cradle to the grave leaves its footprint on the sands of time. "There is . . . a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; . . . a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; . . . a time to get, and a time to lose; . . . a time to rend, and a time to sew; a time to keep silence, and a time to speak." (Ecclesiastes 3:1-8) In heaven, too, angels experience the passing of time. An angel sent to comfort Daniel was detained twenty-one days by the prince of the kingdom of Persia. (Daniel 10:13) And with Satan also time exists, for "he knoweth that he hath but a short time."—Revelation 12:12.

Universal as time is, yet no man living is able to define it. It is as indefinable as space is, or as gravitation, or as life itself. It is as unfathomable as eternity. No one knows when the stream of time began or when it will end, if ever. Nevertheless, time does possess properties that are fathomable. Its apparent rate of flow can be increased or it can be decreased at will. Yes,

the standing still of time is even conceivable.

In considering some of the properties of time, it is interesting to note first that the stream of time possesses at least one unique property, and that is, time always moves in one direction only. Just as with an auto driven down a one-way street, time always moves forward toward the future, never backward toward the past; time can never be reversed. Time being irreversible, we can live only in the present; the moment just preceding now is past; it is history. The moment immediately before us is in the future.

What one has done in the past can never, never be retrieved. It is as impossible to retrieve the past as it is for a child to return to yesterday and not eat the green apple causing his distress today. A regrettable deed done in the past is stamped on the pages of history; only Jehovah God can blot it out. Likewise, the good deed one does today will stand throughout eternity. The past is lost; we have no control over it; it is constantly drifting backward away from us.

Not so, however, with the future; it is constantly flowing toward us and some control of it is possible. Just as the driver of a car can avoid obstacles apparently moving toward him as he travels down the road, so, too, while living in the present we can avoid the obstacles and pitfalls of the future. As the proverb says: "A wise man feareth, and departeth from evil." —Proverbs 14:16.

Often you may have heard people say: "Oh, how fast the time seems to fly." Or, contrariwise, they may have said: "This day is so long I do not know what to do with myself." Again, have you not often heard children lament how slowly the days seem to drag on, or the aged person admit how rapidly the years are slipping by? Why is it that time seems to pass more rapidly with one person than with another? Why more rapidly during certain

periods than at other times? Is not time one and the same experience for all persons? Obviously, it is not.

An old adage states: "A watched clock moves slowly." That adage is true, as anyone can testify from experience. Conversely, to a person who is so raptly engaged in some interesting and profitable work that he does not have time to observe the clock time passes rapidly. Give a child of tender years some seed to sow and a garden to tend. After planting the seed he will soon be heard to inquire: "How much longer must I wait until the flowers come out?" Or he will wonder why it takes so long for the fruit to ripen. He expects results immediately, because he is "watching the clock," so to speak. To him time passes very slowly.

You, yourself, may have at one time or another laid your hands upon what to you was a most interesting book. You opened it and began to read its pages. Perhaps it was so interesting that you simply could not lay it down until you had read every page, reading all night long. To your amazement the night had passed without your knowing it. Why? Because you did not think of time; your mind was blank to the sensation of time; you did not have time to "watch the clock."

Whether one is reading an interesting book, or being engaged in an interesting conversation with a group of people, or being busily employed with one's hands in profitable work, or delivering a speech in which one is completely absorbed, or anything else whatsoever that directs the mind away from the sensation of time, to him time passes rapidly because he is unconscious of its passing. It passes slowly only when one is conscious of the fact. Thus, to a person suffering much pain in a hospital, or one forced to idleness in solitary confinement, or one in deep distress, time seems to pass very slowly.

Schoolbooks have taught that human creatures possess five senses. They go on to name them as being sight, sound, taste, smell and touch. Modern science adds at least fifteen more to these five basic senses. To mention but a few, note that humans possess a sense of temperature, a sense of balance (which keeps one in an upright position when walking on board a rolling ship), a sense of distance (a kind of radar sense that blind persons develop), and, last but not least, a sense of time. The importance of this latter sense becomes obvious when one considers that, without it, one would not know what year it is, what day of the week it is or what hour of the day it is. One would not know whether he is living in the present, in the past or in the future. Nor would he know when his workday is done and his wages are due. What a dreadful world it would be were there no sensation of time!

Why Time Speeds with Age

You may have observed how time seems to drag on and on with children, but, as the years add up, quite the reverse seems to be the rule. Have you ever wondered why this is so? To understand the reason for it, consider two short experiments that demonstrate the fundamental physical law causing the anomaly.

Seat a person in a dark room. After a brief time turn on a light of very low intensity, say, a small six-watt lamp. After he observes the light for a moment increase the intensity by turning on another six-watt lamp. A very decided increase in the amount of light will be noticed immediately.

Now, repeat the experiment by beginning with a much stronger light, say one of six hundred watts. Should the intensity of the light again be increased by the same amount as before (six watts), the increase in the brightness will go unnoticed, even

though the amount of the increase was exactly the same in each case.

Another experiment, this time with sound. Place a person in a very quiet room. The ticking of a watch he will hear distinctly. Now move him into the midst of a noisy boiler shop. Will he be able to hear his watch there? Of course not, even though his watch ticks away just as loudly as before.

The reason for the strange effect upon the senses, as demonstrated by these experiments, is that there is here in operation an important physical law by which all the senses are governed. For identification purposes it is known as "Fechner's law," or otherwise as "the logarithmic law of sense perception." Notice how it operates toward the sensation of time.

In the foregoing experiments consider what happened in the case of light. When the six-watt light was increased by an additional six watts, it represented a full one hundred percent increase in the intensity of the light. Not so, however, with the six-hundred-watt light; the six watts added represented only one percent increase in the intensity of the light. Fechner's law states that it is the percental change, rather than the intensity itself, that determines the degree of sense perception. This logarithmic law is constantly in operation, often without one's being aware of it.

Applying Fechner's law to the sensation of time, its effect upon the young and the old becomes apparent at once. Thus, to a child one year old, adding another year to his life represents a full one hundred percent increase in his life's experiences. To him, therefore, a year seems to be a long, long period of time, because it represents so much of his total life. However, when the same increase of one year is added to that of a centenarian, for instance, it represents only one percent of his total life's experience. Hence, to the centenarian one

year seems like a short period of time because it represents so small a part of his total life. The older a person becomes, therefore, the faster time seems to fly.

An interesting sequel follows this physical law, namely this: human creatures are promised everlasting life on earth in God's kingdom, which is now dawning. All persons who obtain Jehovah's approval in that kingdom will never need to die. Now, what effect will time have upon these people when they become, say, five hundred, a thousand or ten thousand years old? Will time hang heavy on their hands then? Fechner's law, along with other evidences, answers definitely No. Life will be so interesting, so absorbing, so blessed and happy then that there will be no occasion for time to drag on and on. Instead, the pleasant, paradisaic environment, together with the passing centuries added to one's life, will cause time to be a most pleasant sensation.

As another sequel, it may be conjectured that since spirit creatures also experience the passing of time and since they have been in existence eons of time before man was created, could it not be that time passes with them at an entirely different rate than it does with creatures on earth?

Can Time Stand Still?

The inquiring mind may wonder, Since there is an apparent change in the rate the stream of time flows because of one's environment and age, should it not be possible in some manner to cause time actually to slow down or even to stand still? Amazingly enough, there are sound scientific reasons for concluding that the actual slowing down of time is entirely within the realm of possibility. Time's standing still, however, can only be approached and never attained. Such a conclusion may seem to be an absurd one. There is a way, strange as it may seem to be.

It was not until the year 1887 that light began to dawn as to how the stream of time may be made actually to change its rate of flow. In that year an American physicist, A. Michelson, began an outstanding experiment in measuring the velocity of light. Michelson and his associates attempted to prove that earth's motion through space has an effect on the rate light travels. It was then believed that light is a wave motion in the all-pervading "ether," and, just as a wind in the atmosphere will affect the speed of an airplane, so, too, the equivalent "ether wind" produced by earth's motion should affect the velocity of light. After the most diligent efforts and the use of highly sensitive measuring instruments, no detectable change in the velocity whatsoever could be found.

The experiment appeared to be a dismal failure. A first-rate scientific riddle there posed itself for these scientists to solve. Although the experiment failed in its original purpose, nevertheless, the failure proved to be a success in disguise not suspected at the time. After years of research and study it finally resulted in the now world-famous "relativity theory" as conceived by Dr. A. Einstein. It explained why Michelson's experiment failed. Einstein's theory stands today as a monument to the achievements of modern science. Its basic tenets have been proved true a thousand times over in atomic laboratories. It is this theory that embodies the concept that time indeed can be altered.

Omitting the highly technical details involved, suffice it to say that the relativity theory comprehensively relates the essential elements of space, time, mass and energy to motion, hence the name "relativity." Time plays an important role in the theory. It is, as it were, a fourth dimension. The importance of the time element may be seen in an illustrative example demonstrating the relativistic principle.

Imagine a rocket ship available that is capable of flying at the speed equal to 87 percent of the velocity of light. Suppose this rocket to be powered by atomic energy and that you engage to use it for a week's vacation on a flight through space. You arrange with your employer for the necessary time off and you get ready for the flight. In preparing for the flight you are particularly careful to include with your baggage a good watch and a calendar so you will be sure to return on time and thereby not disappoint your employer. The day arrives for the flight to begin, and so you take off, telling your friends that you will be back in exactly one week. You depart and enjoy your flight up in space, and as you count the days you finally arrive at the week's end and so you return to your starting point.

You land expecting to see a host of your friends at the airport to greet you. But, to your disappointment, not a one is in sight. You wonder why. Finally you report to your employer for work. When your employer sees you he vehemently scolds you for remaining away so long. He might say to you: "See here, you requested only one week off from work for vacation, but, instead, you remained away a full two weeks. I have in mind to discharge you for it." And he would be quite justified in his action. Why so?

Although both you and your employer were correct in your timekeeping, the watch you were using while on vacation actually slowed down during the flight. The slowing down was not because of any mechanical trouble with your watch, but, according to the relativity theory, it was because of the high rate at which you were traveling through space. The rocket ship and everything in it paradoxically contracted in the direction of flight to one half of its normal length relative to a body not in motion. You were living one half as fast, your

watch was running one half as fast, and the mass of the rocket ship and everything in it had doubled, as seen by an earthly observer. While you were in flight the stream of time paradoxically slowed down to half its normal rate compared with that on earth. Such are the strange consequences that follow when traveling at a rate comparable to the velocity of light, according to the relativity theory.

Absurd as the consequences may seem to be to an earth-bound creature, yet the relativity theory has sound scientific backing. To mention just one evidence supporting the theory, it may be noted that atomic physicists, when working with their electron accelerators, must constantly recognize the relativistic fact that the mass of a body actually increases with its velocity. Thus when an electron is accelerated in a betatron to 87 percent of the velocity of light, its mass becomes twice as great as when at rest, as is measured by the magnetic force required to turn its path. When accelerated to 99 percent of light's velocity, its mass becomes seven times as great as when at rest. As the velocity continues to increase, the mass also increases without limit as the velocity approaches that of light. Evidently there is no earthly force great enough to create velocities equal to that of light, for the reason that an infinite amount of power would be required.

In so far as time is concerned, its rate of passing actually slows down in exactly the same proportion as the mass is increased. It can be proved mathematically that any force whatsoever capable of increasing the mass of a body will at the same time increase the length of the pe-

riod between any two events on the body. This for the reason that mass and time are directly related to each other, strange as it may seem to be. The lengthening of a period between events is equivalent to a slowing down of time. It is seen, therefore, that were it possible to increase the rate of motion of a body to that of the velocity of light, then the stream of time would stand still; it would cease to flow. To do so, however, is an earthly impossibility.

As a corollary to the relativity theory it can be demonstrated mathematically that should a body in motion be capable of speeding at approximately 99.9999 percent of the velocity of light, then time would be slowed down to such an extent that one day of space travel would be the equivalent of a thousand years on earth. Since Jehovah God is the Creator of light, could it not be possible, therefore, that the Scriptural statement at Psalm 90:4, "A thousand years in thy sight are but as yesterday," has a literal application as well as a symbolical one?

We are now living in the last days of "this system of things." A day of judgment is in progress. How one uses his time, therefore, may well determine his everlasting destiny, whether it will be life in the new world now dawning or everlasting death in Gehenna. Whether one is dead or alive, the stream of time will continue to flow on and on forever; it will never end. An eternity of joyful life will be the heritage of all who attain the new world, and an eternity of death for all who do not. Seek Jehovah now and you too may live in a world where time will never end.

REPRAISAL OF THE MISSING LINK

¶ Evolutionists, still trying to find the missing link, recently had the consoling opinion of zoologist Dr. Konrad Lorenz. Said the scientist: "I believe I've found the missing link between animal and civilized man. It is us."

NUMBER ONE KILLER

By "Awake!" correspondent
on Mauritius

MAURITIUS, an island in the Indian Ocean east of Madagascar, has neither lions nor poisonous snakes, yet until ten years ago it had a less spectacular but elusive night invader that could claim more victims than usually do lions, snakes, automobiles and wars all put together. This invader caused twenty-three percent of all the deaths. Indeed it was public enemy number one. Could it be identified? Could it be tracked down and exterminated? Who was it, anyway? The wanted criminal was the agent that spread the dreaded disease malaria.

How does one get malaria?

Just as the mistletoe parasite attaches itself to the apple tree and derives nourishment from its host, so microscopic parasites, the malaria organisms, invade your blood stream, attach themselves to the red blood corpuscles, feed on and finally destroy them. But how do they get there? Certain of the many species of mosquitoes become the agents that transmit the malarial parasites from man to man.

Motivated by his insatiable thirst for blood, the malaria mosquito bites someone who has the disease, sucks the parasites and becomes infected himself. About ten days later his bite is capable of injecting some of the now greatly multiplied parasites into your blood stream, thus completing the vicious cycle. The parasite intends you to be his permanent host. He multiplies and devours your blood cells, thus causing regular recurring fevers and progressive weakness.

Given favorable circumstances, such as



follow heavy rains, millions of mosquitoes can breed in a few days, spreading mercilessly the malarial parasite, with accompanying havoc to health and life.

Attacking the Killers

To fight this insidious foe, in 1948 a team of men, as part of a well-planned program, determined to study the habits of the mosquitoes. They purposed to identify the carrier of the malarial parasite, and then to use every possible means to destroy him. They named two kinds of Anopheles mosquitoes, *funestus* and *gambiae*, as the chief suspects. It was noted that while both bred in swamps and sluggish water, the former invaded human dwellings in the evening, and having helped itself to a full meal of human blood, it would retire to a nearby wall or ceiling to digest it. The *gambiae* mosquito, while more often found in cow sheds, was found in human dwellings too.

The principle of attack on the mosquitoes was to spray all inside surfaces of every such possible resting place with a lethal dose of insecticide—in most cases DDT. The insecticide was applied not only to the walls and ceilings of houses, but also to churches, temples, warehouses, factories, outhouses, and even to cattle sheds and goat sheds. Crews of men armed with motor and hand-operated sprays worked with great thoroughness to treat every dwelling, without exception, over large

areas. Others maintained careful check on the mosquito population. The killing effect, especially at first, was dramatic, and the people were more than satisfied as day by day they swept away the dead and dying mosquitoes.

Within three years the previously very common funestus mosquito, believed to be the chief carrier of the malarial parasite, had been completely exterminated from the island—truly an astonishing achievement! Human deaths from the disease had greatly decreased. A most fortunate circumstance for his pursuers, of course, was the habit of funestus of resting on the walls of human dwellings.

The second suspect, the gambiae mosquito, had different instincts and had survived the great spraying campaign. *Actually he prefers cow blood and usually dines and rests outside in the evening.* So large numbers had not encountered the deadly wall surfaces.

It was decided to attack him by depriving him of breeding places, suffocating him by oil-spraying water surfaces, paralyzing him with DDT and by draining the marshes that are so essential to him. A small area was demarcated for an experiment and it was a success. However, an astonishing fact revealed itself. Elsewhere on the island, in the absence of his late brother funestus, the gambiae mosquito was, as formerly, breeding by the millions, yet without causing malaria in humans. This fact and his known strong attachment to animals tended to cause doubts as to his degree of guilt. So the campaign against him was abandoned.

Shortly thereafter the Medical and Health Department was able to record qualified success, namely 'that the eradication of malaria had been virtually achieved and that transmission of the disease had practically ceased.'

One might ask why the extermination

of one species of mosquito, while others survived, should mean so much. The answer is simple. Before transmission from one human to another can take place it is essential that the malarial parasite find a mosquito in whose body it can develop and multiply during a certain ten days of its life cycle. The funestus mosquito had been just such a host. Now, in his absence, many humans still carried the parasite in their blood stream, but the transmission of the disease had been interrupted. The man-mosquito-man cycle had been broken.

Preventing a Recurrence

Now, just as most communities are organized against the hazard of fire, both to prevent it and to fight it if it occurs, so Mauritius maintains a vigilant antimalaria service. *The presence of so many human carriers still represents a potential danger,* and so every suspected case is investigated and those who are proved to be carriers are treated. Additionally, it is suspected that in certain favorable conditions the gambiae mosquito can be a transmission agent. So the spraying of houses and draining and oiling of water surfaces continue on a limited scale. Special precautions are taken around the seaport and airport—the only two possible places of mosquito entry. In case of an isolated outbreak of malaria, the fighting organization, equipped with sprays, insecticides and larvicides, can go into operation without delay.

The malaria death roll has been reduced from 3,534 in 1945 to 27 in 1954. The disease is under control. The funestus mosquito, proved agent in spreading the malarial parasite and number one killer in Mauritius, has been tracked down and executed, providing just a small example of what can be done when people do work concertedly together, as they will under God's direction in his new world.

Notes and Quotes on Delinquency

"One Million Delinquents"

¶ One million delinquents in the United States in 1955, but two million delinquents by 1960—that is the forecast made by Benjamin Fine, education editor of the *New York Times* in his book *One Million Delinquents*. Fine's book gives several definitions of a familiar phrase; one of them is: "Juvenile delinquency might be defined as antisocial behavior, outside of the patterns of normal misbehavior, which is so extreme as to endanger society and the delinquent." The book says that crime is far ahead of the country's population rate of growth: population has increased 5 percent since 1950 while crime has leaped ahead 20 percent in the same period. Worse yet was this figure: in 1953 adult crime rose 1.9 percent, but child crime rose 7.9 percent. The statistics in Fine's book suggest that a society is not holding its own when 50 percent of those arrested for burglary (in 1953) were under 18 years of age.

How Children Learn

¶ Children learn by imitating adults. Thus a Federal Bureau of Investigation agent recently warned a Michigan homemaker's conference: "When a father calls up a friend and asks him to fix a traffic ticket, he forgets that Johnnie may be listening with his radar ears."

Time on Their Hands

¶ Both modern laws and parents contribute to giving children something truly dangerous—too much time on their hands. This is one of the reasons cited by Judge Elijah Adlow of the Municipal Court of Boston for juvenile delinquency: "Modern youth has a great deal of time on its hands. Actually, a shortsighted legislative policy has forbidden young people

to engage in many pursuits which once afforded opportunities for wholesome employment. I have seen prosecutions under the Child Labor Law which did more harm than good." Most parents, Judge Adlow explains, "overlook the part which strict discipline, scanty allowances, and hard work played in their moral and physical upbringing." Today's parents, says the judge, "not only relieve them of the little tasks or chores which once were a part of a boy's life, but they even frown on the performance of any manual labor, particularly for hire. The industry that was once encouraged in youth as a virtue is now regarded as an interference with the right to enjoy life."—*The Atlantic Monthly*, July, 1955.

When Delinquency Begins

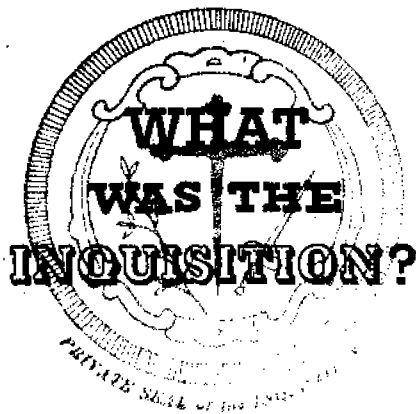
¶ At what age do traits of delinquency appear? Said one authority: "A potentially dangerous delinquent can usually be discovered at about 8, his behavior becomes obviously delinquent at about 11."—*Newsweek*, November 9, 1953.

The Bible and an Educator

¶ An educator has made a statement that sounds much like a Biblical commandment. The Scriptures at Proverbs 23:13, 14 (*Am. Stan. Ver.*) say: "Withhold not correction from the child; for if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, and shalt deliver his soul from sheol." Dr. Eugene B. Elliott, Michigan Superintendent of Public Instruction (1948), put it this way: "The flat of the hand applied to the soft, round part of the child's body doesn't do him much harm and often does him much good."—*New York Times Magazine*, December 5, 1954.

A Toothpaste Containing Fluoride

¶ Tooth decay appears to be particularly widespread in the United States. Because of this many different kinds of elements have been added to toothpaste, with the hope of decreasing it. There have been ammoniated, chlorophyll and anti-enzyme toothpastes. A recent report tells of another, which appears to be the most promising to date and which contains tin or stannous fluoride. It has been tried out for several years and both adults and children have benefited from its use. This is in contrast with drinking fluorinated water, which benefits only children.—*Science News Letter*, January 28, 1956.



MANY people know little about the Inquisition. Many others think they know something but have numerous wrong ideas. Still others, fearing to disturb personal peace, wish to remain ill-informed. Trying to clear up matters, a Roman Catholic priest, speaking to students at Brooklyn College, recently said: "The difficulty lies in the failure to understand what the Inquisition was." He explained that the church did not burn people at the stake; the government did that. Where, then, lies the responsibility for so many deaths?

As early as the fourth century professed Christians began putting to death those who would not accept the orthodox belief. By the eighth century the right of the Roman Catholic Church to punish heretics with death was put on a firm basis by church councils. But the Inquisition, as a general institution for punishing heretics and unbelievers, did not begin until the early part of the thirteenth century; it lasted, with varying degrees of severity, until 1834. Special church bodies were set up in France, Germany, Italy, the Netherlands, Portugal and Spain for the discovery, repression and punishment of those whose opinions differed from the doctrines of the Roman Catholic Church.

Who were the judges? In 1232 the pope appointed permanent papal inquisitors or

judges. These were generally chosen from the Dominican monks. Those who served as officials in the Inquisition had to submit to a test of their orthodoxy; there had to be proof that one's descent was from honorable and orthodox parents, never summoned before the Inquisition.

What were the penalties inflicted by the monk-judges? If a person was convicted of heresy but confessed, his life was spared and he was condemned to prison for life, though the inquisitor could lighten the penalty. If the person was "relapsed," that is, if he had been tried before and found guilty or only strongly suspected, no mercy was shown and he was handed over to the state and put to death. The only favor shown a relapsed heretic who confessed was the right to be strangled before being consigned to the flames.

Torture to Extract Confession

A general description of inquisitional methods is given for us in McClintock and Strong's *Cyclopædia*: "To preserve the Church, however, from the charge of bloodguiltiness, the civil authorities were made the executioners of its judgments. . . . According to the regulations, the suspicion of heresy was sufficient cause for imprisonment; accomplices and culprits were deemed competent witnesses; the accused was never informed of his accusers, nor confronted with them; confession was extorted by torture, which, applied at first by the civil authorities, was afterwards, for the sake of secrecy, intrusted to the inquisitors themselves."¹

In 1252 Pope Innocent IV authorized the use of torture. Oddly enough, torture was used mostly, not for punishment, but for extracting confessions acceptable to the monk inquisitors. All manner of torture, whip, water and fire, was applied under the direction of the monks and usually a bishop. Even if a person confessed he was

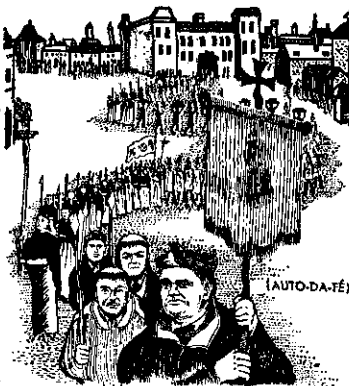
often tortured a second time to make him declare his motives and afterward a third time to make him name his accomplices. That the tortures were of the severest kind is admitted by *The Catholic Encyclopedia*: "Torture was applied only too frequently and too cruelly."²

The preliminaries to torture were horrible enough in themselves, as a contemporary account shows: "The place of torture in the Spanish Inquisition is generally an underground and very dark room, to which one enters through several doors. There is a tribunal erected in it, where the inquisitor, inspector and secretary sit. When the candles are lighted and the person to be tortured is brought in, the executioner, who was waiting for the other, makes an astonishing and dreadful appearance. He is covered all over with a black linen garment down to his feet, and tied close to his body. His head and face are all hid with a long black cowl, only two little holes being left in it for him to see through. All this is intended to strike the miserable wretch with greater terror in mind and body, when he sees himself going to be tortured by the hands of one who thus looks like the very devil."³

If the person refused to confess, he was ordered stripped. "The stripping is performed without any regard to humanity or honour, not only to men, but to women and virgins, though the most virtuous and chaste, of whom they have sometimes many in their prison."³

Among the many methods of torture was one called *tormento di toca*. The torturer

threw a thin cloth over the victim's mouth and nostrils so that he was hardly able to breathe. Then a small stream of water like a thread fell from on high upon the mouth of the person; this would sink down the thin cloth to the bottom of the throat so that breathing became difficult or impossible, the mouth being stopped with water and the nostrils with the cloth. Another and more often-used torture was the rack. This was an instrument by means of which the victim's limbs were pulled in different directions, so that the whole body was subjected to a great, excruciating tension. The stretching or pulling continued either until the prisoner confessed or till his bones left their sockets.



(AUTO-DA-FÉ)

When Colonel Lemnonski and his French troops destroyed the Inquisition near Madrid in 1809, they found in its dungeons not only decaying and decayed bodies still chained, but also, as he says, "the living sufferer of every age and of both sexes, from the young man and maiden to those of threescore and ten years, all as naked as when they were born into the world," and "the instruments of torture, of every kind which the ingenuity of men or devils could invent."⁴

The Auto-da-fé

From 1481 to 1815 occurred one of the most hideous spectacles in all history—the auto-da-fé. The name is Portuguese for "act of faith." It was the name given to the celebration on the day when inquisitional prisoners were brought out for punishment. The auto-da-fé was generally

held on a Sunday between what were called "Whitsunday and Advent" or on "All-Saint's Day." It was the most impressive of the judicial ceremonies of the Roman Catholic Church and was celebrated with great pomp and solemnity.

The day began with the cathedral bells tolling to summon the populace to the celebration. People thronged to it, believing that they did a good work in merely looking on. Men of the highest rank deemed it prudent to give their countenance to the "holy" proceedings, and they eagerly offered their services to escort the victims. The procession was led by the Dominican monks; next followed the penitents and behind them came those condemned to death—barefoot, clad in a pointed cap and a robe painted over with hideous figures of devils and flames, which served to make them more odious in the eyes of the superstitious crowd. Then came the bones of dead culprits, in black coffins, painted all over with flames and hellish symbols. The frightful train was closed by an army of priests and monks.

The procession went through the principal streets to the church, where a sermon on faith was delivered. Sentence was read. Then an officer of the Inquisition gave each of the condemned a blow on the breast with his hand, as a sign that the church had given them over to the secular power. State officials asked the condemned in what faith they wished to die. If they said Catholic they were so far favored as to be first strangled; otherwise they were burned alive and with them were burned the bodies and bones of those who had died earlier by being strangled or tortured.

The glee with which the people viewed the ghastly sufferings of the victims may have surpassed the unbounded rapture of the ancient Roman audiences at the gladiatorial games. For "the people of both sexes and all ages thronged to witness with

transports of satisfaction and joy surpassing those displayed on any other occasion."⁴ A pagan from the East visiting Christendom on the day of an auto-da-fé surely would wonder whether it was a festival, a religious celebration or a massacre; it was all of them.

"Between 1481 and 1808 more than 340,000 persons [in Spain alone] suffered punishment at the autos da fé. Of these, 32,000 were burned. America also has had its autos da fé, Mexico celebrating one as late as 1815."⁵ After the Spanish revolution of 1868, workmen cutting a new street through an ancient square in Madrid came upon a singular stratum. It was composed of long black layers, some of them 150 feet in length, containing unmistakable remains of humans—bones, singed hair and shreds of burned garments. The workmen were digging on the site of the old auto-da-fé, and had unknowingly dug up the grisly remains of the Inquisition fires.

Misconceptions Shattered

What of the common belief that only Catholics suffered at the hands of the Inquisition? History is overwhelming in its evidence that all, including Jews and especially Protestants, were victims. As *The Encyclopædia Britannica* puts it: "The hand of the Holy Office was outstretched against all; no lofty dignity in church or state, no eminence in art or science, no purity of life, could defend from its attack."⁶ No Protestant was safe, nor was any Catholic, so broad a meaning was given to the word heresy. "To enlarge also the sphere, and last, but hardly least, to increase the pecuniary income of the Inquisition [by confiscations], a very wide meaning was given to the word *heresy*."⁷

What, now, of the contention by the Roman Catholic Church that it cannot be condemned for the Inquisition, since the government put people to death? For the

answer we turn to *The Encyclopædia Britannica*: "The real centre of authority was inevitably Rome. . . . Nor indeed is there good ground for . . . [the] contention that the Inquisition was entirely a state institution; the state did take part in it, and tried to draw its own selfish advantages from it, and it was also in name a royal tribunal; but its spirit was completely Dominican, and the impulse of it papal; nor can the church be relieved from the just odium which presses on the memory of the institution."

Agreeing that it is the church, indeed, that bears the responsibility, *The Catholic Encyclopedia* admits: "The predominant ecclesiastical nature of the institution can hardly be doubted. The Holy See sanctioned the institution. . . . The civil authorities, therefore, were enjoined by the popes, under pain of excommunication to execute the legal sentences that condemned impenitent heretics to the stake. It is to be noted that excommunication itself was no trifle, for, if the person excommunicated did not free himself from excommunication within a year, he was held by the legislation of that period to be a heretic, and incurred all the penalties that affected heresy."²

Not always did the civil authorities want to carry out the church's wishes. History says: "The church forced upon the law and upon the monarchs many extremes of cruelty to which they were reluctant and against which they often mutinied."³

So the Roman Catholic Church stands in the same bloodstained path trod, centuries earlier, by the Jewish priests who demanded Jesus' death. Pontius Pilate, representing the civil authority, was reluctant to impale the Son of God. But the Jewish religious leaders never let up; they clamored, "Impale him! Impale him!" "We have a law, and according to the law he ought to die." The priests then questioned Pi-

late's loyalty to Caesar, shouting: "If you release this man, you are not a friend of Caesar." That was too much; Pilate gave in to the demands of the Jewish sects, and Roman soldiers put Jesus to death.

Though the clergy turned Jesus over to the civil authorities, does that make the clergy innocent? Though the priests never used their literal hands to nail Jesus to the stake, does that free them of guilt? Declared the apostle Peter to them: "The God of our forefathers raised up Jesus, whom your hands had killed." This Bible principle holds true with the popes, monks and priests of the Roman Catholic Inquisition.—John 19:6, 7, 12; Acts 5:30, *New World Trans.*

What conclusion must we come to, then? That the Inquisition, with the most specious hypocrisy, while it prepared and dressed up the victims for the burning, looked on with calm and approving satisfaction, as it left the sin of lighting the fire to other hands. That it was antichrist, Jesus never having commanded Christians to burn those who held to different opinions. That it was anti-God, for "Jehovah's face is against those doing injurious things." And finally, that its methods—neighbor fear, remorseless spies, secret informers, fiendish tortures, "brain-washed" confessions and highhanded murder—belong not to Christianity and the Bible but in the class with the Kremlin's crusade to propagate communism. Unmasked stands the Vatican's Inquisition as false religion.—Matthew 10:14; 1 Peter 3:12, *New World Trans.*

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- ² *The Catholic Encyclopedia*, Vol. 8, pp. 34, 37.
- ³ *Historians' History of the World*, edited by Henry Smith Williams, Vol. 10, pp. 575, 577.
- ⁴ *Romanism As It Is*, by Samuel W. Barnum, p. 385.
- ⁵ *The New Funk & Wagnalls Encyclopedia*, Vol. 3, p. 808.
- ⁶ *The Encyclopædia Britannica*, ninth edition, Vol. 13, pp. 99, 101.

IS HIS CHURCH DYING?

By "Awake!" correspondent in Newfoundland

"OUR history in Newfoundland," said clergyman Allan M. Old of that land's Presbyterian Church, "has been a tragic one." ¶ He points out: "Attendances are always small in the Kirk because many of our members never come out at night from one year's end to another; . . . you will see that there is reason for the suggestion that the evening service be discontinued. If through apathy we were to drop the evening service this year, why not the morning service next year?" Then he queries: "But what are we to do about it?"

¶ The picture he paints is far from bright: "We see a picture of closing congregations on one hand, and of dwindling membership on the other. . . . If this decline goes on at the same rate for the next fifty years, our children or grandchildren may have no Presbyterian Church left. If we do nothing about this we shall certainly die a quiet death, perhaps we shall die very respectfully but most certainly we shall die . . . and in the Providence of God, it may be a good thing! Did not Christ command us to go out into all the world and bring the people in; if we fail to do this it may be better for the Kingdom of God that Presbyterianism in Newfoundland become a mere matter for the history book."

¶ This was a shocking statement, but there was more to come! Clergyman Old pointed out that there have been two main concepts of how the church should function. One idea has been that it should "embrace the whole community, so that everyone is under the influence and control of the Mother Church, even if to a very limited extent. The Roman Catholic Church embodies this ideal, and in countries where it is most powerful, comparatively few of the population refuse to pay her lip service, even if her spiritual influence over the mass of the people is but slight."

¶ The other idea he termed the "Sect ideal," or "the bringing apart of the few out of the mass of the people, in order that these few, having come into some rich spiritual experience,

may receive further training and help. When the Sect ideal is put into practice the members of the sect still live with the rest of the community, but do not conform to their standards, rather seeking to live their lives on a higher spiritual plane. The group known as Jehovah's witnesses are typical examples of such a sect."

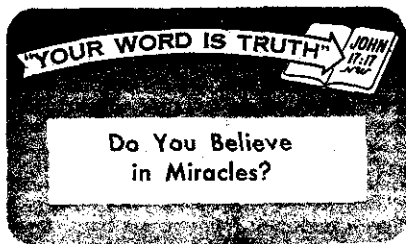
"The early church," he said, "was of course a sect church. A few, a very few people from the community, came apart in spiritual things, showing by their quality of life a very real difference from that of the mass of the people."

The Presbyterian Church, according to clergyman Old, has "attempted the far from easy task of taking the middle road." But he warned: "When we support neither one extreme nor the other, we are in danger of becoming nothing at all." His suggestion? That every Presbyterian become an active missionary, carrying the gospel to the people of all the world. But to do that they must know where they are going. So he posed the challenge: "What are we to do?"

What would be the right thing to do? The right thing is to follow the example set by Christ and the early Christian congregation. It is the narrow way, the bringing apart of those who will accept it into the kind of life that God, in His Word the Bible, said would mark his true servants. Any broadening of that narrow way is a falling away from the principles Jesus said would mark his true servants.

This clergyman recognizes that those on the broader way have failed to teach really true worship, and that those on his middle way generally have lost their vigor. But Jehovah's witnesses, who hold to the narrow way of first-century Christianity, are growing both in Newfoundland and throughout the rest of the world. Their growth does not come through broadening God's principles, but through finding the people who really will follow God's way. And remember, Christ said that it was this narrow way that does lead to life. Which will you choose?—Matthew 7:13, 14.





SOMETIMES you hear people say: "I'd believe the Bible if it weren't for the miracles." Or perhaps they ask: "How can anyone be expected to believe miracles actually occurred? Do you think they could be myths or legends?" Statements and questions like these are fairly common, and the answer to them is important.

Many miracles are mentioned in connection with Jesus' activity. Is there a logical reason why Jesus should have performed these? In answer to that question, just consider his position on earth. While Jesus, the Messiah, was exactly what the Scriptures had foretold of him, he was just the opposite of what the people of his day expected. He had neither appearance, rank nor wealth, came from an obscure family background, was apparently the son of a carpenter, and made no claim to the military leadership that the Jews expected of the Messiah. What evidence was there to prove that this man was the Messiah?

Well, you might answer that the things he said and the course he took were logical, and that the instructions he gave were what we would expect from God's Son. You might also point to his attitude, his lack of motive for deceiving the people, his unselfish toils, self-sacrificing life and willingness to suffer martyrdom for what he preached. Certainly all these things add the weight of sincerity and genuineness to his activity. But more evidence than this was to be given.

For us today there is the powerful evidence of his prophecies. He could not accurately have declared what would occur in later ages without having his heavenly Father's backing. But what proof did this offer to those who lived in his day and obviously would not know whether the prophecies were genuine until the later time when they began to be fulfilled?

Of course, the most important proof of his Messiahship, both to those who lived in his day, and to us today, is the way he fulfilled the prophecies that related to the Messiah. Yet in still another way Jesus proved to the people of his day that he did have a power higher than man's. He proved this by performing works greater than those that men can do. And, through the marvelous signs and wonders he performed, he firmly established his position as being that long-looked-for one.

Nicodemus, well qualified to detect imposition, declared: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (John 3:2) It is interesting to note that the charge that Jesus did not perform such miracles was not raised in Jesus' day, because the people had seen these amazing signs, knew of them and remembered them. With such great opposition to him any hoax would immediately have been exposed. But there was no such exposure. The signs were genuine. When Jesus performed the astounding sign of raising dead Lazarus, even "the chief priests and the Pharisees assembled the Sanhedrin and began to say: 'What are we to do, because this man performs many signs? If we let him alone this way, they will all put faith in him.'"—John 11:47, 48, *New World Trans.*

Said one textbook: "Purposes of mercy were served at the same time that the religion was proved to be from God."—*Union Bible Companion*, page 18.

Those who accepted the spreading, growing worship had no question in their minds about Jesus' Messiahship, or about the reliability of the signs and wonders he performed. These signs were proof positive that he was God's Son and the long-awaited Messiah.

The fact that such miraculous signs do not occur now is no evidence that they were not performed in former times, for such miraculous signs did not always occur, but were performed only at specific times and for specific purposes. They established the fact that divine power was behind the law covenant made at Mount Sinai, that divine power was behind the new covenant instituted by Jesus, and that it was behind the preaching of the apostles—the foundation stones of the true church.

Dr. A. Rendle Short states concerning Jesus: "His high claims were supported and substantiated by His mighty works. When a new era of divine healing is entered upon in the Bible story, as, for instance, when Israel came out of Egypt, when the first Prophets began to preach, when the Apostles entered upon their missionary labours, God confirmed His Word with signs and wonders. But there were long periods when miracles were entirely absent."—*Modern Discovery and the Bible*, page 232.

The fact that Jesus did perform such amazing signs testifying to his Messiahship is supported by the words of many witnesses. These witnesses were so convinced that they were willing to face the taunts, jeers, persecution and even death that came through their preaching about this miracle worker's identity. They had nothing to gain from making a false report. Certainly if this unpopular belief were not true they would not submit to the misery, contempt, and threat of death that hung over them. They had seen these miracles, and their conviction proves that

their testimony is true, not just a legend, myth or invention of their own. It has been said that anyone who can believe that such faith was based on fraud or folly "believes a miracle infinitely more difficult than any one in the Gospel history."

"But these men were Christians," someone may object. That only adds to the weight of the argument. They were not born Christians. They were born Jews. They became Christians through what they had seen of Christ! His miracles, his prophecy, his self-sacrificing life, and the content of the revelation he preached had provided testimony to his Messiahship strong enough to triumph over their prejudice and hostility and lead them to accept the new and unpopular religion.

This man, who had a greater effect upon history than has any other man, firmly preached about his heavenly Father. He quietly assumed (as does the entire Bible) that his hearers would believe in God, and that they would recognize that the Son of God would be able to perform marvelous works through the Father's power. He did perform such works. He foretold events that are coming to pass even down in our day. This in itself is a miracle, a marvelous sign that the works Jesus did are far greater than man's power, and therefore are from God. If he could perform this one outstanding thing, then he could also accomplish the other things that the Bible says he did.

You do not have to renounce reason to believe in the miracles he performed. Rather, his position as the Messiah is strongly vindicated through reason, and through the outstanding testimony of those who witnessed the marvelous signs he provided. The evidences prove that these miraculous signs are not myths or legends, but that, as the Bible says, they actually did occur as a powerful testimony to Jesus' Messiahship!



Jehovah's Witnesses Preach in All the Earth



Leeward Islands

LIKE giant stepping stones the Leeward Islands stretch all the way from Venezuela to Florida. They are like precious gems amid the blue waters of the Caribbean. What a beautiful sight! The coconut palms gracefully flank the shores and amid these the people have built their villages.

The Leewards, as they are called, were discovered by Christopher Columbus in 1493. Originally they were inhabited by Carib Indians, but are now under British control. There are a few Caribs left. Most of the islands' population, however, are descendants of the African, together with a few Portuguese and English.

The living standard is low. The majority of people find it hard to get the necessities of life. They depend mainly upon the soil to supply their needs, together with fish and rice, which is the main diet. They live in unpretentious homes. Yet they are a happy people. There are some who hope to migrate to industrial countries to improve their living standards. But even these are beginning to realize that their only real hope rests in God's kingdom, the message that Jehovah's witnesses preach.

Located on the island of Antigua is the branch office of the Watch Tower Society, which directs the work of Jehovah's witnesses in the Leewards. The psalmist David wrote: "Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad." This is truer today than ever before. Just a few years ago the Watch Tower missionaries organized the preaching work here. From just a handful, the work has mushroomed

to the point where today there are over 200 regular ministers preaching the good news of the New World in seven of these islands. Far greater expansion is anticipated, because the people are of honest heart. The clergy have not held truth high nor have they enforced the principles of the Bible on morals and marriage as a rule of church membership. This the honest people know and do not respect. They have lost confidence in the clergy and in the church.—Psalm 97:1, *Am. Stan. Ver.*

These people, however, love the Bible. Nearly every home has a copy. Seldom will one of Jehovah's witnesses meet up with anyone who says he is an atheist or an evolutionist. So Bible discussions are rather easy to begin. The people warmly welcome Jehovah's witnesses into their homes and thoroughly enjoy their Bible studies. When neighbors hear of a Bible study, they join in. And it is not long before the study swells with ten to fifteen in attendance.

The people have been so completely indoctrinated with superstitions and false doctrine that when they read the truth from their own Bibles it is hard for them to believe it. They have a great fear of hell torment and of not being buried on what they call sacred ground. Often when a minister of Jehovah's witnesses will call at the door the people will say: "You don't believe there's a hell." One minister politely replied: "There must be some mistake, because Jehovah's witnesses certainly do believe there is a hell. And what's more, you and I are headed right for it." "Oh

no!" the householder said in horror. Then the minister gave her the Scriptural answer that hell is the grave. If we die, that is where we will go, to rest—not burn. The young lady asked for a return visit.

Traveling to the various islands aboard the Watch Tower Society's missionary boat is always thrilling. "As the boat pulled in close to the shore of the island of Dominica, curious people ran out to inquire as to our mission," reports a missionary. "Nearly all of them could speak English. But they preferred to use the *patwa* or broken French language. We offered Bible literature to them and they readily accepted it. Even though they were poor in this world's goods, they gladly contributed for the Bible helps. We arranged to give public talks, fifteen of them, in fact. Close to 2,000 people came out to hear us. Over 200 books and Bibles were left with them. One elderly Roman Catholic gentleman said: 'You people make us feel good. You are friendly. You make us feel like one of you. You are not like our priest.'" Although the island is predominantly Roman Catholic, yet here is where the greatest

increases are coming from. Seventy-seven ministers are now sharing in the Kingdom proclamation here. All of these, except the missionaries, had been zealous Roman Catholics at one time.

A *Watchtower* subscriber received a letter from his sister. She had employed a servant girl who had become one of Jehovah's witnesses. Seven years ago the girl had stolen a ring from her mistress. Since she had become a witness her conscience had troubled her. She returned the ring and confessed her guilt. The man said: "If your message can cause that change in a person, then there must be something in it."

The Catholic clergy have told their flocks that Jehovah's witnesses were a new religion, small in numbers, an insignificant body. When the people were invited to see the film "The New World Society in Action" this opened their eyes to see how their clergy have misrepresented Jehovah's witnesses to them. Sometimes half the total population of some islands would turn out to see the film. The harvest truly is ripe.

DO YOU KNOW?

- How social scientists have demonstrated the tremendous pressure your associates exert upon you? P. 3, ¶6.
- What the experiments regarding social pressure would indicate about your choice of friends? P. 4, ¶3.
- How American highway deaths compare with the loss of life in major wars? P. 5, ¶3.
- How to survive God's vengeance at Armageddon? P. 8, ¶4.
- What dangers might turn India communistic? P. 9, ¶3.
- Why India's religion is not a strong bulwark against communism? P. 11, ¶3.
- Why, when you are completely absorbed

in an interesting book, a whole night can pass without your noticing it? P. 13, ¶2.

- Why time seems to pass so slowly to a young child, so rapidly to an old man? P. 14, ¶4.

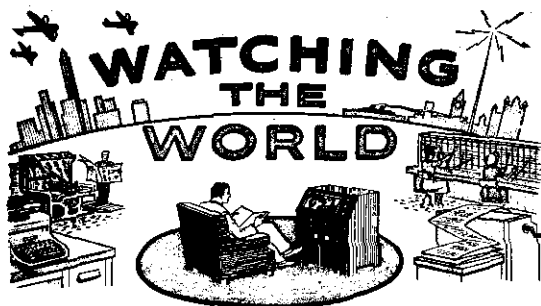
● How malaria was practically wiped out on Mauritius? P. 18, ¶7.

● When the Inquisition began? P. 20, ¶2.

● Whether the responsibility for the Inquisition rests on church or state? P. 23, ¶1.

● How Jesus proved that he was the Messiah? P. 25, ¶5.

● What expansion Watch Tower missionaries have enjoyed in the Leeward Islands? P. 27, ¶4.



Kremlin Leaders in London

◆ At the Geneva summit conference last summer Prime Minister Eden extended an invitation to Soviet leaders Bulganin and Khrushchev to visit London. In April the Soviet rulers arrived. Their reception was cool, the crowds thin. To the Londoner the sight of two stout Russians in long raincoats, grinning and waving from behind a strong escort of motorcycle policemen, was more amusing than impressive. The cool reception evidently prompted Khrushchev to burst out at a luncheon with the words: "I am quite sure that we will have the guided missile with an H-bomb warhead which can hit anywhere in the world." No Western military expert would discount the assertion that Russia is making rapid progress on what has been called the "ultimate weapon." Talks between the Soviet leaders and British officials ended without any spectacular immediate results. From the British standpoint the most important result was the smoothing of a path for an expansion of trade in nonstrategic materials between the two countries. The second most important result from the British standpoint was Moscow's willingness to play a role in support of any Middle East settlement. Khrushchev declared that if other states

would end arms shipments to the Middle East, Russia would be ready to co-operate in any general arms embargo. Khrushchev called the talks "very worth while" and Prime Minister Eden said they were "certainly worth while." At the close of their visit the Russian leaders announced that Sir Anthony had accepted their invitation to Moscow at an unspecified date. In Washington officials were relieved that Bulganin and Khrushchev failed to make an impression on the British people.

New Reason for Debasing Stalin

◆ During Stalin's regime the most hideous crime conceivable to the Soviet mind was that of having belonged to the Okhrana, the czarist secret police before the Revolution. After the Revolution the secret papers of the Okhrana were examined so that all former czarist agents could be ferreted out and executed. In April *Life* magazine came out with a bombshell sensation: two articles asserting that Stalin himself at one time spied for the czar's secret police! One article was written by Alexander Orlov, a former high official of the NKVD. He told the story of how NKVD agents discovered documents in 1936 that incriminated Stalin as having been a spy for the czar. The documents led to the hatching

of a plot under the leadership of Marshal Tukhachevsky to overthrow Stalin. But the plot was discovered and all suspected of having any knowledge of the incriminating documents were executed. The former Soviet agent contends that Marshal Zhukov or some other high-ranking official forced Khrushchev to make his anti-Stalin speech after seeing a photostat of a secret file proving that Stalin was once a czarist spy. Observers believe that it is plausible that Stalin, during his years of illegal struggle against the czar, gave information to the secret police. However, they do not believe that Stalin was permanently in the service of the czar. Responsible Russians now in the U.S., as well as highly respected American students of Soviet affairs, believe the disclosure about Stalin's spying for the czar will turn out to be essentially correct.

Tito's Victories

◆ Marshal Tito's revenge on Stalin is about complete. In 1948, on Stalin's orders, the Cominform—the Communist Information Bureau designed to control Communist parties outside the Soviet Union—excommunicated Yugoslav President Tito. Tito's friends in other satellites were purged. There was fierce enmity between Belgrade and Moscow. But after Stalin's death Tito began to win some victories. Last year Soviet leaders Bulganin and Khrushchev visited Belgrade. They amazed the world by apologizing to Tito for the Kremlin's sins. Since then they have done everything to bring Tito back into the fold. After the downgrading of Stalin got underway, Stalin's purge of Tito's friends was thrown into reverse. Moscow depurged some of the imprisoned and executed Titoists. In April, in the presence of Yugoslav visitors, Bulgaria's Communist party forced Vukko Chervenkov to resign as pre-

mier. (Premier Chervenkov was one of the most enthusiastic backers of Stalin's drive against Tito and so was disinclined to make peace with Tito despite Soviet persuasion.) A few days later Tito gained another victory when Moscow decreed that the Cominform, which turned its wrath on Tito in 1948, had been decreed out of existence because it had "exhausted its uses." Then as the Kremlin continued its drive to entice Tito back into the fold, it was announced that the Soviet bloc had made nearly \$300,000,000 easy credit available to Yugoslavia. Tito was happy. Titoism is no longer a sin in Moscow; Stalinism appears to be. Now Tito instead of Stalin is a hero and an example for the Soviet satellites. Poland and Czechoslovakia are particularly envious of Tito. They want to have their nationalism and communism too. Some Western observers believe that Titoism will spread throughout more and more of the Soviet sphere.

Britain's Lucky Number Bonds

◆ In Britain, with a five-percent annual inflation, there is little incentive for people to save money; for the money they save loses its value as fast as they save it. So they buy consumer goods instead. This demand has been higher than Britain can afford; and inflation gets worse. Faced with increasing inflation, Britain's Chancellor of the Exchequer Harold Macmillan came up recently with a device to encourage British people to save instead of spend. This is the lucky number savings bond. How does the program work? A Briton buys a bond for £1 (\$2.80); he gets no interest. The interest money goes into a pool for a national lottery. Every three months drawings take place. A lucky bondholder can win tax-free cash prizes up to £1,000 (\$2,800). Many smaller prizes also

will be awarded. The bondholders will be allowed to cash in their bonds at any time. Though the new device has been called a "lottery," the official view is that the program is not a lottery at all—a bondholder cannot lose, since the bond is not a ticket to be torn up in disgust after each drawing. Still the lucky number bonds caused a considerable stir in Britain. The *Times* of London said the new bonds would prove popular. The *New York Chronicle* spoke of a "Monte Carlo" budget. A member of the Labor party, fiercely attacking the bond program, said: "Now Britain's strength, freedom and solvency apparently depend on the proceeds of a squalid raffle."

The Fedayeen Raids

◆ *Fedayeen* is an Egyptian word for self-sacrifice; it also refers to Egyptian suicide bands. In April fedayeen infiltrators were in action in Israel. Fedayeen bands usually consist of five men armed with submachine guns, grenades and knives. Egypt said it sent the raiders into Israel to get "revenge" for an Israeli bombardment that killed 59 Egyptian civilians. The raiders ambushed buses, waylaid road workers, wrecked rail lines, burned cars and trucks and blew up irrigation pipes. One fedayeen raked a schoolroom with automatic fire, killing three children and a teacher. In Cairo a newspaper headlined: "Heroes Back Home; Three Hundred Commandos Inflict Heavy Losses in Life and Property on Enemy. Ten Commandos Dead." In Tel Aviv the same day there was a headline: "Egypt Renews Criminal Aggression; Fedayeen Commit Murder and Sabotage in Heart of Israel." The raids were regarded as one of the more serious links in the chain reaction of attack and retaliation between Israel and Egypt.

The Cairo Axis Expands

◆ Egyptian Premier Gamal Abdel Nasser hopes some day to extend the Cairo axis throughout the entire Arab world in North Africa and the Middle East. Some time ago Egypt signed a military pact with Saudi Arabia and Syria, placing the three countries under joint command of an Egyptian officer to form an Arab defense line against Israel. Now Premier Nasser has extended the Cairo axis to embrace the remote, little-known kingdom of Yemen. In April Egypt signed a three-power military pact with the rulers of Saudi Arabia and Yemen. The pact is for five years. According to its terms, any armed aggression against any signatory would be considered as an attack on the two others. The purpose of the pact is to strengthen Arab defenses of the Red Sea. The Cairo newspaper *Al Akhbar* said Yemen's alignment with the other Arab powers would "hinder Britain from hatching intrigues in the Arab peninsula."

Spain: The Workers Protest

◆ Last year the average wage of the Spanish skilled worker was about fifteen cents an hour—just slightly higher than when Franco came to power. But the cost of living has increased over 300 percent. The result has been one of the lowest living standards in western Europe. As a form of protest against economic conditions strikes are illegal in Spain. But in April it happened: the first general strike in Spain since General Franco came to power. Thousands of industrial and transportation workers in Pamplona, near the Spanish-French border, went on strike. The next day hundreds of thousands of others joined the strike in Bilbao, Barcelona and other industrial cities. The main reason for the strike was the sudden increase in prices after the workers received a 20-percent wage in-

crease that went into effect April 1. General Franco made it clear that he would strengthen the totalitarian structure of his regime, but at the same time he bowed to the workers' demands. The Spanish chief of state said that workers will be granted not only higher wages but "something more important—participation in management and a share of the profits."

"Most Complex Ship Afloat"

◆ "She is the most complex ship afloat, the most powerful ever built, and the biggest combat ship ever constructed." So spoke Secretary of the Navy Charles S. Thomas at the commissioning ceremony for the new 60,000-ton aircraft carrier *Saratoga*. The \$207,000,000 vessel carries a cargo of 100 fast jet fighters; its flight deck covers four acres, and it is so large that a city of 40,000 people could stand on its

decks. The super aircraft carrier will be manned by a crew varying from 3,500 to 3,800. If this "biggest combat ship ever constructed" were turned on end, it would reach the 80th floor of the Empire State Building.

The Starfighter

◆ This year a British Fairey Delta experimental fighter set a world jet speed record of 1,132 miles an hour. Not long after this British achievement, the U.S. Air Force unveiled a new fighter plane soon to go on operational duty—the Lockheed F-104A Starfighter jet. This 55-foot needle-nosed, tubular craft is believed to be the fastest combat plane in the world. Its speed? Unofficial estimates put it at up to 1,500 miles an hour. Lockheed engineers compared its speed to that of a 16-inch cannon shell, which starts with a velocity of about half a mile a second.

General Weyland of the Tactical Air Command said the Starfighter marks "a tremendous step forward in the era of supersonic flight."

Television on Tape

◆ A number of devices for putting television on tape have been invented. But in April a device made by the Ampex Corporation was demonstrated that is actually ready for commercial use. The electronic device records TV programs on magnetic tape and plays them back almost instantaneously, through a normal TV system. The Ampex device records both the TV picture and the sound on a strip of magnetic tape about two inches wide. Columbia Broadcasting System has ordered three of the \$75,000 devices. Picture clarity was said to be equal to or better than most picture films shown on TV.



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JUNE 8, 1956

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Awake!

DO CHRISTIANS KNOW WHAT THEY BELIEVE?

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I Found Faith in God in a Russian Slave Labor Camp

A German's amazing experience in Vorkuta

Push-Button Climate Cools Your Home

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Pakistan's Costly Delay

Whole villages disappeared!



JUNE 22, 1956

SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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Awake!

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

Volume XXXVII

Brooklyn, N. Y., June 22, 1956

Number 12

On what Basis do You Form Judgments?

ARE you ready to believe, credulous, either because of being naturally too trusting or because of shrinking from the burden of thinking? Are you ready to accept anything as true merely because it was stated by a scientist, a doctor or a clergyman? Do you blindly follow blind leaders simply because they are leaders, not asking where they may be leading you as well as going themselves?

Or are you among those going to the other extreme? In your pride in not being easily imposed upon, do you challenge every statement you hear or read? Are you skeptical as to anyone's being able to ascertain the truth? Like the dyed-in-the-wool agnostic, do you insist that you do not know and nobody else knows or ever can know? Do you look for the flaws and magnify them and ignore the strong points for the sake of seeming to be wise?

Going to either extreme will keep us from forming proper judgments and arriving at the truth. If we really want to know the truth we may be neither too skeptical nor too ready to believe. We must be willing to listen calmly to what is presented without our emotions' arising to

challenge needlessly and we must not let the sound of certain words or phrases

act as a narcotic to put us to sleep mentally.

Supposed authorities can be mistaken. The very fact that in almost every field of human knowledge we see radical disagreement shows that some persons must be mistaken. Thus among the physicists the great majority hold to the random theory, that nature operates by chance without any divine direction or motivating force. But a small number, among whom was Einstein, hold that "I cannot believe that God plays dice with the cosmos." Both views cannot be right.

Or consider the field of medicine. More and more importance is being given to the part the mind plays in the health of the body, as has been revealed in the study of psychosomatic medicine. According to some doctors the mind is responsible for the great majority if not all our ills. But according to others, the mind plays only a minor role in the health of the body. And what about the conflicting claims of the allopaths, homeopaths, osteopaths and the chiropractors? They, likewise, cannot all be right.

The same is true in art. Some art critics claim to see great beauty in impressionistic and other forms of modern art, be it

in music, painting or sculpture. On the other hand, there are many art critics who are very outspoken in condemning the modern trends as merely manifestations of the neuroses that afflict man today rather than any sincere effort to express emotions or beauty or to portray man's striving for the ideal. Here, also, both cannot be right.

In forming judgment on a certain matter it is well that we be especially careful to distinguish between facts and opinions when one presents a matter in a way that exalts himself and belittles others who disagree. For example: In the authoritative, modern scientific work *Scientific American Reader* appear a number of articles on the origin of man, written by various scientists. One of these states: "No scientist of any eminence, so far as I know, would now hold that man is a special creation." Thus with great self-assurance he questions the ability of any scientist who believes what the Bible has to say about God's being the Creator of man. We should not be overwhelmed by such a statement, for it would be very difficult to prove and would depend upon what he considered an eminent scientist and how wide his familiarity with scientists is. He would have been far more convincing had he presented facts in proof of his position.

Why did he not do so? The question can be answered by noting what another scientist, writing on the same subject, in the same book and on just the previous page, had to say: "Year by year their bones accumulate in our museums. Year by year we sort and arrange, and ponder," trying to figure out who are the ancestors of man. Why "sort and arrange and ponder"? Why? Because they do not know but can only guess. Lacking facts they can only guess, yet they belittle anyone who fails to be impressed by their guesses!

Nor should we let the weight of learned opinion put us in bondage and make hypo-

crites of us. Why be afraid to admit that we enjoy Western folk music just because some consider it "low-brow"? And why pose that we enjoy a certain selection of music just because it is good, serious or classical music? There is much folk music that is truly beautiful; in fact, many of the greatest composers borrowed freely from folk music. On the other hand, much serious music is without inspiration and is boring, some modern serious music even bordering on the hideous.

And most important of all is our exercising good judgment in matters religious. Having settled in our minds that God exists and that his Word is truth, we must judge everything on the basis of those premises. Often a person of good will, after having heard some Bible truths explained by a witness of Jehovah, will go to his priest or minister with questions. But the clergyman, instead of answering the questions on the basis of reasons, facts and the Scriptures, more often than not will belittle what the witness has said, on the basis that the witness has not attended a theological seminary. But if that gives one an understanding of the Bible, why is it that so many different seminaries teach so many different things?

It was the same in Jesus' day. To officers impressed by what they heard Jesus say the Pharisees sneered: "You have not been misled also, have you? Not one of the rulers or of the Pharisees has put faith in him, has he?" And John recorded that "many even of the rulers actually put faith in him, but because of the Pharisees they would not confess him." How foolish! Do not be as such men were. Do not let the opinions of men turn you away from what you know is the truth. Reason, calmly weigh the facts and then form your judgment.—John 7:47, 48; 12:42, *New World Trans.*

DO CHRISTIANS KNOW WHAT THEY BELIEVE?

WHY am I so mixed up about my religion?" asked a young woman. "I'm not sure what I believe. Religion in my life is not a dynamic force. It doesn't move me or thrill me the way I think it should. Maybe it's because I'm not definitely convinced of my religion. Then again, who is?" True, not many believe anything any more with real conviction. They are tolerant of almost anything, shocked by little. "They believe they believe," said the historian Viereck. "They do not necessarily believe."

One would think that after two thousand years of Christian teaching the people ought to be sure of at least two things—what Christian doctrine is and whether it can be believed or not. But after two thousand years Christendom still is not sure. Her doctrines are ill-defined and a good many of them are still a mystery. Her devotees flounder about in a sea of confusion as to what to believe. Bishop Wells of the West Missouri diocese of the Episcopal Church said that 90 percent of the church members

Of all the world's great teachers, none have been so lovingly extolled in Christendom as Christ Jesus. But of all the world's great teachers, not one has left a group of moral principles so feebly practiced by so many professing him. Who is to blame for the spiritual haze over Christendom?

might well be called religious illiterates.

Recently a survey of a group of American and British churchgoers showed that only 11 percent of those interviewed accepted the Biblical view of man and that about 50 percent of the British and a little under half the Americans rejected the idea that "forgiveness of sins is a beggar's refuge." While 94 percent believed that God is personal, almost 22 percent of those who made these confident affirmations believed that "it makes no difference what you believe; it is what you are that counts." While 84 percent believed in the immortality of the soul, only 31 percent held the "Christian view of immortality." On this point Dr. Herron, a critic of these findings, declared that Christendom's view that "there is no real death, but that the soul lives on forever in the spirit world" is "almost a direct repudiation of the Christian faith!" The same religious confusions were noted among members of a happy, prosperous, growing church, under a brilliant teaching and pastoral ministry, as were found in the others.



Does this survey indicate that churchgoers know what they believe, that they are in an agreement as to what is Christian doctrine? Or does it manifest indecision, uncertainty as to what Christian doctrine really is? Or is it a sign of a decay of Christian faith, as some believe?

This much appears obvious from the report, that Christendom's religious thinking is murky, that members of the same denomination are not in agreement on doctrinal matters, that Christian principles are not clearly defined, that a good majority that profess Christianity do not practice it, that the distinction between pagan and Christian doctrine is not clear-cut, that there is altogether too much personal opinion and philosophy taught and not enough Bible; that conviction, faith and trust in the Bible as the Word of God are lacking; that the people are not sure how to worship, what to believe and why they believe what they believe.

Why the Religious Fog?

Who is responsible for the spiritual fog that blankets Christendom? Bishop Wells seems to think it is the churchgoer's fault. He declared: "The fact of the situation is that 90 per cent of our church members—not the leaders, but the average man and woman—do not really know what they believe and why. They might be called religious illiterates. Many persons do not know the Bible." While it is true that the average man does not know what he believes and why and that he does not know the Bible, yet he does not stand alone in this class. The same can be said of the leaders, the clergy, of Christendom. They too do not know what they believe and why. And their ignorance of the Bible is appalling.

A survey made by Dr. George Herbert Betts of Northwestern University and published in a little book entitled "The Beliefs

of 700 Ministers" shows religious clergymen are as confused as their members. Dr. Betts wanted to determine: "All formal creeds aside, what do the ministers of our churches believe? Do they agree to a man on the beliefs within a single denomination? Do the denominations agree with each other on the great fundamental matters of Christian faith? Can we of the masses find in our spiritual leaders a certainty of belief on the crucial questions of religion such as warrants our trusting their insight?" To answer this he sent 56 basic doctrinal questions to 1,500 representative clergymen and theological students; 700 replied. Here are the percentages on certain representative questions:

Did they believe:	Yes	Not Sure	No
Old Testament prophets inspired?	67	5	28
The trinity doctrine?	80	7	13
Record of creation?	47	5	48
Biblical miracles?	68	8	24
In an actual devil?	60	7	33
Jesus' virgin birth?	71	10	19
Heaven is a place?	57	15	28
Hell?	53	13	34

This survey proved that the clergy are just as confounded as their parishioners, that they are not in accord as to what is Christian doctrine, that they are in fact responsible for the confusion that now reigns among their members. "For whatever a man is sowing, this he will also reap." The clergy have sown human traditions and pagan philosophies and have taught these as gospel truth. They have glorified the wisdom of men and cast aspersions on the Bible, calling it an old-fashioned book, a book of mythology, fakes and forgeries. They have sown seeds of doubt, confusion and foul wind among their church members. And now they are made to reap what they have sown.—Galatians 6:7, New World Trans.

To the religious leaders of his day, Jesus said: "Woe to you who are versed in the

Law, because you took away the key of knowledge; you yourselves did not go in [to the Kingdom], and those going in you hindered!" On another occasion he said to them: "You have made the word of God invalid because of your tradition." His apostle Paul warned: "Look out: perhaps there may be some man that will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ."—Luke 11:52; Matthew 15:6; Colossians 2:8, *New World Trans.*

Either the Bible is the Word of God or it is not; its Genesis account is either true or false; the miracles it mentions either occurred or did not; either Jesus was born of a virgin or the Bible lies. There are not two answers to these questions, but only one. The confusion is not in the Bible, but in self-conceited men. Too many of them care too little about what the Bible says. They prefer their own ideas to God's. By following their own theories they have turned from pure worship and have fallen headlong into the miry pit of their own ambiguities where they now flounder. The wise man's advice is: "Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes; fear Jehovah, and depart from evil."—Proverbs 3:5-7, *Am. Stan. Ver.*

The Early Church Knew What It Believed

One thing is sure, the early Christian church was not confused in its worship of God. Jesus told the Samaritan woman: "We worship what we know." There was no trace of doubt or hesitancy on his part, but absolute conviction. His apostles voiced the same conviction and assurance. John said: "We know we originate with

God, but the whole world is lying in the power of the wicked one. But we know that the Son of God has come, and he has given us intellectual capacity that we may gain the knowledge of the true one. And we are in union with the true one, by means of his Son Jesus Christ. This is the true God and life everlasting." The apostle Paul was just as sure and just as definite. He declared that there is but one body, one spirit, one hope, "one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all"; that the gospel of Jesus Christ is the only gospel. And "even if we or an angel out of heaven were to declare to you as good news something beyond what we declared to you as good news, let him be accursed." There cannot be a shadow of doubt that the early church knew what they believed and why. Their words tell of their conviction.—John 4:22; 1 John 5:19, 20; Ephesians 4:4-6; Galatians 1:8, *New World Trans.*

So, today, true Christian witnesses of Jehovah God throughout the world, whether in the bush in Africa or in the rice paddies of China, the coal mines of Siberia, the jungles of the Amazon, on the Champs Elysees in Paris or on New York's Park Avenue, voice their convictions, and it is evident that they know what they believe and why. And perhaps what is more amazing is that they all doctrinally believe and teach the same thing throughout the world. This is because they hold closely to the Bible as the Word of God. It is its harmony that keeps them morally, spiritually and doctrinally united. Jehovah's witnesses stand on the sure foundation, Christ Jesus, and are inseparably attached to the one true God, Jehovah. Of these Christians it can be said, they know what they believe and why.

I found faith in God in a Russian slave labor camp

By a
repatriated
German citizen



The author of this article spent more than five years in Soviet Russia's most dreaded Arctic camp at Vorkuta. He was released in August, 1955. His description of his life as a slave and of the life of a fellow prisoner, one of Jehovah's witnesses, is most interesting. The author says there were about 1,800 of Jehovah's witnesses in the various camps of Vorkuta, suffering under the disgraceful rule of the Russian Communists because of their belief in God.

IT WAS Christmas Eve, December 24, 1954. My thoughts and the thoughts of most of the men with me were of home, but home was a long way off. We were prisoners of the dreaded Arctic slave labor camp Vorkuta, which is located barely fifty miles from the Arctic Ocean in Siberia, Russia.

In my brigade of about thirty men there was a strange mixture of people—Lithuanians, Latvians, Estonians, Russians, Ukrainians, Poles, Romanians, Japanese and Germans. While none of these could speak the same language, yet they understood one another's deep hatred for communism. Communism had robbed them of all that they had ever held sacred and dear. It had reduced them to serfs in a bitter northland, where nothing green grows. Here in this vast wasteland they are forced to spend their precious lives in dark coal mines.

Christmas Eve was just another day. An angry shout from a guard moved my brigade past him as he counted them one by one. A shrill blast of a whistle brought the men to a sudden halt. Something had gone wrong. The guard boomed at me: "Where's the thirty-second man?" "I don't know," I replied. Displeased, he pointed to a slip

showing there were thirty-two men assigned to me. The men became furious, because this could mean hours of checking and rechecking—not a pleasant prospect standing in weather 76 degrees below freezing.

I could not imagine who the missing man was. A few minutes later a soldier came with the answer. A young Ukrainian lad had refused to work and had already been thrown into the dungeon. The work slip was corrected. The brigade moved on toward the work pit. Without him, however, how was I to fulfill the required norm? The lad was very exact and a conscientious worker. The man that took the lad's place was a novice at the trade. Even though we worked hard, like beasts, yet with a key man gone and a few mishaps, we were able to meet only 68 percent of our required daily norm, which was a very poor report. When the chief saw our work report, he let loose a verbal barrage that should have melted the northern icecaps. He was ready to arrest the whole brigade for sabotage, but rescinded after deciding to submit the matter to the pit foreman the next day. This was Christmas Day for me, December 25, 1954. As I lay on my bunk I thought again of the Ukrainian lad and wondered why he refused to work. I

tried to sleep, but could not. All around me were men in a deep, deathlike sleep. Their heavy breathing, snoring and the smell of the place kept me awake. I sat up just to look around.

What a pathetic sight! These men were between the ages of 17 and 70; and their sentences ranged from 20 to 25 years' forced labor. Yet not one of them knew exactly why he was there. I was not different. I had already spent eighteen months in the Lubjanka prison of Moscow and five of a twenty-five-year sentence in Vorkuta. Somehow with these morbid thoughts I drifted off to sleep.

The next day I went to see the camp manager, a Caucasian colonel, to learn why the young Ukrainian was arrested, because without him the required norm could not be met. The colonel explained that the matter was out of his hands, that I should see the major in charge of that department at twelve o'clock. That was bad news, because a man in the major's hands was considered as good as dead.

I hurried over to the Ukrainian's barracks to find out the real reason for the lad's arrest. There an elderly man, a Romanian, informed me quite willingly. "The young Ukrainian of whom you speak," he said looking directly at me, "is one of Jehovah's witnesses." "Yes," I said, "go on." "He had in his possession a Bible, which the guards took away. The lad told them that he would not return to work until he got his Bible back. The two soldiers carried him off to the dungeon." "Didn't you warn the lad of the possible consequences of his behavior?" I asked. "Doesn't he know that seven days in the dungeon in the dead of the winter is sure death?" The old man nodded. "He knows. The boy has faith. That's why he's here. He'll live through the seven days. His God will not abandon him." I left the barracks in a hurry, puzzled and disturbed over the

old man's attitude. "What a strange way to react to something so serious," I thought to myself.

Meeting the political commander was something that I did not exactly relish. But I had decided to help the young Ukrainian, because I needed him as a workman. Without him, I would eventually be tossed into the dungeon for not fulfilling the daily norm. At twelve I stood face to face with the major, whose eaglelike eyes pierced me through. For what seemed like hours I stood there with him staring at me without saying a word. Suddenly he erupted with a flood of verbal violence. "You dirty capitalist pig!" he screamed at me at the top of his voice. "You rotten dog, helping this clerical rabble!" I tried to show him how necessary this man was for the work, but all I got in return was a flood of abuse. I practically ran from his office.

Choosing Dungeon

Back in my barracks, I put my things in order, handed my watch and what little money I had to a friend of mine and told him that I was not reporting for work and that most likely I would be found in the dungeon the following days. Shortly thereafter I was handcuffed and escorted to room No. 4. There I spent the hardest hour of my life. When I regained consciousness, I was in the dungeon, with my right arm in plaster of Paris. Evidently it had been broken. It was impossible for me to get up from the floor where I lay in my underwear. It was terribly cold.

Early one morning a prisoner, with hands and face covered with blood, was brought into my cell, while I was transferred to cell 22. There in one corner was the Ukrainian lad in his underwear. A few seconds passed as we looked at each other. Then he stretched out his hand and asked me to sit down. I told him what had happened. He took my hand and firmly

pressed it in his. "What a wonderful way to say, thanks," I thought to myself. At six o'clock we were given our rations—for the day, 400 grams of bread and one liter of water. He wanted to give me his bread, but I refused. As I looked at the boy, the old man's words flashed in my mind: "The boy has a faith for which he is ready to die, if need be." I could see it in him. This faith then became the subject of our discussions. I asked the lad to tell me why he was in prison. Here is his story as he told it to me.

The Ukrainian's Story

"When I was born there was a severe famine in my home country, the Ukraine. My father, a country doctor, was so busy that we often thought that he had forgotten about us. Two years after my birth my sister was born. Our childhood was rather carefree.

"Then came the war. Evenings the four of us would meet in the sitting room together and father would read to us from the Bible. One day father received a letter. It was an order for him to join the Red Army. Father said good-bye to us very warmly as he left home one day, we thought to join the army. But the very next day some soldiers surrounded our house, while an officer and four men came in. They demanded to know where my father was. Mother wept and assured them that he had left to join the army. After they had gone, mother seemed quite concerned. One night I thought I had heard a noise. Looking out of the window to see who it might be, I saw my mother creeping out of a hole we had dug in the garden. She covered the opening with planks, threw firewood over them and then came to the house.

"About an hour later I decided to investigate. Equipped with a stable lantern I went to the place, removed the planks and firewood and uncovered the opening.

There I saw my father wrapped in blankets. He looked at me, then in a soft voice said, 'Don't be afraid. Come to me.' I went to him and he clasped me in his arms. He told me why he was down there. He said that he could never be a soldier because his faith in God forbade him to be. He told me if I wanted to, I could come to him every night at the same hour and that he would be glad to read to me from the Bible and tell me about Jehovah's witnesses. We parted affectionately and I promised to return the following night.

"Night after night I would visit with him. Even though I was but a child, I became a devoted servant of God, one of Jehovah's witnesses. Our reunions in the pit were happy ones, but our happiness was not to last long. About fifteen days later, soldiers came directly to the pit and arrested my father and mother. My sister and I wept bitterly as we saw them being taken away.

"My mother returned home the next day, but my father was assigned to work as a civilian doctor at the army hospital in Minsk. The war months seemed to pass quickly. When the Red Army retreated before the German onslaught, our village fell to the invaders. My mother and sister were sent away to Germany to do slave labor. But Hitler's war machine collapsed, and the war came to an end. We learned shortly thereafter that father was still in Minsk.

"Two years after the war ended, I went to Smolensk to learn a trade. There I lived in a home set aside for students. I was only sixteen years old at the time. Many of these students gladly listened to me when I read from the Bible, even though most of them were members of the *Komсомол*, that is, the Communist youth movement. From time to time the N.K.V.D. [later name of secret police] would make an appearance. They would go through the rooms and remove all prohibited items.

My friends would warn me before they came. This gave me time to collect my Bible and booklets, which I had received from the Watch Tower Society, and give them to a friend of mine who was the chairman of the *Komsomol* in our shop. The police never suspected him. I learned my profession well and enjoyed my work. In the spring of 1953 I was made foreman. Everything seemed to be working out quite smoothly for me.

"In May, 1953, while on my job, I was arrested and taken to Minsk. After being kept in prison for three months I appeared before the court. There I met my father, mother and sister, who were also arrested. All of us were charged with 'high treason' and 'collaboration in the intelligence service of a foreign power.'

"Father was banished to Russia for life; mother got twenty years; sister, fifteen years in a forced labor camp; and I, ten years. From that day till this, I haven't heard from father. My mother and sister are four miles from here. They're in the 'Brett-Pit.'

"So, that's about all. You know the rest. Do you have any questions?"

What was there to say? After a moment of silence, I asked him if he would explain his beliefs to me. He said he would, but that I would have to wait until the next day. Both of us were hungry and weak. The northeast wind seemed to stop blowing, but the cell was still unbearably cold.

Discussing Faith in the Pit

Day after day the young Ukrainian witness would talk to me about the Bible, about God and his purposes, and about Jehovah's witnesses in general. Sometimes in the dungeon pit we got into heated discussions. Never having read the Bible, I would have to yield. It puzzled me how any one so young knew so much about life.

His mental balance and conviction were astounding.

During one night we composed a poem. We called it "To Our Companions in Adversity!" With prison soap we wrote the five verses, forty lines in all, on the dungeon wall. The poem was a bold indictment against our enslavers and words of encouragement to those who suffered at their hands to hold fast. The poem was climaxed with the true hope that God gives to mankind, the hope of the new world, wherein righteousness and justice are to dwell. The last words of the poem were:

"With your pains you have made full the measure.

What you have suffered,
Was just that missing in the weight
To fill to full the scales of Justice,
And for God to precipitate that power
which shall

Destroy forever all mankind's oppressors,

To free the way for God's new world of righteousness.

So then, dear friends, do not rebel
against your pains,

They certainly will pass like mist in morning's wind.

Endure courageously—lift up your heads!"

My companion's term of punishment was to end today. He had survived the dungeon. A youthful lieutenant came and asked him if he was ready to work. With quietness and composure my witness friend replied: "I have never stayed away from work without a reason. But as I have stated before, first give me my Bible, then I will work. If you don't return my Bible, then I won't leave this cell." The lieutenant's face flushed a dark red. No doubt he had never heard a prisoner speak to him that way before. He motioned to two soldiers to pull the witness out of the cell.

Through the dungeon door I could hear my friend say: "My God be gracious to you," as the soldiers beat him mercilessly.

Reading "The Watchtower" in Vorkuta

Late that evening I was released and sent to the hospital. The very next day the old man whom I had met in the barracks paid me a visit. He asked me how I was and about his brother in the faith. He knew that I had shared a cell with him. I told him everything. He asked me if I wanted to read something in Russian. I told him that I would. He went away and came back about fifteen minutes later with a neatly bound mimeographed copy of the *Watchtower* magazine. I read every word of it and was now able to understand fully the youth's attitude and courage. It defied imagination to know how *The Watchtower* could circulate in Russia, where every third man is a police spy. And yet to be reading it in Vorkuta, a forced labor camp with all its rigid controls, that simply was too much to believe. Still, there *The Watchtower* was in my hands, neatly bound in a cover, no less.

March 1, I was sent back to work. My friend was still in the dungeon. His sufferings came to an end the first part of April, 1955, when he was sent to the hospital. He had contracted a dangerous inflammation of the eyes and was nearly blind, but he brought his Bible out with him. I visited him at the hospital every day. We exchanged letters and cards and I shared my parcels with him. He received letters regularly from his mother and sister, who were evidently very devoted witnesses too.

Later, we attended meetings together, which were held in our camp. I was surprised to learn that

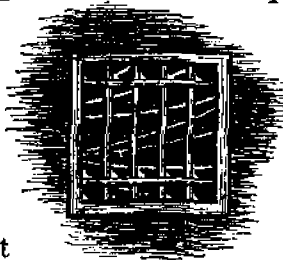
there were 122 witnesses of Jehovah in our camp and over 1,800 of them throughout the whole of Vorkuta. My witness friend and I saw each other daily and exchanged thoughts under the midnight sun. These were some of the most beautiful days in camp for me.

Freedom and Memories

Late one evening in August, 1955, the camp manager called me to his office and informed me that I was to be released and sent back to my home country. I could hardly believe it. While I was glad to leave, I regretted to part with my friends. The Ukrainian witness wrote a few words on a piece of paper and gave it to me as a reminder of our close friendship. He urged me to call on his brothers and sisters in the faith when I got home and tell them that all the brothers and sisters in Vorkuta prison camp are determined to remain faithful to Jehovah, come what may; and that I should convey their love to the brothers in the whole world.

Early the next morning we embraced and almost before I knew it my prison life was behind me. Snow began to fall. Winter would soon begin again in Vorkuta. Three weeks later I was with my mother in southern Germany. Soon after I returned home; however, I sat down and wrote a letter to my friend in Vorkuta and sent him several parcels. I sincerely hope that he has received these parcels.

The witnesses, and especially the young Ukrainian, will always be a reminder to me that those years in Vorkuta were a nightmarish reality, perpetrated by a leading government of this world to its shame and undoing.





By "Awake!"
correspondent in
New Zealand

MIGHTY MAORI NEW ZEALAND



LONG before Columbus sailed over the Atlantic for the Western Hemisphere, a party of voyagers had crossed another mighty ocean to make their home in a new land far to the south—a land acclaimed by venturesome travelers to be so beautiful, pleasant and rich that surely it must be the dwelling place of the gods. This land the Maori, a laughing brown-skinned people, set out to conquer. They called this dream paradise of theirs Aotearoa (the long white cloud).

Two hundred years, however, had passed before the dreams of the Maori gave way to action and preparation began for a large-scale migration. Mighty canoes, each with a capacity of more than one hundred men and women, were completed. With nothing but the sun and the stars to guide them, the Maori migrants began their 2,500-mile journey from *Hawaiki* (the fabled original homeland of the Polynesians) across an uncharted sea to their beloved Aotearoa. Driven by winds and currents, tossed by storm and tempest, drenched with rain, starved for food and fresh water, they moved on and refused to turn back. What seemed like ages later, the living few grounded their canoes on the glistening sands of "the long white cloud." Their beloved Aotearoa they found to be, as it still is, a place of entrancing beauty. The white man called this new home of theirs New Zealand. Unfortu-

nately, it did not turn out to be the peaceful home that the Maori had hoped for.

Jealousies and imagined wrongs among the tribes led to bitter enmities. Whole tribes plunged themselves into baptisms of sanguinary wars. As warriors, they are fierce and fearless fighters. War parties were always accompanied by priests who chanted the right spells and incantations. The first person encountered on way to battle, whether he was friend or foe, was killed and offered to the gods. During war dances the air was split with blood-curdling war cries, each cry designed to strike fear into the heart of the enemy. Fighting was mostly hand to hand, with a clublike weapon called a *patu*. Spears and battle-axes were also used. It was not until the white man came with his musket that the mode of battle changed.

Ate the Flesh of Their Enemies

After the battle was over the victors would feast, and many of those fallen in combat were cooked and eaten. Yes, the early Maori was a cannibal. In those days the cry of *umu* (to the ovens) was a constant one. There are reports that after a dreadful massacre that took place on the banks of the Tamaki River, the victors remained there feasting and gorging themselves on human flesh until the stench of

the putrefying remains of the uneaten bodies drove them away.

However, we are not to think of the Maori as always fierce and cruel, as some history books depict him. He has a very keen sense of humor, and where groups are gathered laughter and jesting abound. Maoris favor the communal system of living. All dwell together in what is called a *pa*. In bygone days this would be fortified by tall wooden fences and wide ditches. Inside the enclosure were the houses and a wide open space known as the *marae*, where the people gathered to hear their leaders discuss their problems. As the Maori is a natural orator and the language is poetical and picturesque, it is not surprising that many a silver-tongued warrior inflamed or stilled the passions of his listeners as he willed. A good memory was essential, for there was no written language and no books in which to keep the family records and the legends that all had to learn.

The Maori was a most proficient carver. He carved wood until it had the appearance of lace. His weapons, his house, his canoe, all came under the greenstone chisels, and even his face was carved. He endured this painful method of tattooing for sake of prestige. The designs were mostly spiral in form and tattooing certainly added to the ferocious appearance of the subject.

A Religion of Many Gods

As for religion, to the Maori Io was the father god, the creator who could not be seen or imagined. Like the Israelites of old who left off pronouncing the name of Jehovah out of fear and superstition, the Maori for the same reason seldom uttered the name of Io aloud. Ra was the sun god, Marna the moon god; then came the gods of war, peace, sky and mist. Ru, the god of earthquakes, could not be seen, but

made his presence felt. At nighttime, they believed, wandering spirits were everywhere, while ghosts were kept away by sacred red ocher, right spells and incantations. Anything that was sacred or forbidden was called *tapu*. To violate the law of *tapu* invariably meant death.

North Cape of New Zealand was to the Maori a most sacred spot. It was from here, they believed, that the spirits of the dead left for their ancient home of Havaiki far to the north. It is of interest that at this very spot the migratory bird the godwit gathers in its thousands from all parts of the country, in readiness for the long ten-thousand-mile flight to Siberia.

When burying the dead, the Maori's former custom was first to place the corpse in the fork of a tree, where it was left until the flesh wasted. Then the ceremony of *mahunga*, or bone scraping, was performed. This ghoulish task fell to the priest; who, of course, was well rewarded for his services. When the bones were scraped clean and polished they were oiled with shark oil and pigeon fat, wrapped in freshly dressed flax, and after much feasting the remains, now strictly *tapu* or sacred for all time, were laid away in the sacred cave.

When the white man first paid his visit to the Maori land he was accepted with curiosity. Then the Maori adopted a friendly or hostile attitude, according to the white man's behavior, but perhaps always with some resentment toward the newcomers. It is not surprising that some of the Europeans found their way into the Maori ovens, although it is said that the flesh of the white man was not so palatable as that of the native, he being, we are told, rather salty.

In 1769 came Captain Cook, then the whalers, new settlers and traders, and in 1841 came government and the first British-appointed governor, Lieutenant Hob-

son. Land deals were arranged, some fair, others not so fair. The Maori had by now equipped himself with the white man's musket. In intertribal wars tremendous carnage took place, especially among those without the coveted guns. The Maori proved himself a power to be reckoned with and many are the accounts of his bravery and chivalry in combat.

Many Maoris Worship the True God

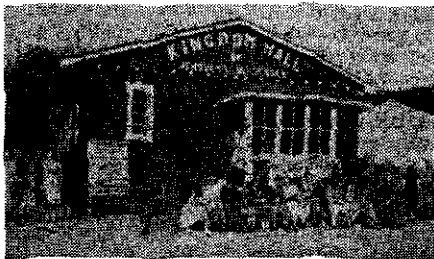
There are many of this noble and intelligent race who revere Jehovah God as their Creator and who refuse to be caught in

the swirl and strife of this old system of things. This is evidenced by the numbers now quitting the religions of this world and with zest and joy hailing the New World government of Jehovah and his King, Christ Jesus. In unselfish devotion they dedicate

themselves to serve the Most High God, becoming earnest students of his Word, and with their natural fluency of speech they become able ministers. They are qualified to preach and they minister to both pakeha (white man or foreigner) and Maori yet bound in Satan's old world.

Their zeal is manifest in that among all the congregations in New Zealand a Maori congregation was the first to build its own Kingdom Hall.

Situated in the far north, the Waima Kingdom Hall bears testimony to the faith and devotion of the Maori brothers. Under the guidance of a European minister of Jehovah's witnesses, they met and mastered their problem. The building stands as a prominent landmark in the district, a testimony to the unity of Jehovah's witnesses. They succeeded where others of different faiths had failed.



Waima Kingdom Hall

The Maori has indeed come a long way since he left his Havaiki six hundred years ago. Now he is being called upon to make another trek. This time it is out of the troublesome sea of this old world and on into the New World society. He cannot

afford to wait as his forefathers did. He must make his decision now before the war of Armageddon makes it too late. His present journey will be a pleasure, because a whole new world stands ready to help him and the reward for his efforts is a paradise as his eternal home.

Chain Reaction

Curiosity did not kill the cat, but it took a lot of sparkle out of the life of a resident of Castelfranco Veneto, Italy. The man was awakened by a machine-gunlike series of bangs coming from his cellar. He grabbed a shotgun to cope with the prowler. He found that the cat had overturned one of his 160 bottles of champagne, which exploded and set off a chain reaction. All 160 bottles exploded. One cat, thoroughly drenched and disgusted at the curious principle of chain reaction, went looking for new lodging.

Brazil Inaugurates a President

By "Awake!" correspondent in Brazil

JANUARY 31, inauguration day! Juscelino Kubitschek, Brazil's president-elect, takes office! But why are all these troops and tanks in the streets of Rio de Janeiro, and heavily armed guards in all the strategic points from Catete Palace to the Chamber of Deputies? It is a long story, but let us consider the high points of this thrilling drama.

President Vargas was dead, but the open sore of dissension among the armed forces was only superficially healed. It was the army that had raised Vargas to power in 1930, had deposed him in 1945, and again had forced him to consent to resign on the eventful 24th of August, 1954. Vargas had committed suicide. Café Filho, vice-president, had taken over to fill out the uncompleted five-year term that ended this year. According to Brazilian law he could not succeed himself. Who would be the next president?

Of the four candidates Juscelino Kubitschek de Oliveira was conceded the victory even before the close votes were officially counted. Opponents of the Vargas regime strongly objected to Juscelino's taking office because (1) the Communists, in a last-minute action, swung their votes to him, and (2) his running mate, a strong Vargas supporter, was suspected of conspiring with Perón to form a "syndicalist republic" in Brazil.

In November, when temporary president Café Filho asked for a sick leave, Carlos Luz, speaker of the Chamber of Deputies, took office. When Luz refused to discipline a colonel whom the minister of war, General Teixeira Lott, felt had openly appealed to the army to prevent the duly elected candidates from taking office, Minister of War Lott feared a *golpe*, or sudden revolt, was at hand. To prevent this, on the night of November 10, with the firing of only eight shots, and with no casualties, the army, under directions from General Lott, ousted Carlos Luz from the presidency and installed Nereu Ramos, presi-

dent of the Senate, to serve until the duly elected president would take office, January 31. In a "Man of the Year" poll by the newspaper *Ultima Hora*, General Lott received seventy-three percent of the carefully chosen ballots. "I took measures to see that the will of the people was respected; that is what the army is for," he explained. And so, "operation Lott" averted the *golpe* with its probable bloodshed, eased the tension, and the nation settled down as calmly as was possible under a state of siege and rigid censorship to await the eventful last day of January.

And what a festive day it was! At Tiradentes Palace the oath of office was taken by Juscelino Kubitschek. Then at Catete Palace Nereu Ramos took off the green-and-gold sash, the distinguishing badge of the presidency, and fastened it across the breast of President Kubitschek, saying: "With the realization of this act, there is closed one of the most significant episodes of our national political life."

During the election campaign President Kubitschek had promised "power, transportation and food," and there are those who look at his economic success as governor of Minas Gerais and hope that he may really be able to accomplish 'fifty years' progress in five. Following his inauguration he did not minimize the serious economic situation, but he told Congress that he hopes to use the building of roads, railroads and power plants to increase production and combat the nation's major financial ills.

Will it work? Will the people put aside their partisan politics and unite to improve the conditions of all? Discord already has arisen, but, whatever the political future, a growing number of Brazilians are recognizing the need for improvement, and realize that this is the time when, by God's power and kingdom, really righteous conditions are near at hand.



PUSH-BUTTON CLIMATE COOLS YOUR HOME

AIR conditioning is proving itself to be a mighty nice thing to have around the house. Once it was considered beyond the reach of the average man, but no more. In the last five years it has been moved out of the luxury column and classified with the washing machine and refrigerator as an "everyday necessity." Especially is this true in zones where the temperature hovers for days near the 90-100-degree mark.

However, air conditioning cannot be considered something modern or new. Bees practiced the art for ages. And primitive man air-conditioned his home by hanging strips of wet cloth in the entrance ways and windows. Modern methods of cooling, however, began back in 1902, when Willis H. Carrier, sometimes called "the father of air conditioning," designed a humidity and air-cooling control machine. Other improvements soon followed. But high costs discouraged any thought of this wondrous innovation's ever entering the home.

As early as 1927, millions of American movie-goers came in touch with the marvelous possibilities of air conditioning. On hot sultry days whole families migrated to nearby refrigerated theaters to find refuge. Gradually, air conditioning worked its way into factories, offices, railroads, de-

partment stores, banks and other places of employment. When the mercury soared, it merely accentuated the advantages of airconditioning. The contrast became so pronounced that workers hated to leave their air-cooled offices to face the stifling heat of their apartments or homes. As a result, a whole new air-conditioned era has appeared.

Gone are those hot blistering days when the overhead fan did nothing but blow the scorching heat around, when perspiration flowed freely and clothes stuck to the body as if glued. Gone, too, are those days when cooking at high noon was a suffocating ordeal, when muggy nights were sleepless, spent tossing, turning and twisting or gasping for a breath of air, when the only way to get relief was to soak the bed sheets in the bathtub and sleep between them. Gone, also, are ovenlike hotel rooms and apartments. Gone, that is, where air conditioning is installed.

Climate control is making some sweeping changes. A new kind of housewife, husband and family life is emerging as a result of its influence. The new look about the average air-conditioned man of affairs is that he awakes after an untroubled night in his air-conditioned bedroom, has

breakfast in an air-conditioned nook, rides to work in an air-conditioned automobile, breezes through his daily routine in an air-conditioned office, eats lunch in an air-conditioned restaurant, and



at the close of the day happily returns to his air-conditioned apartment. His whole life is immune to weather. The throbbing *thermometer* does not affect him in the least.

His wife's life, too, has come in for some pleasant changes. She now shops in an air-conditioned store or supermarket, cooks in an air-conditioned kitchen and entertains in an air-conditioned parlor. The children are sent to air-conditioned schools. For recreation and entertainment the family attends air-conditioned museums, concert halls and sports arenas. An owner of a cooling system said: "We used to go to the mountains or the beaches on hot weekends. Now we find it more fun to stay at home and read, listen to the radio or watch television, than to join the congested rush to the beaches or mountains." Another owner said: "My wife and I used to vacation during the summer. Now we spend that time at home and go places during the winter." The change in children is such that one housewife voiced alarm, saying that "a generation of youngsters who *don't* know what it is like to play outdoors is growing up."

A Taste of Air Conditioning

What is it like to live in an air-conditioned home? Owners say: "It's heaven on earth, especially during hot sultry days." Surveys report wives as saying that air-conditioned husbands are less grouchy; children, less irritable and neighbors are happier and easier to get along with. "I think we live better, feel better, work better, sleep better," said a housewife. "When temperature and humidity go sky high, we simply move into an air-conditioned room which offers some relief." Cooking is certainly a greater joy when you are cool. Air conditioning, also, filters the air clean of all cooking and foreign odors and elements that tend to contaminate walls, furniture

and draperies. It fills the room with a constant, gentle flow of pure air, which not only contributes to better personal health and life, but adds to the life of upholstery, draperies and furniture. Daily, air conditioners remove gallons of moisture from the air, which helps prevent rust and mildew throughout the house. Basement and attic space once abandoned because of being either too hot or too damp is now made livable with air conditioning.

Housewives laud automatic climate control as a timesaver. Since windows and doors are kept closed, even in midsummer, the house is much easier to keep clean. A good deal of the drudgery of dusting, vacuuming and mopping is eliminated. Neighborhood noises are locked out, making it much quieter inside. Some housewives are so pleased with the cooled atmosphere that they are encouraged to do their "fall" cleaning in the summer. However, not all of them feel that way. One said: "I tackle nothing in the summer. I just sit and vegetate!" Perhaps the cooling system finds its most appreciative soul in the one who heretofore had the hectic job of trying to sleep through the sweltering heat of the day—the nightshift worker. In him air conditioning has found an ardent supporter.

On the credit side of the ledger also are medical reports that picture air conditioning as an important weapon in the fight against allergies, heart diseases and hay fever. Elimination of drafts removes a frequent cause of colds and coughs. Removal of pollen from the air gives hay fever and asthma sufferers immediate relief. Tests show that people are less tired, more energetic, have greater efficiency and drive as a result of controlled climate.

Attendance statistics are unanimous that air conditioning has increased audiences at juke joints, beer parlors, liquor stores and churches. Industries have found

that air conditioning has reduced fatalities and absenteeism and that it has also increased efficiency and production. Some labor unions in the southern part of the United States now demand air conditioning for their members. In the cities of Houston, Texas, and Reno, Nevada, convicts loll around in air-conditioned cells while citizens in the area swelter in the summer's heat.

Down on the farm the country gentleman is learning that a cooled greenhouse actually doubles plant output at just a slight increase in cost. Chicken farmers declare that air-conditioned hen houses keep hens laying on the job. Other scientific tests make plain that beef cattle, hogs and hens all do better in air-conditioned surroundings.

Military-wise, air conditioning already runs the gamut from submarines to supersonic planes. Navy chief J. M. Wright calls air conditioning "the life blood of submarines." In supersonic aircraft, air conditioning is critically important. *Science News Letter* of June 12, 1954, states that the air-conditioning unit "in the Navy's F4D skyray jet fighter is powerful enough to turn out 176,000 ice cubes a day. One air conditioning device is about the size of a pilot's hand. It weighs five pounds and has a cooling capacity equal to 45 home refrigerators. The cooling equipment in the Air Force's B-47 jet bomber is large enough to handle five five-room houses." The United Nations Secretariat Building has an air-conditioning system of 4,000 units, which permits individual control of temperature in each room "within a 12° variation." In contrast with the Secretariat Building and Lever Brothers, both built along glass lines, is the Sackowitz Brothers store in Houston, Texas, almost completely windowless, also a triumph for air conditioning. Gold mines in South Africa,

more than a mile deep, and deep copper mines near Butte, Montana, are workable only because of air conditioning.

Popularity and Predictions

The spectacular growth in sales alone is proof conclusive of air conditioning's usefulness and popularity. Despite its inauspicious birth, the industry has emerged today into a multibillion-dollar business that encompasses almost everything made. Room conditioners and residential systems, commercial and industrial installations' demands are so great that air conditioning's future appears bright for some time to come. The brightest news for homeowners and apartment house dwellers is that almost two million units have been installed in American homes in less than two years. This has lowered the price range and has brought it in reach of the average man.

In the next five years, Cloud Wampler, president of Carrier Corporation, predicts: "Every first-class and most second-class hotels will be air conditioned. Every operating room and every delivery room in every hospital will be air conditioned. Church air conditioning will be a must in the South and relatively common in the North. Practically all railway passenger cars, including coaches for suburban services, will be air conditioned. Almost every bus will be air conditioned. Twenty-five per cent or more of all new automobiles will be sold with air-conditioning equipment installed. The air conditioning of factories will be as common as the air conditioning of office buildings is today. More than half of all new homes will be air conditioned."

So it appears that air conditioning not only has proved itself a useful item but is here to stay.

how much NOISE is necessary?

THIS is a noisy planet. Much of the din is not necessary. It takes courage, though, to do something about it. Few people demand quietness, because they feel that little can be done about it. But much can be done. Much is being done, especially in regard to auto horns.

Auto horns are one of the biggest sources of unnecessary noise. Some drivers blow their horns in futile protest against traffic tie-ups, others merely for signaling to friends; and some exult in the sense of power that they get from heavy honking. All of this adds considerably to an unnecessary din. Can it be eliminated? From the results of antihorn-blowing laws in London and Paris the answer is yes. Paris used to be notorious for its furious horn blowing; hardly a movie about the French capital neglected to refer to the practice. But then the prohibition against horn blowing went into effect. The law worked. Now sections of the city that used to be the noisiest are as still as the remote countryside while people sleep.

Some say that laws against horn blowing increase the risk of accidents. But figures seem to indicate otherwise. In fact, after Paris put its edict against horn blowing into effect, the police found that accidents to motorists declined about 30 percent. The pedestrians? They also benefited, with accidents to pedestrians dropping about 13 percent.

The improvements in London and Paris attracted some attention in America. But since Americans are said to be the noisiest people on this planet, there was some doubt about the use of antihorn-blowing laws. But New York city resolutely flexed its muscles and, last March, put into operation a law against unnecessary horn blowing. No doubt about it: the law has teeth. Fines for unnecessary toots

run from \$10 to \$50. If this fails to impress noisy people, the law also provides jail sentences up to 30 days.

Visiting motorists to New York are not kept ignorant of the city's desire for less din; the motorists are greeted by a poster placed at each bridge and tunnel toll booth that requests of drivers: "Please don't sound your horn in New York city." In addition, cards are handed out to motorists reminding them what a big dent in the pocketbook one toot can make.

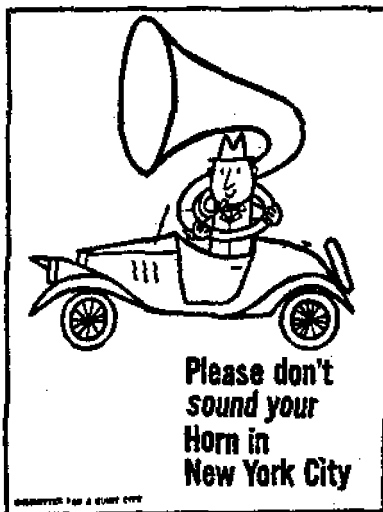
One of the first motorists to get ticketed under New York's law protested to the patrolman: "No, no, there was a pedestrian standing in front of my car, gaping up at a building. I just tooted once to warn him." The patrolman thought the toot was unnecessary, and the ticket was written.

Success has marked New York's program for reducing unnecessary auto honking. Motorists are now putting their feet on their brakes instead of jamming their hands on their horns. During the very first week of the honking prohibition tests showed that the big city's horn blowers had quieted down about 75 percent. And the few postban toots that were observed were described by police as discriminating, brief and "almost apologetic."

Quick to congratulate New York were a number of newspapers from other cities; they hoped that their cities would also do something about unnecessary noise, not only from auto horns but from other

sources, such as from trucks that roar through the night. Now that something is being done about horn blowing, can something be done about inadequately muffled truck motors?

More people are coming to realize, it seems, that if they want to get rid of noise, they must make some noise themselves in behalf of quiet.





By "Awake" correspondent
in Pakistan

PAKISTAN'S *costly delay*

ONE oppressively sultry night in October of last year, Mohammed Ali Khan lay contemplating a starry sky. Beside him and stretched all along a dusty village street his neighbors likewise tossed on their string-frame beds, their thoughts alternating between the heat of the night and wondering if rain would come, and when. Hopes were high, for Mohammed Ali Khan, blessed with great foresight in such matters, had foretold that rains would come soon. But when? Crops in the field were stunted and dying; only immediate rains could save them.

Trees in the distance began to rustle their leaves as a hot wind passed over them and descended down upon the village like a blast from a furnace. All the village was now alert, smelling at the hot air as a camel in the desert smells for water. Suddenly it came, the unmistakable scent that parched earth gives off as it drinks in water, the scent of rain! Mohammed's experienced eye turned to the northeast and watched the stars blacken out one by one, and then he hurried off his bed and

carried it into the mud-walled building he called home.

Rain was coming! In his Moslem heart he thanked his Allah for the relief that this would bring to man, crop and beast. And even as he did so the first large drops started to fall, each setting a miniature volcano into eruption as it struck the inches-thick layer of dust on the village street. The rain had come!

The whole village was now wide awake, and most of it was out in the streets reveling in the cooling shower. Steadily it fell, turning dust to mud and gathering into filthy pools in low-lying places. Into these the children, even the grownups, jumped and rolled and splashed and shouted. Rain had come! Rain had come!

Two hundred miles away in the Kashmir hills rain was also falling, not in the gentle shower of Mohammed's village but in a deluge. Little did Mohammed suspect, as he stood in the village street enjoying this Allah-blessed rain, that water would soon come racing down three valleys and destroy, not only the crops he thought blessed, but his land, home and cattle, also his several wives and his little ones; and, yes, even his own life would be destroyed by the raging flood waters.

Drought, flood; drought, flood; drought, flood; with sickening regularity these opposing evils have played havoc with the Indian subcontinent from very ancient to modern times. Drought and flood and misery come as regularly as the seasons.

In more advanced countries when any catastrophe strikes, there are at hand speedy means of communication and trained men to handle such emergencies. Yet even with these, a disaster of the magnitude of the one that struck Pakistan would have exacted a terrific toll. How much more so where they are lacking?

Nor is it only these things that make the difference. To illustrate, the average

Pakistani village house is built with mud walls. These are practical enough in the dry weather and in showers. But in a flood, walls become saturated, turn to mud, disintegrate and collapse, bringing down the roof upon any foolish enough to remain inside. And so the whole building dissolves, until what was a house is a muddy streak in the waters and timbers that float off in the current.

Fail to Heed the Warning

In Lahore, the Punjab's capital city of 1,200,000 persons, the first indication of trouble ahead was a newspaper report. Readers were reminded that in the devastating floods of 1950 the waters were only half the present quantity rushing down to meet them. Plainly, they rightly deducted, a serious flood lay ahead. Immediately the Flood Relief Committee alerted responsible parties and a warning was circulated among the residents of low-lying areas. This warning the vast majority failed to heed.

In fact, the city of Lahore was but mildly alarmed. The Ravi overflows its banks periodically, they said. Was there not a seven-foot-high mud bank built all around the city to keep such flood waters out? So why worry? Allah was in heaven and all was well with the Lahore world.

But was it? Already along three of the Punjab's five rivers, at an estimated speed of ten miles an hour, moved a wall of water like a tidal wave, spreading out to 20 miles of either side of their banks. By the next morning the flood level at Lahore had risen to four feet two inches above her previous all-time flood level! No mere mud banks could hold back this rushing flood. And if the walls fell, then those same banks would become the rim of a mighty cup filled to the brim, holding a city submerged in seven feet of water.

And fall they did! In five minutes peaceful residential streets became rampaging rivers, sweeping everything movable before them. Houses were flooded as fast as the waters could rush in. A major disaster was averted by the army authorities who saw the death trap in the making. They dynamited the bank in another place to allow the waters to flow out as fast as they came in. Otherwise the whole city would have become a lake swallowing up its million inhabitants.

It chanced that most of the menfolk were away from home when the waters first entered. The womenfolk, forgetting the Moslem modesty that keeps them within closely screened rooms, in their desperation rushed out into the streets in search of help without even veiling. But not, generally, to return. For if they were not caught in the flood waters, then they were cut off by them, their return being made impossible.

Here, now, was a strange situation. In streets as foreign to many of them as any in Boston or Bangkok, two streets away from home they were in a foreign land. For days they wandered the streets, helpless in their ignorance of affairs outside their own home. Nor were the men much better situated, for upon hearing the news and attempting to return home they too were cut off by the same waters. In the meantime, women and children who were still in their houses had escaped to the flat roof tops.

The Tragedy Unfolds

Villages by the hundreds were inundated. Unlike Lahore, where most of the houses are *packa* (ripe), here they are mostly mud-built. As soon as the waters entered, these homes collapsed and completely disappeared. In this way whole villages of as many as 500 houses have vanished, leaving hardly a trace. Occupants

who fled for safety either climbed to the roof of some neighbor's *packa* house, when such existed, or else climbed some convenient tree, dragging their wives and children up after them. But here again trees were not always plentiful, nor easy for wives and children to climb. Those that were suitable soon became overcrowded. A reconnaissance plane reported one stunted tree with only one branch that held twelve persons.

But what about Mohammed Ali Khan, whom we left enjoying the cooling rains? How has he fared? It was from some tree-top that he watched his crops and his cattle swept away. Before his eyes his house fell and dissolved into the flood waters, doors and window frames floating off in the stream. Nor, as he was to learn, were the trees always safe. For as the soft alluvial soil became saturated, taproots soon began to lose their hold, and down would come tree, occupants and all.

Back in Lahore events were taking a turn for the worse. New dangers presented themselves. Without electrical power the city spent the night in darkness. Electric pumps ceased to supply the drinking water. The flood waters were foul with cholera, typhoid and typhus germs. These diseases threatened to start an epidemic. The city's granaries were submerged. The food situation became serious. Multitudes of persons from nearby towns and villages now flocked into Lahore in search of food and shelter. What a mixed crowd thronged the streets! Men and women who had hardly ever gone beyond gunshot of their village wandered through her streets in bewilderment.

If the city was finding new problems, so also were those marooned in the villages. An ever-present danger was snakes. Driven from their holes they swam to anything that offered them a resting place. Generally they swam to the trees, and these

were, as we have already seen, largely occupied by people. So often a single tree would hold both humans and reptiles, sometimes in a state of tacit truce, others in undeclared war. Frequently men wading or swimming in the waters met up with an infuriated snake, and generally the snake won. So the snake bite added to the distressful conditions.

A further menace was the wild boar or pig. These have enjoyed a sort of protected life, for to the Moslem the pig is unclean, and he will neither eat nor touch it. The result has been that a kind of pig sanctuary has come into existence. Many a swimming or wading Moslem now lost his life to the razor tusks of his unclean enemy.

Many are the reported cases of narrow escapes from death. One elderly lady, floating down the river on her bed, was luckily swept into the Lahore streets in an unconscious condition and promptly rescued. A boy baby who was similarly rescued was renamed Moses. (Exodus 2:10) One woman gave birth to a baby in five feet of water. Both the mother and the son are doing well. Less fortunate was a man who tried to make his way to safety by hanging on to the tail of a swimming ox, and who was drowned within sight of his friends and safety when the ox ducked and caused him to lose his grip.

Army and Air Force Saved the Situation

Without doubt the army and air force largely saved the situation. The greatest problem was to keep those alive who were marooned on trees, embankments and housetops. Tins of drinking water, lumps of crude sugar and blankets were dropped by air. By the third day the water level in Lahore began to drop, but the flood was only beginning for other towns lower down the river. All Pakistan was now alert.

Great concern was felt for the safety of the Punjab's famous canal system, so essential to the country's economic well-being. Engineers were faced with the alternatives of risking the arterial canals' giving way before the heavy pressure of water upon them, which meant three years of famine conditions while they were repaired, or else relieving the pressure by dynamiting the dammed river banks and allowing the surrounding country to be flooded. Either alternative exacted a high price. So generally flooding was decided upon.

By the seventh day the wave had spent most of its force. An estimated 10,000 square miles of cultivated lands and villages lay in ruins. In many places, even now, village folk were still in trees or on housetops, hungry, thirsty, cold and weary from need of sleep.

After seven days the Montgomery district reported many still in the trees with ten to twelve feet of water under them. In one place a busload of passengers, entrapped by the waters, climbed to the roof of the bus and there clung to one another for three days. A man and his wife and three children perched on a broken, ten-foot-high, eighteen-inch wall for four days. Children were kept alive by being fed with half rotten, salvaged grain.

In Lahore the waters finally settled in the low-lying areas and now had to be pumped dry. But 800 rotting carcasses and the suspension of normal sanitary arrangements combined to produce rank waters and a foul stench. In such waters men and women labored, some to help make drainage arrangement, others to dip beneath the waters in search of valuables. On the sites of collapsed homes, sometimes standing waist deep in water, owners raked among the debris to salvage their property. Over 2,000 houses had collapsed in Lahore alone

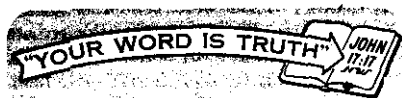
and another 3,200 were rendered unsafe for occupation. Ten days later the streets were still crowded with homeless persons, often searching for lost family members.

A golden streak of humanity was discovered in the least expected place. Seven hundred prisoners in the Lahore jail were asked to aid in salvaging submerged grain. Often completely unguarded, they worked willingly and joyfully and not a single one attempted to escape. Richly they deserved their commuted sentences.

From Sialkot to Bahawalpur the overall picture is the same. An area 400 miles long by 150 miles wide was made desolate. Over a thousand villages destroyed and as many persons dead. The remainder hungry, sick and without hope. Crops gone, lands soured, foodstore washed away or rotted, cattle dead to the total of 40,000.

One feels impelled to ask, Could this have been prevented? That it could is revealed in an article published in Lahore's *Pakistan Times*, headed "Four Colossal Mistakes." Giving official figures it shows that in the past five years the country has lost far more in floods than the highest estimated cost of the necessary preventive measures. Yet preventive measures had not been adopted on the plea, We cannot afford it.

What of the future, then? Is it to communism or democracy that Pakistan must turn for hopes of the future? There is little love for either in the heart of the average Pakistani, and rightly so. What, then? Only a government of God's own making, bringing paradise conditions to this trouble-torn earth, can bring hope to the Pakistani. And those Pakistanis today who are investigating this hope of a new world are persuaded that soon, in our days, it is to become a reality. The kingdom of God is their only hope as well as the hope of all mankind in this troubled world.



Where Do Unbaptized Babies Go at Death?

WHETHER unbaptized babies go to hell or to heaven at death may not be the type of subject you would select to talk about, especially if your conception of hell is a burning, raging inferno where unfortunate souls are tormented throughout all eternity, a view commonly held by many of Christendom's major religions. Nevertheless, this was a topic that created considerable comment in Norway about a year ago; enough to get four clergymen fired from their jobs. These men held that unbaptized babies do not go to a fiery hell at death, while the Sunnmøre home mission evidently taught that they did. When agreement was impossible, the clergymen were promptly fired from their work in the Sunnmøre Indremisjon.

The newspapers took a keen interest in the happenings and wrote thought-provoking editorials. For example, the Oslo *Dagbladet*, June 22, 1955, called the mission's view "shocking," characteristic of the Middle Ages. "It is above our comprehension," said the editorial, "why the home mission makes its God a cruel sadist. But that is exactly what it does by holding such view on baptism and babies. We do not understand what good anybody can get out of this kind of preaching. It must be shocking to all modern people, their usual creed notwithstanding."

The Fredrikstad *Demokraten* editorial termed the teaching "fiendishness." It said: "It is a long time since we have read about

anything so cruel. It must be revolting to every intelligent man no matter what his belief. This is sadism to the extreme meaning of the word. The Gestapo tortured many people to death, but the little unbaptized babies are by Sunnmøre Indremisjon condemned to eternal torment. Don't these people understand that thereby they make the God in whom they believe a sadist whose cruelty by far surpasses anything invented by man?"

The *Vårt Land*, a religious publication, tried feebly to justify the mission's position by saying that their hands were "tied by their view on baptism." Here is the paper's peculiar explanation: "Regarding children who must die before they are baptized it has been copiously written that God is not tied by the baptism but the church is. As long as it believes in a God who is absolutely righteous and loving the Lutheran church cannot imagine that unbaptized babies go to hell without getting a chance. But this is none of the church's business but God's own secret."

To this apparent muddle and credulity the *Dagbladet* replied: "For a common rationalistic reader this must be interpreted this way: 1. The home mission's view is settled and sanctioned and cannot be deviated from by any minister. 2. But everybody, including the home mission itself, knows that this view is not right. . . . But it must be preached. And why? Because it is practical to use as an argument to threaten weak and naive souls."

Further, we might ask: Why make so much over unbaptized babies when the church believes that they get a chance for life? Why frighten parents who do not have their babies baptized? Why fire the clergymen who could not gulp down this doctrine? We may also ask: Is this doctrine any more repulsive than the hell-fire doctrine taught by Roman Catholic and Protestant religions of Christendom?

Is it any more sadistic, fiendish, simply because babies are involved and not adults? Hardly.

Religious organizations get themselves into all kinds of messes because of their ignorance of the Bible and their insistence on clinging to morbid pagan doctrines. For example: They teach that infant baptism is a Christian doctrine, when it is not. It is pagan. They teach a smoldering fiery hell of torment for those who dare cross their paths. This too is pagan. The true God Jehovah holds out no such branding iron for disobedient souls living or dead. They teach that baptism washes away sin. Then why was Jesus baptized? He had no sin. Instead of baptism's washing away sins the Bible plainly shows that it is only through the sacrifice of Jesus Christ that one can be released from sin and death. He is "the Lamb of God that takes away the sin of the world!"—Hebrews 7:26; John 1:29; Hebrews 9:24-26; 1 John 2:1, 2, *New World Trans.*

Baptism in the Bible is spoken of in connection with conversion to God and a dedication to do his will. The following expressions are used: "Repent, and let each one of you be baptized"; "those who embraced his word heartily were baptized"; "believe on the Lord Jesus" and be baptized. Now, is it reasonable to conclude that an infant can repent, receive God's Word, reason on it and attain to belief in God and Christ? Of course not. A certain amount of maturity is definitely required. "Come now, and let us reason together, saith Jehovah." Let us use our heads and reason on this subject. Jesus was thirty years old when he was baptized.—Acts 2:37-41; 16:30-33; 18:8, *New World Trans.*; Isaiah 1:18, *Am. Stan. Ver.*; Luke 3:23.

Generally two scriptures are quoted in support of infant baptism. These are Mark 10:14 and Matthew 18:3. According to the *New World Translation* they read: "Let

the young children come to me, do not try to stop them, for the kingdom of God belongs to such kind of persons." "Truly I say to you, unless you turn around and become as young children you will by no means enter into the kingdom of the heavens." No mention is made of infant baptism. Little children were brought to Jesus so that he could bless them. To say that he baptized them is to say more than the Bible says. Jesus was merely illustrating that adults must have *open and teachable* minds like those of little children to be of his kingdom.

Where, then, do unbaptized babies go at death? No infant or adult, baptized or unbaptized, good or bad, ever went to a burning hell or ever will go to such a place at death. Why not? Simply because no such place exists. The hell torment doctrine is of pagan origin and is without basis in fact. Matthew declares that when Herod had all the boys in Bethlehem and in all its districts killed, from two years of age and under, in an effort to kill the babe Jesus, this was in fulfillment of the words of Jeremiah: "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. 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. And there is hope for thy latter end, saith Jehovah; and thy children shall come again to their own border."—Jeremiah 31:15-17, *Am. Stan. Ver.*

Rachel's children were not, meaning that they were dead. God's promise to her was that they would come again from the land of the enemy, death, and come again to their own border, the earth, in the resurrection. Such is the hope of all souls, baptized or unbaptized.—Acts 24:15.



Jehovah's Witnesses Preach in All the Earth



India

IN THE vast subcontinent of India over 300 million people live. Their religious habits, social customs, languages and color of skin vary as one travels the more than a thousand miles from east to west and north to south. It can be scorchingly hot in May or miserably cold in January. In the southern coastal regions the humid air makes one feel indolent and lazy. Here, in three short months of the wet season, over a hundred inches of rain fall. All this affects the characteristics of the peoples of India. It also affects the lives of Jehovah's witnesses who bear witness to the truth of Jehovah's Word, the Bible. It affects their living habits and presentation.

The people of India are for the most part poor or very poor. Some have not the mental urge to get beyond the struggle for food. They subsist on what is equivalent to about twenty-five cents a day. A recent survey published the figure of \$126 a year as an average for a family of six members.

Jehovah's witnesses preach the Bible to these people to open their minds to the wonderful provisions Jehovah God has made for their rehabilitation to life in a paradise earth. These men and women want to live and enjoy life in a world of peace and security. But there are obstacles in the way. Their minds are for the most part blinded by false theories and myths regarding the purpose of life. They are steeped in superstition and cling tenaciously to astrological and other mythical predictions and philosophies rather than believe the simple truths of the Bible.

But not all are like that. There are many examples of how simple people, sometimes illiterate, have had their eyes of understanding opened and are now rejoicing in the hope of life on a paradise earth.

On a small farm of six acres lived a Christian and six Indian men and women helpers. The laborers were illiterate. The farmer came in touch with Jehovah's witnesses in a nearby town and began to study the Bible with them. As he studied he talked to his farmhands. By means of a "Bible picture book" he showed them the Bible story from the garden of Eden to the present day. He also pointed out God's purpose to establish a new earth of righteousness and plenty. It was not a profound philosophy that required a college education to comprehend. These illiterate toilers could understand a message like that.

It was so good that they began telling it to others. They had no books, they had nothing but a tongue and a heart devoted to Jehovah and his kingdom. From village to village they went, covering thirty-eight villages. When the traveling representative of the Watch Tower Society went to visit them he found sixty-eight gathered to hear him preach to them. Twenty-five of them were baptized in symbol of their dedication to Jehovah God.

These illiterate Hindus became zealous Christians, doing things unheard of before in Indian villages. They went in pairs from house to house and talked about Jehovah and the Kingdom to all whom they met, women speaking even to men. This was just unthinkable for an Indian village woman, and some of them suffered great

persecution as a result. But Jehovah always provided a way out.

Recently at one of the assemblies of Jehovah's witnesses a young man was especially thrilled. He had been a Hindu and his father was a prominent official of the government. At a tea party given by some school friends, among whom were some of Jehovah's witnesses, the conversation got around to the Bible and the hope of the New World. This sounded very interesting and reasonable. It made him eager to learn. A Bible study was started.

Soon the young Hindu wanted to preach the good news of the Kingdom himself. What would his parents say? One day some of his friends saw him preaching and reported the matter to his father. The next day the father personally went to see. When the son came home he demanded that the son bow down and repent for having disgraced the family. The lad said he did nothing wrong. The father ordered him out of the house in his bare feet, clad only in his pajamas.

The lad, being too timid to wake one of Jehovah's witnesses, instead crept inside

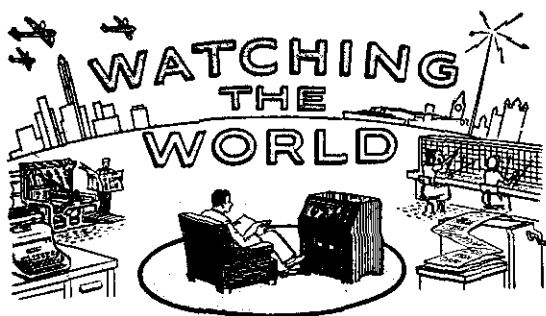
the witness' car and tried to sleep, because his eviction took place at 2 a.m. When the servant opened the door of the house at 5:15 a.m., the youth made known his plight. He was taken in, given food and clothing and soon thereafter he was immersed. When relating his experience, he said he was the happiest man alive. Jehovah's spirit richly compensates for our suffering.

Anyone familiar with Indian names will know that the name of Singh denotes that one belongs to the Sikh religion, a branch of Hinduism. Men of this religion allow their hair to grow long and never shave. But at the assembly of Jehovah's witnesses there were five men named Singh. These men had no beards. Their hair was cut like any other man's. They are now Jehovah's witnesses enjoying Kingdom truths of a paradise earth. And three of them are full-time ministers at that.

For the most part the work of Jehovah's witnesses is not spectacular. It is mostly sowing seeds of truth just as Jesus and his apostles did. Some of these seeds grow into fruit-bearing trees that give glory to God and hope to men.

? DO YOU KNOW? ?

- What extremes can keep you from making proper judgments? P. 3, ¶3.
- Whether the clergy are just as confused about right doctrine as their members are? P. 6, ¶4.
- Whether the apostles were confused on religion as today's clergymen are? P. 7, ¶2.
- Whether Jehovah's witnesses are sticking to their religion even in Russia's dreaded Vorkuta slave labor camp? P. 9, ¶3.
- How many of Jehovah's witnesses are imprisoned at Vorkuta because of their religion? P. 12, ¶3.
- How the Maori tribesmen migrated to New Zealand long before the white man came? P. 13, ¶2.
- What electrical convenience has recently moved out of the luxury column and into many homes? P. 17, ¶1.
- Why a major flood is so much more disastrous in Pakistan than in many other nations? P. 21, ¶8.
- How it was possible for whole villages in Pakistan to have vanished, almost without a trace? P. 22, ¶7.
- Where unbaptized babies really go at death? P. 26, ¶4.
- How an Indian farmer was able to explain the Bible to his Hindu workers? P. 27, ¶5.



The Frogman Incident

◆ One of the most curiosity-arousing incidents in recent years came up in Britain when, on April 29, the British Admiralty issued a statement. It said that Commander Lionel Crabb, an underwater expert, had not returned "from a test dive which took place in connection with trials of underwater apparatus in Stokes Bay, in the Portsmouth area, about a week ago." It said that the frogman was presumed dead. What fanned the fire of curiosity among the public and in the press were these two facts: (1) Commander Crabb was not a novice but a veteran frogman with outstanding World War II experience and (2) at the time of his disappearance the new Soviet cruiser, *Ordzhonikidze*, was in the Portsmouth harbor. The Soviet ship had brought Soviet leaders Bulganin and Khrushchev to Britain for a state visit. Curiosity was further heightened when a Soviet diplomat said in London that the frogman was seen to surface a few seconds and then vanish near the Soviet ship. The British press speculated that the frogman had been on a secret mission to spy out the underwater secrets of the Soviet ship. Prime Minister Eden said of the incident: "It would not be in the public interest to disclose the circumstances in which Com-

mander Crabb is presumed to have met his death." Sir Anthony explained that "what was done was done without the authority or the knowledge of Her Majesty's Ministers." The Opposition took this to mean that Crabb was spying on the Soviet ship for some arm of British intelligence. "It's bad enough," said a Laborite spokesman, "to insult your dinner guests, but it is much worse to go through their baggage and be caught red handed."

Algeria: The Rebels Strike

◆ Algeria has about 1,000,000 Europeans and about 8,000,000 Arabs. For two generations these two groups co-operated well. There was no memory of past national existence to cause resentment against the French. But then in 1954 the National Army of Liberation was born. This is a band of Arab guerrillas. The French call the guerrillas *Fellaghas*, or outlaws. At first France offered little resistance to them. The situation grew worse. By the end of last year Algeria was in utter turmoil and the Arab community was fired by nationalism. The Arab nationalists have amassed an army of some 15,000. With it they have terrorized and cowed most of the Arab population. To get the Arabs on the French side, France has poured in thousands

of troops to protect Arab communities. But 300,000 troops did not stop the rebel raids. As a result few Arab villages came over to the French side. In May France called up 50,000 more men. The reaction in Algeria was sharp. The rebels took the offensive throughout the country. Armed with machine guns and fire bombs, the *Fellaghas* attacked some 50 villages. Farms and factories went up in smoke. Casualties, which were running about 200 on each side every week, went higher. A *New York Times* correspondent reported: "The military situation is one of swiftly continuing deterioration."

Cyprus: A New Low

◆ When Britain moved its Middle East base to Cyprus, it came face to face with a problem of nationalism. It was a problem almost as great as that which caused Britain to move out of Suez. It is a problem that recently reached a climax. The Greek Cypriotes want union with Greece. To attain their goal the Greeks have formed a terrorist organization called EOKA. It has declared war on Britain. The terrorists have bombed and murdered Britons and pro-British Cypriotes. A few of the terrorists have been captured. Two of them were sentenced to death for shootings. The two condemned men soon became an emotional symbol to Greeks and Cypriotes alike of the struggle against Britain. Greece warned London that if the two men were executed, relations with Britain would suffer. But Britain determined to go ahead with the hangings. Thirty-six hours after the two terrorists were hanged, EOKA announced that it had hanged two British soldiers in reprisal. Greek Cypriotes protested the hangings by going on strike. EOKA distributed leaflets urging the assassination of the British governor of Cyprus, Sir John Harding. One

leaflet said that the "patriot" who should kill the governor would "have his name emblazoned on a scroll of gold." In Athens an archbishop protested the executions by giving a talk in the city's main square. Right afterward angry mobs rioted. Greeks fought their own police in attempts to break into buildings. Three persons were killed and more than 124 injured. The rioting was Athens' worst since the 1944 revolution. British relations with Greece, as well as with Cyprus, plummeted to a new low.

Cuba: Seething Discontent

◆ In March, 1952, Gen. Fulgencio Batista seized power in Cuba in a lightning coup. During the years since then the enemies of Gen. Batista seem to have increased in numbers. There have been sporadic demonstrations staged by students against the Batista regime. In April a military plot was uncovered. Then in May there was a more serious incident. A group of about 100 young rebels attacked a rural guard post in Matanzas, 60 miles east of Havana. A government account said the rebels were heavily armed with machine guns, rifles, carbines and grenades. The shooting lasted three hours before the army quelled the rebellion. At least 11 of the rebels were reported killed and a larger number wounded. Defeat of the rebels again showed that General Batista's power rests principally on his control of the army.

End of Prison Camps?

◆ The number of prison camps in the Soviet Union is not known. It is known, however, that there are many of them in Siberia, Central Asia and the Soviet Far North. In these forced labor camps the inmates work mainly in mines. It is also known that a considerable number of the prisoners have been released from these camps recently. In May

a leading member of the MVD (Ministry of Internal Affairs) disclosed that the Soviet government intends to abolish, within a year to 18 months, all internment camps. In the future, it was said, there will be only two types of imprisonment: ordinary prisons and corrective labor colonies. In the colonies the inmates will work in factories and other institutions on the grounds. The MVD official said that internment in places remote from the scene of conviction was no longer practiced except in cases of "extremely serious" political crimes. Observers believe the Soviet government's purpose in closing internment camps is to emphasize further the present regime's break with the Stalin era.

Methodist Women Clergy

◆ Two major religious denominations in America grant full ministerial rights to women. These are the Congregational Christian Churches and the Disciples of Christ. At its last general assembly the Presbyterian Church in the United States voted to accept women as ministers. In the Methodist Church about 50 women have been ordained as preachers. Though these women may preach in pulpits they have not been granted full clergy privileges in their church. Thus they have not had the right to demand an assignment from bishops as is the right of full-fledged ordained male clergymen. But in May the Methodist Quadrennial General Conference deleted a church rule that limited pastoral duties of women to "lay" preaching assignments. The result is that Methodist women have won the right to full clergy privileges. As to the Bible's view of women preaching to a mixed congregation, the apostle of Christ said: "I do not permit a woman to teach, or to exercise authority over a man, but to be in silence."—1 Timothy 2:12, *New World Trans.*

The Pope's Army of Apostles

◆ The pope is building a movement from which he expects great things. This movement, a creation of Italian Catholic Action, is designed chiefly to re-examine the Roman Catholic Church. With this movement the pope hopes to create a better world. One of the heads of the movement is Jesuit priest Riccardo Lombardi. Jesuit Lombardi hopes to train and lead an army of new Catholics to a "conquest of the world for Jesus." Priest Lombardi says the army wants to "reorganize the human and social relations between class and class and between individual and individual." Explaining the movement further the Jesuit says: "We are a voice crying in a desert. We announce the social coming of Christ. We cry to society 'repent, for Jesus is at hand.'" The vaguest part of Jesuit Lombardi's plans is just how he intends to re-examine the Catholic Church. The priest is more definite on his plans for expansion. "It is my dearest hope," said Jesuit Lombardi, "that America may one day become the voice of the new movement."

Child and Baby Marriages

◆ In 1929 India passed its first "child marriage restraint act." Under the law, the marriageable age is set at 18 years for boys and 15 for girls. In May India found that laws had not eliminated child marriage. Astrologers recently told the people of the state of Rajasthan that May 5 was to be an especially auspicious day for marriages. The result? Nearly 20,000 marriages that day! Reports indicate that more than 6,000 of the marriages involved boys 5 to 16 years of age and girls 4 to 14. In some villages brides and bridegrooms were mere babies still unable to walk. In the case of baby marriages, baby brides live with their own parents until they are old enough for the marriage to be consummated. One

reason child marriages continue, besides the influence of the astrologers, is that punishment for violating the child marriage law is mild. And even if fathers are sent to prison for marrying a boy child to a girl child, the marriage remains legal. There is no provision for declaring child marriages invalid.

Burma: A Gain for the Reds

◆ Eight years ago Burma gained its independence. Since then Premier U Nu's People's Freedom League has been the party in power. The Freedom League advocates neutralism. Opposing the Freedom League is the National United Front. This party is Communist-led. In the 1952 elections, the United Front won only 12 seats, while the Freedom League won 215. But in May some 4,000,000 Burmans went to the polls. To ensure its continued majority the government's Freedom League went on an

all-out campaign; it even distributed cool drinks and lunches. The results were not so good as expected. When the returns came in, the League won more than enough seats to control the new Parliament, but the Communists tripled their strength, winning at least 42 seats. The government was alarmed at the growing strength of the Reds.

Togoland's Vote

◆ British Togoland, a region of West Africa, is a United Nations Trusteeship territory administered by Great Britain. It was originally taken from Germany after World War I and is about the size of Holland. It has a population of about 423,000. In May a plebiscite was held. The issue was whether British Togoland should unite with the Gold Coast. Supporters for union won. The vote was 92,775 for and 66,529 against.

Tibet: Lamas in Politics

◆ In 1950 Red China's armies "liberated" Tibet. Since then Peking has found it necessary to keep a portion of the invading armies in Tibet to prevent uprisings. Still, there have been repeated reports of anti-communist revolts. Recently Peking's Vice-premier Chen Yi visited Lhasa, Tibet's capital. The Red official headed a mission that is beginning work to establish a full-fledged Communist civil government in Tibet. But when Marshal Chen arrived some of the city's Buddhist lamas put up protesting placards on the city's walls. The lamas protested the mission because they sense they are losing their ancient governing rights. Not all the lamas oppose the Reds. Recent reports indicate that a goodly number of them are being used politically by the Reds for pro-communist purposes.



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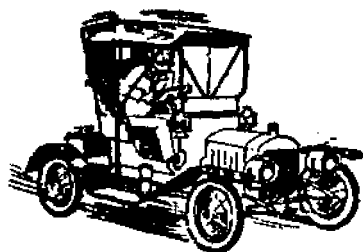
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Where eighteenth-century life still prevails

What Is Zionism?

A sober analysis



JULY 8, 1956

SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVII

Brooklyn, N. Y., July 8, 1956

Number 13

ANOTHER



IDOL

CRASHES

MUSSOLINI, Hitler, Perón and his Eva. One by one the idols set up by men have been overthrown—by men. And in recent months the Communist idol Stalin has toppled to the ground, and with what a crash!

Only a few short years ago the Communists seemed unable to heap sufficient praise upon their idol. To them Stalin was the fountainhead of wisdom, "the greatest human on this planet," "the greatest leader of entire mankind," "the greatest master of the sciences," "the greatest of all living men," "mankind's greatest genius," "the wisest prophet," yes, and even "the sun of the universe!"

Over a Moscow radio station a Communist boy had said to another lad: "Whenever the sun rises on Moscow, I always think it's Stalin who switches on the light." Nor was all this creature worship limited to the materialistic, atheistic, political Communists. Clergymen recently returning to the United States from Russia "conceded privately that they had been disappointed by the extent to which the

Russian Orthodox leaders echo the Communist party line."—*New York Times*, March 21, 1956.

But overnight all this has been changed. Stalin, the Communist sun and idol, has crashed to the ground, his light extinguished. His pictures have been removed from the art galleries. His name is

being removed from institutions and organizations. History again is being rewritten, but this time not at his command. In the Ukraine alone 70,000 propagandists have been assigned the job of destroying the Stalin myth. Now ever so many of those whom Stalin had purged or deposed, in Russia and in satellite countries, are being rehabilitated and hailed as heroes and martyrs. Their pictures are returning to the museums!

In its official statement on the matter the newspaper *Pravda*, among other things, said of Stalin: "He, lacking personal modesty, did not cut short the glorifications and praises addressed to him, but supported and encouraged them in every way. As time went on, this cult of the individual assumed ever more monstrous forms and did serious harm to the cause." Overnight Stalin has become a monster.—*New York Times*, March 28, 1956.

No censure of Stalin seems strong enough now, and no doubt it is all deserved. Instead of being the military genius who

won World War II, he is now charged with having caused the needless death of hundreds of thousands of Russian soldiers by his failure to detect the Nazi invasion of Russia in time; with having failed to take the necessary precautionary measures and with ordering military operations that proved disastrous and were against the opinion of army experts. He is also charged with having framed and murdered the leaders of Russia's army in 1937, together with thousands of innocent officers; with almost paralyzing the Russian economy by his liquidation of thousands of industrial managers; with being a coward who fled when Moscow was threatened by the Germans; with being a sadist who delighted in torturing men until they confessed what he wanted them to. And worst of all—in the eyes of the Communists—he was not a true Communist.

Speculation is rife as to the motive prompting this demolition of the idol Stalin. It goes without saying that it was not done because of love of truth, justice and humanity. Was it done because of Stalin's lack of modesty? Or to vindicate the Russian military clique? Or to confuse the Russian people?

Or could it be that all this has been done because it has become general knowledge among Russia's leaders that Stalin had been a czarist spy for years? That is the charge made by one of the highest-ranking officers of Russia's dreaded secret police, the NKVD, who is now living outside Russia. According to him the discovery of this fact had caused Russia's leading generals to plot the deposition of Stalin in 1937, but Stalin, hearing of it, had them purged on the charge of collaboration with Germany. At the same time he wiped out all who knew or possibly could have been in position to know about it, some 5,000 other officers.—*Life*, April 23, 1956.

But regardless of the motives, the fact remains that this most highly exalted idol is now being dragged in the mud, trampled underfoot, spat upon, shown for what he truly was. And the fact also remains that, although having discarded one idol, the Russians and all other Communists are still worshiping an idol, the totalitarian state. In such lands the state still is supreme, man counts for very little, and God counts not at all. Any suggestion that Jehovah God has something better in store for mankind than Communist rule is considered lese majesty, and accounts for the fact that in Russia, as also in most satellite countries, Jehovah's witnesses preach underground and many thousands of them are in labor camps.

But the Communists are not the only idolaters of modern times. Everyone who fails to give Jehovah God exclusive devotion is an idolater. Even in Western lands, how many idolize human leaders, religious, political or industrial? Have not many made an idol of science and others done the same with the United Nations? In that they look to such men and things to bring about that which the Bible shows can and will be brought about only by Jehovah God and his King and kingdom, they are also guilty of idolatry.

God's Word gives sound advice: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146:3, 4) At the very latest, at Armageddon all such idols will crash, for then "the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; and Jehovah alone shall be exalted." Avoid present disillusionment and destruction at Armageddon by exalting Jehovah now and giving him exclusive devotion.—Isaiah 2:17, *Am. Stan. Ver.*

A

"DEPTH"

RELIGION

How deep down does your religion go? Is it merely a thin veneer? Or does it go down so deep that it changes your entire life and furnishes you with needed strength in times of stress?

COMMENTING upon the ever-greater emphasis placed upon prayer in the United States, one of America's foremost clergymen, Dr. N. V. Peale, once stated: "Whoever has the notion that this generation is moving away from religion doesn't understand the day in which he lives." He might also have commented on the fact that distribution of Bibles in the United States jumped 140 percent from 1949 to 1953. True, there is increased interest in religion in the United States. But it is not just a matter of being more religious.

A recent survey revealed that 57 percent of the population did not apply the Bible's command to love one's neighbor to those holding political beliefs they considered dangerous to the country; that 53 percent of Americans could not name even one of the four gospels of the Christian Greek Scriptures; and that a panel of twenty-eight prominent Americans, in listing what they considered the hundred

most important events in history, placed the crucifixion of Jesus Christ as fourth. In the same category they placed the first flight of an airplane and the discovery of X rays. What kind of religion is it that cannot name one of the four Gospels, that does not believe in applying Christian principles to political enemies and that considers the sacrificial death of Jesus Christ on a par with the inventions of man?

But this is not at all surprising. Modern religion is based on the traditions of men; it depends upon ceremonies and rituals, such as that of the mass in a foreign tongue, a dead language; it makes much of such externals as beautiful buildings, stained-glass windows, statues, costumes, music and poetry. It appeals to the senses rather than to reason and to sentimentality rather than to love of righteousness. It is careful not to offend people. As a result the people have only a thin veneer of religion.

This accounts for the fact that time and again Roman Catholics in Central and South America will express their emotions in primitive ways,



such as murdering Christian ministers and burning houses of worship. This also accounts for the fact that race riots break out in very religious communities in the United States. And this accounts also for the fact that little if any difference is noted between the average churchgoer and the nonchurchgoer. Obviously all such religion has not gone down deep into the hearts and minds of the people or there would be a change in their lives. It is a matter of depth.

A "Depth" Religion

Among the various schools of psychology, the science that concerns itself with the study of man's mind, there are those known as "depth" psychologies. These are so termed because of the emphasis these particular schools place on the role that the unconscious mind plays in human lives, with its driving forces and its record of unhappy events. While many of the theories associated with "depth" psychology have been proved untenable by recent research, yet basically it is a sound concept and is recognized by more psychologists than any other.

There may be said to be a "depth" religion just as there is a "depth" psychology. And that religion is? The religion based wholly on the Bible. Had this religion alone been known it is doubtful that religion would have ever been called an opiate for the people, an illusion, a form of escape or the projection of the father image by an ill-directed superego or conscience. It is not a "secondhand religion," handed down from one's parents and merely accepted because they had professed it.

The religion of the Bible does not follow the line of least resistance, it does not follow the crowd, it is not popular and it is not the handmaid of big business and big politics. It is not merely a veneer, it is not like a best suit of clothes or a pretty dress,

something merely to be put on on Sunday when going to church. It goes down deep, it takes hold of the whole of man, dominating his unconscious mind as well as his conscious and bringing into play man's reasoning faculties, his will, his memory, his imagination and his emotions, affecting his everyday actions and even his dreams.

That is why the Bible says, 'Come and let us reason together.' That is why it states that God requires exclusive devotion, that we must love him with *all* our heart, mind, soul and strength. It is a religion of both the mind and the heart. "God is a Spirit, and those worshiping him must worship with spirit and truth." That is, they must worship him with understanding, with knowledge, with reason, with truth and with sincerity, from the heart, with spirit. The religion of the Bible is bound to go deep, for "the word of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of the soul and spirit, and of the joints and their marrow, and is able to discern the thoughts and intentions of the heart." —John 4:24; Hebrews 4:12, *New World Trans.*

Yes, by means of a study of that Word, made understandable by the channel Jehovah is pleased to use at the present time, and by means of God's holy spirit, which God gives to his dedicated servants, upon their request, though not apart from his Word and only to the extent that they bring their lives in harmony with their prayers, the religion of the Bible is able to go down deep—so deep that it provides God's servants with an effective means for controlling and harnessing the powerful resources residing in the unconscious mind. This is not now done perfectly, but certainly to the point that they need not become the victims of neuroses, need not be plagued by anxieties, but, most important

of all, have the strength so that in time of stress they will not follow the line of least resistance but will keep their integrity.

Incidentally, in that Satan boasted that he could "condition" Job in order to cause him to act in the way that Satan desired, he became the first mechanistic psychologist; mechanistic psychologists holding that there is no such thing as integrity but that, just as by experiments a dog can be conditioned so that he always makes a certain response to a given stimuli, so can man. It is the theory upon which totalitarian persecution is based. But that theory has proved false when applied to those possessing the "depth" religion of the Bible, for they have demonstrated that God created man so that he could resist conditioning. For specific proof note the following typical experiences had by them in recent years, as presented in five scenes.

In Nazi and Communist East Germany

Scene I. It is early in January, 1940. World War II is only a few months old as a train, whose coaches have small iron-barred windows, speeds on its way to the German concentration camp at Sachsenhausen with its cargo of 900 handcuffed prisoners, consisting mostly of Communists, dangerous criminals and Jews. Among the prisoners is a sensitive, black-haired Jewish youth. He notices a prisoner who seems to be in good spirits.

The Jewish youth goes to this stranger and asks him how it is possible for him to be so cheerful in spite of the fate awaiting him at Sachsenhausen. The stranger explains. He tells about Jehovah, the one true God, the God of Abraham and Moses, about his purposes as revealed in his Word, the Bible, and especially of his kingdom now at hand. It is because of having this knowledge that he is able to be cheerful in spite of his circumstances. Besides, had not Jesus said that his followers should rejoice

when they are persecuted for righteousness' sake? It really is not anything unusual; there are more than ten thousand other witnesses of Jehovah already in concentration camps. They are bearing up, and so can he.

The witnesses at Sachsenhausen were kept isolated from the other prisoners, so the Jewish youth saw no more of the stranger there. But, as he was transferred from one camp to another, he kept meeting Jehovah's witnesses, with the result that when the Americans opened the Nazi concentration camps he emerged, no longer just as a Jew, but also as one of Jehovah's witnesses, one of eight thousand so released, two thousand having died in the camps. Yes, while Hitler's home front and battlefield were chiefly manned by Protestants and Catholics, by men whose religion was but a veneer, the record of the concentration camps shows that there were at least ten thousand whose religion had gone down deep, like the seed sown in good soil that did not wither in the heat of persecution but brought forth fruit.

Scene II. It is late in 1953. In a Communist concentration camp in East Germany an officer is haranguing a prisoner. The wretched-looking prisoner betrays by his features and his posture the daily beatings and other mistreatment he has received at the hands of the Communists during the past four months in their efforts to break him. "We'll make you soft and weak! Remember, every general surrenders when he realizes his situation is hopeless. Why do you refuse to surrender?" Though unable to stand erect because of the treatment he has received, the prisoner replies with determination in his voice: "I have vowed faithfulness to Jehovah. You can carry me out of this place as a carcass, but not as a traitor!"

Psychiatrists may insist that it is impossible for a man to resist the Communists'

brainwashing techniques, but Jehovah's witnesses by the thousands, behind the iron curtain, have resisted and at the present moment are demonstrating that brainwashing can be resisted—if one is worshipping the one true God Jehovah. Their "depth" religion causes them to say, "We will not fear what man can do to us!" The Russian scientist Pavlov may have been right about dogs, but his theories about conditioning reflexes most certainly do not apply to dedicated Christians!

In Africa and America

Scene III. In a certain village in Nigeria a number of Africans are clearing away the branches of a large tree that had been felled by a storm, which were blocking a street. An incredulous crowd looks on in amazement. What is so unusual? The on-lookers believe that spirits inhabit this tree and that for one to touch its branches means certain death. Although many of the villagers belonged to the various sects of Christendom, yet Jehovah's witnesses were the only ones not afraid to remove it.

No question about it, the religion of Jehovah's witnesses had gone down deep; it was no mere veneer. And it freed them not only from the deep-seated fears of evil spirits, but also of deeply ingrained fanatical tribal loyalties and prejudices, as well as from such customs as polygamy. Their moral standards, their courage, their understanding of God's Word and their brotherly kindness equal that of their brothers in so-called highly civilized countries. Yes, Africans by the tens of thousands have found in Jehovah's pure worship a "depth" religion, a religion that in a few short months or years has made such radical changes that outsiders are amazed.

Scene IV. It is about July 1, 1955, and thousands of witnesses of Jehovah are gathered at a convention in Vancouver, British Columbia. A reporter from one of

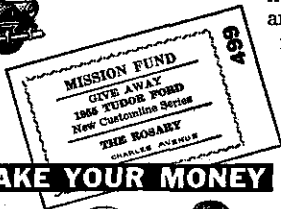
the daily papers is on the scene and he registers surprise. Why? Because this religious gathering is so different from any other he has ever attended. Instead of being stodgy and sanctimonious, these conventioners are relaxed and really happy. And so many smart-looking young folks!

The reason? When religion is only a veneer, then men must put on a pose. But when it goes down deep, then one can be himself, and worship becomes a pleasure. And so these young folk considered that the best way they could spend their vacations was to listen to Bible lectures by the hour, day after day. No juvenile delinquency problem here.

Scene V. In California a popular master of ceremonies is interviewing a number of tiny tots on the air. "What do you want to do when you grow up?" he asks a tot of four and a half years. "I want to serve Jehovah," is his reply. "And who is Jehovah?" he next asks. Quick as a flash comes back the answer: "He's the Almighty and he is going to destroy all the wicked!" Note particularly that last clause thrown in for good measure, indicating that his boast was in Jehovah and that he had a concern to witness for Him. Clearly, even in a child, the religion of the Bible can go so deep that, when given the opportunity, he will use the occasion to witness intelligently to his God Jehovah.

The president of the United States advocates religion, any religion. But religion that is only a veneer is useless, and worse than useless, as it deceives its possessors, like the man whose money is counterfeit and he does not know it. But the true religion of the Bible, the pure worship of Jehovah, goes down deep and it helps men to resist both pressures and temptations. It does not fail them in time of need but enables them to keep integrity, leading to their ultimate salvation to eternal life in God's new world of righteousness.

LOTTERIES



DO MORE THAN TAKE YOUR MONEY



IF LOTTERIES are undesirable as a means of raising revenue for the state, do they become desirable when the proceeds are devoted to charity? If lotteries are found undesirable because of the end results, are those results less undesirable simply because the proceeds are devoted to religious purposes? Many people who buy tickets in a lottery promoted for the sake of a charity find little difficulty in persuading themselves that their motive is unselfish. Is it? What is a lottery? And why do people keep buying lottery tickets despite frustrating odds?

A lottery is a game of chance. A simple form of lottery is a raffle at a bazaar or a prize drawing for some charitable purpose. A sweepstake is a more complicated form of lottery. In some countries a lottery constitutes a monopoly and an income for the state.

Before a public game or scheme can become a lottery there must be an element of chance and an element of wager or bet. Traditionally, the United States' law has held that three elements must be present to constitute a lottery: "There must be (1) a prize, chosen (2) by chance, for which the winner has paid (3) some 'con-

sideration.' Without all three elements there is no lottery." British courts have held that if a scheme involves any element of real skill it is not a lottery, because skill involves calculations based upon some facts, which would form a starting point for one to arrive at a correct answer.

In the United States lotteries are seldom called by that name. They are generally called "give-aways." But the Federal Communications Commission on various occasions has banned radio and television "give-away" programs on the grounds that they were lotteries. Bingo is nothing but a lottery and is illegal in practically every state. But the law is seldom enforced when the money is used for charitable or educational purposes. In Russia lotteries are termed "painless tax." The game is disguised to appear more as a patriotic gesture than as a gamble.

Of course, fake lotteries are many. A lottery where a \$500 prize turns out to be good only if applied to a certain product is most likely a fake. The dealer behind the lottery may have raised the price of the article to offset his \$500 loss on it. Car dealers often drum up trade by offering contests in which they give away new cars. They get around the law by a clever use of words and tricky phraseology.

Often extra-fine print separates the legal from the illegal. Newspapers, for example, that offered the "lucky buck" squeezed past the law by saying that players did not have to buy a paper to win a prize. Anyone could come to the main office and read the lucky numbers on the board free. That eliminated the element of considera-

tion. Companies behind puzzle lotteries contend that the element of skill is involved. They argue that if you are skillful and intelligent enough you can win a prize. That eliminates the element of chance. But these lottery puzzles keep getting harder as they come and there are at most only a handful of geniuses in the world, are there not?

History Contradicts Modern Promoters

Moves to outlaw lotteries are met with strong protests. Promoters say that such laws and attitudes are based on Puritan tradition and that they do not properly represent the social conditions and attitudes of our times. These men usually point to examples of lotteries in South America and Europe in defense of various proposals to license gambling. However, history completely contradicts the truthfulness of such reasoning.

Laws prohibiting lotteries were not invented by the Puritans. Such laws date back to ancient times. Centuries before Christ kings who legalized gambling to enrich their treasuries also found it necessary to restrict it. Virgil W. Peterson in his book *Gambling: Should It Be Legalized?* states: "Mass gambling has always resulted in great social and economic ills. And almost every civilized nation in the world has from time to time found it necessary to resort to anti-gambling legislation to protect its citizens. The Egyptians, Greeks, Romans and Hindus of ancient times invoked laws with severe penalties against gaming. The Rabbis of the Second Temple classed gambling as a form of robbery and barred gamblers from the witness stand."

True, many lotteries were started on a modest scale and with good intentions. The feasts of August were followed by a drawing by means of which objects of real value were distributed, a custom continued

by Nero and Domitian, but which later disappeared. The Venetian merchants used the lottery to get rid of their out-of-fashion commodities and clear their shelves. In 1658 the general hospital in Paris was built and in 1701 the city established a fire department from the proceeds of lotteries.

Lotteries aided the English plantations in Virginia, helped repair the damage done to the fishing fleet by the Spaniards and ransomed English slaves held in Tunis. Lotteries helped supply funds to build Westminster Bridge and to buy and house collections that later formed the nucleus of the British Museum.

In the United States lotteries were authorized to raise funds to fortify New York city. A lottery was used to raise money in founding a college that later became Columbia University. Other well-known educational institutions, such as Dartmouth, Harvard and Yale, were also financed in part by lotteries. Lotteries were a means of furthering public improvements, such as paving streets, erecting wharves, buildings, asylums, hospitals, libraries, bridges and highways. Even the cost of wars was paid by such means scarcely a century ago. In 1753 Christ Church in Philadelphia resorted to a lottery to obtain funds needed to build a steeple. But the vast majority of these lotteries took place in the first half of the eighteenth century.

Outlawing Lotteries

Lotteries that began on a modest scale flourished until they reached enormous proportions. In Germany palatial estates and big farms were offered as prizes. Prizes included 1,000 acres of land under cultivation, 10,000 acres of forest land, factories, an entire city and even twenty-nine villages. Unscrupulous promoters moved in and fanned the "get rich quick mania." They made fortunes at the ex-

pense of the poor and needy through every type of deception that their fertile brains could hatch. The Louisiana Lottery Company was "one of the most insidious institutions in the history" of the United States. It corrupted everything it touched and the economic and social evils it caused became intolerable. Public servants were bribed by crafty promoters. Frauds reached scandalous proportions. Political corruption was commonplace. Lottery tickets that could not possibly win were sold. Agents peddled tickets and then vanished with the money. Lotteries bled the poor whom they were supposed to help.

The Provincial Assembly of Pennsylvania as early as 1762 denounced lotteries as a public nuisance and declared that they were responsible for "vice, idleness and immorality, injurious to trade, commerce, and industry; and against the common good, welfare and peace of the province." By 1829 lotteries were thoroughly discredited in New York because of fraud and chicanery on the part of lottery operators. A grand jury in New York city described lotteries as a system of "cold, calculated, rascally swindling." In a report dated December 12, 1831, a citizens' committee headed by B. W. Richard stated: "Lotteries were responsible for . . . an appalling picture of vice and crime, and misery, in every varied form." Everywhere lotteries were being condemned because of their stimulation of mass gambling with its evil economic and social consequences.

The Royal Commission on Lotteries and Betting 1932-3 in its final report showed that the wicked ends of the lottery had not changed down through the years. The report stated: "The confusion of motive which is inseparable from such a lottery is a most insidious method of encouraging and extending the gambling habit." So attractive is the lure that most of those who

take chances in a large lottery do not take the trouble to ascertain how small is the value of the chance purchased by them, or how infinitesimal is the possibility of their winning a prize. "Lotteries appeal with especial force to those in straitened circumstances, and to those in economic insecurity," said the commission, "since they hope to gain financial stability by winning a prize. The number of people in such circumstances is unfortunately high, and lottery tickets are purchased with money that for the sake of well-being should have been spent otherwise."

So the action of the people in abolishing lotteries was not due to some Puritanical tradition; rather it was the result of careful deliberation.

End Does Not Justify Means

Whether the proceeds from a lottery are used for charitable, educational or religious purposes, the end results are still the same—evil. And in this case the end does not justify the means. Religious institutions that resort to the lottery to supplement their needs should take to heart the wise counsel of God: "Keep yourselves free from every form of wickedness." "A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it? My brothers, a fig tree cannot produce olives or a vine figs, can it? Neither can salt water produce sweet water. Who is wise and understanding among you? Let him show out of his right conduct his works with a meekness that belongs to wisdom." And as Jesus so aptly stated: "Be on the watch for the false prophets that come to you in sheep's covering, but inside they are ravenous wolves. By their fruits you will recognize them. Never do people gather grapes from thorns or figs from thistles, do they? Likewise every good tree produces fine fruit, but every rotten tree produces bad fruit; a good tree cannot bear bad fruit, neither can a rotten tree produce

fine fruit. Every tree not producing fine fruit gets cut down and thrown into the fire. Really, then, by their fruits you will recognize those men. 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."—1 Thessalonians 5:22; James 3:11-13; Matthew 7:15-21, *New World Trans.*

Lotteries do not prevent the evils resulting from the passion to gamble, but excite the passion into greater evils. Lotteries do not eliminate other games of chance, but increase them. Lotteries do not control the gambling fever, nor are their proceeds always directed toward good ends. Lotteries do not deprive gambling dens of customers, since most customers are not satisfied with merely purchasing lottery tickets, which does not carry with it the thrill and fever characteristic of the gambling dens. Lotteries can impoverish the needy and ruin the poor. Lotteries feed the hope and inclination to become rich without effort, and thus promote the habit of relying on uncertain riches. Instead of putting intel-

lect and muscles to work, lotteries encourage laziness and breed unprincipled, dishonest characters, parasites who rob, defraud and prey upon the vitals of the poor and ignorant. Lotteries foment superstition, which can only lead to ruin. The belief that luck must strike sometime is what keeps the credulous buying lottery tickets. If they lose on one they try another, and yet another. The few who win provide the tantalizing spectacle.

When Joseph Hearl became a \$140,000 sweepstakes-winner, he remarked to reporters that he and his wife were "the luckiest people in the world." After the tax people collected \$85,000 and creditors another chunk, \$35,000 was left. After his friends and neighbors became jealous and refused to speak to or associate with them, Mrs. Hearl said: "You would think we were typhoid carriers. The money brought us security. And now we're paying for it with loneliness. Sometimes I wonder if it was worth it." Rotten trees simply do not bear good fruit. Whether the tree be big or little the end results are still the same—rotten fruit.

Ever Been Called: "Half-Baked"?

☞ Someone ever call you half baked? Or have you ever used the expression yourself? Did you think the term disrespectful? rude? slangish? Whether you have used the expression or not, actually it is an epithet of contempt as old as the hills, or at least as old as the ancient prophets. "In olden times, before ovens were ever thought of, all baking was done on heated stones. [1 Kings 19:6, *New World Trans.*] A mixture of meal and water dropped on a hot flat rock resulted in an eatable much like a modern pancake, and like a pancake it had to be 'done' on both sides. It might contain the best of ingredients and be dropped on the hottest of stones, but unless turned at the crucial moment, it was worthless, bread on one side, dough on the other. When Hosea the Prophet, some thousands of years ago, spoke of Ephraim as a cake not turned, he was describing a type of tribesman who had made a mess of his life. [Hosea 7:8] Though well born, gifted, wealthy and attractive, he was unbalanced, and could not see straight, so he became spiritually infirm, mentally visionary and politically gullible. His good side was continually defeated by his soft, unfinished side. He was unstable, unpredictable, inconsistent, worthless for the real subsistence of the world. As the modern psychologist says, such as he is immature; in the vivid slang of the early ages, he is half baked, a cake unturned."—*Ladies' Home Journal*, March, 1956.

a most fascinating planet

SATURN

shines in the heavens like a bright star, yet it is the most distant planet in the solar system that can be clearly seen with the naked eye.

In many ways it is an unusual body and it certainly is the most sensational in appearance, adorned as it is with its beautiful ring system. For these reasons Saturn has long been a favorite object of observation by owners of small telescopes and an object of wonder to all who have seen it.

While Jupiter is termed the giant of the planets, Saturn is not at all small. Second-largest of the planets in our solar system, it is nine times the diameter of the earth; and, in proportion to its size, it has nine times as many satellites as does the earth with its one moon. The largest of these, Titan, has a diameter that is actually 18 percent greater than that of the planet Mercury. As with the majority of other bodies, these satellites move about in counterclockwise fashion, with the exception of the most distant one, which, imitating three of the satellites of Jupiter, goes in reverse. *All of them are outside the rings.* The planet itself is about 75,100 miles in diameter at the equator, but the amazing system of rings that girdle it extends the total diameter to nearly 171,000 miles. Truly, it stands with Jupiter as a giant!

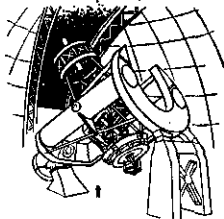
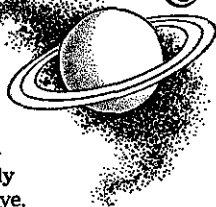
One of the most remarkable features of Saturn itself is that its density is only seven-tenths that of water, which is the lowest known among the planets. While the center may be rocky, it is thought that

it is covered by much ice and tremendous quantities of liquid or solid hydrogen and helium and

some ammonia and methane, which could not remain in a gaseous state at the low temperature of -40 degrees Centigrade. With an average density that is so low, theoretically, if there were an ocean big enough to hold it, Saturn would float!

This planet travels in its orbit around the sun at a distance nine and a half times as far out as the earth. And, as seems to be the general rule in the movement of heavenly bodies, the slower traffic keeps in the outer lanes. Not only does Saturn take nearly thirty years to make one circuit in its orbit, but it actually does move much slower than the planets nearer the sun. Mercury, for example, courses along at about thirty miles a second; the earth at 18.5 miles a second; while distant Saturn keeps to the comparative snail's pace of six and a half miles a second. It might be noted here that Saturn varies considerably from its average 887 million miles' distance from the sun, varying from 837 million to over 935 million miles.

There has always been considerable speculation on the origin and composition of the rings that rotate above Saturn. First we might note that the rings do not spread out so as to block our view of the planet beneath. Although they extend about 41,500 miles across, they are only ten miles thick. When the rings are turned edge-on toward the earth, it is virtually impossible to see them. A study of the ring system reveals a possible



three rings. The outer ring is separated from the next one by a space of about 3,500 miles. This clearance apparently results from the conflicting gravitational forces exerted by the planet and its satellites. Next is a bright center ring, and the inner or crêpe ring is a thin extension of it. Below is a clearance of approximately 7,000 miles to the planet itself.

In 1796 Laplace set forth the nebular theory to explain the origin of the planets and appealed to the ring system of Saturn as an illustration of its possibility. It was thought that just as mud is thrown off the rim of a rotating wheel when the rotation is sufficiently rapid, so matter was thrown off from the sun and, while the sun continued to contract, the thrown-off matter collected and cooled to form the planets. However, W. M. Smart, in his book *The Origin of the Earth*, published in 1951, says: "Despite its apparent success in accounting for several of the chief features of the planetary system, the nebular theory is to-day completely discredited, so far at least as the formation of the planets and satellites is concerned."

In 1902 in his book *The Earth's Annular System* Isaac N. Vail pointed to the rings of Saturn as evidence of how the creative process proceeded in relation to the earth. He contended that, as with Saturn, the earth while still a fiery ball drove off in vapor form moisture and other substances that were suspended in space and rotated with the earth, later to be deposited as the speed of rotation became less. That such vaporous canopy was suspended above the earth, sustained there by God's power, is shown in the Scriptures; however, there is no evidence that the canopy was ever in

the form of a ring, and science maintains that the planet Saturn does not provide an illustration of the process.—Genesis 1:7.

Then what is the origin of Saturn's amazing system of rings? Giving the currently accepted opinion of scientists, the book *The Origin of the Earth* says: "It was proved by Clerk-Maxwell in 1856 . . . that the rings must consist of vast swarms of small satellites, each revolving in an approximately circular orbit according to the law of gravitation." "If we suppose that some time in the past a large satellite moved in an orbit very close to the globe of the planet then, as a result of the gravitational attraction of the globe, the parts of the satellite nearer the globe would be subjected to much greater strains than parts farther away; the satellite must then be fractured and in the course of time broken up into thousands of small portions which eventually spread out into the ring-system as we see it to-day." As is quite well illustrated in the case of the inner ring, these rings are not solid, for the outline of the planet's satellites or of the edge of Saturn itself can be seen through the ring. Of course, Saturn is distant, our knowledge of it is limited, and, no doubt, more will be learned in the future.

It is surely true that Jehovah our God as a loving Father has provided far more than the mere necessities of life, giving us these in superabundance. He also gives us the pleasure of enjoying the beauty and variety of his marvelous creation. To those who see in his creation a reflection of his Godship it is true that "the heavens declare the glory of God; and the firmament sheweth his handiwork."—Psalm 19:1, *Am. Stan. Ver.*

Occupational Hazard

3 The Pasteur Institute of Paris, France, is reported to be worried about the health of sword swallowers. It is not that they fear the sword swallower will cut himself, but if he fails to sterilize the blade—he might get germs.

Making the H-Bomb

¶ In a *Reader's Digest* article on the workings of America's vast supersecret H-bomb plant, Henry J. Taylor, widely known journalist and radio commentator, told something of the strange processes involved in producing one of the world's most terrifying weapons.

¶ How did it all start? Taylor pointed out that the A-bomb had been a success. Nuclear fission had been achieved. One atomic bomb at Bikini had lifted ten million tons of water to a height of two miles—a weight equal to the tonnage of the U.S. wartime fleet. But the arms race prompted an even more fervent activity. It led to the development of the H-bomb.

¶ The hydrogen-bomb plant, with 280 permanent buildings, covers a huge site larger than the city of Chicago. It uses an incredible quantity of water to cool its reactors, and enough electricity for the entire state of Delaware. Taylor says it is the largest construction achievement in the history of the world.

¶ Slugs of uranium are used in the bomb's manufacture. A pound of this

material, only as large as a golf ball because of its great weight, has the potential energy of enough TNT to fill Yankee Stadium.

¶ The plant's first output was tested near Eniwetok atoll in the Pacific on November 1, 1952. That one blast had more force than the combined weight of all the bombs dropped on Germany and Japan during World War II. A newer bomb, tested in 1954, proved several times more powerful even than that.

¶ The bombs, once made, do not compose a permanent "stockpile," but deteriorate in storage. Thus, they must be freshened, replenished, or "recharged." This is why the plant's output is on a permanent basis.

¶ Great quantities of dangerous radioactive material for which no use is known are, in the words of the author: "Stored underground in batteries of giant sunken tanks, each the size of a ten-story building, awaiting the day when science will discover some utilization."



DEATH DUST

¶ A noiseless weapon, a death dust, the inevitable and deadly radioactive ash that is produced by the atomic reactors in nuclear power stations may become a most powerful weapon of the future. It is estimated by Hans Thirring, head of the *Institute of Theoretical Physics of the University of Vienna*, that by 1985 any industrialized nation, no matter how small, and whether it has armed forces or not, would be able to inflict deadly damage upon an enemy. Writing in *Harper's* last October he said: "Of all the means of mass annihilation, the death dust would still be the lightest and—since atom-ash will be produced in enormous quantities, whether we want it or not—the cheapest." The problem will not be how to produce this radioactive ash, which is the inevitable refuse of atomic reactors, but rather what to do with all of it that the atomic power stations will automatically produce. Its effect was described in this manner: "A sufficiently dense layer of death dust covering wide areas will kill all living things, whether civilian or military, whether brave or cowardly. The number of divisions or the resources of heavy industry, formerly the yardsticks of power, will become meaningless, and attempts at civil defense will be like fighting an avalanche with a toy shovel."

A Scientist 'Lets God Be Found True'

THERE is a proverb to the effect that if one scratches a scientist he is likely to find an atheist underneath. And if not an atheist, at least an agnostic, or at best a deist. However, merely because the majority of scientists *may* fall into such categories does not prove them to be right. The majority have been proved wrong altogether too often to be trusted as safe guides. Logic and facts are more compelling even though only a minority may have the discernment to appreciate them.

¶ A case in point is that furnished by Dr. John R. Brobeck, professor of physiology at the University of Pennsylvania. At a joint annual meeting of the British and Canadian Medical Associations at Toronto, in the summer of 1955, he made a number of remarks that proved to be the sensation of the convention. Among them were the following:

¶ "A scientist is no longer able to say honestly something is impossible. He can only say it is improbable. But he may be able to say something is impossible to explain in terms of our present knowledge. Science cannot say that all properties of matter and all forms of energy are now known. What do we need to add to miracles to translate them into something possible to account for? Nothing we can do can make a miracle a probable event, but it may be possible to add some information to it to make it possible. One thing that needs to be added is a source of energy unknown to us in our biological and physiological sciences. In our Scriptures this source of energy is identified as the power of God.

¶ "The Christian thinks of miracles as something improbable, and so does the scientist. Both Christian and scientist also agree that it is impossible to explain miracles in terms of our present understanding. This doesn't mean miracles are impossible, and the Christian accepts them by faith. The attitude to science of the scientist who is not a Christian is rapidly approaching that of the scientist who is a Christian. Most scientists do not accept miracles because they are not Christians. But the thoughtful scientist would not say that miracles are impossible, only improbable. Most scientists are not Christians, but not because they are scientists. Most businessmen or reporters are not Christians either; in fact, most people are not Christians.

¶ "One of the essences of science is reproducibility. If I can't observe the miracles of 2,000 years ago and reproduce them, as a scientist, I can't believe them possible. But as a Christian, a miracle has happened to me which makes me accept these miracles [and] which every one of us who is a Christian has experienced. It is the application of God's power which brings about this change which is a miracle. It cannot be accomplished by any biological or psychological force. It creates within us the will to believe. Our experience is like that of the early Christians, as recorded in the *Book of Acts*. . . . The change is psychological, but it involves a force which most scientists do not recognize."—*Time*, July 4, 1955.

More Paper Than -Power?

¶ Of how much value are security pacts? There is a growing belief in Washington that the various pacts that the United States has either joined or fostered round the world contain more paper than power. On paper the American alliances and associations look formidable: forty-five nations joined in ten overlapping defense treaties. On this matter the *Christian Science Monitor* of November 9, 1955, commented: "The fact is the United States has written an impressive lot of security treaties since the end of the war. The fact also is, but not so widely recognized, that few of these treaties have teeth. In most, any 'teeth' they have is what the United States and the other participants may decide to put in them in the manner and at the time of their own choosing. They are generally strong moral deterrents to war: but they are equally weak military deterrents to aggression. These treaties contain the U.S.S.R. in a geographic sense: but they do not contain the Soviet Union in a military sense, or diplomatic sense, or ideological sense. On a National Geographic map they look terrific—and that is the only place most Americans see them."

Quebec

—LAND OF INTEREST AND CHARM



By "Awake" correspondent
in Canada

READERS of *Awake!* have heard much of Quebec and of the unhappy conditions that prevail in this land by reason of tight clerical control. The treatment of Jehovah's witnesses there has been properly condemned, as well as the continuing attempts at thought control over the entire population. But Quebec possesses also some features of exceptional interest and charm.

Quebec is an immense territory: its 594,860 square miles are equal to one fifth the area of the United States and twice that of France. It stretches 1,600 miles from east to west and 1,200 miles from north to south. The topography ranges from the beautiful plains of the St. Lawrence lowland, north through thousands of square miles of rugged hills, forests and sparkling lakes of the Laurentian Shield, to the treeless muskies of the Arctic that

reach to Hudson's Bay and frozen Ungava region. Only five percent of this vast area is occupied effectively by

the population of 4,520,000.

Quebec is an enclave, isolated by language and thinking, an island of peaceful, slow-moving feudalism, striving to maintain its individuality amidst the bustling world of North America. Over four and a half million tourists came to Quebec in 1954. In what they saw they were by no means disappointed. The natural beauty of the province is unsurpassed. Settlements dating to 1608 are rich in history and tradition. The storied battlements and walls of Quebec City, the capital, are unique in North America. In short, Quebec has personality.

Probably the most charming and interesting feature of the province is the people, the French Canadian *habitant*, *les Canadiens*. Jean Pierre, a typical *habitant*, is a son of the soil. His small farm stretches ribbonlike back from river or main route. The family unit, with its numerous members, is the backbone of his type of agriculture. Very little machinery and plenty of hand labor make for a poor standard of living. Jean Pierre still uses a horse and buggy to get to church Sunday mornings.

Despite his problems Jean Pierre manages to exhibit the most lovable features of his Gallic forebears: he is enthusiastic, entertaining, happy-go-lucky and excitable (especially about politics and religion). He loves his children, enjoys the village social life, gossips with his neighbors, laughs a lot, and goes fishing when he should be working. He has been taught to hate *les Anglais* (the English) as a group. They are the source of all his troubles, according to those who have been responsible for his

education in religion and politics. Nevertheless, an English visitor will nowhere find a kinder or more charming host. The basic good manners and good sense of the people win out against the hatreds taught by their leaders. Jean Pierre is poor, but he belongs. The security of the close-knit family unit has its compensation in human values.

There is another side too. Poverty can lead to avarice, prejudice and much unhappiness. In 1947 a Red Cross survey showed 50,000 inhabitants of Quebec's North Shore suffering from malnutrition. The incidence of tuberculosis is almost three times that of the adjacent Province of Ontario. The village idyll is now being rudely shaken by a swift-moving industrial revolution that is taking the youth from farm to city. The clergy inveigh against modernism, materialism and the evils of urban life. Jean Pierre is told that he really does not want things like cars and radios. Jean Pierre listens carefully, but the minute he has the money he proceeds to buy a car and a radio.

History

A knowledge of his history is essential to an understanding of the French Canadian. Quebec was first known as New France, a part of the French Empire, settled by Champlain in 1608. The city of Quebec had previously been the site of an Indian village, Stadacona (the place where the waters narrow). The French governors were controlled from Paris, where the fate of their new-world colony was a matter of no great interest to the frivolous Bourbon monarchs. In Quebec was established the same feudal system of church-state rule that prevailed in France and that brought about the French Revolution of 1789.

Quebec never felt the cleansing effect of that revolution, for in 1759 the British under General Wolfe besieged Quebec. In

the dead of night Wolfe managed to get his army up the apparently unscalable cliffs onto the Plains of Abraham west of Quebec city. In the ensuing battle both Wolfe and the French commander, Montcalm, perished. The French power was broken, and Quebec passed under the British flag.

The British government was soon in dispute with the American colonies to the south, and could not afford to have trouble with the conquered French in Quebec. To gain the loyalty of the latter, the entrenched position of the Catholic Church and of the French leaders was maintained. The Quebec Act of 1774 guaranteed the liberty of the Catholic Church and allowed the French to keep their old law relating to property and civil rights, while the law of England was adopted as the public law. The old feudal system remained, and inspires much of the thinking there today. Untouched by either the French or the American revolution, Quebec remains as a pocket of eighteenth-century life, set apart, as it were, from the main stream of events.

Now a growing industrialization is changing the face of Quebec and the restful pastoral scene. More people are now employed in manufacturing than in agriculture. Agriculture, however, is still the primary industry. Beef, pork, mutton, dairy products, coarse grains, small fruits, etc., are typical of the crops grown. Sap from the maple tree is made into delicious sugar and syrup. Ninety percent of Canada's production of maple products comes from Quebec.

The next major industry is lumbering, with its companion production of pulp and paper. There are 365,000 square miles of forests in Quebec, about half of which now contain merchantable stands of timber. Sixty paper mills in the province use 14,470 tons of logs a day, and combine to supply 25 percent of the Western world's

newsprint. Manufacturing is diversified, but the emphasis is on textiles.

Mining is also an important item in the economy of the province. Eighty percent of the world's asbestos comes from Quebec. Gold and copper are mined extensively in the hard-rock area of the northwestern district. An immense new iron development on the Quebec-Labrador boundary shipped out close to seven million tons of high-grade iron ore in 1955.

The hydroelectric potential of Quebec is tremendous. In 1954 its generators were producing 7,773,822 horsepower. This is more than any other province and constitutes 46 percent of Canada's total production of power.

Sport and Travel

North of the verdant St. Lawrence valley lie the low mountains, virgin forests and beautiful blue lakes of the Laurentians. On a warm summer evening one can paddle a canoe along the shore of one of these lovely lakes, and sniff the heady tang of the pines and cedars. Perhaps a dainty deer will stand drinking in the shallows, or a giant moose splash through the lily pads of some quiet bay.

In the wintertime ski resorts near Montreal and Quebec are attracting an ever-

increasing number of visitors. Crisp, sunny weather, fast, powdery snow and beautiful runs on the mountain slopes make the blood tingle with this exhilarating sport.

To visit the Quebec woods in autumn is a pure delight. The great Artist, Jehovah, suddenly has turned the cool, green leaves of maple, beech and ash into a riot of warmth and beauty. Brilliant scarlet, the richest gold and rose, the cleanest yellows, make an extravagant and incomparable autumn wardrobe. In the shimmering sunlight, the eye and the soul feast on this wealth and loveliness. In any lovely woodland one can drink in this expression of the Creator's love, and contemplate the fact that through the rolling hills and mountains of Quebec such richness and color just go on and on.

The Great Creator and Giver of good things has dealt lavishly with this beautiful land named Quebec. How good it is to know that in the wonderful New World now fast approaching this beauty will be preserved and cultivated and extended, and the ugly scars of man's misdeeds will be erased. What happiness to think that more and more of the good people of Quebec are now turning to a knowledge of God's kingdom, and that, by continuing faithful, they can enjoy forever the bounty of Jehovah's love.

Carpenter That Never Wastes a Stroke

☞ Insects working under the bark of a tree seldom advertise their presence. There seem to be no signs on a tree, not even for the woodpecker, that proclaim: "Bugs at work!" So we cannot help but wonder how a woodpecker knows where to drill for a juicy meal, there being so many trees and so much bark, hard to drill through at that. There have been suggestions that woodpeckers may be able to hear bugs at work. In any event, whatever woodpeckers drill into they get results. According to P. W. Smith, entomologist of the Wisconsin Department of Agriculture, some woodpeckers are now making their living the easy way: they drill into cornstalks instead of trees, as opportunity permits. For a woodpecker, drilling into cornstalks is as easy as for a dog to lick a dish. Still nature's carpenters never drill aimlessly. Reports entomologist Smith: "Don't ask me how they do it, but these woodpeckers pass up stalks with no borers and pick those with worms. They know exactly where the worms are in the stalk, too—they never waste a stroke!"

This Modern World

To Capture the Minds of Children

Not limited to men is the battle to capture minds. Children more and more are becoming the targets of propaganda. It can be pumped into the minds of children through many mediums, such as movies, television, books and even by games. A new board game in Red Hungary not only is a propaganda medium but has become quite a craze. The game is called The Road to Peace. It is played by moving markers around a board according to the number that comes up from a throw of the dice. The objective is to reach the end of the game, marked "peace." To arrive at this peaceful destination one must travel through cities of different colors. If a throw of the dice lands one in a Red City (city of the Soviet bloc) the player progresses toward "peace" by winning another turn. Unfortunately he is, though, if he lands on a Green City (such as London and Paris); for he loses one turn. Of all the colored cities there is only one Black City. Woe to him who lands on it! For his traveling days are over and he must promptly leave the game. The Black City's name: Washington, D.C.

What Is in a Hot Dog?

In Frankfurt, Germany, about a century ago, a butcher popularized it. Whatever it is called today—frankfurter, wiener or hot dog—eager mouths consume it in prodigious quantities. In the United States only ice cream eclipses it in edible popularity. Americans devour over 8,500,000,000 hot dogs a year. Most hot-dog lovers have never dared even hope that something so tasty could be good for anyone too. After hearing so many belittling comments about the nutrition value of the hot dog, a group of biochemists decided to find out what food value is in a hot dog. The biochemists swooped down on the stores and scooped up hundreds of hot dogs. To the test of analysis they went. Result? Says a report in *Science Digest* for November, 1955: "The hot dog has been shown to be as adequate a source of 18 essential amino acids, plus thia-

min, riboflavin, niacin and iron—as fresh beef, pork and lamb." Many a mouth will munch more zestfully now on the succulent sausage.

Air Rifles Not Toys

Though most parents know that air rifles can be instruments of destruction, army men, especially tankmen, usually view them as toys. Even the tankmen found out recently that they are far from toys. Some youths in South Carolina were playing soldier with air rifles. Along rumbled two national guard tanks. The unexpected appearance of real tanks thrilled the youths; they fired away at the lumbering iron monsters. The air-rifle pellets stopped the tanks almost dead in their tracks; they destroyed the tank range finders, causing about \$700 damage. A national guard official said that he had never seen damage like that done in combat, and some tankmen changed their view of air rifles.

The Disease of Modern Civilization

Television for the transcontinental trains of the Canadian National Railways was the subject of a recent news item. Commenting on this development, Simeon Stylites, in *The Christian Century* of June 29, 1955, wrote: "Just drop the picture into your imagination. The coast-to-coast supertrain is going through the Canadian Rockies, passing some of the most marvelous scenery in the world, breathtaking beauty and grandeur which brings awe to the mind and spirit. But instead of looking at these wonders of the world you can sit inside a darkened car and gape open-mouthed at Howdy Doody or Milton Berle or a soap opera which is a direct descendant of the old 'Perils of Pauline.' . . . Thus we have an example of what has been called the 'disease of modern civilization,' a disease which surfeits men and women with artificial entertainment and makes them unable to draw satisfaction from any natural source or from within themselves. If you cease to entertain them, they wither."



What is ZIONISM?

GREAT claims are made for Zionism by its members and friends. Thus we read that "the greatest men of our time have called the Zionist Movement and its offspring, the rebirth of the state of Israel, the greatest miracle in the annals of humanity."—*Opinion*, Jewish bimonthly, July-August, 1954.

What is this "greatest miracle"? Does it find support in the Scriptures? What are its goals? What is a Zionist?

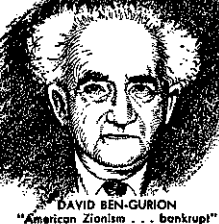
One of the hills of ancient Jerusalem was named Zion because of its prominence, the name meaning "conspicuousness." In its first Scriptural mention we learn that "David proceeded to capture the stronghold of Zion, that is, the city of David."—2 Samuel 5:7, *New World Trans.*

King Solomon built his palace on this stronghold of Zion. It was the last part of Jerusalem to fall to the Romans A.D. 70, the Jews occupying it preferring to die by the thousands than to surrender. Ever since that desolation of Jerusalem and the dispersion of the Jews, Orthodox Jewry has looked and longed for the coming of their messiah and their return to Palestine. During this time their hopes were raised repeatedly by false prophets and false messiahs, only to be dashed to the ground again and again, and that with the loss of much Jewish blood at times.

Toward the end of the nineteenth century the *Chovevei Zion* or Lovers of Zion began forming colonies in Palestine. This activity became known as Zionism. Then

came Theodor Herzl, Hungarian journalist, who might be termed the father of Zionism. At his instance the first Zionist Congress met in Basle, Switzerland, in 1897. Both the persecution of the Jews and the rise of the nationalistic spirit in Europe played vital roles in early Zionism. Although the motives of its first leaders were primarily nationalistic and philanthropic, as the years went by religious feeling came to be more and more important in Zionism.

Upon wresting Palestine from the Turks in 1917, England gave Zionist hopes encouragement by its Balfour Declaration, and in 1923 the League of Nations gave England a mandate over Palestine. It being in her interests to curry the favor of the Arabs, England began to restrict Jewish immigration to Palestine. As a result radical Jewish elements in Palestine made England's role there so difficult that she relinquished it May 14, 15, 1948. In the meantime the Jews organized the independence of Israel to take over. According to one leading American Zionist: "The year 1948 will take its place among three or four most important dates in Jewish history."



DAVID BEN-GURION
"American Zionism . . . bankrupt"

Zionism Among the Jews

Today there are upward of five million Jews in the United States, almost half of all the Jews. To the extent that they practice a religion they may be said to fall into one of three basic groups: the Orthodox, the Conservative and the Reform Jews. While there is no agreement among them as to their numbers, it appears that about one half of the Jews in the United States are associated with one or another of these groups, with the Orthodox having more than a third of these and the Con-

servative and Reform groups each slightly less than a third.

Those taking the lead in Zionism do not ask whether a Jew is Orthodox, Conservative or Reform, and among all three groups of Jews are to be found varying reactions to Zionism, from burning ardor to bitter antagonism. In this respect an analogy might be drawn between these Jewish groups and the sects of Christendom. Just as within these sects are to be found varying shades of fundamentalism and modernism, so among the Jewish groups are to be found varying shades of Zionism and anti-Zionism. And even as some sects have a preponderance of one or the other, so among the Jews it might be said that the Orthodox group has the greatest proportion of ardent Zionists and the Reform Jews the greatest proportion of anti-Zionists.

What is a Zionist? According to David Ben-Gurion, prime minister of Israel, a Zionist is a Jew who has assumed the personal obligation of immigrating to Israel. Because so few American Zionists settled in Israel, he accused American Zionism of being bankrupt, further complaining: "There were not five leaders who got up to go to Israel after the state was established. I don't maintain that they would have been followed by the masses, but they would have proved that Zionism was not without meaning at least in the eyes of its leaders."

Nor is Ben-Gurion alone in this attitude. In fact, the situation is such that one Zionist asked: "Why do Israelis have so little respect for Zionism?" Of course, there are very practical reasons for the Israelis' feeling thus. They need American technicians and professional men very badly, as most of the immigrants coming to Israel are from very backward lands. As one Zionist leader said in defense of the Israeli attitude: "Israel has a right to expect as

a leavening factor some Jews from this the most advanced land."

The fact is that many American Zionists are on the defensive in this matter. Orthodox Zionist Jews confess that "to show the full measure of devotion to Zionism means to return to *Eretz** Israel." And as another Zionist expressed it: "We have reached the conclusion that 'life in Israel is not for us.' Let us admit it, the real reason that keeps us here are the flesh pots of America. Perhaps no sensitive *Diaspora** Zionist is free from a sense of guilt because of not having gone to Israel."

But not all American Zionists are on the defensive. Some well point out that if it had not been for American money and political influence there would not be a state of Israel today. Also that, by and large, those Jews returning to Israel have come from lands where they were oppressed politically, religiously and economically and therefore had very material reasons for going to Israel. They did not leave such favorable conditions as those under which American Zionists find themselves.

As one American Zionist expressed it: "What is Zionism today? Are definitions really so important? Zionism might again mean *aliyah* [immigration to Israel] for one; help to Israel for others; a way of Jewishness for many—and for others again, a social need, a sentiment or even sentimentality. Israel has nothing to gain from repelling any of those Zionisms. They either will be Zionists on their own terms or not Zionists at all."—*Commentary*, August 1954.

Zionism and Its Israel—Messianic?

Is Zionism with its state of Israel the Messianic hope of the Jews and of all mankind? There are many non-Jews who so

* *Eretz* literally means "land" and *Eretz Israel* is The Land of Israel in contrast with the *Diaspora*, the "dispersion," which refers to all Jews in territory outside *Eretz Israel*.

hold, such as the clergymen associated with or interested in the American Christian Palestine Committee. This being so it should not surprise us to find this same view held by Zionists, even though the more Orthodox are content to wait for the appearing of a personal messiah.

Representative of the way many Zionists view their movement and the state of Israel are the following: "The restoration of Zion for nineteen centuries remained a noble idea. It has now become a concrete reality and realities must have a definite form, character, image and pattern. . . . This meant a Zion of justice, righteousness, mercy, love of God and man, protection of the poor, help to the sick, comfort to the mourners, instruction of the young in the word of God, and the exaltation of righteousness above all else. Our Zion is to be a replica of the *Malkuth Shamayim* or the Kingdom of Heaven. . . . Can we Jews who have waited 1900 years after endless persecution and martyrdom do less than to create a model and exemplary state which will truly justify the faith of our fathers and become a source of inspiration to all humanity as our prophets predicted?"

"This is not just one more state, but a different state, one which in ancient days exalted righteousness and gave to the world three great religions and the moral code. It should be our prayer and our belief that as ancient Israel gave to mankind the moral code, the new state will reiterate these truths in terms that will have meaning for us today and will assert once more that it is righteousness that exalts a nation. Mankind needs this message now. Let us feel that it is the destiny of Israel to restore faith to the world."—Mortimer May, *Opinion*, July-August, 1952.

And says still another ardent Zionist: "As good Jews and as good Zionists, we must recognize the fact that we cherish

one ideal and lift up our eyes to Mount Zion, whence shall come the salvation not only of the people of Israel, but of all humanity. It is this messianic concept of Zionism that we must ever hold before our eyes and not allow our movement to take on the ephemeral character of a political squabble for positions of power and would-be grandeur of one leader or another, or of one party or another."

But that there is already a measure of disappointment and disillusionment with the messianic aspect of the state of Israel or of Zionism appears from the following plaint: "Displaced religious emotion may be at the root of the unease of Zionism in its hour of victory. To a movement that seemed powerless to win even a few worldly successes people attached hopes both practical and eschatological.* The practical things have been won, but where is the Messiah?"—*Commentary*, October, 1954.

A Sober Analysis

God's Word magnifies the greatness of Jehovah God, showing him to be omnipotent, the Most High, the Creator and Owner of the universe. Can we imagine any Messianic instrument of his needing to beg the nations of the world for weapons the way the Israeli government appealed to the democracies early in 1956? Israel of old was punished by God for having gone down to Egypt for help. It was reminded that "the Egyptians are men, and not God; and their horses are flesh, and not spirit." God's principles do not change.—Isaiah 31:1-3, *Rev. Stan. Ver.*

And Zionists and their friends may fondly hope that Israel will set the moral tone for the nations of the world. But when people reflect on Israel's intolerance of liberal Jews or Reform Judaism, and its needing

* Pertaining to eschatology or "the doctrine of the last or final things, as death, resurrection," etc.—*Webster*.

to be censured by the United Nations for an unwarranted attack on one of its neighbors, they cannot help questioning such sentimental optimism.

Modern Israel has become a state not because of the blessing of Jehovah God but because of the blessing of worldly governments, all of which are a part of this system of things, which lies in the power of the evil one, Satan the Devil. (1 John 5:19) There is no similarity between the return of the Jews to Palestine in our day and their return in the sixth century B.C. The re-establishment of the pure worship of Jehovah at Jerusalem was the motive back there, but political and economic considerations predominate in the return of modern times.—Ezra 1:2-4.

Zionists like to quote prophecies telling of the restoration of Israel and Jerusalem and apply them to the modern state of Is-

rael. But the Christian Greek Scriptures reveal a spiritual Israel and a heavenly Jerusalem that were to take the place of natural Israel and earthly Jerusalem. These are represented today by a New World society, a people for Jehovah's name, even as ancient Israel was to have been, and among this people we do see the spiritual prosperity the prophets foretold, as repeatedly noted in this journal.—Galatians 4:26; Revelation 7:1-8; 21:1-4.

And as for Zionism's messianic role: Since Jesus Christ was a great Teacher he knew what he was talking about. And since he was a very good man he told the truth. We can therefore accept his testimony and that of his followers that he was the Son of God, the promised Messiah. Those who are wise will therefore look solely to his heavenly kingdom to cause God's will to be done on earth as in heaven.

Refreshing Advice

Following the Triumphant Kingdom assembly of Jehovah's witnesses, there were some moans in Rome. One Catholic city official, Councilor Cornacchiola, bemoaned the fact that the city of Rome granted Jehovah's witnesses the use of the beautiful marble-and-glass Palace of Conventions at the E.U.R. (Universal Exposition of Rome). The Cornacchiola moanings were mentioned in the Italian newspaper *Meridiano D'Italia* for October 30, 1955, and commented upon in the feature "Tower of Babel" under the subheading "Cornacchiola on Capitol Hill":

"Mr. Cornacchiola, Demo-Christian councilor at the city hall of Rome, is more for the Pope than Rebecchini [present mayor of Rome], who also holds an office, even though purely honorable, in Vatican City. In fact, Mr. Cornacchiola questioned the mayor of Rome 'to learn the motives that induced him to allow the locality of the EUR for the Congress of the Protestant sect, Jehovah's witnesses.' In the name of the people of Rome, Councilor Cornacchiola raised 'a protest and

a condemnation for whoever is found responsible for such concession, because Rome, residence of the Vicar of our Lord Jesus Christ, cannot tolerate similar congresses that offend the residence of the Pope.' So much for Cornacchiola.

"Apart from that permission was given by the Prefect and hence by Minister Tambroni [Minister of the Interior], a prominent figure of Catholic Action, it is a fact that Rome is the residence of the head of the Italian State. . . . The head of the state, President Gronchi, among his high functions, has that of upholding the Constitution of the Italian Republic and the Constitutional Charter of the Italian Republic; article number 8 states that 'all confessions are equally permitted and free before the law and have the right to organize themselves according to their own statutes.'

"If the Italian Constitution is not pleasing to Cornacchiola, let him begin by resigning as councilor of the city of Rome."



Is There Anything Wrong with Cremation?

CREMATI**O**N means merely the burning of dead bodies, or the practice of disposing of the bodies of the dead by reducing them to ashes, instead of by burying them in the ground or in tombs or burial vaults.

"Cremations for 1954 were more than six times those in 1939, and between 1947 and 1954 the numbers have doubled," said A. E. Munn, chairman of the Federation of British Cremation Authorities. "It seems obvious," he said, that "it will not be long before we see the number of cremations exceeding the number of earth burials." Religious people often express doubts about cremation. They want to know whether it is right or wrong to cremate the dead.

In ancient times cremation was a general custom among nations, except in Egypt, where corpses were embalmed as mummies. The Israelites, for the most part, buried the dead and hid them away in tombs. The Chinese also buried the dead in the earth. In ancient Greece the law was that only suicides, persons struck by lightning and unteethed children were refused the right to be cremated. In Rome, down to the end of the fourth century A.D., cremation was the general practice. Cremation is yet practiced over a great part of Asia and America, but not always in the same manner or form. The ashes of the dead may be preserved in urns, or buried in the ground, or cast to the winds. The Digger Indians in the United States

smear the ashes on the heads of mourners.

After the first century, earth-burial became the practice among the Western nations. Near the end of the last century, however, the conviction began to spread that a more rapid and sanitary method of disposal should take the place of burial in cemeteries, especially in or close to large cities. More space in the outskirts of all large cities is said to be required for burial purposes. The problem here is that land resources are immediately required for the use of the living. It is a difficult problem to find large tracts of land needed for houses, schools and factories. In spite of this, Munn asserted that "500 acres are set aside for the burial grounds of the dead each year."

Eminent scientists argue that, while cremation should be left as a matter of choice for ordinary cases of death, it should be made obligatory in cases where death is caused by such transmissible diseases as smallpox, diphtheria, scarlet fever, typhoid fever and tuberculosis.

Advocates of cremation also point out that where burial is resorted to, even if the cemetery is located at a distance from human dwellings, there must be contamination of the water and the air, because such are the only means of carrying off the products formed by the dissolution of the corpses.

That some religionists should object to cremation is to be expected. Traditionally, the Roman Catholic Church has opposed cremation. *The Advocate*, November 28, 1953, says that "she does not claim that it is wrong in itself. Therefore if conditions were so urgent, as in time of a serious and widespread plague, that cremation was needed to dispose of the bodies that otherwise would be a source of contagion, the Church would not forbid the emergency measure of burning these bodies."

However, the Roman Catholic clergy does insist upon burial in special burial grounds for the faithful of its religious system. These grounds are regulated, controlled and owned by the religious system and operated on a financial basis. So cremation as a general practice would take away huge sums of money from them, unless, of course, the church went into the urns-storage business.

Some religionists also object because of the fact that by cremation trace of the dead is obliterated from the sight of the living. Then there are others who take the scripture that says: "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?" and apply this to their own personal bodies instead of to the "body of Christ," which is his congregation. From this view of their fleshly body's being a temple for God's spirit to dwell in, they think it to be a desecration to burn or cremate the dead body. They do not stop to reason that God's spirit would hardly be in a corpse and that at death such body would cease to be a temple. "The body without breath [footnote, spirit] is dead."—1 Corinthians 6:19; James 2:26, *New World Trans.*

Cremation should not be associated with the valley of Gehenna to the southwest of Jerusalem. In the Bible Gehenna is a symbol of annihilation or "second death." The ancient Jews used Gehenna as an incinerator. Jerusalem's refuse was dumped into Gehenna and disposed of by burning. Occasionally the dead bodies of executed criminals who were considered too vile and depraved to be deserving of a resurrection were cast into the valley to be consumed by the fires. The cremation of the criminal corpses, however, was carried on from a symbolical standpoint.

But even the Jews themselves used cremation in the vale of Tophet for the dis-

posal of other corpses when a plague struck and killed many people. The modern Jews of Berlin, and the Spanish and the Portuguese at Mile End cemetery in England, were among the first to welcome the recently revived process of cremation.

The Catholic Church teaches that burial of bodies is the more fitting procedure because it is more in keeping with Christ's burial, that the doctrine of the resurrection of the body and life everlasting is more easily taught and that natural respect for the dead is thereby safeguarded. However, few if any Catholic burials are like that of Christ's. Christ was not covered over with earth. He was put in the memorial tomb. And, also, how could burial in a grave aid the teaching of resurrection of the same body or life everlasting, since the body that dies is not the body that is resurrected? As for the dead, they cannot be offended. The Bible teaches: "The dead know not any thing."—1 Corinthians 15:35-57; John 19:38-42; 20:1-10, *New World Trans.*; Ecclesiastes 9:5, 10.

There is nothing in the Bible against the cremation of the dead. Those who think that cremation spoils their chances for life in the righteous new world should consider the account at 1 Samuel 31:8-13 (*New World Trans.*), which says: All the valiant men of Israel "rose up and went all night long and took the corpse of Saul and the corpses of his sons off the wall of Beth-shan and came to Jabesh and burned them there. Then they took their bones and buried them under the tamarisk tree in Jabesh." True, King Saul was rejected of Jehovah, but his son Jonathan was a faithful man.

This subject calls for Christian tolerance. If any prefer to dispose quickly of the dead bodies of loved ones by cremation we should allow them this right, because Jehovah God in his Word does not express disapproval.



Jehovah's Witnesses Preach in All the Earth



The United States

A FACTORY is a factory. But there is one factory in New York city that is different. It is marked, set apart in the minds of thousands of workers who must pass it every day as they travel to and from work. It is located in Brooklyn near the end of the Brooklyn Bridge. As you approach the bridge from the Brooklyn side you cannot escape the admonition painted in green on the side of this unusual plant: "READ GOD'S WORD THE HOLY BIBLE DAILY. Higher up on the building the words READ THE WATCHTOWER AND AWAKE! are clearly visible. Yes, this is the printing factory of the Watchtower Bible and Tract Society of New York, Inc., for Jehovah's witnesses.

Within the present nine-story building about 330 workers labor wholeheartedly to produce Bibles and Bible literature for distribution to millions of people throughout the world and particularly in the United States. The workers who man this modern plant are not high-salaried professionals. They are, rather, humble ministers of God from many places, devoting their lives voluntarily to the work Jesus commanded when he said that "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.*

Probably few printing plants, if any, turn out as much work for their size as does the Watchtower plant. In 1955, for example, the huge rotary presses and other presses ate up 5,384 tons of paper, at the rate of 700 feet a minute. By the end of the year this meant that 103,829,834 pieces

of Bible literature had been produced, as well as 160,259,266 pieces of miscellaneous printing. More than half of the Bible literature production, or 60,000,000 pieces, appeared as the *Watchtower* and *Awake!* magazines. A large production, some will say. Others will find the figures rather cold and difficult to comprehend. However, the production figures take on considerable meaning and are humanized in terms of human reaction and experiences when we follow the literature from the factory through the supply line to the thousands of congregations in the United States and finally into the hands of more than 187,000 American men and women—ministers of Jehovah's witnesses.

The literature is received gratefully by these dedicated ministers and they spend millions of hours of their lives in its distribution from door to door while they search for those who are conscious of their spiritual need. No doubt they have called at your home. How did you react to the Kingdom message? Jehovah's witnesses meet all types of reactions, reactions ranging all the way from supreme joy to heated anger. But they do not let sharp rejections of their message dampen their zeal, because they know that people react differently at different times.

For example: Two of Jehovah's witnesses doing door-to-door work with the *Watchtower* and *Awake!* magazines on December 25 had just finished a block and paused for a second. A car pulled up and stopped. The man at the wheel asked: "Are you the two ladies who just came to my door?" "No, it must have been our partners working the other block." "Well," he said, "I

was very rude to them and I want to apologize." He was thanked for his kindness. He gave his name and address and invited them to come visit him at his home and tell him more about the Bible. Sharp words are often followed by a troubled heart.

Here is another experience with quite a different reaction. A mother and daughter were calling on the homes with *The Watchtower* and *Awake!* They met a young woman who said: "I am a little angry with God. I'll take your magazines if you promise not to pester me by calling back." She took the magazines. Several weeks later the article "Does God Really Care?" appeared in *The Watchtower*. The daughter insisted on calling back with this particular issue. This time the mood, disposition and reception at the door were so different. The lady was glad to see them and eager to talk. She revealed that her husband had died, leaving her alone to raise four young children. That is why she spoke so bitterly before. But she said the magazines had brought her much comfort in her hour of need. Now after five months of study she is no longer sad. She associates regularly with Jehovah's witnesses

and wants to become a part of the happy crowd belonging to the New World society.

A young Indian man on the Apache Indian Reservation in Arizona asked one of Jehovah's witnesses who was ministering on the reservation: "Who are you? What do you want here?" His tone was not too friendly. But after his hearing about the kingdom of God his cool exterior melted and he became friendly. Before the minister left his dwelling, he put his arm around him and said: "My brother, you will come back, won't you?" It would be hard to refuse this man's wish. So you see, first reactions do not always reveal the good hearts that are actually there.

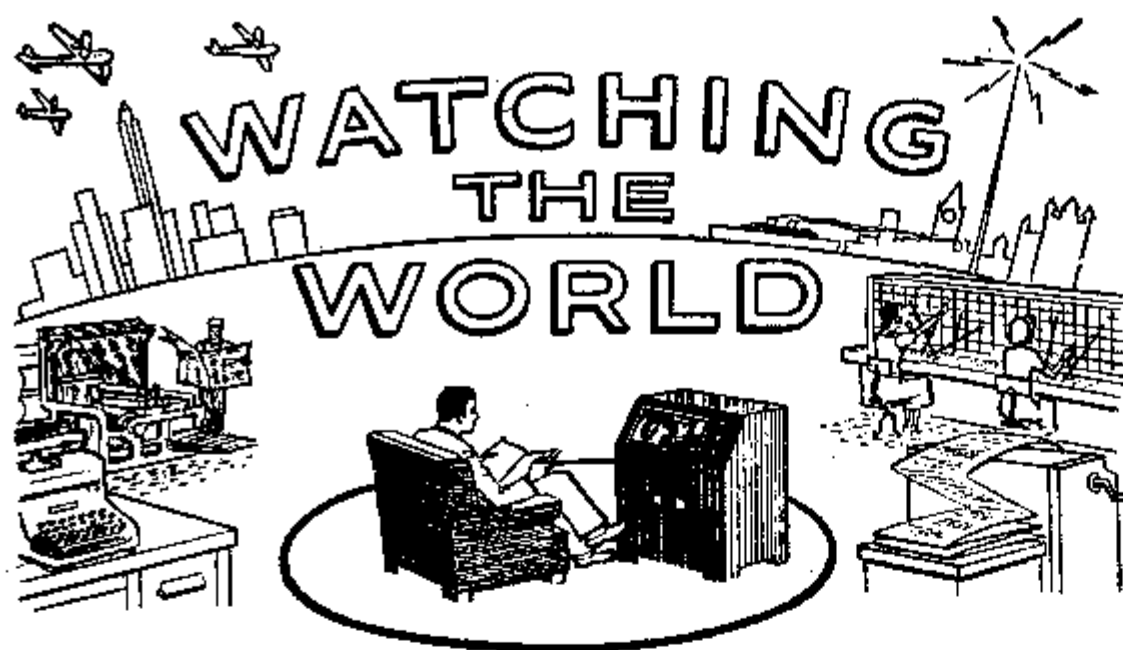
Multiply these experiences and many more like them thousands of times and you can begin to appreciate what a profound effect the tremendous production of literature in the Watchtower plant is having on people in every station of life. At this writing a new 13-story concrete factory is being completed next to the present plant. This new Watchtower building will mean another valuable instrument for the publication of the good news of Jehovah's established kingdom.

? DO YOU KNOW? ?

- What the Russians are now saying about Stalin? P. 3, ¶5.
- What shows that today's religion has not gone deep enough into men's hearts? P. 5, ¶2.
- Why a shallow religion is so dangerous? P. 8, ¶6.
- Whether antigambling laws are a new thing? P. 10, ¶2.
- How lotteries appeal to the very people who can least afford to lose? P. 11, ¶2.
- How the rings around the planet Saturn may have originated? P. 14, ¶3.
- What single added factor makes the Bible's

miracles possible? P. 16, ¶3.

- Why Quebec remained an island of eighteenth-century life in this modern world? P. 18, ¶4.
- How Zionism got its start? P. 21, ¶5.
- Whether the establishment of modern Israel has been through God's direction? P. 24, ¶1.
- Whether anything is wrong with cremation? P. 26, ¶6.
- How great a quantity of Bible literature was produced in the Watchtower's Brooklyn plant last year? P. 27, ¶3.



First Airdropped H-Bomb

◆ On November 26, 1955, Russia announced that it had recently dropped its "most powerful" H-bomb from "a great height." Russia, it seemed, was ahead of the U.S. Though the U.S. had exploded many hydrogen weapons, it had never dropped an H-bomb from an airplane. But in May the U.S. began a new series of tests in the Eniwetok-Bikini area. In one of the tests a B-52 jet bomber, flying at about 50,000 feet, dropped an H-bomb. The bomb's power was estimated at 10 megatons or, as one correspondent put it, "10 million tons of savage fury." The bomb exploded some two miles high in the sky. From a distance of 40 miles the luminosity of the fireball exceeded 500 suns. The radioactive cloud towered to an estimated height of 25 miles. The power of the blast? Unofficial estimates were that virtually every kind of building would have been crushed outward for more than two miles from ground zero. Homes would have been heavily damaged as far as 12 miles from the blast and moderately damaged 15 miles from the blast. Observers regarded the explosion as by far the most stupendous release of explosive energy on earth so far, dwarfing all earlier hydrogen weapon explosions.

The Soviet Arms Maneuver

◆ The cold war has spawned the greatest array of armed forces in the peacetime history of the world. Russia has some 4,000,000 men under arms. Russia's allies in Asia have another 3,000,000 men. The European satellites have forces estimated at 2,000,000 men. That gives the Soviet orbit 9,000,000. The West? The Western allies have about 6,000,000 men under arms. However, in recent years the West especially has downgraded the importance of mass armies. Underlying the new thinking is the H-bomb. It seems that in any all-out war the H-bomb rather than ground troops will decide matters. The West was not surprised, then, when Russia announced in May: "To carry out . . . by May 1, 1957, a new and still greater reduction in the armed forces of the Soviet Union, namely, by 1,200,000 men in addition to the reduction of 640,000 carried out in 1955." What surprised the West was the size of the reduction—one quarter of Russia's army! There was potent propaganda in the Soviet announcement. When the Western powers reduce their armed forces, they admit that the H-bomb's existence is the reason. But Russia announces to the world that it is reducing its army because it wants to "live in peace and friendship" with the rest of

the world. The move, observers believe, also helped Russia economically and put pressure on the West to make new cuts. Observers noted that while armies may be decreasing, air forces are increasing.

"Much Ado About Nothing"?

◆ Soviet Premier Bulganin and Party chief Khrushchev set off a chain of state visits when they went to Yugoslavia, India, Burma, Afghanistan and Britain. "Soon," said Britain's *Manchester Guardian*, "the sky will be dark with eminences aloft." In May French eminences were aloft. French Premier Guy Mollet and Foreign Minister Christian Pineau took a plane to Moscow. They came to Moscow for dinners, sight-seeing and talks. The talking started at the airport, where Premier Mollet told Marshal Bulganin: "France belongs to alliances—I would even say to a community—to which she will remain faithful." The talking reached a delicate point at a reception when Party chief Khrushchev proposed a toast to "the Arabs and all people struggling for national independence." It was an affront to the French eminences and hinted at Soviet support for Algeria's rebels. A communiqué, at the end of the talks, indicated no decisions of major consequence. It said: "The talks led to a better understanding of positions by both sides." For many Frenchmen the verdict was "much ado about nothing."

The Cairo-Peking Tie

◆ Washington has spent much time and effort to win the friendship of Arab states. But for almost a year now the Arabs have given Washington one sharp rebuff after another. Some hard blows for Washington were Egypt's buying arms from the Soviet bloc, Cairo's battle to demolish the Baghdad Pact and Cairo's establishment of a neutralist counterbloc made up of Egypt,

Syria, Saudi Arabia and Yemen. In May Washington received another hard blow: Egyptian Premier Nasser's regime granted diplomatic recognition to Communist China. What disturbs U.S. State Department officials is the fear that other Arab nations will follow Cairo's example. Then there is the even greater worry that, at the U.N. General Assembly next fall, the Arabs might provide enough votes to get Red China into the U.N.

Britain Widens China Trade

◆ The U.S. forbids all trade with Communist China. For some time Britain has been pressing Washington for a review and relaxation of controls. Britain wants Peiping to be treated on the same trade basis as the Soviet-bloc countries. About 400 restricted items are on the Soviet-bloc list. Britain argues that there is nothing to stop Moscow from buying goods and then reselling them to Peiping. Finally, last February, President Eisenhower told Britain that Washington would review the subject of trade with Red China "now." But "now" grew into months. Washington could not make up its mind. In May, Britain, disgusted with Washington's indecision, decided to make "exceptions" to the internationally agreed restrictions on trade with Red China. The "exceptions" would allow Red China to get automobiles, electrical equipment and raw materials such as rubber. U.S. trade officials felt annoyed, but they kept their tempers because they were also embarrassed.

Sukarno Charms Washington

◆ In 1949 the Republic of Indonesia became a sovereign power. Sukarno (no first name) is the first president of the new republic. Sukarno's country is the world's sixth most populous nation, having more than 81,000,000 people. It is potentially one of the richest in

the world. Understandably, neutralist Sukarno has been called a "wanted man" in both Moscow and Washington. In May Washington had Sukarno on a state visit. A man of charm, eloquence and friendliness, President Sukarno captivated official and unofficial Washington. A high light of Sukarno's visit was his address before a joint session of Congress. President Sukarno made an eloquent defense of Asian nationalism. "Nationalism," he pointed out, "is the mainspring of our efforts. Fail to understand that, and no . . . torrent of words, no Niagara of dollars will produce anything but bitterness and disillusionment." Observers believe that Sukarno will not get much concrete U.S. backing for his position. The reason: the colonial powers that Sukarno attacks are U.S. allies.

Korea: A Third Term

◆ South Korea's president, Dr. Syngman Rhee, is officially eighty-one years old. Some believe him to be even eighty-four or eighty-five. Nonetheless, when Dr. Rhee chose to run for a third term, it was a foregone conclusion that he and his Liberal party would win. They did. But there were some surprises for Dr. Rhee's Liberal party. Some Liberal officials have ruled in the belief that they never would be outvoted. But Dr. Rhee got only 52 percent of the vote in May's elections, to compare with 70 percent in 1952. Also, Dr. Rhee's running mate for vice-president was defeated by a candidate of the Democratic opposition. Then there were unusual circumstances regarding the opposition's main candidates for president. One died of a heart attack four days before the election; another opponent went into hiding before the election. Associates said he feared assassination by extreme rightists. On the whole, the elections gave the Liberal party little cause for exultancy.

Lenin's Anti-Stalin Testament

◆ Lenin is the revolutionary leader Communists hold by. In 1923 Lenin was ill. He was deeply concerned over who his successor would be. So he dictated a memo. It said: "Stalin is too rude, and this fault, entirely supportable in relations among us Communists, becomes insupportable in the office of General Secretary. Therefore, I propose to the comrades to find a way to remove Stalin from that position and appoint to it another man who in all regards differs from Stalin in one superiority—namely, more patient, more loyal, more polite." The document became known as the Testament for Lenin. In 1926 the New York Times published the testament. In 1927 Stalin acknowledged that the testament existed; his action caused a sensation. Once established in power, Stalin suppressed all knowledge of the testament. In time it was almost unknown to the average Russian. After Stalin's downgrading got under way recently, there was speculation that Lenin's testament would again get into the news. In May part of the testament turned up in a Communist youth paper. A column called "A Children's Guide to Stalinism" used words from the testament to help children understand why Stalin was a bad man. It was the harshest denunciation of Stalin yet to appear in the Soviet press.

French Raid the Casbah

◆ The Casbah is an ancient fort of the old Arab rulers of Algiers. Today the Casbah is a teeming Arab quarter of winding streets, abutting balconies and exotic bazaars. Hollywood has made the Casbah a synonym for romance and adventure. In May the people of the Casbah had a real adventure. Over 5,000 French troops and policemen sealed off the Casbah to prepare the way for a police dragnet. The French wanted to ferret out hiding

terrorists and nationalist agitators. Over 4,000 Algerians were apprehended. Most of them were persons unable to identify themselves. More than 500 persons were placed under arrest. The police found "several hundred" firearms, and one home was a miniature arsenal. An illegal printing plant was also discovered. It was the first all-out attempt to run a fine-tooth comb through the famous Casbah.

Swiss Climb Everest Twice

◆ In 1952 Sir Edmund Hillary of Australia and Tenzing, a Sherpa guide, scaled Mount Everest for the first time. Since then no one has climbed the world's highest mountain; that is, until May. On May 28 Swiss mountaineers reported that they had twice scaled Mount Everest. They also said they had made the first successful assault of Everest's twin peak, Lhotse. Lhotse is

27,890 feet high. Albert Eggler, leader of the Swiss expedition, said they climbed Everest in two assaults May 23 and 24.

Britain: Antismoking Campaign

◆ Much has been written about the cause-and-effect relationship between cigarette smoking and lung cancer. In May the British Medical Association's journal printed a summary of evidence prepared by doctors who first drew Britain's attention to the possible link between smoking and lung cancer. It said that about one in eleven men 25 years old who smoke between 25 and 50 cigarettes a day can expect to die of lung cancer. The journal urged Britain's 40,000 physicians to wage a strong campaign against smoking, because of its possible connection with lung cancer.

The Pyramid: Symbol of What?

◆ There have been a number

of theories as to the symbolic meaning of the great pyramids of ancient Egypt. In May a British archaeologist announced what he believes is the key to the symbolic origins of the pyramids. This is a newly excavated First Dynasty tomb at Sakkara, Egypt. Prof. Walter B. Emery of London University said that this tomb provided evidence that the pyramid is a fusion of two tomb-building styles: those of Lower and Upper Egypt. So Prof. Emery believes that the pyramid structures are symbols of ancient Egypt unification. This unification symbol, incorporated into ancient Egyptian architecture, would contain powerful religious and political meaning.

Note: For the arguments against the Great Pyramid of Giza's having been just a tomb see the May 15, 1956, issue of the *Watchtower* magazine.

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Epidemics—the Scourges of Mankind

Their history, extent and final end



JULY 22, 1956

SEMIMONTHLY

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVII

Brooklyn, N. Y., July 22, 1956

Number 14

the
WISDOM



of **HELPFUL
LISTENING**

MAN has an instinctive desire to be helpful. More than that, for his own emotional well-being man needs to give expression to generous impulses. This instinctive desire to be helpful might be adduced as one of the proofs that man was created in the image of God, the great Helper and Doer of good deeds. Of course, in some this instinct is stronger than in others, as is apparent in the generous way in which some respond to appeals for help. Such show themselves to be true friends and brothers to their neighbor, for "a friend loves at all times, and a brother is born for adversity."—Proverbs 17:17, *Rev. Stan. Ver.*

Selfish persons are prone to exploit this instinct to be helpful in others. Especially has religion been used by many to take advantage of this need to give, to express generosity. Fraudulent charities also reap much gain therefrom, even as do those who pose as being indigent or handicapped when they are not. Incidentally, should someone have taken advantage of your generosity or liberality, do not feel overly chagrined at it, for better it is to be taken advantage of than to be stingy or unduly

suspicious. Better it is to make a mistake of the head than one of the heart.

While many thus selfishly exploit man's instinctive need to give, others have wisely

utilized it for *unselfish ends*. Thus we are told of a prison warden who won over dangerous criminals by appealing to this instinct in them. He would ask these criminals to do him certain favors and, strange as it may seem, thereafter they became easier to handle and even became his friends. Try it sometime on one who may seem to bear you a grudge. It will require humility and tact but the results will most likely surprise you.

Perhaps the most frequent way in which most of us give expression to our instinctive desire to help is by offering advice to one who may be disturbed, in a quandary as to what to do or rebelling at his lot. And good advice, in line with the principles laid down in God's Word, can be very helpful. However, it should be borne in mind that it does not always follow that a person suffering mental distress immediately needs advice and much of it. More often than not such a person is unable to accept advice, much less see its merit and how he can best apply it.

At such a time we need more than merely a sincere desire to be helpful. We also need patience, tact and loving understand-

ing, sensitive mental discernment. Then the words of wise King Solomon apply: "God is in heaven, and you upon earth; therefore let your words be few." (Ecclesiastes 5:2, *Rev. Stan. Ver.*) Perhaps more than anything else that is needed at such a time is a patient, loving and understanding ear; one that is willing to listen. The distressed one may even need encouragement to bring himself to express just what is troubling him. Then also is a time for remembering that "love is long-suffering and obliging," and that "it bears all things, believes all things, hopes all things, endures all things."—1 Corinthians 13:4, 7, *New World Trans.*

By exercising loving patience and self-control we aid the distressed one to express himself, thereby bringing his worries and problem out in the open, which is what he very much needs to do. No doubt he has been judging his problem in the light of his own knowledge and experience and in a one-sided way, because he himself is so bound up with it. He may therefore have gone over it again and again in his mind but made no progress because of his going around in circles, as it were, losing all perspective. But upon expressing his thoughts in the presence of another he becomes aware of his true situation, is able to see his weaknesses or the cause of the difficulty and able to see how his problem appears to others. And should his problem be that of a guilty conscience, he is helped by his confessing his faults to another. That is why God's Word counsels: "Openly

confess your sins to one another and pray for one another."—James 5:16, *New World Trans.*

Another advantage gained by having the troubled one express himself, indicating the wisdom of helpful listening, is that thereby emotional tension and stress are released, making it less likely that he will do something foolish or rash. Thereby he also makes room for other ideas, for the helpful and constructive and tactful suggestions that the helpful listener will eventually offer. In fact, his own mind may even suggest the right solution to his problem then. Also, by his own emotional tension's being lessened there is less likelihood of strong conflict between his own view of matters and those presented by the helpful listener.

And finally, by helpfully listening instead of at once eagerly offering advice, not only shall we become better acquainted with the troubled one's problem but we shall have time to reflect and draw from the recesses of our memories that which will prove to be of the greatest help to the one whom we would aid. Yes, whenever we find our instinctive desire to be helpful making us eager to offer advice, let us restrain ourselves and note whether or not it would be wiser first to do some helpful listening.

"When words are many, transgression is not lacking, but he who restrains his lips is prudent. The tongue of the righteous is choice silver."—Proverbs 10:19, 20, *Rev. Stan. Ver.*

LAUGHING AT THE LAW OF AVERAGES

8 In Edinburg, Indiana, Joe Lain has decided to forget about the law of averages—at least when fish are involved. He was boating with a friend on Sugar Creek when a two-and-a-half-pound small bass jumped into his boat and flopped around. "That wouldn't happen again in a million years," said Joe. No sooner had he gotten those words out of his mouth when a two-pound bass landed in the boat beside the first.

Can you Talk with the Dead?

At death does man only seem to die? Is there something about man that survives death? And therefore can you talk with the dead?



MATERIALISM insists that at death man actually dies, he ceases to exist, and therefore you cannot talk with the dead. And it holds not only that the dead are extinct and will always remain extinct, but that there is no spirit world, no God, no angels and no demons.

Spiritualism claims that at death man only seems to die; that there is something about man that survives death and that under favorable conditions a go-between, known as a "medium," can arrange for you to talk with the dead.

Tending to support the position of spiritualism are the results procured by members of the British and the American Society for Psychical Research, particularly during the last quarter of the nineteenth and the first quarter of the twentieth century. Among the eminent British and American scientists that interested themselves in the subject and came away either convinced that there was survival after death or at a loss to explain what they saw were Sir Oliver Lodge, Sir William Crookes, Dr. W. J. Crawford of Queens University, Belfast, Ireland, Dr. Richard

Hodgson of Cambridge, Dr. W. F. Prince, William James of Harvard and Prof. James H. Hyslop of Columbia University.

Among the foremost mediums of modern times was D. D. Home, who died in 1886. He amazed distinguished audiences throughout the United States and Europe by such

feats as floating in air, or levitation, by causing objects to float through the air, by playing musical instruments without touching them, etc. He welcomed scientific investigation and was never proved fraudulent. Aside from spiritualism his powers were never given a satisfactory explanation.

Rivaling Mr. Home, if that is possible, was Mrs. L. E. Piper, described as "America's Most Famous Medium" in the *American Mercury*, May 1950, at which time Mrs. Piper was still living, being ninety-one years old. Among the many items related about her is the one concerning Mrs. Oliver Lodge, who had lost her pocketbook some days before Mrs. Piper arrived in England. Mrs. Piper at once told her where she had misplaced it. On one occasion Professor Hyslop called, wearing a mask and taking his seat behind her without saying a word. She at once called out his name and that of his father and then proceeded to tell all manner of details regarding his family, all of which were true.

At the request of British scientists she made special trips to England, where she gave many sittings for leading scientists there, even as she had for leading scien-

tists in the United States. Scientists took 3,000 pages of testimony in the course of forty years and spent more than \$150,000 trying to prove her wrong, but not once were they able to detect any fraud. She could describe the exact movements of persons living long distances away and time and again told facts to persons regarding their affairs that they had not known at the time. Time and again her belongings were searched and detectives followed her, but never was a clue found as to how she gained all this amazing information.

In addition to mediums' being able to cause objects to float, as did D. D. Home, and being able to divulge information not obtainable in ordinary ways, at times mediums also produce a protoplasm known as ectoplasm. *The Encyclopædia Britannica* tells of this ectoplasm's having been photographed. At times it appears in the form of a dead relative and even simulates his voice. At the time of such a séance where the ectoplasm has appeared scientists have weighed it and the medium and have found that the ectoplasm weighed as much as the medium had lost in weight.

Professor Hyslop, in his book *Contact with the Other World*, states that "history shows that every intelligent man who has gone into this investigation, if he gave it adequate examination at all, has come out believing in spirits," even as he had done. That was thirty-five years ago. Leading scientific work in the United States today is being done by Dr. J. B. Rhine at Duke University, and while neither he nor all his colleagues will go on record as unanimously and unequivocally supporting survival after death, they have definitely established "an extra-physical element," and are still open to conviction as regards survival after death.—*The Evening Star* (Washington, D.C.), February 6, 1956.

Automatic writing, the ouija board, the

crystal ball, astrology, clairvoyance and clairaudience are all claimed to have furnished proof for survival after death. *Spiritualists also point to the fact that nearly all the religions of the world teach survival after death and that it goes back to earliest times. Some spiritualists even make the claim that the Bible teaches spiritualism.*

The Bible on Survival After Death

Members of the British and American societies for psychical research are convinced that there are facts for which a materialistic philosophy absolutely has no explanation. Spiritualism claims that the facts prove that there is survival after death and that the living can talk with the dead. What does the Bible say? The Bible's position is that at death man actually dies, that there is no survival after death and therefore you cannot talk with the dead.

To begin with, the Bible shows that a soul is simply a creature and so refers to the lower animals as well as man as souls. Man therefore is a soul, he has soul only in the sense that he has life. That is why we read that at creation "man came to be a living soul." Yes, "be" not "receive," a living soul.—Genesis 2:7; 1:20, 30, *New World Trans.*

The soul, Adam, was warned that if he ate of the fruit of a certain tree he would die, cease to exist. He ate and was sentenced to return to the ground from which he was taken. Before Adam was created there was no soul Adam; he did not exist. After he returned to the ground he ceased to exist; there was no soul Adam. (Genesis 2:16, 17; 3:17-19) A living soul might be likened to a candle that is lit. As long as it is lit it can light other candles, even as man, as long as he is living, can reproduce his kind. When the light goes out it ceases to exist, even as when man dies he ceases

to exist. The oxygen is there and the candle, but no light. And so with man, the body and the oxygen are there but as a living soul he has ceased to exist.

Since both man and beast are souls and die as souls it follows that earthly souls are not immortal. And so we find the plain statement, "The soul that sinneth, it shall die." (Ezekiel 18:4) And that is why we read that in death there is neither consciousness nor activity and that in death man has no pre-eminence above the lower animals. (Ecclesiastes 9:5, 10; 3:19-21) Life is a gift from God, and a gift implies the privilege of rejecting it. That is why God told the Israelites: "I have put life and death before you, . . . you must choose life in order that you may keep alive." —Deuteronomy 30:19, *New World Trans.*

As for immortality, the Bible shows that God is very selective about bestowing this quality. He himself is immortal. And he gave his Son immortality at his resurrection, Paul writing that Jesus was the only one then having immortality, that is, aside from God. (1 Timothy 6:16) However, Paul also showed that immortality was a prize that anointed footstep followers of Jesus Christ would receive in the resurrection, further proving that they do not possess it at the present time: "For this which is corruptible must put on incorruption, and this which is mortal must put on immortality."—1 Corinthians 15:53, *New World Trans.*

A Case of Mistaken Identity

If death means extinction, then how can we explain all the phenomena previously referred to, which spiritualism claims to be proof of survival after death and for which materialism has no answer? The Bible shows that it is a case of mistaken identity. Personalities are involved, not those of humans once on earth, but invisible, wicked spirit personalities, wicked

angels or demons, the head of whom is Satan the Devil. Many today, however, ridicule any reference to a personal Devil and demons as a medieval superstition.

But why should it seem difficult to accept what the Bible has to say about wicked invisible personalities? Does it not plainly show that God, though invisible, exists, and does it not repeatedly make reference to invisible creatures termed angels? And do we not read of the Devil's tempting Jesus in the wilderness? Those temptations could not have come from Jesus' own mind. Besides, in one of them Satan offered Jesus all the kingdoms of the world "if you fall down and do an act of worship to me." Could Jesus fall down to his own thoughts? Ridiculous! And does not Peter describe the Devil as "a roaring lion, seeking to devour"? (Matthew 4:9; 1 Peter 5:8, *New World Trans.*) He was once a righteous spirit son of God who made himself into Satan the Devil by his ambitious and wicked rebellion against God, as shown at Ezekiel 28:12-16. Similarly with the demons.

Angels are repeatedly referred to in the Bible as the "sons of God." These sons of God shouted for joy at the creation of earth. (Job 38:4, 7) Some of these sons of God were so enamored of the beautiful women upon earth before the flood of Noah's day that they left their heavenly places, came to earth, materialized as humans and took such human wives as they chose. The result of that union was a race of giants that filled the earth with wickedness and violence.—Genesis 6:2, 4, 5.

All this is supported by the words of Jude and Peter: "The angels that did not keep their original position but forsook their own proper dwelling-place [God] has reserved with eternal bonds under dense darkness for the judgment of the great day." "God did not hold back from punishing the angels that sinned, but, by throw-

ing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment; and he did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others."—Jude 6; 2 Peter 2:4, 5, *New World Trans.*

Since the Deluge, no longer able to materialize as they once could, these wicked spirit personalities, termed "demons" in the Bible, have kept in touch with humans by means of witches or mediums and have claimed to be the spirits of humans once living on earth. Jehovah's law by Moses forbade any Israelite to turn himself into a witch, a spirit medium, or a foreteller of events or even to consult any such, on the penalty of death. (Leviticus 19:31; 20:6) One of the reasons why King Saul was rejected and met an untimely death was that he consulted a witch, and supposedly got in touch with dead Samuel.—1 Samuel 28:3-25; 1 Chronicles 10:13, 14.

Jesus, when on earth, came in touch with persons obsessed by such demons time and again. Some would claim that such were merely cases of insanity, but the Bible record does not allow for any such conclusion: "They brought him all the ailing ones afflicted with various diseases and severe complaints, demon-possessed and lunatic and paralyzed persons, and he cured them." These demons recognized Jesus, saying to him, "What have we to do with you, Son of God?" (Matthew 4:24; 8:29, *New World Trans.*) Christians

are repeatedly warned not to have anything to do with spiritism or demonism. To trifle with them brings on Jehovah's displeasure and eventual destruction at his hands and may even now result in insanity.—1 Corinthians 10:20-22; Galatians 5:19-21; Revelation 22:15.

Fulfillment of Bible prophecy indicates that at the present time Satan and his demons are confined to the "land of Magog," in the vicinity of this globe. (Ezekiel chapters 38 and 39) At the battle of Armageddon, so close at hand, they will be hurled into an abyss for a thousand years, chained in deathlike inactivity. Loosed for a little time to permit their testing of mankind, these demons, together with all wicked humans, will then suffer annihilation, destruction, the second death.—Revelation 16:14, 16; 20:1-3, 7-9, 14, 15.

So do not be deceived by any claims that you can talk with the dead, which are based on the false premise that there is survival after death.* Avoid spiritism as you would poison. As for your loved ones who have died, God's Word holds out the hope that you may see them in his New World, to which they will return by a resurrection: "Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear [Jesus'] voice and come out."—John 5:28, 29, *New World Trans.*

* For a more complete consideration of this subject see the Watch Tower Society's 96-page booklet *What Do the Scriptures Say About "Survival After Death"?*

ENOUGH!

☞ One wandering Indian priest may look twice before he gives a blessing again. A traveling Indian holy man recently gave the traditional blessing to a housewife who fed him: "May you be the mother of seven sons." Soon afterward a mob formed and beat up the holy man. At the hospital the Hindu holy man learned why he was beaten up and why the woman he had blessed led the attack: the housewife already had nine children.

The Talk War



AND
THE

Silent War



THE talk war goes on every day. So does the silent war. The major battles in the talk war are fought over the conference table. The major battles in the silent war may be fought anywhere. News of the talk war regularly appears in print. News of the silent war usually comes to the public's attention only when there is a major defeat. The recent visit of Soviet leaders to Britain threw more light on the talk war, and the disappearance of a frogman threw the spotlight on the silent war.

At the Geneva summit conference Sir Anthony Eden invited Russian Premier Bulganin and party secretary Khrushchev to visit England's shores. On a sleek new cruiser, accompanied by escorting destroyers, the Soviet leaders arrived to talk.

Much of the official talking took place on Downing Street. To encourage Russian frankness the talks were kept under strict wraps. A round of banqueting followed. At first everything went fairly smooth. The Russians talked peace. Premier Bulganin declared that the purpose of the visit was to "try to do away with the obstacles that have arisen, to try to build up confidence among our countries, confidence that in time will grow into real friendship."

But there are targets in this war of talk; these are propaganda victories. Since the West had backed out of several of its own

proposals on disarmament, Premier Bulganin shot for a bull's-eye. He first sent a verbal blast at the U.N. subcommittee on disarmament, saying that it might as well be renamed the "subcommittee on concealing the arms race." He said the West's conduct on disarmament is "a riddle."

Smiles and cordial speech are essential in many battles of the talk war. But the iceberglke reception that the Soviet leaders received in Britain must have sent a hopeless chill through Khrushchev. At a dinner arranged by the top leaders of the Labor party, Soviet policies came in for some criticism. Khrushchev lost his temper. He turned savagely on all about him. When the dinner broke up Khrushchev refused to shake hands with a top Labor leader. Ill-feeling pervaded the arctic atmosphere. With a cold stare Khrushchev said: "It is far more difficult to discuss things with you Labor leaders than with the Conservative government of this country."

By losing his temper Khrushchev did not help his propaganda cause. For his hot temper all but destroyed one of Moscow's best current lines—that Socialists and Communists are really brothers at heart, both working for the same objectives.

Khrushchev also destroyed that personal image of himself as a jolly, goodhearted

peasant. Instead he showed up his true colors; he built up an impression of a man of fury who cannot stand criticism or opposition of any kind. Declared Labor leader Aneurin Bevan: "The man's impossible!"

On another occasion Khrushchev's temper reached the boiling point, or, more aptly said, the H-bomb point. During a speech at Birmingham a Briton clenched his fist at Khrushchev. Soon Khrushchev sent back this atomic blast: "I am quite sure that we will have the guided missile with an H-bomb warhead which can hit anywhere in the world." Threatening talk about the so-called "ultimate weapon" was hardly the kind of talk that Britons expected to hear on a state visit.

The Results

What did the talks accomplish? As to German reunification, the talks brought no agreement. On disarmament the talks yielded nothing specific. On East-West contacts there were many high-sounding phrases—popular ammunition in the war of talk—but no specifics mentioned. As to the Middle East, Britain's position remained unchanged. It is true that Khrushchev said that Moscow would halt arms shipments to Arab states if all other countries did so too. But by saying this Khrushchev meant that the British-backed Baghdad Pact should be abandoned. Britain is not prepared to pay this price.

Observers believed that the chief gain of the talks was that they gave each side a better insight into the other's thinking.

As to which side gained most in the talk war, there was a difference of opinion. The New York *Herald Tribune* said: "[The Soviet leaders] had hoped to achieve personal popularity which could have caused much mischief between Britain and her ally the United States. In this they failed."

The New York *Times* summed it up this way: "The two 'traveling salesmen' failed.

The triumphs to which they had become used in Yugoslavia, India, Burma and Afghanistan could not be repeated in Britain. This time the Russians blundered. . . . The fact that Khrushchev lost his temper several times, antagonized his hosts, alarmed neutral opinion everywhere, and set back the Communist campaigns for popular fronts with Socialists proves that the Russians were not prepared for the reception they received."

However, London's *Daily Telegraph* thought that the Russians had not gone away without a propaganda victory: "The communiqué issued at the end of the talks is an important Russian propaganda triumph. The fact that Sir Anthony Eden conceded nothing is far less significant from the point of view of Russian or satellite consumption than that his name should be coupled with Marshal Bulganin's at the end of a long, amicably worded document. For the purposes of the Russian propaganda machine this document, couched in exactly the kind of language to which *Pravda* readers are accustomed, is as useful as a 20-year treaty of friendship. Set side by side with smiling photographs, it will doubtless convince the Russian and satellite peoples that Britain, along with India, Burma and the rest, has fallen for Moscow's new siren song."

From the British point of view a most important success of the talks was the smoothing of a path for an expansion of trade in nonstrategic materials between the two countries. Trying to get the strategic list abolished, Khrushchev said: "We don't ask you to sell us guns or warships. As a matter of fact, if you want, we could sell you some of our cruisers."

The Missing Frogman

There was no doubt that Britain was interested in cruisers, especially new ones such as the Ordzhonikidze, which was riding

anchor in Portsmouth harbor. The Soviet cruiser intrigued the British.

On April 29 the British Admiralty made an announcement. It said that an underwater expert named Crabb had disappeared in the Portsmouth harbor. The repercussions throughout Britain would not have been volcanic were it not for the fact that the frogman disappeared near the Soviet cruiser.

The British press speculated that the frogman had been spying out the underwater secrets of Russia's new cruiser for British naval intelligence. There was even speculation in some quarters that the United States had prompted British intelligence to do the snooping!

What happened? Was the British frogman caught red-handed? Or was his death accidental? It is a mystery. A Soviet note said that "seamen on board the Soviet ships" only "observed a frogman floating between the Soviet destroyers."

Britain apologized to Russia for the snooping near the Soviet ships. The British note expressed regret for the incident and said that the British government knew nothing about the frogman's operations.

To the British public Sir Anthony Eden said: "It would not be in the public interest to disclose the circumstances in which Commander Crabb is presumed to have met his death." There was good reason for keeping the facts of Crabb's ill-starred venture silent.

The Silent War

The consensus is that Commander Crabb was a casualty of the silent war. The silent war is the war of undercover spying. Cloak-and-dagger operations are being carried out all over the earth. Defeats in the silent war often come into the news, as did the story of the missing frogman, the two Soviet attachés caught trying to buy information from British aircraft workers

and the discovered spy tunnel in Berlin.

Snooping on warships is just one feature of the silent war. It is common. Authoritative sources state that when the British squadron visited Leningrad, Soviet frogmen were often seen near the ships. Some Soviet visitors on a British aircraft carrier had concealed cameras; one visitor carried his camera in a paper bag. It was also reported in London that British frogman Crabb did some swimming near the Soviet cruiser *Sverdlov* when she was at Portsmouth last October.

Never before have so much money and energy been spent on espionage. The United States spends undisclosed millions of dollars on its Central Intelligence Agency. Britain regularly appropriates the equivalent of \$14,000,000 a year for its secret service; more is spent through the Foreign Office. The Netherlands was found spending money not long ago to get information from the United States National Security Agency. West Germany is rebuilding its intelligence service and has many agents in Berlin, where a streetcar ride can get them behind the iron curtain. Russia sets the pace in spying. Officials estimate that the Soviet Union spends \$2,000,000,000 a year just to support Communist-front organizations that provide "cover" for spies.

Russia gets much of its information the easy way; agents simply read Western newspapers, technical magazines and scientific journals. So most spy work today is done by analysts behind desks. But the use of secret codes, smuggled letters, rendezvous in the dark and beautiful women still continues.

And so while diplomats talk peace, the silent war goes on. It will continue until every form of this world's wars and all those mixed up in them are destroyed by God's war of Armageddon.—Revelation 16:14, 16.

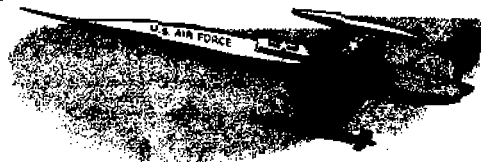
SOMETHING New in Airplanes

A STUBBY, bullet-shaped, fifty-five-foot jet was unveiled by the United States air force on April 16, and displayed as the fastest combat plane in the world, capable of speeds unofficially estimated at up to 1,500 miles an hour. This "manned bullet," called the Starfighter, has wings only 7½ feet long, weighs about half the weight of a standard fighter and costs about half the price to manufacture, despite its being equal or superior to them in all basic features.

¶ It is equipped to function as a day or night bomber, for tactical support or ground attack, and can carry atomic bombs, if necessary. It flies its best in altitudes above 30,000 feet, and has a maximum range of about 1,800 miles. "This is the most advanced plane of its type ever developed," said air force chief of staff General Nathan F. Twining.

¶ How does this compare with what the Russians have? Air force officers are almost positive that the Starfighter outclasses any plane made today. However, the Russians did come out with something recently that caused a great stir among the British. When the Soviet's top cop, General Ivan Serov, flew to London to arrange for the official Soviet visit there, he came in a jet liner that sent British commentators panicky. Some called the Red jet "a world beater." The London *Daily Mail* said it was "more advanced than anything likely to be available in Britain or the U. S. for at least three years."

¶ According to Moscow specifications the Soviet jet liner has a cruising speed of 500 miles an hour, a range of 2,000 miles, at an altitude of 33,000 feet. It carries a crew of six plus 50 passengers in first-class comfort, Russian style, or 70 passengers tourist style. The plane made the trip from Moscow to London, a distance of 1,564 miles, in a little over three hours, at an average speed of 450 miles an hour. In cases of emergency the plane can maintain flight at



an altitude of 15,000 feet on one of its two very large jet engines. A British air force officer who flew in the plane said that "it flew beautifully."

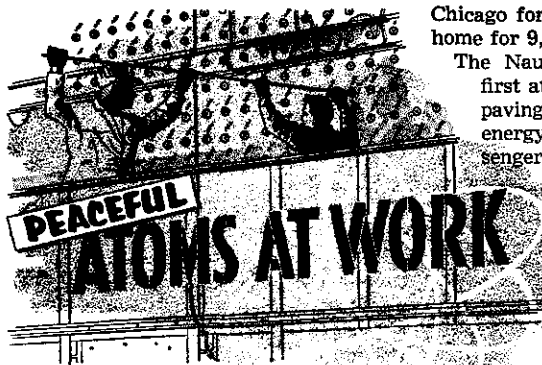
¶ However, when British air experts got a good look at the Soviet plane, called the TU-104, they were nowhere near as panicky as the British public and commentators. For example, former chief executive of British European Airways, Peter Masefield, remarked: "It may certainly be a good Russian product, but I don't think it a very good airplane. It would hardly pass muster in shipyards around here for its riveting."

¶ American air experts were, perhaps, even less impressed. The Soviet plane has its twin jet engines buried in the wings, which is unpopular in America. Buried engines are considered an extreme fire hazard. Almost as objectionable is the idea of building a jet airliner with only two instead of four engines. Western designers like to split their power among four, six or eight engines, which provides a greater margin of safety and dependability vital to commercial operations.

¶ Perhaps what deglamorized the Soviet propaganda-prize airliner was the sight of oxygen masks under the pale-blue seats. The TU-104 is apparently only slightly pressurized. Passengers would be subjected to an antiquated procedure of wearing masks in high altitudes, which the Western traveler definitely frowns upon. The British feel safe in saying that the Soviet jet liner will offer no competition outside the Soviet Union. Within Russia, the Soviet passenger has no better choice.

It's Simple For The Cow

¶ "Look at cows and remember that the greatest scientists in the world have never discovered how to make grass into milk."—Michael Pupin, quoted in the *New York Times Magazine*, May 8, 1956.



THIS generation has crossed the threshold of an exciting new age—one in which atomic power is a reality. The atom is already at work building better homes, more productive farms, new industries and healthier lives for mankind. Even now it is being credited with saving more lives than were destroyed in the atom blasts at Hiroshima and Nagasaki. It is also saving an estimated hundred million dollars annually for United States industry. Atoms are increasing production, improving products, controlling industrial processes and lowering operating costs.

Atom-generated commercial current has started to flow. Soon now eight atomic power plants will reach completion in the United States, and in Great Britain a ten-year provisional program is in effect for the building of twelve nuclear power stations. At least five nations have atomic power plants built, in construction or in the planning stage, with peaceful ends in view. The British stations are expected to produce cheaper power than the most efficient conventional plant. A single one-inch cube of uranium metal can produce energy equal to three million pounds of coal. This tiny cube could light the city of

Chicago for a whole day, or the average home for 9,000 years.

The Nautilus and the Sea Wolf, the first atomic-powered submarines, are paving the way for the use of atom energy to drive merchant and passenger ships, to fly airplanes and power locomotives. These atomic submarine cities can be driven at high speed around the world under water several times, without once coming up for air or refueling. In them every mechanical function is being powered by atomic energy. Atomic power keeps the

rooms warm, the refrigera-

tors cold; it boils the water men use to cook and shave with; it air-conditions their quarters, provides the light and runs the machines. It is also providing priceless information for industrial power.

Right now atoms are a major source of revenue for 350 U. S. business establishments. Over a thousand American industries use atoms daily in factory and shop operations. Uranium production is a \$100-million business. More than 30 million dollars' worth of Geiger counters and other atomic instruments are manufactured yearly in the United States. About \$100 million of private funds are spent annually on atomic research. Many big corporations have special workshops devoted exclusively to atomic study and development. More than a million American lives are directly supported or governed by the still-infant atomic industry. In terms of invested capital, however, it is not so infantile. It is now one of the largest industries in the United States.

The Working Radioactive Isotope

While use of atomic energy to make cheap industrial power is still future,

atoms are already being used in just as important a work—in producing radioactive isotopes. A radioisotope is an atom that gives off penetrating atomic rays, but in all other ways behaves like an ordinary atom of the same element. This enables it to be tagged and detected among large numbers of ordinary atoms just as easily and quickly as a ticking clock can be found in a dark room. Inasmuch as the rays cannot be felt, seen, heard or smelled, supersensitive detecting instruments, such as Geiger counters, are used to pick up the rays and translate their meaning to man. These rays in ultramminute quantities are capable of penetrating several inches of matter. Radiations from radioactive cobalt, for example, can go through two feet of steel. The thicker the matter the harder it is for rays to penetrate. Eventually radioactive atoms become stable atoms. Some lose half of their life in just a few seconds, others will remain active several thousand years.

There are about 1,300 isotopes and, of these, some 800 are radioactive. But only about fifty of these have proved to be highly useful. Radioactive atoms are so precious that an entire shipment, without its shipping container, might weigh just 1/5000 of a pound. Yet to protect those who handle or use the packaged atoms from the various rays that they emit, a shielding is necessary that might itself weigh as much as 1,400 pounds. In eight years the Oak Ridge National Laboratory sent out nearly 50,000 shipments of isotopes to factories, laboratories, hospitals and universities. Most of these were sent within the United States, but more than 2,800 went to fifty other countries.

How the Atom Helps in Medicine

Experts say that radioisotopes have done more for medicine, in improving understanding of the body's functions, than

anything since the invention of the microscope or the discovery of germs. By simply mixing a little radioactive calcium with ordinary calcium, all the calcium can then be traced wherever it goes inside of a man, an animal, an insect or a growing plant, for one to learn what happens to it and how it behaves. Tagged atoms reveal what elements go to make up the eye, what foods contribute to growth, what foods give strength, build limbs or create fat.

It was hoped at first that radioisotopes would be a formidable weapon against cancer. But so far no cancer cures have resulted, although some cancerous growths have been halted and pain lessened. Radioactive elements, however, can be extremely dangerous if they remain too long in an organ. Serious complications can set in. In fact, even cancer can result.

Radiiodine is helping doctors to locate thyroid disorders quickly. It has also proved an effective treatment for them. Radioactive phosphorus and arsenic are useful by revealing the location and size of brain tumors. Live sodium has been found helpful in studying blood circulation, and strontium in treating external lesions. Leukemia is being attacked with radiophosphorus. Radiocarbon aided doctors to understand the safety of using dextran as a blood substitute. In the Korean war dextran was preferred because it was easy to make and, as one authority stated, it offered "no risk of giving a patient yellow jaundice or hepatitis, occasionally spread by human plasma."

Dr. Charles Dunham, of the Atomic Energy Commission's Biology and Medicine Division, is reported in *The National Geographic Magazine* as having said:

"For doctors and medical researchers, radioisotopes provide an almost magical tool for learning more about how the human body works and how its functions are altered by disease. Vitamins, minerals,

sugars, medicines, and even secretions of the adrenal glands can be tagged with radioisotopes and traced in the body to learn where they go, how they are utilized by the system, and the changes they undergo. It is almost as though the body were made transparent. Injecting radio-sodium into the body has revealed, for example, that salt travels so fast to the tissue fluids that some of it emerges again in perspiration in only 75 seconds. It goes more slowly to fluids of the eye and spinal cord, slower still to bones and teeth.

"To test how efficiently a patient's heart is pumping blood, radioactive material may be injected into the blood stream and its course traced with Geiger counters. Radioiron has been used to tag red blood cells to learn where they go in the body. Bedridden persons sometimes have poor circulation in legs and feet, with a risk of blood clots forming. If radiosodium is injected into the blood stream, the clicks of a Geiger counter will show how fast blood is reaching the right foot as compared with the left. If an artery is blocked, a Geiger counter may help locate the site of obstruction by revealing where blood flow is shut off."

The good that is being accomplished with live atoms in the field of medicine alone has been said to be well worth the billions of dollars spent so far on the atomic energy program, and much more.

Atoms at Work on the Farm

On the farm the peacetime atom is playing a vital role. Radioisotopes make it possible to know precisely what part of the fertilizer goes to what part of the plant, and when. Atom tracers also tell what part of the animal's body utilizes what nourishment, and in what proportion. A member of the Atomic Energy Commission, Sumner T. Pike, said: "Tagged atoms placed in weed-killing chemicals trace the penetra-

tion of the poison, providing clues as to the permanence of the effect; tagged selenium is being used to study selenium poisoning in western cattle, and other tagged atoms have shown that oak trees graft together at the roots and that this may be connected with the spread of the oak wilt disease."

Atom tracers are supplying the farmer with knowledge unobtainable any other way—knowledge on how to cut down on feed costs, how to increase crop yields and speed plant growth. The study of cattle nutrition with the help of hot atoms makes it possible to determine accurately the type and quantity of minerals that cows need in their diets to build bones and muscles and also to combat diseases. Antibiotics mixed with isotopes are being used to fight mastitis, one of the major disease threats to the dairy industry. Radio-calcium is used to show how calcium is used in growth. One report says: "If an unborn calf gets too little calcium by normal processes, it draws what more it needs from the mother's bones, showing that both bovine and human mothers should have plenty of calcium in their diets during pregnancy."

Knowledge acquired through tracer studies provides the farmer with a surer weapon against pests and insects. Tagging beetles with live atoms enables the scientists to learn the life habits of the pests. Flies, mosquitoes and even movements of worms have all been traced by feeding them radioactive material and then following their wanderings with a Geiger counter. These studies have given man a tremendous advantage in his fight against enemies of crops.

Atoms at Work in Industry

However, it is in industry that the civilian atom is developing most rapidly. About 300 United States firms are using the atom to inspect metal parts of the product they

make. About 250 other firms are using atomic gauges to measure and control the coating they put on such things as paper and galvanized iron. Assistant to the director of the Atomic Energy Commission Isotopes Division, Edwin A. Wiggin, asserts:

"In some cases, radioisotopes are doing things in factories that would be impossible by any other means. One widespread use is in making constant measurements of the thickness of Pliofilm, paper, linoleum, plastics, rubber, tin, or steel manufactured in continuous sheets fed out from between rollers. If the sheet is too thin, the product may be spoiled; if too thick, the manufacturer may lose money. Previously, the only way to check thickness was to stop the machine and cut out a sample. But radioisotopes can gauge thickness continuously without the need of stopping production. Below the moving sheet is placed a source of radioactive material and above the sheet a detector. Increasing the thickness of the sheet decreases the radiation that gets through to register on the detector. Any variation shows up quickly. Adjustments can be made at once.

"Wear resistance of floor wax has been measured by mixing radioisotopes with the wax, then spreading it on linoleum. Comparing the amount of radioactivity before and after a certain amount of wear shows precisely how much wax has worn away. Wear of auto tires has been measured by incorporating in the tread a material containing radiophosphorus, then detecting with a Geiger counter the minute amounts of the tread worn off in short test runs.

It also helps show the amount of wear on tires when a car is accelerated or suddenly braked, and the effects of various road surfaces."

The automobile industry is learning surprising things about the wear of cylinder walls, connecting rods, piston rings and about the quality of lubricating oils by radioisotope experiments. Oil companies are using tracer atoms to locate underground formations that may contain oil. Atoms are also used to signal the arrival of various liquids flowing through pipelines. Pipeline companies and oil companies use radioactive atoms to locate leaks and stoppages. The live atom enables a manufacturer to keep an extremely accurate watch over his product.

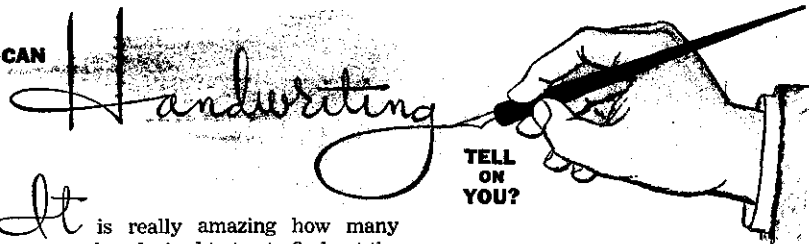
What the Future Holds

The peaceful uses of the atom are limited only by man's imagination. Dr. Lyle B. Borst, professor of physics, visualizes a 7,000-horsepower locomotive that could easily travel twice around the world without refueling once. Eleven pounds of uranium would keep its motors going for an entire year. The atomic airplane is already under development, according to Robert LeBaron, chairman of the Military Liaison Committee to the Atomic Energy Commission. The atom-driven plane could go around the world several times without refueling. LeBaron declared: "I think there is a reasonable chance that atomic power may be one of the principal sources of air power within 15 or 20 years or less."

Only careless handling or management can spoil the atom's promise for a better future.

JUST A SMOKE SCREEN ?

* At Wausau, Wisconsin, a 22-year-old motorist was recently accused of taking 70 quarts of motor oil from an auto agency without paying for it. But the young car owner told police he had a valid reason. He said the agency sold him a used car that turned out to be, in his own words, "an oil-burning lemon." And he said he took 70 quarts of oil to keep the car running.



It is really amazing how many ways man has devised to try to find out the personality of his fellow man. Some go by the shape of the head, some by the shape of the mouth and nose, some by a person's body build, some by a person's smile, some by an individual's preference in colors and some by the style of one's handwriting. Those who analyze handwriting for personality traits believe that they have the best method. They firmly believe that your handwriting tells on you.

These handwriting analysts are called graphologists. They say that the brain directs the movement of the hand so that handwriting is a barometer of mental, emotional, spiritual and physical traits. These handwriting experts believe, then, that what you write is a record of your personality, a mirror in which is reflected characteristics, abilities, thoughts, emotions, talents and ambitions.

From a study of handwriting, graphologists conclude that persons with certain mental traits write in a certain way; thus a thrifty person is not likely to write with a large sprawling hand, leaving wide margins and much space between words. Likewise the extravagant person is not likely to write in a small, cramped style, leaving little space between words and for margins.

Fortunetelling is not the graphologists' business—this the true graphologists make emphatically clear. The graphologist says he scientifically analyzes handwriting, and

that the interpretation of handwriting is an art requiring much study and practice.

Critics Aplenty—but Gaining Prestige

Many tests have been made to determine the accuracy of graphology. The tests have proved rather inconclusive; some were favorable, some unfavorable. The fact that graphology is being used more and more by business houses and by banks as a means of determining reliability of their customers suggests that graphology has gained in prestige. In one experiment a graphologist obtained specimens of seventy-three handwritings from eighteen business firms, without knowing the writers. He diagnosed fourteen of them as "dishonest." In all of these he was correct.

As striking as some experiments have been, most psychologists in America regard the interpretation of handwriting as little better than fortunetelling. Their attitude is one of skepticism and distrust. In Europe, however, a number of prominent psychologists have taken sympathetic interest in experimenting in the field of handwriting. Graphologists say that those psychologists who are skeptical are that way because they have not seriously studied handwriting.

In the past few years a number of American psychologists have come forth to say that they view graphology as seriously as IQ and ink blot tests. Dr. William R. Perl, chief clinical psychologist at Fort Leavenworth, Kansas, says that graphology "has

scientific value by far exceeding the bounds of what . . . can possibly be established by any kind of quantitative investigation." So there are psychologists who champion graphology and who maintain that graphology—now in its frontier stage—can be developed into a real branch of science.

When they analyze handwriting, graphologists like to have the specimen written in ink and on unlined paper. They like to have at least fifty words written, together with one's signature. When the graphologist receives the specimen, he goes to work.

How Graphology Works

Though there is a wide difference between methods used by graphologists, one of the most widely used is the collecting of isolated signs, each sign having a definite meaning. For a sign to mean anything the graphologist must find several signs that occur repeatedly and that indicate the same trait. Here are just a few of the questions that a handwriting analyst might ask when he receives a specimen.

Is the writing upright or sloping? If the letters slant to the left, that is, if they topple over backward, it is said to be a sign of introversion, of an analytical, scientific mind, of a reserved and cold nature. If the letters slant to the right, that is, if they lean forward, it is said to be a sign of extraversion, that the person is sincere, generous and affectionate. If the handwriting shows no slant and is vertical, it is regarded as a sign that the writer has a very good mind and good reasoning powers.

Is the slant of the lines upward or downward? If the lines slant upward, this is supposed to be a sign of ambition, energy, optimism and enthusiasm. If the lines slant down, it means just the opposite, that the

writer is despondent, depressed, sad and not very ambitious.

Is the writing angular or rounded? If the tips of the letters are mostly sharp-cornered, the graphologist believes this to be a sign that the writer is very active, self-confident, a quick thinker and perhaps somewhat irritable. If the tips of the letters are mostly rounded, this may indicate that the writer is good-natured, peace-loving, calm, gentle and leisurely.

Is the writing large, small or of average size? Little can be told from average-size handwriting but if the writing is very small, it is viewed as a sign that the writer has fine intelligence, good power of concentration and deep thinking ability. If the handwriting is very large it is supposed to mark the writer as being enthusiastic, high strung, temperamental, generous, courageous, excitable and usually a possessor of a strong voice.

Is the writing compressed or spread out? Compressed handwriting is regarded as a sign that the writer is reserved, individualistic, too economical and retiring. If the handwriting is spread out, the writer is supposed to be friendly, sociable, generous and a good mixer.

Is the spacing of the lines close together or far apart? If far apart, the analyst may regard this as a sign that the writer is broad-minded, generous, sociable and extravagant. But if the spacing is close together, it may be a sign that the writer is ungenerous, economical, dogmatic and tenacious.

Is the writing rapid or slow? Rapid writing is viewed as a sign that the writer is emotional, responsive, enthusiastic, talkative, a possessor of a good imagination and a sense of humor. Writing that shows slowness is viewed as a sign that the writer is patient, cautious, thoughtful, unemotional and sparing in words.

Is the writing individualistic? Some writing shows many signs of being individualistic; for example, using circles instead of dots over the i's. This kind of writing is supposed to mark the writer as being nonchalant, fastidious and self-conscious.

Is the pen pressure light or heavy? Heavy pressure on the pen is taken to mean that the writer is strong-willed, self-confident, materialistic, fond of eating and that he has a strong sex nature. Light pressure on the pen may indicate modesty, refinement, lack of forcefulness and that the writer has a weak sex nature. It can easily be seen that the ball-point pen can be most vexing to a graphologist, as all lines remain the same regardless of the amount of pressure.

Are the t's strongly barred? Bar crossing of t's is taken as a very important sign by graphologists. Strong pressure on the crossbar is said to reveal strong will power; light pressure, lack of will power. If the T-bar does not quite get there, it may be a sign that the writer seldom does either: he procrastinates. Absence of T-bars may be a sign of weakness of will.

Are the letters carelessly formed with no care in crossing the t's? If so this can be a sign that the writer is impulsive, incautious and indiscreet.

Are the a's, o's and d's mostly open or closed? The graphologist believes that open a's and o's are similar to open and closed mouths. The person who tells what he knows has little to hide, so he must have his mouth open or partly open in talking, just as he must have his a's and o's open or partly open in writing. A person who can keep a secret has to keep his mouth closed just as, so graphologists believe, he keeps his a's and o's closed. So if these letters are mostly closed it is taken as a sign that the writer is reserved, uncommunicative and very cautious, whereas if they are mostly open, it may mean that he is

frank, truthful, open-hearted and outspoken.

Is the punctuation strong or lacking? Well-marked punctuation is viewed as a sign that the writer gives attention to details.

Of what style are the finals of the words? Here the graphologist thinks that if the finals are turned well up and rounded that it indicates generosity. Short finals may mean economy. If there is little trace of a final, it is regarded as a possible sign of miserliness.

How are the loops made? If they are large they may mean that the writer is materialistically inclined. If the lower loops are just single lines, this is thought to be a sign of mental individuality. If they are triangular loops, it may be that the writer is opinionated.

Is there a flourish under the signature? The analyst views a flourish with great interest. Though a short flourish could indicate a sign of will power, an unmeaning flourish is usually taken as a sign of love of admiration, that the writer considers himself to be an important person.

After the graphologist checks these and other points, he begins a building-up process. The various signs must be set off one against the other and a balance struck. The result, they say, is a reasonable personality portrait of the writer.

Obstacles to Accuracy

Many psychologists, of course, cannot accept graphology. They find too many factors that are not or may not be taken into consideration by the one interpreting the handwriting. For one thing, they say that the terms used by graphologists are often too loose and vague and quite unsatisfactory. They also say that verbal self-contradiction appears frequently in the analyses and that the terms used sometimes obscure rather than reveal personality.

One psychologist who has had extensive experience in graphological research says that handwriting can tell little about age, sex, physique, intelligence, ability and special aptitude. Honesty can be determined in a negative way, it was said, because handwriting shows how strong the resistance to temptation is. Moreover, the graphologist's own limitations are apt to obtrude themselves in his interpretations. He has blind spots, prejudices, rigidities.

In the book *Studies in Expressive Movement*, the authors, one of them an assistant professor of psychology, write concerning the obstacles involved in interpreting handwriting accurately: "The factors which determine the final form of the script, however, are exceedingly complex, and include the system of penmanship taught, the objective conditions of writing, the age of the writer, the spontaneity of his writing, his temporary mood and state of health, as well as his enduring personal make-up. Difficulties must, therefore, be expected in establishing correspondencies between the script and the writer's personal traits. . . .

"In general it seems that personal characteristics which are reflected in handwriting are not reflected in proportion to their importance in the subject's life, or else, it takes superhuman skill to read the accents aright. . . . It seems quite probable that there are distinct limits to the reve-

lations which script can make even to the trained eye; but the nature of these limitations is still not fully understood."

So though certain qualities seem to be determined with great accuracy, such as *clumsiness, artistic ability, gracefulness, neatness, etc.*, on the other hand there are qualities that seem to elude the graphologist, such as insight, sociability and religious faith. And what of the power of God's Word and God's spirit upon a Christian? So powerful is God's spirit that when a person comes to a knowledge of the truth and dedicates himself to Jehovah God, he puts on, as the Bible says, a "new personality," thus putting away "the old personality which conforms to your former course of conduct." (Ephesians 4:22-24, *New World Trans.*) From then on the Christian must cultivate the fruitage of the spirit, which is "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control"—this regardless of the shape of his head or his mouth or his nose, his body build, the type of his smile, his preference in colors or even the style of his handwriting.—Galatians 5:22, 23, *New World Trans.*

Since there are so many factors involved, there is strong doubt as to how far even the expert graphologist, much less the average untrained person, can determine characteristics accurately from handwriting.

AVOIDING THAT TRANSPARENT PERSONALITY

¶ A graphologist once received a letter from a man who obviously was trying to avoid that transparent personality. Said the letter: "Dear Sir:—I enclose a specimen of my handwriting and hope devoutly that you will be wholly unable to deduce anything about my character from it. If I expose the horrid truth every time I take my pen in hand, I must resort to a typewriter even for signing checks."

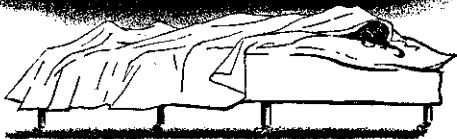


EPIDEMICS

By
"Awake!" correspondent
in Switzerland

—the scourges

of mankind



EVER since man was banished from his Edenic home potent enemies have risen against him. Among the most formidable of these have been the epidemics. A brief look at history shows that epidemics not only have spread throughout entire countries but at times have covered the globe, sending millions upon millions to early graves. The very term "epidemic" indicates its widespread feature, coming from two Greek words, *epi*, meaning "upon," and *demos*, meaning "people."

Some epidemics work according to a blitz war strategy, striking suddenly and then leaving the scene almost as suddenly as they came, such as the plague of the Middle Ages and the Spanish influenza of modern times. Others work more insidiously and slowly, bringing upon their victims a lingering infirmity, such as leprosy.

Malaria and Yellow Fever

Among the foremost of these scourges is malaria, concerning which *The Encyclopaedia Britannica* says: "Malaria has long been recognized as a disease of world-wide incidence and the cause of higher sickness and death rate than any other disease." Its prevalence increases as the equator is reached, it being most widespread in the tropics, being the foremost of all diseases there. It is estimated that from 500 to 700 million people suffer from malaria today and that it takes the lives of three to five million annually.

References to malaria are found in records going back thousands of years. Hippocrates, the Greek "father of medicine," of the fifth century B.C., is said to have explored the field of malaria. Malaria has played an important part in the wars between nations, at times being responsible for their downfall.

The name "malaria" comes from the Italian *mala aria*, which means "bad air." At one time it was thought that it was caused by a contagion from the swamps that was spread by air. True, malaria does originate in the swamps, but it is spread, not by the air, but by the *Anopheles* mosquito. Malaria has lost much of its terror since it was found that quinine is a specific remedy for it, which "in its varied forms can be used by almost every patient, despite individual idiosyncrasies." And to the extent that swamps have been drained, lands have become comparatively free from its scourge.

Yellow fever is another scourge that rages in the tropics, has taken many lives there and is likewise spread by a mosquito, the *Aedes Calopus*. In the nineteenth century it had taken its toll particularly in the West Indies, Central America and in the southern part of the United States. Tens

of thousands of workers engaged in building the Panama Canal died from yellow fever and it was only the discovery of the cause of this disease that made the canal possible, it being simply a matter of draining the swamps.

Typhus and Typhoid Fever

While malaria and yellow fever are most widespread in the tropics, it is in the temperate zones that typhus has raged. The term "typhus" comes from the Greek and means "smoke, mist, fog," and was used by Hippocrates to describe a confused mental state. In the 1760's it was specifically applied to a fever that has among its symptoms a confused mental state. Among its other symptoms are nausea, high fever and red skin eruptions, by reason of which it is also known as *fleckfieber*, spotted fever.

This disease is also transmitted by an insect, the louse, and is therefore a filth disease. It usually occurs in epidemics in time of war, famine or other calamitous conditions, having taken most of its victims in crowded prisons, poorhouses, ships, armies and especially among besiegers and the besieged in times past. It is one disease that has taken a frightful toll among the doctors treating it, often 20 to 50 percent losing their lives during epidemics.

"Typhus fever is a disease of great antiquity and no doubt is one of the diseases to which frequent allusion is made in the Bible under the term 'pestilence,'" one authority states. It also appears that time and again when it was stated that the "plague" raged in the Middle Ages, it was actually typhus. Particularly from the fifteenth to the nineteenth century did this fever rage in Europe. During 1812-1813 two million Germans were smitten by it, and from 200,000 to 300,000 lost their lives. A few years later it took a heavy toll in the British Isles, especially in Ireland, where at one time one third of the popula-

tion of Dublin suffered from it. During World War I more than a million died in Europe from typhus; an epidemic in Serbia caused Britain to abandon its plan to attack Austria from the Danube, and between 1918 and 1923 nearly seven million cases of typhus were reported in Russia. Today it is very rare except where extreme filth and poverty prevail.

Typhus fever, however, must not be confused with typhoid fever, in spite of its similarity in name. Typhoid fever is the most common of the continued fevers and prevails with the same frequency in cold as in warm climates. It is spread by unsanitary conditions, chiefly by sewage containing the *typhosus* germ coming in contact with drinking water or milk. For this reason the housefly plays a role in its spread. Until World War I typhoid was the greatest scourge of armies in the field.

Asiatic Cholera and the "Plague"

Asiatic cholera is well named, for it originated in the delta of the Ganges in India, where it has been known from ancient times, a record of an epidemic there being described in the seventh century A.D. It spread throughout India and particularly from the fifteenth to the seventeenth century India suffered from numerous epidemics. But not until the beginning of the nineteenth century did it spread to other lands in Asia, Europe, Africa and the Americas, sparing only Central Africa and Australia.

It might be said to be similar to typhoid fever in that doctors speak of "cholera typhoid," and like typhoid fever it is spread by unsanitary conditions, the housefly being one of the culprits. However, the immediate agent is not, strictly speaking, a germ, but a rodlike microorganism termed a *vibrio*.

When this scourge struck Paris in 1882,

the German poet Heine, who seems to have preferred Paris to German cities, wrote: "Only a fool would assume to defy cholera. It was a horrible time, more terrible than the former [the French Revolution], where the executions took place so rapidly and secretly. Cholera was a disguised executioner, moving around in Paris with his unseen guillotine. 'We are being put in a sack one after the other!'" were the sighing words of my servant each morning, as he informed me how many had died. The expression 'put in a sack' was not figurative speech, for the majority of the dead were buried in sacks because of the lack of coffins." For some sixty years now, however, Asiatic cholera has not plagued Western lands.

Mosquitoes spread malaria and yellow fever; the louse, typhus and the housefly, typhoid and cholera; but it is the flea that lives on diseased rats that is responsible for the dreaded "plague," also known as the bubonic plague, because it manifested itself in "buboes," a swelling in the groin, and Black Death because of the black spots appearing on the skin.

It seems to have originated in Central Africa or Central Asia and in the sixth century A.D. spread throughout Central and Northern Europe. Lands of extreme heat and extreme cold, however, are immune to it. It then disappeared for many centuries, but staged a most devastating comeback in the fourteenth century. According to the annals of the times, only a tenth of England's population survived the plague, less than a third of Norway's. In Venice only one fourth were spared, and in Germany it took a half million lives in one year. Historians estimated that between 25 and 40 million lost their lives, or about one fourth of the entire population of Europe, in about twenty years. In the sixteenth century it almost depopulated China and raged again in Europe. In the

next century it was also widely diffused throughout Europe, Naples losing 300,000 in five months in 1656.

Continuing throughout Europe during the eighteenth century, it practically disappeared in the next century from that continent except for Turkey. It has continued, however, in China and India, in which latter country 7.5 million lost their lives from the plague between 1906 and 1911.

A particularly tragic note regarding the fourteenth-century plague was that a Roman Catholic Europe made the Jews the scapegoats, claiming that they had poisoned their wells. Regarding this says the *Encyclopedia Americana*: "The people rose to exterminate the Hebrew race, of whom, in Mayence alone, 12,000 were cruelly murdered. They were killed by fire, and by torture wherever they could be found, and, for them, to the terrors of the plague were added those of a populace everywhere infuriated against them. In some places the Jewish people immolated themselves in masses; in others, not a soul of them survived the assaults of their enemies. No adequate notion can be conveyed of these horrors."—Vol. 4, page 33.

Leprosy and the Spanish Influenza

Leprosy or Hansen's disease is among the oldest afflictions known to man, specific mention being made of it in the law of Moses. Some hold that leprosy was brought to Europe by Roman soldiers serving in the East, others, that it was brought back by the Crusaders. From the twelfth to the seventeenth century it raged in Europe to the extent of its being deservedly termed "one of the most dreadful scourges that ever afflicted the human race." In the thirteenth century there were already 19,000 special homes for lepers throughout Europe, often located on the main thoroughfares outside the cities so that the lepers could engage in begging.

Leprosy has withdrawn from Europe, and such cases as are found in the United States seem to be imported. However, it is prevalent in the islands of the Pacific Ocean and the Caribbean Sea and in Central and South America. In Africa and Asia it holds its sway over millions, in India alone there being one million lepers.

This brief history has touched on the more outstanding of the epidemics that have afflicted mankind, and they have truly been scourges.

That our generation is not secure from epidemics was shown by the Spanish influenza, concerning which Paul Huhnerfeld in his book *Macht und Ohnmacht der Medizin* (Strength and Weakness of Medicine) said: "With few exceptions, for over four years it occupied Europe, no, the whole world. In 1918, 200,000 people died in Germany alone. When it left the world in 1922 the number of dead in Europe was about three million, for the whole world, twenty million. It is the 'proudest' figure ever reached by one of the diseases in history known to us. The plague, leprosy and

typhus did not reap such a harvest with one single attack in the 'dark' Middle Ages."

Who is responsible for these plagues? Not Jehovah God, for they strike down good and bad alike and do not serve to further his purposes. The one to blame is Satan the Devil, who started mankind on the road of sin, sickness and death. Jesus foretold that one of the signs of his second presence would be "in one place after another pestilences," and it is noteworthy that the "proudest" pestilence of them all should occur in the days of his presence, since 1914, and that in spite of modern medical science.—Luke 21:11, *New World Trans.*

But since Jehovah God is loving and almighty, in his due time he will make an end to epidemics, even as he has promised: "And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more." And fulfillment of Bible prophecy shows that that blessed time is right at the door.—Revelation 21:4, *New World Trans.*

A SAFER PATH FOR HEALING

☞ Safer than what? Safer than the giving of blood transfusions, according to "Hazards of Blood Transfusion," an article that appeared in one of the foremost medical journals of the United States, *Postgraduate Medicine*, January, 1956. Written by Dr. John A. Krevans, a professor at one of America's leading medical colleges, the article states that "serious transfusion reactions still occur and their incidence is high enough to make transfusions inadvisable except where valid need exists." Among the various dangers associated with blood transfusion is listed the risk of getting jaundice and "this problem alone would warrant a cautious, conservative attitude on the physician's part in ordering blood transfusions." The article also shows that just recently it has been found that transfusing large quantities of blood at times starts hemorrhages, which bleed continuously and for which little can be done, as the giving of more blood transfusions only makes matters worse. In conclusion the article states: "Whole blood transfusions are a valuable aid. . . . However, the physician must realize that each transfusion is accompanied by the hazard of an untoward reaction. These reactions may result in increased morbidity or death. Therefore, the physician should pause and decide whether the particular indication for blood transfusion justifies this risk. Often a re-examination of the problem will reveal another therapeutic path—more circuitous perhaps, but safer."

"YOUR WORD IS TRUTH" JOHN 17:17

A Clergyman's Fear of Hell

A CLERGYMAN expressed his appreciation for receiving a booklet entitled "Christendom or Christianity—Which One Is 'the Light of the World'?" with the following letter:

"Dear Mister . . . : I received your booklet with thanks. I am not going to join Jehovah's witnesses because the risk is too great, while the risk in belonging to my present church is not so great. I will give you the reason. I believe in hell. Jehovah's witnesses do not believe in it. Only one of us can be right. If I am right, then with my change of religion I would at the same time enter the everlasting hell. But, if you are right, then I would as an incorrigible sinner just be dissolved to nothing and would not be able to feel much. In order to feel a *punishment* one has to be in existence." The letter closes: "Be heartily greeted by your unconvertible and unteachable parson . . ."

The parson says that fear of hell keeps him from becoming one of Jehovah's witnesses. Rather than fear of a mythical, flaming hell, is it not his unwillingness to acknowledge the Bible and its truthfulness that makes him "unconvertible and unteachable"? Accurate Bible knowledge could help him reach a right conclusion on this doctrinal point, but he refuses to believe, to be convinced, to be converted. Is this not rebelliousness against the truth?—1 Samuel 15:23.

One need not fear the risk in becoming

one of Jehovah's witnesses. The real risk lies in not becoming one. Being on the side of God and Christ eliminates all risk. Jesus Christ assured us that if we lose our soul for his sake we shall find it. No religious organization, no matter how great, can give us this guarantee of life. To be assured of this guarantee, the first requirement is to be meek and teachable: "The meek will be guide in justice; and the meek will be teach his way. All the paths of Jehovah are lovingkindness and truth unto such as keep his covenant and his testimonies."—Psalm 25:9, 10, *Am. Stan. Ver.*

Jesus called infants to him, and said to his disciples: "For the kingdom of God belongs to such kind of persons. Truly I say to you, Whoever does not receive the kingdom of God like a young child will by no means get into it." So to become humble and teachable like infant children is the beginning of knowledge. Without the qualities of meekness and teachableness one will not enter into the kingdom of God.—Luke 18:16, 17, *New World Trans.*

The parson speaks about not 'joining' Jehovah's witnesses for fear of being punished in a hell of torment. This may come as a surprise to him, but no one actually "joins" Jehovah's witnesses. There are no papers to fill out, no fees to pay, no names to sign and no membership records are kept. One becomes one of Jehovah's witnesses by gaining a knowledge of God and Christ Jesus through the study of the Bible and preaching to others. This accurate knowledge moves the honest-hearted ones to devote their lives to God. They willingly dedicate themselves to do God's will and symbolize that dedication by water immersion. This accurate Bible knowledge creates in them a new hope, the hope of living in God's new world, wherein righteousness is to dwell. They have a new spirit, the spirit of God that makes them enjoy assembling together.

These, therefore, form one congregation, as Paul says: "One body there is, and one spirit, even as you were called in the one hope to which you were called; one Lord, one faith, one baptism; one God and Father of all persons, who is over all and through all and in all."—Ephesians 4:4-6, *New World Trans.*

The parson says Jehovah's witnesses do not believe in hell, and that that is why he will not join them. But Jehovah's witnesses do believe in hell—the Bible hell. The Bible textbook "*Let God Be True*", used earth-wide by Jehovah's witnesses, contains a chapter entitled "Hell, a Place of Rest in Hope." Therein is shown what Christians believe about hell. The chapter proves that good people go to hell; that such faithful men as Jacob, Job, Jonah and Jesus Christ all went there. The book argues, Why would faithful Job have prayed to go to hell if it were a place of everlasting torment?

Yet the Bible shows that he did pray to go there: "O that thou wouldest hide me in the grave [hell, Catholic *Douay*], that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" It further shows that Jonah in the fish's belly said of himself: "Out of the belly of hell cried I." Certainly hell is not located in the belly of a fish, not a flaming hell that the parson believes in. How can men dig into raging oceans of flames? Yet the prophet Amos speaks about men digging "into hell." Once confined to hell there is to be no getting out for him, according to the parson. Still of Jesus Peter said: "His soul was not left in hell, neither his flesh

did see corruption." That others will be redeemed from the Bible hell is made clear at Revelation 20:13, which says: "Death and hell delivered up the dead which were in them."—Job 14:13; Jonah 2:2; Amos 9:2; Acts 2:31, 32.

From a study of the Scriptures it is obvious that the Bible hell and the hell that religious zealots preach are not the same. Here is why. The Bible hell means mankind's common grave, a condition where the dead and buried ones are unseen. The flaming hell taught by some religionists is a pagan doctrine that finds no support in the Bible.

The parson, however, is right on one point, and that is that in order for the dead to feel punishment there must be conscious existence. But the Bible is plain that there is no conscious existence in the realm of the dead. "For the living know that they shall die: but the dead know not any thing." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." If there is no knowledge or wisdom where the dead are confined, if they know not any thing, what authority is there for saying that they are suffering pain in flames of torment? There is no Scriptural authority whatever.—Ecclesiastes 9:5, 6, 10.

To learn and believe Bible truth, however, man must be teachable and humble: "Humble yourself, therefore, under the mighty hand of God, that he may exalt you in due time." "Because God opposes the haughty ones, but he gives undeserved kindness to the humble ones."—1 Peter 5:6, 5, *New World Trans.*

THE BOOK OF FREEDOM

¶ The Bible is of vital importance in teaching freedom. Dictators fear the Bible—and for good reason. It inspired the Magna Charta and the Declaration of Independence.—Lowell Thomas, *Chicago Daily News*, January 15, 1955.



Jehovah's Witnesses Preach in All the Earth



Austria

LIKE good-will people the world over, sincere Austrians are beginning to realize that mankind's only hope rests in Jehovah, the God of the universe, and in his kingdom under Christ. The inescapable truth that neither world governments nor local governments are sufficiently constituted to eradicate all human ills is finally beginning to penetrate. Only God can save man. That is why the message of the Kingdom preached by Jehovah's witnesses is being received with so much enthusiasm and success among Austria's 6,933,000 inhabitants. Honest-hearted people see in it a remedy, a practical solution to present problems.

So fruitful have the efforts of Jehovah's witnesses been in Austria that clergymen have become alarmed at their growth. They have endeavored to thwart the expansion of the witnesses, but in vain. For centuries sincere Austrians have been held under the ironlike grip and close surveillance of the clergy. They have been constantly threatened with flames of hell and damnation. A Bible, even to this day, is rarely to be found in a home. Consequently Bible knowledge is practically nil. Now, however, with Jehovah's witnesses preaching from door to door, Bible truth is beginning to spread over the land. People are finding a new faith and hope, a courage and freedom that they never knew before.

The reaction of the clergy is made plain from a written report of a Watch Tower missionary who has been working in a small town. He says: "For a year I had a Bible study that was regularly attend-

ed by several persons besides the family. The Catholic priest tried to undermine all interest for the truth in this place by speaking sharply against us, especially in school. This priest even said we were spreading lies.

"Our desire to have a talk with him was soon realized. While a home Bible study was being conducted with seven persons, he came in saying that he wanted to see the householder about some business matters. He apologized for having disturbed the study and showed interest in the Bible translation that was being used. After discussing points on doctrinal matters such as hell, soul, trinity, etc., he said he was deeply impressed, that he would look up various points for himself in his own Bible. He was happy to receive a copy of the *Watchtower* magazine.

"His entire attitude seemed to change after that. At school he told the children he would not rail against Jehovah's witnesses any more, because they were truly teaching the Bible. Since then, six of his pupils have been attending Bible studies. That is a goodly number when we consider the prejudice and fear that these must first overcome to take this step."

Another case of interest is told by two missionaries: "We were able to leave books and magazines explaining the Bible in many homes. Of course, quite a number of the people went to their clergyman asking him questions. Instead of answering their questions he told them: 'Put all the literature in the stove and turn the fellows out! Or, better still, bring in all the literature to me and I'll burn it.'

"He warned the children at school, and

from the pulpit he shouted and thundered against us. Many of his parishioners were disappointed in his conduct. He bribed children with pennies to find out where we lived and where Bible studies were held. Then he busied himself visiting all the studies, offering them \$.50 (2 cents) for every *Watchtower* magazine they would hand over to him.

"After repeated false charges against us from the pulpit, his very congregation began to turn against him. Our landlady became enraged when he shouted her name from the pulpit for housing us. She spoke right back to him and said that she had the right to take anyone into her house that she wanted to.

"A man with whom a Bible study was

held invited him to meet us at his home. He came with a fellow clergyman. The question of Peter's being the first pope was discussed. When the Greek words for rock were explained, the clergymen who knew Greek were content to remain perfectly silent. When we asked, Why does the Bible say Peter was in Babylon, but does not mention his being in Rome? one clergyman said, Because Rome and Babylon were the same. We countered, The same as the Babylon mentioned in Revelation? He said yes! After which he flushed red when Revelation's description of Babylon was read to him. This was evidently not the case."

And so a new day dawns in Austria with the preaching of the good news of the established kingdom of God.

Feline Inferiority Complex

Workers in the financial district of Toronto were recently given the scare of their lives. The cause: just a man walking a pet down the street. But what a pet! Strolling along with Hollywood animal trainer Gene Holter was a two-year-old mountain lion. The animal expert said he had no intention of startling anyone; he was only trying to help the big cat get over its fear of people.

● Why one of the best ways of helping a mentally distressed person is to let him talk about his problem? P. 4, ¶1.

● What amazing things the famous medium Mrs. Piper did? P. 5, ¶5.

● What the true explanation of spiritualistic phenomena is? P. 7, ¶3.

● What diplomatic blunders the Russian leaders made on their visit to Britain? P. 9, ¶5.

● Whether international spying is very extensive today? P. 11, ¶8.

● What objections Western jet experts have to Russia's new airliner? P. 12, ¶6.

● How the atom has helped medical men to learn about the human body? P. 14, ¶2.

● How the atom has helped farmers to learn how to save on costs and to speed plant growth? P. 15, ¶4.

● Whether handwriting analysis (graphology) is becoming more respectable? P. 17, ¶5.

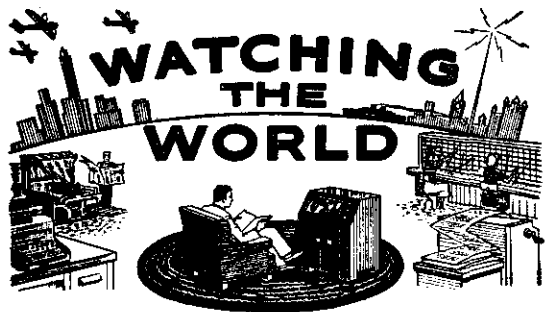
● What the obstacles to accepting graphology are? P. 19, ¶11.

● Where malaria got its name, and why it has lost much of its terror? P. 21, ¶5.

● What modern epidemic outdid even the dreaded plague of the Middle Ages? P. 24, ¶3.

● How, without joining anything, a person becomes a witness of Jehovah? P. 25, ¶6.

● Where a priest told his people that Jehovah's witnesses are truly teaching the Bible? P. 27, ¶5.



Khrushchev's Secret Address

◆ Stalin ruled Russia for 30 years. He was worshiped as a genius and hailed as "our father, our leader and our teacher." At the Twentieth Congress of the Communist party the idol fell; party chief Nikita Khrushchev gave a secret report exposing Stalin for what he was. Copies of the secret speech were distributed to foreign Red leaders. Western intelligence services began work to get a copy. In May the U.S. came up with one and in June the document was released to the public. It reveals that Stalin was a monster, a knave, a fool, a power-crazed despot, that he was savage and half-mad and that he turned the world about him into a swamp of treachery and nightmarish plots. The document makes five main charges against Stalin: (1) It exposed Stalin's personality: "Stalin was a very distrustful man, sickly suspicious. . . . Everywhere and in everything, he saw 'enemies,' 'two-facers' and 'spies.'" (2) It exposed Stalin as the author of monstrous terror purges against his closest associates in the Communist party; as an example it showed that of 1,966 delegates to the Seventeenth Party Congress in 1934, 1,108 were later arrested. (3) It revealed Stalin as the initiator of mass deportations of whole nations from their native plac-

es—something that the Soviet government has always vigorously denied. (4) It shattered Stalin's claim to be "the genius strategist of all ages." (5) It pinned the blame for Moscow's break with Tito on "Stalin's monstrous manner." Said the *New York Times*: "This speech must surely rank as one of the most dramatic documents of all time. It is a description of hell on earth in the land which millions of the naïve once thought was rapidly becoming heaven or utopia. . . . If Stalin plotted against his closest associates, how much more must he have plotted against the free world, whose very existence was a permanent threat to his power?"

Molotov Exits

◆ In 1939 Vyacheslav M. Molotov became foreign minister of the Soviet Union. Under Molotov's guiding hand came the Nazi-Soviet pact, the wartime alliance with the West and its breakup, the organization of the satellite empire and the expulsion and denunciation of Tito. Of Molotov, John Foster Dulles wrote in 1950: "I have never seen such personal diplomatic skill." Sir Winston Churchill said of Molotov: "A man of outstanding ability and cold-blooded ruthlessness. . . . He was above all men fitted to be the agent and instrument of . . . an incalculable ma-

chine." Then came Stalin's death and the rise to power of Bulganin and Khrushchev. Molotov began to be relegated to the background. In February, 1955, *Pravda* rebuked Molotov when he began again to denounce Tito. Later Molotov was made to confess a doctrinal error. (He said that socialism in Russia was still building, whereas the line is that it has arrived.) With that observers believed that Molotov would soon be out. In June the news came from Moscow: Molotov was out. He resigned as foreign minister. The new foreign minister is the editor of *Pravda*, 50-year-old Dmitri T. Shepilov. Shepilov is a big, affable man. Observers believe that just as Molotov symbolized Stalin's Russia, so Shepilov symbolizes the Russia of Bulganin and Khrushchev.

Tito in Moscow

◆ When Premier Bulganin and party chief Khrushchev made a visit to Belgrade last year they confessed Stalin's errors in breaking with Tito. The world at large, even Tito himself, was startled by the forthright approach. Now observers see that the Soviet leaders knew what they were doing. In June Tito was in Moscow. The welcome given him exceeded all previous efforts. Cheered by thousands and smothered in flowers, Tito was hailed as the man who pioneered the road to greater freedom, justice and self-respect for the Soviet as well as the Yugoslav peoples. Part of the reception given Tito was the removal of Molotov as foreign minister on the eve of Tito's visit. By removing Molotov at that precise time, the Soviet leaders are believed to have extracted the greatest possible benefit from the liquidation of a long-acknowledged liability. The triumphant Tito attended receptions and went on tours and was escorted by the top Soviet leaders. "It is only a year," said Bulganin, "since the fra-

ternal unity and mutual trust between our countries has been renewed, but even now we can say that this friendship will last forever." Tito responded warmly, speaking in Russian and calling the Soviet officials "comrades." Tito said that the new Soviet foreign policy was "permeated" with "profound loyalty to peace." He accepted the claim that Stalin was to blame for the break. Meanwhile, the West wondered whether Tito's game of neutrality was over.

The Eisenhower Operation

◆ President Eisenhower's health has been so good after his recovery from a heart attack that he said: "The only way I know [I have been ill] is because the doctors keep reminding me of it." Just ten days later (June 9) the president was back in the hospital. A White House bulletin said the president had undergone an operation to relieve an intestinal obstruction due to a disease called "ileitis." Asked whether the operation affected the president's life expectancy, one of the surgeons replied: "We think it improves it." However, as observers foresaw, Democrats harped more than ever on the health issue. Said Democrat Senator Kerr: "There is danger and insecurity in uncertainty. The country already has suffered enough under a part-time chief executive." The Republicans were quick to point out that in the past four years Adlai Stevenson has been in the hospital four times. Said a Republican spokesman: "From all indications, the president's operation apparently was no more serious than the kidney surgery undergone by Mr. Stevenson or the prostate surgery undergone last month by Harriman."

Italy: Gains for the Center

◆ For almost ten years Italians have followed the same pattern in voting: about one third of the votes go to the

Communists and their left-wing allies, about 10 percent go to the two right-wing parties and the rest go mostly to four middle-of-the-road parties. The largest of these center parties is the Christian Democrats. This party is backed unofficially by the Roman Catholic Church. After the death of Premier Alcide de Gasperi, the Christian Democrats and the other center parties suffered several setbacks. In the recent nationwide elections for 7,000 municipal offices the middle-of-the-road coalition made a strong comeback. The percentages were 53.4 for the democratic center group, 34.1 for the Communists and left-wing Socialists and 11.2 for right-wing parties. The voting was a setback for the Communists, their first since the end of World War II. The Communists lost prestige because of the about-face on Stalin. Although the Reds lost strength, this support apparently moved over into the fellow-traveling camp of left-wing Socialists. The voting does not change any seats in Parliament but may encourage the holding of earlier elections for the national lawmaking body.

The Rebellion That Failed

◆ For a generation Argentine politicians and military men have been able to plot against their government without risking the death penalty. It has been the custom to sentence rebels to prison or send them into exile. In June the people of Argentina were given a deep shock, unaccustomed as they are to seeing plotters pay the death penalty. As a result of a plot hatched by supporters of the exiled Perón to overthrow the government of President Aramburu, the firing squads went into business. The rebellion broke out while the president was returning from an interior tour. Vice-President Rojas led loyal forces to crush the revolt. Government planes bombed and strafed

two large focal points of the rebel resistance into submission. In Lanús armed civilians attacked a police station, but they were captured and 18 of them and two retired army officers who led them were executed on the spot. At least 40 rebels faced the firing squad, including the main rebel chief, General Juan José Valle. President Aramburu said that General Valle had planned to assume the presidency had the revolt succeeded. (This indicated that the rebel chief had not planned the return of Perón to power.) To cheering crowds President Aramburu announced the crushing of the revolt and repeated his determination to "get on the road which will permit the regime to hand the nation over to a legally elected government."

Burma's New Premier

◆ Ever since Burma gained its independence U Nu has served as premier. U Nu is also president of his political party, the anti-Fascist People's Freedom League. The league suffered a setback at the start of the Korean war, when a section of it broke away to form a procommunist party. In the elections last April the league lost more ground to its procommunist opponent, but the league kept in power by winning 169 of 250 seats in the lower house of Parliament. In June Premier U Nu decided to do something so he could devote his full energies to reorganizing his party: he resigned as premier for a year. U Nu appointed Defense Minister U Ba Swe as new premier. The new premier described the shift as "only a change of personalities" and said he would abide by the decisions of the ruling party.

Top Red Sees No Need for War

◆ One of the new lines of the present Soviet regime is that communism will conquer capitalism without war. Party secretary Khrushchev recently re-

iterated this theme when he spoke at a meeting of the Moscow Young Communist League. Said Khrushchev: "We do not need war, we are decisively against war and for peace throughout the world. We believe that communism will vanquish capitalism without war." Of the foes of the Soviet Union, Khrushchev said: "We do not want to frighten them, but we must say, whether they like it or not, that the victory of communism is historically irrevocable." But the Bible shows that the only victory that is certain is God's victory at the war of Armageddon; then all nations will go down in crushing defeat at the hands of Christ Jesus.—Revelation 19:15.

Treasure in Jordan?

◆ The Arabs in the Dead Sea area have a legend of hidden treasure. As a result scholars searching for Biblical manuscripts have been accused by

suspicious Arabs of searching for treasure. The scholars had about convinced the Arabs that their interests were entirely scholarly; then it happened. Two of the just-deciphered scrolls found beside the Dead Sea in 1952 told, not of Bible subjects, but of hidden treasure. The treasure, if it exists, includes 200 tons of gold and silver. The scrolls indicate that the treasure is buried in modern Jordan, but there is no way to check the clues to the exact location, as the topography of the land has changed since the first century A.D. Scholars were quick to say that the treasure probably does not exist. But the big job the scholars now have is that of reconvinced the suspicious Arabs that they are not looking for treasure.

Dancing on Live Coals

◆ In the Macedonian village of Ayia Eleni, Greece, St. Con-

stantine's and St. Helen's Day is a yearly celebration. A favorite feature of this religious celebration is barefoot dancing on a bed of red-hot coals. The participants do not start to dance until they are "moved" to do so. First there is a period of long, concentrated contemplation of religious images. Savage beats of a drum fill their ears. Then the participants say they are "moved" when they hear "the command of our General." They say their "general" is Constantine the Great. After being "moved," two men and three women this year danced for nearly half an hour on live coals. Afterward, an examination of their feet showed no apparent burns or blisters. Up until 1948 the Greek Orthodox Church frowned on the rites as being openly pagan; since then the church has changed its policy and now permits the hot-coal dancing.



It is one . . . or . . . the other
to the left . . . or . . . to the right



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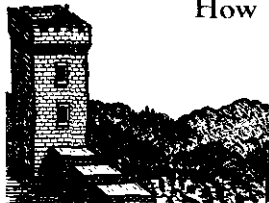
Scenic beauty is being sacrificed

What's Wrong with Our Calendar?

Problems and changes, both past and present

Disunity Within Judaism

How deep does the division go?



AUGUST 8, 1956 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 XXXVII

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Number 15

DISCONTENT *Not from God*

THOUGHTS well expressed often captivate the ear. But that does not mean that they are true. Thus some poets wax eloquent in the praise of discontent. "The splendid discontent of God with Chaos," says one, "made the world; and from the discontent of man, the world's best progress springs." And says another: "To be discontented with the divine discontent is the . . . first upgrowth of all virtue."

In commenting on the poet's "divine discontent," the editor of America's leading business journal, *Fortune*, December, 1955, stated that in spite of all the scientific progress man could hope to make he will always be unhappy, for "no conceivable Utopia on earth will satisfy man." Why? Because, according to him, man will ever be plagued with such questions as "What is the meaning of life and its purpose?" and "Who invented this impossible puzzle and how came it to be?"

Does man's discontent come from God? Is it godlike? Absolutely not! Not discontent with Chaos—there never was a Chaos in the orderly outworking of Jehovah's purposes regarding the universe—but unselfish love and the sheer joy of creating caused God to make the heavens and the earth. He ever was and always will be perfectly contented, self-contained. He is "the

happy God."—1 Timothy 1:11, *New World Trans.*

God's Word also shows that his Son, Jesus Christ, in his prehuman existence as the Logos, far from being discontented, was daily his Father's "delight, rejoicing always before him," and that he delighted to do his Father's will while he was on earth. All the faithful angels likewise were and are without discontent. They delight to serve Jehovah. The record tells us that they "sang together" and "shouted for joy" at the time God "laid the foundations of the earth."—Proverbs 8:30; Job 38:7, 4.

Nor did the first human pair have any grounds for discontent because of not knowing the meaning of life and its purpose. Appreciating their need of knowledge and their capacity for reasoning, God at the very beginning made known to them his purpose in creating them: "Be fruitful and become many and fill the earth and subdue it, and have in subjection" all the lower animals.—Genesis 1:28, *New World Trans.*

The Bible shows that God also revealed his purposes regarding man to Enoch, Noah, Abraham and to the nation of Israel by Moses and other prophets. And in particular has he given the followers of Christ a revelation of his purposes. All this

information has been recorded in God's Word, so it is our own fault if we discontentedly ask: "Who invented this impossible puzzle and how came it to be?"

Not from Jehovah God but from his adversary does man get his discontent. It was Satan's consuming ambition to be like his Sovereign that caused discontent to enter the universe in the first place. And discontent entered the earth only when Eve allowed Satan to plant the seeds of ambition in her heart, to be like God. Discontent caused certain angels to leave their heavenly positions, come down to earth and marry the daughters of men. The poet may say: "Noble discontent is the path to heaven," but in their case it was just the opposite, the path from heaven to earth. None of God's intelligent creatures have any just grounds for discontent. Discontent shows a lack of wisdom, gratitude and love, and reflects upon a beneficent Creator.

God created man in his image, also to be contented and happy, and all persons who appreciate God's gifts and are acquainted with His purposes are contented even among such sorry conditions as now prevail. That, however, does not mean that they are not looking, working and praying for a better world, God's new world. They are. But while awaiting God's due time to usher in this better world they do not dis-

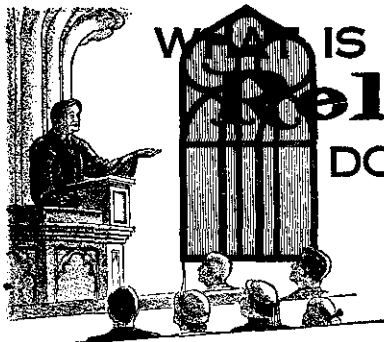
contentedly chafe, grumble, fret, complain and rebel. Realizing that its seeming delay is serving wise divine purposes, and having the necessary things to sustain life, they are content. Theirs is the great gain that comes from "godly devotion along with self-sufficiency."—1 Timothy 6:6-8, *New World Trans.*

They know that soon the will of God will be done on earth as in heaven. That will mean a new world in which man will gradually be uplifted to mental, moral and physical perfection. Nor will the discontent of boredom mar that perfect world so free from all strife and mishaps. God gave his intelligent creatures an insatiable curiosity, a hunger and thirst for knowledge. Thus perfect mankind will ever be learning new things, acquiring new skills, thereby having their lives made ever richer and fuller and more beautiful.

The contentment and happiness of those now who understand Jehovah's purposes and appreciate his gifts are proof that God did not create man with any "divine discontent" and that in his new world so near at hand there will be no "divine discontent," for all then will be contented with their lot and knowledge, ever a praise to their Creator, Jehovah God.—Psalms 148 and 150.

The Machine Mind

For some time science has been talking about machines that do what men can do. Now a professor from Harvard University is talking about men who could become machines. Professor B. F. Skinner says the world now is entering the age of chemical control of human behavior. In the not-too-distant future, he says, the emotional conditions of normal daily life probably will be maintained in any desired state through the use of drugs. Dr. Skinner says that mankind always has been under some form of control or influence by other men. But in the future, Dr. Skinner said in a lecture at the New York Academy of Science, controls will be more scientific and more sure in their effect. He cites one example. He predicts that pills eventually will be developed that will make fearless heroes of any and all soldiers whether they wish to be heroes or not. He says the drug would eliminate all signs of fear in the individual, sending him into battle as the perfect fighting machine.



WHAT IS YOUR **Religion** DOING FOR YOU?

Churches are crowded. Yet morals get lower, crimes increase and corruption runs rampant. Does this mean true religion is not a force in the lives of men?

"RELIGION is gaining ground," said Dr. Henry P. Van Dusen, president of Union Theological seminary. "Morality is losing ground." "This conflicting condition," he said, "is one of the most surprising and overlooked facts in America today."

Since 1926, church membership has grown twice as fast as the population, while morals have become increasingly weak. From 1950 the population of the United States has increased 5 percent, but crime has jumped 20 percent. Divorce has shot up from one out of six marriages in 1940 to one out of four today. Juvenile delinquency has multiplied. Close to 300,000 children are called into court each year. Persons under twenty-one represent more than 50 percent of the arrests for crimes against property. The arrests of women for serious crimes are increasing at a shocking rate. Racketeering and violence, alcoholism, narcotic addiction and corruption in public affairs are all increasing or are widespread. "Religion," said Dr. Van Dusen, "is,

normally, the parent and sustainer of morals, but thus far, the return to religion in our day has produced no corresponding moral fruitage."

In the heart of the nation's capital, Washington, D.C., churches are full, yet the city is depicted as a moral hot spot, a "Babylon on the Potomac." In one American city more than a dozen preachers of various religions were arrested as sex deviates in a single police raid. In Montreal, Canada, a Roman Catholic priest pleaded guilty to five charges involving traffic in narcotics. He confessed that he was a key figure in the biggest narcotics ring ever uncovered in that city.

Roman Catholic chaplain George B. Ford, an authority on social matters, is on record as admitting that more than three

fifths of the juvenile delinquents arrested in New York city in the early part of one year were Roman Catholic in faith. This figure becomes more shocking when we learn that only about one fifth of the total population of New York city is Roman Catholic.

Other statistics show



that an abnormally high proportion of prisoners in the nation's prisons are very religious and devout churchgoers. During a striking two-year period when Clinton and Sing Sing prisons were being flooded with Roman Catholic and Protestant law violators, not one committed in these prisons during this time claimed to be "pagan." All of them without exception professed being very religious.

What is their religion doing for them? It is evident that church attendance in itself is not an index of religious conviction. As Dr. Charles B. Templeton, full-time revivalist of the National Council of Churches, New York, observed: "There is no revival, no depth of influence being exerted by the churches."

Therefore, we ask: What is your religion doing for you? Is it developing in you a new personality that is not conformed to this system of things with its crimes, moral decline and corruption? Or do you still find yourself as you always were, up to your neck in the same worldly ambitions and lusts? Has your religion given you a greater capacity for making and keeping true friends? Has it empowered you with a desire to love, as Christ loved; to be kind, as Christ was kind; to be generous, as Christ was generous? Does your religion help you to do honest business with your fellow man? Or is your religion confined to the church on Sunday and when out of church is religion a case of "out of sight out of mind"? Does your religion help you give your employer an honest day's work? Does it make your home more harmonious, your life more orderly, your children more loving?

Does your religion make your car safer for those on the highways and for the pedestrians on the streets? Does it open your purse to the needy? Does it make you humble with your opinions? Does it inspire you to do good to others? Does it

help you to see the beauty of God's creation around you? Does it make you passionately eager to want to know God, to serve him, to praise his name, to tell of all his wondrous works? Does it fill you with genuine love for other people, regardless of their race, creed or nationality?

Does your religion give you peace and joy when you practice it? And does it prick your conscience when you fail to do right? Does it give you hope, faith and courage to press ahead? Does it fill your life with understanding and your heart with love for God and man? If it does, your religion is a power to you. You are a power for good and righteousness.

The religion of Christ, the Christian religion, exerts this power.

Transforming One's Life

The apostle Paul, discussing the transforming power of the Christian religion, said that those taking it up die to their former course, but become alive to do the will of God. They say, as did Jesus: "Let, not my will, but yours take place."—Luke 22:42, *New World Trans.*

To this end they train their minds on things above, not on the things upon the earth. They deaden their bodies as respects fornication, uncleanness, sexual appetite, hurtful desire, and covetousness, which is idolatry. That is the way some formerly behaved, but Christianity has brought a change in them, as Paul says: "In those very things you, too, once walked when you used to live in them. But now really put them all away from you, wrath, anger, injuriousness, abusive speech, and obscene talk out of your mouth. Do not be lying to one another. Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who creat-

ed it."—Colossians 3:1-11, *New World Trans.*

That there must be a complete change of personality from this old world and its fleshly, lustful habits there cannot be the slightest doubt. To the Corinthians Paul wrote: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons, nor drunkards, nor revilers, nor extortioners will inherit God's kingdom. And yet that is what some of you were. But you have been washed clean, but you have been sanctified, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." Only the Christian religion is powerful enough to transform your life to this extent. It will, if you will let it.—1 Corinthians 6:6-11, *New World Trans.*

Prove Yourselves Christian

If Christendom's religions be Christian, then let them do as Paul says, wash themselves clean of worldly filth and corruption. Let them stop killing one another as they did during World Wars I and II, when Catholic on one side killed brother Catholics on the other side of the battle lines, and the Protestants on one side slaughtered those of the same faith on the other side. If the Lutheran, Methodist, Baptist, or any other religion of Christendom be truly Christian, let them stop hating one another; let them stop hating Jehovah's witnesses, who preach God's kingdom; let them love even as Christ loved; let them do good even to those who despise and hate them, as Jesus commanded; let them stop robbing and cheating one another in the business world; let them stop committing adultery and fornication! Stop their hobnobbing with corrupt politicians and greedy commercialists of this world! Stop being conformed to this world's image! Let them

stop lying, cheating and coveting! Let them speak the truth in everything, anywhere and everywhere! Let the force of Christianity be made manifest in deeds and not in words only. Let the daily lives of the churchgoing millions testify whether Christendom's religions are Christian or not. For said Jesus: "By their fruits you will recognize them."—Matthew 7:16, *New World Trans.*

Alas! Christendom's religious fruits are bad. Her churches are packed to overflowing, but she has little good to show for it. Dr. Robert J. McCracken charged at New York's Riverside church that a "large proportion" of the 54,000,000 Protestants in the United States are Christian in name only. He declared that these nominal Christians are "ignorant of what Christianity stands for in some cases, apathetic and indifferent in many more, not making anything like the difference they ought to make, not lifting the level of personal and public behavior, their religion a religion at secondhand."

Dr. McCracken described the current revival as "depressing." "There is a disturbing discrepancy between the strength of the churches and their influence on American life," he said. "They are not the dynamic force for civic righteousness that they should be but are for the most part a quiet and moderating influence, not the opiate of the people, as Lenin put it, but, equally, they are not much of a stimulant." He defined secondhand religion as "an attachment to Christianity that is traditional and conventional and at the moment fashionable, a matter of good form, not a life commitment."—The New York Times, May 16, 1955.

Paul counsels Christians to keep testing their religion, to keep testing themselves to see whether they are in the faith, "keep proving what you yourselves are." Test yourself to see whether your religion has

helped you to strip off the old personality with its practices, whether it has helped you to clothe yourself with a new personality that conforms to the pattern laid down by Christ. *If it has, there will be a marked change in your personality. You will be clothed with tender affections of compassion, kindness, lowliness of mind, mildness and long-suffering. You will continue to put up with one another and forgive one another freely. You will clothe yourself with love, for it is a perfect bond of union.*—2 Corinthians 13:5; Colossians 3:12-17, *New World Trans.*

An Everyday Religion

Christianity is more than a Sunday religion. It is a religion for everyday living. It is more than a matter of form; it is a life patterned after Christ. It is a religion of action, power and spirit. Before you can mean anything to Christianity, it must first mean something to you. Before Christianity can bless your home, you must first

let it bless you. You must let it influence you in the paths patterned after Christ. Otherwise you will not make progress. Unless you let Christian truths transform your life, you cannot prove to yourself the good and acceptable and complete will of God so essential to salvation. Your religion will be all form, a fashion parade, a mockery in the sight of God.

Follow the apostle's advice: "Put away the old personality which conforms to your former course of conduct and which is being corrupted according to his deceptive desires; 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." If you do this, you will find that true religion is still "the parent and sustainer of morals," and an incomparable stimulant and influence toward right doing, which leads to everlasting life.—Ephesians 4:22-24, *New World Trans.*

If You Lost Your Tail

2. Not having a tail, you do not worry about such a calamity. But such an event is of concern to the common lizard of Africa, and if you asked him what he would do under the circumstances he would confidently answer: "Why, grow another one, of course." No, this is no boast. The ability to throw off parts of the body and regrow them is found in animals such as sea stars, crabs and spiders as well as lizards.

The lizard casts off his tail as a result of nervous excitement caused by fear. After being severed, the tail bounds about by itself for a time in a flurry of excitement while the lizard lies quiet or steals away out of sight. So it seems that tail-casting is a maneuver to distract the enemy's attention while the lizard gets safely away.

The very neat mechanism that allows the lizard to perform this intriguing act of surgery shows the marvelous ingenuity of the Creator of all living things. There is a definite breaking plane. In a lizard that has never cast his tail before this can be seen by a ring round the tail that is free from scales. At this point the vertebra is split nearly across. Thus it is ready to be detached by a quick switch of the tail. The spinal cord at that point narrows almost to a thread and so no damage is done to this essential part. Blood vessels in this region are constricted and when the tail parts they are automatically ligatured, and the muscles here are dovetailed so that there is no tearing of them.

And having shed his tail, then what? Our reptile friend lives up to his boast and grows another!



save PARKS from becoming SLUMS



SAVE" is not too strong a term to use, said a ranger, when we speak about preserving the magnificent wonders of our national parks from vandals and from commercialization. Last year over 50,000,000 people flocked to the park sanctuaries in the United States to find the quiet peace and inspiration that their pioneer ancestors knew. This year an even greater number of visitors are expected. And park authorities foresee some 80,000,000 people yearly stampeding over the country's 24,000,000 acres of park land by 1966.

To try to accommodate even half that number of visitors in facilities that, in 1932, were designed to care for three and a half million and that have not been materially expanded since is like trying to cram an oversized elephant into a dainty china closet without suffering calamitous consequences. The tragedy of overcrowding has already left its mark on the national parks. "Some of the camping grounds are so crowded," said the National Park

Service director, Conrad L. Wirth, "that they amount to outdoor slums." He further stated that under the present park program, where only one cent of each \$150 in the Federal budget is devoted to the national parks, it is impossible to provide essential services; that "visitor concentration points can't be kept in sanitary condition. Comfort stations can't be kept clean and serviced. Water, sewer and electrical systems are taxed to the utmost. Protective services to safeguard the public and preserve park values are far short of requirements. Physical facilities are deteriorating or are inadequate to meet public needs. Some of the

camping areas are approaching rural slums. We actually get scared when we think of the bad health conditions."

A multimillion-dollar program to protect, improve and develop the parks is now being considered by Congress. This program contemplates the spending of \$786,545,600 in ten years. Park director Wirth called it "a realistic program," aimed at remedying the deplorable conditions created in many park areas by years of war-imposed economies, followed by an overwhelming postwar increase in visitors.

Need for Emphasizing Intangible Values

However, money alone will not save the parks from becoming slums. Unless there is developed a proper public concept of the real meaning of the national parks and how they should be used, it is very possible that much of their natural, unspoiled beauty will ultimately be destroyed, regardless of the hundreds of millions of dollars poured into them for their improvement.

Warning against the disastrous consequences of overstressing the physical attractions of the parks without properly emphasizing their higher, inspirational intangible values, is the National Parks Association president, Sigurd F. Olson. He said: "Half a century of travel advertising has stressed the physical attractions of the parks without emphasizing their spiritual and intangible values. As a result many people have come to regard the national parks as playgrounds. Awe-inspiring spectacles are often seen merely as curiosities. With this attitude, vandalism and carelessness have become major evils and refuse disposal a major problem."

Unless the American people develop a more appreciative regard for the parks' spiritual and inspirational value the determination to preserve these wonders unspoiled will not be present. Visitors will come to regard the national parks as they do their big city parks, merely as amusement and recreation centers. The demand for more movie houses, dance halls, golf links, tennis courts and cocktail lounges will increase. "After all," the people will say, "aren't we out here to have a good time?"

The Original Concept Lost

Originally, the national park lands were set aside to "conserve the scenery and the natural and historic objects and the wildlife therein . . . by such means as will leave them unimpaired for the enjoyment of future generations," according to the National Park Service Act of 1916. Unless there is an immediate rededication to this original purpose, there will be little left for future generations to see, because there is a continuous commercial undermining of this original concept.

For example: In the heart of all natural wonders, Yosemite National Park itself, once precious for its inspirational mood, is

now advertised as "California's All-Year Playland," where you can play tennis, swim in tiled pools, dance to live music and have real city fun. "This spot," says an authority, "which Theodore Roosevelt once called the most beautiful in all the world, now boasts three acres of burning dump and smog. Lovely meadows, once favored by artists, have been paved with eleven acres of macadam to provide parking space. Warehouses and stores obstruct famous views." Tank trucks sprinkle water in vain to keep down the dust. Campers line up twenty deep for the toilets. Bright white lights at night transform the valley into a city festering with ugly commercialism. Souvenir stands and refreshment centers carry on full blast. Swarms of people move restlessly about. Dance pavilions throb with hot rhythms. The whole concessionaire area takes on a carnival spirit. "It's like Coney Island," said a Department of the Interior investigator, "so crowded you don't even feel you're outdoors."

The prevailing attitude, principally among the younger generation that visits the parks, is so completely foreign to the original concepts that it makes one wonder why they bother to come to the parks at all. For example: At the glorious Glacier National Park a visitor who found no place to dance asked: "What are you supposed to do—look at the scenery?" To behold the awesome, massive beauty of hundreds of waterfalls hurling themselves downward from a dozen white glaciers glistening in the sun was not enough to rivet the attention of this pleasure seeker. A dance floor was lacking.

In the presence of the breath-taking giant sequoia trees, a group of young mothers inquired: "Where are the merry-go-rounds for the kiddies?" At the Grand Tetons a couple in a flashy car told a ranger: "The devil with the scenery. Aren't there any good shows around

here?" Another party, in the presence of Mt. Rainier, yelled out to a park officer: "Hey there! We've come all the way from Chicago, what's there to see here?"

Erosion Resulting from

Improper Emphasis

With this unappreciative attitude, vandalism and carelessness have become major evils and refuse disposal a serious problem. In Yellowstone National Park, where the earth lets off steam, stood a big fat man gazing at crystal-clear Morning Glory pool, most beautiful of pools. "Pretty, isn't it?" he said as he tossed his filthy cigar stub into it. Suppose the 16,435 people that saw the pool that day threw a cigar stub or a beer can into it, or into any of the pools; how long would they remain as treasured beauty spots?

But cigar stubs and beer cans are mild, to compare with some of the things thoughtless people toss about the camp. It costs the park over \$300 a day to pick up the trash. "People must think these pools are garbage cans," said a park official. Below the ledges, many pools, which were once white and clean beneath blue water, are now covered with a scab of dirty brown pennies, befouled with beer cans, pop bottles, sodden cracker boxes and other garbage. "If you'll pardon me for saying so," said a ranger, "some of these pools look like unflushed toilets."

Others must scribble their names on everything or walk away with souvenirs. There are those who dig up plants and trees. Some come armed with shovels; others dig with tire-changing tools, screw drivers and knives. One woman even used her knitting needles to loosen the dirt around a tempting plant. Professional criminals are growing in proportion to the crowds, evidently figuring the park areas to be easy pickings. One park authority made the statement that on some days he

thought the parks were "overrun either by ignoramuses" or by "kleptomaniacs keeping in practice while on vacation." It was hard to tell which.

As crowds increase the job of policing the grounds becomes more difficult. Yet Yellowstone National Park, with six times as many visitors last summer as in 1931, had 20 fewer rangers on hand to handle the traffic, prevent thievery and vandalism and protect against forest fires. Twice as many visitors swarmed into the Yosemite valley last year as in 1941; still there were fewer rangers on hand to handle them. At one park a visitor spent three days on a trail without seeing a ranger. More rangers and naturalists are urgently needed.

How to Appreciate the Parks

Today the problems peculiar to one park are like those of almost all other national parks. There are far too many people with too few facilities and personnel to handle them. To prevent the parks from being stampeded to death by millions who have no regard for them, an entirely new concept of their higher inspirational and spiritual values must be emphasized. This means restating constantly that travelers bent on recreation and amusement, who are seeking diversion in the form of swimming, golf, dancing, movies, tennis, etc., can find them amply provided in places other than national parks developed primarily as places for inspirational and educational purposes.

This concept, however, in no way interferes with those who desire to flee congested cities to the parks for relaxation. Rather, it emphasizes the need of preserving the pristine grandeur of the national parks for this and future generations, for those who derive refreshment in the quietude of unspoiled natural spaces.

Among these prize natural wonders it

is the little things, the sights, the sounds and the smells, that often create the lasting impressions. City visitors must allow some time for the city to wear off and time for the body to absorb the natural surroundings. Those who flitter from park to park, trying to see so many places in a limited time, return home confused, not understanding or appreciating all they have seen. It is better to select only one or two parks, at most, for a vacation. Upon arrival, get out of the car, get away from the main roads as far as you can, several hundred yards at least. Spend some time on the trails. This will result in a whole new concept of the parks.

Take your time as you move about the park. Hurried visitors often miss the best the parks have to offer. Full inspiration comes to those who have a more lingering contact with nature. Listen to the symphony of the outdoors, to the songs of birds, to the rustle of the leaves; smell the scented trails; thrill in seeing the carpets of blue lupines, the fields of white phlox, the rolling hills of yellow buttercups and the plumes of bear grass sprinkling the deep green meadows; study the graceful swan on a glimmering lake, or watch the nimble bighorn sheep up among the massive peaks; delight in the dozens of crystal rivulets cascading downward to splash in sparkling diffusion; feel the power in the thunder of a waterfall; gaze up through

the giant timbers at an eagle soaring high in a sea of blue; sense how silently billowy clouds slip by.

Here is quietude away from the turbulent world of civilization, where wonders that measure into the thousands of years cause the pressures of modern life to fall away. Wrote John Muir: "Climb the mountains and get their good tidings; nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you and storms their energy—while cares will drop off like autumn leaves."

Here in nature's wonderland, alone with God, contact is made with immensity and space, where serenity and equilibrium are regained. Here is peace. Here is a solitude that is soothing, that is deeply enriching and everlasting. Here are literature, music and art in their highest forms—rare, magnificent treasures, precious masterpieces, superlative gems, contributions all to the highest thoughts of man—the inspirational, the spiritual.

It would be a pity to permit these sanctuaries to deteriorate into carnival side shows. Preserve them for their crowning value. Save them to inspire thoughts and praise of the God who made them: "O Jehovah, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches."—Psalm 104:24, *Am. Stan. Ver.*

NO ONE STOOD UP

There is a story circulating throughout Moscow. Moscow diplomats believe it to be fictional but especially apt. Reported the *New York Times* of March 26, 1956:

"During Communist Party Secretary Nikita S. Khrushchev's denunciation of Stalin at the Twentieth Party Congress last month he is said to have received an anonymous note reading: 'What were you doing when Stalin was alive?' Mr. Khrushchev read the note to the Congress and said: 'There is no signature on this note. Will the author please stand up?' No one stood up. 'I will count to three,' Mr. Khrushchev said. 'Then let the author rise.' Mr. Khrushchev counted to three. No one stood up. 'All right, comrades,' Mr. Khrushchev said. 'Now you know what I was doing when Stalin was alive. I didn't stand up either.'"

What's Wrong WITH OUR calendar?



PERHAPS you have never stopped to give it much thought, but the calendar is not the same as it used to be, nor is it the same as it probably will be in years to come. Everyone uses it. Many persons carry a small one in their wallet; others have one or a dozen hung on the walls of their homes. But do you know why

it is the way it is and why there is now discussion about changing it? As C. R. Decker, editor of the *Journal of Calendar Reform*, said: "The calendar, one of the earliest of man's inventions, has been subject to change after change and still is not satisfactory." Why so much difficulty?

The natural unit of time measure is the day, fixed by the rotation of the earth on its axis, and surely no one would attempt to establish an arrangement that ignored that fact. Another natural unit of time to which our calendars endeavor to conform is the tropical year, governed by earth's revolution about the sun. If this were not so, the seasons would come at varying times on our calendar each year. But a problem arises in that the day, which is twenty-four hours long, cannot be equally divided into the tropical year of 365 days, 5 hours, 48 minutes and 45.51 seconds. Add to this the fact that the moon, the other outstanding heavenly body commonly used

to mark time, sets off periods that neither divide evenly into the tropical year nor can be divided evenly by the number of solar days in a month, and you will have a view of the principal problems that confront calendar makers.

As has been noted, calendars are nothing new. They have been used since earliest times, even

since the days of Adam. The prerequisites to a calendar are writing, the knowledge of an astronomical period and its value in timekeeping, and a fixed date for a starting point.

Adam had these. He knew the art of writing, himself composing a historical record. (Genesis 5:1) He surely knew the value of the heavenly luminaries for timekeeping, for he evidently recorded Jehovah's statement: "Let luminaries . . . make a division between the day and the night, and they must serve as signs and for seasons and for days and years." (Genesis 1:14, *New World Trans.*) As for a starting date, what could serve better than the very start of human life, the time of Adam's creation? So we are not surprised to note in the account in Genesis chapters 7 and 8 that Noah used a very definite calendar arrangement, marking off his time into seven-day periods and thirty-day months, which, instead of being named, were numbered.

It has long been a practice to mark time by outstanding events that regularly recur. For example, those who live close to nature often use the times of seed-sowing and harvest, the spring rains, blackberry month, calving time, or the full moon to mark time, just as you might use the name of a month for the same purpose. However, it is even more prominent in historical records that events were often dated according to the life of an outstanding individual of the time. The Flood, we are told, came "in the six hundredth year of Noah's life." (Genesis 7:11) In the "first year of Cyrus king of Persia, . . . Jehovah stirred up the spirit of Cyrus" to make a proclamation concerning the restoration of the Jewish remnant to their homeland and the rebuilding of the temple there. (Ezra 1:1, *Am. Stan. Ver.*) And "in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea" John the Baptist began his ministry in the wilderness by the Jordan. (Luke 3:1, *New World Trans.*) This type of calendar, as indicated by the references given, was apparently carried over from the pre-flood world.

The earliest calendars dated from the fall of the year. Not until their exodus from Egypt did the Israelites change to another time for the beginning of their year. But then Jehovah God himself instructed concerning the spring month Abib: "This month will be the start of the months for you. It will be the first of the months of the year for you." (Exodus 12:2, *New World Trans.*) Later on, when the Jews returned from Babylonian captivity in 537 B.C., they were again dating from the fall, using the spring month only to mark the beginning of the sacred year for religious purposes, and the beginning of the regnal year of their kings. The Jews recognized the problems to be met in calendar-making, so, while they marked

the beginning of each month by actual observation of the appearance of the new moon, they sought to compensate for the difference between this and the tropical year by adding, or intercalating, the extra month Ve-Adar seven times in each nineteen-year period.

Let us briefly turn our attention to some of the other peoples of the world and observe the varied calendars that they employed. The Egyptians, for example, among the earliest in this field, set the beginning of the year by the heliacal (pertaining to the sun) rising of the star Sothis, which occurred about the time the Nile overflowed its banks. However, Sothis, or Sirius, rose the accumulated total of one day late every four years. The educated ones in Egypt came to know this, but they did not make any adjustment; so in 1,460 years, which is called a Sothic period, the beginning of their year went the entire round of the calendar, coming back at last to its starting point. That put their calendar just one year ahead of what it would have been if properly regulated.

The Mayans devised a marvelously accurate table of astronomical information that served their civilization in Guatemala and Yucatan. It is said that by means of their calendar any day in 65 million years could be identified. It called for eighteen twenty-day months in the year, with five extra days being added at the end to adjust the difference between the solar year and their calendar.

The Greeks, using their date for the origin of the Olympic games (776 B.C.) as a starting point, divided up the 30-day month into decades or 10-day periods. Later they alternated between 29- and 30-day months and finally, in the fifth century B.C., began to employ intercalary months on the basis of the 19-year cycle. This carried over to the Roman rule. But when Julius Caesar took hold of the problem of

calendar reform the situation was deplorable. The year consisted of just ten months, running from March through December. The time corresponding to January and February was ignored. It was wintertime, there was virtually no activity, so it had been felt that there was no need for a calendar. And by now the vernal equinox was falling about two months late.

Julian and Gregorian Calendars

The Greek astronomer Sosigenes accepted Caesar's invitation to endeavor to adjust the calendar. What the Egyptians had observed to be true he confirmed, namely, that the year ran about 365 $\frac{1}{4}$ days, but now he proposed that an extra day be added to the calendar every fourth year to compensate for that fraction of a day. Thus the Julian calendar brought in the use of leap years. While it was an improvement, still it left errors that would call for further adjustment in the future. The Julian calendar came into use in the year 46 B.C., which is supposed to be the 708th year from the founding of Rome. Later, along in the sixth century, a monk calculated what he considered to be the Christian era, and thereafter the dates of the calendar were changed to count from the date when Christ was thought to have been born.

There was no outstanding complaint against the Julian calendar until the sixteenth century. But by then the discrepancy in the Julian calendar that accumulated at the rate of one day every 128 years had moved the vernal equinox back from March 21 to March 10. Lilius, a physician of Verona, took hold of the situation and worked out a suggested alteration. Although he died, his brother presented the calendar to Pope Gregory XIII, whose name is now attached to it. In 1582 it was put into effect by papal proclamation, which suppressed ten days in October

of that year. So the day after October 4 became October 15, thus restoring the equinox to its former position. The Gregorian calendar follows the same principle as the Julian except that an extra day, making a leap year, is added only to the years whose number can be divided by 4, and century years are common unless divisible by 400. That made the calendar quite accurate, allowing for an error of only one day in over 3,300 years.

However, should you want a more precise system, you might consider the rule adopted in Russia in 1918: "Century years shall be leap years only in case their numbers when divided by nine give a remainder of two or six." This reduces the difference between the year as marked by our calendar and that marked off by the sun to one day in 29,000 years. Or there is the suggestion by Professor T. A. Bickerstaff, of the University of Mississippi: "Every year divisible by four shall be a leap year excepting years divisible by 2'." By this method there would be a difference of only one day in 90,000 years. For all practical purposes it hardly seems that any more precise rule is needed.

The World Calendar

Now once again there is a movement, in the U.N., toward calendar reform. This time, though, the effort is not to change the basic calendar arrangement. It is designed, rather, to eliminate the problems in our present calendar by making the same dates fall on the same days each year, making more nearly consistent the number of days in the months, and equalizing the number of working days in each quarter of the year. While there is particular advantage in the change for businessmen, the effect might be good elsewhere too. In India it is reported that there are now about thirty different calendars in use. The confusion is so great that even

from one village to the next a change in calendar is found. This has resulted in riots, because the people could not agree on what day a feast should be celebrated. How would the world calendar correct the situation? It would institute a uniform system that could be employed by the people of all nations.

So by means of the World Calendar it is proposed that, beginning in 1961, the first day of each year fall on Sunday. The first month of each quarter, that is January, April, July and October, would have 31 days and all the other months would have 30 days, with an extra day called "Worldsday" added after December 30. The years that require it would have Leapyear Day, another "Worldsday," added to the end of June. By thus not calling the two added days by one of the regular names of the days of the week, days and dates would correspond each year.

It might seem that it would be simple to put the new calendar into operation, but objections arise. It is not merely a problem of mathematical adjustment. The calendar has become a social institution, and such cannot be changed overnight. Some orthodox religious groups object to having the sequence of the seven-day week broken by "Worldsday." With others it is a matter of apathy. But Mr. Decker nicely states the matter this way: "It is not a radical innovation; it is simply a refinement of the existing Gregorian calendar; it retains all the progress that has been achieved by calendar-makers in the past; it clears away the absurdities, and it makes much simpler the whole business and economic life of our country."

Whatever changes may be made, the real problem still remains the problem of agreement. No improvement of the calendar can be regarded as entirely successful unless it is generally accepted throughout the earth.

WHERE DOES THE CHURCH STAND ?

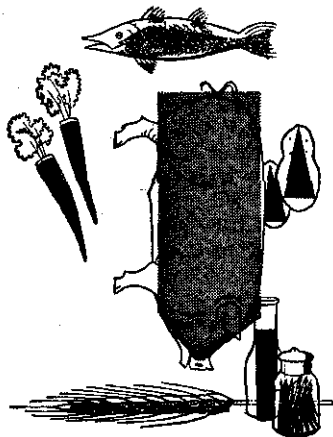
By "Awake!" correspondent in Norway

¶ Bishop Johannes Smemo tried to give an answer to that question in a discourse at the joint sitting of the diocese council in November, 1955. He concluded that it does not stand where it should.

¶ As to why it does not, he said: "It was because those who should be the proclaimers of God's law did not preach and live it so forcibly as to strike our conscience as God's law. Maybe they did not dare to proclaim it uncompromisingly as it is. Doing so always brings opposition. Probably it also cohered to the fact that the Christians themselves were defiled by the trend of relativity. . . . For the greatest part we stuck to the well-trodden paths and followed the course where there was least opposition. We had no courage to and did not want to start dealing with unknown and difficult problems. We arranged impressive assemblies in our own halls and even experimented on a few show-

✠ windows. But mostly we sat and waited for the public to come instead of going out like advertising agents and canvassers. I use metaphors which I know seem to be in bad taste. However, this is not a time for fine taste or high ideals, but of getting things done that mean salvation to people."

¶ Quite a sizable admission! But more is required than merely admitting failures. One must meet the consequences. And since the church has not changed from the course Bishop Smemo describes, what should the people do? Revelation 18:4 (*New World Trans.*) instructs: "Get out of her, 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." Join with a people who do not follow the course of least resistance, who uncompromisingly proclaim Bible truths, and who, since Jesus and the apostles were "advertising agents and canvassers" for faith, do not consider following in their steps to be in any kind of poor taste!



IRRADIATED FOODS Stay Fresh LONGER



HOUSEWIVES, farmers, meat packers and food distributors are all talking about a new process that might revolutionize the canning and refrigeration industries and permit room-temperature storage and shipment of fresh vegetables and meat to all parts of the world without the need of refrigeration or the danger of spoiling. That new process of food sterilization is by atomic radiation. Food is exposed to electrons given off by a radioactive isotope until it becomes sterilized.

The experts say that soon now housewives will be ordering irradiated packages of such things as chops and steaks, carrots and cream puffs, Brussels sprouts and fresh asparagus, chicken and codfish cakes, etc., and stack them on pantry shelves in

pleasant temperatures for indefinite periods of time without the dread of their growing old, staling, molding or spoiling. They will stay as fresh as ever. With cheap, plentiful radiation on hand from atomic wastes, preservation of food by cold sterilization is predicted to outmode canning and freezing methods now used.

However, if you now own an icebox, freezer or a refrigerator, you had better hang on to it, because irradiated foods have still a long way to go before entering the commercial field. According to Dr. C. M. McCay of Cornell laboratories, it will be at least another two years before radiated foods will appear for commercial use—"first for grains and potatoes and then eventually for meats in about five years." He said: "Radiation will definitely not entirely replace refrigeration."

Atomic food preservation theory is rather simple. Like all organic matter, food contains growing microorganisms that spoil it. These germs are either killed or restrained in their growth by canning or freezing. However, some few bacteria may survive and these begin to multiply and eventually increase to a point where the food spoils. But when food is exposed to atomic radiation, the rays penetrate the meat and kill all food-spoiling bacteria. When all bacteria are killed, the food is sterile and may keep for longer periods, if protected from the atmosphere in sealed packages or cans.

If food is irradiated in an airtight container, which will not allow other bacteria to enter, there is no reason why the contents cannot remain fresh indefinitely. Fresh meats, fruits and vegetables could be prepackaged and then sterilized. This would allow them to have a long shelf-life without need for refrigeration. It has been found possible to sterilize foods in every known type of container—metal, fiber, plastic or glass. However, under radiation ordinary glass turns a brownish shade.

Foods exposed to radiation are not made radioactive; therefore, they have no germ-killing power. If left exposed on a shelf, irradiated foods will absorb germs from the air and spoil. Since the food is not made radioactive, it is not harmful. It is safe to eat. "More than 1,000 experimenters already have munched radiated chow" without any noticeable ill effects. In experiments rats were fed a diet consisting entirely of nine irradiated foods for nine months. Reports show that "growth, reproduction and performance of these animals was 'quite satisfactory.'"

The chief objection against irradiated foods has been the production of off flavors, odors and discoloration. Especially is this true in meats and dairy products. Professor L. E. Brownell, supervisor of the University of Michigan laboratory, shuddered when he sniffed a highly radiated hamburger. "Sterilized meat smells like a dog when it comes in after a rain," he said. "And it tastes about like it smells."

Dr. Lloyd L. Kempe, associate professor in the University of Michigan Medical School, called the odor of certain irradiated foods "putrid." Dr. H. W. Schultz, food technologist at Oregon State College, listed milk, cheese, bananas, orange juice and some cured meat products as "notorious" examples of undesirable flavors when irradiated. Milk exposed to stiff doses of radiation smells and tastes something like garlic. And butter tastes rancid and looks like lard. However, Dr. Schultz said that a taste panel gave asparagus, bacon, green beans, beef liver, broccoli and some other foods a taste rating of "good." Scores of research organizations are trying to solve the bad-odor and -taste problem, but so far without much success.

Professor Brownell stated: "At first we may have to be satisfied with low-level-radiation pasteurization of food rather

than sterilization by means of heavy doses." While lower doses of radiation seem to kill or slow down many of the food-spoiling bacteria, they do not appear to change the natural taste and smell of the food. Yet lower doses seem to lengthen many times the shelf-life of refrigerated and prepackaged fresh foods. Small doses of radiation do not kill all the bacteria. So the food is not fully sterilized, but only pasteurized. Spoiling is, therefore, not prevented, but merely postponed.

Eliminating Trichinosis

Irradiating pork with gamma rays definitely eliminates any danger of its transmitting trichinosis. Trichinosis, a parasitic infection contracted from eating contaminated and improperly cooked pork, now affects 16 percent of all Americans. One of the top authorities on trichinosis, Dr. S. E. Gould, declared that the disease may be completely wiped out by irradiating all hog carcasses in the packing house. Radiation "definitely kills trichini in pork," stated Dr. McCay.

Despite the charge of radiation, experimenters say that "no radioactivity is induced in the pork and no harm results from ingestion of the pork." And what is more, the flavor is not affected and the treatment is relatively cheap. A group of researchers at the University of Michigan has now calculated that this treatment should add only about two-tenths of a cent per pound to the meat.

A mild radiation dose will also kill all known insects that attack cereal grains. Dr. Bernard E. Proctor, head of the Massachusetts Institute of Technology's department of food technology, said that "such treatment can be accomplished by passing the grain in a thin layer on a moving belt under an electron beam. The speed of the belt can be regulated so that the grain

will receive the proper dose to kill adult insects, eggs, larvae or pupal forms. Doses are below those that would adversely affect the germinating ability of the grains if planted."

Dr. McCay asserts: "With very modest radiation insects are definitely destroyed without damaging foodstuffs. Radiation does prolong life of root crops, especially potatoes for storage. Present storage of potatoes can be prolonged from 8 months to 1½ years by means of radiation." Usually potatoes sprout or rot after six months. At the U.S. Atomic Energy Commission's Brookhaven National Laboratory on Long Island irradiated potatoes two years' old are still as good as new. The irradiated potatoes have a slightly different taste, but some who tasted them preferred them.

Fears of Irradiated Foods

Some fear that irradiated foods may produce undesirable effects in later years. W. B. Rankin of the Federal Food and Drug Administration declared: "Data are needed on . . . the possibility of the irradiated products being toxic (for example, capable of producing cancer over a long period)." Commenting on this the *New York Times*, July 24, 1955, said: "The possibility that radiation may incite cancer in living animals cannot be dismissed. Experiments made in the United States and other countries with mice fed on irradiated food have not borne out this possi-

bility, but they have shown that growth is retarded and that there is a loss in activity and an increase in the death rate. The cause is not the formation of harmful products but the destruction of vitamins and other constituents of food."

That atomic radiation partly destroys necessary vitamins besides killing harmful bacteria is a fact well known. Some authorities state that the loss in nutritive quality is "severe." For example, *Science Digest* for July, 1953, reported that "in the Columbia tests, 70 percent of the vitamin A in raw whole milk was destroyed by a six-hour exposure to the gamma radiation. During this period, 37 percent of the riboflavin (vitamin B-2) was destroyed, as was all the reduced ascorbic acid, a relatively unstable form of vitamin C."

Professor McCay says that "two-thirds of the thiamine is destroyed in meat. This is about twice the destruction from cooking. Some of the other vitamins such as pyridoxine and riboflavin are also partly destroyed. Irradiated fats in meat tend to produce peroxide compounds which in turn destroy the vitamin E and part of the A."

The results of the experiments conducted by laboratories both in the United States and in Britain over a period of years are promising, but by no means conclusive. Studies are expected to continue for at least another two years before any conclusive report will be forthcoming.

"WHY SHOULD GOD INTERVENE?"

❊ "If America has an economic collapse, communism will overrun the earth unless God intervenes." Those words were spoken at a labor meeting in Tampa, Florida, by former United States Senator Claude Pepper. The *Dania* (Florida) *Press-Record* of November 11, 1955, in its column "Bays Cather's Random Thoughts," commented on Senator Pepper's statement: "Why should God intervene? I wish to ask. Do the powers that be in present governments consult God about how to govern the people? My experience is that they do like the people in Noah's day, and like the Pharisees did Jesus of Nazareth. When you mention following the course laid out in the Bible, God's Word, they try to laugh you to scorn."

AIRCRAFT ANOMALIES



■ Dropping in for Directions

Chief Warrant Officer Willie Windham broke up a tennis game in Washington, but all he wanted to do was ask for directions. Windham got lost in Washington recently while looking for the Walter Reed Hospital. He thought he would ask for directions. Nothing unusual about this—except that Windham was flying a helicopter at the time. So he dropped in on a tennis court. With eyes bulging, the players gave directions. Then Windham whirled away as suddenly as he had come, leaving the players too flustered to continue the game.

■ On the Horns of a Dilemma

British glider pilot Jim Helder recently had an agonizing choice to make. Should he crack up in a cornfield or land his bright-red glider in a smooth pasture occupied by two bulls? He chose the pasture. Jumping from the glider he waved a big unfolded map at the bulls. One retreated. But the other was unimpressed, and, like any self-respecting bull that sees red, charged full force at the delicate, 50-foot aircraft. After reducing the glider to splinters, the bull turned his attention on an auto that rushed into the pasture to save the airman. The driver honked his horn to scare the bull. But the bull had a horn or two himself. He aimed them and charged, smashing a hole in a trailer behind the auto before the men got away. If there is any moral to the story, it must be: never get caught on the horns of a dilemma—or a bull.

■ Not Speeding, Just Flying Low

On the New York State Thruway a state police car was chasing a speeder. As the speeder was almost within the arms of the police, something struck the aerial of the police car—of all things, an airplane! Though not exactly speeding, the pilot was flying too low. In court the pilot pleaded guilty and was fined \$25. The motorist? He got away.

■ Just Blow It Up!

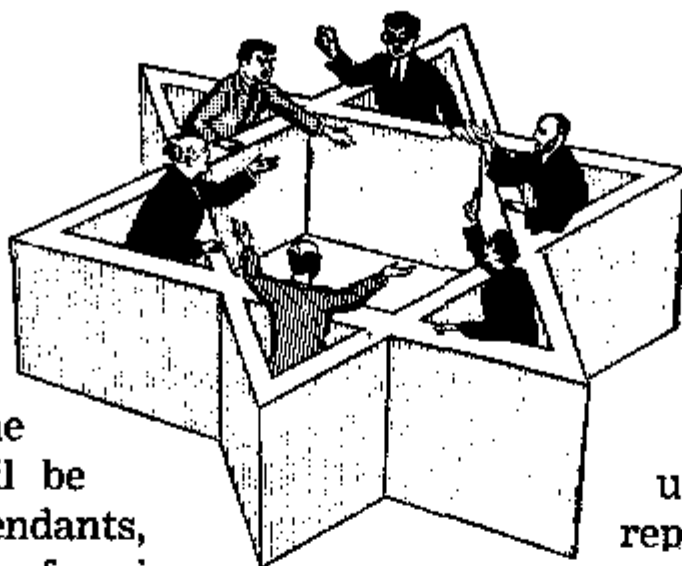
When they talk about blowing up a plane in Akron, Ohio, they are not talking about putting a bomb to it. The Goodyear Aircraft Corporation in Akron has come up with a new plane made of a balloonlike fabric that can be inflated with an ordinary tire pump. When deflated, the plane fits into the trunk of a passenger car. Aside from the engine and its support, the only other metal parts are those connecting the wheels and the pilot's seat to the fuselage. The rubber plane is a high-winged monoplane. Its fuselage is a simple hollow balloon. Mounted atop and behind the wing is the two-cycle 40-horsepower engine. The pilot sits in the nose and controls the plane with an ordinary joystick. Needing only a 200-yard runway, the plane can reach 60 miles an hour air speed. One thing was not made clear: what to do in case of a blowout.



■ Animal Antiaircraft

In the snowy wilds of northern Minnesota two young fliers in a light private plane attempted to buzz a timber wolf and his mate. As the plane swooped low the fliers felt that the plane had been hit by a surface-to-air guided missile. It had. The she-wolf leaped up and sank her teeth into one of the plane's skis. Her 100-pound weight caused the plane to crash. Though the she-wolf was killed in the crash, the two fliers escaped unharmed. But they soon had to deal with a surface-to-surface missile—an angry wolf. The fliers turned back the attack with an ax; the whole experience left them with more respect for animal antiaircraft.

“THEY have healed the wound of my people lightly, saying, ‘Peace, peace,’ when there is no peace.” Those words first addressed to the nation of Judah some 2,500 years ago may well be applied today to its descendants, and particularly since the forming of the state of Israel.—Jeremiah 6:14, *Rev. Stan. Ver.*



David Ben-Gurion to come out of retirement and again take up the reins as Israel's prime minister. This disunity is so bitter that it has been impossible for Israel up to the present time to replace her temporary constitution with a permanent one.

Certain elements are determined to make Israel a so-called theocratic state, others are determined that it shall be a socialistic one, and still others that in it free enterprise shall prevail.

Ben-Gurion's socialistic Mapai party not having a majority, he has formed a working coalition with the help of the Orthodox parties, who account for seventeen seats out of the 120 of Israel's *Knesset* or parliament. For their support they have required that orthodox dietary and sabbath regulations prevail, at least as far as the Jews are concerned. As a result it might be said that today there is religious freedom in Israel for non-Jews and Orthodox Jews but not for the Reform or modern Jews, who are considered as apostates! To some observers it appears that Ben-Gurion is more interested in his socialistic schemes than in democracy or he would have united with the Mapam party, which believes in free enterprise.

Anti-Zionist Judaism

There is considerable ill-feeling among Zionists over the question of whether every Zionist is obligated to return to Israel, but there is still stronger disagreement in Judaism as regards the right of

Because of the success of Zionism and its effective publicity organization, it might be thought that all is peaceful and harmonious within Judaism, but such is not the case by any means. In fact, the success of Zionism has made the internal disunity more apparent, as there is no longer the need to overlook differences for the sake of survival. And the Jews seem to have a predilection for differences among themselves.

Thus one Jewish publication quotes the old proverb, “Where there are ten Jews you will find twelve opinions.” The late Rabbi Wise worried much over the divisiveness of his people. And in discussing Jewish disunity Dr. Nahum Goldman, a world leader of Zionism, once stated: “No people is more endangered by such tendencies to be fanatic and uncompromising than the Jewish people, the stiff-necked people described in the Bible.”—*New York Times*, May 25, 1953.

This disunity is seen within the state of Israel. There the friction between the capitalistic and socialistic, the democratic and the “theocratic” elements was so pronounced that it became necessary for

Zionism to speak for all Jews. The *American Council for Judaism* strongly denies that "Zionism is Judaism at its fullest and strongest," and particularly resents the claim of Ben-Gurion that "the state of Israel differs from all other states in that it is not only the state of its own citizens but also of the entire Jewish people" wherever they live.

These Jews find the nationalistic aspirations of Zionism especially noxious, standing on the principle enunciated by certain Reform Jews some hundred years ago, namely: "We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the administration of the sons of Aaron, nor the restoration of the laws concerning the Jewish state."

Instead of stressing the difference between Jews and other Americans these would minimize it. They consider Judaism a universal religion that has "depth, vision and appeal," and so hold that "there need be no nationalistic accoutrements or trappings, no secular separatism or isolationism of an allegedly unique 'people.'"

Led by Reform rabbis, these Jews hold that they are not a people with dual citizenship, and they look forward to a time when they will be accepted by all in the same way as other American nationals are. Regarding Zionist efforts to the contrary, one of them said: "The efforts of the Israeli government and the Zionist movement to construe Judaism as a nationalism with special relationships between Israel and non-Israel Jews we believe to be repugnant to the vast majority of American Jews."

The contention of these Jews is that Zionism is becoming more and more nationalistic and less and less philanthropic. In support of their position they point to Switzerland's refusal to permit a meeting

of Zionists in Geneva in February, 1956. "Swiss concern for the country's neutrality has made it impossible to hold a meeting of world Jewish organizations in Geneva," said the *New York Times*, January 27, 1956. For fifty years Zionists had been holding congresses in Switzerland and they could have held their meeting there in 1956 had they agreed not to issue any political propaganda.

Objection to Zionist Tactics

The American Council for Judaism also strenuously objects to the terrorist and propaganda tactics used by Zionist Jews. In this they had the support of the late Judah L. Magnes for many, many years chancellor of the Hebrew University at Jerusalem. He once stated that Jewish nationalism was "unhappy, chauvinistic, narrow and terroristic in the best style of European nationalism." The assassination of Count Bernadotte, the United Nations mediator, and his associate by a Jewish terrorist gang and the present retaliatory tactics of Israel are cases in point.

Also creating disunity among the Jews, points out the council, is the pressuring of politicians by Zionists. According to council Jews, no American citizen has the right to agitate in favor of a foreign nation. Its spokesmen term Zionist propaganda as "ruthless and unscrupulous in the pressures it exerts on Jews and Gentiles." They also accuse Zionism of trying to exercise control "over the press and other sources of information," and also object to the using of funds gathered to relieve needy Jews for political or nationalistic purposes.

Anti-Zionist Jews also like to quote Albert Einstein who, though an ardent Zionist, cautioned Israel as follows: "There is much ground for congratulation, also for serious concern. It is important to reach an understanding with the Arabs: to do this is the responsibility—not of the

Arabs, not of the British, but of the Jews. And to reach this understanding is not less important than the founding of new institutions in Palestine."

Current events indicate that Einstein's concern was well-founded. Thus the *New York Times*, in a very friendly biographical sketch of Ben-Gurion, nevertheless had this to say regarding him: "In debate in the Knesset [Israel's parliament], he displays such tartness and impatience with those who disagree that some detractors have considered this a lack of statesmanship." If he is so tart and impatient in dealing with Israeli politicians, what can be expected of him when dealing with the Arabs?

Ben-Gurion insists that the United States can prevent war in the Middle East by supplying Israel with the weapons she wants. But according to Dr. W. E. Hocking, a professor emeritus of Harvard University, "what Israel today needs arms for is not to protect her existence; it is to protect her present government from the necessity" of using reason in dealing with her Arab neighbors.

The fact is that if ever a nation needed to exercise wisdom, tact, diplomacy and to use reason in dealing with its neighbors it is Israel. Israel cannot lay claim to her land on the basis of the Bible, for God gave the land to the descendants of Abraham only conditionally and Israel is not meeting those conditions today. Israel is outnumbered at least 25 to 1 as regards population and almost 300 to 1 as regards territory. Those odds alone should prompt caution.

Then too, the Arabs still smart under the defeat Israel handed them in 1948 when they sought to wipe out the tiny newly formed Jewish state. At that time the Arabs overlooked the advantage or

modern weapons, a mistake they are rectifying at present to the horror of Israel and the discomfort of the democracies who are trying to please both Arabs and Israel. Israel's annexing territory at that time and her subsequent treatment of Arab refugees did not help her relations with her neighbors.

Certainly the foregoing facts underscore the inescapable conclusion that Zionism with its state of Israel is not the Messianic hope as some Zionists would have the world believe. And while they may be the physical descendants of Abraham they are not proving to be his spiritual descendants. Abraham worshiped the one true God Jehovah. He kept Jehovah's statutes and commands. Jesus Christ said regarding Abraham to his opposers: "Your father rejoiced greatly in the prospect of seeing my day, and he saw it and rejoiced." Unfortunately such cannot be said about those who comprise his literal seed today.—Genesis 26:5; John 8:56, *New World Trans.*

Abraham also showed true neighbor love, unselfishness, in dealing with others. When his herdman and those of his nephew Lot got to quarrelling about pasture lands, Abraham told Lot to choose what territory he wanted and Abraham would take what was left. Lot took the choicest territory, but in the end had to flee from it because of Jehovah's judgments upon Sodom and Gomorrah. And when Abraham rescued Lot and his family Abraham refused to accept as much as a shoestring as spoils of war. In all his dealings with the people of Palestine he avoided conflict.—Genesis 14:21-24.

The foregoing facts truly underscore the disunity that exists within Judaism today and the reasons for it. And that only the "Prince of Peace" can 'make all mankind one under their Creator.'

By "Awake!" correspondent in El Salvador

WHEN a violent earthquake strikes terror into a nation, the world's heart goes out in sympathy. When the lazy, sun-baked earth awakens, stretches, yawns and shakes for two fearful days, that event is headlined in newspapers earth-wide. The fact that cities have been destroyed, that hundreds have been killed and thousands of already poverty-stricken people have been rendered homeless, with neither food nor shelter, is major news and is brought to the world's attention.

But what happens then? What happens after the interest of the daily press hastens on to new subjects? How can an area be rebuilt with new cities that are better than the old ones were? Consider how these problems were faced by the Central American Republic of El Salvador.

In 1951 a frightful earthquake centered in *El Valle de la Esperanza* (Hope Valley). The city of Jucuapa was completely destroyed; only five buildings were left standing. Great damage also was suffered by the cities of Chinameca, Nueva Guadalupe, San Buenaventura and Lolotique, though to a lesser degree. Economic life was paralyzed. Some inhabitants fled the valley. But many others had no place to which to flee. The government set up an emergency camp, and eighty percent of the refugees had no alternative but to return to start life anew amidst the debris and decay.

No longer is there the stench of death and chaos. Today there are modern homes and a greatly improved economy. The transformation of Hope Valley is a fine example of what a government can do for a people, and the El Salvadoran government commendably lost no time in *siestas* before getting started.

It is not easy to build a completely new set of cities, as has been done here. A housing section of the International Basic Economy Corporation (established after World War II by the Rockefellers to better living conditions and improve the economic development of various countries) was invited by the El Salvadoran government to make a thorough study of the situation and to take over the task of redesigning and rebuilding Hope Valley.

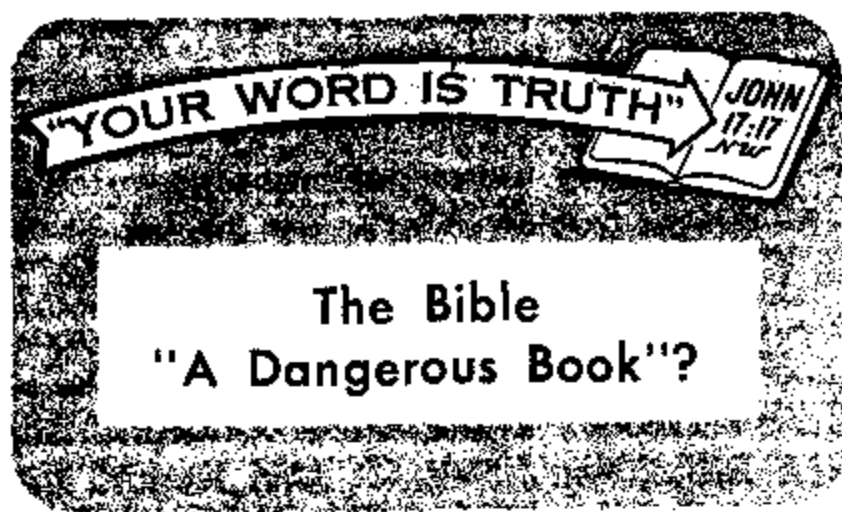
The survey found that the style of construction in Hope Valley was of the worst kind, namely, thatched huts of raw adobe. The earthquake shook down every such house. But the houses that had been built of reinforced concrete and baked-clay brick were left standing, unaffected by the quake. The recommendation was for new houses with walls of reinforced concrete, with cement tile floors instead of dirt, with at least several rooms instead of just one, and with a sanitary toilet.

A detailed study of individual earnings showed that the average family earned from \$20 to \$30 each month, while a family minimum of \$50 each month was necessary to carry on a basically comfortable and decent life in the area. A complete reorganization of the various industries was required, and in some cases expert advice on farming and business management was given to improve this situation.

Those of the small home industries that had proved profitable were encouraged, while it was recommended that others, which were clung to through tradition but which were obvious economic failures, be discarded. And still others, far more promising economically, were stimulated.

On the basis of the report the Ministry of Public Works, under direct commission from the president himself, has made tremendous strides in improving the conditions of once-ruined Hope Valley. In this large and beautiful valley gleamingly clean cement houses have been scientifically designed so that even the poorest family may enjoy hygienic shelter, even if it is able to pay only a maximum of \$4 per person per month for rent.

But even more than material improvement is necessary. And here the activity of a Christian society comes into play. To bring a far-greater hope to the people the Christian New World society has moved into the region and has established a missionary home in the mountain town of Santiago de María overlooking this valley. From here the four Watch Tower missionaries offer the really fresh hope for the people. They show the message of everlasting life and peace under righteous new conditions, where violent earthly upheavals shall be no more.



CATHOLICS have for centuries considered the Bible "a dangerous book." When Jerome rendered the entire Bible, from the Hebrew and Greek texts, into Latin, the language of the people, he taught that 'to be ignorant of the Scriptures is not to know Christ.' The Roman Catholic Church, however, taught differently. The church held the Bible perilous to the common mind.

So, when Latin ceased to be the language of the people and Jerome's translation became less and less understandable to them, the Catholic hierarchy rejoiced. In the eleventh century Pope Gregory VII expressly thanked God for this circumstance. Lack of Bibles in the language of the people made them dependent upon the clergy for hearing God's Word and subjected them to the clergy's interpretations.

Now the Roman Catholic Church has the temerity to say that "the Church has never withheld the sacred volume from her children," that "the spirit of the Bible is found at all times in the history of the Church," that "it pervades the very atmosphere of the Catholic home," that "the world must thank the Catholic Church for the Bible," and that if it were not for the church the world "would have no Bible today." As for the truthfulness of these assertions we shall leave it up to honest Catholics to judge.

In 1229 the Council of Toulouse (France) "forbids the laity to have in their posses-

sion any copy of the book of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and most strictly forbids these works in the vulgar tongue." "Ten Rules Concerning Prohibited Books" were drawn up by order of the Council of Trent in 1562, and approved by Pope Pius IV. They allowed versions of the "Old Testament" "only to pious and learned men at the discretion of the bishop"; and, "if the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility arises therefrom."

In 1687 the French priest Quesnel brought out a translation called the "New Testament in French, with Moral Reflections." Its notes urged Bible study for all. In 1713 Pope Clement XI's bull entitled *Unigenitus* was directed against Quesnel's translation and its notes, condemning 101 propositions from it. Here was direct proof, by an "infallible" pope, that the Catholic hierarchy hides the Bible from the people.

From the bull of Pius VII, issued June 12, 1816, to the primate of Poland, we quote: "... remedy and abolish this pestilence as far as possible. . . . *The Bible printed by heretics is to be numbered among prohibited books, conformably to the rules of the INDEX [Expurgatorius].*" The same pope, in 1819, issued another "infallible" decree. This one was against the use of the Scriptures in the schools of Ireland. It says: "Information has reached the ears of the sacred congregation that Bible Schools . . . have been established in almost every part of Ireland; in which the inexperienced of both sexes are invested with the fatal poison of depraved doctrine. . . . Do you labor with all your might to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establish-

ment of Catholic schools throughout your diocese."

Pope Pius IX expressed anguish of heart at the scattering of the written Word of God. The pope said: "Accursed be those very crafty and deceitful societies called Bible Societies, which thrust the Bible into the hands of the inexperienced youth."

A Change in Catholic Strategy

Since the Catholic Church could not stop the Bible from going to the people, they made an about-face in strategy. They now hail themselves as the makers of the Bible, the preservers and sole interpreters of it. They even urge that "everyone should read the Bible from cover to cover at least once," that the "New Testament should be one of our bedside books, a work to be sampled daily and pondered—this, regardless of creed, because to a Christian it contains so much of God's dealings with mankind, and to a non-believer it is at least a world-classic which has had an inestimable influence in the formation of our culture."—*Our Sunday Visitor*, January 29, 1956.

In certain editions of the Douay Bible version one will find (toward the front) communications from several popes, which grant indulgences of so many days from "purgatorial" sufferings to Catholics making a daily reading of such edition of the Holy Scriptures. "An indulgence of three years is granted to the faithful who for at least a quarter of an hour read the Books of Sacred Scripture as spiritual reading with the reverence which is due the word of God.—A plenary indulgence, under the usual conditions, provided they perform the above mentioned pious work each day for a month. ENCHIRIDION INDULGENTIARUM (1950), No. 694." The evidence is that few Catholics heed such encouragement. Catholic Bible editions are accompanied by footnotes that give the

clergy explanation on touchy Scripture verses, which it would be a "sin" for the Catholic reader to ignore.

By claiming to be the sole interpreter of the Scriptures the Catholic Church keeps a tight hold on even such Catholics as it grants the privilege to read its approved Bible version. Said a Toledo (Ohio) priest in a sermon: "The Catholic Church made the Bible; she has preserved it; and she interprets it. Others may read the Holy Scriptures—and they are urged to do so—but beyond this they have no right whatever in regard to it. Almighty God has placed this precious heritage exclusively in the hands of his Catholic church."

Thus he argued that the Bible is an authority only in Catholic hands. In other words, you cannot trust what you read for yourself in the Bible; your powers of reason dare not be active while you read it. The argument is that there must be an infallible earthly authority to interpret the Bible, and that authority is the Roman Catholic sect. Thus the church continues to brainwash her members into believing that it is not good for them to think for themselves, that the Bible in the hands of a thinking person is a dangerous book.

The Bible itself disagrees with this view. It is God's Word, and it says: "Every word of God is pure; he is a shield unto them that put their trust in him." It is a reliable guide in this dark world: "Thy word is a lamp unto my feet, and a light unto my path." "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." Do not be afraid to use it. Think when you read it, for it is "God's power for salvation to everyone having faith."—Proverbs 30:5; Psalm 119:105; 2 Timothy 3:16, 17; Romans 1:16, *New World Trans.*



Jehovah's Witnesses Preach in All the Earth



Venezuela

CARACAS, the capital city of Venezuela, is regarded by some as the fastest-growing city in the world. It has almost doubled its population in five years. Today it feeds and houses an estimated one million inhabitants. The rapid growth of Caracas illustrates the dynamic advance of Venezuela as a whole, from a dormant, colonial provincial country to a vibrant, progressive, modern nation. Perhaps the greatest single contributing factor to this advance is Venezuela's accent on education.

With education in the forefront, the training, teaching and upbuilding work of Jehovah's witnesses, who provide a knowledge that is most vital to all classes of people, is well received and appreciated. Since Jehovah's witnesses go right into the homes of the people and freely give them elementary as well as spiritual instruction and guidance, their method is most practical and successful.

For example: One elderly lady 74 years old daily participates in the ministry, though she has never known how to read. How is this possible? She has an excellent memory for remembering key Scripture texts in proof of what she tells the people. One day she met a person who desired to study the Bible with her. She found it necessary to get the services of a friend to do the reading for both of them. It is in this manner that she and hundreds like her have come to know their Creator and his purpose of a new world of righteousness. They have taken an intellectual approach to their worship and service to God.

It is surprising how much they know even though they cannot read, which drives home the point that reading is not everything. Love, devotion and appreciation are great qualities too.

Sometimes even a child proves to be a capable teacher. In a village on the prairie a ten-year-old boy would ride his donkey for about three hours to attend a meeting of Jehovah's witnesses. When he returned home each time the mother and relatives would ask him what he learned and he would explain the best he could. Later his sister and others of his family began to accompany him to the meetings. When a traveling representative of the Watch Tower Society visited this family he found fifteen persons deeply interested in the good news of the Kingdom. The youthful instructor proved himself to be a real disciple. He had the joy of seeing six of his family baptized and still others come in line with Christian principles.

A family who had studied with Jehovah's witnesses moved to Acarigua. After fifteen months had elapsed they wrote in for the *Awake!* magazine in German. Within two months after receiving the subscriptions for both *The Watchtower* and *Awake!* they had fifty people eagerly reading them. A congregation of Jehovah's witnesses was started with this group and an average of thirty attend the weekly services.

Another example of how Jehovah's witnesses carry on their educational activity is related by a traveling representative: "Sometimes when flying over the appar-

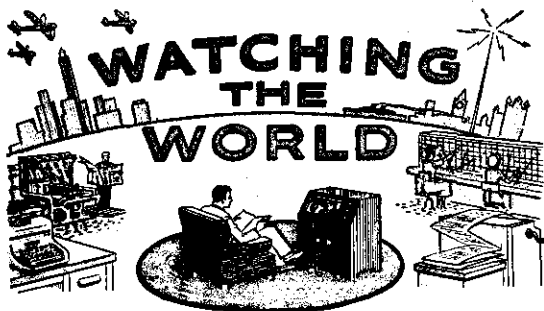
ently trackless wilderness between Maracaibo and San Cristobal I wonder how those people who live out there are ever going to learn about God and his kingdom, as many little farms and small villages can be seen from the air. But even in this trackless wilderness reachable only by boat and burro the Kingdom message seeps in to find honest hearts. In process of moving into the bush a woman took with her the book *'Let God Be True'*. There she met a very religious man. She gave him her book. The man had questions that she could not answer. So she suggested that he write to her mother in Maracaibo. That he did. A weekly correspondence course in Bible study was started. Recently the man came to the city, got in touch with Jehovah's witnesses, attended their congregational meetings, and loaded himself down with a supply of Bible literature to take back with him. He is determined that the good news will be preached in remote places far from civilization. Soon in the bush congregations will be organized and

those hungering and thirsting after righteousness will be satisfied."

All of Jehovah's witnesses in Venezuela were invited to the "Triumphant Kingdom" assembly in the capital city of Caracas, January 4-8, 1956. Over a thousand persons attended the five-day session of Bible lectures and other activities. There were peoples of all nationalities, of all colors, of all social positions working together with a real love of God and love of neighbor. One day in the midst of a heavy tropical downpour of rain 55 persons from 14 years of age to 60 were baptized in a lovely pool under some orange trees. Reports of the assembly, given on television reviews during the following week, showed it to be a fine educational program free to all people of good will. Education concerning the true God is sorely needed. Jehovah's witnesses are supplying that need, looking forward to the time when "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." —Isaiah 11:9, *Am. Stan. Ver.*

DO YOU KNOW?

- Where discontent originated? P. 4, ¶1.
- What the true religion really enables a person to do? P. 7, ¶1.
- How today's churches show that they fall short of really having true religion? P. 7, ¶2.
- What original purpose of the national parks has almost been lost today? P. 10, ¶3.
- How to get the most out of a visit to a national park? P. 12, ¶1.
- Why it is so difficult to develop a logical calendar? P. 13, ¶2.
- How the Gregorian calendar, adopted in 1582, corrected the Julian calendar's error? P. 15, ¶2.
- What new process may make it possible to store and ship fresh foods without refrigeration? P. 17, ¶1.
- How the new method of food preservation works? P. 17, ¶4.
- What strong political disunity exists within Israel? P. 21, ¶4.
- Whether all Jews are in agreement with the aims of Zionism? P. 21, ¶6.
- Whether Catholics are now being encouraged to read the Bible? P. 26, ¶2.
- How a 10-year-old child was responsible for fifteen people's being interested in the truth? P. 27, ¶4.



Complaining Communists

◆ Since Khrushchev denounced Stalin, few things in the Soviet world have intrigued Western officials more than the demands by Red party leaders outside Russia for an explanation. In Britain the Communist party demanded a "profound, Marxist analysis of the causes of degeneration in the functioning of Soviet democracy." It also complained that it was forced to depend on "enemy sources" for information on Stalin. In France Communist leaders criticized Khrushchev for not telling them in advance that he planned to denounce Stalin. They said it was "not just to attribute to Stalin alone all that was negative." Italy's Communist party chief, Palmiro Togliatti, struck the hardest blow. He questioned the denunciation sharply. Togliatti charged that it was a "strange mistake" to be "silent about the merits of Stalin." Demanding a "Marxist explanation," Italy's top Communist said: "I exclude the explanation that it was impossible to change things merely because of the presence of a military and police force that kept control of the situation with methods of terror. The question of the responsibility of the entire directing group must be considered." The U.S. Communist

party also put out a complaining statement. The party said it was "deeply shocked" and emphasized: "We cannot accept an analysis of such profound mistakes which attributes them solely to the capricious aberrations of a single individual." Intrigued Western officials speculated on the meaning of the Communist complaints. Some think that Khrushchev's anti-Stalin crusade has gotten out of hand.

Israel: "Active Defense"

◆ Israel's premier, David Ben-Gurion, believes that the best policy toward the Arab states is an "active defense." Thus the premier frequently authorizes strong measures of retaliation for Arab attacks, such as the Israeli attack on Syrian positions on the northern shore of the Sea of Galilee in which 49 Syrians were killed. Israeli Foreign Minister Moshe Sharett repeatedly clashed with Ben-Gurion on this defense policy. Sharett wanted to follow a policy of caution. Sharett believed that censures by the U.N. Security Council would cost Israel much of the sympathy it had won in its independence struggle. Sharett recently tried to buy arms from the U.S. and Western Europe. He failed. Ben-Gurion thought the failure was a mark of failure of Sharett's policy

of moderation. In June the expected change came: Sharett resigned as foreign minister, and Ben-Gurion appointed Mrs. Golda Myerson as new foreign minister. Mrs. Myerson, who has consistently supported Ben-Gurion's policies, is expected to reflect his views on "active defense." The change eliminates from the Cabinet an official who was cautious and who occasionally put a brake on the premier's daring ideas.

Holland: Palace Intrigue?

◆ A West German magazine—*Der Spiegel*—has created a furor over Queen Juliana of the Netherlands. The magazine told a sensational story of how a woman faith healer and her religious cult have gained political and personal control over the queen. Briefly, this is the story: The third child of the Dutch queen and her prince consort was born partly blind. In 1948 the prince introduced a faith healer—61-year-old Greet Hofmans—to the queen. The queen, long attracted to mysticism and spiritualism, was interested. She invited the faith healer to live at the palace. Healer Hofmans said it would take two years to cure the child. Two years passed. The child's sight remained unchanged. The disgusted prince ousted the faith healer from the palace. The faith healer said the failure was due to lack of faith by the prince. Friction in the royal family developed as the queen stood by the faith healer. With royal sponsorship the faith healer's strange religious cult, the Het Oude Loo, grew in power. The cult attracted a considerable number of Dutch bankers and nobles. Gradually cult members were appointed by the queen to many key positions in the royal court. The cultists are believed to have convinced Juliana that she has a "divine mission" to rule as real monarch instead of constitutional figurehead. The cult-

ists are said to be on an all-out campaign to undermine the prince's position with his family and the government. Enemies of the cult say the cultists are moving on from palace intrigue, hoping to use Juliana as a means of gaining influence in the Dutch government. This may force a showdown between the Dutch queen and the Cabinet.

"So Long, Dear Friends"

◆ In the Arab world Western influence is fast fading and Soviet influence is on the rise. Recently Russia stepped up its courtship of the Arabs. This was spotlighted in June by the visit of Soviet Foreign Minister Dmitri T. Shepilov to Cairo. The Soviet foreign minister was guest of honor at Egyptian celebrations marking the departure of the British from Suez. With a flattering tongue the Soviet official spoke of the Arab people, saying that the "people of the U.S.S.R. look upon the people of the Arab countries as their brothers." He expressed Russia's agreement with Egypt's hostility to what he called "the aggressive Baghdad military bloc." A communiqué issued at the end of talks between Premier Nasser and the Soviet foreign minister said that the talks proceeded "in an atmosphere of cordiality and friendship." The communiqué said Premier Nasser and Shepilov "noted with satisfaction the existence of complete unity of views on all questions discussed in the course of their talks." The Soviet official invited Premier Nasser to Moscow in August. Before leaving Cairo the Soviet official issued a statement, saying: "We do not say goodbye to you. We say to you, So long. We will see you again soon. . . . So long, dear friends."

Titto to Work with Russia

◆ At the close of Marshal Tito's visit to Russia there was

a Kremlin ceremony at which Tito and the Soviet leaders signed two communiqués outlining agreements reached. The agreements were (1) that Red China should be admitted to the U.N.; (2) that Formosa should be handed to Red China and (3) that Germany should be unified through negotiations instead of elections as advocated by the West. Marshal Tito agreed to co-operate with Russia and the Communist party "on a basis of equality." Soviet Defense Minister Georgi Zhukov told Tito that their two countries will fight "shoulder to shoulder" in any future war. At a news conference Yugoslav Foreign Minister Popovic was asked what he thought of the Zhukov statement. "In connection with this," he answered, "I can only say I hope there will be no war in the future."

Air Chiefs Visit Moscow

◆ At the invitation of the Soviet government, the West's Big Three air chiefs flew to Moscow in June for an unprecedented look at the Soviet Air Force. The British delegation, headed by Secretary of State for Air Nigel Birch, flew to Moscow in a Comet II jet transport. The U.S. delegation, headed by Air Force Chief of Staff Gen. Nathan Twining, arrived in a military version of a DC-6. On Aviation Day the Soviet Air Force went on parade. To the foreign military men the sky parade, on the whole, contained few surprises. The new planes had already been forecast. Especially interesting to the foreign air chiefs was a conducted tour of the closely guarded Kubinka Air Base about 40 miles from Moscow. There they saw a two-engined, light attack bomber said to fly faster than sound that was not in the air show. British officials said the tour gave them a "valuable close-up" but described it as a "child's guide to the Soviet Air

Force." "When we asked the range of planes we were shown, we were told it was very great," the Britons reported. "When we asked about the speed of a certain plane, we were told very great."

Transatlantic Air Fares Cut

◆ Last winter the U.S. Civil Aeronautics Board insisted that the world's airlines lower their fares so that travel across the Atlantic could be brought within the means of more persons. On May 29 the airlines met to discuss the matter. After 25 working days the airlines voted to institute 15-day excursions and third-class service across the Atlantic at new low rates. From October 1 the fare for a two-week, New York-London round-trip ticket will be \$425—\$97 lower than the present tourist fare of \$522. In April, 1958, the austere, third-class service will begin. Then the price for a round-trip ticket will come down to \$417.60. It will be valid for a year.

France: Debut of the Caravelle

◆ Caravelle is the name of a type of merchant ship used in the Middle Ages. In this jet age Caravelle is the name France has given to its jet airliner. The commercial debut of the Caravelle came in June: an Air France Caravelle began an almost-daily cargo service from Paris to Algiers. France was proudly elated at the event, for Air France becomes the only airline, at least in the Western world, that is operating a jet commercially on regular schedule. Graceful and low-sitting with a drooped nose, the Caravelle has a top speed of 470 miles an hour. The jet's most distinctive feature is the location of its two Rolls-Royce Avon engines: they are at either side of the fuselage just ahead of the tail. Air France is using the Caravelle for freight service to acquire experience in day-to-day operations. This will also make it

possible to eliminate any mechanical defects before paying passengers are carried.

London: "The Shocking City"

◆ The front pages of British newspapers are more and more being crowded with reports of attacks by "slashers"—knife-wielding thugs. So shocking have the attacks become that London's *Daily Mirror*, in a front-page editorial, called for a campaign to "clean up London, the Shocking City." The *Daily Mirror* added: "At last it looks as if something may be done about the open parade of vice that makes the heart of London a dirty peep show. . . . Demands will be made for government action against the vice trade and gang warfare in the capital." Meanwhile, a judge who recently sentenced two knife-wielding thugs to seven years' imprisonment declared that London resembled

"Chicago in the worst days of Prohibition rather than London in 1956."

Discovered—

The Tiniest Particle!

◆ For years physicists have theorized about the existence of the neutrino—the tiniest and most elusive of atomic particles. Enrico Fermi was one of the scientists who invented the neutrino to account for energy losses in certain nuclear processes. But no one could detect the neutrino. As a result physics teachers have jokingly told their students that physicists had to invent a particle no one could detect just to make their equations balance. Now the joke is spoiled: scientists have at last detected the neutrino. In June the Atomic Energy Commission announced that the elusive particle had been trapped.

The discovery was made by a group of scientists headed by Drs. Frederick Reines and Clyde Cowan, Jr., at the Los Alamos Scientific Laboratory. Dr. Libby, acting chairman of the A.E.C., saw no practical application of the discovery; but he said "the discovery is of very great importance." He explained that it should help clear up "one of the greatest mysteries facing scientists today"—the nature of the "glue" or force that holds atomic nuclei together. Dr. Libby said part of the energy of stars is believed to be dissipated in neutrinos, thus it interacts only slightly with other matter. The neutrino, believed to be the tiniest particle in the material universe, has no electrical charge and virtually no mass. It can penetrate billions of miles of dense matter without being stopped.

Do You Fear



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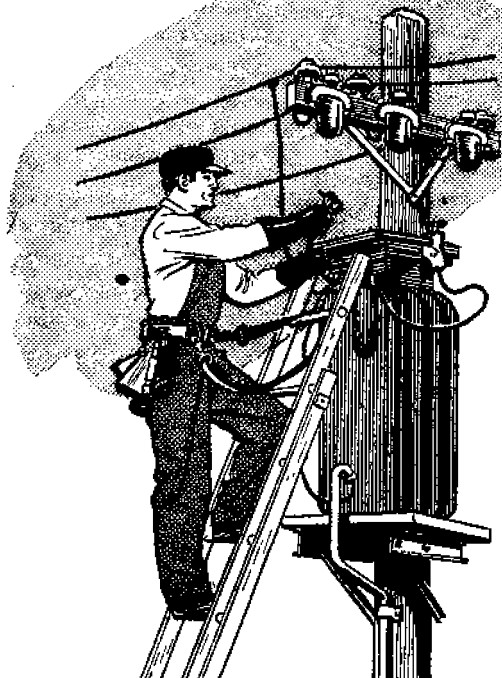
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AUGUST 8, 1956

31

Electric Energy Sparks a Nation



but God's holy spirit
empowers the universe

Electricity pours over the wires from a number of different sources. Does God's spirit operate toward man through a variety of channels?

Few persons in the civilized world are without benefit of electric power. Why are the vast majority not vitalized by the sustaining, unifying quality of God's spirit?

Why have centuries of religion not brought man spiritual advancement and prosperity? What does God require of those who are backed by *his* power? Read—

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"Let God Be True"

*You May Survive Armageddon
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Awake!

NO SABBATH DAY FOR CHRISTIANS

Must Christians keep either Saturday or Sunday?

Race Troubles Near Exploding Point

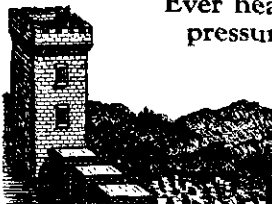
The North has its prejudice too!

The Green River Ordinance and Jehovah's Witnesses

An important Alaskan court decision

Our Senses—Five or Fifteen?

Ever hear of the senses of heat, cold,
pressure, pain, thirst and motion?



AUGUST 22, 1956

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 XXXVII

Brooklyn, N. Y., August 22, 1956

Number 16

A SIXTY-seven-year-old Baptist missionary arrived in the United States late last February after having spent four and a half years in Chinese prisons. Telling of his experience he said: "The mental pressure was terrific. They even took my Bible away. For 3½ years we had to read and discuss Communist literature and express Communist opinions. Anyone who did not was landed on with both feet."—*New York Daily News*, February 26, 1956.

By such methods as these Communist rulers endeavor to ensure conformity within their borders. However, it would be a mistake to conclude that only in Communist lands is terrific mental pressure brought to bear to ensure conformity. It might be said that in Western democracies public opinion similarly exerts great pressure to ensure conformity. Fear of what others think brainwashes many as thoroughly as do the more brutal methods of the Communists. Lacking the courage of their convictions, they are completely snared by the fear of man: "The fear of man bringeth a snare; but whoso putteth his trust in Jehovah shall be safe."—Proverbs 29:25, *Am. Stan. Ver.*

Fear of man makes the fatal mistake of overlooking the fact that, while the majority rules in a democracy, in this wicked old world the majority is invariably wrong.

FEAR OF MAN

a Snare

As Jesus showed: "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.*

Perhaps the most widespread form of this ensnaring fear of man is fear of the opinion of others. Thus when a number of children become unruly in a schoolroom, because of this fear of what others will think, few indeed will have the courage to refrain from joining in. This fear is, in fact, a powerful contributing factor to juvenile delinquency. The inexperienced are ashamed to admit that they do not use tobacco or narcotics, do not cheat or get drunk, or do not practice fornication. Youths often drive autos recklessly lest they be thought to be "chickenhearted." Of course, such youths actually show themselves weaklings, for they lack the courage to do what they know is best. They have been ensnared by the fear of man.

Often husbands go along with the crowd, wasting time and money lest their business associates think them sentimental or "hen-pecked." Likewise wives and mothers often neglect their husbands and children to

keep pace with more sophisticated women, lest others think them to be too submissive and old-fashioned. Many employees will fail to give their best although they like their work and their employer, because of fear of what other employees or the labor union will think. Then again, many persons will not express their liberal views on public questions relating to civil rights or economic fairness lest others think them to be radical or accuse them of being Communists or "fellow travelers."

Fearful lest others think they are lacking in manliness some act as though they enjoyed hearing foul or profane language. But they overlook the fact that at times a calm and friendly explanation as to why such language offends may do much good. When boasts are made regarding the violating of traffic laws, tax evasion or cheating of merchants, some feel they must register admiration instead of Christian disapproval in order to be thought a "good fellow." However, there is a limit to politeness. Disapproval can at times be expressed without even saying a word, merely by assuming a neutral, thoughtful and serious mien and by refusing to be impressed by such lawless exploits.

Perhaps nowhere is this ensnaring fear of man more apparent than in the field of religion. Rather than concern themselves with what is truth and right and with the question, "What does God think?" their first thought is, "What will others think?" Let all such remember Jesus' warning: "For whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he arrives in the glory of his Father with the holy angels."—Mark 8:38, *New World Trans.*

If we would please God and gain life we must get rid of the ensnaring fear of man. The antidote for such fear is to be found in God's Word, the Bible. As Jesus said, "The truth will set you free." How so? In that the truth about Jehovah, about his attributes of love, justice, wisdom and power, about what he has done, is doing and will yet do, will awaken in us a wholesome fear, not a morbid one, of displeasing Him. That wholesome "fear of Jehovah is the beginning of wisdom." It makes us free from the fear of what others may think. It is the beginning of wisdom because it puts us on the path of life.—Proverbs 9:10, *Am. Stan. Ver.*

BLANK ENGROSSMENT

In a canyon in California a motion-picture company was making a western movie. Cowboy actor Tommy McLeod suddenly spotted a mountain lion. With the lightning speed of a good Hollywood western star, the cowboy drew his six-shooter. He fired it also in true western fashion. But the lion just loped off not too much alarmed. The sharpshooting movie cowboy was so engrossed that he forgot that his .45 was loaded with blanks.

Taking the Fire to the Fire Station

If one encounters a fire and is unable to put it out, there may be a possibility other than calling for the fire trucks. At least a man in Ripley, Tennessee, recently discovered this possibility. While driving a city garbage truck the man turned around to find his load on fire. So he drove like mad to the volunteer fire department—then dumped the smoldering garbage in the fire station's driveway.

NO SABBATH DAY FOR CHRISTIANS

WHAT an indolent people! What a slothful race! Wasting one day out of seven doing nothing at all! Yes, absolutely nothing! What fools! In this vein ancient Romans, such as Juvenal and Seneca, ridiculed the Jews for observing a complete rest or sabbath every seventh day as commanded by the law of Moses. Because of such mockery the Jews at one time even tried to do away with the sabbath.

In obeying God's law to "sabbath" or rest on the seventh day the Jews were neither indolent nor foolish but were following the course of divine wisdom. It was "for the sake of man" that God had commanded: "You must not do any work" on the seventh day. And that fourth commandment of the Decalogue ordained rest not only for the Israelites and their servants, but also for the non-Israelite temporary residents and even for the beasts of burden!—Mark 2:27; Exodus 20:8-11, *New World Trans.*

For one thing, that law acted as a check on selfishness, it put a restraint on the exploitation of labor. Even farmers and others who were self-employed were not to be so anxious about laying up for a rainy day that they could not afford to rest one day in seven. That day of rest allowed the Israelites time for giving thought to Jehovah



Why did God command the Israelites to rest on the seventh day? Are Christians required to keep the first or the seventh day, or neither?

God, for did he not command that they were to speak of his commandments on every possible occasion? (Deuteronomy 6:6, 7) A

rest day also allowed them time to enjoy the company of their families and to observe the beauties of nature. With no lighting of fires on that day even housewives could rest. As Dr. G. R. Smith, in his *The Physician Examines the Bible*, so well expresses it: "One day of rest in seven is one of man's most precious health gifts. Both physical and mental health is preserved thereby."

From Sabbath to Sunday

While God had made the sabbath for the benefit of man he also had it to serve as a sign distinguishing the Israelites from other peoples. Apparently in their zeal to make this distinction between the Jews and others as great as possible, the religious leaders, a few centuries before Christ, made man subservient to the sabbath, putting the cart before the horse, as it were. In their Talmudic commentary on the Torah or Law they had thirty-nine restrictions for the sabbath, among which were swimming, dancing and jumping. The picking of kernels by Jesus and his disciples was supposed to be a breaking of the third of these, which forbade any harvesting on the sabbath. And these thirty-nine restrictions were split into almost numberless lesser restrictions. Thus, one could not

catch a flea on the sabbath, as that was hunting, which was forbidden. Walking on the grass was likewise forbidden, as bruising the grass was actually threshing it. One had to be careful when feeding chickens not to leave a single grain on the ground, as it might sprout and one would be guilty of sowing seed on the sabbath day. And so on.

The Talmud would not permit giving relief to a sufferer on the sabbath unless death threatened. A bone could not be set on the sabbath, nor could a sprained ankle be poulticed or bandaged. Self-defense was also forbidden, but when 1,000 Jews were slain at the time of the Maccabees, their enemies taking advantage of this restriction, the high priest Matthias ruled that they could defend themselves on the sabbath. Proof of the extremes to which they went to exalt the sabbath is seen in their statement that "the sins of everyone who strictly observes every law of the Sabbath, though he be an idol worshiper, are forgiven."

The claim is made that Sunday, named after the sun god, was chosen to replace the sabbath because Jesus rose on the first day of the week and was next seen on the eighth day, and because the holy spirit was poured out on the first day of the week, Pentecost. In support of this position 1 Corinthians 16:2 and Acts 20:7 are appealed to. However, the former text merely shows that Paul instructed Christians to lay aside in their own homes for their needy brothers at Jerusalem a certain amount each first day of the week. Nothing is said about meeting together on the first day of the week. As for the latter text it was but logical that Paul and his friends would meet together on that day, which happened to be the first day of the week, since he left the very next day.

What really seems to have been behind the change from the seventh to the first

day was a desire to break with Judaism. Thus Justin Martyr, second-century "church father," and the first to use the term "Sunday," stated that "we do not sabbatize." It was Constantine, the first to enact anti-Jewish legislation, who decreed in 321 that Sunday was to be a rest day for all except the farmers; and in issuing this decree he observed: "Let us have nothing in common with the most hostile rabble of the Jews." In the eighth century all common labor was forbidden as well as all buying and selling and suits at court. However, both Catholic and Protestant theologians are agreed that there is no Scriptural authority for changing the rest day from the seventh to the first day.

The Sabbath Day Only for Israelites

Since the sabbath came into existence for the benefit of man and the rest day was changed without Scriptural authority, does that mean that Christians are obligated to observe the sabbath day? Some so hold, quoting God's words to the Israelites that this law was to be binding forever. However, the Hebrew word there rendered "forever" means merely to an indefinite time in the future. That this is so is apparent from the fact that God also stated that the Aaronic priesthood was to continue "forever," and we know that it was put out of the way by the death of Jesus. Besides, in this connection God also said that this sabbath statute was to be a sign only "between me and the children of Israel," a statement made more than once.—Exodus 31:17; Ezekiel 20:20.

Note also that in giving the Decalogue or Ten Commandments to the Israelites God said, "I am Jehovah your God, who have brought you out of the land of Egypt," and "that is why Jehovah your God commanded you to carry on the sabbath day." (Exodus 20:2; Deuteronomy 5:15, *New World Trans.*) Interesting is

Martin Luther's comment on this: "The Ten Commandments do not apply to us Gentiles and Christians. If a preacher wishes to force you back to Moses, ask him if you were brought by Moses out of Egypt."

True, it might be argued that Christians have been delivered from a spiritual Egypt. Then let it also be noted that the Christians' sabbath must be a spiritual one, since they were released from a spiritual and not a physical bondage. And that is just what Paul shows at Hebrews 4:10, 11, that Christians keep a spiritual sabbath of rest from selfish works and by faith and right works. The Jews carefully kept the sabbath, but did they have God's approval? The fact is that the sabbath was one of a system of sabbaths, there being also a series of sabbath years.—Exodus 23:10, 11; Leviticus 25:1-12.

In endeavoring to make keeping the sabbath the law for Christians some hold that, because God rested on the seventh day and set it apart as sacred, all mankind have ever since been obligated to observe it. Say they: "Both the sabbath and the law existed from creation." However, the evidence of geology indicates that those six days of creation must have been long periods of time, not just twenty-four hours, and so God's rest day must also be far longer. And this is borne out by the many scriptures that speak of God as resting through the centuries.—See Psalm 95:8-11; Hebrews 3:12 to 4:11.

The fact is that no sabbath observance was mentioned before the giving of manna in the wilderness. Adam was commanded to work, to subdue the earth and dress the garden of Eden, but not a word do we read about his being forbidden to work on a sabbath day. Noah was told to build an ark and also was given explicit instructions regarding the sacredness of blood and human life, but not a word about keeping any

sabbath. Abraham was commanded to offer certain sacrifices and to institute circumcision, but again, not a word about any sabbath. No doubt Noah and those before him did keep time by the week, for we read of his doing certain things on the seventh day or after seven days. But that does not prove that any rest day was observed. The first reference to a week in the Scriptures, however, is in connection with Jacob's celebrating the marriage of Laban's daughter Leah for a week.—Genesis 29:27, 28, *New World Trans.; An Amer. Trans.*

The Law Done Away With

Sabbath-day observers point to the fact that Jesus regularly visited the synagogue on the sabbath, overlooking that Jesus, because of being born under the Law, was obligated to keep the sabbath. Besides, both he and his apostles found it convenient to go to the synagogue on the sabbath, as the Jews congregated there on that day. Today, for the same reason, the Christian witnesses of Jehovah find it convenient to do most of their preaching on Sunday.

Regarding the law of Moses, Paul wrote that God "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."—Colossians 2:13, 14, 16, 17, *New World Trans.*

Hard pressed to explain the foregoing annulling of sabbath observance, sabbath-day observers claim that although in the fifty-nine other references to the sabbath in the "New Testament" the sabbath day is meant, in this instance alone, which an-

nuls the sabbath, the sabbath years are meant. But if the sabbath is still binding upon Christians is it not strange that from Romans through Revelation this is the only reference to the sabbath and that it is a negative one? Nor did Paul make an exception for the sabbath day when he scolded the Galatians: "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." Nor can the sabbath be supported by the claim that the Mosaic law was in two parts, a ceremonial, which passed away, and a moral, which remained, for neither Jesus nor his apostles made any such distinction.—Galatians 4:9, 10, *New World Trans.*

And finally, let it be noted that when the apostles and other older men met at Jerusalem no mention was made about the sabbath, but merely, "keep yourselves free

from things sacrificed to idols and from blood and from things killed without draining their blood and from fornication." —Acts 15:29, *New World Trans.*

The sabbath day that God commanded the Israelites to observe was pictorial of the 1,000-year Kingdom sabbath of which Jesus Christ is Lord. After six thousand years of toil and bondage to sin, sickness, death and Satan, mankind will enjoy a rest from all such. In this Kingdom sabbath, which Bible prophecy shows will begin shortly, Jesus will do on a world-wide scale what he did on a small scale when as a man he cured the Jews on the sabbath day. In that Kingdom sabbath he will bring physical and spiritual health and life both to those surviving till then and to the billions who have gone down into the grave but who are in the memory of God.

Truly, the Scriptural position regarding the sabbath day frees from bondage and is logical, beautiful and comforting.

YOUNGEST POPE

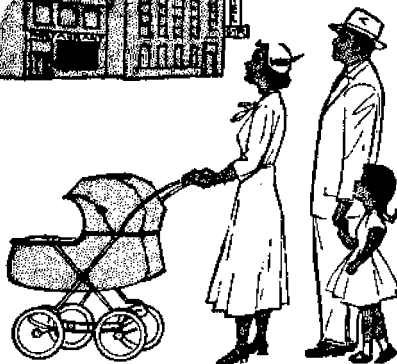
Under this title the Glasgow, Scotland, *Herald* of January 5, 1956, published a letter from one of its readers. It said: "Sir.—The exact age of Pope Benedict IX at election is open to considerable doubt. The learned English historian, Dr. Horace K. Mann, professor at Ushaw College, Durham, gives an impartial statement in his article in the *Catholic Encyclopedia*, Vol. II, p. 429, col. 2, with references:

- (1) For the age of 12 years: Glaber, R., *Historia*, Vol. IV, 5, No. 17, etc.; (2) for the age of 20 years: Duchesne, L., *Le Liber Pontificalis* (Paris, 1886-92). Glaber is a most unreliable source (see biography, *Catholic Encyclopedia*, VI, 574-75). The *Liber Pontificalis* is a standard work. Dr. Mann takes the latter view. So John XII remains the youngest Pope, at 18 years, as your most accurate Christmas Quiz has it."

Prayers vs. Action

January 18 to 25 was a week set aside by Catholics and Protestants around the world as the "time for concentrated prayer for church unity." But each conducted its services separately. Their prayers were for "reunion of the long-divided family of Christendom." Roman Catholics in Colombia, however, got off to an early start, which betrayed their lack of sincerity and exposed the hypocrisy of such idle prayers. Four days prior to reunion-prayer week, a mob set fire to a Protestant church in Palmira, Colombia, destroying the \$2,500 building. The United Press dispatch for January 14, 1956, reported that "this was the 46th Protestant church to have been destroyed in Colombia since 1948." Are Catholics in Colombia really backing up their prayers with action?

Race Troubles Near EXPLODING POINT



THE section of territory in the United States above or north of the Mason-Dixon line is commonly referred to by Americans as "the North." Here in the North the white man is generally believed to be, and thinks himself to be, more liberal and more progressive in his attitude toward the Negro.

In theory, at least, the Negro in the North lives in a climate of freedom and equality. Northern state and city laws forbid discrimination because of race, color or creed. The Negro is granted equal rights, privileges and treatment with the white man. The same opportunity for employment and education and the right to ride any public transport without restriction are both his. He has equal right to any public park, beach, swimming pool, theater, restaurant or hotel. Legally, in the North the Negro stands on a par with the white man. Yet he is not satisfied with things as they are—not as they are on legal paper, but as they are in actual practice.

The Negro believes the white man's sentiments of prointegration in the North are

hypocritically transparent. Like his sentiments, the white man's racial liberalism tends to be naively abstract too. The extent of his liberalism is well stated in the words of a white man who said: "Integration is like a superhighway. It's a wonderful thing—as long as it doesn't run through my back yard."

Many white northerners sincerely

believe they have no racial prejudice. They claim that some of their best friends are Negroes. But the moment a Negro is admitted into an all-white apartment house or neighborhood, these same persons unhesitatingly resort to discrimination. They say the Negro should have "the

right to live anywhere he can afford. But that does not mean he can exercise that right in the same apartment or city block where I live." White property owners usually say: "We don't want to keep Negroes out because they are black. We want to keep them out because they have low educational and moral standards and no respect for other people's property. If you let one family in, and go off on vacation, you'll find four families living in the one apartment when you get back." The Negro counters by saying that if lower educational and moral standards exist among his race, the white man has only himself to blame; that whatever the cause or camouflage, race discrimination does persist on a large scale in the North, despite claims to the contrary.

Lopsided Equality

In New York city, for example, where race-relations experts say conditions for

the Negroes are the best in many respects among the major cities of the United States, the Negro is referred to as "the oppressed class of the city." A recent survey of Negro conditions in northern cities, made by the *New York Times*, says of New York city: "Negroes are barred from most private housing. . . . Many fields of employment are closed to Negroes. In many enterprises Negroes get the lower-pay, lower-grade jobs. Elementary and junior high school education for Negroes is inferior. In some instances the zoning of school districts prevents Negroes from attending higher-standard integrated schools or all-white schools. The result is de facto school segregation."

In cities away from New York conditions are very much the same. Detroit, Michigan, the automobile capital of the world, boasts of its racial harmony. Yet racial friction between white man and Negro is still very much an issue in Detroit. Negroes are demanding more and better jobs. A recent survey showed that only 6 percent of the teachers in Detroit's public schools were Negroes. Fifteen of that city's large department stores refuse to hire Negro sales help. Employment offices admit that it is next to impossible to place Negroes in skilled or white-collar positions with private firms. Even in factories job advancement can be difficult for the Negro.

Negroes with college degrees are reported running elevators, washing dishes or pushing brooms. They complain that they work fewer hours and are the first most likely to get laid off. Right now about 12 percent of the Negro working force in Detroit is unemployed, double the percentage to be found in the white community. In Chicago, Illinois, only 6 percent or less of the better jobs, ranging from foreman to professional posts, are held by Negroes. "There are some jobs for which

we prefer to have Negroes," said a white personnel officer, "but these are some of the heavier jobs, and jobs where there is some monotony."

Negro physicians say they are being discriminated against in medical circles. Detroit's 170 Negro doctors say that no more than two dozen can get affiliations of any kind at hospitals for whites. No more than half of Detroit's 47 hospitals will admit nonemergency Negro patients. Fewer than half a dozen private hospitals out of 75 in Chicago are open to Negro physicians. The large majority of Chicago's private hospitals do not want Negro patients.

The law provides equal rights and opportunities for all races. But what good are laws unless they are enforced? The Negro has equal right to all restaurants and hotels. But will he get a room or will he be served? One hotel manager in Cleveland, Ohio, said: "We do not, of course, refuse service. We politely tell them we're out of rooms." A head waiter in one of Detroit's downtown restaurants was asked if they served Negroes. His answer: "Well, we've had one Negro come in here ten years ago. He was served and gotten out of here so fast that not one has come back since." Negroes tend to shun places where they know they are not wanted.

Negroes in Chicago, Detroit, Boston and other northern cities can regularly attend "white" churches, but rarely without being embarrassed. Some Protestant churches in larger cities have moved to the suburbs to get beyond Negro reach. In Boston a Negro minister said he was asked by an influential friend of his, a white man, to persuade members of his race to leave white congregations and return to their own.

Housing Problems

The Negro finds his skin color most objectionable to the white man when searching for a place to live. Yet he must live

some place. In many northern cities the Negro population is increasing at a rate far beyond that of white communities. In New York city today "one person out of every ten is Negro, in Chicago one out of seven, in Philadelphia one out of five." Negroes are pouring into Detroit at about a rate of 500 a month and about 3,000 Negroes a month are arriving in Chicago. Negroes in Chicago have a population density rate of 39,000 to the square mile—four times the white rate.

Most of these Negroes come from southern rural areas north in pursuit of happiness. As one Negro said: "Where I was, I wasn't getting nowhere. I hear about these big-paying jobs here, where you get eight, ten dollars a day, almost what I was getting in a week down there. So I figure I'll come up the line and look around." But each new family that comes north must also find a place to live. Since Negro neighborhoods are overcrowded, the migrating Negro is forced to search for a place to live in white neighborhoods, which presents a problem.

A young physicist and his attractive wife, a college graduate, spent five months before finding an apartment. And then they did not get what they wanted. There were many places that appealed to them, but they were not to be rented or sold to Negroes. A groceryman told them: "If I rented to you I would lose my trade." A real estate man said: "You would have saved your time and mine had you told me on the phone that you were Negroes."

The Negro cannot build, buy or rent a home where he chooses, despite his educational, professional and financial qualifications. In Dearborn, Michigan's fourth-largest city, 15,000 Negroes can work daily, but not one can live there. Mayor Orville Hubbard of Dearborn is quoted as saying: "I am for complete segregation, one million per cent, on all levels." He is also re-

ported to have said: "Not a single Negro" lives in Dearborn, because "every time we hear of a Negro moving in we respond quicker than you do to a fire." Once a Negro family did move into Dearborn, but they found the gas turned off and the garbage was never collected. Finally, they were forced to move.

Residential suburbs, those with high-income white families, especially oppose Negro entry. Willoughby Abner, chairman of the Chicago branch of the National Association for the Advancement of Colored People, declared: "There are powerful forces in the city which are determined to keep these all-white communities all-white. While you don't have local segregation, you do have a conspiracy by real estate groups, community organizations and financial institutions to maintain Chicago's spotted segregation pattern."

To buy into white areas the Negro has to pay ridiculously high prices, and mortgage loans are hard for him to get. To meet stiff monthly payments many Negroes have been forced to convert their newly bought homes into apartment houses and use the rentals to meet the bills. In Chicago investigators have found 132 Negroes living in a single eight-apartment building. In Detroit a six-flat building was turned into 37 apartments. Negroes still occupy 75 percent of Detroit's 34,000 substandard homes. In Harlem sometimes as many as five Negro families live in one-family apartments. This sort of crowding almost always creates a new slum area. The Negroes say that low wages and high rentals force this pattern, that they have no alternative.

Two-Way Exodus

To escape the slums, with their high-crime and low-health rate, many Negro families have been moving out into white neighborhoods. But as soon as a Negro

family moves in, white families move out. White home-owners become panic-stricken and put up their houses for sale without waiting to see what their Negro neighbors are like. As a result a general exodus is taking place to white neighborhoods and away from white neighborhoods to suburb sanctuaries.

Many whites believe that when Negroes begin to move into a neighborhood property values drop, school standards decline and crime and delinquency increase. Race-relations experts say that most of the fears of white persons are baseless. They say property values drop momentarily because whole neighborhoods try to sell at once. If the property is well located its value will rise again to its original level and often above its value. As for crime and delinquency, experts say that these stem mainly from environmental conditions and not from race. Negroes are no more inclined to misbehave than whites in similar circumstances.

Riots and Mob Violence

White residents have been quite successful in being able to scare Negro house-hunters out of white neighborhoods by threats, boycotts and other means. Often they have resorted to violence. But a new generation of Negroes is growing up that does not scare so easily, nor are they easily intimidated or outmaneuvered. Therefore friction and tension between Negroes and whites is reaching an alarming stage.

In the last two years Detroit has had over thirty-two housing incidents. Five of

these were serious, where groups of 100 or more white persons demonstrated in front of Negro homes, trampled lawns, defaced buildings, burned down garages and houses. In Chicago similar flare-ups of violence take place every few weeks.

Detroit's top Negro paper stated: "Detroit seems to be rapidly returning to its old pattern of a few years ago when we lived from crisis to crisis. . . . In the last two years there has been an unmistakable resurgence in organized resistance to Negroes based upon color prejudice. . . . No effort is made to correct tragic mistakes in attitudes which can only lead to the destruction of our whole town." Both clergymen and political leaders alike are warning Detroiters that they are sitting on a powder keg of racial trouble.

What does the Negro want? the northern whites are asking. The Negro's answer is plain and positive. He wants equal rights and opportunities in practice with the white man. He wants to be able to live wherever he can afford to live. He wants nothing less than full social, economic and political equality.

As a remedy, many Negroes are proposing Jesus' words: "You must love your neighbor as yourself." To the North that glibly offers racial advice to the South, the Negro quotes Jesus again: "Hypocrite! first extract the rafter from your own eye, and then you will see clearly how to extract the straw that is in your brother's eye." That is sound advice and perhaps a cure.—Matthew 22:39; Luke 6:42, *New World Trans.*

Notable Casualty

One of New York's pet myths was recently shattered. Local folks had long been convinced that the top of the Empire State Building—world's tallest building—was swaying two to three feet at the height of more severe storms. Some guesses went as high as eight feet. Skeptical engineers checked the building sway with an ultra-precise gyroscope in a 50-mile-an-hour wind. The sway? It measured just one inch.



THE Magdalena RIVER OF COLOMBIA

By "Awake!" correspondent in Colombia

O THE giant condor in his position high above the valley the scene appeared to be unchangeable. Sunlight reflected from the waters of a mighty river, flowing between towering mountain ranges. The two humans poling their balsa, or raft, along the shallower part of the river may have attracted his eye, but more than likely his attention was arrested by some animal's dead body that would become his daily meal.

Suddenly, with the sun shining brightly, huge drops of water made a loud splash on the cliff around him and stirred up little spots of dust on the valley floor far below. Then swirling dark clouds obscured the sun and the downpour of a tropical rain

came. The many arroyos and dry washes became raging torrents. The natives on the river, who later became known as "Indians," quickly guided their raft to some sheltered spot to keep from being caught in a swift current.

On this same day, in the year 1501, Rodrigo de Bastidas, exploring the coast of the Caribbean Sea along the northern tip of what is now South America, discovered this river. This being the day of Santa Maria Magdalena, he named the river for the saint. To this day it is known as the Magdalena River.

Here at last was a way into the interior of this relatively unknown continent. And the Magdalena River became the highway of the Spanish conquerors or conquistadores. In the years that followed they brought a different type of culture and life (both human and vegetable) and a new religion to the native inhabitants. The first of such ones to navigate the river was probably Jerónimo de Melo, who, being sent by García de Lerma, governor of Santa Marta, sailed into the mouth of the river and advanced as far as the present site of Malambo. This was in the year 1529.

Other pioneers quickly followed. Some eight years later the celebrated expedition of Jiménez de Quesada entered the mouth of the river and navigated it as far as the site of La Tora, or, today, Barranca Bermeja. Not being satisfied to continue by river his party left the valley here and went overland to the east and south, discovering the great plateau-valley that later became the location of the capital of Colombia, Bogotá.

Pressing onward during that year and into the early part of 1538, Quesada re-entered the Magdalena river valley near the section of present-day Neiva, Colombia, far above and into the mountains from where he had left it. He called this section "The Valley of Sadnesses," either because of the semidesert condition of the country or be-

cause or the hardships upon his party. Some historians think that the purpose of Quesada's expedition was to discover the source of the river.

Investigating Its Source

The source, or sources, of this river have been found and provide interesting information. Running approximately north and south through Colombia are three mountain ranges or cordilleras. They are the northernmost ends of the famed Andes of South America. Close to the Ecuador-Colombia border they come together into the one mother range. In this cold high spot 11,530 feet above sea level the Magdalena River is born, some 1,000 miles up from where it enters into the Caribbean Sea to the north. Here, in fact, are two birthplaces. In the "Páramo de las Papas," a region of small lakes and lagoons, are two lagoons or lakes a bit larger than the others. From Laguna Magdalena the first stream flows. And at Santiago, or St. James, a similar lagoon about two miles to the east, the second begins. It passes under a natural bridge and then, so nearly hidden from view that some early explorers thought it was an underground stream, continues on to unite with the other some two miles below the lakes. Here, then, is born the Magdalena River.

When the source of this river was first found is not known. However, the team of Justo Ramón and Tomás Alfredo, who explored this area in 1946 and 1947 and furnished the above information, report that on an old trail between the two lagoons is a large rock with the monogram of the virgin Mary and a date that appears to be 1538.

Another thing that shows the nature of the terrain in this section is the fact that for many years the Caquetá River, which flows eastward from here and unites with the Amazon River some 1,000 miles or

more down in Brazil, was thought to head in the same St. James lagoon. This lagoon would thus have water flowing from it in two different directions. However, while it is true that the headwaters of the Caquetá River are just a few kilometers south and east of these lagoons, yet they are separate and distinct, according to the above-mentioned explorers.

Along Its Course

The Magdalena being near the equator and yet originating high in the mountains, there is a variety of plant life along its course. As the river begins its downward plunge it passes between mountains that tower more than 15,000 feet into the sky, with the Sierra Nevada to the east reaching more than 18,000 feet.

As the river drops down into the inhabited regions, one finds first the cultivated crops of wheat, barley, oats and other small grains, apples, potatoes and pasture lands in abundance. Passing below the 6,000-foot mark we find the money crop of the land, coffee, along with such things as corn, sugar cane, papaya, oranges and bananas. And even lower toward the sea are tobacco, pineapples, lemons, coconuts, India rubber trees and rice. In fact, it simply depends upon your altitude as to what temperature may be found, and hence what will grow in the way of plant life. It may come as a surprise to some to know that many of these cultivated crops, such as wheat, barley, oats, grapes, beans, sugar cane, oranges, lemons and even coffee, were introduced by the Spanish conquerors.

The river, of course, serves as a commercial life line. Even the early Indians used it as their highway with balsas, or rafts, and canoes. The conquistadores used it for the same purpose. One early governor introduced the "champán" boat, which was simply a hollowed-out tree trunk,

with a covering of a rustic sort to provide some measure of protection as a "cabin." This was the best mode of transportation for years, both for passengers, including presidents and bishops, and for produce.

Nevertheless, progress will be felt. In 1825 the first steamboat, the Santander, entered the mouth of this river, manned by a German, John Bernard Elbers. Its life was short, however, ending in the civil war of 1839. After the war the steamboat again made its appearance on the Magdalena, but in general kept to the lower part. However, in 1875, after some four months of navigation, the steamboat Molke arrived at the city of Neiva on the upper Magdalena.

Since World War II traffic is coming in other ways. Highways are rapidly being built. The seaport of Buenaventura on the Pacific Coast is closer to the capital Bogo-

tá and to other cities than was the former long route by river steamer. Modern trucks cross the mountains every day, bringing imported goods and taking others away for export. Railroads have been and are being built. But latest and perhaps most felt is the rapid transportation provided by the great airliners. Thus the Magdalena seems slowly to be returning to its former, more uneventful existence.

The lone condor sits on his cliff. The bright sun does not prevent giant raindrops from announcing a sudden tropical shower. The water rushes toward the river and all is as it was. Humans come and go with their differing ideas and their different cultures, yet the river continues its patient and unending progress toward the sea.

Ecclesiastical Swindlers Prosper

“The \$100 Million Shakedown” was the title of a newspaper feature telling of the increase of ecclesiastical swindlers in New York city alone. According to the New York *Daily News* of January 4 and January 8, 1956, hundreds of small churches are being organized, not to teach the public, but to fleece the public. These churches expend their main efforts on collecting funds in the name of charity, often hiring professional collectors or swindlers who are marvelously adept at defrauding the public. Said the newspaper feature:

“Every year, big-hearted, free-spending New Yorkers dig deep into pockets and purses and cheerfully pour more than \$100,000,000 down a rathole in the name of sweet charity. Not one in a hundred would think of examining the shaker can thrust under his nose as he waits in line for theatre tickets, as he comes out of a subway, as he leaves a restaurant. Not one in a thousand would dream of asking for the credentials of the pleasant-faced woman in the religious habit. . . . Part of the fault lies with the public. They give to everything and everyone. If you took a

can and marked it ‘all who contribute here are suckers’ you would still collect plenty.”

“Telling of the difficulty investigators have in curbing religious rackets, the feature continues: ‘Sam Friedman, a veteran of more than a quarter of a century as an investigator, sadly tells about the time he found a phony soliciting in an industrial plant. Sam waited for her to reach a heavily populated section of the building and went around warning employees not to give to the bogus charity. ‘They gave any way,’ he said sadly. ‘I told them she was strictly a pro, but they wouldn’t believe me because she was dressed in religious garb. She was wearing a Star of David on a band across her head. She had a crucifix on her chest. She had on everything but a sergeant’s chevrons. When we nabbed her, several people became quite indignant.’”

“A major point of the *Daily News* feature: people do not seem to mind being swindled so long as it is done by someone with an ecclesiastical title or in religious garb. Could this be because churchgoers have been accustomed so long to giving so much for so little?”

"Me help too!"



HOW do you answer your energetic little youngster when he pleads: "Me too! Me help too!" Especially on those extra-busy days when everything seems to go wrong? Why not let him help? Probably you will be pleasantly surprised at how much he can do, and allowing him to help gives him a feeling of being an important member of the family. Not only that, but he will be learning invaluable lessons of industry and co-operation. Hours of pleasant companionship will result, and you will be building a solid foundation for a good parent-child relationship.

"Mother, I haven't got my baby's raincoat q-u-ite done," said my daughter proudly, her eyes shining. She was only four years old, and the raincoat was a poor thing, but she was uncritical. I had taken up my sewing, and she had wanted to help. A rather large needle, with double thread well knotted, a generous piece of cloth from the scrap bag, and her own blunt-nosed scissors were all the equipment she needed. She brought her own little rocker, and put her low table near me. She spent a long and happy time at this task. And she was not whining, restless or getting into mischief.

Does your child have his own little shovel? He can help you shovel the winter snow. Does she have her own little broom? She will be thrilled to help you with the sweeping. With his own little hoe and rake he can work beside you in the garden, building a strong body, a healthy appetite, and learning the care of growing things, rather than being a whining nuisance who steps on the rows or thoughtlessly pulls up the tender plants.

A sturdy, non-tipping stool and a wet-proof apron are an aid to many delightful indoor activities. What youngster is not charmed with warm, sudsy water? If Mother is washing dishes, the child can help with its own



small dish cloth. The silverware can be wiped, or the pans. And when taught that dishes and glasses must be handled carefully, so as not to break them, the child will be very proud and careful when these are entrusted her. The child can scrub the vegetables, can fetch and can carry. Your child can sit on the kitchen stool at the mixing center and do a great deal of stirring for that cake or batch of cookies. And afterward there is the bowl to be licked! What happiness a child can have with a pinch of pie or bread dough on the kneading board with a small rolling pin!

Picking up playthings and tidying up rooms teaches the child habits of neatness. At this age you might work at his side. Then putting things away, instead of being a hated chore, can become a game. It will not be long before your child will pleasantly surprise you by taking over the job of picking up after himself. Some tasks require that the parent tactfully superimpose his own skill over the awkwardness of the child in order that both will be satisfied with the results, for example, making beds and setting the table.

On walks the child may have the responsibility of looking carefully each way to decide if it is safe to cross. A trip to the store becomes high adventure if he has his own piece of money to spend as he wishes, being able to pick out what he wants and to pay the clerk himself. Or he may have the responsibility of choosing and purchasing one item on the grocery list, for example, the cereal.

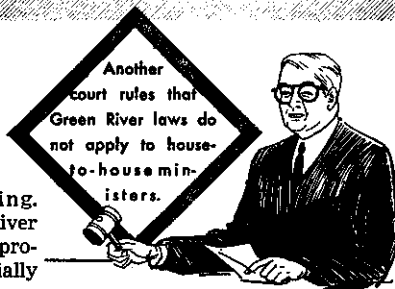
When parents of small youngsters realize the importance of letting the child help too, they will think of many enjoyable and constructive ways in which to give the child this feeling that he is an important part of the family.—Contributed.



The Green River Ordinance AND Jehovah's Witnesses

A COMMON law in the United States is the so-called Green River ordinance. This law originated in the famous ordinance of Green River, Wyoming. What does the Green River ordinance prohibit? It prohibits persons, especially salesmen and solicitors, from calling at the doors or homes of people without being previously invited to call. Some law officers, apparently not familiar with what the higher courts have ruled regarding the Green River ordinance and Jehovah's witnesses, have used this law to try to stop the door-to-door preaching of Jehovah's witnesses. A knowledge of one of the most recent court decisions on this matter will be a source of enlightenment to many city law-enforcement officials; and it will be of keen interest to all lovers of freedom of worship.

"Court Favors Local Pastor. Judge Rules City Ordinance Not Violated"—this was the heading of an article in the December 31, 1955, issue of the Anchorage, Alaska, *Daily Times*. The article said: "District Judge J. L. McCarrey, Jr. yesterday ruled in favor of the Anchorage pastor of the Jehovah's Witnesses congregation in the appealed case involving solicitation for the sale of religious literature. Judge McCarrey ruled the pastor, Ancel Berry,



oral sermon to Mrs. Faye Timmerman. He talked to her on Bible subjects. At the end of the discussion he told her he had literature that explained more about the subject. He told her that she could have the literature and if she cared to do so she could contribute a small amount toward the cost of printing and distributing the books.

Shortly thereafter the manager of the apartment house came up to Berry and told him that he did not want him calling from door to door. The manager said he was going to stop Berry and went away to call the police. Mrs. Timmerman signed a complaint, and the following day Berry was formerly arrested, charged with a violation of Anchorage's Green River ordinance.

The Green River ordinance that Berry was charged with violating reads: "Soliciting in residential area. No solicitor, peddler, hawker, itinerant merchant, transient vendor of merchandise, or other person

did not make a sale as defined by the city ordinance prohibiting soliciting, peddling and hawking. The margin of profit on Berry's material was so slight, the court held, that it could not be construed to be a sale."

How did this case begin? On November 30, 1953, Ancel Berry, a minister of Jehovah's witnesses, called on an apartment house in Anchorage. At one door he preached a brief five- or ten-minute

shall go in and upon private residences in the city for the purpose of soliciting orders for the sale of services, goods, wares and merchandise, and or for the purpose of disposing of and, or peddling or hawking the same not having been requested or invited so to do by the owner or owners; occupant or occupants of said private residences."

In the city magistrate's court Ancel Berry pleaded not guilty. Berry showed that the city's Green River ordinance could not apply to him, a minister, and that he made no money from his missionary work of preaching. He showed, in fact, that he lost money and that any money he received as contributions in excess of what he paid for the books was eaten up by other transactions in which he gave books free. He explained that he put all the money that he received back into the preaching work.

Anchorage City Attorney Ralph Moody agreed that "a man has a right to follow the dictates of his conscience and has the right to go out and distribute pamphlets." "But I think," said Moody, "he went too far in offering the books for a sum of money."

City Magistrate George McLaughlin ruled that Berry had technically violated the city's Green River ordinance. He fined Berry \$10. Berry appealed the case to the United States District Court.

The Defendant's Argument

In district court William H. Sanders of Anchorage and Hayden C. Covington, general counsel for Jehovah's witnesses, represented the defendant. The attorneys pointed out to the court that the Green River ordinance, when properly construed, exempts from its provisions the door-to-door calling by a minister of religion preaching the good news of God's kingdom. They showed that the Bible literature

offered by Berry was in no way commercial, that his way of working was not commercial, that Berry's purpose or objective was not commerce and that the activity of Jehovah's witnesses is neither "sales" nor business.

The attorneys explained to the court the purpose of Jehovah's witnesses: to preach the good news of God's kingdom and to distribute literature containing Bible information on the terms of the receiver. The work of Jehovah's witnesses, it was shown, is undeniably noncommercial, because if it were commercial the literature would never be given away nor would the fixing of the price be permitted by the receiver.

They further explained to the court that not every activity that involves a 'monetary incident' is merchandising. They said: "Dissemination of ideas is expensive if appreciative hearing is secured. No missionary effort, whether religious or political, or the activity of Jehovah's witnesses, can be run without money. It is proper and necessary to receive contributions to help defray the cost of such dissemination, for if it were always required to be given away free of charge the freedoms would be very short-lived. To confuse the commercial business of selling fruit, vegetables, etc., with the kind of activity carried on by defendant disregards major emphasis which distinguishes charitable activity from Woolworth's, the political party from 'Wall Street.' "

The court heard testimony that the contributions received by Jehovah's witnesses are identical with free-will offerings received by clergymen when the contribution plate is passed. No reasonable person, the attorneys showed, would contend that the hearer "bought" or "purchased" a sermon, nor can it be said that anyone "bought" the printed sermons distributed by the de-

fendant. They explained that Berry did not sell as that term is understood in commercial transactions, and that the fact that one might contribute and designate it as a "purchase" and state that he "bought" the literature, or thought he was buying it, or that it was "sold" to him, does not change the charitable nature of the preaching activity of Jehovah's witnesses. It does not make it commercial, they added, any more than does the act of a person in a religious edifice putting fifty cents in a contribution plate make the sermon or the preaching in the edifice commercial.

The attorneys made it clear to the court that the only difference between the methods of the "recognized" clergy and the way Jehovah's witnesses preach is that the clergy require people to come to their buildings and edifices to hear a sermon after making a contribution; whereas Jehovah's witnesses carry messages, printed sermons and oral, to the people in their homes.

The attorneys for the defendant cited many higher court decisions in which the courts held that the activity of Jehovah's witnesses is charitable and Christian; that the work is done as ministers of the gospel; that the work is preaching, and not "selling." One of the decisions brought to the attention of the district court judge was the case of *Murdock v. Pennsylvania* (319 U.S. 105). In this decision the United States Supreme Court ruled: "The mere fact that the religious literature is 'sold' by itinerant preachers rather than 'donated' does not transform evangelism into a commercial enterprise. If it did, then the passing of a collection plate in church would make the church service a commercial project. . . . It is a distortion of the facts of record to describe their activities as the occupation of selling books and pamphlets."

The defense filed a motion for judgment of acquittal on two grounds: (1) That the Green River ordinance when properly construed excludes from its provisions the door-to-door preaching and incidental distribution of literature as a minister engaged in religious, charitable and non-commercial activity and (2) that the ordinance, if construed and applied "to the facts and circumstances in this case, abridges and denies the rights of the defendant to freedom of press and of worship of Almighty God, contrary to the First and Fifth Amendment to the United States Constitution."

The City's Argument

The City of Anchorage rested its case primarily on a decision of the United States Supreme Court in 1952. This is the *Breard v. City of Alexandria* case. In this decision the Supreme Court ruled that the Green River ordinance did not abridge freedom of press when applied to commercial solicitation. The court said: "We think those communities that have found these methods of sale obnoxious may control them by ordinances."

However, the attorneys for the defendant pointed out that the Supreme Court was not speaking of methods used by ministers of the gospel but rather of "methods of sale"; hence the *Breard* case does not apply to noncommercial activity. The attorneys presented to the court an issue of the *University of Florida Law Review*, Volume V, No. 3. In it an article entitled "Free Speech (1949-1952); Slogans v. States' Rights," discussed the *Breard* decision, saying: "Actually, the opinion did not gainsay the right of persons to distribute religious tracts without prior permission from each householder, but it clearly upheld city ordinances that prohibit newspaper and magazine vendors from house-to-house soliciting."

District Court Decision and Opinion

On December 30, 1955, the district court rendered its decision. United States District Judge J. L. McCarrey, Jr., found that the transaction by Berry was "not a solicitation and a sale as contemplated by the ordinance."

Said the judge: "I find that the solicitation and purported sale or transaction between the defendant and one Faye Timmerman on the 30th day of November 1953 was not a solicitation and a sale as contemplated by the ordinance. . . . therefore, the court finds in favor of the defendant and against the City of Anchorage."

On May 11, 1956, the judge filed his written opinion. We close this article with excerpts from this excellent opinion (Civil No. A-9414) handed down by the District Court for the District of Alaska, third division:

"It is necessary to pronounce here that municipal ordinances, such as the one here in question, prohibiting the solicitation and distribution of pamphlets by canvassing from house to house, have been usually held unenforceable as applied to those who deliver literature and solicit contributions from door to door in the name of religion. . . . It cannot be said with any clarity that the Appellant [Ansel Berry] came within the prohibitive language of the ordinance, since the testimony of the complaining witness, as well as that of the Appellant, does not support an offering of goods, wares, and merchandise for sale, in the true sense of those words.

"To come within the ordinance, the transaction would have to have had a commercial nature. It cannot be said this was a fact in this particular transaction for there was evidence that money was lost on books and pamphlets sold at the prices hereinbefore set forth, when one took into account the cost of gasoline, postage and mailing costs, which necessarily follow in

the ordering and delivering of such merchandise. . . .

"If it were determined that a minister from a Jehovah's Witnesses' sect was in violation of the ordinance in calling from door to door to sell his literature, a serious constitutional question would be raised.

"The City of Anchorage has cited the case of *Jack H. Breard vs. City of Alexandria*, 341 U.S. 622, which upheld the right of the city to regulate peddlers, salesmen, etc. This case involved a magazine salesman who was engaged in a transaction of a commercial nature, and unless it was held that the transaction engaged in by the Appellant was one of a commercial nature, this case could not be considered in point, which I find it is not. . . .

"*Webster's New Collegiate Dictionary*, for the year 1953, . . . defines the word 'commercial' as : 'Of or pertaining to commerce; mercantile; as, *commercial* houses; a *commercial* treaty. 2. Having financial profit as the primary aim.' The same authority defines the word 'commercialize': 'To render commercial; esp., to make profitable in a business way.'

"It is obvious from the transaction that the Appellant did not go to the apartment of the complaining witness for the purpose of making a sale, and did not disturb the peace of anyone, under the holdings of the courts (*supra*), but, rather, for the primary purpose of preaching his religion in an attempt to proselyte followers for his religious beliefs and congregation; thus, the sale, if it can be considered such, was incidental to this method of preaching. The transaction only augmented the religious message and oral sermon which the witnesses testified he gave. Appellant was not peddling, hawking, nor was he an itinerant merchant and vendor of merchandise, but, on the contrary, the Appellant's primary purpose in going to the apartment of the complaining witness was to deliver a re-

ligious message, which he attempted to buttress by the religious writings that he sought to leave in consideration of recovering their bare costs.

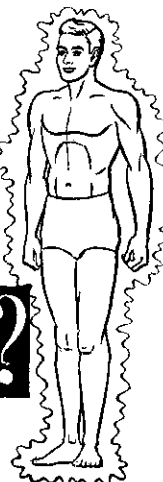
"I am of the opinion that the Appellant does not come under or within the purview of Chapter 5, Section 115.1, and therefore

find for the Appellant and against the Appellee, City of Anchorage, as heretofore orally announced in open court.

"Having determined that the act complained of is not a violation within the purview of the ordinance, the other legal points raised need not be considered."

Our SENSES

For 15?



THAT which distinguishes the animal and vegetable kingdoms from the mineral kingdom is life. And that which distinguishes the animal from the vegetable kingdom primarily is the quality of being sentient. Sentient? Yes, for according to the dictionary sentient means "possessing the power of sense or sense perception: opposed to inanimate and vegetal." According to the Bible being sentient is the same as being a soul and therefore is properly applied to all living creatures, from insects to divine spirits.

In the matter of sense perception the human body has been likened to a house, with the senses being the windows, the various windows looking out in different

directions, for the body's own needs. Animals have their own windows for their own needs and we can imagine the same regarding spirits. These windows are really "lowered thresholds of excitability" situated in different parts of the body for particular kinds of stimulation. Thus only the eyeballs are sensitive to light, only the nose is to odors.

Sense perception requires four things: (1) a stimulus—unless there were sound we could not hear; on the moon where there is no atmosphere there is no sound possible; (2) a nerve ending or "receptor" to receive a particular kind of stimulus, without which we could not be aware of sounds, sights, odors, etc.; (3) a nerve pathway to the brain—were this interrupted we still would not experience any sense perception; (4) a part of the brain able to receive the particular sensation, the brain being divided up for reception of the various sensations.

When speaking of the human senses the mind generally thinks of the five "special" senses: sight, hearing, touch, taste and smell. However, such authorities as Herick, in his *Introduction to Neurology*, list more than twenty others. While not all of these may be sufficiently diverse to merit discussion as separate senses, Geldard, in his *The Human Senses*, does make a good case for at least ten others in addition to the five special senses. Incidentally, there may also be said to be acquired senses; the blind seem to have a sense of distance, certain primitive people seem to have a sense

of direction. And then, among the lower animals some, such as the bees, seem to have a sense of time, "an internal clock," as it were.

The Skin Senses

The ten other senses may be classified as follows: four skin senses of heat, cold, pressure and pain; the two of hunger and thirst; the two of motion and strain; sensation by the internal organs and the sense of balance.

Concerning the skin senses we find that there are separate receptors for pressure, heat, cold and pain, as well as for touch, one of the five special senses. That there is a difference between the sense of pressure and that of touch has been demonstrated, for it remains even though the sense of touch has been deadened or its receptors removed. The experiments regarding the sense of pressure are usually carried on by weights.

Heat and cold are separate sensations or senses because the body has separate receptors for each, those for cold being ten times as numerous as those for heat. There has been much speculation as to the nature of the heat and cold receptors, but according to Livingston, in his article on pain in the *Scientific American Reader*, fine nerve fibers with bare endings are able to elicit not only sensations of pain but also of heat, cold and touch, as is apparent from the outer ear, which is supplied by only such kind of receptors. Incidentally, the body's sense of temperature, being designed for our comfort and protection, is relative rather than absolute. Within certain limits the body quickly adjusts itself so that what at first may have seemed too warm or too cold will gradually seem comfortable.

The sensation of pain is one that scientists have found singularly difficult to define satisfactorily. What is pain? Pain may

be said to be an unpleasant sensation designed to serve as a danger signal and of such intensity as to induce immediate action lest harm come to the organism. However, pain does not always immediately follow injury although its purpose is to warn us of it; for example, one may be so absorbed in what he is doing that he may have been injured without being aware of it.

The Divine Architect so constructed man's organism that injury should cause immediate reflexive actions. Thus if we should accidentally touch a very hot stove our muscles would draw away the injured part before ever the message got to the brain by way of the spinal cord to advise us to do something about it. Additionally there is also reflexive activity by the ductless glands and other organs, resulting in faster breathing, quicker heart beat and tensing of muscles. While pain as a rule is in proportion to the injury sustained, a surface wound often hurts more than a deeper one, because there are more pain receptors in the skin than in the tissues beneath it. Thus superficial burns are usually more painful than are deep burns.

According to one authority the impulses from the various receptors—pain, pressure, heat, cold—become mingled together in the nerves en route to the spinal cord, where they are sorted out and conveyed to the brain in separate nerve tracts and taken to a certain part of the brain. And most recent research on the subject tells us that acute pain reaches the brain over large nerve fibers at the rate of a hundred yards a second, or 400 miles an hour, while dull pain reaches the brain by way of small nerve fibers at the rate of only one yard a second, or about four miles an hour. Memory plays an important part in pain perception even as it does in the special senses. Thus a man who has had his leg amputated may not be aware of that fact at

first and may complain of feeling a pain in his big toe!

Hunger and Thirst

Hunger and thirst are termed "organic sensory patterns," and have their own distinct causes. Why do we feel hunger? Because of the contracting of the walls of the stomach, a theory propounded long ago but only comparatively recently verified by suspending a balloon into a person's stomach and then inflating it. In hunger the stomach makes from twenty to seventy contractions an hour.

What causes the stomach to contract? The actual origin is still a mystery except for the fact that it is something in the blood. Thus the blood of a starving dog transfused to a well-fed one will cause the latter's stomach to react as though he needed food, and, conversely, when the blood of a well-fed dog is transfused to a hungry one he no longer has any symptoms of hunger. For a time it was thought that the sugar content of the blood accounted for these facts, but this thought was found to be erroneous. Now some scientists speculate about a "hunger hormone."

Incidentally, hunger should not be confused with appetite. Hunger is an unpleasant, painful sensation and can be dispelled by strong emotion, by swallowing hard, by just a mouthful of food, etc. But appetite is a very pleasant sensation, and keeps us eating until we are full, or too full. Some therefore list appetite as a separate sense.

Thirst is a rather simple sensation, merely indicating that the water content of the blood is low as noted by a dry mouth or throat. This may be due to hot, dry air, to eating dry food, to excessive perspiration, to a mother nursing her child or to the loss of blood, as in an accident. When the blood's water content gets low it absorbs moisture from the surrounding tissues, a life-preserving measure, as this

keeps up the blood pressure by maintaining the proper volume of liquid in the circulatory system. This moisture is also taken from the salivary glands, which are continually immersed in fluid, causing them to register thirst. They therefore serve as "sensitive reporters of the body's hydration." And here again we have an appetitive thirst, for while one mouthful of water will stop our thirst, we have appetite for water until our need for it has been fully met.

The Kinesthetic and Other Senses

Little is known about the kinesthetic senses, which is not surprising in view of their location deep below the skin. (Kinesthetic, from the Greek root, *kinein*, "to move") One of these is the sense of movement, the feeling of motion, or the articular or joint sense. Only the joints have nerve endings or receptors that report on the direction and degree of our movements. The other is the muscular or "deep pressure" sense and its receptors are found only in the muscles. To illustrate their difference: When we lift a sheet of paper our sense of touch tells us we have the paper within our fingers and how smooth it is, and we can close our eyes and still tell just how high or in what direction we are lifting it; but when we lift a heavy object, additionally, the muscular sense advises us of its weight. (Here again, some add another sense, the tendinous sense, because of the nerve endings that are spread out over the surface of the tendons and advise us of their being stretched.)

If little is known about the kinesthetic senses, still less is known concerning the visceral sense. Viscera refers to "all organs concerned primarily with the maintenance and reproduction of the body as contrasted with the" bones and muscles. It is not generally known that these organs, such as the liver and kidneys, can be squeezed, torn or

seared without any pain being felt. However, when large distending forces such as gases are present, gas pains, spasms or cramps are felt and certain chemicals or degrees of temperature do make themselves felt deep within the body; for example, angina pectoris, a sharp pain in the heart, and appendicitis. Often visceral pain is felt in a part of the body other than where the cause lies. Here again we find a difference of opinion, some holding that all internal organs are without sensation and that the pain felt is due to the stretching of surrounding tissue when the organ convulses.

Last to consider is the sense of position and balance. Its natural development is no small wonder and any development in skill, such as by skaters or ballet dancers, is very small compared with that acquired at first. What accounts for our sense of balance? Two tiny organs, the vestibular sacs and the semicircular canals, situated in the bony labyrinth of the inner ear, which serve no function in hearing. This being so, it is not surprising that serious injury to the labyrinth of the ear results not only in deafness but also in faulty muscular adjustment as well as disturbed eye action and loss in muscular tone.

What particular roles the vestibular sacs and the tiny semicircular canals play is de-

bated. The semicircular canals are on three different levels and represent a three-way co-ordinating system, each being from a half to one inch in length and about a thirty-second of an inch in diameter. They have well been likened to a carpenter's spirit level. A peculiar fact is that these two nonauditory parts of the inner ear have no nerve connection with the brain; sensations of dizziness from being spun around, for example, give no indication that they originate in the ear. Of course, where this sense of balance is especially valuable is in modern aviation.

There was a time when some were quite dogmatic about their theories about these other senses and more often than not they have been proved mistaken. They call to mind the apostle Paul's words: "If anyone thinks he has acquired knowledge of something, he does not yet know it just as he ought to know it." (1 Corinthians 8:2, *New World Trans.*) With the help of modern instruments man has learned much but has even more to learn. In respect to this knowledge it is also true: "For at present we see in hazy outline by means of a metal mirror, . . . At present I know partially." Still, partial knowledge is better than none at all, provided we appreciate that it is but partial.—1 Corinthians 13:12, *New World Trans.*

Atoms for Peace—or War

One of the melancholy aspects of the "atoms for peace" is that scientists can turn out weapons of war as a by-product. That is the opinion of Hans Thirring, director of the University of Vienna's institute of theoretical physics. Thirring says that the process of generating atomic power produces as a by-product a radioactive ash, a "death dust." In an article in *Harper's* magazine, the Viennese scientist says that this dust could be mixed with sand and fired high into the air by rocket. It would then form a radioactive dust cloud capable of killing all living things. Three tons of this radioactive dust could make an area of 40,000 square miles uninhabitable: attempts at civil defense would be like fighting an avalanche with a toy shovel. It reminds one of Jesus' prophecy that in the last days men would be "faint out of fear and expectation of the things coming upon the inhabited earth."—Luke 21:26, *New World Trans.*



On the Side of the Serpent

BEFORE the Royal Society of New Zealand's Eighth Science Congress one of Australia's top atomic physicists, Marcus Laurence Oliphant, lashed out against recent statements made by Pope Pius XII and former British labor leader Clement R. Attlee for citing the misuse of science as a menace to the world.

Scientist Oliphant implied that the world's terrible mess is the fault of the churches for not doing their job better. "I can find no evidence whatever," he said, "that the morality of mankind has improved over the 5,000 years or so of recorded history." The professor, however, was not content to let the matter rest there, but he waded into religion itself, criticizing God's wisdom and justice for expelling Adam and Eve from the garden of Eden for having eaten of the forbidden fruit.

Moreover, the scientist gladly ranged himself on the side of the serpent, saying: "We are told that . . . Adam and Eve were driven from the Garden of Eden because they disobeyed the law and ate of the fruit of the tree of knowledge. It seems strange to me that the exercise of the greatest faculty with which man has been endowed should ever have been regarded as a sin. . . . By a deliberate act, probably the greatest step he ever took, [Man] chose to seek knowledge, thereby setting himself apart from all living things and ensuring his ultimate dominion over the

earth. What is called the Fall of Man should be known as the Ascent of Man."

Professor Oliphant, however, is not alone in this position of belittling God for having expelled Adam from Eden. The professor has the staunch support of many modern clergymen who, likewise, make light of the Genesis account. For example: Lloyd C. Douglas, writing in his book *The Living Faith*, pages 289 and 290, says: "According to the Jewish account of the world's beginning, Jehovah had not inquired about the first man's wants. He had not solicited questions. He was flatly down on inquisitiveness. But He had made a very inquisitive pair of people, and for this questing trait of mind, they were expelled from Eden.

"Jesus of Nazareth, as a messenger of God, reveals his Father as an entirely different type of personality. . . . The God of Jesus encouraged human curiosity: 'Ask and it shall be given you. . . . Seek and ye shall find. . . . Knock and it shall be opened.' The old gods would have kept man forever in a state of mental and spiritual infancy. The God of Jesus wanted them to grow up to the stature of the fullness of His Christ."

These charges leveled against Jehovah are certainly not justified in the light of Scriptural knowledge. To begin with, Jehovah God did not make Adam an ignorant soul as implied, nor was it his desire to keep man in a state of mental and spiritual infancy. There is an overwhelming abundance of evidence to show that Adam had a high degree of intelligence before he sinned. He was capable of naming on sight all the domestic and wild animals, as well as all the flying fowls of the heavens. This involves a considerable vocabulary. It is extremely doubtful if there is any man today that can duplicate what Adam did. Among other things Adam was an expert gardener. He knew how to keep his home

in a paradisaic condition. How many today can make this boast? Adam enjoyed perfect health, peace and prosperity. He lived with a free conscience and in a continuous state of exhilarating happiness. Who among mankind today can boast of this? Yet the self-styled wise men of today say Adam was ignorant.—Genesis 2:19-23.

Professor Oliphant says that Adam's deliberate act of disobedience to God's law was probably the greatest step man ever took; that, instead of its being called "the Fall of Man," it should be termed "the Ascent of Man." Does history justify such a conclusion? Hardly. What kind of knowledge did disobedience open to Adam and Eve? Their eyes were opened, but not to what they expected. Their eyes became opened to the awful realization of their sense of guilt. They were acutely conscious that they dare not face their Creator in their undone and naked condition. The knowledge they acquired made slaves of them. It gave them a taste of sweat and hard labor. It made them see sickness, feel sorrow and pain. It opened their eyes to the ugliness of disease, old age and death. The peace that Adam enjoyed mankind still seeks after. The perfect health that was his science gropes for in countless laboratories. The home and hope that were his are still the prayer of the human family. Truly, the Edenic incident was an uncomparable debacle saved only by the love of God through Jesus Christ.—Genesis 3:8-20; Romans 5:15; 6:23.

God allowed Adam freedom of choice. He did not tempt Adam to be disobedient or wicked by putting this tree of knowledge in the garden, because there were many other trees to eat from; but God

encouraged him to obedience and faithfulness by warning him of the penalty of eating of the forbidden fruit. If Adam was inquisitive about the fruit, as Douglas suggests, then he should have inquired of God. But he made no such inquiry. True, Jesus did say that man should ask, seek and knock after knowledge of God, but Adam did none of these. Even the great Jehovah invites man to reason with him. Adam, however, did not want to reason with God. Adam was not teachable, nor was his wife. She wanted to increase her knowledge by deciding for herself what is good and bad without consulting God. She set herself up as a judge of what is right and what is wrong.—Matthew 7:7; Isaiah 1:18.

Speaking to his only-begotten Son, the Logos, Jehovah said: "Here the man has become like one of us in knowing good and bad." Hence God in substance said to Adam and Eve: 'All right, if that is what you two want, to be your own judges, to go your own way, to decide for yourselves what is good and bad, then there is no place for you in my garden. This place is for obedient creatures. Since you will have none of me, I will have none of you. So now, get out!' The reason given for ousting the pair from Eden was that "the man has become like one of us in knowing good and bad." He was put out so as to have no opportunity to eat of the tree of life.—Genesis 3:22, *New World Trans.*

Let the religionists and the scientists scoff at the Bible record and take the side of Satan the Serpent, but the Christian will answer as did Captain Joshua: "As for me and my household, we shall serve Jehovah."—Joshua 24:15, *New World Trans.*





Jehovah's Witnesses Preach in All the Earth



Portugal

AT THE extreme west of the Iberian Peninsula on the continent of Europe is the small sun-drenched country of Portugal with its eight million inhabitants. The climate of the country is a most temperate one, particularly in the south, which is known for its dry mildness during the winter months. Portugal is one of the gateways of Europe, and those passing through cannot fail to appreciate her charm and natural beauty.

Here in this carefree land freedom of worship is denied to all religions, except the Roman Catholic religion. However, a small group of Christian men and women, known as Jehovah's witnesses, are making good progress in their preaching activity. They have faithfully presented the good news concerning Jehovah's kingdom in spite of many difficulties, and their numbers have steadily grown from 14 in 1948 to 188 in 1955.

Naturally, the Portuguese are suspicious of anything that is not Catholic, but in spite of this many sincere persons are accepting the Kingdom message. They see the hypocrisy of false religion and they are glad to embrace the truth. The low living standard and the large percentage of illiteracy make the work of Jehovah's witnesses not an easy one. In most countries Jehovah's witnesses are free to meet in their Kingdom Halls, but not in Portugal. Instead they are forced to meet in small groups in private homes. In Lisbon over 160 ministers meet in eight different groups. It is a big problem to find accommodations for all who desire to attend.

Strangely enough, house-to-house preaching is done without difficulty in the capital city, Lisbon, although those who share in presenting the message must be extremely careful not to enter into any arguments. The people are poor, which makes the placing of literature very difficult. Many make sacrifices, however, to obtain literature that will help them gain an understanding of the Bible. The ministry gives rise to many interesting experiences.

Recently a gentleman called at the local headquarters to obtain all the literature of Jehovah's witnesses in Portuguese; also to subscribe for *The Watchtower* and *Awake!* Many years ago he purchased one of the Society's publications, but became so involved with secular work that he lost all contact with Jehovah's witnesses. Now that he is retired he wants very earnestly to become one of Jehovah's witnesses.

A group of Presbyterian stalwarts began to study with one of the full-time ministers. They soon left their church to associate with Jehovah's witnesses. Several are already sharing in the preaching work. One of them conducts a Bible study with fifteen persons in attendance. In the course of their witnessing, a chief pillar of the Presbyterian Church was contacted. He was invited to join in the preaching work. He accepted the offer, and after spending two hours in the field he said that he was convinced that this was the true way to worship God. Now he too is studying with Jehovah's witnesses.

A booklet was left with a maid. On the return call the lady of the house came to the door and accused the minister of being

a Communist. But after a brief explanation she accepted some Bible helps. Being a devout Catholic she took the literature to her priest to ask his opinion. Destroy those books, he said, Burn them. She refused. The priest was not going to dictate what she should read. As she read she marked her Bible, underlining texts that differed with Catholic teaching. She began pointing out to her friends these discrepancies. Now she is one of Jehovah's witnesses preaching truth.

A gentleman who received a call from a Watch Tower representative immediately asserted that he was a believer in evolution and that nothing would make him alter his views. He was persuaded to take a booklet explaining this matter. Now he too studies with Jehovah's witnesses and has obtained all their literature.

Some 200 miles to the north of the capital is the city of Oporto. It has a very busy commercial and industrial life. In this important city two young ministers began their preaching activity about a year ago. They have now organized a congregation

and are holding regular meetings with about thirty different persons attending each week. Interest in the kingdom of God is great. There are actually not enough workers to care for their needs.

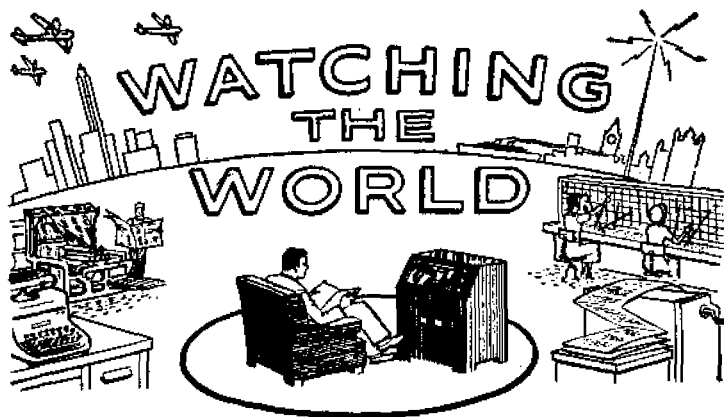
In the rugged mountainous regions the people barely eke out a living. Many of their homes are built of rough boulders of rock hewn out from the mountainside. Most of these people attend mass every Sunday and reverently doff their hats when passing a church or a wayside image. The majority of them are illiterate. To get them to see the good news of God's kingdom is an almost impossible job.

Climb, if you will, for hours in remote mountainous regions of Portugal, and there too you will find faithful witnesses of Jehovah preaching the message of the Kingdom amidst the difficulties of poverty, ignorance, superstition and fanaticism, as well as opposition. In spite of these hardships people of good will are coming forth and are identifying themselves as a part of the ever-growing New World society.

DO YOU KNOW?

- How fear of what others might think leads to delinquency? P. 3, ¶4.
- How to get free of the fear of what people think? P. 4, ¶3.
- To what extremes the Jewish Talmud went in restricting sabbath activity? P. 5, ¶4.
- What really was the reason for changing the day of rest to Sunday? P. 6, ¶3.
- How we know that the sabbath law is not binding upon Christians? P. 7, ¶5.
- What shows that the United States' racial troubles are not just a Southern problem? P. 9, ¶4.
- How Negroes are kept out of some northern cities? P. 11, ¶3.

- How South America's Magdalena River got its name? P. 13, ¶3.
- What to do when your child begs: "Me too! Me help too!"? P. 16, ¶1.
- How an Alaskan court showed that the work of Jehovah's witnesses is both proper and legal? P. 20, ¶9.
- What ten senses man has in addition to the five usually mentioned? P. 22, ¶1.
- Why we feel hunger? P. 23, ¶1.
- What shows that the first man had great intelligence? P. 25, ¶6.
- How many groups of Jehovah's witnesses meet in Lisbon, Portugal? P. 27, ¶3.



The Poznan Food Riots

◆ In Poland a day's wage is not enough to provide food for a family. The average Polish worker must give a month's wages for a pair of leather shoes. In Poznan, fourth-largest city in Poland, workers at the Stalin Steel Works had been getting 30-percent higher wages than the average worker. Recently the Red regime cut the wages by 30 percent. In July the workers went on strike. During negotiations for higher wages the workers warned the government that they would march in the streets unless their demands were granted. The warning was not taken seriously. The workers began a demonstration. Thousands of workers from other factories joined in. The crowd chanted "Bread, bread, bread!" Soon it was a riot. Workers stormed the city jail. The militia did nothing as the crowd shouted: "You yourselves have nothing to eat!" After releasing the prisoners, the crowd attacked the secret police headquarters. Troops and army tanks had to be called to save the secret police from the mob's fury. A Polish soldier was shot dead by his officer because he refused to fire on his fellow Poles. For hours the fighting raged as armed workers shot back at the troops. At least 48 were killed and hundreds

wounded. The Warsaw government admitted that the economic plight of the workers was to blame for the riots. To placate the workers a general 15-percent pay increase was ordered. "They had sufficient cause to be embittered," said a Polish Communist party newspaper, "but the form of protest employed by them was incorrect."

Moscow's Explanation

◆ The Kremlin's anti-Stalin campaign has aroused more dispute among Communists than any ideological issue since the Trotsky-Stalin issue. One of the big questions Communists in lands outside the Soviet orbit wanted answered was: If Stalin was such a fiendish monster, why had the present Soviet leaders not opposed him during his lifetime? Italy's Communist Party chief Togliatti even asked if there was "degeneration" in the Soviet system. In July the first official explanation came from the Communist Central Committee in Moscow. After first praising itself for publicizing the "errors connected with the personality cult," it cited three main reasons why the present Soviet leaders had not removed Stalin during his lifetime: (1) Because of "capitalist encirclement" there was a tendency to allow power to accrue to one man. (2) Because

of Stalin's popularity, achieved in the build-up of the country, action against him would not be understood by the people. (3) Many details of Stalin's reign of terror were not known until after his death. The statement denied that the present leaders lacked courage in failing to dispose of Stalin. As to the matter of degeneration, Moscow said: "One cannot, in particular, agree with Comrade Togliatti when he asks whether Soviet society has not reached 'certain forms of degeneration.' There are no foundations for such a question." The statement had the effect of moving Communists throughout the world into line. Typical of Western reaction to the statement is the *New York Times*' comment: "Their pretense that they dared not move against Stalin because he was so 'popular' is obviously nonsense. They were Stalin's closest henchmen. . . . When he died, their claim to continued power was that they had been his closest 'comrades in arms.' . . . How can they now escape responsibility as his accomplices?"

Turkey and Cyprus

◆ Cyprus is more than 500 miles from Athens but only 40 miles from the shores of Turkey. But geography is not the only basis for Turkish interest in Cyprus. The Turks, not the Greeks, ruled Cyprus for 300 years before the British took over 78 years ago. Yet today Cyprus is more Greek than Turkish. About 80 percent of the population is of Greek descent. Since the Turkish minority on Cyprus claim to foresee discrimination against them should Cyprus be united with Greece, Ankara has kept its eye on the island. But during the many months of violence on Cyprus between the British and the Greeks, Turkey has been on the side lines. In July Turkey became the center of attention. A settlement between the Greeks and the Brit-

ish began to emerge. The Greeks agreed to drop their demand for *enosis* (union with Greece) and to accept a plan that would allow them to determine their own future in ten years, after an interim period of self-rule. This gave London assurance that Cyprus would remain secure as a British base for at least ten years. To complete details on a Cyprus settlement London sent a delegation to Turkey. As a condition for settlement Turkish Premier Menderes called for permanent representation for Turkish Cypriotes in the Cypriote Senate. It would have the right of veto. But that would give the Turks power to prevent *enosis*, something the Greek Cypriotes would never agree to. London's hopes to restore normal life to the strife-torn island came to a standstill as the Turkish premier said loss of British sovereignty over Cyprus would be an "international disaster."

Neutrality and Regimentation

◆ Some doubt has long existed as to just what is the U.S. policy on neutrality. In June President Eisenhower brought joy to the hearts of the neutralists by showing sympathetic understanding of their position. "We were a young country once," said the president, "and [for 150 years] we were neutral." A few days later the U.S. seemed to do an about-face. Secretary of State Dulles attacked neutrality with sharp words, calling it an "obsolete . . . immoral and short-sighted conception." U.S. policy on neutrality was now more unclear than ever. In July Vice-President Nixon gave what is believed to be the final definition of policy. In Manila he read a speech prepared for him by the State Department. The message was neither so friendly toward neutralists as Eisenhower's nor so critical as the Dulles speech. Nixon said the U.S. cherishes the friendship of those nations "even

though they have not seen fit to ally themselves with us." "But," explained Nixon, toward the "brand of neutralism that makes no moral distinction between the Communist world and the free world . . . we have no sympathy. . . . Those who feel that friendly neutrality toward the Kremlin and Peiping may spare them . . . are taking a fearful risk." In New Delhi, Indian Prime Minister Nehru spoke out against the Nixon and Dulles statements: "We do not believe the world can be divided up into good and evil. No country is totally good. No country is totally evil. . . . Alignment to one side or another . . . means regimentation. I object to Communist regimentation. I object equally to non-Communist regimentation."

The Shocking H-Bomb

Testimony

◆ For security reasons testimony before the Senate Armed Services Committee is heavily censored. Recently Lieut. Gen. James M. Gavin, chief of research and development for the U.S. Army, went before a Senate subcommittee. The censor released some of his testimony. The general told the subcommittee that hundreds of millions of people, including a great many in friendly countries, would be killed in event of an all-out U.S. nuclear attack on the Soviet Union. "If the wind blew to the southeast," said the general, "they [the deaths] would be mostly in the U.S.S.R., although they would extend into the Japanese and perhaps down into the Philippine area. If the wind blew the other way they would extend well back up into Western Europe." The general indicated that this information was no mere guess but was based on "current planning estimates." Besides the millions of deaths, he explained, there would be widespread trouble from strontium 90, a

radioactive product that lodges in bones. The release of Gen. Gavin's testimony stunned army officials. Throwing up their hands in disgust they complained that comparatively unimportant information is suppressed every day while statements that can do incalculable harm to the Allied cause skid through the security machinery. Especially shocked were those officials whose job it is to discourage neutralism.

Tibet: "A Wave of Rebellion"

◆ The rulers of Tibet are the Chinese Communists. Because of the land's mountainous terrain and the Tibetans' reluctance to submit to Communist rule, the Chinese Reds have not found it easy to keep order. Reports of armed revolts, underground opposition and widespread unrest have increased. The Dalai Lama's brother, as a leader of a group of exiled Tibetans, recently sent a letter to India's Prime Minister Nehru saying that the Reds had bombed Litang, a provincial capital. The letter said that Tibetans "had risen in aid of their fellow countrymen," indicating that the bombing resulted in stiffening of rebel resistance. New Delhi's *Statesman* reported that "a wave of rebellion" has spread through eight eastern provinces. Both sides are reported to have suffered heavy casualties. Alarmed by the resistance, the Reds have appealed to the Dalai Lama to use his prestige to end the rebellion.

Back to Head-hunting

◆ In the hilly forests of northeast India live the Nagas. "Naga" is a word meaning snake; the Nagas are so named because they are snake worshippers. At one time these snake worshippers were notorious head-hunters who terrorized the people of the plains. "Chopping off heads," said the *Manchester Guardian* recently, "is to the Naga what cricket is to the Yorkshireman—the

event to be awaited throughout the week and sorrowed over when it does not come off." For some months now the Nagas have been demanding independence of the Indian government. To back up their demands the Nagas have gone back to their old ways. The head of a government official was recently sent back with a note saying: "Please next time send a more polite man." In July India decided to send a division of troops to put down the Naga rebellion.

Collision over Grand Canyon

◆ About 90,000 civil and military aircraft are flying in active service in the U.S. today. Since 1950 there have been over 65 mid-air collisions of civilian aircraft alone. An airlines pilot survey shows that an average of four airliners almost collide every day. In about 25 percent of these narrow escapes the planes pass

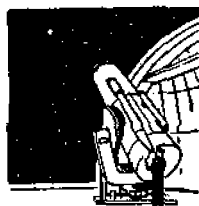
within 100 feet of each other. In July there was no escape for a T.W.A. Super Constellation and a United Airlines DC-7 flying over Grand Canyon they met in "a definite collision," according to the Civil Aeronautics Board chief investigator. The United plane had been flying at 21,000 feet. The T.W.A. plane had been flying at 19,000 feet, but the pilot was granted permission to leave "instrument flight rules" so he could fly 1,000 feet above the bad weather. When the T.W.A. pilot reported that this brought him up to 21,000 feet, the pilot was warned routinely that another plane was cruising near him. After a tense voice from the United plane radioed, "We are going . . ." nothing was heard again from either plane. Of the 128 persons aboard the two airliners, none survived. The collision was the worst commercial airlines disaster in U.S. aviation history.

The Greek Island Disaster

◆ In three years' time Greece has been affected by three major earthquake disasters. This year a new disaster made it four in four years' time. In July an earthquake rocked the Greek island of Thera (population 10,000) in the Aegean Sea. So many buildings were wrecked that 60 percent of the Therans were made homeless. To add to the misery, a dormant volcano, actuated by the earthquake, covered the island with smoke and ashes; and a quake-caused tidal wave did more damage. At least 43 persons died in the disaster. In Athens, 150 miles northwest of Thera, pictures were jarred off walls and crockery off shelves. In 24 hours the Athens Observatory counted 257 tremors, three of them violent. So strong was one of them that it damaged the observatory's seismograph.

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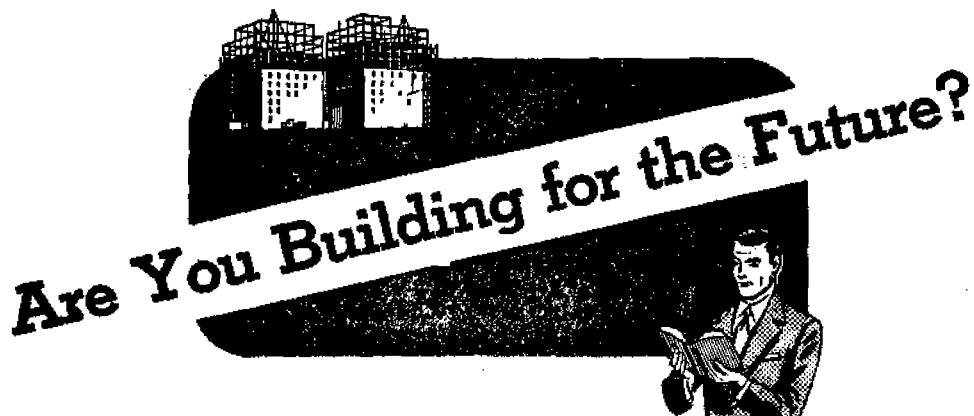
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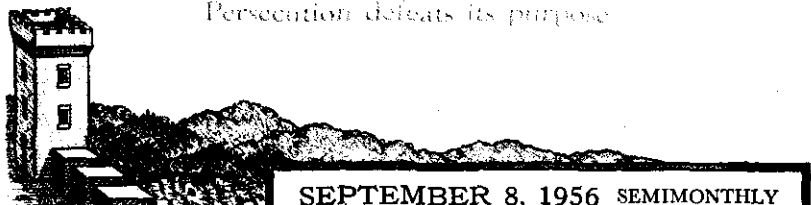
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SEPTEMBER 8, 1956 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVII

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Number 17



WHY Marriages GO WRONG



OPPORTUNITIES for getting married are greater in the Western world today than at any previous time in history. Yet the chances for staying married appear to be slimmer than ever. The distressing fact is that between one fourth and one third of the total marriages in the United States end up in divorce. In certain cities the divorce rate at times "equals or exceeds one half the marriage total. Yet divorce is only one index of family disorganization. Almost 2,000,000 married persons are separated—temporarily or permanently—because of marital discord," reports James H. S. Bossard, professor of sociology, in an article in the *New York Times Magazine*, June 24, 1956. He further declares that "surveys reveal that one-fifth or one-sixth of all couples living together think of themselves as unhappy and that an equal number can report only 'medium happiness.'"

Why do so many marriages go wrong? Professor Bossard lists eight reasons. His first: "Many people marry too young." They marry before they are emotionally

mature, before experiencing life in an adult world. The average age at which women marry for the first time is now about twenty; and men, about twenty-two. The drastic change from a sheltered life of youth or from school days

to an adult life of marriage is too big without mature experience. Deep roots in the true picture of life are absolutely necessary if the adjustment period of marriage is going to be weathered.

The second reason given by Professor Bossard for marital crack-ups is that "modern patterns of courtship do not make for wise choices of matrimonial partners." What people are during moments of petting, dancing, or at a party may not be what they are in reality. The boy or girl may be skillfully maneuvering around controversial subjects so as to present a good front, to make a good impression, to appear "reasonable," "adjustable," "nice," someone with a "pleasant personality." Subjects that really count in marriage are seldom touched upon. Bossard says: "When one thinks in terms of a lifelong union, being a good mixer and having a presentable pair of legs are somewhat less important than what one thinks about God, money and a crying baby."

While interfaith marriages are gaining in popularity, they are not ironing out the

difficulties that cause mixed marriages to go on the rocks. Protestants, Catholics and Jews all show an increase in mixed marriages, despite an increasingly firm clergy stand against them. Studies show not only that persons contracting mixed marriages tend to lose interest in their respective religion and are somewhat less concerned than usual with the religious rearing of their children, but that "there are approximately three times as many divorces or separations in Catholic-Protestant marriages as there are when the marital partners are of the same faith, and about four times as many when a Catholic father is married to a Protestant mother."

The uncompromising Word of God issues a command to Christians against mixed marriages just as forceful as the command, "You must not murder," which is to marry "in the Lord." Also, "Do not become unevenly yoked with unbelievers." People of the same religious and cultural background are more likely to succeed than those who are not. Christians will honor God's judgment in this matter.—Exodus 20:13; 1 Corinthians 7:39; 2 Corinthians 6:14, *New World Trans.*

An overemphasis on the romantic motif is also listed as another hazard in marriage. Not that romance is not needed or necessary, but romance alone is not enough. Strong emotional attraction between persons of the opposite sex is as old as Adam, when he said of Eve: "This is at last bone of my bones and flesh of my flesh." But emotion, like the heartbeat, all too quickly becomes slowed down. "The heart is deceitful above all things, and desperately wicked: who can know it?" Marriage is deserving of a more trustworthy foundation than a deceitful heartbeat.—Genesis 2:23, *New World Trans.*; Jeremiah 17:9.

Romantic attraction and sex are no doubt important, but they are magnified

out of proportion as to their importance in marriage. Movies out of Hollywood have done much to foster this idea of sex and attraction. Hollywood, however, leaves us with not many model marriages to follow. Sex adjustment is a deep and pervasive achievement, often gained only after years of diligent effort, respect and understanding. "It is something quite different from the sentiment engendered by a trim ankle, a chic look or a conspicuous bosom," says Bossard.

Marriages where an individual seeks to develop his or her personality stand on feeble foundations. Couples try to organize their lives on an individualistic basis, disregarding the Bible injunction that "the two will be one flesh." Usually, personality development is the sole base for the marriage. So when that base disappears, the marriage is over.—Matthew 19:5, *New World Trans.*

Parenthood is a tremendous force in marriage. Children have a tendency to bring couples closer together. Bossard says that it is time "to remind young marrieds once again that the family is the connecting link between successive generations; that this indeed is the basic purpose of the family and that other functions relevant to it are secondary and incidental."

"Pressure to strive for higher social position" and "far too little emphasis upon the family as a group" are listed as reasons seven and eight why marriages fail. Parents nourish the hope that their children will marry into "money" or up the social ladder. This lends itself to individualism, whereby members of a family tend to climb separately and not together. The family as a group receives far too little emphasis, according to Bossard.

People can best be held together by doing things together, and that goes for marriage too.

Bible Counsel Promotes Mental Health

Some professional men whose concern is the mental health of others speak disparagingly of the Bible's counsel. To what extent these err will appear from what follows.

MODERN medicine cannot be proud of its record in dealing with mental illness. In fact, it seems to be waging a losing fight, as at present in such lands as the United States one half of all hospital beds are occupied by mental patients. Those dealing with the problem state that the greatest hope lies in prevention, and to this end more than one authority has recommended the counsel in the Bible.

Before considering such Bible counsel, let it be noted that God's purpose in giving us the Bible was not to promote mental health. Rather, he gave us his Word that we might learn to know him, his purposes and his will for us. That the Bible's counsel promotes mental health is therefore at best only secondary.

God's Word likens mankind to sheep: "All we like sheep have gone astray," and sheep, we are told, are about the least intelligent of all the domesticated animals. The stark tragedy of mental illness gives proof that man, when separated from his great Shepherd, is lacking in wisdom; that it just is not within man "to direct his steps."—Isaiah 53:6; Jeremiah 10:23.

Man's true Guide and Protector is his Creator, Jehovah God, whose Word shows him to be a God perfect in love, justice, wisdom and power. What confidence in him this should inspire! The Bible also shows us why God has permitted evil and why he lets the innocent suffer at the present time. Such understanding further makes for

strong faith in God, which, in turn, is conducive to mental health. Yes, "thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isaiah 26:3.

Often certain conditions seem intolerable and unbearable, tending to make us angry and rebel, yet when one has a hope of better things in the future such conditions can be calmly borne. The Bible urges us to hope and gives us a sure basis for hope of better things: "Rest in Jehovah, and wait patiently for him: fret not thyself because . . . of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself, it tendeth only to evil-doing. For evil-doers shall be cut off; but those that wait for Jehovah, they shall inherit the land."—Psalm 37:7-9, *Am. Stan. Ver.*

Love Is Health-promoting

In recent years scientists concerned with mental health have discovered the power

of love. They have learned that orphaned babies die when deprived of mother love; that children who are physically ill require love even more than they need medicine and rest; that juvenile delinquency is largely owing to lack of love, especially in early childhood—the kind of love that can be firm when necessary and not the sentimental variety that indulges a child's every whim; that love is something that can and must be cultivated for human well-being. In certain mental institutions the emphasis on love has produced amazing results. In fact, we are assured that the greatest psychological discovery of this twentieth century is the power of love to heal sick minds.

How fitting and how valuable, therefore, the emphasis that the Bible places on love, putting it foremost. "God is love." When Jesus was asked, "Which commandment is first of all?" he replied: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." And he placed as second the commandment: "You must love your neighbor as yourself."—Mark 12:28-31, *New World Trans.*

Note that not only does too much self-love result in mental unbalance but lack of proper self-love is a frequent cause of mental illness; one is to love his neighbor *and* himself. As the apostle Paul showed in his advice to husbands to love their wives as they do themselves: "He who loves his wife loves himself, for no man ever hated his own flesh. That is, not if in his right mind. But he feeds and cherishes it."—Ephesians 5:28, 29, *New World Trans.*

And not only does the Bible command us to love but it shows how love conducts itself: "Love covers a multitude of sins." "Love is long-suffering and obliging. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently,

does not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things." No wonder that "love never fails" and is termed the greatest of all the traits or virtues we could possess.—1 Peter 4:8; 1 Corinthians 13:1-13, *New World Trans.*

Aids in Resolving Conflicts

Conflicts, with ourselves or with others, play havoc with mental health. Bible counsel promotes health also in that it aids us to resolve these. It shows that, because of original sin, "the inclination of the heart of man is bad from his youth." That is why we find ourselves feeling as did Paul when he wrote: "The good that I wish I do not do, but the bad that I do not wish is what I practice."—Genesis 8:21; Romans 7:19, *New World Trans.*

Bible counsel and examples keep us from becoming discouraged and overcome with feelings of guilt. On the one hand, the Bible shows that we can plead forgiveness on the basis of the ransom sacrifice of Jesus, which "cleanses us from all sin"; and gives us hope of ultimate victory and of mental, moral and physical perfection in God's new world, a world in which there will eventually be no more sin, sorrow or death. And on the other hand, the Bible shows how we can combat these fallen tendencies: "Strip off the old personality with its practices, and clothe yourselves with the new personality which through accurate knowledge is being renewed according to the image of the one who created it."—1 John 1:7; Colossians 3:9, 10, *New World Trans.*

Yes, we can make over our personality by feeding on God's Word, with the help of God's spirit and by exercising self-control. And while self-control means

'browbeating one's body and leading it as a slave,' that does not mean to torture oneself or to practice asceticism. A good and wise master does not torture his slave but takes good care of him so that the slave can give the maximum service. He does, however, instill fear in the slave so that the slave will always obey. Bible counsel helps us to avoid extremes, making for mental health.—1 Corinthians 9:27.

Greed and ambition are often very disturbing. So, rather than slaving to "keep up with the Joneses," keep "doing nothing out of contentiousness or out of egotism." Remember that "godly devotion along with self-sufficiency" is a means of great gain, whereas "the love of money is a root of all sorts of injurious things."—Philippians 2:3; 1 Timothy 6:6, 10, *New World Trans.*

Our accumulating transitory material riches cannot guarantee for us peace of mind and happiness. But our becoming rich in right works by genuine generosity does make for happiness, for "there is more happiness in giving than there is in receiving." And that is the course the Bible counsels.—Acts 20:35, *New World Trans.*

Perhaps the most common internal conflict that Bible counsel helps us to remedy is that of worrying because of fears of what may happen. Worry can easily become a mental disease and lead to a nervous breakdown. It really is the hardest kind of mental work and is as vicious as it is futile. How wise, therefore, Jesus' counsel: "Stop being anxious about your lives as to what you will eat or what you will drink, or about your bodies as to what you will wear. . . . Observe intently the birds of heaven, . . . Take a lesson from the lilies of the field, . . . never be anxious about the next day, for the next day will

have its own anxieties. Sufficient for each day is its own evil."—Matthew 6:25-34, *New World Trans.*, margin.

While some persons have the greatest difficulty with themselves, their internal conflicts, others become mentally ill because of their unsolved conflicts with others. They rebel, they envy, they hear ill will toward others. For all such the Bible also has the counsel that promotes mental health. If you feel you have been wronged by someone, do not brood over it but go directly to that one and talk it over. You may find you were mistaken, or that one may make amends. Jesus advised: "If your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother." But regardless of the outcome, do not spoil your digestion and sleep by harboring grudges: "Let the sun not set with you in a provoked state."—Matthew 18:15; Ephesians 4:26, *New World Trans.*

Bible counsel also helps us to avoid the harmful practice of rendering injury for injury. It shows that "a soft answer turns away wrath, but a harsh word stirs up anger." Also that "a man who is kind benefits himself, but a cruel man hurts himself." Being charitable with others helps us to be charitable with ourselves when we have made a serious blunder.—Proverbs 15:1; 11:17, *Rev. Stan. Ver.*

Many more examples of wholesome Bible counsel could be given but the foregoing should suffice to show that those who speak disparagingly of it truly err. So read the Bible daily and keep learning of Jehovah and his purposes; at the same time receive help in solving your everyday personal problems and enjoy soundness of mind.





environment, he is harming his own descendants. But the report points out that nature has already interfered with the processes of heredity. How? By subjecting us to background radiation. This, the scientists explain, is the radiation that comes from natural causes, such as cosmic

HARMFUL rays are being sent through everyone. No matter how small the dose, atomic radiation harms not only the person receiving it but also his descendants. This has been known for some time, but how great is the peril? This was a question British and American scientists recently considered. Their reports gave the world a jolt.

One report came from the British Medical Research Council. It dealt with the "hazards to man of nuclear and allied radiation." Seventeen scientists prepared the report at the request of Prime Minister Sir Anthony Eden. The American report was part of a survey produced by six distinguished committees of the National Academy of Sciences, a private nonprofit organization. A year in preparation, the report is based on extensive studies by 145 leading scientists. Both reports are the sober expressions by scientists of high repute on the peril of atomic radiation.

Genetic dangers especially alarmed the American scientists. They believe that man is beginning to interfere with the processes of heredity. No part of the human body is more sensitive to radiation than the male and female reproductive cells. When man releases atomic radiation into his

rays and radioactive materials in the earth.

Background radiation is not all. Man has added two other sources: (1) X rays (fluoroscopy, dental X rays, etc.) and (2) radiation from atomic weapons tests.

What happens when atomic rays strike man's reproductive organs? The National Academy report gives a graphic account of how the genes are jolted. The genes are the germ cells of the reproductive organs; they are to life what atoms are to matter. Genes determine whether we have blond hair, brown hair or red hair, whether we are tall or short, lean or fat, etc.

What makes radiation a serious matter is that it adds up in a lifetime; it is this cumulative effect that disturbs the American scientists. How much accumulated radiation can the male and female reproductive organs stand? There is no such thing as a truly safe amount. The National Academy report says: "Any amount, however small, that reaches the reproductive cells can cause a correspondingly small number of mutations."

Radiation is measured in units called roentgens (pronounced RENT'gens). Roentgen is abbreviated r. How many roentgens from natural background does the average person in America receive over a thirty-year period? The report says

that this thirty-year, total accumulated dose to the sex glands is about 4.3 r. In high altitudes, where cosmic rays are stronger, a person may receive as much as 5.5 r. "Everyone is subject to the natural background radiation," said the report, "which causes an unavoidable quantity of so-called spontaneous mutations. Anything that adds radiation to this naturally occurring background rate causes further mutations, and is genetically harmful."

Need to Limit Man-made Doses

How much radiation can the reproductive cells stand (in addition to the natural background) without causing genetic trouble on a large scale? The American scientists put the top limit at 50 r to age 30 and an additional 50 r to age 40. Observers were somewhat startled at these top limit figures: they are much less than the maximum doses permitted in the United States Atomic Energy Commission laboratories, where workers may receive as much as 15.6 r per year.

How harmful is this top limit dose of 50 r? The American scientists believe that the present rate of harmful changes in the genes would be doubled by something between 30 and 80 r of radiation to the sex glands received between conception and 30 years of age. This means, they said, that in each 100,000,000 live births, 4,000,000 (instead of the present 2,000,000) will have serious hereditary defects. Some of the defective individuals will die before birth or soon afterward. Others will be burdens to themselves and their relatives. "Perhaps

10 percent of the increase, or 200,000 new instances of tangible inherited defects," said the report, "would occur in the first generation."

There is still another aspect to consider, said the National Academy scientists: "A population that is exposed, generation after generation, to an increased amount of radiation will experience a rising death rate and a falling birth rate because of harmful mutations, until a new equilibrium is established between the increased rate of mutation and elimination. If in this process the death rate comes to exceed the birth rate, the population will decline and eventually perish."

To be reasonably safe, the American scientists believe that the average man-made radiation dose for the general population between conception and 30 years should not rise above 10 r. Even this 10 r is not really safe. As one of the scientists who helped draw up the National Academy report said in a press interview: "Stay just as far under this as you can; do not consider that this is an amount of radiation which is genetically harmless, for there is no such figure other than zero."

If public health standards of the future are to be maintained, the American report shows, every individual in this atomic age should be card-indexed as to his radiation dosage. "Records should be kept for every individual, showing his total accumulated lifetime exposure to radiation." On this point Dr. Warren Weaver, chairman of the National Academy Genetics Commit-

Amounts of Atomic Radiation Received by Humans



0.62
to
0.5 r

ATOMIC WEAPONS TESTS



3 to 4 r

X RAYS



4.3 r

COSMIC RAYS



?r (UNKNOWN QUANTITY)

WASTES FROM FUTURE ATOMIC POWER PLANTS

tee, said in an interview: "It is a little something of a nuisance to keep, yes, but it looks as though we are headed for a kind of future where this is an absolutely necessary piece of information to know about human beings."—*U. S. News & World Report*, June 22, 1956.

X Rays Use Up One-third of Allowance

What really shocked the American scientists was this: that of the 10 r allowance to average individuals up to 30 years, about 3 to 4 r are being used up on medical and dental X rays. "This," said the report, "is roughly the same as the unavoidable dose received from background radiation. It is really very surprising and disturbing to realize that this figure is so large."

When a dentist makes an X-ray picture of a person's jaw, the report said, one gets 5 r, a negligible dose, because only .005 of a roentgen reaches the reproductive cells. But in a general fluoroscopic examination a person may receive 2 r or more to the sex glands. So the report urged: "The medical use of X-rays should be reduced as much as is consistent with medical necessity."

The British report also issued a warning about radiation dangers from some types of X-ray examinations. It said that some are more than 22 times as heavy as that from an H-bomb fall-out. Routine chest X rays are safe, it said, but X rays of the pelvis, hips and lower spine—as for expectant mothers—could be harmful. Both British and American reports urged that the general use of X rays for fitting shoes be abandoned.

One of the things the atom-age man must face, the American report indicates, is a general increase in the rate of aging and a consequent shortening of the life span. "Irradiated individuals," it said, "may age faster than normally even if they do not develop specific radiation-induced

diseases like leukemia." Radiologists who use X rays in diagnosing and treating diseases shorten their lives by five years.

Radiation from Weapons Testing

How much of the so-called safe allowance of 10 r is raised up on atomic weapons test explosions? The American scientists were not much worried about nuclear-weapons tests. They said that at the present rate of test explosions the average American would get a dose of radiation to the sex glands over a 30-year period estimated at 0.02 to 0.5 r. The report said that 1955 was one of the most active years in test explosions. If testing should continue at that rate, the scientists said, the 30-year dose to the average person would be about twice as great as they had estimated.

Some persons receive more radiation from the fall-out of nuclear-weapons tests than others. This was spotlighted by the American report, which told about the fall-out from a single Nevada test explosion. It said that the people of Albany and Troy, New York, received a radiation dose as heavy as that estimated for the next 30 years of weapons testing at the present level! "It is unlikely," explained the report, "that a single region would be so unlucky more than once." But observers wondered: how many times can a person afford to be "unlucky"?

The British report dealt mainly with the hazards of fall-out. It said that nobody is likely to be hurt externally from fall-out resulting from atomic weapons tests if explosions stay at the present rate. But the British scientists warned about the long-term effect of internal radiation. They said that a component of atomic bomb fall-out called strontium 90 "is beginning to accumulate in bone." Strontium, which keeps its radioactivity for long periods, is similar to calcium; so it lodges in the bones. Among the chief ill effects caused

by even minute quantities of strontium are diseases of the bone marrow and blood cells, such as leukemia and an incurable anemia.

How much radio-strontium are people getting? Britain's Manchester *Guardian Weekly* of May 31, 1956, said: "Since records have been kept the amount of radio-strontium which has fallen out on Britain has multiplied six times. In 1948 radio-activity equivalent to roughly two-thousandths of a gram of radium had fallen out on each square mile of countryside. Since then the rate of deposition has increased, and now the equivalent of nearly six-thousandths of a gram of radium are settling out each year. And there is plenty more of it to come. . . . The concentration of radio-activity eight miles up is some 200 times greater than it is at ground level. Between 10 percent and 20 percent of this is thought to settle out on the earth each year."

A "strontium unit" is a measure of strontium in proportion to the normal and unradioactive calcium in vegetation, milk, bones, etc. "Grass in Britain," said the Manchester *Guardian Weekly*, "has been found to have 35 'S.U.'s'; sheep bones 14.5; milk 4.7; and human bones between 0.1 and 1.2."

In their report the British scientists said that this present level of strontium in human bones is about "a thousand times less than is considered permissible for those occupationally exposed" in atomic plants. But the scientists added: "Recognizing all the inadequacy of our present knowledge, we cannot ignore the possibility that, if the rate of firing increases and, particularly, if a greater number of thermonuclear weapons are used, we could, within the lifetime of some now living, be approaching levels at which ill-effects might be produced in a small number of the population."

Man-made radiation from weapons tests and X rays is not all. Said the American scientists: "We may find it desirable or even almost obligatory that we spend a certain amount [of the upper limit of 10 r] on atomic power plants." They added that by 1965 reactors in America will be producing more than 20 pounds of radioactive wastes a day, the equivalent of tens of tons of radium. They pointed out that when a world-wide power industry is fully developed, the accumulated wastes may send out more deadly rays than bombs in an atomic war. "To keep these wastes out of the great network of ocean and air currents, food and water supplies," the report declared, is the big radiation problem facing the world today.

Conclusions

Interestingly, the American and British reports differ in at least four main ways: (1) The British report does not discuss the genetic hazard in the sensational way that the American report does. (2) The British report does not paint so alarming a picture of the future of the human race if X rays are not used with more discretion as the American one does. (3) The American scientists set an upper limit of 10 r of man-made radiation to the sex glands for a thirty-year period; but the British scientists did not feel justified in setting a safe radiation limit because of the "inadequacy of present knowledge." (4) The American scientists did not seem worried over the present fall-out from nuclear-weapons tests; but the British scientists, emphasizing "the very great effect of a very few thermonuclear weapons," warned about the long-term effect of radio-strontium that is already beginning to collect in human bones.

Put together, the two reports add up to point to certain conclusions: That the peril from all kinds of radiation, now and in the future, is greater than the Atomic Energy

Commission has led the public to believe. That even without an atomic war, radiation can be a serious threat to mankind. That a significant increase in general radioactivity would bring great heredity hazards. That any unnecessary use of X rays creates a very present danger. That radioactivity now collecting in human bones probably is a more serious matter than is generally realized. Finally, it becomes clear that it is not fantastic that an all-out atomic war could ruin the earth and make it uninhabitable.

So we see with more vividness than ever the truth in God's Word, the Bible, that in the "last days" man would have it in his power to ruin this planet. Grateful we are to God that he has purposed a new world system of things, wherein nothing will hurt or destroy. And grateful we are that this harm-free new world will come in soon now at God's war of Armageddon, when God fulfills his promise "to bring to ruin those ruining the earth."—Revelation 11:18, *New World Trans.*

THE LOOMING DANGER

¶ One of America's most distinguished writers and lecturers on atomic energy, Dr. Ralph E. Lapp, believes that grave danger from radioactive fall-out looms in the not too distant future. In a recent lecture Dr. Lapp said that his calculations show that by the 1970's "human beings will contain 20 percent of the maximum permissible amount of radioactive strontium. . . . Making the very conservative assumption that the test program continues and slowly accelerates so that the rate by 1970 is roughly twice the present rate, then by 1962 there will be enough radio-strontium committed to the stratosphere to produce 100 percent of the maximum permissible amount in every person on the planet. While the full amount would not show up in the human body until the late Nineteen Seventies, the die would have been cast irrevocably by 1962."—*New York Times*, June 21, 1956.

THE FOLLY OF DEBATING

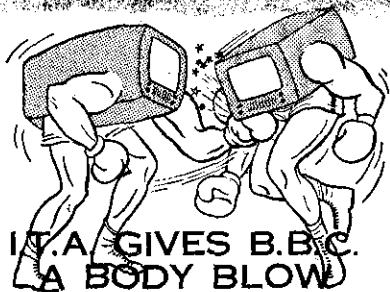
¶ Pertinent to the stand of the Watch Tower Society as to the uselessness of debates is the following taken from *Tyranny of Words*. The author, Stuart Chase, has written many books and has served the United States government in various official capacities.

¶ "The idea behind a debating contest is to combine disagreement with knowledge. To the student of semantics this is like a combination of beer and milk. Internal combustion is the most that can be expected. One is solemnly advised to 'listen to both sides' and then make up his mind. As both sides are determined to use any means short of fisticuffs to make disagreement as wide as possible, and will [often] indulge in the most varieties of logic-chopping, double-meanings, and verbal fraud to achieve this end, the listener, if he can make up his mind at all—a

rare event—makes it on the basis of a gross distortion of the facts of the situation.

¶ "If the subject be [important] then the debate becomes pernicious by choking the listeners or readers with verbal poison gas—sprayed from both sides. I can think of nothing more antieducational. I have taken part in a few formal debates in the past, and hereby apologize for the confusion I may have spread. Francis Bacon summed it up three centuries ago: 'It cannot be that axioms established by argumentation can suffice for the discovery of new works, since the subtlety of nature is greater many times over than the subtlety of argument.'"

¶ Yes, in debates emotion rather than reason is appealed to and the more emotional is more likely to be the victor, though usually both sides depart with the same view they came with.



I.T.A. A world of constantly lowering standards the appeal of commercial television shows is not surprising. Does this mean this article is against all such shows? No! but it means that the twentieth-century mass mind takes a bread-and-milk diet, not strong meat. For evidence of this, consider the impact of commercial television shows in Great Britain.

First, get acquainted with the British brand of commercial television. The British Broadcasting Corporation had for long years the monopoly of British radio stations. This control could be changed only by act of parliament; so the Television Act, 1954, established a separate body, the Independent Television Authority. This authority provides transmitters and sells

program time to main contractors who sublet to advertisers. The main contractors are responsible for the choice of programs, subject to the authority's approval. Thus the advertisers have control only over that time of screen-showing for which they actually pay. The act also provides that ads must be clearly distinguishable from the shows, so they appear only at the beginning or end of programs or during a natural break. Religious and political propaganda, the advertising of matrimonial agencies, moneylenders, undertakers and betting tipsters are among the list of forbidden advertisements.

London, with its huge population, was the logical site selected for the first transmitter, and the first program was televised last September 22. Early this year another transmitter was opened in the midland city of Birmingham, and provision will be made for the north of England later this year. The program contractors are allocated different areas and the ultimate aim is to establish at least twenty areas to cater to an estimated TV audience of 30,000,000.

The anxiety of parents over the advent of their first-born could hardly have exceeded that of the sponsors of this portentous infant. Sir Robert Frazer, director general of I.T.A., said: "To get ready to produce seven hours of television programs in less than eleven months is indeed a miracle." Flaws in the miracle showed up when 102 persons telephoned during the first 45 minutes of the opening program to complain that, while the image was strong, there was no sound! One newspaper correspondent reported that half the viewers either switched off or over to the B.B.C. to see a Disney film. Later a spokesman of

one of the program contractors, Associated Television, said "If there is one thing that will kill commercial television it is if we accept the standard and approach of the programs we have seen in the last two weeks." However, the technical imperfections were only minor birth pangs and as the weeks passed a more promising future was seen.

Competition for Viewers

The teething stage passed, statistical inquiries were instituted to assess the popularity of the growing child. Only the Londoners' reaction could be given, since it was too soon after the opening of the Birmingham transmitter to measure the appeal in the midlands.

The *Daily Mail* published a report based partly on the findings of Television Audience Measurement, an organization using electronic instruments to record the viewing habits of a large number of families carefully chosen to represent a faithful cross section of both B.B.C. and I.T.A. program viewers. The report stated that after 50 days' life I.T.A.'s late afternoon programs were drawing twice as many viewers as the B.B.C.'s children's hour. I.T.A.'s comedy show *I Love Lucy*, serials *Dragnet* and *Scarlet Pimpernel*, human-interest shows *Double Your Money* and *Take Your Pick* and I.T.A.'s weekday plays were outdrawing the B.B.C.'s programs.

On January 11 the *Times* reported that in less than four months commercial television had succeeded in drawing away 1,000,000 viewers from the B.B.C. during peak viewing hours. Robert Silvery, head of B.B.C. audience research, was quoted in the *Daily Mirror* of January 26 as having admitted that out of every hundred viewers, I.T.A. was leading with 51 to the B.B.C.'s 49.

A different picture emerged from a readers' poll taken by the *Daily Telegraph*.

The results showed a 4 to 1 preference for the B.B.C., which was voted the most satisfying all-round service, properly balancing entertainment and erudition. One reader summarized the contrast between the two services by saying that she considered I.T.A. programs more suited to the tastes of her 12-year-old daughters. Whereas certain national newspapers in Britain, some with enormous circulations of over 4,000,000 copies daily, sell largely on sex, sin and scribble, other nationally important papers have a less sensational appeal. The *Daily Telegraph* is one of these latter, and the intellectual caliber of its readership is comparatively high. So the *Telegraph's* figures, while of greater credit to human intelligence, represent the impact of commercial television on only a small proportion of the mass British mind.

Commercials and Advertisers

The viewer's reaction to the advertisements themselves has also been measured. Associated Rediffusion, the organization responsible for the Monday to Friday programs in the London areas, claimed that six viewers in every seven find the commercials interest them, 80 percent discuss the ads with other viewers and 71 percent talk about them to their neighbors. Sir Robert Frazer told the *Daily Mail* that the number of people to whom irritation was caused by I.T.A. ads was relatively small, and an advertising spokesman said, "Mothers like looking at TV advertisements and children sing the theme tunes of the products."

Without placing too much faith in the pronouncements of the supporters of either side, a reasonable conclusion is that I.T.A. will eclipse the B.B.C. in popular appeal. But is such to the credit of I.T.A. and its audiences? While I.T.A. audiences will demand a certain technical standard in their programs as regards production, presenta-

tion and acting, they will accept subject matter that requires the least possible mental exercise. Just how far the advertisers will go to help the people relax is, at the moment, an unknown quantity.

The legal provisions of the Act tie their hands right now, but some view the present arrangement as the thin edge of the wedge that will ultimately lead to advertisers' having greater influence over the types of programs. To widen the wedge they have the strongest possible lever on their side—hard cash. For example, a *Daily Mail* correspondent estimated the potential annual revenue of the two London area contractors at £10,000,000, whereas the B.B.C. spent only £5,043,000 in 1954 to cover the whole country. A pointer to

the advertiser's trend of thought was the statement by the managing director of Oxo Ltd., who said: "We should like much more control over the time at which our advertising is inserted and the type of program it accompanies."

Since it is "the man that pays the piper that calls the tune," advertisers can be expected to raise increasingly strong demands for sponsored programs. Obviously this would not be because they want to raise the standard of programs, but it is because they are in competition for viewers. Advertisers are concerned with selling their products, not with educating the public. So the trend will be to ensure that viewers get what they ask for, and the public will continue to be spoon-fed with the lighthearted banalities of commercial TV.

NEW JOBS FOR TELEVISION

A SINGLE officer can sit back in an easy chair and watch the traffic in the half-mile-long tunnel in West Virginia's new turnpike. He knows immediately when and where there is a traffic tie-up or an accident. He knows, too, the exact cause and the location of the trouble. Being so fully informed, he can take complete charge in a matter of seconds and correct whatever needs to be corrected. His secret vantage point is a television camera or a series of cameras.

¶ In the tunnel there are four cameras suspended at intervals above the tunnel roadway. One camera covers the entire half-mile length. The other cameras are for close-ups. In his comfortable office the officer can see every car passing through the tunnel and can control traffic flow to meet any emergency.

¶ Television is also proving itself an inval-

able worker in industry and banking, in the army, navy and air force, in schools and hospitals. In large department stores television cameras are not only at work keeping an eye on the efficiency of each worker, but are also busily spotting shoplifters. Ministers and teachers are finding television an excellent medium for relaying messages to overflow congregations and classes. The audience is not left to sit and stare at a blank wall. In hospitals television keeps an eye on sickrooms and hospital wards. It enables engineers to watch dangerous tests and operations at a safe distance. In freight yards it is speeding up freight-car handling. In banks and stores television is busy confirming customer signatures and balances.

¶ Television as a worker is very much in demand. New jobs are being found for it daily.

To Keep the Little Woman Happy

¶ At Grand Rapids, Michigan, a plane was about to take off when the pilot saw a woman rushing toward the airliner waving her arms frantically. The pilot ordered the landing ramp lowered, and the woman rushed up it and kissed one of the male passengers breathlessly. "My husband," she exclaimed, "forgot to kiss me good-by!"

STRANGE AIRCRAFT FAMILY

HAVE you heard of the "Droop Snoot," the flying barrel, supersonic venetian blinds, or of the floating platform? These are all a part of today's peculiar aircraft family.

The "Droop Snoot" received its nickname because of the plane's odd-looking nose. On the ground the elongated nose of the British Delta II is made to droop, allowing the pilot a clear front view. When in flight the nose of the plane is locked in a raised position to provide for needlelike streamlining.

Strip an airplane of its wings and what have you? What you have left may become the military and perhaps the commercial plane of tomorrow. Jet power lifts the plane off the earth and a system of venetian-blind-like flaps guides it. What is more, the flying fuselage is expected to travel at supersonic speeds.

Hiller's flying platform is the Western version of the East's flying magic carpet. It is not really a plane, but a flat platform on which a man stands. Jet blasts from the fans literally "push" the platform into the air. As the passenger shifts his weight on the floating

platform, this causes it to go forward or backward or to the side.

With an eye to the future, assistant United States air force secretary Dudley Sharp said rather optimistically that a 2,500-mile-an-hour airplane was "not too far away." He declared that the plane would be able to beat the sun around the equator by about fourteen hours, or circle the earth in less than half a day.

Dr. Hubertus Strughold, the world's foremost authority on space flight safety, has also spoken about fast travel in the near future. He said that a revolutionary airliner will soon fly passengers by rocket at undreamed-of speeds. The rocket, he said, will travel between New York and San Francisco in about twenty-five minutes. The rocket-liner will carry passengers almost straight up for a hundred miles or more, then the rocket motors will be shut off and the rocket-liner will make an elliptic curve and soundlessly glide back to earth thousands of miles away. A hundred miles up the passengers will be able to see the earth's albedo, the whiteness or reflected light from our planet earth. So Dr. Strughold predicts.

SPIDERS THAT WALK ON WATER

Whenever a spider wants to cross a river he usually has a big problem. Not only might he get his feet wet but, worst of all, he might drown. But there is a spider on the island of Kusaje, south of the atomic atoll of Eniwetok, that has no worry in this regard. J. F. Gates Clarke, a United States Department of Agriculture entomologist, collected between 50,000 and 60,000 specimens of weird life on this island; one of them was this grayish-brown spider that has no fear of water. About four inches long, this giant spider walks on water. It has a kind of built-in pontoons. These are bristle groupings on his feet that let him run swiftly over the surface of the jungle streams—probably without even getting his feet wet.

ABOUT ELEPHANT GRAVEYARDS

Fiction writers have spawned the idea that elephants go off to die in a special graveyard, known only to elephants. The problem is not so much that of determining where elephants go to die, but of burying the persistent myth that they go off to a special graveyard. Like all wild animals, elephants near death go off to die in some remote spot in the forest. In time all trace of the carcass vanishes. Explains Ivan Sanderson in *Living Mammals of the World*: "The fable of elephant graveyards at a few localities in both Africa and the Orient may be totally rejected. No such place has ever been found, and several cases of elephants dying or recently dead from natural causes are on record. In fact, the bones of elephants are just about the only remains of defunct animals that are ever found in the tropical wilds and this because they are just so big that even fungi and bacteria take some time to demolish them."

INTOLERANCE

of Orthodox Clergy

BOOMERANGS

By
"Awake!"
correspondent
in Greece

JESUS told his followers that they would meet with religious intolerance even as he had: "They will deliver you up to local courts and they will scourge you." (Matthew 10:17, *New World Trans.*) A striking modern example of religious intolerance was furnished by the Orthodox clergy of Greece, particularly between August, 1955, and June, 1956.

In April, 1955, Jehovah's witnesses throughout the world distributed by the millions the challenging booklet *Christendom or Christianity—Which One Is "the Light of the World"?* A few months later, in August, this booklet, together with a covering letter, was mailed by Jehovah's witnesses to all clergymen and editors of newspapers and magazines. This was also done in Greece, where 7,830 copies were sent to clergymen and 764 to editors.

Greek editors generally ignored the booklet and its message. One lone editor handed it over to the police as an illegal attempt to proselytize. However, the court ruled that the mailing of this booklet "does not constitute a legally punishable act, and is not evidence of the offense of proselytism."

The clergy of the minority sects of Greece took no action whatever regarding the distribution of the booklets. But not so the clergy of the Greek Orthodox church. From August, 1955, to June, 1956, 450 witnesses of Jehovah were haled into courts for having mailed one or more of these Christian booklets to Orthodox clergymen. At a town in northwestern Greece, a 70-year-old witness of Jehovah,

who had been a schoolteacher for many years, was arrested for having sent such booklets to priests. He tells of his experience.

Persecuted yet Happy

"I was taken before the police captain, who showed me some letters that I had mailed to priests. Angrily he asked me: 'You fool, did you send these?' 'Yes,' I replied. Infuriated, he shouted: 'Oh you Judas Iscariot! I'll show you now!' With that he began beating me in the face and elsewhere. An underling joined in beating me. He threw me down on the floor and then began to kick me in the back and in the head. . . . At last I lost consciousness. When I came to I was bleeding severely, my eyes were greatly swollen, my head was buzzing and my whole body was sore from bruises. Early in the afternoon of the same day, while still in this condition, I was taken to the prosecutor, a bus trip taking four hours. On the way I asked permission to get something to soothe my pain from a pharmacy but was refused with the remark, 'You must die!'"

This 70-year-old witness was sentenced to five years in prison, a year on parole after that, and fined 3,400 drachmas (\$113). Visited while in prison, he was rejoicing even though faced with the likelihood of losing his eyesight. Incidentally,

although the above-noted brutality was reported, to date it has not been punished.

In one case on the island of Crete eleven witnesses were haled into court. Thirty-two priests demanded that the witnesses receive heavy sentences. The priests claimed that had they read the booklets, they also would have become Jehovah's witnesses! Five of the eleven witnesses were sentenced to an average of five and a half months in prison, to be followed by four months of parole, and were fined a total of 12,000 drachmas (\$400). The cases were appealed but all that was gained was a reduction in the prison sentences. Many sincere Greeks expressed their great disappointment at such actions on the part of their priests.

Jesus had said to his followers: "Happy are you when people reproach you and persecute you." (Matthew 5:11, *New World Trans.*) And that is the way the witnesses of Greece felt about the matter. The above group, in reporting on their prison experience, among other things had the following to say:

"Our stay in prison was not without results. At least one of our fellow prisoners became one of Jehovah's witnesses. We quote from a letter he wrote after he was transferred to another prison and after we had been released: 'I departed from your presence with the best and richest impressions; I was thinking of your good and true words. I can never forget you. Fate threw me into prison, it seems, and brought you along to show me the way that I had been seeking for many long years.'"

Similar court trials were had in practically all districts of Greece, such as Macedonia, Thessaly, the Ionian Islands, the Aegean Islands and Athens. In most cases the judges dismissed the charges against the witnesses. Few considered the accusations of the priests as having any merit.

Priests Poor Witnesses

At one trial the chief justice asked the priest, who had pressed for punishment of the witness of Jehovah: "How many years have you officiated?" "Thirty," replied the priest. Then the judge asked: "After thirty years in priestly office and preaching God's Word at church you are afraid of having your beliefs changed by reading a thirty-two-page booklet?" To the surprise of all those in the court the priest answered, "Yes." But the judge countered: "However much you may say, you fail to convince me." He discharged the accused witness of Jehovah.

In another case on trial, the solicitor or attorney for the witnesses asked the plaintiff priest, who was also a theologian: "Why did you, a priest, lay a charge against this man for sending this booklet? Would it not have been better for you to go to this man and admonish him and tell him what the booklet states that is wrong?" The priest replied: "I didn't go to find him because the apostle Paul tells us, 'As for a man that promotes a sect, reject him after a first and a second admonition.'" The solicitor then said to the priest: "But you not only failed to give a second admonition but did not even give a first one, but you phoned the police station and took legal action against him as soon as you received the booklet." This evoked hearty laughter on the part of those in the courtroom, after which the embarrassed priest had nothing more to say.

In the Athens area all legal charges placed by the priests against the witnesses of Jehovah were nullified by judgments of discharge. These were rendered by enlightened, freedom-loving judges, and without having these cases brought up for public trial. The priests had insisted that all these booklets should have been plainly marked "Heresy of Jehovah's witnesses." In all cases, however, the judges ruled that the

inscription, "Publication of Jehovah's witnesses," marked on booklets fully met the legal requirements relative to sending religious publications through the mails. It is almost a year now since these booklets were sent out and legal complaints from clergymen are still in course of trial.

Intolerance Boomerangs

And how has all this intolerance on the part of the Orthodox clergy boomeranged? In addition to what has already been noted, the favorable judgments received contributed considerably to the happy solution of an issue long standing. Certain of the ministries of the Greek government, at the behest of the Orthodox clergy, had long insisted that the witnesses mark their publications "Heresy of Jehovah's witnesses," which, of course, the witnesses could not do. But on the basis of some forty favorable decisions in regard to this booklet a ruling has been handed down that this is not necessary. This has also resulted in releasing much literature that the post office had confiscated in times past.

The intolerance of the Orthodox clergy has also boomeranged in that it has aroused great interest in the booklet *Christianism or Christianity—Which One Is "the Light of the World"?* It has also resulted in the giving of an unprecedented testimony before the courts of the land and the rulers. And it has also brought much joy to the witnesses of Jehovah that they should be able to give this testimony, even though it did cost them much loss of time, physical pain and an expenditure of 180,000 drachmas (\$6,000) for legal costs.

Since all of this is quite the opposite of what the Orthodox clergy intended, their intolerance clearly has boomeranged. And thereby again the prophetic words addressed to Jehovah's servants have been proved true: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah."—Isaiah 54:17, *Am. Stan. Ver.*

Psychoanalyzing the Psychoanalysts

A psychoanalyst is one who analyzes the *psy/chê* or soul. He is one who has been intensively schooled and trained in order to be able to help people by revealing to them their unconscious motives. Certainly if anyone should know something about the psychoanalysts themselves it should be another psychoanalyst. Theodore Reik is one of America's foremost psychoanalysts and a writer of a number of books on the subject. In his latest book, published in the summer of 1955, he had, among other things, the following to say about his fellow psychoanalysts: "It is much easier to make a new idea enter the head of the Statue of Liberty than into the minds of many psychoanalysts." Also, that when he observes psychoanalysts discussing their cases in their professional jargon he is reminded of "little boys proudly showing each other marbles of different colors. It is a harmless pleasure." But can this be considered a harmless pleasure, Dr. Reik, when the mental health of many trusting patients is involved? Of course, it may be that Dr. Reik is a little prejudiced for, although he is one of the foremost of German psychoanalysts, the New York society of that profession refused to admit him as a member because he had not taken a regular course in medicine. However, Freud, the father of psychoanalysis, not only did not think that a formal medical education was a necessary prerequisite to being a good psychoanalyst but even ventured the opinion that it might interfere with being a good one!

Blood Fractions or Substances

“THE life is in the blood.” The more man learns about the blood stream the more he appreciates that Scriptural statement. Termed a “floating tissue,” the blood not only serves to provide the oxygen and food elements for all the body's cells but also carries away all their waste products. And the blood does this without confusing the one with the other.

In man's efforts to understand the blood he has been able to separate many of the substances blood contains. Thus Dr. L. A. Erf of the Jefferson Medical College and Hospital at Philadelphia in the medical house organ *Seminar*, Summer 1956, states that seventy different blood substances or fractions have been separated or fractionated in a pure or impure state. Among the fractions he mentions are red cells [hemoglobin], white cells, platelets, albumin, thromboplastin, thrombin, fibrinogen, prothrombin, gamma globulin, cholesterol, serum esterase, pasmogen, etc. He also observes that ultimately there may be several thousands of blood fractions obtainable.

While the point of his discussion is an argument for the use of certain of these blood fractions, it is nevertheless interesting to note the arguments he produces against the use of whole blood. Says Dr. Erf: “Years ago pernicious anemia was treated by transfusions—just for the vitamin B-12 that the blood contained. Now, transfusions are never given for pernicious anemia because of the dangers of: (1) *hepatitis or other disease-producing agents (syphilis, parasites)*; (2) *incompatible agglutination immunization*; (3) *overloading*

of weak cardiac musculature; (4) *abnormal allergens*; and (5) *ineffective therapeutic results*. [Italics Dr. Erf's]

“Clinicians are daily learning the dangers of repeated transfusions, particularly in obstetrical cases, hemolytic [blood] diseases, and even in leukemia and bleeding disorders. . . . Likewise, the immunization mechanisms against blood group factors are no longer an irresponsible feature when transfusions are used as therapy. There are over 20 different series of blood groups or factors that can be identified at present and which can be antigenic. It is therefore almost impossible to avoid the administration of immunizing substances when transfusions are given.”

And in discussing the use of whole blood in conditions known as “shock,” Dr. Erf goes on to say: “Whole blood and plasma have the disadvantage of transmitting hepatitis, malaria, viruses, syphilis; of causing abnormal immunization processes; and of causing allergic manifestations.” And in summing up the use of blood as therapy he, among other things, states: “It is now obvious that the administration of whole blood is a crude and inefficient way of handling some of the presently known specific deficiencies.” Yes, whole blood is coming more and more into disrepute.

While this physician argues for the use of certain blood fractions, particularly albumin, such also come under the Scriptural ban. In fact, these fractions are being used not only by physicians but also by food processors, and so it would be well to note the labels on such products to see if they contain any blood substances or fractions. When in doubt, it would be best to do without.

BABIES' DISEASE AND BLOOD TRANSFUSIONS

The Medical & Pharmaceutical Information Bureau, Inc., declares that “cirrhosis of the liver, a condition usually associated with alcoholism in adults, may occur even in newborn infants. The *New York State Journal of Medicine* reports that this disease, which slowly destroys liver cells, is most prevalent among children in the West Indies, India and Africa. In these areas, the commonest cause of the condition is nutritional deficiency, such as the lack of proteins and vitamins in the daily diet. However, malformation or infection of the liver can also cause cirrhosis. And one long-range study shows that the most frequent cause is hepatitis, a liver disease caused by a viral infection. The researchers believe that hepatitis in newborn infants may be acquired before birth from mothers who have been infected through blood transfusions, but who show no symptoms themselves.”



Our Wonderful Hands

As we behold this miracle, but seen so duly, all is miracle in vain." Thus the poet Cowper commented on man's taking for granted the marvelous ever-changing panorama furnished by the year's succeeding seasons. And the same might be said regarding our wonderful hands. Perhaps no parts of our bodies are so frequently in the range of our vision as are our hands, and yet most likely we have never given them a thought as to just how wonderfully they are formed. Those who have made a study of them, however, term the hand "The instrument of instruments," "the mind's most perfect vassal," "this remarkable organ," and speak of "the infinite mobility, power and gracefulness of the human hand."

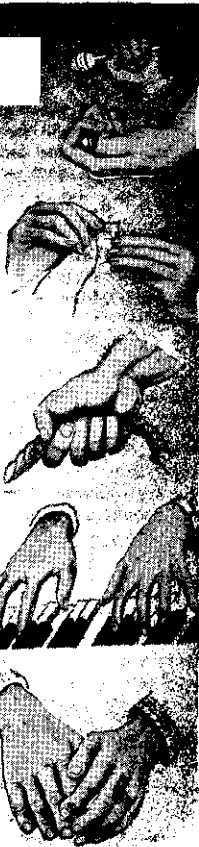
Just how remarkable our hands are is apparent when we reflect that, apart from speech, the instruments that chiefly enable man to assert his superiority over the lower animals are his hands. Man is not invariably superior to all the lower animals as regards his organs of sight, hearing and smelling, but his hands certainly are superior to paws, hoofs, flippers and wings. As one encyclopedia expresses it: "Whatever men have done that distinguishes them from the brutes has been done by their brain. But the hand has been the instrument of the brain in bringing about almost all of these successes." "Apart from the hand, speech is the only important in-

strument of the brain that distinguishes man from the lower animals."

Our wonderfully formed hands reveal much as to their possessor's age, health, characteristics and occupation. They also serve as a means of communication and are instruments capable of great skill. As to their appearance, it has well been said that they serve as a better indicator of age than does the face. And in a certain popular American television program where experts

guess the occupations of various persons, for a clue they first of all take a look at the hands. Doctors who have made a study of the hands tell us that enlarged hands indicate a pituitary disorder, and that thyroid irregularity and heart disease are betrayed by the hands.

That our hands can effectively communicate thought to others a conversation be-



tween deaf-mutes clearly shows. And even though we have the faculty of speech we find that our hands can serve for communication, both to underscore the spoken word and to convey more than words can do. How effectively clapping the hands says, "I enjoyed that!" And a firm handshake can express, better than words, "Glad to meet you!" And do not lovers, by holding hands, underscore, "*I love you*"?

All who speak from the public platform will note with interest what the first-century Roman teacher of rhetoric and oratory, Quintillian, had to say about the hands: "Other parts of the body assist the speaker but the hands speak for themselves.—By them we ask, promise, invoke, dismiss, threaten, entreat, deprecate.—By them we express fear, joy, grief, our doubts, assent or penitence; we show our moderation or profusion, and mark number and time."* And who has not given his assent or voted yes by raising his hand?

By means of the various senses the hands also serve us as instruments for receiving information. In fact, one third of the body's entire five million sense receptors are located in our hands, advising us not only of heat, cold, pain and pressure, but also of the shape and texture of things by the sense of touch. By this sense the blind are able to read Braille, a system of printing in which the letters of the alphabet are indicated by raised dots in certain positions. *The blind person feels and says, "I see!"* and so he does, with his mind's eye. Perhaps the most notable living example of how much the mind can receive by means of touch is Helen Keller, who at the age of two became both deaf and blind and since then has become noted as an author, having received her conception of this world's objects and sounds by means of this sense of touch.

The "Instrument of Instruments"

is the name one Galen, second-century pioneer physician, gave to the hand, and fittingly so. And of what does this marvelous instrument consist? *How is it formed?* In the hand, which includes the wrist, are twenty-seven bones. In the wrist itself there are eight of these, very irregularly shaped (but just right for their purpose), in two rows of four each. Five bones are in the hand and fourteen in the fingers, two in the thumb and three in each of the others. The hand also has some twenty pairs of muscles, among which are separate sets for bending or flexing the fingers, termed flexors, and those for extending the fingers, termed extensors, which reach from the forearm to the various fingers. Over its bones, muscles, blood vessels and nerve fibers lies a closely textured layer of skin that furnishes excellent protection without at all lessening the power, sensitivity and delicacy of the hand.

That part of the human hand that chiefly distinguishes it from the front paws of the lower animals is the thumb, because of its ability to serve in opposition to any one or all four of the other fingers. By reason of its being shorter, having but two joints, being set apart from the other four fingers of the hand, and because of its having a double as well as independent set of extensor and reflexor muscles, we can hold a pen, thread a needle, play a violin, etc. To appreciate how indispensable the thumb is just try to lift something without its aid.

Next to the thumb the index finger is capable of the greatest mobility, while the middle finger is the most likely to be involved in accidents. Though some refer to the little finger as the "decoration digit," the apostle Paul's words regarding it also apply that no one member can say to another member of the body, "I have no need of you!" Regarding the unique structure

* *The New Dictionary of Thoughts.*

of the hand the *Encyclopaedia Americana* states: "Properly speaking, then, the hand, with its highly specialized muscles, belongs to man alone. It cannot be considered, as in the ape, as an organ of locomotion."

Can modern man, with all his engineering skill, duplicate this very common instrument, the hand? No, he cannot, for as Dr. C. Taylor, engineer-physiologist at the University of California at Los Angeles, and one of the world's leading authorities on hands and artificial limbs, says: "It might seem easy to fabricate an artificial hand with all the movements of the wrist and fingers. But all such efforts so far have met with complete failure. The usefulness of modern prosthetic devices [artificial limbs] is very small by comparison with the infinite mobility, power and gracefulness of the human hand."—*Science Digest*, June 1953.

"The Mind's Most Perfect Vassal,"

the hand, is such because of its mobility, power and delicacy. It has been "conservatively estimated" that the hand is capable of some 300 million million useful positions, aside from those associated* with the elbow and shoulder. As to the mobility of the hands, it is proverbial that the hand is quicker than the eye, which accounts for the success of the sleight-of-hand performance of the prestidigitator. Thus also a musician such as Paderewski was able to strike 120 notes a second, twelve strokes a second by each of his ten fingers.

As to the power of our hands, merely putting on our socks and shoes involves a pressure from eight to twelve pounds,

while a grown man can exert a pressure of 150 pounds with his right hand.

Among those possessing skillful hands must be included the jeweler and especially diamond cutters; also surgeons who perform operations on the eyes and heart. A few years ago, according to *Coronet*, September 1953, a Boston surgeon "sewed a series of slipknot stitches in a beating heart, which moved so actively that sewing seemed impossible. Yet the job took less than 25 seconds."

In the use of our hands there is also the question of why some are right-handed and others left-handed. Statistics show that 6.6 of all men and 3.8 of all women are left-handed. While scientists are disagreed as to the reason, that heredity may have a part is indicated by the fact that where one of the parents is left-handed the likelihood of a child's being left-handed is one out of six, whereas if both parents are right-handed the likelihood is only one out of sixteen.

Of course, all this skillful activity on the part of the hands argues for activity of the brain and therefore it is not surprising to note that the brain has a very large area of it set apart for the hand, subdivided for the wrist, the thumb and the other fingers.* By comparison, the trunk and shoulders have very small areas in the brain.

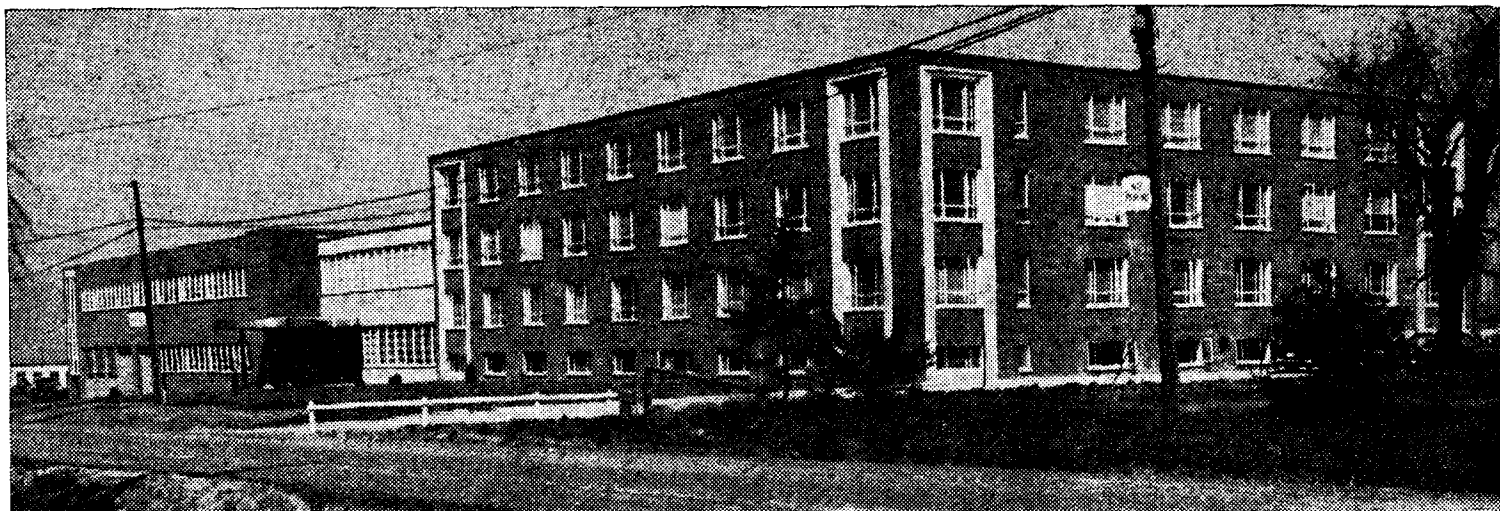
Truly our hands are instruments to be wondered at and if we appreciate them we shall make the proper use of them, doing with our might the good things that they find to do.—*Ecclesiastes* 9:10.

* *Coronet*, September, 1953.

* *Textbook of Physiology*, Brubaker.

Shocked Thief

One Paris thief probably was in for quite a surprise. The suitcase he stole from an automobile in the Montmartre section contained, not clothing, but a live thirteen-foot boa constrictor. Thirteen feet of boa constrictor, at the market price of up to 25,000 francs (\$72) a yard, would come to about \$312—if the thief could get over his shock and find a buyer.



The Watch Tower's New Canadian Branch Home and Offices

THIS modern building, located in a prominent position in the northern outskirts of Toronto, is the Watch Tower Society's new Canadian branch office and printing plant. This new building, extending 325 feet along Bridgeland Avenue, has three distinct sections.

At the left is the factory, 100 by 152 feet in area. Storage and shipping are handled on the first floor. The printery and general offices are on the second floor. Large windows provide bright working conditions. Acoustic tiled ceilings add to the quiet and pleasant atmosphere in the office.

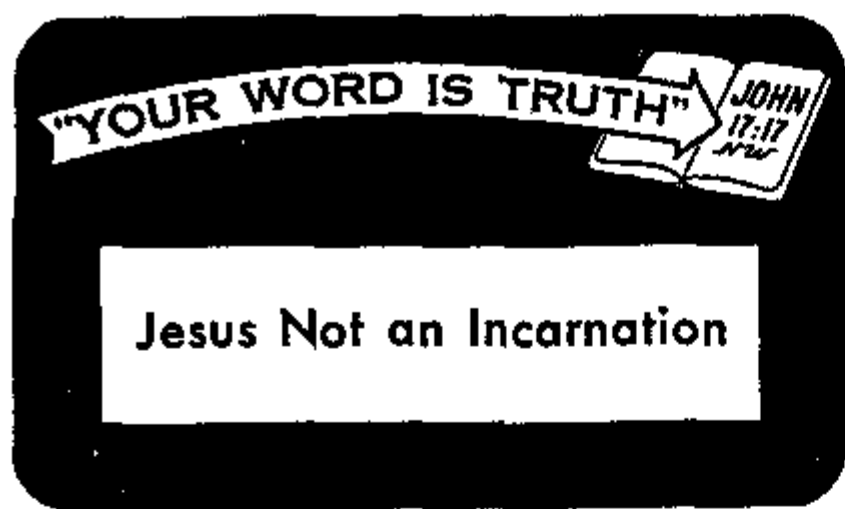
In the center are the entrance, reception room, conference rooms, and the library-lounge. On the second floor of this center section is the 150-seat Kingdom Hall. It is used for this branch family's regular study sessions, and also will become the meeting place for one of the Toronto congregations.

At the right is the three-story Bethel home for the ministers who work in this office and printing plant. Each of the sixty-three large rooms is well appointed and is suitable for two

persons. Before this home is completely filled the number of ministers working here will have been more than doubled. In the basement of this part of the building are the laundry, the modern kitchen and the dining room.

This building was dedicated on May 25, 1956. The high light of this occasion was the visit of the Society's president, N. H. Knorr, just back from an extensive tour of Far Eastern countries. He told those who were in attendance that this building would be made outstanding only by the work that they do. "You are going to make this building speak," he said, "by the activities from this Kingdom Hall." The building, he pointed out, will be made holy and dedicated by those who live and work in it.

The zeal of nearly 30,000 witnesses of Jehovah in Canada has made this expansion necessary. They have given of their time and substance, and Jehovah has opened the windows of heaven and poured them out an abundant blessing. Now their brothers all over the world rejoice with them in this new instrument that will aid them in all their preaching!



THE *Question Box*, published by the Paulist Press, calls the Roman Catholic dogma of the incarnation of Christ a "mystery." "The mystery of the Incarnation," the book says, "is the unique and marvelous union of the Divine Nature and the Human Nature in the one Person of the Word Made Flesh, Christ Jesus. . . . The mystery lies in the fact that the two Natures constitute one single Person, although they are not fused into one single Nature."

Many other religions also believe this "supernatural mystery," the incarnation of Jesus Christ. Evangelist Billy Graham declared in print that Jesus "was at once true God and true man, and when He returned to heaven, He took His glorified humanity with Him. . . . None but the God-man could make atonement for our sins," he said.

Was it necessary for a God-man to atone for mankind's sins? Was Jesus a God-man? Did he take "his glorified humanity with him" to heaven? Is the doctrine of incarnation a mystery? What does the Bible teach about it?

As taught in the Bible the subject of incarnation is not a mystery of any kind. Incarnation simply is a clothing, or a state of being clothed, with flesh; a taking on, or a being manifested in, a body of flesh. Scripturally, it describes the condition of angels appearing to mankind on earth.

In the days of Noah angels had the power of incarnation. Some angels took on flesh, married the daughters of men and bore children. The offspring of such unnatural marriages were freakish hybrids called "Nephilim." Being sons of disobedient angels, they were wicked. And being hybrids, they were without power to reproduce. God sentenced the disobedient angels by taking the power of incarnation away from them at the time of the Flood. Their hybrid offspring the Flood waters destroyed.—Genesis 6:1-5; Jude 6; 2 Peter 2:4.

After the Flood, at times, holy angels appeared in the flesh to man at God's command. These were materializations or incarnations. These assumed bodies were not conceived in the womb of flesh and developed through the natural processes of childbirth. Nor did they pass through the various stages of growth from infancy to childhood, from adolescence to manhood. Their appearances and disappearances were sudden, instantaneous.—Genesis 19:1-5, 15, 16; Luke 1:26-28.

Some argue that incarnation can be by the process of birth materialization. They point to John the Baptist as being the incarnation of Elijah. On several occasions Jesus associated John with Elijah. For example, Jesus said: "For all, the Prophets and the Law, prophesied until John; and if you want to accept it, This is 'Elijah who is destined to come'."—Matthew 11:11-14, *New World Trans.*

Now was John the Baptist truly the prophet Elijah? The prophecies concerning the coming of John show that he would do a work similar to that of Elijah. In that way he would be like Elijah, not that he would be Elijah in the flesh. John himself says that he was not an incarnation of Elijah. When Jewish priests and Levites asked John if he was the Christ, John truthfully answered them: "I am not the

Christ." "What, then? Are you Elijah?" they asked. John's answer to them was: "I am not."—John 1:19-21; Luke 1:13-17, *New World Trans.*

As John was no incarnation, neither was Jesus. John was born of flesh and blood. So was Jesus. John went through the various stages of life that ordinary men do. So did Jesus, but with one exception. Jesus' conception was not by man, but by God. Jesus was the "last Adam," or second perfect man. (1 Corinthians 15:45) Adam received his life directly from God, which made him a son of God. Jesus in the same way was made God's Son. "But Mary said to the angel: 'How is this to be, since I am having no relations with a man?' In answer the angel said to her: 'Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son.'"—Luke 1:34, 35; 2:21, *New World Trans.*

When angels materialized by God's command they lost none of their angelic glory in the heavens. But when Jesus left the spirit realm, the Bible says that he "emptied himself and took a slave's form and came to be in the likeness of men." It says that he was made "a little lower than angels." Jesus' illustrations of the treasure hidden in the field and of the pearl of high value show that he "promptly sold all the things he had" in heaven and bought the priceless prize set before him. In his prayer at Gethsemane Jesus confessed that he was without his heavenly glory as a man, saying: "So now you, Father, glorify me alongside yourself with the glory which I had alongside you before the world was." These scriptures prove beyond doubt that Jesus was man, not part man and part God. —Philippians 2:7, 8; Hebrews 2:9; Matthew 13:44-46; John 17:5, *New World Trans.*

There is still another reason why Jesus could not have been an incarnation or part man and part God. Jesus was to be the exact equivalent of Adam in Eden to qualify as mankind's Ransomer. Adam definitely was not part man and part God. Jesus being his perfect counterpart, therefore, could not have been. "Consequently he was obliged to become like his 'brothers' in all respects, . . . in order to offer propitiatory sacrifice for the sins of the people."—Hebrews 2:14-17, *New World Trans.*

If Jesus had combined divinity with humanity, as some claim, then Jesus could not have died. Certainly, God cannot die. If Jesus were God in the flesh then he could not have died. But he did die and was raised from the dead on the third day by Jehovah his Father. Paul states: "Christ died for our sins according to the Scriptures, and that he was buried, yes, that he has been raised up the third day." As for Jesus' taking his humanity to heaven with him, Paul debunks that in a hurry, saying: "Flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption."—1 Corinthians 15:3, 4, 50, *New World Trans.*

Some hold that the transfiguration is proof of the incarnation of the prophets. The Bible is clear that the transfiguration was not an incarnation but a vision. So Jesus commanded those who were with him on the mount to "tell the vision to no one." —Matthew 17:1-3, 9, *New World Trans.*

To teach that Jesus was both God and man is to say that he was at one and the same time mortal and immortal, flesh and spirit, alive yet dead, lower than the angels yet greater than them all. It creates a maze of contradictions too numerous to mention. No wonder those who uphold this unscriptural, unreasonable, unpalatable dogma call it an unexplainable mystery. They have no truth to support it.



Jehovah's Witnesses Preach in All the Earth



Berlin

THERE are many islands in the seas, but there is an island that can be found right in the center of continental Europe. This island came into existence at the close of World War II when the ocean of Communist rule engulfed all of eastern Europe as far to the west as the Elbe River. A tiny bit of land, only 750 square miles in area, kept protruding out of that sea. This bit of land is the western part of the city of Berlin.

Jehovah's witnesses are to be found on most of the islands of the sea actively preaching the good news of God's kingdom, and they are also found on this island. In order to cope with the problems arising in connection with their ministerial work a new branch office of the Watch Tower Society was recently organized in West Berlin.

At the war's end in Germany in 1945 a little band of less than one hundred witnesses here gathered themselves together. Many of them had just returned from Hitler's concentration camps. The city of Berlin, seventy percent devastated, looked like a vast desert to them. But at once they started to water the ground by preaching the truth of God's Word to the people. Like parched land the people drank it in. Thus, in a few short years, by September, 1950, that little band had increased to 1,808 active ministers of Jehovah in West Berlin! These were organized into twenty local congregations. Intensive preaching continued. Since 1950 they have enjoyed a further increase of 133 percent. There are now over 4,220 persons announcing the good

news of God's kingdom in West Berlin. For every 130 homes on this tiny island there is on the average one minister of the good news. The local congregations have grown to a network of thirty, with meeting places and service centers all over the city. Three out of every one thousand inhabitants were with the witnesses at their Kingdom Halls for the celebration of the Lord's evening meal, an attendance figure of 6,087.

The witnesses of Jehovah in West Berlin have to stay on their island: therefore territory for ministerial work is very limited. By handling it with much care they have enlarged it in a sense. People that are not home are called on until finally contacted. Frequently there are three or four families living in the same apartment. The door signs show names of the people living in the apartment along with instructions to ring twice or three times or four times. In such case it is much wiser to talk to one party at a time. The witnesses leave and call on the other families separately on another day.

It is comparatively easy to cross from East Berlin to West Berlin. This has proved a great help to thousands of Jehovah's witnesses behind the iron curtain in eastern Germany, where they have been living under the Communist ban of their organization and literature since 1950. More than 2,800 of them were imprisoned during that time because of their faith. Now a trip into West Berlin is a refresher, adding new strength to move ahead uncompromisingly.

The general treatment of Jehovah's witnesses by the SSD (East German State

Security Service) is not so harsh as it used to be. Cases have been reported where ministers have been set free, though they were found with banned literature in their possession. In former times this would have meant a sentence of from six to eight years in a penitentiary. In a few cases they even received some of their Bible literature back. This more lenient attitude has been observed in some places in eastern Germany, but it is not the general rule. In other sections Jehovah's witnesses are still arrested and put in prisons every time the police can lay hold on them.

If the Communists really want to turn away from despotic methods of Stalin's era, the first thing they should do is free the more than 1,500 witnesses still suffering in Communist prisons and penitentiaries solely for their Christian faith. Not

one of them is a spy or an agent or instigator of hatred, on which false charges they were convicted.

A few weeks ago a witness preaching from door to door called on the home of a Communist party leader. The man raged. "We will stop your business now!" he shouted. He tried to call a policeman, but none were available. The minister made his way out of the apartment, but he did not quit and go home. Instead he went to another street and, after talking with the people at their homes a short while, found a person with whom he has since been conducting a home Bible study. He stuck to his work and was blessed.

Soon there will be another witness for Jehovah and another and still another in Berlin.

MORE RADIOS THAN NEWSPAPERS

* Apparently people listen more than they read. According to a U.N. Educational, Scientific and Cultural Organization report, there are now 257 million radio receivers and 44 million television sets in operation throughout the world, while the total circulation of all the world's daily newspapers is 255 million—two million less than the number of radio sets.

● Why so many marriages go wrong today? P. 3, ¶3.

● What outstanding examples show that love actually promotes health? P. 5, ¶6.

● How the Bible can help you to get along with other people? P. 7, ¶4.

● Why the danger of radiation is so serious? P. 8, ¶6.

● How dangerous medical X rays have been found to be? P. 10, ¶1.

● What conclusions may be drawn from American and British reports on radiation? P. 11, ¶6.

● What impact commercial television has made on British viewing habits? P. 14, ¶2.

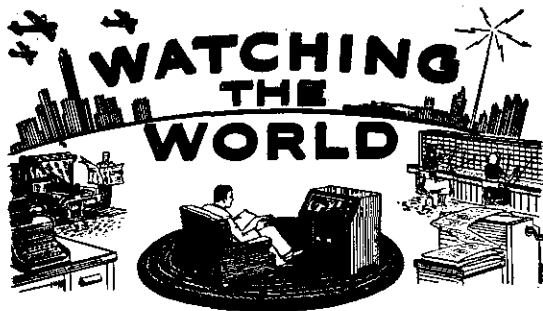
● How the Greek clergy's intolerance has boomeranged against them? P. 19, ¶1.

● What instrument enables man to assert his superiority over the animals? P. 21, ¶2.

● What one thing distinguishes human hands from the paws of lower animals? P. 22, ¶4.

● How Jesus' human birth differed from the materialization of angels? P. 26, ¶2.

● How greatly the work of Jehovah's witnesses has grown in West Berlin? P. 27, ¶3.



Disaster at Sea

◆ Two ships glided, silently through the night in a dense fog. One, the 30,000-ton Italian luxury liner *Andrea Doria*, was bound for New York with 1,709 passengers and crew aboard. It was her last night at sea. The other, the Swedish-American Line flagship, the 12,000-ton liner *Stockholm*, was outbound from New York with 750 passengers and crew. It was her first night at sea. Both vessels were proceeding at about 20 knots through a fog that limited visibility to only a few yards. Suddenly, out of the mist, the *Stockholm*'s ice-breaking prow loomed for a second over the bridge of the *Andrea Doria*. The *Stockholm*, moving at nearly full speed, hit the Italian liner with an impact considered equivalent to a point-blank broadside from two big battleships. The crash drove a huge wedge into about one third of the width of the *Doria*. The sea rushed in, and the *Doria* listed. Within a half hour the ship was at a 25-degree list. Because of the list the doomed ship could not launch many of her lifeboats. She flashed an SOS and all manner of craft swarmed through the fog and darkness to pick up survivors. In a little less than 11 hours after the collision, the \$30,000,000 *Andrea Doria* plunged 225 feet to the

bottom of the Atlantic. The *Stockholm*, her bow bashed by the impact of the crash, limped into port with weary survivors of the ill-fated ship. At least 25 persons died in the disaster. It was the first major peacetime collision and sinking in regular Atlantic lines resulting in loss of passenger life since World War I.

Both Vessels Among the Best

◆ Both the Italian liner and the Swedish vessel carried the most up-to-date safety devices. The *Andrea Doria* had 11 watertight compartments, guaranteeing, in theory, that the ship would stay afloat with any group of two compartments flooded. As a result the *Doria* was represented as virtually unsinkable. Both ships were equipped with the most up-to-date radar, which is designed to protect under weather conditions similar to those at the time of the collision. What was the cause of the collision? That was the problem for investigative committees. In Italy, where the sinking was regarded as a national calamity, Italians expressed bewilderment as to how the two ships could have collided. The *Andrea Doria*, launched in 1951 as the ultimate in modern design, had signalized the rebirth of the Italian merchant marine that had been wiped

out by the war. Down with the *Doria* went some of Italy's best paintings and innumerable other valuables, including a cargo of textiles, antiques and vintage wines. The *Andrea Doria* was insured for \$60,000,000.

The Egyptian Dam Furor

◆ When the West refused to sell arms to Egypt, Cairo turned to the Soviet world. Despite this the West believed it could still win President Nasser's friendship and safeguard its vital oil resources and strategic interests in the Arab world. Western leaders turned down Israel's request for arms. Then the U.S. and Britain expressed interest in Nasser's domestic program by offering to help build a high dam spanning the Nile at Aswan. This dam would increase Egypt's irrigated land by one third. Initially, the U.S. offered \$56,000,000 and Britain \$14,000,000. For this the West expected that Cairo in return would forego any Communist assistance. But reports arose to the effect that Moscow had offered Egypt aid for the dam. For months Nasser seemed to toy with the West's offer. Observers thought that Nasser was trying to play the West off against the Communists and was angling for a better offer from Moscow. In July Cairo decided to accept the West's offer. But by this time Washington had changed its mind. The U.S. rescinded its offer, saying it did not believe that Egypt could now furnish the necessary economic co-operation. Within 24 hours Britain also rescinded its offer. In Cairo anger swept the city. In a speech President Nasser said: "If an uproar in Washington creates false and misleading announcements . . . that the Egyptian economy is unsound, . . . I look at Americans and say: May you choke to death on your fury!" Soviet Ambassador Y. D. Kiselev, sit-

ting in the audience, nodded approval.

Crisis in the Suez

◆ A few days after Egypt learned of the West's withdrawal of offers to help finance the Aswan dam, Cairo took retaliatory action. Egyptian police took over the Suez Canal. In a speech at Alexandria President Nasser explained that he had nationalized the Suez Canal Company with all its properties and assets. He shouted: "This money is ours. The Suez Canal belongs to us. [It] was built by Egyptians and 120,000 Egyptians died building it. Thus we shall build the High Dam our own way." President Nasser then announced that a new Suez Canal Company would be formed, shouting: "And it will be run by Egyptians! Egyptians! Egyptians!" The crowd cheered wildly, and throughout Egypt Nasser was a hero. The West received the news angrily, since the canal is not scheduled to be turned over to Egypt until 1968. Most of the Suez company's stockholders are French; but the British government, with 44 percent of the stock, is the largest single shareholder. The action thus affected Britain more than any other. Also, it could weaken Britain's control of the Mediterranean. Britain reacted by freezing all the assets of the Suez Canal Company and all of Egypt's sterling balances. As a crisis loomed in the Suez, President Nasser warned that any foreign "intervention" might bring closing of the canal.

Meeting of the Neutralists

◆ The three neutralists—Yugoslavia, India and Egypt, have little in common. Yugoslav President Tito is a Communist; Prime Minister Nehru is a democratic Socialist and President Nasser is a military dictator. As a result not much of significance was expected from the so-called summit meeting of the neutralists.

Still the West was in some suspense as the three rulers sat down to talk at President Tito's summer palace on an island in the Adriatic. A communiqué covering the talks backed Arab claims on Algeria, with the qualification that "there are in Algeria a significant number of [Europeans] whose interests should be protected." The three rulers reiterated their opposition to power blocs and reaffirmed a policy of "independence," which to Tito means "active coexistence," to Nasser "positive Neutralism," and to Nehru "nonalignment" within an "area of peace." There were also the usual diplomatic formulas for expressing friendship. Western reaction was one of relief. A U.S. official said: "It was a lot more moderate than we had anticipated." A British official said: "There seems to be very little of substance to react to."

Hungary: A Stalinist Exits

◆ The denunciation of Stalin was bound to affect the so-called little Stalins in the satellites. Biggest of the little Stalins was Hungary's party boss Matyas Rakosi. For three decades Rakosi slavishly followed the Kremlin's twisting line. Rakosi was a leader in the purging of Titoists. All this marked him as a potential victim of the de-Stalinization campaign. In July, after a visit from a Soviet deputy premier, Communist Rakosi resigned. His reasons: poor health and "my mistakes in the sphere of the personality cult." Rakosi's successor, Deputy Premier Erno Gero, met with the Communist Committee. The committee issued a resolution noting "the historic and imperishable merits of Comrade Rakosi, merits which cannot, however, make us forget the mistakes he committed."

Self-Rule for the Gold Coast

◆ The Gold Coast (population 4,125,000) is a British West

African territory extending along the Gulf of Guinea. Britain has long promised the Gold Coast independence within the Commonwealth. London decided to let the people of the Gold Coast decide for themselves what kind of independence they wanted. In July elections were held. The people had a choice between centralized government and a federal system. The Ashanti tribesmen of the interior wanted a federal system. This would preserve local control of revenues from cocoa, the Gold Coast's major source of wealth. But Prime Minister Kwame Nkrumah favored centralized government. This would result in country-wide distribution of profits from the cocoa crop. When the votes were counted Dr. Nkrumah's party, favoring centralized government, won 71 seats out of 104. The government will probably receive the Gold Coast's full independence from Britain next spring.

The New Battle of Britain

◆ Sir Anthony Eden has graphically dramatized Britain's battle against inflation. Speaking recently at Padiham, Lancashire, the prime minister warned that imports and home consumption are too large and that Britons are in "mortal peril" of "poverty by stages." He explained: "We are at grips with the battle against inflation. It is the new battle of Britain, but this time it cannot be won by the few. We are all in it, and upon its outcome our homes, our jobs, and our children's future depend."

A Rebel's Head Rolls

◆ Among South Vietnam's many religious sects is the Hoa Hao. It claims to be a sect of reformed Buddhists and was founded by a sorcerer. As the sect grew it became engaged in worldly affairs. It built up a private army. Gen-

eral Ba Cut gained control of the 20,000-man army and terrorized the back country. Militarily successful, Ba Cut declared he would some day lop off the head of Premier Ngo Dinh Diem. It was now a problem as to whose head would roll. Last year Diem's army smashed the Hoa Hao gang, and last April Diem captured Ba Cut. Ba Cut was tried and sentenced to death. One morning in July Ba Cut was taken to a cemetery. There he discovered that his plea for a firing squad had been rejected. Facing him was a guillotine. At dawn the problem of whose head would roll was answered, as the shining blade swished down.

Earthquake Shatters Town

◆ In 1950 a violent series of earthquakes in the Indian state of Assam dammed up and changed the course of large rivers with earthquakes and split mountains. In July India

had its worst earthquakes since the Assam shocks. India was rocked from Bombay to the Pakistani border. The town of Anjar was shattered, leaving at least 117 persons dead. The tremors, felt over a distance of nearly 500 miles, also uprooted telegraph poles and disrupted communications.

Comeback of the Comet

◆ Capital Airlines was the first U.S. carrier to put Britain's highly successful Vickers Viscount turbo-propeller airliners in service. American passengers, thrilled by the ride, often voice strong preference for the Viscount over any U.S.-built airliner. Doing well with 75 Viscounts already flying or on order, Capital now hopes to be first again, this time with British pure jets. In July Capital revealed it had placed a \$54,000,000 order for 14 de Havilland Comet IV's. The Comet IV's are bigger (74

seats) and faster (545 miles an hour) versions of the ill-fated Comet I. Planned for delivery in 1959, the Comets will be used on long flights, such as New York to Chicago and New York to the West Coast. Capital feels that U.S. jets will be too big, too costly to operate along its medium-range routes. The American company's confidence in the Comet IV buoyed up British aviation.

No Refueling Yet!

◆ Last January the U.S. Navy reported that the atomic-powered submarine Nautilus had cruised 26,000 miles without refueling. In July a few words of a recent closed session of the Armed Services group were revealed. Senator Stuart Symington asked a naval officer how far the atomic submarine had traveled now. "It is approaching 50,000 miles," was the reply. "Without refueling?" the senator asked. "Yes, sir," came the answer.



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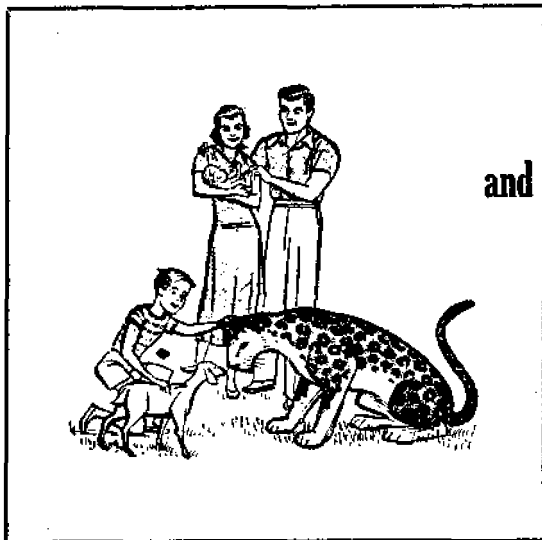
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31



and the leopard shall lie
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—Isaiah 11:6

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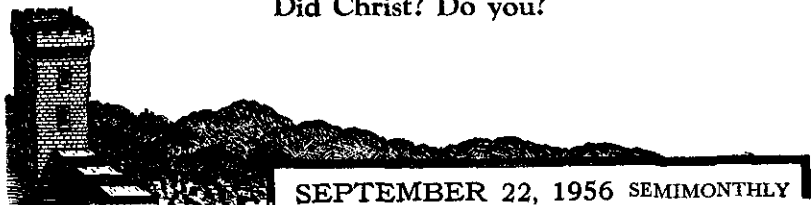
Some side lights on its history and manufacture

South Africa a Divided Union

Up to date on the apartheid issue

Calling Men "Reverend" and "Father"

Did Christ? Do you?



SEPTEMBER 22, 1956 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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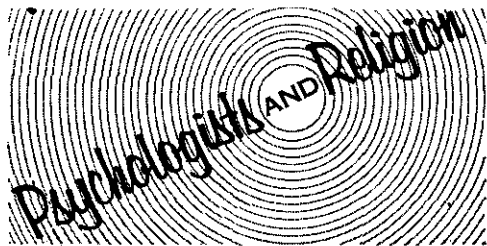
Awake!

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

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Number 18



WHEN it comes to religion, such scientists as physicists, astronomers and mathematicians may be said to fall in two general groups. On the one hand there are those whose concept of the universe as well as their philosophy of life demands faith in God as the Creator and the Universal Sovereign. Among such are Einstein, who once stated: "I cannot believe that God plays dice with the cosmos," Millikan, dean of American scientists, C. Morrison, author of *Man Does Not Stand Alone*, Isaac Newton and many others who could be named.

On the other hand there are those who are of the same mental attitude as the eighteenth-century mathematician and astronomer, Laplace. It is recorded that when Napoleon, in whose government Laplace served for a time, mentioned to Laplace that he had heard that Laplace had written a great book about the universe without ever mentioning God as its Maker, Laplace replied: "I had no need for such

an hypothesis. It is superfluous!"

In a similar manner the psychologists, who concern themselves with problems of human behavior, may be said to fall into two general groups, although from another viewpoint it might be said that there are no groups among the psychologists, each having his own theory. On the one hand are the "mechanists," who would have

us believe that man is like a machine and also like the lower animals, in that *man will always respond to certain stimuli* or circumstances in his environment in the same way, so that man's conduct under certain conditions can be predicted "with the same certainty with which the astronomer predicts an eclipse of the sun." And, on the other hand, there are those psychologists who are increasingly stressing the importance of religion in man's attaining mental health, stability and maturity, and even physical health, by reason of the psychosomatic principle.

Regarding the psychologists who hold that religion is an integral part of man, it appears not only that their number is increasing but that they are attaching increasing importance to religion. Thus Dr. C. Jung, considered by many psychologists to be the brightest luminary in the modern psychological heavens, once stated that "among all my patients in the second half of life, that is to say, over 35 years,

there has not been one whose problem in the last resort was not that of finding a religious outlook."

In the same vein is the conclusion reached by Dr. V. Frankl, psychology professor at the University of Vienna and president of the Austrian Society of Medical Psychotherapy. According to him much of the tension and frustration in the world is due to people's trying to deny their need of religion, as some in times past have tried to deny their need of sex. He believes that three fourths of the people of Europe are suffering in some way from trying to suppress or ignore their need of religion. In fact, he terms this trying to get along without religion 'the real disease of our age.'

Note also the similar testimony of other veteran psychologists. J. T. Fisher, in his *A Few Buttons Missing*, points to religion as the best preventive for that mental state in which there are "a few buttons missing." H. C. Link, in his *Return to Religion*, shows man's imperative need of religion and that the solution to modern man's dilemma is not "Know thyself," but "Behave thyself!" And F. Kunkel stresses the importance of religion throughout his book *In Search of Maturity*.

Religion, according to these as well as many more that could be cited if space permitted, obviously has psychological value. However, unless it is the true religion it can at best merely serve as a sleeping pill for the people. For genuine, thorough, lasting and maximum benefits it must be the true religion, one that satisfies not only man's need for worship but also the challenges of his reason.

Reason requires that we believe in the existence of the Supreme Being, all the atheists and agnostics to the contrary notwithstanding. How so? Because reason tells us that every effect has a competent cause, and therefore the vast, orderly and

beautiful effect known as the universe demonstrates the existence of an all-powerful and all-knowing, yes, and beneficent Cause, the Creator.—Romans 1:20.

The facts show that this Creator gave the lower animals a dependable guide in their instincts. But man, when he follows his instincts, comes to grief. Obviously man needs another kind of guide, and is it not reasonable to conclude that the Creator would furnish man with such a guide? Yes, for he, better than man himself, knew that "the way of man is not in himself, that it is not in man who walks to direct his steps."—Jeremiah 10:23, *Rev. Stan. Ver.*

And reasoning from the facts at hand forces us to the conclusion that the Bible is the guide furnished by the Creator himself for man's benefit. Among such facts are: the findings of geology and archaeology; the candor of Bible writers as well as their harmony; the Bible's preservation in spite of all the attempts of its enemies to destroy it by violence or by propaganda; the fulfillment of its many prophecies and the testimony of the noblest man, the greatest teacher that ever lived, Jesus Christ, who said in prayer to God: "Your word is truth."—John 17:17, *New World Trans.*

Since the Bible has God as its Author it should contain the best psychology, for who could understand man better than his Maker? Do we not look to the manufacturer of a machine for information as to how to operate it and keep it in repair? So should we not look to the written Word of the great Manufacturer of man, namely Jehovah God, for information helping us to understand ourselves, the art of human relations and how to gain peace of mind? Certainly! Searching God's Word the Bible for information about man is the only really wise course to take!



"PRAYERS for Big 4 Said by Millions." Thus the New York Times, July 18, 1955, headlined the story of the response to President Eisenhower's request that Americans pray for the success of the Geneva conference. Now, more than a year after that conference was held, can it be said that it was a success? No, far from it! Rather, it was a disappointing failure. And that in spite of all the prayers offered.

This, however, should not have surprised anyone. Did not hundreds of millions pray for peace during the 1950 "Holy Year"? And yet what followed was not peace but the Korean war. And for some years now have not many millions been praying that communism might be defeated, and does it not keep on growing stronger in spite of all such prayers?

Why have all these prayers not been answered? Does God not listen to them, or is he unable to answer such prayers? Or does He have conditions that must be met before he will listen to our prayers? And could it be that he also limits what we may pray for?

First of all, let us note that the fault does not lie with God. Being almighty and all-wise, God can "do more than superabundantly beyond all the things we ask or conceive," the apostle Paul tells us. And God has also the will to answer prayers. As Jesus assured his listeners: "If you, although being wicked, know how to give

well-known American minister says that there is no unanswered prayer, that God answers all prayers either yes or no. But God does not even listen to some prayers. For the Bible's position on prayer, read on.

good gifts to your children, how much more so will your Father who is in the heavens give good things to those asking him?"—Ephesians 3:20; Matthew 7:11, *New World Trans.*

We should not expect the true God to answer prayers that are not directed to him but to false gods who cannot answer prayer, simply because those offering such prayers may be sincere. Being the one true God, Jehovah brooks no rivals: "I Jehovah your God am a God exacting exclusive devotion." For him to listen to our prayers we must acknowledge his claim: "I am God, and there is none else."—Exodus 20:5, *New World Trans.*; Isaiah 46:9.

God's Conditions for Prayer

If we would have God listen to our prayers we must comply with his conditions for prayer. First of all we must sincerely be trying to do what is right. "If one turns away his ear from hearing the law, even his prayer is an abomination." As Jehovah told the Israelites in Isaiah's day: "When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your doings."—Proverbs 28:9; Isaiah 1:15, 16, *Rev. Stan. Ver.*

Faith also is a requirement. "Moreover, without faith it is impossible to win his good pleasure, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly

seeking him." James, the disciple and half brother of Jesus, emphasized this same condition of faith: "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."—Hebrews 11:6; James 1:6, 7, *New World Trans.*

Further, if we would have God listen to our prayers we must come in his appointed way. As Jesus said: "No one comes to the Father except through me." And as the apostle Paul tells us, Jesus having been raised from the dead, "he is always alive to plead for" Christians. However, not a word do we read anywhere in the Scriptures about Jesus' mother or any of the "saints" being authorized or asked to intercede on behalf of others.—John 14:6; Hebrews 7:25, *New World Trans.*

Nor may we overlook the fact that, Jehovah being supreme, our prayers must always be in line with his sovereign will. Call to mind Moses' experience in this regard. When Moses prayed to God to spare the nation of Israel on account of his word and name God listened and answered Moses' prayer. But when Moses repeatedly prayed that he be permitted to enter the Promised Land, God finally had to tell him: "That is enough of you! Never speak to me further on this matter."—Deuteronomy 3:26, *New World Trans.*

Jesus fully appreciated this principle. That is why in the garden of Gethsemane he prayed: "Father, if it is possible, let this cup pass away from me. Yet, not as I will, but as you will." Clearly, then, if our prayers are selfish or ignore God's will we cannot expect God to listen to them. As James told certain Christians in his day: "You do ask, and yet you do not receive, because you are asking for a wrong purpose."—Matthew 26:39; James 4:3, *New World Trans.*

So when archbishop Cushing of Boston prays to "have our railroads run regularly on time and comfortably" (*New York Times*, January 3, 1956); when a Roman Catholic priest in St. Joseph, Missouri, "calls for special prayers for new industry to move here" (*Times-Review*, January 13, 1955); when a prize fighter prays before going into a ring or a bull fighter before he enters the arena, or when football players go to mass just before going on the field, we may be certain that all such prayers, having nothing to do with God's will and purposes, and being offered purely for personal, selfish reasons, are not heard by God.

Still less should we expect God to listen to prayers that go directly contrary to his will. God, having decreed the destruction of Jerusalem, commanded Jeremiah: "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." So, since the Scriptures show that God has doomed Christendom, modern Babylon, Christians may not pray for it but must heed God's warning: "Get out of her, 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."—Jeremiah 7:16; Revelation 18:4, *New World Trans.*

What We May Pray For

The expression, "There are no atheists in foxholes" well describes the attitude taken by most persons toward prayer. They consider it something to be resorted to for personal, material benefit and especially in time of danger. However, Jesus, in giving us the model prayer, placed first the triumph of righteousness. "Let your name be sanctified," means the triumph of righteousness throughout the universe. And "Let your kingdom come. Let your will come to pass, as in heaven, also upon

earth," means for righteousness to triumph at the place where it has been pushed aside so much, namely, right here on earth.—Matthew 6:9, 10, *New World Trans.*

In his model prayer Jesus next takes note of our individual, personal, material needs; but only needs, and that only for a day at a time: "Give us today our bread for this day." That prayer implies contentment with necessities and no anxiety regarding the morrow. And it is God's will that we have the necessities of life.—Matthew 6:11, *New World Trans.*

In the remaining three petitions of his model prayer Jesus would have us conscious of our spiritual need. They may be said to concern the triumph of righteousness within ourselves, even as the first three petitions concern the triumph of righteousness in the universe and on earth. So we are to pray, "forgive us our sins" or "forgive us our debts"; our sins putting us in debt with God as it were. As the apostle John also showed: "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."—Luke 11:4; Matthew 6:12; 1 John 1:9, *New World Trans.*

In keeping with this attitude of mind are the remaining petitions: "And do not bring us into temptation, but deliver us from the wicked one." Thereby we express our dependence upon God and a wholesome fear of displeasing him.—Matthew 6:13, *New World Trans.*

Of course, in giving us the model prayer Jesus did not include therein all the things we may pray for. Thus at the same time he also said that "the Father in heaven [will] give holy spirit to those asking him." And God's Word shows that his holy spirit is indispensable to Christians, for it both helps them to understand God's will for them and gives them the needed strength

to do that will.—Luke 11:13, *New World Trans.*

And we are to pray for wisdom, even as King Solomon did and as the disciple James counsels: "If anyone of you is lacking in wisdom, let him keep on asking God, for he gives generously to all and without reproaching, and it will be given him."—James 1:5, *New World Trans.*

And as the Israelites of old prayed "for the peace of Jerusalem," so Christians today are to pray for spiritual or heavenly Jerusalem as represented on earth by the dedicated Christian witnesses who serve as a New World society. And even as did the early Christians these may pray for each other, for more privileges of service, for ability to discharge their obligations aright and for God's blessing upon their efforts.—Psalm 122:6.

Acting in Harmony with Our Prayers

There is yet one condition that God requires that we meet if we would have him listen to our prayers. And that is? Consistency! By our prayers we obligate ourselves to a certain course of action that we must endeavor to follow or be hypocrites. We must do our part to show the sincerity of our prayers. To pray for God's name to be sanctified and deliberately bring reproach upon it would be hypocritical. The same would be true were we to pray for God's kingdom to come and then work against it; or pray for his will to be done on earth and then not try to do his will ourselves.

When we pray God to "give us this day our bread for the day" we must put forth an effort to acquire that bread, recognizing God's principle: "If anyone does not want to work, neither let him eat." We must do all that we can and yet continue to pray, for it is "God who makes it grow."—2 Thessalonians 3:10; 1 Corinthians 3:7, *New World Trans.*

Also, Jesus included in his prayer that we be forgiven even as we have forgiven others. And consistency also requires that when we pray for God not to bring us into temptation but to deliver us from the evil one, we do not carelessly or deliberately walk into temptations. Likewise, when we pray to God for his holy spirit and for wisdom we obligate ourselves to make use of all the arrangements he has provided for our acquiring these: the Bible, Bible study aids, association with other Christians as well as participation in the Christian ministry.

Consistency requires also that we "persevere in prayer." If we are in earnest we shall not become easily discouraged. To impress upon us the need "always to pray and not to give up," Jesus told of the importunate widow who persevered until the calloused judge finally granted her petition.—Romans 12:12; Luke 18:1-8, *New World Trans.*

However, Jesus did not mean by this that we are to utter mechanical, thoughtless repetitions. On the contrary, he plainly condemned such, saying: "But when praying, do not say the same things over and over again, just as the people of the

nations do, for they imagine they will get a hearing for their use of many words." —Matthew 6:7, *New World Trans.*

Some may ask, What position should we take in prayer and where may we pray? Although the Bible speaks of God's servants kneeling while praying it also tells of others praying while standing and while prostrate upon the ground. The position taken is not important. And we can pray anywhere. Nehemiah prayed silently while offering King Artaxerxes wine and God heard and answered that prayer immediately. Jesus did not forbid public prayers; he himself prayed in public. But he did severely condemn private prayers made in public to be seen of men. A Christian should pray before retiring at night, upon arising in the morning, at mealtimes, before going forth in the ministry, before speaking from the platform, etc. It might be said that to 'walk humbly with one's God' implies an attitude of prayer.—Micah 6:8.

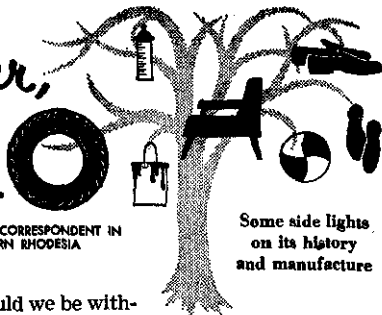
So, when you pray, is God listening? He is if you pray to the one true God, if you meet his conditions for prayer, if you pray for the right things and if your actions are consistent with your prayers.

No Substitute for a Good Example

According to a fable, a mother crab was telling her son not to walk crookedly. "All right, mother," it replied, "since you want to teach me, walk straight yourself. I'll watch you and copy you." That, in effect, is what many thinking children are telling the adults of this generation. Not long ago the New York *Sunday Mirror* published a letter from a 17-year-old boy. His letter said: "To all those who have expressed their views and 'remedies' of juvenile delinquency, may I say with all respect: The youthful criminals of any city, state or country did not invent crime and vice. It has become part of their life and environment since the day they were brought into the world. All the discipline as in 'olden days,' all of the authority of bigger and bigger police forces, and all of the Boys' Clubs and PAL organizations, as good as they may be, are no substitute for a good example, which should be set by every adult. Can you blame the youth of our country for not respecting authority when those in important offices, police departments and government misuse the authority the people entrusted them with? Can you blame minors guilty of crimes, when the books they open, movies produced, newspapers they see are filled with every rotten crime and scandal ever committed?"

Rubber, THAT HARDY PERENNIAL

BY "AWAKE" CORRESPONDENT IN
NORTHERN RHODESIA



Some side lights
on its history
and manufacture

WHERE should we be without rubber? In the nursery, the playground, the classroom, the kitchen; in our traveling to work by cycle or automobile; when we walk out in the rain; when we are wiring the house for electricity, yes, in many places and for many purposes rubber plays a vital role. Nipples for baby's bottle, waterproof bed-sheets, erasers, tap washers, tires for autos and cycles, material for soling shoes, waterproofing coats, or insulating wire, etc., all call for rubber.

It is true that in this age of synthetics some roles previously filled solely by rubber are now filled equally well, and in some cases more effectively, by the new synthetic materials. But at the same time new methods of treating rubber and new uses for this inexhaustible material keep it in the forefront and in constant demand.

Rubber has a romantic history. Some four hundred years or more ago explorers of the New World found Indians in Central and South America playing a game with a bouncing ball that they had made from the dried gum of a tree. This game was played by the Aztecs in a high-walled court and was called by them "Tlachтли." Remains of these ball courts have been found in a number of settlements in Mexico and Central America. The South American Indians gave the descriptive name of "cau-uchu" or "cahutchu" to this gum-bearing tree. The name means "weep-

ing wood," for the tree appeared to weep when cut, its milky tears providing the substance from which they made their bouncing balls.

The first practical use for the substance was in erasing lead-pencil marks. Observing this, Dr. Joseph Priestly (better known for his discovery of oxygen) mentioned the substance in his writings in the year

1770, calling it "rubber." In the year 1820 Thomas Hancock, an Englishman, invented the "masticator," a machine that grinds rubber and makes it workable. It was this invention that marked the beginning of rubber manufacture as we know it today. Another name that is readily associated with rubber is Macintosh. Charles Macintosh was, of course, the originator of the raincoat that he first made by putting two sheets of rubber together with a sheet of fabric between them.

The Rubber Rush

But one of the snags in those early days of rubber was that the substance would become hard and brittle in cold weather and soft and sticky in hot weather. This was overcome by the process called "vulcanizing," which was discovered almost by accident by Charles Goodyear in the year 1839. Since that time the uses to which rubber has been put are almost innumerable. But, without any doubt, what gave rubber its greatest boost was the emergence of two vehicles, the bicycle and the automobile. When air-filled pneumatic tires came on the market, cycling became more than just a quicker method of getting from one place to another. In the 1880's it became a popular pastime in

Britain, and the United States quickly followed.

The result was what could be called a "rubber rush," which brought boom conditions to rubber-producing areas, particularly in Brazil. Britain introduced and developed the growing of rubber in the Far East and for many years, up until the end of the first world war, she had more or less a monopoly in this field. It was not until 1924 that the United States launched into the rubber business in a big way, when Firestone entered into negotiations with the government of Liberia for opening up rubber plantations in that country.

The Firestone enterprise in Liberia has resulted in the building up of the largest single rubber plantation in the world at Harbel. Harbel has more than 90,000 acres planted with more than 10,000,000 rubber trees. Supervised by a handful of American overseers, some 30,000 native employees produce some 70,000,000 pounds of concentrated latex and crepe rubber annually.

Gathering, Shipping, Processing

The chief product at the Harbel factory of the Firestone company is liquid latex. *Latex* is the name given to the white milky substance that is drained from the trees. The problem is to keep this substance from coagulating, for once coagulated it cannot be reconverted into the liquid form. Each African tapper cares for from 250 to 300 trees each day. First, in the early morning, he makes his rounds to make the incision in the bark. This has to be just the right depth, otherwise the tree might be permanently damaged. The latex is not, as some have erroneously thought, the sap of the rubber tree. It is an emulsion, tiny particles of rubber suspended in a watery solution and secreted in the cortical tissue between the outer bark and the wood. As soon as the tapper

makes his cut the latex begins to flow, moving down the edge of the cut and into a cup at the lower end of the cut. It looks something like milk of magnesia. To prevent coagulation the tapper puts a few drops of ammonia in the cup. Later in the morning the tapper returns to collect the latex, which he takes to tank trucks for transporting to the central processing plant.

In the plant the liquid latex is prepared for shipment in liquid form to the United States. In this part of the plant the scene is reminiscent of some great milk pasteurization and purifying plant. There is the same look of sterilized whiteness in the tiled walls, white painted equipment, stainless steel, and, of course, the milky-white fluid. The latex is here concentrated by means of centrifugal machines, which, acting something like giant cream separators, remove about half the water content from the latex that is to be shipped in liquid form. This latex will contain about 7 percent of ammonia as an anti-coagulant. The concentrated latex is then allowed to stand in tanks for about two weeks to allow it to stabilize. This prevents any inclination during transit for the latex to separate, develop lumps and coagulate, thus rendering it useless for processing when it arrives in the United States.

Liquid latex is now in great demand. It is more and more being used as a base for paint instead of lead. Another modern use for latex that has greatly increased the demand is in the manufacture of foam rubber for cushions and mattresses, etc. In fact the processing and shipping of liquid latex is the primary function of the Firestone plant at Harbel, the manufacture of crepe rubber now being but a by-product. As an interesting comment on the profitableness of the enterprise, the writer, while visiting the Harbel plant,

was advised that the plant can cover its expenses on the sale of its by-products alone, thus making its sales of the more valuable liquid latex entirely profit.

The centrifugal separators produce as a by-product an inferior diluted latex that has a higher ammonia content. This is run off into large open vats, where it is treated with formic acid. This neutralizes the ammonia and allows the latex to coagulate. The result is a mass of pure white rubber, called "coagulum," about one and a half to two feet thick, which forms on the top of the vats and is then skimmed off. It is then cut up into smaller chunks for easier handling and processing. At this stage these chunks of rubber piled up on the factory floor have the appearance of whale meat. Ever present is the acrid smell of ammonia. The chunks of rubber are now passed through grinding machines and ground up into small particles. From there they go to milling machines, out of which comes the crepe rubber in sheet form. This is cut into lengths of uniform size and hung up to dry in hot-air drying rooms. After drying, the crepe-rubber sheets are placed together in bundles and put in a pressing machine that compresses the rubber into approximately 224-

pound bales, which are now ready for shipping.

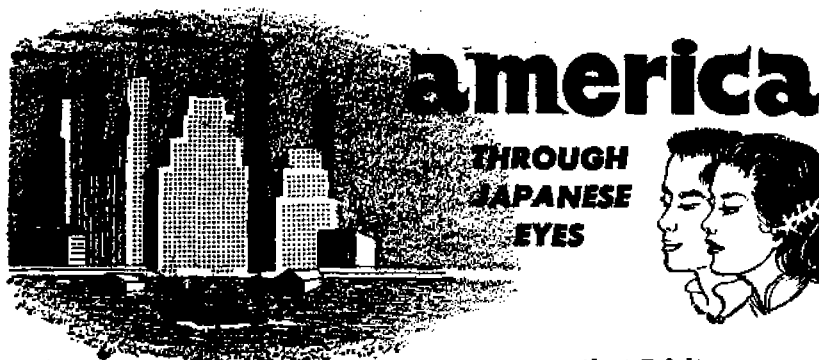
Nothing is wasted. Latex that may drop from the trees to the ground is collected as well as the gleanings from the sweepings of the factory floor. This is also processed, made into sheets and baled for shipping, to be used in cases where price is more important than quality. Crepe rubber is used for a variety of purposes, such as soling shoes. The poorer grades are used for the cheap-grade tires. The better-grade tires are now all mostly made from synthetic materials. However, natural rubber is still used even in the best-quality tires. "Smoked" rubber is a processed rubber of great strength and elasticity and is used where these qualities are needed, as in the side walls of tires. But the money in the natural rubber industry is in providing the liquid latex for the manufacture of rubber foam and as a base for paints.

Unlike other materials used in manufacturing, there is no end to the supply of natural rubber that the Creator so thoughtfully provided for man's use. It has served man well in the years past, and like a hardy perennial will be there to serve man for unlimited years to come.



Do Some People Like Octopus?

Octopus meat, when properly prepared, is a fine delicacy, even better than shrimp. Some people would eat huge amounts of octopus were it not for the fact that octopus is a rich food and a little goes a long way. Just how highly the Greeks esteemed octopus is evident from a story, recorded in volume ten of *The Smithsonian Series*, that is told of Philoxenus of Syracuse. Desiring a delicious dinner, he caused an octopus of a three-foot spread to be prepared for the main dish. He alone ate it, all but the head, and was taken so sick as a consequence of his overeating a rich food that a physician had to be called. On being bluntly told that his case was desperate and that he had but a few hours to live, Philoxenus called for the head also. Only when he had eaten the last bit of octopus did he resign himself to his fate, saying that he left nothing on earth now that seemed worthy of regret.



or two blocks away from their friend's house where they want to visit. In New York they build double or triple highways to solve the heavy traffic problem.

Another thing

THOSE who think of the United States imagine it to be a wonderfully rich country. And really it is a great land that yields an abundance of produce, using efficient farm machinery. The people enjoy all the advantages of civilization, with electricity, gas, etc. Thus the housewife does not need to spend a great deal of time at her housework. I did not see the iceman delivering ice as in Japan. Each home has a refrigerator to make the ice on the spot. The hours that United States housewives save can be used for studying many things.

When I saw the equipment in the homes, I wondered how they could afford to buy it. I asked a friend about it. The answer was that many of them were using the system of monthly installments.

The next thing that surprised me was the stream of automobiles passing by with terrific speed. There are various styles and models and years. Some are very old and some are very new, as late as 1956. I noticed that the drivers seldom used their horns, so they were not noisy like a Japanese city. I can say this, not only of one city, but both of New York and San Francisco. As the Americans do not abuse the use of these horns, they keep the town quiet. The Japanese should learn a lesson from this.

In large cities the people have a hard time finding a parking place for their cars. Sometimes they must park the cars one

that I felt very strange was the abundance of automatic candy sellers. By inserting the money, a person can obtain candy or tobacco or whatever he wants. Also I remember a "cafeteria" restaurant where one serves himself. First we get a tray, knife, fork, etc., then proceed inside, where we can find the various foods already cooked. Everything is heated by hot water or steam, so that it will not cool off. We help ourselves to whatever food we like, but we must watch our money carefully, so that we don't take more than we can pay for. When I was asked, "Which bread do you like?" I was embarrassed very much, for I did not know the different kinds of bread. A lady standing at the end of the line tells you how much it all is. When we finished eating, we could leave all our dishes there, and we didn't have to pay tips. From such a system of eating in a restaurant, I learned that there is little loss of time in an American's life.

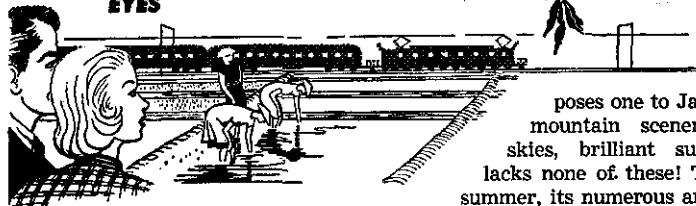
Also I could notice the difference in the gentleman's attitude toward the lady, between the United States and Japan. "Lady first" is true in America. But if we apply "Lady first" here in Japan, people say you "spoil the lady."

The real impression that I got after seeing the United States is considerably different from what I heard before. I felt we need to open our eyes wider so as to be alert to what is going on in the world. We

should be interested not only in the material way of living in a foreign land. Those in the United States who are awake to spiritual things are stressing the im-

portance of the spiritual provision too. We need to walk the path revealed in God's Word, the Bible, so that we shall not become slaves to materialism.

JAPAN THROUGH AMERICAN EYES



JAPAN is to me a remarkable Oriental nation in many ways. For its size Japan is without a doubt overpopulated, but, in spite of the aftereffects of a major war and the scarcity of land and natural resources, you seem to manage very well. Everywhere I go I see many food marts with an abundance of foodstuffs, fresh vegetables and fruits. People seem well-dressed and always going places. Recently, when I mentioned this to a friend, he reminded me that there are still many who cannot afford meat and fresh fruits, whose diet is mainly made up of rice and fresh vegetables. This of course is true, but it does surprise me to see so many frequenting the coffee shops, patronizing the movie houses, playing the pinball slot machines, etc. Incidentally, you Japanese brew a delicious cup of coffee.

Another remarkable thing to me is your transportation system. It is excellent indeed considering the difficulties offered by the mountainous country. There is hardly a place I cannot go by train or bus. The way small children take up whole seats, and, together with the men, have preference over the women for seats is some-

thing I have not been accustomed to. However, whether sitting or standing, riding the train ex-

poses one to Japan's beautiful mountain scenery. Yes, blue skies, brilliant sunshine, Japan lacks none of these! The verdure of summer, its numerous and many varie-

ties of trees: maples, oaks, chestnuts, elms and, of course, her very famous and beautiful cherry blossom trees in the springtime, and impressive, stately Mt. Fuji all add up to a beautiful spot in Jehovah's creation!

Women carrying children on their backs and working at the same time, men riding bicycles and balancing heavy loads in one hand, rain or shine, are new to me. Removing our footwear before entering a home, sleeping on thickly padded quilts laid on the floors instead of beds, heating a room by means of charcoal braziers are also, of course, very different from our way of living. Electricity and radio are widespread, to my delight.

The inside of the dwellings is most impressive to me, and most Americans will agree with me on this; namely, their cleanliness and special beauty of simplicity. To illustrate: A room may not have many pieces of furniture, but an exquisitely superb flower arrangement adorning the alcove in the corner of the room, with a hanging scroll overhead with some famous saying, or a picture in keeping with the season of the year, and perhaps just a few

well-chosen ornaments in the alcove reveal an outstanding concept of art. I wish we Americans could capture some of this simplicity and beauty in our interior decorations.

Another matter that has interested me is the way so many travel to the seaside or to the mountains or the hot-spring resorts in family groups. It is noteworthy how business firms also provide special summer resort houses for their employees and even arrange transportation for them. Then there is skiing. Many engage in this sport with very little cost, whereas in America this would cost no little sum of money.

The small shops employing as many as four people and the many medium-small enterprises took my attention. When I inquired as to the reason for so many employees and also concerning the primitive farm methods using little or no agricultural machinery, the answer I received was, "An abundance of man power."

This brings me round to the subject of

the Japanese people. You impress me as a gregarious race. You don't particularly like to do things alone or be isolated as we Americans. Whenever I have mentioned a great deal of land in a quiet setting being my idea of desirable living and that of folks back home, you are somewhat shocked and ask, "Don't you ever get lonely?"

Your love of good music goes along with your unique taste for beauty in nature. I have observed, too, that you are great imitators and copyists. While this is good along certain lines, I hope the Japanese people will be selective and not too quick to copy America's bad points, especially America's love of pleasure and of materialism. Many lovers of righteousness among the Japanese are aware of the inroads materialism is making in their daily lives and are seeking spiritual prosperity—a life rich in the knowledge of Jehovah God's purposes as contained in the Bible, and are thus finding the true wealth and happiness.

'White Man Crazy'

¶ In recent years many authorities have spoken out on the importance of trees as nature's police force that guards man against soil erosion, floods and other calamities. It seems that the American Indians have known this all along. At any rate, in New Mexico State Senator I. N. Curtis came up with an essay that, he said, won a contest on soil conservation for an Indian. His laconic essay said: "White man crazy. Cut down trees. Make big teepee. Plow hill. Water wash. Wind blow soil. Grass gone. Door gone. Windows gone. Whole place gone. Buck gone. Papoose gone. Squaw too. No pigs. No corn. No plow. No hay. No pony. Indian no plow corn. Keep grass. Buffalo eat grass. Indian eat buffalo. Hide make teepee. Make moccasin. No ask relief. No shoot pig. Great Spirit make grass. Indian no waste anything. Indian no work. White man loco."—*Boston Daily Globe*.

Empty Space on a Grand Scale!

¶ "An atom is built like our solar system. It is almost all empty space. The nucleus is the only solid piece. Scientists say that if you eliminated all the space in every atom in the body of a 200-pound man he would be no bigger than a particle of dust. The earth without the space in its atoms would be a ball only one-half mile through."—Henry T. Taylor, as quoted by *Reader's Digest*.

A Strike That Benefited No One

FOR nineteen days a nation stood motionless. The wheels of industry were stopped cold. Traffic was brought to a standstill. Newspapers and magazines were not published or delivered. The postal service ceased. The nation of Finland remained paralyzed by a general strike that was ordered to raise the standard of living. Did it?

¶ In February, 1956, Finnish farmers decided to increase the prices of farm products. This was for the purpose of improving the farmers' economic status, to make farming more attractive, and thus to stop the mass flight of farmers from the country to industries. The exodus has been so great that it has given cause for concern. Hundreds of smaller and even large farms have been left desolate. But as soon as the farmers increased their prices, the merchants did theirs. *So conditions were not improved, but perhaps were worsened by the move, because it took more money to buy the same amount of goods as before.*

¶ Endeavoring to stabilize the economic condition and to pacify the laborer, SAK (the trade union of Finland) threatened employers with a general strike. The union demanded an hourly twelve-mark (about five cents) raise for all workers. It was either this or a general strike. Few people realized the far-reaching effect the strike would have. The last general strike in Finland was in 1906 and that one lasted only three days. So the possibility of a strike was a sort of circus novelty at first.

¶ On March 1 the strike order was issued and the nation came to a halt as if it were one man. Nothing in the way of industry moved. People were calm at first and joked about the peculiar change of things. Traffic was snarled. Private cars operated as long as

their gas held out. No commercial gas was sold. *No one expected the strike to continue beyond five days. But when it stretched beyond the first and then the second week, the strain on the people became noticeable. They became restless and irritable. They wanted action. Violence began to break out. Bus windows were broken. Private cars were smashed and turned upside down. The police and the strikers began to clash. There were bruises and wounds on both sides. In one flash encounter nineteen policemen suffered injury.*

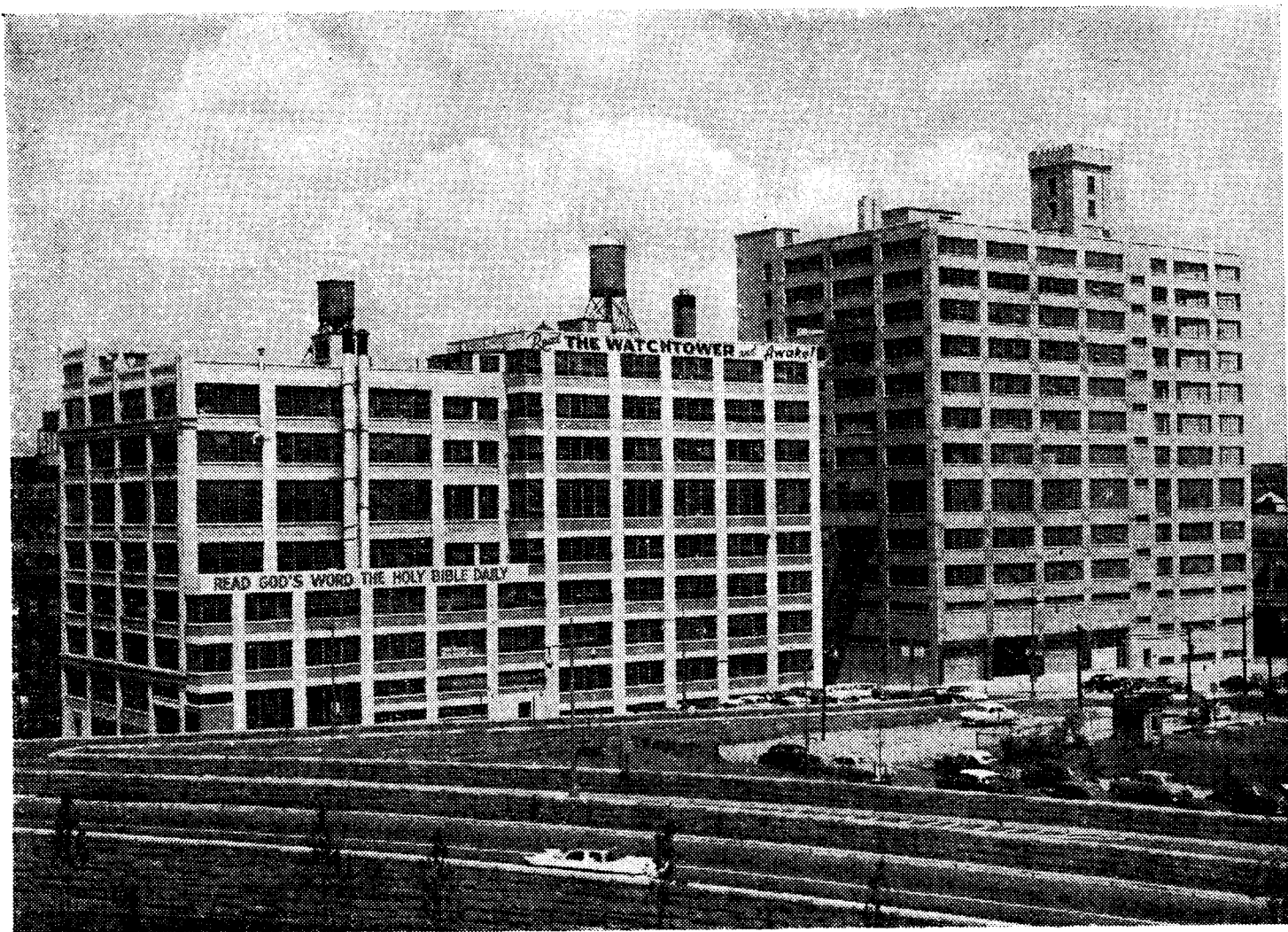
¶ As tension mounted it sometimes exploded into amusing spectacles. For example, the sanding of the icy streets and roads was forbidden. Cars would slide along from side to side like sleds. Often at the foot of a steep icy hill crowds would gather to watch drivers climb the slippery grade. Most of their endeavors were in vain. Sympathetic schoolboys and students tried to lend the drivers a helping hand by carrying sand in their trouser pockets and brief cases. But after them came the strikers with brooms to sweep the icy streets clean of sand.

¶ Through long negotiating a settlement was finally reached. The workers received their twelve-mark raise, while employers received reductions in taxes. The result of higher wages and lower taxes has caused the Finnish mark to leap into the wide-open mouth of inflation. Almost everything is going up in price—railway tickets, alcohol, gasoline and margarine have gone up as much as twenty percent; sugar jumped fifty percent. Also new items are being taxed by the government.

¶ Before the war a million marks could purchase about twenty cars, now it might pay for two. *Those who had hoped for a better standard of living to grow out of the nineteen-day strike can now see that it has profited them nothing.*

BIG BUSINESS

¶ The recent \$109,500,000 sale of American Republics Corporation to Sinclair Oil & Gas Company through Alban Corporation probably established a new record for paper work in a financial transaction. There were 12,000 documents. One pile of them alone was 168 feet high. Required to complete the sale were forty lawyers and corporation officials, nine notaries public and 85,000 signatures and seal impressions.



New Home of "Watchtower" and "Awake!" Magazines

A THIRTEEN-story building devoted entirely to the printing and distribution of the *Watchtower* and *Awake!* magazines! An entire city block occupied by a beautiful new structure from which these magazines will be provided! Do these statements sound difficult to believe? Well, the increase in the circulation of these two magazines has been so great during recent years that such a building really has been built. Look for yourself at this new Watchtower printing plant at the right of the picture on the opposite page.

The present building, on the left, will continue to be used in publishing the Bibles and Bible study aids used by Jehovah's witnesses around the world. The eight-story part of this building was completed in 1927. The nine-story addition next to it was built in 1949. Now the new thirteen-story building that you see at the right has become urgently needed because of the tremendous increase in the circulation of the *Watchtower* and *Awake!* magazines. Last year alone 9.5 million more of these magazines were printed than had been produced the year before!

Excavation for the foundation of this urgently needed new printing plant began June 9, 1955. Since then a solidly constructed building of steel and concrete has been built to hold the large rotary presses that are needed to print the wonderful message of God's kingdom.

The steel in this building's thirteen interior columns weighs 450 tons. In addition, over 1,400 tons of steel bars give strength to the exterior columns and to the floors. Ten thousand yards of concrete compose the real body of the structure. Most of the construction was done during the winter months, so 206 tons of coke

were burned to keep the freshly poured concrete from freezing before it had set and cured.

A bridge has been constructed at the sixth-floor level to connect the pressrooms of both buildings and to make it easy to transport materials from one building to the other.

The unique watchtower atop the new building encloses the 10,000-gallon water tank. This tower alone is 35 feet high, and its top is 192 feet above the building's bottom floor. The new building contains a total of 192,000 square feet of floor space. This is well over a hundred-percent expansion, being 30,000 square feet larger than the 162,000 square-foot area of the two other buildings put together.

The tremendous increase in *Watchtower* and *Awake!* circulation has also made it necessary for more presses to be ordered for immediate installation in this new factory. Already six new high-speed rotary presses have been ordered from press manufacturers, and the first of these is due for delivery late this year.

The Watchtower's Brooklyn printing plant is situated in the heart of one of the world's great transportation centers and is within sight of earth's busiest port. Its location is ideal for the extensive worldwide distribution of the Bible educational literature that is produced here. Also, the plant's prominent position, stretching from the Brooklyn bridge at the left to the Manhattan bridge on the right, makes it stand out before hundreds of thousands of people as a powerful testimony of both the amazing growth and the stable prosperity of Jehovah's visible organization today.

A Useless FRENZY over BLOOD

By "Awake!" correspondent in Canada

saying, "If there is an operation, I will definitely oppose any blood transfusion." Further, "I am not a dedicated

THE emotional frenzy into which a people can be whipped over the issue of blood transfusion is demonstrated by a recent case in Turner Valley, Alberta, Canada. Early in May of this year Judy Maddison, five-year-old daughter of Mr. and Mrs. William Maddison, was found to be suffering from a rare enlarged-heart condition. Arrangements were made for her mother, one of Jehovah's witnesses, to take her to Rochester, Minnesota, Mayo Clinic. The exact nature of her unusual ailment was not at this time known nor was it known if surgery could correct it. Judy was going to Rochester for examination.

Residents of Turner Valley and nearby Black Diamond districts, moved by the plight of this little girl, who, according to the press, was "doomed to die," contributed toward a fund started by some of the neighbors to care for the expenses of the journey to Rochester and a possible operation. Assistance from the public had not been requested by the parents. It had not even been decided whether an operation could be performed. Mr. and Mrs. Maddison, however, made known their position on blood transfusion. Their stand, based on the Bible's prohibition against eating blood (Genesis 9:3-5; Acts 15:28, 29), would not allow Judy to have a blood transfusion. William Maddison was quoted in the *Calgary Herald* of May 7, 1956, as

member of Jehovah, but I follow the dictates of my conscience and the Bible and I will steadfastly refuse to give anyone permission to use another person's blood in Judy." The use of a blood substitute, however, such as dextran, was approved by the parents.

This sparked off a wave of emotional publicity and ill-feeling against the parents and Jehovah's witnesses that was reflected in many parts of the country. Newspaper articles and editorials condemned the views of Jehovah's witnesses on blood transfusion. Pictures played on the emotions of the people. Indicative of the attitude of some of the residents was the headline in the *Calgary Herald* of May 7, 1956, "Turner Valley Is Seething over Transfusion Case." So intense was public feeling that even physical violence was threatened! A headline in *The Albertan*, May 8, 1956, said, "Run Witnesses Out of Town on Rail"; "Threats of violence were heard in Turner Valley Monday as residents talked even of 'running the Witnesses out of town on a rail.'"

Threats were made and widely repeated to make the child a temporary ward of the government to permit a transfusion. Under the headline "Blood Transfusion Refusal Draws Valley Residents' Ire," the *Calgary Herald* of Friday, May 4, 1956, said: "An attempt to remove a five-year-old girl from the custody of her parents may be made if it becomes necessary to save her life."

Uninformed but frantic residents wrote directly to the premier of the province

appealing that he take action in the matter.

The money that had been voluntarily donated by the residents of Turner Valley and Black Diamond was returned. As reported by the *Calgary Herald*, May 7, 1956, Mr. Maddison said: "Due to my relationship with Jehovah's Witnesses, I want it to be known that at no time did I or any of the Jehovah's Witnesses organize the campaign for outside funds or ask anyone for monies. I did not consider this to be a religious issue at the time. Unfortunately, the picture has changed. It seems that many who gave money would now like to withdraw their support.

"Rather than have any of these violate their conscience, I have returned the complete fund amounting to \$125 to the Co-ordinating Council for Crippled Children." Other funds also collected were not used by the Maddisons. Residents claimed the money would be "wasted" if a transfusion were not allowed.

That this was mass hysteria and nothing else may be readily deduced from the fact that throughout its duration it had not been determined that an operation was possible, much less that a blood transfusion was necessary. But apparently everybody concluded that the child's life depended on a blood transfusion. "Five-year-old Judy Maddison's life may hinge on her parents' religious convictions." (*The Albertan*, May 4, 1956) "Judy faces a tricky operation for an enlarged heart but her parents deny the aid of one of science's great saviors—a blood transfusion." (*Calgary Herald*, May 7, 1956) What started as a wave of sympathy for the child turned into a flood of emotion and hatred for the parents and their religion. The populace was whipped into an unreasoning frenzy bordering on physical violence just because the parents respected and upheld God's law! Jehovah's wit-

nesses did not insist that others refuse blood transfusion. If others take blood, Jehovah's witnesses do not interfere. They expect the same freedom for themselves. *The Albertan* editorially struck a note of reason in the midst of this fervor when it said:

"But who is to condemn these people for an error in faith if it is an error? That's what they believe. It's part of their religion, and the first freedom is freedom of religion. What is more, these people take their religion seriously, which cannot be said of their critics. They stick by it, even when a life is involved. . . .

"But talk of violence against Jehovah's Witnesses is silly and dangerous. These people are not good citizens in the sense that they don't vote or assume other duties of a citizen, but at the same time they are quite moral and law-abiding. They may be obnoxious at times but they are harmless. They are sincere. And they live their religion."—*The Albertan*, May 9, 1956.

The Maddisons were unmoved in their position, despite repeated appeals to permit the use of blood in the operation. The doctors at Mayo Clinic first refused to operate unless they were given a *carte blanche* to use whatever methods they thought necessary, but they finally acceded to the requests of the parents and went ahead with surgery. Conservative headlines in the *Calgary Herald* of May 24, 1956, announced, "Judy Is 'Fine'; Operation Is Performed; Blood Transfusion Is Not Used for Alberta Girl."

The article further said: "Judy Maddison, the winsome five-year-old Black Diamond girl suffering a serious heart condition, has successfully undergone surgery. . . .

"Apparently the potential crisis never arrived. Mr. Maddison said the operation

at the Mayo Clinic in Rochester did not require a transfusion."

The tenor of some newspaper articles and the attitude of the residents of the area was that a refusal of blood was a denial of life. *The Albertan* (May 5, 1956) quoted one resident: "It's just like murder." "No religion should ever go so far as denying a child the right to live." Blood transfusion was viewed as the savior. Yet it was later admitted by the *Calgary Herald*, "It had not been established at any time whether the transfusion would ac-

tually be necessary."—*The Albertan*, May 24, 1956.

The objection of Jehovah's witnesses to the use of blood is based on the Bible. Yet this case adds another to the record. Judy, it was said, was doomed to die if she was not given blood. The operation was performed without it. Judy lived. The medical profession can be wrong. Public opinion was wrong. Blood transfusion is not the lifesaver it is averred to be. Obedience to the law of God is better than sacrificing Bible principles under pressure of popular clamor.

LETTER OF PROTEST

THE Bavarian newspaper *Süddeutsche Zeitung* reported that both the Catholic and the Protestant parochial offices of Fürstenfeldbruck in Bavaria filed a protest with the chief city mayor against the assembly of Jehovah's witnesses in the "Jahnhalle" owned by the city. The reason for their formal protest was their expectation that "the assembly would likely disturb the religious peace of the town." Furthermore, the Catholic parochial office warned its congregation not to rent rooms to any of the visitors to the assembly.

A week later the same newspaper printed the following letter of protest written by one of their outraged readers:

"Your notice concerning the attitude of the Catholic and Protestant parochial offices in Fürstenfeldbruck makes me wonder whether we live at all in the twentieth century.

"Though I myself am of the Roman Catholic religion, I nonetheless believe that no believer in democratic principles must ever object to meetings of other religious groups, because such action would run counter to the freedom of assembly guaranteed by our constitution.

"As to the teachings of our religion I have a clear notion; not so as to the aims of 'Jehovah's witnesses.' However, I can tell those two clergymen exactly what members of this sect have done: On December 13, 1952, seven of 'Jehovah's witnesses' were brought to the Czechoslovakian prison camp 'Rovnost' near Joachimsthal. All of them were sentenced to

spend two to eight years' imprisonment for refusal of war service. The next day they had to go together with us prisoners of war down into the uranium mine to do forced labor. They refused to do this kind of work. Their reason: Uranium is war material. The order of the camp commander was: They must stay in the prison court for the roll-call until they are brought to their senses. This command was carried out. Result: Within a week's time all of them had to be transported to the hospital, because no human can endure standing in deep snow reaching up to the abdomen for 170 hours and without food. The same torture was repeated twice more, until the doctor of our camp told the commander that he will feel compelled to illegally inform the Justice Department in Prague in case this martyrdom would not be ended. Thereupon those seven men were detached for work in the kitchen and laundry.

"If now in a democratic Germany Catholics are urged not to rent accommodations to 'witnesses,' I can only assure the Most Reverend parson that we who lingered in the Czechoslovakian Republic at that time considered it as a great honor to have one of those heroes with us in a barrack. One of our fellow prisoners (by the way, a Czech priest) used to stay up until midnight awaiting the cover of darkness to throw over some bread to those fighters for freedom."—Signed: K—A—, LSC 6950, Kaiserslautern-Vogelweh, Postfach 660.

THE ending of the second world war introduced a new quantity into world affairs. Among the nonwhite races of the world, nationalism, which had been muttering ominously and straining at its bonds during the decade before the war, surged upward in a sudden flood of vitality, to precipitate a corresponding retreat by the white man from his self-appointed position as enlightened overlord over backward men of color. And as it is the fashion among nations as well as among individuals to make a virtue of necessity, it became popular among even the erstwhile "colonial" powers to frown disapprovingly upon those who clung to the "colonialism" that had been the accepted order for three centuries.

The Union of South Africa, almost alone, refused to share in the retreat from white overlordship and white supremacy and declared roundly its intention to perpetuate white leadership and dominance in Southern Africa. Upon such perpetuation, it declared, depended the survival of the white race and civilization in Africa. Rebellion against the climate of the times brought down upon South Africa the indignant disapproval of many nations of all colors. But unrepentant and unmoved by the storms that its policy arouses, both within and without its own borders, the white political party that has ruled South Africa for the past eight years has proceeded inexorably in pursuit of its purpose. Its latest blow for white domination in Africa



By "Awake!" correspondent in South Africa

was the passing of the South Africa Act Amendment Bill. The passing of this bill in February marked a further stage in the constitutional crisis that has held the country in bitter political tension for the past five years.

The Constitution

Briefly, the Union of South Africa is composed of four entities: the Cape Province, Natal, the Transvaal and the Orange Free State. The Cape Province and Natal were formerly British colonies. The Transvaal and the Orange Free State were at one time Dutch-speaking republics, whose white inhabitants are known to history as the "Boers." In the Anglo-Boer War of 1899-1902 Britain conquered and annexed the two republics and in 1910, by mutual consent, the four entities became the self-governing Union of South Africa.

The four provinces of the new state were of diverse background and outlook. The constitution that bound them together was of necessity a document of compromise. A major problem for the drafting body was the traditional Cape attitude toward men of color. A hundred years of British rule had given the Cape Colony a "liberal" color policy and in the Cape, alone of the four would-be partners, men of all colors possessed the vote on equal terms. The Cape refused Union unless her franchise laws received special protection in the constitution of the new state. Such special protection was given, reluctantly

and after much debate, by a clause that provided that such franchise laws could be altered only by a two-thirds majority of both Houses of the Union Parliament. A similar clause protected the language rights of the two sections of South Africa's white inhabitants. These two clauses are known familiarly in South Africa as "the entrenched clauses."

South Africa has been governed since 1948 by the Nationalist Party, which is heir to the tradition of the old Boer republics. It declares bluntly its purpose to maintain white superiority and leadership. To that end, it says, a policy of *apartheid*, or separation of white from nonwhite, is a first necessity. Historically, *apartheid* is the modern restatement of the three-hundred-year-old South African color bar.

Since its accession to power in 1948, the Nationalist Party government has done much to strengthen and extend the strictures of the color bar. But for five years the franchise laws of the old Cape Colony have withstood the sternest efforts to abridge them. The South Africa Act Amendment Bill is the newest maneuver in the attempt to accomplish such abridgment.

"Cape Colored" Voters

In accordance with the pre-Union franchise laws of the Cape Province, a small number of nonwhites of mixed racial descent, known as Cape Coloreds, being in possession of certain educational and economic qualifications, possess the franchise. Until the passing of the new bill they were enrolled on the common voters' roll and at election time voted in company with and on equal terms with their white-skinned fellow South Africans. Since 1951 the Nationalist government has sought to place them on a separate roll and to give them representation in Parliament not as members of mixed constituencies but as

members of a racial group. This would not only have the effect of separating their parliamentary representation but would also separate them physically from white voters at elections. Such separation is a logical implication of the government's firm *apartheid* policy.

The government's main political opponent is the United Party, which ruled South Africa for fifteen years until 1948. It expresses predominantly the opinion and aspirations of English-speaking white South Africans. It vigorously opposes the separate representation of Colored voters. Such separation, it declares, would be a betrayal of trust, a denial of guarantees made to Cape Coloreds at Union. The government replies pointedly that in 1938 a United Party government, by a two-thirds majority, removed from the common roll Cape Province African voters who at Union received the same guarantees as did their lighter-skinned Colored compatriots. It declares United Party opposition to separate representation of Colored voters to be inspired not by a regard for the Colored people but for their votes. In several western Cape Province constituencies the Colored vote holds the balance of power and is usually relied upon to tip the balance in favor of the United Party. The government accuses United Party leaders of being concerned solely with retaining this advantage. The United Party countercharges that the government's anxiety to remove Colored voters from the common roll is actuated not by any high ideals for the preservation of white leadership but merely by the desire to remove a political advantage from its opponents.

Separate Representation of Voters Act

In 1951 the government introduced and passed by a simple majority the Separate Representation of Voters Act, which removed Colored voters from the common

roll. In 1952 the United Party brought this Act before the South African Supreme Court to judge upon its legality. After mature deliberation the court declared the bill unconstitutional and illegal. Greatly angered, the government declared that this decision of the court was an abridgment of the sovereignty of Parliament and swiftly passed the High Court of Parliament Bill, which constituted Parliament as the highest court of the land. It brought its Separate Representation of Voters Act before this "court" and declared it law. But again the Supreme Court was invoked by the Opposition and the Court had no hesitation in declaring the High Court of Parliament Bill and its enactments unconstitutional and of no legal effect.

The government now took time off to prepare for the 1953 general election campaign. In this campaign it made the Separate Representation of Voters Act a main issue. It was returned to power with considerably increased representation but still short of the two-thirds majority required to make its contentious Act law. However, it claimed it had now received a clear mandate from the country to proceed with the Separate Representation Act and called upon the United Party to acknowledge that fact. The United Party denied such mandate. It emphasized that as in 1948 the government had again acceded to power on a minority vote, that the United Party, although capturing fewer seats, had in fact polled several thousand more votes than had its government opponents. Its mandate to continue opposition to the Separate Representation Act, it said, was therefore weightier than any mandate claimed by the government. But after this, its second successive general election defeat, rifts were beginning to appear in United Party ranks.

The Senate Act

Obviously with this latter development in mind, the government, early in the life of the new Parliament, convened a joint session of both Houses to consider and vote upon the Separation Bill. It gained some support from rebel United Party members but still fell short of the required two-thirds majority. For a while thereafter an uneasy calm settled over the South African political scene. Then, as 1955 wore on, the government exploded its bombshell: the Senate Act. This Act allowed for an exuberant increase in the membership of the Senate, with the added Senators being in effect government nominees. The maneuver was immediately clear. With a packed Senate the government would again call a joint session, its two-thirds majority would be assured, the constitution would be circumvented and the Separate Representation of Voters Act would become law.

Dismay swept the Opposition. Defeat now seemed certain. But a dismay deeper than that occasioned by political defeat began to seep through the country. Clearly the Senate Act had greatly increased the government's capacity for arbitrary action. It had placed itself beyond the bounds of the constitution. There is some evidence to indicate that even government supporters were uneasy concerning the implications of the Act. But the government, implacable in its purpose, declared that the measure had been forced upon it by the "obstructionism" of the Opposition. It was determined, it said, to give effect to "the will of the people."

The United Party continued to denounce the Senate Act and the end for which it had been conceived. But it appeared to be a spent force. Its protests were weakened by its refusal to pledge itself to restore Colored privileges should it in the future

be returned to power. Several of its most prominent parliamentary members deserted it and formed a new party. Calling themselves Conservatives they applauded the actions and intentions of the government as heartily as the leaders of their former party condemned them.

The Black Sash

An atmosphere almost of resignation settled over the country. Then sudden new life was infused into the Opposition from an unexpected quarter. The Women's Defense of the Constitution League, an organization called into existence by the crisis, went into action. Better known as the "Black Sash" movement, its object was to make the government appreciate the deep anxiety and disapproval its actions had aroused among many in all parts of the land. The League's sole weapon was organized, silent protest. Wearing large, black sashes, its members dogged the steps of government leaders. Should a cabinet minister step from a plane or railway train, or attend a function of any kind, a double line of Black Sash women would flank the path of his entrance or exit, standing silent, with heads bowed, in token mourning for the death of the constitution. Women of the Black Sash enacted other displays of public mourning, picketing in bowed-head silence government buildings, monuments and the Houses of Parliament.

At first government leaders treated the Black Sash as a joke. But the women proved as implacable and persistent in purpose as the government itself. And in time it became evident that the psychological impact of their silent protest was considerable.

But nothing could turn the government from its determined course. In February, 1956, a joint session of the two Houses of Parliament was called, and the South Afri-

ca Act Amendment Bill presented for debate. The bill pronounced the Separate Representation of Voters Act valid, nullified the ability of the courts to pass judgment on Acts of Parliament, and, as an assurance to English-speaking voters that their rights were not in jeopardy, re-entrenched the language clause of the constitution. With its superfluity of senators the decision of the joint session was never in doubt. The bill was passed with votes to spare and according to its own terms is now an inviolable Act of Parliament.

Whether it is inviolable in law or not is a question still to be answered. The United Party has instructed its attorneys to challenge the bill's legality, to invoke once more the judgment of the courts. What that judgment will be is a matter for conjecture. Some observers believe that upon that judgment rests the whole future of South Africa.

To the outside world the South African scene would appear to present a picture of a white community violently divided on the question of color. This is not the true picture. Except for a handful of Liberals who seek to perpetuate the tradition of the old Cape Colony, white men in South Africa are in fundamental agreement on maintaining white leadership and domination in Southern Africa. The gulf that divides white South Africa into two camps, incorrigibly opposed to each other, is the gulf of language and nationality. The present constitutional issue has little to do with color. It is basically yet one more expression of the suspicion and distrust with which two white nations, dwelling within the bosom of a single state, continue to regard each other—the traditional fear that each one entertains of being absorbed by the other. For such fear and disunity there is but one cure, the Kingdom of God under Christ, which will soon make all mankind one under their Creator.



Calling Men "Reverend" and "Father"

A BAPTIST minister appeared greatly offended when one of his parishioners addressed him as "Mister." He told this member that he should be addressed as "Reverend," that to call him anything less was to degrade the dignity of his office.

Many priests in the Catholic Church feel the same way about being called "Father." There is no doubt that honorary titles do tickle the ears, that they do sound good to men who seek praise. The prestige produced by fancy titles such as "Father," "Reverend Doctor," "bishop," "deacon" and the like gratifies a desire for honor, makes one feel important, different, separate from other men.

Yet it was Jesus who said: "All you are brothers."—Matthew 23:8, *New World Trans.*

Early Christians were all brothers. They had no clergy and laity arrangement, nor was there the slightest trace of a hierarchy among them. Christ Jesus, James and others strongly condemned the practice of creating class distinctions and the vainglorious idea of attaching flattering titles to men.

Of men who found pleasure in high-sounding titles Jesus said: "All the works they do they do to be viewed by men; for they broaden the scripture-containing cases that they wear as safeguards, and enlarge the fringes of their garments. They like the most prominent place at evening meals and the front seats in the syna-

gogues, and the greetings in the market-places and to be called 'Rabbi' by men. But you, do not you be called 'Rabbi', for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for One is your Father, the heavenly One. Neither be called 'leaders', for your Leader is one, the Christ. But the greatest one among you must be your minister. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted."—Matthew 23:5-12, *New World Trans.*

Jesus here declared a fixed principle, which calls for a humbling and not an exalting of oneself: "Whoever humbles himself will be exalted." To the Pharisees who loved flashy titles Jesus said: "You are those who declare yourselves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight." How disgusting it must be to the Creator to see vainglorious men exalting one another with the flattering title "Reverend."—Matthew 23:12; Luke 16:15, *New World Trans.*

Yet for many clergymen "Reverend" does not sound illustrious enough, so they embellish it and call themselves "Right Reverend," "Very Reverend" or "Most Right Reverend." Can you imagine Christ Jesus in a long ecclesiastical robe drinking in these high-sounding titles from his followers? Can you imagine Jesus, who said, "What is lofty among men is a disgusting thing in God's sight," exalting himself and accepting honor, praise and glory from men? No one who honestly knows Jesus could imagine such a thing. No man's life record and habits were more openly displayed against such empty ecclesiastical pageantry than those of Jesus. Forcefully he declared: "I do not accept glory from men."—John 5:41, *New World Trans.*

Not only is there no Scriptural precedent for any man's using the title of "Reverend," but the only time the term is found in the Protestant King James and American Standard Version Bibles it is applied to the Almighty God's name: "Jehovah is gracious and merciful. He hath sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his name." Clergymen today arrogate to themselves a term that the Bible applies to God alone.—Psalm 111:4, 9, *Am. Stan. Ver.*

Faithful Elihu took an exemplary position before God, when he said: "Let me not, I pray you, respect any man's person; neither will I give flattering titles unto any man. For I know not to give flattering titles; else would my Maker soon take me away." Not only is it a disgusting thing in God's sight to accept a flattering title, but it is just as disgusting to call men by these titles. Jesus showed this to be true when a certain ruler tried to dub him with an honorary title. The ruler said: "Good Teacher, by doing what shall I inherit everlasting life?" Jesus said to him: "Why do you call me good? Nobody is good, except one, God." Certainly Jesus was a qualified teacher. Why, then, did he object to the phrase "Good Teacher"? Because the ruler was using it as a formalistic title. In his heart the ruler did not really believe that Jesus was a good teacher, otherwise he would have accepted Jesus' teaching. But he spurned wise counsel. He deserved a rebuke and got it. Jesus thereby showed that Christians are not to receive or give honorary titles. Flattering titles do not befit man, least of all the Christian.—Job 32:21, 22, *Am. Stan. Ver.*; Luke 18:18, 19, *New World Trans.*

Is it proper to call a clergyman "Father"? Jesus strictly forbids it: "Do not call anyone your father on earth." The Ro-

man Catholic clergy say Jesus' words cannot be taken literally, otherwise we could not call our male parent "father." The context shows that Jesus did not have natural fathers in mind. He himself repeatedly referred to the male parent as "father." (Matthew 23:9, *New World Trans.*; 15:4-6; 19:5; 21:31) What Jesus was condemning was the use of "Father" as an honorary title.

Catholic theologians endeavoring to justify their position claim that a priest becomes a spiritual father when he baptizes a person. Does the Bible say this? Was Paul ever referred to by those whom he baptized as "Father Paul"? Nowhere in the Bible is he called "Father Paul." Peter called him "our beloved brother Paul." Nowhere in Holy Writ are the disciples or apostles of Jesus Christ entitled "Father." Paul's statement to the Corinthians, "For though you may have ten thousand tutors in Christ, you certainly do not have many fathers, for in Christ Jesus I have become your father through the good news," is not in conflict with Jesus' command. Paul was using the earthly relationship in the human family to illustrate the true picture of his position relative to the Corinthian congregation. Paul used the term "father" not as a title but as an illustration.—2 Peter 3:15; 1 Corinthians 4:15, *New World Trans.*

True, Christ Jesus did use the term "Holy Father," but he did not apply it to man but to God. "Holy Father, watch over them out of respect for your own name." Receiving or using or giving honorary titles such as "Reverend," "Father," "Doctor of Divinity," "Archbishop," "Most Holy Father," etc., as is the practice in the world today, is a detestable thing in the eyes of God. Remember Jesus' statement: "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted."—John 17:11; Matthew 23:12, *New World Trans.*



Twenty-seventh Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Karamalis, I., Benjamin, E., Milliken, A., Outten, C., Rose, A., Hofstetter, B., Waterich, B., Cox, R., Kennell, J., Brillotti, M., Guest, M. **Second row:** Sims, E., Mills, M., Rose, I., Sakatos, M., Held, H., Weaver, J., Risley, C., Andryvich, J., Thompson, L., Jersak, A., Waterer, M., Parker, E. **Third row:** Yeatts, L., Paris, E., Sandeen, E., MacPherson, M., Paris, A., Peters, J., Ghanem, K., Prince, B., Erdody, D., Risley, H., Liebster, M., Gabaldon, N., Baud'huin, R., Mensah, J. **Fourth row:** Shalkoski, L., Savoy, E., Phillips, J., Plank, D., Lebid, E., Simpson, E., May, C., Kiesel, V., Green, M., Sikorski, J., Trost, A., Mills, S., Williams, G., Holmes, R., Mahlen, S. **Fifth row:** Mills, W., Rucker, G., Outten, E., Sandeen, H., Smith, C., Pomranky, H., Mills, O., Karamalis, N., Murbach, S., Klesment, H., Watkins, W., Rachwal, D., MacKay, V., Erdody, R. **Sixth row:** Lebid, M., Held, D., Rockwell, L., Gray, S., Rose, R., Benjamin, H., Rockwell, M., Brookes, L., Dryden, R., Schmeelk, D., Murbach, L., Chastain, J., Maier, G., Kiesel, K. **Seventh row:** Peters, R., Catanzaro, A., Simpson, J., Milliken, F., Shalkoski, E., Newcomb, C., Phillips, W., Mahlen, L., Gabaldon, H., Guest, D., Cox, J., Thatcher, M., Weaver, H., Greene, J. **Eighth row:** Sakatos, R., Savoy, K., Smith, R., Pomranky, R., Sims, W., Rucker, C., Rose, E., Mills, D., Yeatts, L., MacPherson, J., Edwards, C., Holmes, R., Thompson, L., Burtin, M.

Another Happy Graduation

ON July 29 a hundred and eight more missionaries were graduated from the Watchtower Bible School of Gilead at South Lansing, New York.

Low-flying clouds and gentle summer breezes made it pleasantly comfortable for the 4,420 persons who had gathered for this twenty-seventh graduation. On Saturday, July 28, the visitors had enjoyed warm *Christian fellowship*, the weekly *Watchtower* study and a pleasant musical program that was arranged and presented by members of the student body.

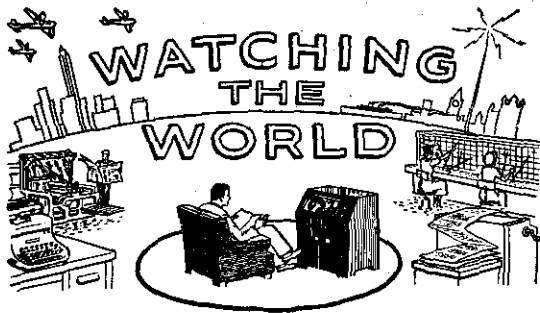
Now, bright and early Sunday morning, the graduation program began. Promptly at nine o'clock the program opened with a song and prayer. Then, after each of the school's four instructors had spoken final words of counsel and congratulatory messages from around the world had been read, N. H. Knorr delivered the graduation address on the subject "Irreprehensible Witnesses."

He made it clear to all that being a witness for Jehovah God is a grave responsibility as well as a joyful privilege. He warned of the many pitfalls that may endanger one of God's ministers. Materialism ranked high on the list. To maintain happiness he recommended the Christian course of shunning materialism and turning to full-time service as irreprehensible ministers of God.

After the graduation address the students received their assignments and diplomas. They had come from six different countries and would go to missionary assignments in twenty lands throughout the earth. They expressed great appreciation to Jehovah and his organization for the training they had received, and in the afternoon twenty-three members of the class spoke, particularly urging all who were in attendance to consider the joy of full-time service and missionary work as something that they too can attain.

? DO YOU KNOW? ?

- How psychologists are now recognizing man's genuine need of religion? P. 4, ¶1.
- Why reason requires that we believe in God? P. 4, ¶4.
- What you must do before God will listen to your prayers? P. 5, ¶6.
- What course anyone who prays to God is obligated to take? P. 7, ¶7.
- How rubber was discovered? P. 9, ¶3.
- How the material from which rubber is made is gathered? P. 10, ¶3.
- What way of eating showed a Japanese visitor that there is little loss of time in American life? P. 12, ¶5.
- What about the arrangement of Japanese homes impressed an American? P. 13, ¶4.
- In what impressive new place "The Watchtower" and "Awake!" will be printed? P. 17, ¶1.
- How a Canadian frenzy over blood proved totally unnecessary? P. 19, ¶6.
- Why a Czech priest gave bread to Jehovah's witnesses in a Communist prison? P. 20, ¶8.
- Who South Africa's "Cape Coloreds" are, and what issue now surrounds them? P. 22, ¶3.
- Why it is improper to call religious leaders "Reverend" or "Father"? P. 25, ¶5.



Red Pressure on Burma

◆ The China-Burma frontier runs through some of the wildest country in the world. Despite this and the fact that the land is virtually devoid of strategic value, this border area has been in dispute ever since the British seized Upper Burma in 1885. Chinese rulers, on various grounds, have long claimed parts of northern Burma, especially the Wa states. Last November a Burmese army column on march in the far-flung Wa country was briefly attacked by Chinese forces. Rangoon protested to Peiping, but with no satisfactory results. In July it was revealed that Red army units had again crossed the border, this time at places ranging over a 500-mile front. The Red forces had penetrated to a distance, at one point, of 60 miles. Rangoon announced that representations had been made to Peiping. Peiping radio conceded that there were troops inside the "disputed" area "in a spirit of friendship. Under these circumstances there is fundamentally no such question as crossing into the territory of Burma." Peiping's supposed objective was widely discussed. Said the *U.S. News & World Report*: "A combination of Chinese Communist pressure and 'aid' to Burma has converted Burma's 360,000 overseas Chinese into a built-in

Trojan horse. Now, Chinese resources in Burma are so substantial that the Chinese are gradually securing an iron grip on Burma's trade and commerce. Frightened by all this, the Rangoon government has been considering ways of slowing down Chinese activity inside Burma. It was to frighten Rangoon away from such steps, Burmese think, that Peiping ordered the border invasion."

Indonesia Repudiates Debt

◆ Shortly after Egypt nationalized the company that owns and operates the Suez Canal, the Republic of Indonesia made a move that also stunned the West. This was the repudiation by the Jakarta government of a debt to the Netherlands. Indonesia said it would honor only about \$100,000,000 of a debt said to be in the neighborhood of \$1,000,000,000. "In fact," said Jakarta, "the Netherlands is in debt to Indonesia." The Indonesian move left observers wondering whether aid from the West, in the form of government loans and private investment, will continue to be available.

Early-Morning Revolt

◆ Political tension in Honduras was on the rise. For that reason Chief of State Julio Lozano Diaz remained in his capital when most of the other

Latin-American leaders recently assembled at Panama with President Eisenhower. One morning in August at 1:30 a.m. tension suddenly heightened: some 300 soldiers and a captain rebelled in Tegucigalpa, the capital. Got out of bed, Chief of State Lozano Diaz summoned loyal troops and shelled the rebel barracks. Government forces hunted snipers shooting from housetops. By dawn there were thirty persons killed and peace restored.

Spain Revives Falange Council

◆ The Falange is Spain's only political party, formed to propagate the theories and practices of Italian fascism and German nazism. The National Council of the Falange is a select body made up of the top-level elements of the Falange party. This council used to convene each year. But after the Allied victory the practice ended. In July, after a lapse of 12 years, the National Council came into prominence again. The council members met in Madrid. Some of the members wore on their chests the Iron Cross of the Third Reich, with the swastika in the middle. General Franco gave an hour talk, the high point of which was that the National Council will be consulted in the formulation of Spain's new constitution. The purpose of a new constitution is to ensure continuity of the regime and of the Falange within it, after Franco ceases to be chief of state.

India's Jungle War

◆ The Nagas are some 300,000 primitive tribesmen who live in India's Assam state. Headhunting is part of the heritage of these people. Before 1880 Britain sent troops into the Naga territory; however, Britain agreed to give the tribesmen the village autonomy they wanted. The Nagas settled down and many quit their headhunting. Then came World War II. Some Japanese troops tried to enter India through

Naga territory from Burma. The Nagas brought heads of the Japanese soldiers to the British. The British, impressed, armed the Nagas to guard the northeast frontier. The Nagas were also encouraged to revive their art of head-hunting and to put it to use behind Japanese lines. After the war the Nagas settled down again but kept their arms. When India gained its independence in 1950, the Nagas expected their autonomy to continue. But New Delhi determined to eliminate autonomous areas. This made the Nagas furious, and they took up the cry for a Free Nagaland, an independent state on the India-Burma border. Violence erupted. Some tribesmen beheaded the local agents of the Indian government. Recently New Delhi ordered its top army commander to lead a division against the Nagas. In July India announced that in the campaign against the Nagas 370 tribesmen had been killed; government losses were 68 dead. The *Times* of India, usually pro-Nehru, denounced the jungle war and told Nehru "that with arms however powerful one can never conquer the feelings, sentiments and aspirations of a people."

Tunisia Bans Polygamy

◆ In Tunisia, under Koranic law Moslem Tunisians are allowed up to four wives. Recently Tunisia was given its independence. One of the independent government's first acts was to draw up a law prohibiting plural marriage. The decree, which goes into effect January 1, 1957, will not be retroactive. Those husbands who now have four wives will be allowed to keep them. The new law also puts an end to easy divorce and decrees that girls under fifteen years of age will not be permitted to marry and that youths and girls over 20 need no longer obtain parental consent to marry. "These measures," said Premier Habib Bourguiba, "have been taken

to better protect the home, the base of society." Tunisia becomes the second predominantly Moslem state—Turkey was the first—to reform its marriage laws.

Rice Glut Turns to Rice Dearth

◆ Several months ago Burma's main problem was how to dispose of its huge stocks of surplus rice. For fear of not being able to dispose of it, Burma started to do business with the Communist bloc. Contracts were made, such as the one with the Soviet Union under which Burma agreed to supply 400,000 tons of rice annually for the next ten years. However, instead of badly needed cash, Burma was forced to take consumer goods from the Communist-bloc countries. Recently, to Burma's surprise, India contracted for 2,000,000 tons over a five-year period. More cash customers appeared. Indonesia gave cash for 100,000 tons. Pakistan, in the grip of a famine, ordered 60,000. Other customers with cash in their hands came for rice, but Burma's supply was now depleted. Pakistan, wanting more rice, had to turn to China and pay cash for rice that probably came from Burma. It irked Burma to think that Red China was obtaining cash for rice for which Burma had to accept barter goods. There was a feeling in Rangoon that Burma would be grateful if the Communists would consent to call off the rice deals.

Freedom for an Ex-Premier

◆ In 1951 Dr. Mohammed Mossadegh was swept into office as Iran's premier on his promise to nationalize the British-owned Anglo-Iranian Oil Company. He accomplished his purpose but brought the country to bankruptcy. During his bizarre career as premier Dr. Mossadegh succeeded in frightening the shah out of his own country. But the shah returned and Mossadegh was out. Mossadegh was brought

into court, weeping and in the bathrobe and pajamas that were his habitual uniform. The ex-premier was sentenced to three years of solitary confinement. In August Mohammed Mossadegh, in threadbare pajamas, walked out of Teheran's Ghassarr barracks a free man.

The Belgian Mine Disaster

◆ One day in August some 300 coal miners were working in the Bois du Cazier mine in Marcinelle, Belgium. The miners were working 2,200 to 3,500 feet below ground level. During operations a coal truck became derailed; it fell against an electric cable, cutting it and causing a short circuit. A fire broke out in the two galleries situated above those in which the men were working. The flames and intense smoke trapped the miners and made immediate rescue operations virtually impossible. At least 270 miners died. Since most of the miners were Italian, officials in Italy were irked by the disaster and pressed demands for greater safety in Belgian mines. It was Belgium's worst mining disaster and the third-largest mine disaster in history.

Disaster in Colombia

◆ Cali is Colombia's fourth-largest city (population 285,000), located 185 miles southwest of Bogotá, the capital. One evening in August a military convoy of six trucks carrying high explosives and gasoline arrived in Cali. The drivers decided to spend the night sleeping in the trucks. They parked for the night in the heart of the city. About 1:20 a.m. the truck convoy blew up in a tower of red flame and seething black smoke. For three square miles disaster and death had struck. Where the trucks had stood was a crater 85 feet deep and about 200 feet wide. The dead were estimated at 1,200 persons. So many bodies were disintegrated that an accurate

count was difficult. Most of the dead died in their sleep. Demolished were a large number of hotels, cafés, factories and warehouses. Also destroyed was an army barracks in which 320 soldiers had been sleeping; all had disappeared but two. The cause of the explosion? It was unknown; President Gustavo Rojas Pinilla called the blast an act of political sabotage. But the biggest question in the minds of the citizens of Cali was: Why were six trucks, loaded with high explosives, allowed to spend the night in a crowded city?

Typhoon Strikes China Coast

◆ A typhoon is a tropical cyclone similar to a hurricane. Typhoons originate at sea, either in the Indian Ocean or in the East China Sea. These storms cause vast damage in coastal areas, since they strike with great speed, driving large, humplike waves of water be-

fore them. In August one of the worst typhoons since the turn of the century struck the Chekiang province of Communist China. The Communist Hsinhua (New China) news agency announced that at least 1,960 persons had been killed. The storm destroyed 38,000 homes, and 40 percent of the cotton and one third of the rice crops of the area were lost. The typhoon hit 57 countries and cities of the coastal province.

Russia's Population

◆ During the later years of Stalin's rule population figures were kept secret. But the West knew that Russia had taken a census in 1939 and that the figure was 193,871,069. Recently the Soviet Union moved further away from the secrecy of Stalin's regime by releasing population figures. The figures appeared in a volume called

"The National Economy of the U.S.S.R." The Soviet Union, the volume showed, has a population of 200,200,000. The new Soviet figure was an estimate made without a census.

The Virgin Islands Park

◆ In America's system of natural preserves there are 28 national parks. In August President Eisenhower signed a bill establishing the twenty-ninth—the Virgin Islands National Park. The new park covers most of the subtropical island of St. John, to a maximum authorized site of 9,500 acres. Some 5,000 of these acres were donated by Laurence Rockefeller. The area, in the words of the Interior Department's report, embraces scenery, plant life and surroundings "totally different from anything set apart in the United States or its territories for national park purposes."



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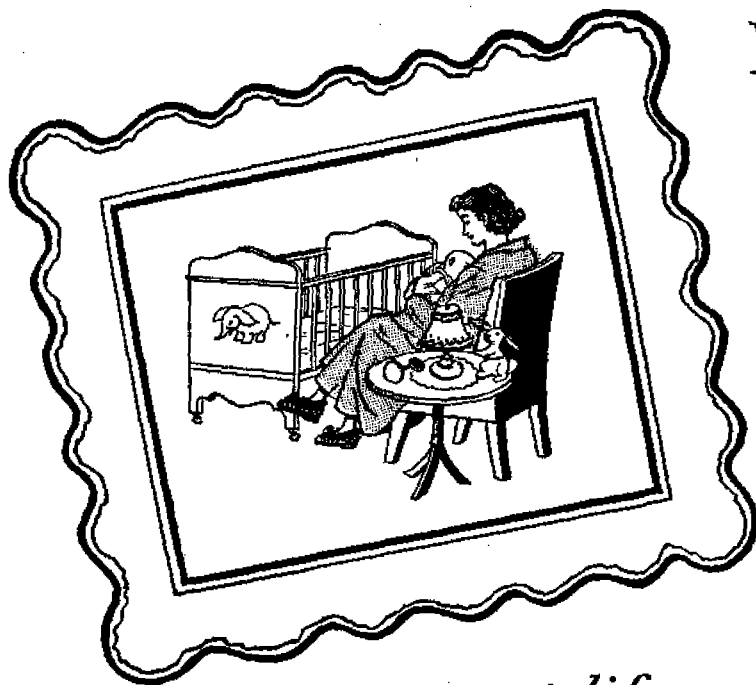
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Awake!

IS THE LAKE OF FIRE A PLACE OF ETERNAL TORMENT?

Many people have been deceived

The Suez Canal

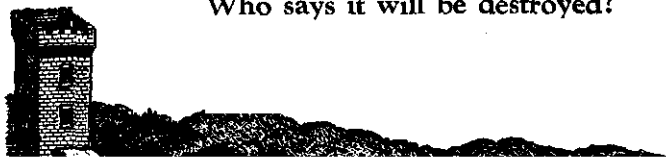
As French as onion soup!

The Terrible White Powder

The story of narcotic addiction

Earth an Everlasting Home

Who says it will be destroyed?



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Awake!

"Now it is high time to awake."

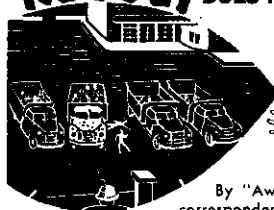
—Romans 13:11

Volume XXXVII

Brooklyn, N. Y., October 8, 1956

Number 19

REVOLT DOES NOT STOP FREEDOM OF WORSHIP



By "Awake!"
correspondent in Cuba

ABOUT 12:30 p.m. Sunday, the 29th of April, six large stolen gravel trucks entered the city of Matanzas, Cuba. Their occupants were a group of heavily armed insurrectionists bent on overthrowing the present government of Cuba under President Batista. About sixty different persons were in the trucks, hidden behind sandbags. The trucks were gravel dump trucks and did not arouse any suspicion. They headed straight for the army post in the heart of Matanzas.

Stopping only about forty feet in front of the local army post the occupants immediately began to fire on the building. Soldiers defended the post. The battle raged more than an hour. Other government forces were notified, even the large military post in Havana. The Cuba air force was alerted and planes were on their way to Matanzas, about eighty miles from Havana. The post's defense took deadly toll on the attackers. The dead mounted.

Many of the insurrectionists began to lose nerve and flee. Some, heavily armed, lost themselves in the city, while others fled to the outside, where the rurals led into close-by hills and mountains. By this time about ten armed army

planes were circling overhead, their roaring motors adding to the tremendous consternation and the already supercharged hysterical conditions. As the last shots died down fifteen attackers were dead, while three soldiers were severely wounded.

The president of the country, General Batista, called an immediate cabinet meeting, as evidence indicated that the attack in Matanzas was not purely a local affair but only an expression of what revolutionary elements plan on doing throughout the island. The government then decreed that a 45-day suspension of constitutional guarantees was necessary to enforce order.

Circuit Assembly of Jehovah's Witnesses

At the same time as this violent event in the city of Matanzas something else that is interesting was taking place within the same city. A circuit assembly of Jehovah's witnesses was being held less than ten blocks from the very trouble center

where the shooting occurred. On Saturday, the second day of the assembly and one day before the bloody attack was made against the military building, two young lady publishers were presenting the two magazines from house to house. At one home a bitter opponent of Jehovah's witnesses began using vile language against the witnesses, hit one of the young sisters on the cheek and cut her face. Her brother, working across the street, tried to protect the girls and the man attacked the boy.

A crowd began to gather and the three young publishers started running to the convention hall. The crowd ran after them. When they reached the convention grounds the local congregation servant, a special pioneer, was grabbed by the mob and beaten unconscious. While blows were being rained on this brother a policeman happened by and fired two shots into the air and the mob scattered. The brother was taken to a hospital.

Then the district servant and the circuit servant, together with others, one of whom was an actual witness of the mob violence, went to the police station to enter a complaint. The policeman who had stopped the mob refused to sign the complaint or even charge any mobster with disorderly conduct. However, one of the brothers who was present is a very good friend of the highest military official in Matanzas and he immediately told the police that he was going to this official to demand an immediate investigation.

This had its effect. The policeman stated that he would be glad to sign the accusation, and he did so. Strangely, about this very moment the leader of the mob entered the station with a lawyer and said he wanted to charge Jehovah's witnesses with trying to extort \$10 from him at his home by these two young girls. All the bystanders, including the police, ridiculed this complaint. Then the policeman who origi-

nally appeared to be the man's friend, and probably was, ordered him held prisoner.

The brother who had mentioned going to a higher military authority did go and he saw this official. This army officer appeared to be greatly surprised and promised that on Monday morning the following week he would personally right whatever wrong had been done and that this mobster and others in the mob would receive a just punishment.

After that Saturday-afternoon incident the assembly finished the day according to schedule, with many brothers benefited from the fine program. Then came Sunday. The district servant, his wife and several other brothers were staying in the hotel directly in front of the military post. When the shooting started after 12 noon all occupants had to leave the hotel by a back entrance. They were allowed to take only the clothes they had on. The brothers went to the hall, all of this taking place with bullets zinging overhead and machine guns with their deadly staccato in action.

It was expected that surely now as 3 p.m. rolled around and the shooting had stopped, the local authorities would stop the assembly. The board of directors of the fine auditorium held an emergency meeting and decided that Jehovah's witnesses could continue their assembly if the police did not care. So amid great revolutionary activities, dead bodies being gathered up, many being arrested, the district servant began his talk on the timely subject "Surviving the Fears of This Generation." Very few if any strangers were present. They were too scared even to stick their head out of a window. Nevertheless the assembly continued its regular schedule through the last talk by the district servant.

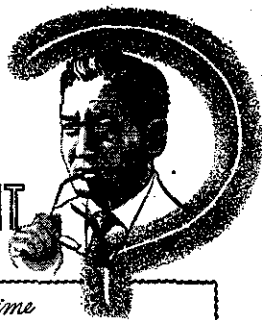
It is almost certain that any other type of assembly or meeting would have been canceled, but it was not done in this case. Surely Jehovah God is with his people.

TODAY when an American speaks of a person's being "burned up" he means that the person has become extremely indignant. And when he says, "She got my goat," he means that a woman irritated or annoyed him. Again, when he speaks of a "lady-killer" he refers to a man who fascinates the women-folk.

However, it could be that a few hundred years from now when one reads these expressions he would take them literally, because they may have lost their colloquial and metaphorical meaning. With the passing of the years meanings of words change and they lose their figurative meaning or take on an entirely different one, at times even an opposite meaning. This accounts for archaic expressions and is the reason why new translations of the Bible were needed to replace the older King James and Douay versions of the Bible. *This we shall find* is the case with the Biblical expression "lake of fire."

That language change is germane to our subject is recognized by a leading spokesman for the Roman Catholic Church, the "Doctor" Rumble. Writing in the *New Zealand Tablet*, June 9, 1954, he states that the use of the Hebrew word *sheol* and the Greek word *hades* to denote the place of eternal torment is archaic and that these words originally had a much broader meaning and referred to the "nether-world." According to Rumble this is why Monsignor Knox at times translates *sheol*

is the LAKE of FIRE a place of ETERNAL TORMENT



From time to time such headings as "Hell Pictured as Awful Reality" and "Pope Warns Jurists: Hell Real, Eternal" appear in the press. What does the Bible say on the subject?

and *hades* as "grave" or "place of death."* He then quotes Monsignor Knox's translation of Luke 12:5, "Fear him who has power not only to kill but to cast a man into hell," to prove that there is a hell of eternal torment for the "damned."

However, Knox did an incomplete job of his translation, for he did not indicate what word he here translated "hell" so as to distinguish it from the Greek word *hades*, which has the thought of the "nether-world" only if we consider this the condition or state of the dead, or graveyard. In consulting the popular modern *Revised Standard Version* we find a footnote indicating that "hell" translates the Greek word *gehenna*. So according to Rumble and Knox *gehenna* is really the place of eternal torment for the damned. Is that the meaning of *gehenna*, and did Jesus use it with that meaning in mind? Or could it be that here again a change of meaning is involved: the word denoting one thing to Jesus in his day and another thing to Knox, Rumble and others in our

* Knox translates *hades* "place of death" twice and "hell" eight times.

day? What do the facts of history and the Bible show?

What Was Gehenna?

Jesus used this term *gehenna* eleven times all together and James used it once, for a total of twelve times that it occurs in the Bible. It is a Greek transliteration of a Hebrew expression and refers to the "valley of the son of Hinnom," which is first mentioned at Joshua 15:8. It was situated just outside the south and west walls of the city of Jerusalem. *The National Geographic Magazine*, December 1952, page 840, in its article on "Bible Lands," featured a beautiful picture of this valley and explained that it was "the shallow Valley of Hinnom (Gehenna), once the scene of child sacrifice to the god Moloch and later an ever-burning refuse heap."

This valley was not always shallow. In ancient times it was steep, narrow and ragged. According to tradition King Solomon had a music grove in a portion of this valley, the part known as Tophet. No doubt during the time Solomon was faithful the vocal and instrumental music with which this grove resounded included paeans of praise to Jehovah. However, when Solomon became unfaithful he erected altars to the god Moloch in this grove.

In later years, particularly during the reigns of the wicked kings Ahaz and Manasseh, the grove Tophet of the valley of Hinnom was filled with the cries of children being sacrificed to Moloch. This idol was a huge hollow brass image within which fires were kept burning, the children thus being burned alive. It seems that this barbarous form of idolatry plagued the Israelites even before they came out of Egypt, for God repeatedly warned them in his law to Moses that they were not to engage in this worship and that any parents that did were to be stoned to death.

Concerning this pagan form of worship Jehovah had Jeremiah say: "They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." Because of this pagan worship Jehovah warned that instead of the valley of Hinnom it would be called "the valley of slaughter: for they shall bury in Tophet, till there be no place."—Jeremiah 7:31, 32.

The religious practice of offering human sacrifices, and especially children, is an ancient one and authorities tell of hundreds of children being sacrificed at one time to pagan deities. Parents would offer their choicest treasures, their own children, either to appease or to gain the favor of such monstrous pagan gods. But Jehovah emphasized that he never commanded such a thing and that it had never even entered his mind. That faithful worshiper of Jehovah, King Josiah, put an end to this gruesome practice. He had the idol destroyed and had the area turned into a dumping ground for Jerusalem's garbage. To help destroy the garbage, brimstone or sulphur was added and so fires were kept burning all the time. Thus it truly was "an ever-burning refuse heap."

Included in the city's offal that was thrown into this valley were the carcasses of unclean animals or those that had died of themselves. Likewise, the bodies of executed criminals were thrown into this lake of fire, as not deserving of a resurrection and therefore not given a decent burial. However, let it be noted that nothing alive was ever thrown into this valley. It was with this background in mind that Jesus used the term *gehenna*.

Pertinent here is the footnote on Mark 9:43, 45 of the *Catholic Confraternity* version, which shows that the words "Where their worm dies not, and their fire is not quenched," do not appear in verses 43 and 45 "in the best Greek codices [although

they do in the *Douay* and Monsignor Knox's versions], but the text concerning the sufferings of the damned is found in verse 47. It is a quotation taken from Isaiah 66:24." Apparently in their zeal for eternal torment the copying monks put these words three times in the mouth of Jesus although he had uttered them only once.

As for Isaiah 66:24's telling of "the sufferings of the damned," what that text actually does say is: "And they shall go out and see the carcasses of the men that have transgressed against me. Their worm shall not die and their fire shall not be quenched: and they shall be a loathsome sight to all flesh."—*Douay*.

What Gehenna Pictured

Is there any suggestion, not to say anything of a plain statement, of suffering, of torment, in this text, Isaiah 66:24? Not at all. What are seen are not men writhing in a Dante's inferno, but only carcasses, loathsome, disgusting and abhorrent, of the men who transgressed against Jehovah. It does not say that men do not die or that the "souls" of men do not die, but that the worms do not die. The valley of Hinnom doubtless had ledges on its sides, and so at times bodies thrown into it did not reach the flames of gehenna but landed on these ledges. Such bodies would then be consumed by the worms. So the two statements "their worm shall not die" and "their fire shall not be quenched" have no thought of torment but both express the same thought of complete destruction.

That Jesus intended these expressions to be taken as figures of speech rather than literally can be seen from the context of Mark 9:42-47. He was saying that if our hand, foot or eye caused us to sin it would be better to sever it from our body and enter the kingdom of the heavens with one foot, hand or eye than to keep both of

these and be thrown into Gehenna. Do we for a moment think that Jesus intended us to take his words literally? Of course not! Rather he meant that if any possession or habit, even though as dear to us as our very limbs or our eyes, caused us to sin we would have to get rid of it. So let us not do violence to the rest of the Bible and to reason by endeavoring to take his remarks about undying worms and unquenchable fire literally.

That this Gehenna or lake of fire pictures destruction is also to be seen by Revelation 20:14: "Death and hell were cast into the lake of fire. This is the second death." A second death? Yes, to distinguish it from the first kind of death that came to us as a result of Adam's sin. Those dying the second death will have no resurrection but will remain dead forever. The lake of fire pictures annihilation, extinction, extermination. "The dead know not any thing."—Ecclesiastes 9:5.

Note here also that death and Hades are thrown into the lake of fire. Are they personalities that can sin and be punished in a literal lake of fire? No! But when we understand that the lake of fire pictures destruction, then all is clear. Since Christ will rule until the last enemy Death is destroyed, it can properly be said that Death will be thrown into the lake of fire. And when all those in the memorial tombs upon hearing Jesus' voice come forth to a resurrection, thus emptying Hades, it can be said to be thrown into the lake of fire, for it also will be destroyed.—1 Corinthians 15:25, 26; John 5:28, 29.

Everlasting Punishment and Torment?

But perhaps someone will ask, Did not Jesus speak of everlasting punishment, and does not Revelation tell of some being tormented forever? And what about the rich man in hell?

Regarding the rich man and Lazarus, a careful study will show that this is a parable and not a historical incident.* For one thing nothing is said about the rich man's being bad or Lazarus' being good. In fact, the Jews in their Gemara have a similar parable.

As for Jesus' reference to "eternal punishment," mentioned at Matthew 25:46 (*Knox*), the Greek word rendered "punishment" is *kolasis*. It literally means a pruning or cutting off, and therefore the *New World Translation* renders the above phrase "everlasting cutting off." The wicked will not suffer pain forever, but "they shall be as though they had not been." Their punishment is death and it will last forever in that they will remain dead for ever.—Obadiah 16.

As for Revelation 20:10, which tells of some being "tormented day and night eternally" (*Knox*), to understand this expression we must first recognize that Revelation is written in highly figurative language. We would not think of taking literally its references to War, Famine, Death and Hades' riding horseback, would we? Then neither should we take literally the references to Satan, the beast and others' being tormented for ever and ever.

The Greek word here rendered "tormented," *basanizo*, comes from a root that has many meanings; it being also the root of the name given to ancient jailers because they made trial of prisoners and it also meaning the Lydian touchstone, which was used to test the genuineness of gold and silver. This highly figurative language, therefore, tells that the wicked, including Satan the Devil, will be eternally held in the bondage of destruction and that their destiny will serve throughout eter-

nity as a touchstone testifying to the genuineness of Jehovah's sovereignty.* Yes, in a book of symbols reference to torment is also to be taken symbolically.

The *New York Sun*, December 23, 1948, had a front-page picture of an eight-year-old boy whose mother had held his hands over a flaming gas jet as punishment because she thought he had stolen ten dollars. The boy's hands had been so seared that it was necessary to amputate his little finger. For this she had been jailed and held because of being unable to furnish \$1,000 bail. People were properly outraged at a mother's inflicting such inhuman treatment upon her child. Yet hundreds of millions of people hold that God will sear, not only the hands, but the whole bodies of billions and that, not just for a matter of seconds or minutes, but throughout eternity. Does it make sense? Does it?

"God is love." And justice is the foundation of his throne. His Word tells us that with him is the fountain of life and that "the gift of God is eternal life." Life would not be a gift if we could not reject it, but reject it we can. The opposite of life is death and so we find that the Bible puts life in contrast with death, not life in bliss with life in torture. "The LORD preserveth all them that love him: but all the wicked will he destroy." According to *Webster* to destroy means "to bring to naught by putting out of existence."—1 John 4:8; Romans 6:23; Psalm 145:20.

The lake of fire is not a place of eternal torment but a symbol of destruction. Misconceptions regarding it instill morbid dread and dishonor God. The truth about it is both reasonable and comforting and magnifies Jehovah's supremacy and justice.

* For details see *The Watchtower*, February 15, 1954.

* For details see *The Watchtower*, June 1, 1951, page 351.



the *Terrible* white powder

THE STORY OF
NARCOTIC ADDICTION
IN THE UNITED STATES

AN INVESTIGATING

subcommittee of
the United States

Senate heard 346 witnesses in thirteen cities give 8,600 pages of sworn testimony on the illegal drug traffic in the United States. Their testimony was so shocking that the subcommittee promptly recommended that the penalty for violation of the narcotic laws be greatly increased. Congress acted on the recommendation and passed a bill that allows the extreme penalty of death (if the jury recommends it) as punishment for people who sell or give heroin to any person under eighteen years of age. On June 9 the law was sent to President Eisenhower for his approval. He approved it July 18.

What had prompted such drastic action?

The subcommittee had uncovered the fact that the United States' drug problem is the worst in the Western world. Illicit drug traffic has trebled in the United States since World War II. The nation's 60,000 addicts amount to one for every 3,000 persons throughout the land!

The new law resulted especially from the legislators' concern over the ease with which teen-agers, at least in certain neigh-

borhoods, can obtain heroin. Heroin is a powerful narcotic derived from opium. This white powder is the drug used by 80 percent of all United States' addicts.

When the congressional investigators visited New York, an eighteen-year-old boy told them that he had been introduced to heroin at a Christmas party and had become a burglar to maintain the costly habit. His 21-year-old sister testified that she had become addicted when she grew tired of nagging her husband to give up narcotics. The 23-year-old husband said he had become an addict out of thrill-seeking curiosity. The spectators at the hearing were shocked to hear the young wife say that she had been offered heroin three times within a few days, while pushing her baby carriage along a New York street.

In recommending the severe new anti-narcotics legislation, Senator Price Daniel, who headed the investigating committee, said drug traffickers are "selling murder, robbery and rape," that "their offense is human destruction as surely as that of a murderer," and "in truth and in fact, it is 'murder on the installment plan,' leading not only to the final loss of one life but to others who acquire this contagious infection through association with the original victim."

The new law requires a fine of up to \$20,000 for illegal possession of narcotics, plus a two- to ten-year imprisonment for the first offense, from five to twenty years on the second offense, and from ten to forty years on the third. For the illegal sale of narcotics there is a \$20,000 fine, plus five to ten years' imprisonment on the first offense and ten to forty years on the

second. No suspension of sentence, probation or parole is to be allowed.

Why So Vicious?

One reason why the dope trade is so vicious is that it usually leads to other crimes. If an addict is able to obtain an ample supply of his narcotic he may continue to do highly skilled work and show no evidence of the habit except for the needle marks on his arms and legs. But when he is unable to get his drug he becomes excitable and nervous. He sleeps fitfully. His muscles twitch and his back and legs cramp. He is hot one minute and cold the next. On the second day he is restless in the extreme. He retches and vomits. By the end of the week he is comfortable, but is still weak and nervous, and may complain of insomnia. The fear of this ordeal drives addicts to commit crimes to obtain money for the narcotic to which they have become addicted.

The head of the United States Bureau of Narcotics says that the average addict spends \$10 a day on dope. Dr. Herbert Berger, chairman of the Committee on Alcoholism and Narcotics of the New York State Medical Society, says \$30 to \$100 is not unusual.

Where does the addict get such sums of money? Through bookmaking, burglary, policy slip running, pilfering, shoplifting or prostitution. Worst of all is the practice of initiating other persons, even school children, into the narcotics habit so that the commissions on the sales will assure the addict's own supply. The senators said that "crime in the United States would be substantially reduced if drug addicts were taken off the streets and placed in appropriate institutions for treatment or detention."

"Treatment" sounds fine, but all too often the addict gets only detention. The

1955 *Annual Report* of the New York City Department of Correction says that even in New York addicts "go through the period of violent withdrawal in isolated cell units but with no medical treatment whatsoever." At only one of the city's prisons can they "undergo withdrawal under medical supervision but with no routine medical treatment."

But no matter what methods are used, only a small number of addicts stay completely well. The New York Department of Correction's report says: "No known method of treatment has been productive of more than a handful of successes." Dr. Berger says that for such addicts jail "is not a cure. Unfortunately none is known."

How the Situation Developed

During the 1890-99 decade, when all kinds of opiates could be bought as freely as a bag of groceries, there was one opium addict for every 300 persons in the United States. They worked about as well as other people, and gave little trouble, except that they were injuring their health and that thousands who sought freedom from this slavery failed to get it.

Physicians agitated for restrictions, and by 1912 every state except one had laws that in some way regulated the sale of narcotics. However, real addicts could still get their supplies legally, without much trouble or expense.

In 1915 a more stringent law became effective and hundreds of addicts were cured by deprivation. After that physicians who prescribed narcotics for the preservation of the addict's health, or to enable addicts to continue to earn their living (as well as other physicians who may not have had such noble reasons) wound up in the penitentiary. Deprived of narcotics, addicts who had held jobs for years became sick. They lost their jobs and their source of

income. Clinics were established where they could get the drugs that would keep them going, but practically all of these had closed by 1923. Dr. Kolb, former chief of the United States Public Health Service's Division of Mental Hygiene, says this was partly because of poor management, but chiefly because "addiction had become a crime, by legal definition."

The good effect of the strict narcotic laws is that addiction dropped from the 1890-99 figure of one in every 300 members of the population to, by a decade ago, only one out of every 10,000. The bad effect is that narcotics have thus become a profitable business for the lawless elements, who have a definite reason to profit from addiction's growth. And addiction is now becoming increasingly serious. The number of addicts has multiplied three times in the last ten years, from one in 10,000 persons ten years ago to one in every 3,000 persons today!

Further, the legal approach strikes at the distributor, but does not help the addict. The attorney general of the State of New York, while supporting strong legislation against dope peddling, has also called for an "enormous expansion and development" of research projects, of facilities for treatment, of help after treatment, and even of an experiment in restricted legal distribution of narcotics.

The Wrong Approach?

In line with this last suggestion, some people say that the whole idea of jailing addicts is wrong. Dr. Laurence Kolb said in a *Saturday Evening Post* article: "There is nothing about the nature of drug addicts to justify such penalties" as the law now applies, and that these penalties "only make it difficult to rehabilitate offenders who could be helped by a sound approach." He feels that addicts who cannot be cured

could, under proper controls, "be given opiates for their own welfare and for the public welfare too," and that then their need to turn to crime to get the money with which to buy narcotics on the illegal market would be ended.

The people who propose this solution say that opiates themselves do not stimulate their users to crime, but have exactly the opposite effect. They say that while cocaine causes anxiety, opium relieves it, and that opium actually makes a person less likely to commit a crime while under its influence. As addicts have put it: "You have no guts, it brings out the yellow in you, and a man can slap you in the face and you won't resent it; but you do things there are no risks in."

People who think the idea of jailing narcotic addicts is wrong point to the apparent success of a different system in Britain. There doctors are free to prescribe narcotic drugs when they find that the opiate cannot safely be discontinued, or when the patient can lead a useful, normal life when a certain minimum dose is given, but cannot do so without it. What is the result of this policy? Britain, with a population of 50 million, has only 279 known addicts!

Conclusions

That the American problem is serious is an obvious fact. There are fewer addicts now than when there were no legal restrictions, but those who still use narcotics often are driven to crime to pay for their dope. The problem is made more difficult by the fact that many who become addicts are people who were already experienced in crime before becoming addicted. Imprisonment alone has not solved the problem, although a marked decline in narcotic violations has been reported in areas where

heavy fines and long prison sentences have been imposed. Nor have treatments for this enslaving habit really proved successful. The extent of addiction is growing, and no real solution seems to be in sight.

Good it is to know, however, that such conditions soon will give way to both mental and physical peace in the new earth that God's Word, the Bible, promises He will create in our time!—Isaiah 65:17.

One Addict's Story

¶ Twenty-three years old and eight years an addict—that is Frankie's story. Frankie, who comes from a good family and lives in the suburbs, has twice been jailed for addiction, once when he stole from the police chief's house to get money for dope.

¶ Frankie was interviewed by Jess Stearn, New York *Daily News* reporter who wrote that the addict's trips to New York for heroin were so regular that he bought a commutation ticket in order to ride cheaper. He needed the money for dope, Frankie said.

¶ How much do his drugs cost? "I make \$90 a week as an electrician's helper, and I need another \$25 or so to buy what I need." Where does he get the money? From his father, "the only one in the family who has not given up on me. I can nearly always go to him and get an extra \$10 or \$20, saying I need it for a date."

¶ Frankie's father probably does not believe him, but he is afraid that if he does not give his son the money he will go out and get it an-

other way. "Sometimes I feel ashamed to think I'm deceiving the only person who has any faith in me," he admitted, "but I've never felt so much shame that I haven't felt the need for the stuff more."

¶ Frankie showed few outward signs of addiction, except for the needle marks on his arms and his inability to look the reporter in the eye. He had thought of getting into a New York hospital for teen-age addicts, but did not think his buddies had benefited from it.

¶ Are addicts dangerous? "I've known lots of addicts," he said, "and I've never known one that did anything violent—unless, of course, he was interrupted while he was stealing, or something like that." Do peddlers give dope to youths to get them started? Frankie said: "I think the smart pushers don't try giving it to the kids now; most kids today would get suspicious of something they got for nothing, and pushers know that kids that get hooked will hook other kids. It makes their work easy for them."

WHAT DO TV-ADS COST ?

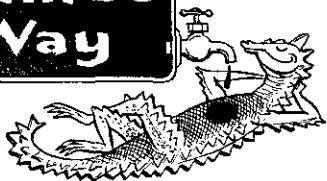
¶ Twenty-five thousand dollars is a lot of money to the average man. But how much is it in the advertising world? How many color pages in *Life* magazine would \$25,000 buy? How many half hours on television? How many black-and-white pages in *This Week* magazine? How many one-minute selling messages, using forty-eight of America's leading radio stations? The answer, according to a recent advertisement, is: "\$25,000 won't buy you a color page in *Life*—you'll have to find \$7,740 more." As for television, you are not in the league at all with \$25,000. "Published figures in a leading trade magazine estimate the weekly production cost of a medium priced half-hour show at \$33,000. The time will be extra." Your \$25,000 cannot even buy a full black-and-white page in *This Week* magazine. You must add \$4,180 to get a page. It can buy only thirteen one-minute selling messages, using forty-eight leading radio stations. Four times that sum, or \$100,000, "will buy 6 color pages in an excellent women's magazine with over 4 million circulation"; "\$250,000 is almost enough to buy 5 color pages in two leading Sunday supplements, with a combined circulation of about 18,000,000"; and "\$500,000 will buy an average TV half-hour nighttime show once weekly on a major network—but only for 7 weeks."—The New York Times, April 30, 1956.

Quenching Thirst the Curious Way

HOW curious is the way some of nature's creatures quench their thirst! Some drink through their skin. Some have to sleep for months until it rains. One of nature's creatures digs its own wells. Others store up or conserve water in novel ways. Curiously enough, there are animals that do not seem to have any thirst; at least they never take a drink in their lifetime!

Imagine quenching your thirst by just taking a walk in the morning air. That is what a small lizard in Australia does. Called thorny devil, it is nine inches of oddity in lizard form. Thorny lizard looks like a piece of cactus plant that broke off from the main stalk and walked away. Spikes give it a grotesque appearance. No handicap is this in the sandy regions where he wins his living, for he drinks through his skin. The more skin surface, the better the drinking! Writing about thorny devil and his moisture-absorbing skin one naturalist says:

"He catches the dew. For this reason it is necessary for him to have as large a skin area in proportion to his content as possible. The many spikes and protuberances give him this large skin area, and with this he catches the small dew which falls at night. The whole skin is absorbent, as can easily be demonstrated. While I was in the bush, I had three of them tied to one of the

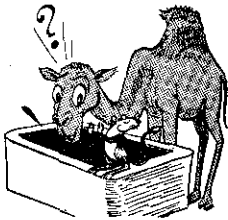


guy-ropes of my tent and often amused myself by putting a drop of water on one or other of their backs. The drop disappeared as if into blotting-paper. That is how these little creatures drink."

Sleeping Through the Dry Spells

For humans a rainy day is fine for sleeping. For many of nature's creatures the bright, dry day is best for sleeping in. When things are damp a land snail feels energetic. When things are dry the land snail worries about keeping moisture in his body. Some crawl under objects lying on the soil. Others keep their body moisture by cutting off evaporation. They make for themselves a tough membrane of dried mucus. With this they seal over the opening of their shells. Then the snails cozily sleep out the dry spell in their self-made humidors.

Reminding us of the story of Rip van Winkle is the African and South American lungfish. But its sleeping exploits are not fictional, as were Rip van Winkle's. The eellike lungfish lives like any other fish except that it rises to the surface to breathe. During the dry season the lungfish's watery home may vanish. Trapped in mud



the lungfish sees disaster ahead unless it can keep its body from drying out.

So Mr. Lungfish burrows into the mud for a good sleep. But first he makes from his skin glands a cocoon of dried slime. This substance completely envelops the lungfish's body except at the mouth. Now the lungfish does not have to worry about drying out; it contentedly goes to sleep, knowing that some day rain will come into its life. Even if the mud becomes hard as cement, that is all right with the dozing lungfish. What if the lungfish is imprisoned for months? No trouble at all to nature's Rip van Winkle, for it sleeps out the longest dry spells—from one to five years if necessary! When the rainy season comes, immersion in water wakes up the lungfish. It breaks out of its self-made humidifier wrapper and it livens up in its watery paradise.

To the elephant, going to sleep is hardly the way to face a water shortage. Why not do something about it? is the way the elephant feels. So the elephant does the logical thing: he digs a well. When a river goes dry in Africa, elephants dig holes in the apparently dry bed. Rarely do they fail to find what they are looking for. According to Mervyn Cowie, director of Royal National Parks of Kenya, elephants "scrape away the sand with their trunks in a slanting hole, deep enough for the water to percolate through and form a small pool, sometimes four feet below the surface."

After the pool is formed the elephants suck water up with their trunks and squirt it into their mouths. Reserve tanks must be filled; then the elephants lumber off, allowing thirsty lions, zebras and giraffes to quench their thirst at the newly dug well.

One of Nature's Riddles Solved

Time used on digging wells could be more profitably used is the way the camel feels about the matter. Drink enough to last;

that is what the camel believes to be the best policy. Fifteen gallons at a time is a moderate-size drink for a thirsty camel. A camel well charged with water can exist for eight days or longer without a refill. Just where the camel stores his water was, until just recently, one of nature's great riddles.

Ancient lore had it that camels stored water in their humps. But humps are filled with something else. Filled with fat, the humps are the camels' portable pantries from which they draw nourishment when other food is not available. But where is the water stored?

The most popular theory was that the camel had specialized stomachs for storing water. It was thought that for a human to get a drink, in the absence of an oasis, it was enough to kill a camel, slitting him open to get to the water tanks. All this, of course, is not true.

To find out how camels could go so long without water, Dr. Knut Schmidt-Nielsen of Duke University directed a year's study. The work was done in the Algerian Sahara. Last year Dr. Schmidt-Nielsen reported his findings. The camel's unique ability turns out to be the result of extraordinary gifts that are not shared by any other animal that is useful to man in arid parts of the earth.

No tanklike compartments for the camel! Instead the report showed that they conserve every drop of water in body tissues. When water is needed for digestion and for evaporation, it comes from the camel's tissues, from the spaces between his muscle cells and from the cells themselves. That is the unraveled riddle.

One of the camels used in the study ate only hay and dried dates for 17 days. It decreased in weight from 660 pounds to 458 pounds. Then this ship of the desert took in 20 gallons of water and increased his weight by 30 percent. He was outdone by another

camel that drank 30 gallons in ten minutes—12 quarts a minute!

The camel has many other gifts: he does not pant, never breathes with his mouth open and he does not cool himself by evaporation. It follows, then, that his body temperature must rise above normal in hot weather. It does. This was the most surprising result of the research. In hot weather his body temperature can rise from 90 degrees F. to 104 without ill effect. When the limit of 104 degrees F. is reached, sweating sets in to keep the body temperature from rising any higher. "Even then," says Dr. Schmidt-Nielsen, the camel "does not drip with perspiration." Its skin always feels dry.

Water for Other Desert Denizens

Waterless deserts are often fairly rich in animal life. But how do the creatures quench their thirst? Some tap vegetable canteens—juicy plants, such as the cactus. If the desert tortoise wanders into waterless territory he has no worries; for this creature is a walking canteen himself. He has sacs under his shell in which he carries his water. One pint lasts for a season.

As rice is vital to the economy of many countries, so a certain general type of rodent is basic to the economy of many deserts. In the southwest United States a rodent of this type, the so-called kangaroo rat, is the desert's bread, butter and water. Practically all desert creatures eat and enjoy the kangaroo rat. The desert fox gets both his food and drink by making the kangaroo rat his regular menu. Fortunate for the fox that he can get a well-balanced meal in one bite!

What about the kangaroo rat himself?

The little creature can live in the driest regions, even in such places as the sand dunes of Death Valley. A few years ago Dr. Schmidt-Nielsen studied this animal. He found out that this ratlike animal never quenches its thirst in the usual way, if it has any thirst. Never does it drink; seldom does it eat juicy vegetation. Its main food is dry seeds. How does the little animal keep from drying out?

The Duke University zoologist found out that the kangaroo rat stays in its burrow by day, where air is a little more humid than it is outside. "The protection of the burrow by day provides just enough margin to enable the kangaroo rat to maintain its water balance and live in the driest of our deserts," reported the zoologist.

But even more important is the fact that the kangaroo rat has a built-in water-making plant. The digestive system of the desert rat manufactures water (H_2O) by combining the hydrogen in food hydrocarbons and oxygen from the atmosphere. Besides this the kangaroo rat's only sweat glands are in the pads of its toe, and its kidneys are amazingly efficient. All this makes him the succulent little dish he is for the rest of the desert denizens.

Probably the desert rat's ability to go a lifetime without drinking a drop of water would make the camel shudder or at least envious. But the desert rat's gifts are hardly more marvelous than those of the camel, the elephant, the lungfish or the lizard with the blotting-paper skin. All these curious ways of quenching thirst speak eloquently of the Creator's greatly diversified wisdom. "O Jehovah, how manifold are thy works! In wisdom hast thou made them all."—Psalm 104:24, *Am. Stan. Ver.*



Hawaiian Beans and Seeds to Wear

By "Awake!" correspondent in Hawaii

YEARS ago the Hawaiian people used tapa for clothes, with shells, flowers and seeds for decoration. This ancient craft of making seed jewelry is being revived today, and we find that leis, chokers, and earrings made of beans and seeds native to Hawaii are still even more suitable for wear with Hawaiian dress than modern costume jewelry. So now many Hawaiians are gathering seeds and making their own costume pieces to fit their particular fancies.

☞ What makes Hawaii the center of the seed jewelry industry is the type of trees, vines and shrubs that grow there. Many trees have flowers similar to those of edible-fruit trees, but instead of producing fleshy fruits the "fruit" consists of various pods containing seeds that are hard and durable, varied in color and shape, and capable of being polished to a high luster—just the thing for the seed-jewelry craftsman.

☞ A favorite among the ancient and modern Hawaiians is the nut of the kukui or candle-nut tree. In days long past this nut was gathered especially for the oil-bearing nut meat inside, used for candles and lamps for lighting. In fact, *kukui* is the Hawaiian word for lamp. If a seed lei is desired the nuts are selected and two small holes are made in them and then they are buried in the earth to let the ants eat out the inside. This also serves to turn them from brown to a desired jet black. After sufficient time for curing they are then cleaned and smoothed with a fine file and sandpaper. Some of the nut-meat oil can be used in the final polishing. The finished necklace, looking like polished ebony, with smaller matching earrings, is striking indeed.

☞ Another great source of interesting materials is the variety of palm nuts growing in Hawaii. A very popular one is the monkey nut. These, when husked, are shaped like a miniature coconut, with "two eyes and mouth"

on the pointed end, just like their larger relative. When polished they are a rich, shiny brown.

☞ The nut of the Manilla palm is another of rare beauty. When ripe on the tree they hang in brilliant red clusters. To get down to the actual nut several layers of fiber must be removed. After several months of curing or drying the final coat can be filed and sanded off to reveal a beautiful white nut with brownish-maroon veins. When highly polished and lacquered they indeed look like marble stones, very durable and highly prized for chokers and earrings.

☞ Once in a while a lady might be seen wearing a pear-shaped pendant resembling an ivory claw. This is the nut of the Blue Latan palm and is quite rare. Some have dyed these a delicate green, and one has to look closely to see that they are not real jade.

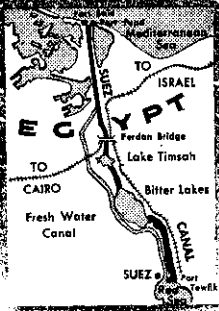
☞ Those who might like something gray will be interested in the Kakalaioa seeds, often called Hawaiian pearls. The seeds are round, about the size of the end of the thumb and very hard, with fine horizontal lines visible on some. These can be waxed or dipped in clear lacquer to bring out their beauty. Strung alone they are strikingly beautiful, or for a pleasing contrast they can be combined with wild canna seeds (black), with the false Williwili seeds that look like red pills or cherry pits, or with the Black-eyed Susan, a tiny seed smaller than a pea, vermilion in color with a black dot or eye.

☞ There is a host of other varieties equally interesting, such as Job's-tears, a tear-shaped seed with a ready-made hole through the center; jet-black soapberry, sea bean and sheep's eye. Some claim there are between one and two hundred varieties of seeds that may be gathered in Hawaii. Almost a hundred of these have been collected and fashioned into novel jewelry pieces. Perhaps with a bit of skill and ingenuity you too can turn seeds into articles of lasting beauty.



SUEZ CANAL

as French as Onion Soup



THE SUEZ CANAL is the biggest, richest man-made ditch in the world. It is twice as long as the Panama Canal—a canal 105 miles long, 500 feet wide and 46 feet deep. Being the principal gateway to the East, carrying three times the traffic of the Panama Canal, it is by far the busiest and the greatest of the world's ocean highways. Last year ships flying the flags of forty-eight nations slipped through the narrow, lockless, sea-level canal at a rate of more than forty-five a day, for a grand total of 14,666 ships. Middle East oil made up more than 75 percent of the north-bound traffic, while ores, metals, spices and other cargoes accounted for the rest.

Though registered in Cairo as an Egyptian corporation, the Suez Canal Company that cares for the canal is as French as the Eiffel Tower or onion soup, if you please. The canal was built mostly by French engineers, largely with French francs, and sixteen out of the thirty-two directors are French. France owns a good percentage of the company's shares and is a key signer of the 1888 Convention of Constantinople, under whose terms the canal is operated. The Suez Canal Company employs 188 pilots of various nationalities

and about 600 administrators and technicians—most of them French.

The fabulous 100-million-dollar-a-year business is conducted by remote control from a coolly aristocratic, five-story building at No. 1 Rue d'Astorg, Paris.

Although situated in Egypt and obviously French in character, the Suez Canal is, nevertheless, the "spinal cord," the life-line, of the British Empire, the link connecting India, Australia, New Zealand, Singapore, Hong Kong and the British settlements on the east coast of Africa with the mother country. Great Britain, therefore, is the principal user, with about 28 percent of the canal traffic being British. It can easily be seen why the British are interested in the canal and would fight to keep it open.

The Suez ditch knocks 5,000 hazardous miles off the Cape of Good Hope route from London to Bombay, a saving of 43 percent. A ship traveling from the United States to an Indian Ocean port has some 6,600 miles less to go. A round trip from Boston to Bombay pays \$7,600 in canal tolls but saves eighteen days' time, \$46,000 in operating expenses. The canal puts Europe within easy reach of grain, tea, copra and jute, the ore, rubber and spices of the

East. It opens a convenient chute through which the West can pour its machinery and cement, its paper, textiles and other consumers' goods. From its first business year, when 486 vessels passed through the canal, to 1955, when 14,666 ships carrying 115,000,000 tons used the short cut, the story of the canal has been one of success.

Canals Before Christ

But the Suez Canal is not the first work of its kind constructed in the same locality. A large canal from the Red Sea to the Nile is known to have existed from at least the sixth century before the Christian era to the latter part of the eighth century A.D., when it finally became choked up and useless. To what extent this canal was used for navigation is not known. From very early times Egyptian vessels are known to have frequented the ports of southern Arabia and Ethiopia, receiving ivory, spices, aromatics and woods.

Another canal, called the Canal of Zarou, is said to have been navigable as far as the city of Zarou and was used by kings to send expeditions to Sinai and Syria. A bas relief, on one of the walls of the temple at Karnak, from the time of Seti I, shows this ruler entering triumphantly into Zarou. In this picture the canal is seen running through the center of the town. In the Roman period the channel was extended to Ostracine, a port on the Mediterranean.

Still a third canal was dug by Ptolemy Philadelphus (285-246 B.C.). Strabo tells us that Ptolemy built a lock with a double gate at its entrance in order to prevent the water of the sea from contaminating the fresh water of the Nile. There is no way of knowing how long this canal remained navigable, though some writers believe that it was not used during Cleopatra's time (31 B.C.). The emperor Trajan is said to have repaired the Canal of the Pharaohs A.D. 98 and cleaned it out and

made it navigable. It remained open, according to Clédat, for about a century but was altogether abandoned in the reign of Constantine.

A Gateway to Riches

The fabulous Orient, which was bringing untold wealth to England and Holland, created an insatiable appetite in France for a fair share of the East's fortune. France was a great power in the Mediterranean and a short cut to India would be more than desirable. While England and Holland struggled for control of the Cape route, France turned her attention to the Suez as her best chance of competing with her rivals.

England paid no attention to the French. In fact, it is doubtful if she was even aware of the French negotiations. While England was not herself interested in the Suez route, she was determined, at all cost, to prevent its development. And it is understandable why she would oppose a Suez route at that time. France roamed the Mediterranean practically unchallenged. England had political and commercial interests in the East, especially in India, and was in no mood to expose these possessions to French competition. Moreover, England was tied down with a monopoly of trade with India by the Cape route and was forbidden to operate in the Mediterranean. So quite naturally her attitude toward building a canal was none too pleasant. Queen Victoria's Britain tried, with all the diplomatic pressure, rough talk and plain chicanery it could muster, to kill the canal scheme. France was to learn how bitter, how tortuous and how illogical England's opposition could be.

Ferdinand de Lesseps, who spearheaded the canal project, was the center of Britain's attack. De Lesseps, almost single-handed for more than twelve years, fought against odds and opposition that would

have crushed a lesser man. He faced undaunted the wrath of England, at times Austria and even his own countrymen. All Egypt became inflamed against the project when it was rumored that the Red Sea was much higher than the countryside, that cutting a canal through would cause the sea to inundate the land and destroy the nation. Darius and Ptolemy II, it is believed, both discontinued their work on a canal because they thought the Red Sea to be higher than the land area. French engineers, however, surveyed the area and revealed that there existed practically no difference in the levels of the seas and that the land of Egypt was virtually safe from disaster.

On November 30, 1854, de Lesseps obtained the concession for the canal, which was followed by a second concession, dated January 5, 1856. This concession set forth in detail the basis upon which the international company in charge of the canal, known as *Compagnie Universelle du Canal Maritime de Suez*, was to operate, and it also took into account the recommendations of the international commission appointed by the viceroy of Egypt—the first concession being too general. The concession was to run for ninety-nine years from the date of the opening of the canal, and at the expiration of that period would revert to the Egyptian government.

In face of threats of violence from England work on the canal was formally begun near Port Said on April 25, 1859. Hardly a month passed when the Grand Vizier demanded that no further work be done on the canal without the sultan's authorization. The viceroy of Egypt ordered a stoppage at once of all operations and withdrew Egyptian workmen from the canal zone. When work continued with the Europeans that were on hand the British launched a blistering protest that brought all work to a halt.

These were trying times for de Lesseps. One day while he was conversing with the emperor he was asked why everyone opposed his canal scheme. "Sire," replied de Lesseps, "it is because everyone believes that Your Majesty does not wish to support it." The emperor thereupon assured him support and protection. This marked the turning point in French policy. Other nations quickly agreed to the project thereafter.

Forced labor was used. About 40,000 men were employed, and, although only about one half of that number worked on the canal, there were always 20,000 on their way to and from their homes. When dredges and other powerful machines were used work moved along much faster. Many portions of the canal were made easily enough, but at other points the excavation demanded an immense amount of labor. In one place the workmen had cut a passage ninety feet deep and 200 feet wide through sandstone rock, a great achievement a century ago. It was thought at first that the canal would take about five years to build, at the cost of \$30,000,000. But because of political and commercial opposition it took ten years to complete, at a total cost of \$148,500,000.

At its completion the Suez Canal was a sea-level ditch most of the way, with long one-way stretches. For about seventy-seven miles it was 327 feet wide at the surface, 72 feet at the bottom, and 26 feet deep; for the remaining miles it was only 196 feet wide at the surface, the other dimensions being the same.

While keeping the canal open is comparatively easy, getting traffic through is not so simple. The operation is a matter of split-second timing. One company official explained: "Taking a liner or a battleship through our canal is a job as delicate as making watches. It requires good judgment, plenty of skill and years of experi-

ence." Run one ship into the sand and traffic between east and west may be bottled up for weeks.

The Grand Opening

scheduled for November 17, 1869, faced a delay when a ship ran aground in the channel. Just about the time de Lesseps was to dynamite it, it floated free. Delegations from the whole world met at Port Said for the ceremonies. No less than 160 vessels were in the port, all gaily decorated with flags. After the fireworks' display and tent ceremonials, the yacht *l'Aigle* slowly entered the narrow canal, carrying the great promoter de Lesseps as well as Empress Eugénie of France. Sixty-eight vessels followed. They were the first to make the voyage from the Mediterranean to the Red Sea via the Suez Canal. It was obvious that England had lost a battle.

As soon as the canal became vital for England's trade with India it was inevitable that it should pass under her control. The Khedive Ismail of Egypt, being greatly in debt, desired to sell 176,752 shares, which made him a junior partner in the enterprise. England's Prime Minister Benjamin Disraeli moved with great haste, borrowed £3,976,582 (nearly \$20,000,000) from the House of Rothschild and closed the deal without waiting for parliamentary sanction. While this was not exactly con-

stitutional, it was, nevertheless, a brilliant investment. The shares are well worth more than that today, and for the past fifty years the annual dividend has seldom been less than 20 percent of the original purchase price. Thus in one clean overnight sweep England became a formidable force in the canal zone.

However, a nationalist movement protested against foreign influence shortly thereafter and rallied under the slogan "*Egypt for the Egyptians.*" Shareholders feared that Egypt would repudiate her debts and abolish English control of the canal. So England occupied the zone in 1882. This military occupation continued for seventy-two years.

On July 27, 1954, England agreed to withdraw its troops from the canal zone. Two years later (July 26, 1956) President Gamal Abdel Nasser of Egypt announced the nationalization of the Suez Canal Company.

This move irritated the French and the British to the point of war. As one Briton put it, "We'd like to be beastly to Nasser, but we haven't figured out a sensible way to do it." "Rather an ironical situation," said another Briton, a director of the Canal Company, "considering how beastly we were about the whole thing at the start," referring to the British opposition to the Suez Canal almost one hundred years ago.

STOLEN: ONE HOLE

☞ It is not very often that a hole is stolen—but it happened recently in the city of Buga, Colombia. It seems that a farmer dug a hole to bury a dead cow. He was unable to complete the job that day, so he put off the final burying until the following day. But it happened that a neighbor, who also had a cow that had just died, took more than casual interest in the recently dug hole. The next morning, before the sun peeped over the horizon, this neighbor jumped out of bed and headed for the hole. You can guess the rest: he buried his cow and thereby stole a hole. The crime was of such nature that it was difficult to describe. Some thought it was misappropriation. But whatever it might be called, to the legitimate hole owner it was just low-down robbery.

LIFESAVERS

to the rescue

By "Awake!" correspondent in Australia

HARD to equal anywhere in the world are the beautiful surf beaches of Australia's coast line. Their golden sands and rolling breakers provide relaxation and relief for thousands of people during the hot summer months. Sometimes, though, it becomes perilous for the inexperienced swimmer who is caught in a dangerous current or 'rip' and is swept swiftly seaward, with little hope of getting back to shore unassisted. Realizing this, many would not even venture into the surf were it not for the presence of highly trained teams of lifesavers, ever alert and adept at rescuing surfers in difficulty.

The lifesaving movement in Australia is entirely a voluntary one, members even paying to join. In the metropolitan area of Sydney there are one hundred and twenty Surf Lifesaving Clubs. Available figures show that in the last forty years at least seventy-five thousand rescues have been made despite many problems and difficulties.

The history and growth of this movement are interesting. It was in 1902 that the need for some lifesaving equipment was recognized, in view of the number of drownings among surfers; so the Life Saving Society set about erecting a pole in the center of each of the more popular beaches. From these poles were hung a coil of rope and a circular life buoy. Obviously, this was inadequate. Being exposed to all kinds of weather the rope would quickly rot, and the life buoy was too heavy and cumbersome for towing through the heavy breakers. Then surfboats came into use, but in the early years these were unwieldy and



heavy, generally consisting of discarded ship's lifeboats converted for the purpose. The circular life buoy was superseded by the ship's life jacket, but it proved to be clumsy and heavy, since it reached from the waist to the armpits.

In 1906 a reel was first used. This was similar to what is still commonly used today, and consisted of a stand supporting a wooden reel on which was wound a long coil of rope that could be played out and rewound by a winding handle.

For some years beltmens took up the use of cork belts, with the idea of helping them keep afloat, but this did not work out so well. A lifesaver should be able to submerge before a dangerous wave, but this would be difficult when wearing a cork belt. Nowadays belts are made of canvas, sufficient air being trapped between the two stitched layers of canvas to keep them from sinking. Surfboats now in use are light yet strong, and have two watertight compartments at each end to give added buoyancy. Today's equipment, then, consists of chrome-fitted reels with four hundred yards of strong line, light canvas belts, buoyant surfboats and highly trained men. Nevertheless, there are still many problems in the actual rescue work.

The Dangers That Are Faced

Most lifesavers agree that panic is the worst problem. Imagine trying to get a hold on a heavy, stout middle-aged man who grabs frantically at his rescuer's arms and head and tries to wrap his legs around the lifesaver's knees. Or, it may be a hysterical girl clutching at the lifesaver's hair, clawing, scratching, trying to keep afloat by pushing him under. Yes, it requires intense training on the part of lifesavers to overcome the panic of the drowning. Also, seaweed is a menace, as it is likely to appear en masse on any beach without warning and almost invariably fouls the life line.

Speaking of life lines, there is an art in bringing in a beltman on a line; in fact, public interference with the life line or operation of the reel has, at times, proved fatal to the beltman and his patient, both being dragged under and drowned because of panic-stricken haste. In most cases lifesavers prefer to effect a rescue with no life line if there are no trained clubmates present to operate the reel.

This danger of drowning a beltman if his line should become fouled on seaweed or rocks, or if inexperienced hands should draw in the line too quickly, reached a high point in 1949, and it was unanimously decided that something would have to be done. The climax came when a young beltman was torn by a shark while held helpless because of his inability to effect release from a fouled line. The New Zealand Surf Association came to the fore with a belt made in two halves, held together at the front by a long thin steel pin. The beltman can withdraw this pin and the belt falls from him in an instant. This New Zealand invention has now become stock equipment in all Surf Lifesaving Clubs.

Contrary to popular conception, fatalities or injuries owing to shark attacks are very few. One recorded case was that of an eighteen-year-old lifesaver at a Syd-

ney beach who was well out in the surf when attacked by a hungry shark. He yelled to his mates to go for their lives. Clubmates heard his screams. One member, cut and bleeding as a result of racing across jagged rocks, took the life line and went out again, to attempt making a rescue. As he approached he saw the lad throw the shark clean back from his shoulder, but a fin slashed his throat as it passed. The brute attacked its victim again and again until the boy's hands were gone and the flesh was stripped bare from the shoulders to the streaming stumps. His legs were uninjured and when the beltman reached him he was still treading water and conscious.

"Don't let me go," he pleaded. After a terrible struggle, which seemed like hours to the rescuer, he was brought in with the help of another lifesaver. Tourniquets were immediately tied on the injured areas but hemorrhage and shock were too much for the lad and he soon died. While this was a gruesome exception, stories of the seas bristling with hundreds of sharks ready to attack victims on surf beaches are not generally true.

Lifesavers are usually capable of spotting exactly where a 'rip' is running, merely by watching the movement of the water. A long 'rip' may prevent a lifesaver from bringing in his patient direct to the shore, in which case he must swim crosswise over the 'rip,' and not struggle against the outgoing current. After successfully making his way through it he will head toward the shore. By this time, however, both rescuer and patient may be a half mile or more from the beach and perhaps in danger of being washed onto jagged rocks by crashing breakers. Many a time lifesavers have been several hours in the water, struggling to hold a patient and fighting to keep off the deadly rocks while waiting for a surfboat to make a hazardous rescue.

Training and Equipment

Lifesavers must undergo training that is intense and thorough. The minimum requirement for membership is the gaining of the "bronze medallion." This means that they must be able to swim in heavy seas for great distances, effect rescues, operate reels, know and understand all types of resuscitation work as well as have a knowledge of the working function of the lungs, diaphragm and entire breathing system.

As lifesavers continue to go to the rescue new equipment and methods are still being tried. Some clubmen are now using a portable iron lung with oxygen tanks and stomach pump, all fitted as one unit to revive the drowning. One Sydney club has a surfboat equipped with a two-way radio, which establishes direct contact with the shore. An electrical engineer is experimenting with a waterproof microphone that could be strapped around the throat of a beltman, permitting him to give constant instructions to those on shore.

Without question the work of these lifesavers is commendable. For months during the surfing season these young men render a free public service, ever ready to spring into action whenever there is an urgent call for help or sign of distress.

Think, now, of the incomparably greater lifesaving work being carried out by those

eager volunteers, who, under Jehovah God's direction, are aiding in the rescue of tens of thousands of people each year from the restless and agitated seas of humanity. Perils, far worse than any found in the literal sea, lurk in these troubled waters. These are waters where crime's rising tide engulfs youthful delinquents by the thousands; where lawbreakers crash the bounds separating human society from the underworld; where an undertow of vice and immorality swirls around mad pleasure seekers, pulling them deeper into depravity; where commercial sharks prey on innocent victims; where political storms beat down on the hapless masses; where false religion's 'rocks' bruise her flocks and flay them until they become anemic. And now, on the crest of these waters, a gigantic wave of materialism sweeps over whole nations, submerging any buoyancy they may have had, sucking them toward the whirlpool of destruction. Only those who frantically cry for urgent help stand a chance of survival.

To the rescue go Jehovah's witnesses, extending the life line of Bible truth to people in 160 different lands, aiding an ever-growing crowd to safety on the shores of the New World society. Truly, this is a saving to eternal life in God's New World, wherein even 'the sea will deliver up the dead that are therein.'—Revelation 20:13.

Dinner Interruption

✎ Eating dinner on a roller coaster is probably not the easiest thing to do even for the strong-stomached. But passengers on a British Overseas Airways strato-cruiser recently had the experience. Though not on a roller coaster, the passengers no doubt thought they were when the plane, ninety minutes out of New York en route to London, encountered hurricane Ione. An air pocket, "spawned by Hurricane Ione," according to the United Press, plummeted the airliner 700 feet in a hurry, a drop about half the height of the Empire State Building. Safety belts saved forty-four passengers from injury, but the roller-coasterlike drop interrupted dinner, as food splattered into the aisle. Crewmen prepared another meal—for those who still felt like eating.

HOSPITALS, PLEASE TAKE NOTICE!

NORTHWEST *Medicine*, a professional medical journal, in its February, 1956, issue had a report by two physicians on the value of dextran, a blood substitute, in a county hospital in Seattle, Washington. Among other things the report stated:

“Ability of dextran to support circulation was demonstrated to us again and again. Because this preparation can be administered anywhere, without preliminary testing, it is well suited for emergency use. It is probably the agent of choice for initial treatment of the shocked patient, and may be used either as a temporary measure . . . or as the only infusion required. Because dextran is stable at room temperature, it can be kept on hand as a stock solution, immediately available at all times for use in emergencies, as in the severely injured or burned, as well as in elective surgery. Use of dextran reduces requirements for whole blood.”

Among the case histories given was one of a patient who “was brought from an almost moribund state [near death] to an alert state in half an hour.” In another “patient, whereas vasocompressors and ordinary infusions were ineffective, 1.5 liters of dextran restored the circulating volume to normal levels. No untoward reactions occurred which could be

attributed, even in part, to dextran. . . . In no instance did dextran infusion interfere with the cross-matching procedure,” even though almost all patients were either comatose or under an anesthetic when given dextran.

“Dextran had no detectable effect on the efficiency of the anesthesia. Dextran did not increase bleeding, even in patients anesthetized with cyclopropane.” And it was “of material aid in reducing costs of transfusion service.”

“SUMMARY: One hundred units of dextran [at \$9.00 per unit] were administered, either alone or with blood, to 62 patients in various degrees of shock, over a five-month period, and proved very effective in raising blood pressure. No untoward reactions occurred. Use of dextran enabled more prompt correction of hypotensions in the shocked patient than was possible with the usual transfusion procedure, using whole blood. By reducing the requirements for blood, with the attendant expense for cross-matching in each case, use of dextran materially lowered the cost of the transfusion service. Dextran, therefore, should occupy an important place in the hospital armamentarium for the management of shock.”—Drs. R. J. Ward, J. E. Mathwig. Dextran used was from the Wyeth Laboratories.



HEART DISEASE INCREASES AMONG WOMEN

ABOUT twenty years ago two to three times as many men as women died of heart disease between the ages of 45 and 60, this being the commonest age for such deaths to take place. However, in recent years as many women as men have died of heart disease and above the age of 60 even more women than men have died from it. This increase seems to be due to the increased habit of smoking tobacco among women. Thus the *New York Times*, May 12, 1956, reported that Dr. Stanley W. Hartcroft told a meeting of the New York Section of the American Chemical Society: “I almost hesitate to suggest it, but perhaps these women over 60 who are now dying more frequently of [heart trouble] than are men, represent a group of our population that started smoking for the first time twenty years ago.” Dr. Hartcroft, who is chairman of the Department of Pathology at Washington University Medical School, St. Louis, also observed that this increase could not be accounted for entirely by other factors such as increase in diabetes, change of dietary habits or increased pace of living.

"YOUR WORD IS TRUTH"

JOHN
11:17
-18

Earth an Everlasting Home

FROM time to time scientists and religious leaders alike make predictions concerning our world's end. In 1950 scientists were reported to have said that the world most likely "will end in one of four ways: The moon will explode, pelting the earth with fragments; a comet will strike us, snuffing all life into extinction; a roving star will wander into our solar system, pulling the sun or planets from their paths and hurtling us to doom or the sun will either cool off or flare up and bake our world into a dead black cinder." All of these predictions are listed as definite possibilities.

Perhaps the most notable religious prediction came in the Dark Ages, when it was said that the world would end A.D. 1000. So completely convinced were the people of this date that farmers saw no need to plant their crops; as a result, a serious famine followed. There have been scores of similar predictions by religionists from and after 1914. All such predictions show a woeful lack of understanding and appreciation of our earth and its purpose.

Religious students may object and inquire, Does not the Bible speak of "the end of the world"? Yes, while the expression "the end of the world" does occur in some versions of the Bible, still those very same translations assure us that the earth will abide forever, that God created the earth not in vain, that he formed it to be in-

habited. How can this seeming contradiction be cleared up?

According to the Authorized or King James Version Bible, Jesus, when relating an illustration, said: "The harvest is the end of the world." And Jesus' disciples asked him: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" —Matthew 13:39; 24:3.

When Jesus and his disciples spoke of the end of the world were they speaking of our literal globe? The English word "world" has many different meanings. In the time of Christ the world largely meant the known inhabited parts of the earth, in which the Roman Empire was dominant. In Bible language "world" is frequently used for the inhabitants of the world, and, in the Christian Greek Scriptures, it means an organization composed of a heavenly or spiritual part and an earthly or fleshly part.

The term "earth" also has different meanings in the Bible. Sometimes it refers to the globe or planet that we inhabit; often to the people on the globe; sometimes to certain parts of the earth, and at other times to the ground, in distinction from the water of the globe.—Genesis 1:10; 11:1; Psalm 24:1; 96:1; Ezra 1:2; Romans 9:28.

In the *King James Version* the word "world" is used to translate four different Greek words: *aión*, *ge*, *kósmos* and *oikouménē*. Note the word *kósmos*, from which we get our English word "cosmetics." The noted Greek philosopher Aristotle defined *kósmos* thus: "A system composed of the heaven and the earth, and of the creatures contained in them; otherwise the order and beautiful arrangement of the world is called *kósmos*." The apostle Peter uses the word in this sense, as seen by his words: "There were heavens in ancient times and an earth standing compactly out of water

and in the midst of water by the word of God, and by those means the world [*kósmos*] of that time suffered destruction when it was deluged with water." Here, Peter says the *kósmos* suffered destruction. But the planet earth was not destroyed nor was the human race entirely wiped out. Only a wicked, corrupt system of things that existed before the Flood came to an end. And the same will be true regarding the present *kósmos*: "But by the same word the heavens and the earth that are now are stored up for fire and are being reserved to the day of judgment and of destruction of the ungodly men."—2 Peter 3:5-7, *New World Trans.*

The same facts and reasoning apply to the word used by Jesus and his apostles. In speaking of the end of the world at Matthew 13:39, 40; 24:3, the word *aión* is used. It does not refer to our planet earth. That is why some modern translations render it "age." We get our English word *aeon*, or *eon*, from it. By the use of this word *aión*, however, Jesus did not mean just a period of time. The thing that Jesus was here stressing was the change in conditions, the change in the system of things, and not the mere ending of a period of time, such as an age is. That is why the *New World Translation* renders *aión* as "system of things." For instance, we read that Christ "gave himself for our sins that he might take us out for himself from the present wicked system of things according to the will of our God and Father." Here Jesus is not referring to a period of time or an age, but to a certain great system of things that

must come to an end.—Galatians 1:3, 4, *New World Trans.*

Just as God caused the first system of things to end by a flood, but the earth remained; just as he brought to a complete end the Jewish system of things by means of the Roman armies, but the earth remained, so he will also bring about the "end of the world," the consummation of this present wicked system of things by his battle of Armageddon, but the earth will remain. Instead of destroying the earth God will "bring to ruin those ruining the earth."—Revelation 11:18, *New World Trans.*

This planet earth is firmly fixed. God assures us of its everlastingness in these words: "He built his sanctuary like the heights, like the earth which he hath established for ever." And again, "the earth abideth for ever."—Psalm 78:69; Ecclesiastes 1:4, *Am. Stan. Ver.*

Our earth is never to be an empty void, nor is it going to be inhabited everlastingly by wicked men: "For evil-doers shall be cut off; but those that wait for Jehovah, they shall inherit the land. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and he shall not be. But the meek shall inherit the land, and shall delight themselves in the abundance of peace. The righteous shall inherit the land, and dwell therein for ever." Under the New World government our earth shall be the everlasting home of righteous man.—Psalm 37:9-11, 29, *Am. Stan. Ver.*; Proverbs 2:21, 22; Isaiah 45:12, 18.

Bishop Sheen vs. the Apostle Paul

☞ The apostle Paul wrote: "There are also heavenly bodies and earthly bodies. . . . If there is a natural body, there is also a spiritual body." (1 Corinthians 15:40, 45, *Cath. Confrat.*) But Bishop Sheen, in answering the question, "What is an angel?" among other things said that an angel is "purely spiritual, possessed of an intellect and will, but without a body. The theme song of an angel is, 'I Ain't Got No Body.'" Who is likely to be the better informed, the apostle Paul or Bishop Sheen?



Jehovah's Witnesses Preach in All the Earth



The Bahamas

LIKE a string of broken beads, the more than 3,000 islands, cays and rocks strewn over 630 miles between Florida and the Dominican Republic form the Bahamas. Once the favorite haunts of pirate ships, they are now an attraction to many thousands of tourists.

It is difficult to describe the people on every island, because they differ so greatly. Their English-speaking accents are noticeably different. The majority of people are poor. They are a very religious people, who do not think deeply or study a great deal. The religion of their parents is their religion—right or wrong. By excessively long prayers religious leaders work the people up to a high emotional pitch, which they call "getting the spirit." This the common people consider an essential part of religion.

Another thing. Many have dreams, which they call visions, where Jesus is supposed to have appeared and revealed to them some special message. Oftentimes the messages are different and contradictory and seldom if ever does Jesus look the same to any two of them. Yet they insist that it was he and there is nothing that you can do that will make them believe differently.

Jehovah's witnesses, on the other hand, differ from the average Bahamian in that they intelligently know what they believe. They have studied their religion for months and years and have thought out doctrinal points to a logical conclusion. All their teaching is based on the Word of God, the Bible.

Recently two young men received an assignment to be full-time ministers on the

Island of Andros, which is the largest of the Bahamian group. Their youth, earnestness and zeal made a good impression on the people. Andros islanders are all colored and the fact that one of these young ministers is white and the other colored and that they live together has caused considerable comment among the people. "You see that?" they are heard saying. "They are God's people. They don't have discrimination."

To overcome the many obstacles that lie in the path of the ministering witnesses it is often necessary to walk many miles, or to ride bicycles, motorcycles or scooters from one settlement to another. Sometimes it is necessary to wait for low tide and ride on the beach; again it might be necessary to push a vehicle over miles of bad roads in order to get to the next settlement. From time to time the Watch Tower Society's missionary boat has come to the Bahama Islands to help in the ministry.

Not too long ago two ministers left the missionary boat to visit a small settlement inland. It took them all day on bicycle and motorcycle to reach it. They arrived just before dark. They camped out that night. The next morning they began to call at the homes of the people. The very first house they called on happened to belong to the pastor of the only church in the village. The pastor greeted them warmly and urged them to sleep at his son's house. Then he asked if they would be so kind as to preach at his church that night. So after a good day's work in the missionary field they went to a good-sized Baptist church. The people, being notified that visiting preachers were to speak, came out en

masse. The church was crowded. The two ministers were seated high on a platform. After a number of hymns the pastor of the church called on one of the witnesses to give his sermon.

After the sermon the pastor remarked to his congregation: "God sent these men here tonight. I have been preaching to you all these years but I could never preach to you anything like that. This man has even told us where our race comes from, things we never before knew. We must worship Jehovah, and try to live in that new earth." This old man, who also farmed for a living, died a few months later. Because of his kind spirit and his thirst for more knowledge of the Bible, no doubt Jehovah will remember him in the resurrection, according to his promise.

Personal visits were made at every home. The people were shown Scriptural references in support of what they had heard at the church. Many Bible aids and tracts were placed with them. They were urged to study the Bible diligently and to help one another to come to an accurate knowledge of the truth.

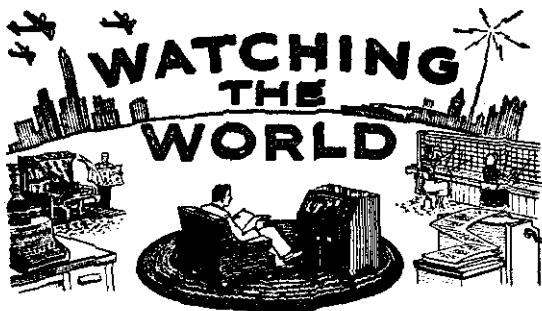
But not all clergymen react so favorably toward Jehovah's witnesses. In fact, it is quite a rarity to find those who do. The head of the Anglican church in the Bahamas published a short article in the *Parish News* warning all members in the diocese not to have anything to do with Jehovah's witnesses. This only tends to boomerang. The parishioners become curious and search for themselves, to the glory of God and the vindication of his Word and name.

HOLLOW-HEADED BUT NOT EMPTY-HEADED

❑ Call a giraffe a "hollow head" and even if he could understand you he would not be annoyed. In fact, he would feel quite proud. For the giraffe is perhaps the only animal that can really use a hole in the head. It has several empty cavities in its skull, which make the skull light enough so that it can be supported at the end of eighteen feet of neck.

? DO YOU KNOW? ?

- Where a Christian assembly continued right through a political revolt? P. 4, ¶6.
- What "Gehenna" really is? P. 6, ¶1.
- Why the words "their worm shall not die and their fire shall not be quenched" do not refer to eternal torment? P. 7, ¶2.
- What nation has the Western world's worst narcotic problem? P. 9, ¶3.
- Why dope traffic is so vicious? P. 10, ¶1.
- What fish can sleep in dried mud for five years without water? P. 14, ¶1.
- How the camel stores so much water? P. 14, ¶8.
- Why France, not England, built the Suez Canal? P. 18, ¶4.
- How Britain acquired an interest in the Suez Canal? P. 20, ¶2.
- What outstanding devices Australian volunteers use to save swimmers' lives? P. 21, ¶5.
- Why there is such confusion about the "end of the world"? P. 25, ¶7.
- Where a clergyman acknowledged the truth of Jehovah's witnesses' preaching? P. 28, ¶1.



A Clergyman Terrorist Chief

◆ The ethnarch of Cyprus, Archbishop Makarios, is the religious and civil leader of 400,000 Greek Cypriotes. Last March Britain exiled the archbishop. The clergyman was accused of complicity in terrorism and with refusing to denounce terrorism. In August London brought the Makarios case back into the news with the announcement that thousands of documents seized in Cyprus furnished "irrefutable proof" that the archbishop had personally directed the terrorism campaign conducted by EOKA. The outstanding document was the diary of the EOKA leader, known as Digheis. The diary referred to the archbishop by name in its first part; in the latter part it referred to him by the code name "the general." The EOKA leader, the diary showed, had reported regularly to the archbishop for instructions. Colonial Secretary Alan T. Lennox-Boyd said that the captured documents proved the clergyman "to be the personal director of the whole tragic business and in no sense a moderate but actually involved in the choice of individual victims for murder." The colonial secretary added that when Britain asked the archbishop to appeal for cessation of violence, it should instead have asked the clergyman to order the cessa-

tion of violence, for, as "the general," he was in position to issue the order. Observers regarded the announcement as Britain's answer to those who insist that no Cyprus settlement is possible without the archbishop. London's answer in effect is: "This man now is proved to be chief terrorist of all."

U.S.: Focus on Politics

◆ Politics captured the attention of Americans in August. There was the Democratic party convention in Chicago. Adlai E. Stevenson, who was nominated four years ago for the presidency, was nominated again. To win the nomination Stevenson had to put former President Truman to rout. Truman came out for the nomination of New York's Governor Harriman. Truman, as one reporter wrote, "had thrown himself in front of a bandwagon, but it just kept rolling along." Stevenson told the convention that he believed tradition should be set aside and the nomination for the vice-presidency be left to the whole convention and not to him alone. The convention then nominated Senator Estes Kefauver as Stevenson's running mate. The following week the Republicans met in San Francisco. Their convention differed from the Democrats' in that they had no real business to

do; it had met to renominate the man who led the party to victory in 1952—Dwight D. Eisenhower. Leonard Hall gavelled the convention to order, shouting: "Who likes Ike?" They yelled: "We do!" Chairman Martin told the Republicans: "[Our product] shines with the bright record of one of the greatest men ever produced in this nation." With a unanimous vote the convention renominated President Eisenhower. Richard Nixon, vice-president, was renominated for the vice-presidency.

The Issues

◆ A fundamental rule of American politics is that a president seeking re-election is himself the real issue. Most observers regarded the issue of President Eisenhower's person as even more pertinent to the outcome of the election than ever before. The health issue, they believed, will remain the center of the Democrats' attention. On foreign policy the Democrats charged that the unity of the West has been "seriously impaired" by the "vacillating and inept" Republican policy. The Republicans answer that the president's policies have averted war and that Western alliances are stronger than before. On civil rights the Republican party stated it "accepts" the decision of the U.S. Supreme Court that segregation must be "progressively eliminated." The Democratic civil rights platform mentioned the decisions of the Supreme Court relating to segregation and said: "We reject all proposals for the use of force [to implement them]." Would the November elections be a carbon copy of 1952's? Remarked the New York Times: "The context of this year's campaign is not that of 1952. Moreover, both Eisenhower and Stevenson are different men, altered by experience and circumstance. Therefore the rematch of the

two men does not mean a re-run of the '52 campaign."

The U.N. Looks at Slavery

◆ In many parts of the world the slave trade is still a busy trade. Gangs of kidnapers usually supply the slaves. According to reports filed with the U.N. on the Arabian slave trade, "prices range from \$400 for a young man up to \$1,000 for a girl under 15; older persons bring much less in the slave markets. It is estimated that the slave traffic claims as many as 30,000 victims each year." Britain's *Manchester Guardian Weekly* recently told of twelve kidnaped slaves who decided to escape. They collected money to buy two camels for their journey across the desert. Their disappearance was discovered and they were tracked by a search party. All but three were beheaded in the desert and the remaining three were brought back and beheaded to provide a lesson to other would-be escapees. In August the U.N. Economic and Social Council met in Geneva to consider enforcing existing conventions against slavery. A 1926 League of Nations convention, assumed by the U.N., obliges the U.N. to "prevent and suppress the slave trade." It was hoped that the U.N. would put teeth into the 1926 convention. But many nations had never ratified the old convention, and slavery in Saudi Arabia is not regarded as a crime. In view of the absence of adherence to the anti-slavery convention, the U.S. delegate pointed out, there was not much point in stiffening its terms. The British delegate gave up on his insistence on a law to permit search of ships suspected of carrying slaves, since it would have meant the search of Arab ships by the British Navy.

Holland: Faith Healer Loses

◆ In 1947 a fourth daughter was born to Queen Juliana of the Netherlands and her con-

sort, Prince Bernhard. The infant was born nearly blind. In hope of improving the child's sight the prince introduced a woman faith healer named Greet Hofmans into the palace. For two years her influence over the queen increased. The queen dismissed her advisers and replaced them with followers of Greet Hofmans, the mystic. Seeing no improvement in the child's eyesight and a harmful influence being exerted on his wife, Prince Bernhard evicted the faith healer from the palace. Last June the story of the faith healer's influence over the queen came into the news. There were rumors that the queen was keeping in contact with the faith healer and that, as a result, there was a rift in the royal family, even talk of divorce. A related concern of some leading Netherlanders was the queen's preoccupation with the occult spiritual matters often associated with the faith healer's cult. Alarmed, the government appointed a commission to advise the queen on a solution. In August a royal communiqué announced "the solution of difficulties" in the royal family. A government spokesman said the queen henceforth would "entertain no more relations, direct or indirect," with faith healer Hofmans and her occult group.

Israel: Bus Ambush

◆ One day in August an Israeli bus was traveling in the Negev about 50 miles north of Elath at a point where the road comes within a mile of the Jordanian frontier. More than two years ago eleven Israeli bus passengers were killed by raiders on this road, so the Israeli bus was escorted by two military jeeps. Shortly before noon a hail of bullets hit both jeeps and bus. Three soldiers who had been traveling in the jeep as a vanguard were killed. Passengers in the bus threw themselves to the floor. One woman passenger was hit

in the back by a bullet and died in the bus. The bus driver, though wounded, sped out of range of fire, as did the rear-guard jeep. The attackers were believed to have infiltrated from Jordan. It was the first serious incident near the Israeli-Egyptian demarcation line since nationalization of the Suez Canal Company.

Child Crime Shocks Japan

◆ Before World War II juvenile delinquency in Japan was virtually unknown. Youthful obedience was one of the most cherished traditions of the Japanese people. But World War II changed all this. Now child crime is increasing so fast that authorities registered a 50-percent increase in the first six months of 1956 over the same period of 1955. In a report from its Tokyo correspondent the *New York Times* of August 26, 1956, said: "Hardly a day passes that the press does not record some outrage, frequently involving sex or the use of narcotics by teen-age gangs including both boys and girls. One gang consisted of a girl leader called the 'queen bee,' with twenty-four male followers called 'drones.' The police authorities recently revealed statistics that startled the older generation. One official report, estimating that there were about 300,000 gangsters and hoodlums currently at large throughout the country, said that 90 percent of these were between the ages of 15 and 20."

Paris Prices Soar

◆ France's Mollet government has pledged to hold down prices. But this summer prices went up and up. Restaurants raised their prices, sometimes two or three times this year. A menu that cost 750 francs two years ago now costs 1,000 francs. Simple eating places, or *bistros*, have moved up in price to what used to be medium-priced restaurant levels.

Now medium-priced restaurants display prices that look like the menu of high-priced restaurants. The soaring prices have seriously affected the average French family, since more than 50 percent of the expenditures of a French household are represented by food costs. Food costs have soared about 25 percent since spring. Even the telephone rates are going up. For this fall the Mollet government announced a 20-percent increase in Paris telephone rates. The soaring prices have been given impetus by the Algerian war.

Massacres in New Guinea

◆ New Guinea, the second-largest island in the world, has a non-European population estimated at over 1,250,000, among them being diverse tribes that include cannibals and head-hunters. In August

reports came out of the wild jungles of northern New Guinea that head-hunters were having a busy season: on the banks of the Sepik River were found 28 bodies—persons massacred while on a fishing expedition. A district officer, on his return from a month-long patrol, also reported finding ten more victims of head-hunters. The massacres had repercussions in Australia. (North-East New Guinea is a trust territory of Australia.) The Melbourne *Herald* assailed the U.N. Trusteeship Council for advocating self-government for New Guinea in view of the massacres by cannibal head-hunters.

India: The H-Bomb Danger

◆ There has not been much publicity about the pronouncements of scientists from countries that do not make nuclear

weapons. But a recent book published by the Indian government called "Nuclear Explosion" (India House) is bound to reflect credit on India's scientists. Dr. D. S. Kothari, to whom the book is largely due, says things about bombs that would not likely be said in reports from bomb-producing countries. Thus the Indian scientist even explains how he thinks big bombs work. He writes vividly of the high cost involved in bomb making and testing; thus he says one test of a large H-bomb can waste in a millionth of a second the energy of more than 10,000,000 tons of coal. What is the danger due to strontium 90 released in test explosions, in the opinion of Indian scientists? So great that humans would be fools if they allowed much more of it to accumulate in the atmosphere.



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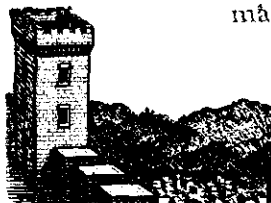
In the U.S., politics till November

Explosion in Cali

A resident of this Colombian city reports
the violence and horror of the blast

The Truth About Halloween

A pagan celebration
masquerading as Christian



OCTOBER 22, 1956 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 XXXVII

Brooklyn, N. Y., October 22, 1956

Number 20



WERE you shocked by the May 26 Reuters news dispatch that quoted an American field chaplain in Germany as saying: "About a quarter of the troops live with German girls"? Or were you amazed by German Justice Minister Fritz Neumayer's statement last June 6 that at least 67,753 illegitimate children have been fathered by Allied soldiers since 1945—37,000 of them by Americans?

Did you know that in Korea the 10,000 members of the Seoul Prostitutes' Union call themselves the "Yang-Ki-Bals" (Yankee belles), and that a military chaplain recently reported that "by conservative estimate more than nine out of ten of the American servicemen marrying Japanese girls live with them as man and wife during the period of so-called courtship"? Do you remember reading that Carl F. Yaeger told the National Lutheran Council about the "appalling moral practices" among American soldiers overseas, and did you know that the sale of women brings \$85 million a year in foreign exchange to Japan

—ten times what the tourist trade does?

But whatever land is involved, do the words "Christian nations" strike your mind? And do the proud figures of

increasing church membership pass before your eyes as you read these reports?

When the children of a town cannot read, people look at its schools; when men leave the kind of moral record described above, it is time to look at their churches. Alson J. Smith, writing in *The Christian Century*, called for an urgent and immediate "program of preinduction education in health and human relations for teen-age people." But why not just teach them real Christianity?

It is plain that they have not been taught real Christianity. Often army chaplains make pointed statements about this. Chaplain George H. Birney said: "I often say to my fellow chaplains that our churches have failed. My Catholic colleagues deny this most emphatically. The church as they conceive it cannot have failed; the people have failed the church. As one Catholic associate used to tell the new men of our unit in his orientation lecture, 'Two-thirds of all the Catholics in this regiment are going to hell as fast as they can go.' But

so far as he was concerned, it was not the church's fault."

He continues: "We Protestants, it seems to me, can be more realistic. I am convinced that this immorality is our fault and that it is high time we admitted our guilt. . . . We have raised a generation which is biblically, theologically and morally illiterate. And that is the fault of the churches."—*The Christian Century*, January 11, 1956.

Chaplain Birney's charge is serious. But the most serious thing about it is that it is true. Today's generation in general does not know the Bible, it does not know doctrines, and many of its church members flagrantly disregard morals. Despite the beauty of their buildings, today's churches really have not stood up for the high principles of Christianity. They have become community centers and places for personal advancement, rather than places that require sacrifice and service. They ignore the morals of their members and permit immoral persons to remain in their midst.

True Christianity, however, cannot do this. It cannot be blind to such conditions. It is told: "Remove the wicked man from among yourselves." And: "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." Today's churches ignore that command completely!—1 Corinthians 5:13, 11, *New World Trans.*

Chaplain Birney calls for reforms: "First, we must strengthen our preaching program. . . . It is a time for calling a spade a spade. We must step up our evangelistic emphasis. We must get commitments for Christ. . . . And we must teach our people what it means to be Christian. Let's rediscover the Bible as a source book for sermons. Let's challenge sin with Christ's own weapon—the eternal gospel.

More specifically, let's make plans to train our churches in the moral law."

Does that sound like a proposal to return to Christianity? That is what it would amount to. Christ called a spade a spade. He and his disciples certainly had evangelistic emphasis. He stirred multitudes to follow him. He showed them what it means to be Christian. He preached from the Sacred Scriptures. And he certainly trained his followers in a strict moral law. But today's churches have not followed Christ in these respects. The apathy of their members shows that their preaching program is weak, their evangelistic emphasis is inferior, their members' knowledge is limited and their use of the Bible insufficient.

Will the churches change? The revolution that is needed has not yet become evident. Christ would rise up in indignation at these conditions; his real followers would be expected to do the same. But today's churches have not done so.

True religion must demand right morals. It cannot wink at fornication. Instead, it must expel from its midst anyone who refuses to live up to the Bible's right moral principles. The Bible says of the man who knows the Christian moral principles and refuses to abide by them: "Hand such a man over to Satan for the destruction of the flesh."—1 Corinthians 5:5, *New World Trans.*

True Christianity must follow that command. If it is not followed in your church, then it is time to look around for a people who do follow it.

You think there is no such group today? Oh, but there is! They are the people who provided you with this magazine. Find them and become convinced that these witnesses of Jehovah do follow true Christian principles, do maintain high moral standards, and actually will expel from their midst anyone who refuses to conform to such right principles.

A WORLD without worry

Because this world worries about tomorrow is no reason to worry with it. Because this world is going into destruction is no reason to go with it. Start worry-free living now by learning about the new world.

THIS is an age of worry. Though no one likes to worry, most people worry.

Many persons seem to do little else but worry. Some are chronic worriers, who often make life miserable for others. The peoples of all nations are oppressed by worries. How to break out of the bondage of worry? Mere psychological tricks bring no lasting relief. There must be a sure way. There is. Almighty God has purposed to bring in a whole new world, a world without worry.

But before we learn of God's way to relieve mankind of worry, we should know some things about worry, especially why it is now at its peak of intensity. Worry is an uneasy feeling, an anxious feeling, a troubled feeling. Worry drives away peace of mind; worry brings in a disturbed condition of mind. Yet, instead of learning about God's sure way to unburden mankind from worry, masses of people are turning to materialism, hoping that the possession of things will bring them some peace of mind. Is materialism lifting the web of worry that has enveloped mankind?

Listen to the dean of Columbia University's Psychoanalytic Clinic, who said last



March 17: "We live in an age of enormously increasing anxiety, despite the fact that 'we've never had it so good.'" Yes, politicians may tell the people that they never had it so good, and people may have more in a material way than at any other time. Yet worry keeps on increasing enormously.

Oddly enough, the quest for happiness and peace of mind through possessions has brought more worries, new worries. Why, in Amer-

ica, now enjoying a high degree of prosperity, an insight into the state of the public mind is given by best-seller lists. What books

have sold best? *The Search for Bridey Murphy* and *The Power of Positive Thinking*.

No, materialism is no remedy for worry. In fact, it only hounds people with a new worry, for in an age of prosperity few persons dare not seem prosperous. Many worry continuously lest their neighbors acquire better possessions. The persons who have turned to material things for peace of mind, making money their love, "have stabbed themselves all over with many pains." Wealth is not the way to a tranquil mind: "A rich man may buy off his life: a poor man can ignore the robber's threat." "The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep."—1 Timothy 6:10, *New World Trans.*; Proverbs 13:8, *Moffatt*; Ecclesiastes 5:12.

One of the signs that all kinds of people, rich and poor alike, are worrying more than ever before is the increase in bruxism—the unconscious grinding and clenching

of the teeth. Recently, at the thirty-first annual Greater New York Dental Meeting, Dr. Thomas E. J. Shanahan reported that bruxism usually develops from worry and tension. The crux of the matter, Dr. Shanahan reported, is worry. In this respect, he said, no members of modern society are found to be free from the damage.

Bible Foretells Age of Worry

But why is there so much worry today? The reason is clear to those who go to God's Word, the Bible. This book alone shows that we are living in the last days of the Devil's world. None other than the Lord Jesus Christ foretold that this time of the "end of the world" would be the most worrisome in all history. For this day the Son of God foretold there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:25, 26.

Since 1914 we have been living in this age of worry foretold by the Son of God. Now nations worry lest they fall behind in the arms race. People worry as talk of atomic tests, radioactive fall-out and possible casualties increases. Recently a United States general excited more worry throughout the world when he said that hundreds of millions of people, including a great many in friendly countries, would be killed in event of an all-out nuclear attack on the Soviet Union. The more people look into the future the more they worry. This unparalleled state of worry in the world, Jesus shows, is one of the evidences that God will soon bring in a world without worry. Jesus' prophecy at Matthew chapter twenty-four shows that this generation will not pass away until God's world without worry is brought in.

Before a new world can be brought in this old world must be destroyed. God will

do that at his war of Armageddon. At this war, to be fought in heaven and on earth, God will destroy this system of things, ending forever the oppressive rule of imperfect human governments.

Describing Christ Jesus leading God's heavenly armies to battle at Armageddon, the Bible says: "The armies that were in heaven were following him on white horses, and they were clothed in white, clean, fine linen. And out of his mouth there protrudes a sharp long sword, that he may smite the nations with it, and he will shepherd them with a rod of iron."—Revelation 19:14, 15, *New World Trans.*

All Worries End

The shepherding of the nations by Christ Jesus with a rod of iron means their destruction. This crushing of the nations will remove the source of countless worries. No oppressive governments, no totalitarian rulers, no iron curtains, no arms races, no wars. Never, never more will mothers worry over losing their young sons on the battlefield, for there will be no battlefields, no military schools, no soldiers. Concerning those who survive Armageddon into God's new world, the Bible says: "They shall not labor in vain, nor bring forth children for destruction; for they are a race of the LORD's blessed ones, and their offspring shall remain with them."—Isaiah 65:23, *An Amer. Trans.*

Nor will mothers ever need to worry that their children will fall into the hands of kidnapers or other evildoers. For Armageddon will have rooted out all the wicked from the earth. "Yet a little while and the wicked shall be no more; though you look hard at his place, he will not be there. But the meek shall possess the land, and rejoice in abundant prosperity." (Psalm 37: 10, 11, *An Amer. Trans.*) Wherever one may look in God's new world one will find no trace of jails, prisons or a policeman's

uniform or any other signs of a worrisome society, such as iron bars on windows, locks on doors or peepholes in doors. How serene the sleep of those who live in God's new world!

Even when children in God's new world play with the animal creation, parents will not need to worry. No fear either that a wild animal will carry off a child! Instead the child will lead the animal. Nor will anyone worry that a creeping thing of the ground will sting a child; instead children will play with the reptiles of the field. Concerning this worry-free, harmless peace between man and animals the Bible says: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; . . . and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—Isaiah 11:6-9, *Am. Stan. Ver.*

Today people worry over what they are going to eat and where they are going to live. But in Jehovah's new world none of such worries will ever plague mankind, for commercialism will not take root in the new world and the word "landlord" will be no more. Jehovah promises: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat."—Isaiah 65:17, 21, 22.

With these blessed conditions prevailing in the new world, what worries could exist? Will people worry over health? Will they worry over the peril of heart trouble and

cancer? Will they worry over ~~certain~~ foods, lest they contain something harmful? No, never! Not even death will be a worry then. Death must be destroyed and pain must pass away. Declares Jehovah's sure Word of prophecy: "He will destroy on this mountain the veil that veils all the peoples, and the web that is woven over all the nations; he will destroy death forever." The Christian apostle John confirmed that this will be the worry-free state of the new world when he wrote under inspiration: "I saw a new heaven and a new earth, for the former heaven and the former earth had passed away. . . . And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." That means all worries end.—Isaiah 25:7, 8, *An Amer. Trans.*; Revelation 21:1, 3, 4, *New World Trans.*

But wait. Will there be need for worry over any possibility of losing these conditions? No, the security of the inhabitants of the new world is sure. Never again life insurance, property insurance or any other kind of insurance. Jehovah's Word is sufficient insurance: "The bow, the sword, and war I will break off from the land; and I will make them lie down in security." "For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain."—Hosea 2:18, *An Amer. Trans.*; Isaiah 66:22, *Am. Stan. Ver.*

Stop Worrying Now!

Why not begin to live for God's new world now? Yes, why not begin to stop worrying now? It can be done. The New World society of Jehovah's witnesses is proof that it can be done. The New World society take to heart Jesus' command. What command? Not to worry about the future when we see the world flooded

with worries. Concerning the worrisome conditions to mark the "last days" of this world, Jesus declared: "As these things start to occur, raise yourselves erect and lift your heads up, because your deliverance is getting near."—Luke 21:28, *New World Trans.*

Knowing for a certainty that God's war of Armageddon will, during this generation, make way for a world without worry, we can heed the Lord Jesus' words: "Do not worry about tomorrow."—Matthew 6:34, *An Amer. Trans.*

Right now begin dispelling worry. Drive worry away with the peace of mind that comes, not from materialism or psychology, but from a sure knowledge and understanding of God's Word. Then "the peace of God that excels all thought will guard your hearts and your mental powers by means of Christ Jesus." So powerful is this

"peace of God" that it excels all thought, conquering even worrisome thought, enabling the true Christian to heed the apostle's injunction: "Do not be anxious over anything."—Philippians 4:7, 6, *New World Trans.*

To gain this "peace of God" associate henceforth with the New World society of Jehovah's witnesses. It is the only organization on earth today that is bringing the peoples of all nations this new-world hope. Meet with Jehovah's witnesses. Accept their offer to come even to your homes and take up a home Bible study with you, and so learn more of these truths that dispel worry. Let these new-world truths flood your mind and heart. Do this now. Put yourself in line to survive Armageddon. Then see this age of war and worry give way to an everlasting age of peace and tranquillity.



The Medical Term "Shock"

WHEN doctors speak of "shock" they are not referring to a pile of sheaves of grain; neither do they mean a sudden jolt, agitation or surprise. No, the medical use of the term denotes: "A state of profound depression of the vital processes resulting from wounds, hemorrhage, crushing injuries, etc."—*Webster*.

☛ Shock results when the vital organs do not receive enough blood to maintain health. The outward manifestations are a cold, clammy and pale skin, mental dullness, physical weakness, very low blood pressure and a fast but "thready" pulse. What causes this condition helps us to appreciate how wonderfully the Creator made man's circulatory system. In the state of health a certain volume of blood courses through the blood vessels and a certain blood pressure is maintained, provided that the heart beats at a certain rate and the blood vessels have a certain capacity.

☛ Should the blood volume suddenly be reduced, as by wounds and especially burns, the

body would at once compensate in three ways: liver, spleen and other blood storers pour into the stream the extra supplies of blood they have on hand, the blood vessels are contracted to make a smaller supply of blood reach farther, and the heart action is speeded up, both processes being triggered by the sympathetic nervous system.

☛ However, all this can go only to a certain point. When the blood loss goes beyond the capacity of these other organs to compensate, "shock" is the result, and if it goes beyond that, death ensues. Of course, should chemical, nervous or mental factors interfere with the operation of any of the three factors involved, the result would be the same. Shock has therefore been aptly described as being due to "a disparity between the size of the intravascular space, the amount of circulating fluid volume within the space, and the degree of blood pressure applied to that volume by the heart muscle."—*Seminar*, Summer 1956.

PERSONALLY, I heard no noise, no sound. I was suddenly wide awake and saw a huge flash of light all over the city from the window of my bedroom. In the deathlike hush that followed voices began to call. "Get under the bed, I believe it's an earthquake," said one. "I've got glass in my mouth!" cried another.

We rose quickly and, partly dressed, proceeded across fallen Venetian blinds and broken glass from the window out into the hall. The couple from the next room came out at the same time. Downstairs a

surprise greeted our eyes: The front door, which was very strong, hinged in three places and double-locked and braced, had been blown completely across the room as if by a mighty hand.

A quick check revealed that all the windows in the house were broken, even though they have steel frames, and in some places they were almost pulled from the wall. Large chunks of cement and hundreds of pieces of broken glass were scattered over beds and floors and were imbedded in the opposite wall. The upstairs ceilings were cracked and some began to sag. A hole in the roof was large enough to crawl through.

What had happened?

Someone in the house looked out the back window and called to us. A huge column of fire was reaching hundreds of feet into the air. It rose from the vicinity of the army station on Calle 25 with

Carrera 1. Perhaps there is more ammunition there and other explosions will take place! So thinking, we dressed more completely so as to be more presentable and came back downstairs where we would be safer. No one was hurt except for a few cuts from flying glass or a bump on the head from pieces of concrete. Seeing the

neighbors in the street, we gathered with them to try to learn what had happened. It is doubtful if the complete story will ever be known.

According to conversation that was going around within a few minutes

after the explosion, a caravan of trucks loaded with some kind of high explosives was parked at the army station and had exploded. The president, Rojas Pinilla, referred to the trucks in his address in Cali later, but did not explain. The number of trucks that exploded does not appear certain, although it has been reported as six. Although the explosive was generally referred to as dynamite, the impression of many present is that the explosion was of something more powerful, such as nitroglycerin. For example, people in the section were covered with a black, greaselike substance after the explosion that washed off somewhat like grease.

The Damage and Casualties

People were awakened some thirty kilometers away. Our house, damaged as referred to above, was some ten blocks away. A piece of the chassis of a truck



By "Awake!" correspondent in Colombia

fell through the roof of another house on our street.

At the point of explosion a crater appeared some 30 feet deep and nearly 200 feet long. The army building housing some 320 soldiers was completely demolished, only the bare steel skeleton left standing in twisted, grotesque shapes. Of the soldiers, only two were left. The others had literally disappeared.

From two to four blocks in every direction there was total destruction. For many blocks, buildings must be rebuilt completely, not repaired. The house of an artist some eight blocks away almost collapsed. The cathedral in the center of Cali, seventeen blocks away, had its windows blown out and damage was done to the bishop's house adjoining. It is almost impossible to go anywhere in Cali without seeing the effect of the explosion. At the Universidad del Valle, completely on the other side of town and some fifty-five blocks away, heavy glass doors framed in steel were broken by the same shock waves of destruction.

By daylight some sense of order was felt, yet oppression and death hung heavily over the city. A haze from the great fires hung low and the unceasing whine of the fire and police sirens continued, even into the next night, before there was any letup. Police, soldiers and firemen battled valiantly along with volunteer workers of the Red Cross, doctors, nurses and officials of the city.

Only official cars and rescue trucks or equipment were allowed in the danger section of the city. Literally thousands of people flocked to the area, making rescue operations more difficult, some looking for friends or loved ones, but mostly just out of curiosity. In a borrowed car I drove in the parts where I was permitted, to check on the safety of friends. Every street was covered with broken glass and other debris.

Even yet it is impossible to state the number of dead and wounded. By August 11, 1,500 were reported dead unofficially. The number authorized to be released was 1,097, although still unofficial. The official number of identified dead was 351. Between Tuesday and Wednesday some 544 bodies and parts of bodies were buried in a common grave, many of whom, naturally, were not identified. When one considers the fact that, of the soldiers who were destroyed in the building nearest the explosion, most will be unidentified and perhaps for a great part not found, it can be seen that the number of dead is very high. The number of wounded has been put at 1,800 to 2,000; but, again, people in private homes many blocks away generally dressed their own minor wounds and went about the work of reconstruction without reporting their injuries.

The cemetery just across the railroad, some two to four blocks away, with somewhat over 5,000 vaults, had over 90 percent of the vaults damaged by the explosion, according to the man in charge. Nevertheless, he states that no bodies came out of them as was at first reported.

The Cause

What caused the explosion? In his first message to Cali the president hinted that the explosion was caused by his enemies in an act of sabotage. Later, however, when he was here personally, he reversed this statement by saying that he did not think that even his enemies would stoop so low. Some religious leaders, as might be expected from false religion, have blamed God, stating that this is punishment because some of that section was a bad section. These men fail to explain why their main church, the cathedral, and the bishop's own house were damaged also, even though they are some seventeen blocks

away. Also many other churches were damaged.

The general consensus seems to be that it was simply an accident made by a stupid error. If it was just an accident, the people of Cali want to know who is to blame. Who permitted official trucks, loaded with such deadly cargo, to be parked in a city overnight, and on a public street at that? Why was not an order given to park them in some isolated place in the country, as must be done with private loads of dynamite?

That knowledge was had of the danger is shown by the prevailing public opinion that the caravan was ordered moved twice from two other places before it finally parked for the night on Calle 25. Who should be held responsible for the great loss suffered, both personally in the case of the many dead and wounded and financially in the case of the businessmen in the section? This latter loss is estimated at well over 100,000,000 pesos, or roughly some 25,000,000 dollars.

These are questions that will be asked for a long time to come and questions for

which the people of Cali deserve an answer. The answer, however, appears to be slow in coming.

Another interesting point is the time of the explosion. First radio announcements and others gave the time as about 1:07 a.m. or 1:10 a.m. Later, government bulletins gave the time as 1:25. In fact, there is much about the explosion in Cali that needs to be explained. Generally speaking, the ordinary person has been told that an explosion took place in Cali—and this he already knew. When, why and of what, have not been successfully answered as yet.

Cali is still nervous. All the people can talk about is the explosion, even though calm has returned and good order prevailed from the first. Some have had paralysis strokes, heart failures and other infirmities, apparently as an aftermath.

Nevertheless, there is one group of people who are talking about something else. Jehovah's witnesses in Cali continue preaching about Jehovah's new world of righteousness, where even explosions will be a thing of the past.

Search for Bridey Murphy Ends

¶ Much publicity was given to *The Search for Bridey Murphy*, a best-seller written by a hypnotist to try to prove the pagan doctrine of reincarnation. The author hypnotized Ruth Simmons, a Colorado housewife whose real name is Virginia Tighe. He elicited from her seeming evidence of a nineteenth-century Ireland existence. Not much publicity was given recently to the end of the search for Bridey Murphy. In Chicago Pastor Wally White of a church Virginia Tighe attended in her youth checked on Bridey's story. The articles he wrote for the *Chicago American* revealed that, as a child, Virginia lived across the street from Bridie Murphy Corkell. Virginia knew Bridie well and liked her. Virginia's early life, Preacher White disclosed, agreed in detail after detail with the book's so-called reincarnation story. Thus *The Search for Bridey Murphy* was, as *Awake!* magazine of May 8, 1956, said of it, "a search for nonsense."

Timed Escape

¶ In Birmingham, Alabama, an eight-point buck deer called "Romeo" broke through a fence in a park. The buck escaped just after his mate gave birth to their fifth set of twins.

Strongest Creatures on Earth

ONCE upon a time, according to a fable, a lion and a man were traveling together. Both were talking boastfully. By the roadside stood a block of stone on which was carved the image of a man throttling a lion. The man pointed a sly finger at it and said to his companion: "You see, we men are stronger than you." A smile flickered on the lion's face. "If lions knew how to carve," said he, "you would often see a man with a lion on top of him."



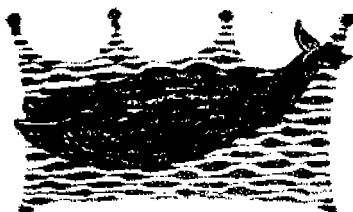
Looking at it from the physical standpoint, the lion had a point. Many men admit that the swipe of a lion's paw would make a human heavyweight champion look puny. Some even say that the blow of a lion's paw is the hardest in nature. But there are other claimants. A polar bear would gladly enter the ring in a contest for nature's heavyweight championship. With one sweeping stroke of its paw a polar bear can lift a seal out of the water and land it stunned on an ice floe. That is a punch that should make any heavyweight contender swell with confidence!

Other bears, of course, would object to putting the crown on the polar bear. Almost unbelievable is the strength of black bears. According to the owner of a private zoo, a large bear in its death flurry has been known to seize a 500-pound wooden block and hurl it through the roof of a cabin. The grizzly bear thinks nothing of carrying a 200-pound deer under its arm. In times past men have arranged fights between grizzly bears and bulls. More than once the men saw the bull's neck cracked with the very first blow of the grizzly's mighty paw.



But whether a bear would come off victorious against a gorilla is something else. In its hands a gorilla can break a thick branch, a lion's forearm or a leopard's neck. Frightened gorillas have bent two-inch steel bars.

The reptiles also have claimants for the crown. Zestfully



the alligator will test his jaw strength on other contestants. In the alligator's jaw a large turtle's hard shell is crushed as if it were paper. A 120-pound crocodile in France exerted a pressure between its jaws of 1,540 pounds! Giant pythons, if well anchored, can make a young elephant look helpless.

But a full-grown elephant probably thinks itself entitled to be crowned as king of nature's heavyweights. In some countries elephants are used to haul logs to a river. In Burma one elephant pulled a load of four tons—no trifling feat, considering the absence of wheels.

With its 40,000-odd muscles, the elephant's trunk is enormously powerful. With it an elephant can lift a man like a matchstick and catapult him 120 feet. In South Africa a man once came upon the skeleton of a large crocodile high and dry fourteen feet in a riverbank tree.

He questioned the Africans and learned the story: The crocodile had had the temerity to seize, of all things, the trunk of a drinking elephant. Enraged, the elephant trampled the crocodile to death, hurling it high up into the tree!

But to crown the elephant without seeing a whale in action would be a mistake. The blue whale, after all, is more than a hundred feet long and weighs well over a hundred tons. An elephant by comparison is a mere pygmy of about five tons. The blue whale's pulling strength has been estimated at 400 horse-

power. "A female blue whale," writes Ivan Sandersen in *Living Mammals of the World*, "once pulled a twin-screw, steel-hulled, ninety-foot whale-chaser with her engines going full speed astern, forward at an average speed of five knots for eight and a half hours, despite the fact that there was a quarter-ton harpoon embedded in the animal's back." What tremendous pulling power is packed into the huge body of the blue whale!

CHOOSING PRESIDENT



... U.S.
POLITICS TILL
NOVEMBER

A HUNDRED and thirty-five million radios, plus nearly forty million television sets are resounding with the great debate over who will be the next president of the United States. Both parties are pressing every effort toward getting their views accepted. The public gets an insight into the intricate workings of the American system, and the eyes of the world focus on the selection of the next president of the United States.

The actual choosing of the candidates started long ago, but their final selection really occurred at the Republican and Democratic conventions held during August. The conventions were as different as the problems they faced. The Democratic convention was a place of turbulent uproar, and in the end there was an appearance of good fellowship all round. In comparison, the Republican meeting was a "kind of respect-

able trance" that came to life only with the arrival of its one and only choice for the nomination, President Dwight D. Eisenhower.

The Democrats Have Their Day

The Democratic convention was by far the best TV fare, as far as the home viewers were concerned.

In the keynote address Tennessee's 36-year-old Governor Frank Clement cried against the party in power: "How long, O how long shall these Republican outrages endure? How long, O how long will Americans permit the national welfare to be pounced upon at home and gambled abroad? How long, O how long will Republican roustabouts engage in a sideshow scramble for power and privilege?"

"Rise up as one man," he said, "and smite down those money-changers who have invaded and violated the people's temple of justice." He spoke of "corruption in high places, involving an unprecedented spree of giveaways, grab and greed." And he called to the farmer: "Come on home before it's too late. Your lands are studded with the white skulls and crossbones of broken Republican promises."

But the Democratic disagreement was not just with the Republicans, but also among themselves. When Adlai E. Stevenson seemed far in the lead on prospective votes, former Democratic president Harry S. Truman made a spectacular announcement that he was backing Stevenson's opponent, Averell Harriman, governor of New York. He said that this is no time for trial-and-error leadership, and that

Harriman's experience would be best. The *New York Times* said Truman "came deliberately to take control of the Democratic party away from Adlai E. Stevenson," but that he had apparently mistaken his popularity for power.

Would Stevenson ride out the Truman crisis successfully? To many professional politicians Stevenson is an intellectual. Though his goals are similar to, his manners and methods are almost the direct opposite of Truman's. Some people think this is to his advantage, but certainly Truman and his friends do not.

Truman's opposition failed and Stevenson wound up with a resounding first-ballot victory: 905½ votes to Harriman's 210! Perhaps Stevenson could even be thankful to Truman. He came out a stronger candidate as a result of the fight. One Stevenson adviser said: "We took a sock in the nose from Harry Truman and found out it didn't hurt at all." *Time* added: "On the convention's final night, Harry Truman walked down the ramp to the platform, faced the delegates—and ate crow as though it were squab. Adlai Stevenson, he said to tumultuous applause, was indeed a fighter, because 'he's given some of us here a pretty good licking.'"

Stevenson's acceptance speech laid out his plans. He said we stand "on the threshold of a great, decisive era," in an "America where poverty is abolished and our abundance is used to enrich the lives of every family" through government action.

But what about the vice-presidential candidate? Who would he be? Stevenson left that entirely up to the delegates, without a word about his personal choice. Would it be smiling, hand-shaking Senator Kefauver of Tennessee? young Senator John Kennedy of Massachusetts, or Tennessee's Albert Gore? On the first ballot Kefauver, who had withdrawn from the presidential candidate race in favor of

Stevenson, polled 483½ votes, Kennedy 304, Gore 178. On the second ballot Kennedy surged ahead, but when he was just 38½ votes short of the nomination, Gore withdrew in favor of Kefauver. Oklahoma switched to Kefauver, Minnesota swung solidly behind him—the stage was set, and Kefauver won the nomination with a final count of 755½ to Kennedy's 589.

... And the Republicans Have Theirs

In sharp contrast with the Democratic convention's excitement, all seemed serene at the Republican gathering. Huge demonstrations were planned to "erupt spontaneously at a given signal," but a little more drama would have brightened up the enthusiasm, at least of the TV audience at home. The Republicans' convention was four days instead of the Democrats' five, but, even so, their choice of candidate was so obvious that they seemed to be suffering an embarrassment of time.

In the Republican keynote speech, balding, blue-eyed Arthur Langlie, governor of Washington, answered Democratic charges and raised a few of his own. He said the Democrats had "left us a staggering national debt, a greatly reduced value of the dollar, a colossal bureaucracy and vastly increased taxes." He said: "The Democratic party was responsible for the security of our country and of the free world precisely when Communist world aggression achieved its maximum success, when the nations of Eastern Europe were lost to freedom and when, on another continent, China became part of the Communist empire."

His own party, he contended, has "done more than just talk about peace; we have worked for it." Other points of his address: "Under the new Republican laws in the first six months of 1956 average farm prices steadied and then went up. They are still going up." "Our policies have

sustained over 66 million peacetime jobs for American men and women at the highest wages in our history." "We have witnessed the greatest gains for civil rights over a period of 80 years." "We have checked the runaway inflation we inherited from the previous administration. We have reduced taxes." The American people, he said, will "throw the Republicans out of office the day when, if ever, they copy the Democrats and put the party first and America second."

The real life came into the convention, however, with the arrival of President Eisenhower. His position of party leadership was obvious, and his renomination as his party's candidate was unquestioned. Big issues, like isolationism, that formerly split the Republicans seem to melt under his personal power. And his acceptance speech lifted his policies toward a bold future.

With the theme "I hold that man is in the right who is most closely in league with the future," he said: "Today I want to demonstrate the truth of a single proposition: the Republican party is the party of the future. . . . For this reason [they] will be decisively approved in 1956." He envisioned a tomorrow when the pain of crippling disease would be vastly reduced, when political wisdom would ensure justice and harmony, and when man could enjoy "the full realization of all the good things in the world."

Despite certain opposition, only a flat last-minute turndown by President Eisenhower would have prevented Vice-President Nixon from being renominated as the Republican candidate for that post. No such turndown was expected; none came. Nixon's nomination was unanimous. He said the Republicans were running on the record of the Eisenhower administration with its belief "in human welfare but not the welfare state," and in social gains but not the socializing, federalizing or nationalizing of basic American institutions.

Analysis

The platforms of both political parties look to the future and spell out major responsibilities. In a direct switch from the 1952 campaign, the Democrats are saying it is time for a change, while the Republicans are the ones who are saying: "You never had it so good." The Democratic campaign is based on charges of "betrayal" of natural resources, attacks on the farm program, on foreign policy, and on Vice-President Nixon. The Republican campaign, on the other hand, is based on the "peace and prosperity" slogan, and on their exceptionally popular candidate, President Dwight D. Eisenhower.

Thus, the United States now finds itself in the midst of charges and countercharges as it follows the twisting, bumpy road that leads to November 6—the date on which the people will decide which candidate will be the next president of the United States.

TV at the Conventions

¶ Though TV equipment and men got thoroughly in the way of news reporters at the recent U.S. political conventions, the newsmen also used TV to excellent advantage in informing the public of what had happened. The first United Press bulletin on Truman's endorsement of Averell Harriman came from a rewrite of a TV broadcast. When Eleanor Roosevelt's speech was hard to hear in the hall newsmen watched it on TV. When the *New York Times* published its table of how the states voted, it had taken the information from the TV broadcasts. The bright lights often were in the way of the news reporters, but often TV also provided the fastest service to the news-gathering organizations.

Spotlight on Youth

Backfire

¶ An Associated Press dispatch from Long Beach, California, recently told about a little boy who made trouble for his mother. The boy's effort to thwart discipline backfired. Said the report: "'Are you a cop?' a childish voice on the telephone asked Jim Terry, a juvenile officer. Terry said he was. 'Well, my mother told me she's going to spank me,' the voice said, 'so I told her I'd call the cops and tell them about her threat.' Terry asked the boy to put his mother on. 'I've never been so embarrassed,' she said. 'He's only seven and full of mischief.' 'Lady,' said the policeman, 'I have only one suggestion: Spank him.' The lady obligingly left the phone off the hook while she followed the advice and Terry heard the windup, with sound effects."

Who Is Delinquent?

¶ In Los Angeles, California, Superior Court Judge William B. Neely, opening a child welfare conference, had this to say about juvenile delinquency: "When an adult behaves like a juvenile, we simply call him adolescent. But when a juvenile acts like some adults he sees, we call him a delinquent."

"Not a Tragedy of Youth"

¶ The Federal Bureau of Investigation recently put out its annual *Uniform Crime Reports* for 1955. Major crimes, it showed, passed the 2,000,000-mark for the fourth year. Crime has grown 26 percent since 1950, but population has gone up only 9 percent. Arrests of

young people under 18 soared by 11 percent in the 1,162 cities studied. In 1,477 major cities, 42 percent of those arrested for major crimes were under 18; almost half were under 15. Most of the crimes were robbery, burglary, larceny and auto theft; but rape, manslaughter and murder were not unknown. FBI chief J. Edgar Hoover said the report was "sad" and commented: "This is not a tragedy of youth, but of grownups, too many of whom have wandered into a morass of disbelief . . . a place where they have no faith, no belief in a Supreme Being, no belief in the liberty of the individual, no belief in the dignity of man and, finally, no belief in themselves."

Red Poland's "New Soviet Man"

¶ The Communist government of Poland has long followed the blueprint made in Moscow for molding the minds of children. The result? Recent newspaper articles in Poland tell of an alarming number of delinquent youths. Citizens report insults on the streets. Holdups by youths are frequent. Many complaints are about youths' showing little respect for elders, teachers or for authority. Gangs of children have gone from pranks to crime. Press reports spotlight an increase in drinking among children; youthful drunks are common. One regime newspaper said that 15-year-olds all over Poland are drinking and soon become habitual drunkards, dangerous to the community. According to the complaints of the Polish Communists, their "new Soviet man" is the hoodlum.

PSYCHIATRY THE WORLD'S OLDEST PROFESSION?

¶ Yale University anthropologist George Peter Murdock has concluded that psychiatry, not prostitution, is the world's oldest profession. He says that professional prostitutes are rare in primitive societies, while the medicine man is universal. A leading news magazine explained that the medicine man "usually leaves the practice of physical medicine to old men or women who become specialists as herbalists or bonesetters. The true medicine man, says Murdock, confines his practice to curing the ills of the mind. . . . From this, Murdock considers it a short, logical step 'to regard the medicine man as the lineal ancestor not of the physician but of the psychiatrist.' Modern sophisticates who speak jokingly of their psychoanalysts as 'witch doctors' are closer to the mark than they think."—*Time*, February 11, 1952.

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people by laying on of hands. Here is one of such cases where a believer in Christianity killed a person in an attempt to save him miraculously by prayer, but who became an object of public rebuke.

"Shin Yung-Hi, eldest daughter of Han Sung-Hwa, 185 Yongdungpo Dong, Seoul, 28 years of age, has been a mental patient for some time. Her mother, hearing of the rumor that some pastor can heal by offering prayer and by treating the sick portion of the body, requested Lee Soon-Ryae, 38 years, 447 Yangpyung Dong, Seoul, who is a steward of the Sae-ma-ul Presbyterian Church, to come and 'heal my daughter's disease by prayer' on August 23rd at 12:00 p.m. Accepting this request, the steward, believing that God heals even handicapped ones when prayer is offered, sat on Miss Shin's stomach and rubbed and beat her chest and cheeks from 1:00 p.m. to 5 p.m. The patient finally died from suffocation. Instead of a miracle she lost her life. The steward was immediately arrested by Yongdungpo police for suspicion of unpremeditated murder."

Still more forceful with his massage is Lee Sun-Boon in Kanghwa, Korea, who massages with his fists. Seoul *Sinmoon* in its issue of September 8, 1955, headlined "Healing Turns to Murder," and then went on to say: "A fanatic Christian believer who believed in 'healing any kind of sickness if prayer is offered to God' murdered a young woman attempting to heal her sickness."

"According to the information rendered by the 7th Security Bureau a church in Kyo Dong, Kanghwa-kun, sponsored a revival preaching assembly on August 9th. Then a believer, Lee Sun-Boon, saying that 'any kind of disease could be cured if a prayer is offered to God and if massage is given to the body as treatment,' invited Kim Sung-Boon, 22, who has been insane for about one year, and beat her body with his

fists for one week. Consequently she died from internal hemorrhage and contusion on the 19th of this same month. This incident was not discovered until recently. Kanghwa police station arrested Lee on suspicion of unpremeditated murder on 4th of this month."

Later, the same newspaper, Seoul *Sinmoon*, on September 28, 1955, reported that in a similar case in Pochun at a revival of the Pochun Presbyterian Church, where a victim died, the prosecutor was threatened with a letter from friends of the three persons who had been arrested. The letter seemed to indicate the death of one person was not important and, "in spite of the fact that so many people were cured by the laying on of hands, why does the prosecutor view the matter only scientifically without consideration of what God has done in the past?" Later 50 of the believers forced their way into the courtroom where the suspects were being questioned. By implication these "faith-healers" would allow God a batting average and would expect Him to strike out part of the time.

In Boryung, Korea, the "massaging" took the form of choking. As reported by the Kyung-Hyang newspaper of October 2, 1955: "Again a deacon of a church murdered a man by laying on of hands for the purpose of healing. According to the Security Bureau, Mr. Kim Ui-Hong, 45, eldest son of Mr. Kim Jung-Soon, Okjo-ri, Nampo-myun, Bo-ryung-kun Choongnamdo, has been insane for 6 years. On the 22nd, last, a deacon of the Presbyterian Church of the same town, Kim-Soon-Chun, 45, locked the insane person in one of Mr. Kim's rooms, providing no food, and saying, 'he can certainly be cured if prayers are offered for several days.' He then choked the patient's stomach, middle of his back and even his throat. Finally Mr. Kim died on the 24th. On receipt of the report, the po-

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RELIGIOUS KILLINGS

A Letter from a Catholic

¶ A Catholic living in Bethlehem, Pennsylvania, recently wrote a thought-provoking letter to the Roman Catholic magazine *The Sign*. In its issue of September, 1955, *The Sign* published the letter. This is what it said:

¶ "Father McDonnell tells us in his article, 'God and the Patriot,' 'We are bound by civil laws to defend our country.' This is true, but he continues and says, 'The law of God also binds us to defend our country.' This the average Catholic does, although, according to St. Thomas the law only applies if it is a just war. Now let us ask ourselves how can any of these modern wars possibly fit the conditions of a just war. To most Catholics all wars are just. See how in World War I, the German . . . Catholics hated and killed their American and English brothers and we, acting in a like manner, killed our German brethren in Christ. In World War II this same horrible scene was repeated when most Catholics obeyed their respective States and in hatred and fear killed those whom Christ insists they love. Since we have obeyed Caesar and not Christ, we still live in a world filled with hate and fear, in a world which still vainly cries for peace. We are called to Christian warfare but we continue to indulge in carnal warfare.

¶ "If the State would order us to kill ourselves we would refuse to obey, either out of love for the law of God or because of love of our own skin. However, if the State tells us to kill our innocent brother living in another land, we generally do so, forgetting entirely, 'Thou shalt love thy neighbor as thyself' and that 'Love does no evil to a neighbor.' It seems we are always ready to meet evil with

evil. To do evil rather than suffer evil. Charity (Love)—it seems to have grown so cold in our modern world. Why can we not return cruelty with mercy and hate with love as the Divine Master tells us? Why can we not say with St. Peter that we will obey God rather than man?"

Human Sacrifice for Goddess Kali

¶ What happened in Calcutta on November 17, 1955, is reported on in the *Burma Star* of the following day. Said the newspaper: "With a single stroke of his sword, a devotee of the Goddess 'Kali' today decapitated a priest performing rites before an image of the goddess. The assailant, who said he was making a sacrifice of human life to her, was arrested. As he swung the blade, the man shouted 'Kali ma ki jai' ('Hail Mother Kali'), the words used when sacrifices are made. Another priest whom the devotee attempted to decapitate was seriously injured. Kali is the destroyer of evil in the world and is shown clutching a sword in one hand and a decapitated demon's head in the other. She wears a garland of heads of other evil-doers."

Man Kills Mother for God Siva

¶ The following item appeared in Britain's *Manchester Guardian Weekly* for January 12, 1956: "Last week a young man in South India sacrificed his mother to Siva in a religious trance. Dragging his mother to the temple steps he decapitated her in front of an appreciative audience, which was struck with respect by his great devotion to the god. When police came to arrest him the crowd didn't like it at all."

THE MAN-MADE CAT EYE

¶ Pussy cats may still have it over most of us, as far as seeing at night, but not over the United States Air Force. This is because the Air Force now has an electronic "cat eye" that can see in the dark with daylight clarity. Known popularly as "cat eye," it is an optical amplifier. It greatly intensifies light that is always present but unseeable to the human eye. It is about 1,000 times more sensitive than a television camera. With the "cat eye" pilots at night can view the ground on a TV-like screen and see it as if it were daylight. The "cat eye" presents "a cathode ray tube image not unlike a television picture," the Air Force said. "In a flight test at Wright Air Development Center, airborne observers were able to see the ground clearly on a moonless, winter night."



Can you read
two thousand words a minute?

Of course
you cannot
read 2,000 words a minute,

though some of the news reports that you see about speed reading might make you think you could. Actually a couple of thousand words a minute is slow going in comparison with some of the speed-reading cult's claims.

One Denver newspaper shouted: "52,000 Words a Minute Read by [University of Denver] Coed in Whiz, Quiz Test." Do you believe that? Do you believe anyone could whip through 150 columns of this magazine in a minute?

The newspaper said that this student read 4,198 words in a mere 4.8 seconds, with 100 percent comprehension. But if you read the article carefully you learned that even when she slowed down to a mere 16,550 words a minute on a novel by William E. Barrett he reported that she had merely a "brief grasp" of what she was supposed to have read.

There is so much to read today that almost everyone is impatient with his reading rate. Many people read at the same speed that they talk, something like 150 words a minute. Others can read 300 to 500 words in a minute. Among one group of businessmen the average was about 250. Perhaps, as one of these people, when you hear that business executives are going to

reading clinics, that in colleges even professors enroll and that books on speed reading go through printing after printing, you will want to know whether this would be of any value to you.

Would it be of value to you? Yes, probably you can improve both your speed of reading and your understanding of what you read. You can learn to see more words at a time, to quit wasting time by looking back at previous words, to pick out the main ideas and to concentrate better than you now do. These parts of the speed-reading theory are good. But you cannot skim through two or three thousand words a minute, picking out only key words or the opening and closing sentences of the paragraphs, and still think that you really have learned anything from what you have read.

William G. Perry, Jr., and Charles P. Whitlock of Harvard University wrote in the *Atlantic Monthly*: "We have talked so much about selection and skipping that we must face up to the charge of recommending superficiality." Such skimming is like reading just the headlines of a newspaper. You can get the idea of the day's events from the headlines, but they are so brief that often you can get the wrong impression from them.

You would have gotten the wrong idea from the headline of the afore-mentioned Denver news report. Only after carefully reading the article would you know that the woman did not really know what she had read after all. Such misinformation can lead to shallow thinking and wrong decisions. The ability to skim and skip is of value in getting through the mass of

reading material that faces us today and into what is really worth our time. But we must then take the time to see what that worthwhile material really says if we want to benefit from it.

If you watch out for this danger, then the principles that are used in the reading clinics can be of value to you. Apparently it is true that the average person reads twenty-five to fifty percent slower than he is capable of reading, and that he actually can learn more and remember better when he reads at his faster speed.

There are several things that the really skillful reader does that you can learn to do. Some of these things are mechanical, that is, they concern such things as the way you use your eyes to perceive what is on the page. Others are mental, that is, they concern the way you comprehend and interpret the little black marks on the page, converting them back into the thought that the author recorded. Here we shall consider principally the mechanical problem of how you perceive what is on the page.

How Many Words Do You See?

Some people read like a two-fingered typist. They look at a word, say it, then look at the next word. They continue this word-by-word process at a slow rate of up to 150 words a minute, quickly tiring, and often remembering little of what they read.

Speed readers say that this is like transferring a thousand marbles from one box to another by picking them up one at a time instead of grabbing whole handfuls, to get the job done much faster. They say that as the hand can hold more than one marble, so the eye can see more than one word—that it can see whole handfuls of them, and that as you read them faster you read more nearly at the speed at which you think. Thus you will become more interested and can concentrate easier, for

the thinking part of your mind will not get bored and wander off while the reading half picks up the words.

The skillful reader's eye takes no longer to absorb three or four words at one fixation than the poor reader takes to fix his eye on a single word. And the word-by-word method further hampers understanding by bringing the meaning choppily, instead of in the thought units in which the words were written.

Most people already read more than one word at a time. If you do not think this is so, then have someone read this paragraph while you sit by his side holding a small mirror in such a way that you can watch the pupils of his eyes. You will see that they do not move smoothly along the line of type, but jerk across it in little stops. The seeing is not done while the eye is in motion, but only during the stops.

As you watch the reader's eyes, jot down the number of times that they stop while he reads each line of these paragraphs, then count the words on each line that he read. If his eyes stopped three times on a line of six words, he saw an average of two words at each fixation. Even if they stopped as much as five times on a line of six words, which is very unlikely for a good reader, there was at least once that he saw two words at a time.

After you have done this you can exchange positions with the reader and have him count the number of times your eyes stop on each line, and the number of times you regress while reading a paragraph. Both of these figures may prove enlightening to you.

How does a person who now reads word-for-word learn to see three or four words at a time? The reading clinics use projectors to flash several words at a time on a small movie-type screen. These words appear for such short fractions of a second that it is impossible for the reader to make

more than one fixation. That is, he cannot look, then move his eyes and look again, but he learns to see the whole group of words at once. Some people see four or five words at a single fixation.

How can you increase the number of words you see at a time? You cannot do it by thinking too much about it, for the movement of the eye in reading, much like digestion, is almost an unconscious action. The best way for you to develop this ability is to read a good deal of easy, interesting material. In material that is both interesting and easy for you to read, your eyes naturally take in groups of words at a time. You can practice on narrow newspaper columns too, trying to get the meaning of a whole line by letting your eyes rest on it only once.

But this is not the only thing that will speed your reading. Perry and Whitlock, who think the problem is more one of comprehending what you see than of extending your eye span, said in the afore-mentioned *Atlantic Monthly* article: "In its proper place a really good reading gadget can be very useful, especially those which stretch the pace of the reader on regular consecutive reading and then let him discover by a rigorous check that he can do better than he had thought." You can act as your own reading accelerator by constantly forcing yourself to read a little faster than you have been doing.

Regressions, Vocalizing, Head Swinging

Something else that will improve your reading speed is to break the habit of going back to see if you read correctly. Everyone does this at times, but the poor reader often reads meticulously, digesting and re-digesting every sentence and paragraph to see if he got it right. He gets so involved in the details that he often misses the main theme. Like the tourist who cannot see the

forest for the trees, this reader cannot see the main thought for all the words.

Plowing straight ahead without regressing will improve your speed, unify the train of thought, add to your concentration and aid the smooth absorption of ideas—which is your main purpose in reading anyway. Unless the material is especially difficult regressions to any great extent are unnecessary. How can you overcome the bad and sometimes almost unconscious habit of regressing? Simply by replacing this bad habit with the good one of plowing straight ahead and of going back only when you really did not get what the paragraph was talking about, not just because you have lost faith in your ability to understand it or because you have the bad habit of regressing at the slightest provocation.

Another mechanical barrier to rapid reading is the habit of forming the words with your mouth or vocal cords, actually saying the words to yourself while you read. If you do this you probably read very slowly, about 120 to 150 words a minute. If you continue to form the words with your lips or with your vocal cords you will never be a fast reader.

To test whether you do this, put your fingers over your lips, read silently, and see if your lips move. If you do have this habit it may be necessary to put your fingers over your mouth and hold your lips still until the habit is broken. But this effort will be well worth while, for you should be able to read at a much faster mental pace if you do not slow yourself down to the audible one.

The most rapid reader says nothing, hears nothing and sees all. He sees the action, the movement and the sounds that the words describe, rather than the words themselves. Like listening to someone speak, he is far less aware of the words than he is of the ideas that they present.

Other mechanical problems that will hamper your speed are head swinging and poor eye return. If it is necessary to do so, lock your head between your hands to develop the habit of moving only your eyes. Visualize the line quickly and then swing your eyes (not your head) back to the beginning of the next line.

Skimming

Another principle that is applied by the proponents of rapid reading is to read for the main ideas and let the details take care of themselves. This assumes that most people are so concerned with the details that when they have finished reading they have a jumble of details vaguely in mind, but not the few main points. In this respect this principle probably is true.

But the danger is that in skimming for the main ideas at speeds of ten or fifteen times the speed of normal speech you cannot expect to get much out of what you read. If, for example, you wanted to know merely that this article is about speed reading, that it shows that you cannot get the details at fantastic speeds, but that you can measurably increase your speed by learning to see more words at a time, by being forced to read faster, by not regressing and by not moving your lips, then you

could learn that by *skimming* through this article in just a few seconds.

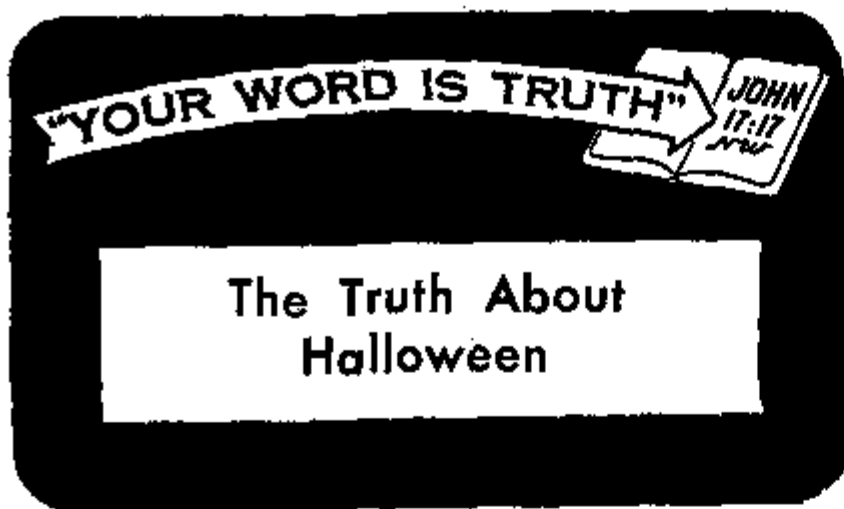
But you can also learn it by spending just 10 to 20 seconds to read the middle *fifty words in that last sentence!*

Then why did you read the whole article? Because you wanted the details. You wanted to know how these things are done. You wanted to see if there was logic behind each of the points, and therefore whether you should accept them. Further, you wanted to get them right, not just get a superficial view. And to get these details you must read—read rapidly, perhaps, but *read*, not just skim!

Perhaps this suggests to you that you should have more than one reading speed. You should. On lighter material you can shift into high gear and skim through the pages. But you cannot read important material that way. It is best to have a variety of speeds and methods of approaching material, depending upon your purpose in reading. If the material is *inconsequential* it can be dealt with lightly; if it means your life it should receive the attention it deserves. By improving your reading speed you will be able to get rid of the *inconsequential* material quicker, and to have more time to spend with the things that really are important.



¶ United States Defense Secretary Wilson recently made a statement before the House Military Appropriations Committee; Wilson said that atomic piles are approaching the point where either the United States or Russia could "practically wipe out the world." He predicted that within a few years both the Russians and the Americans will reach the condition described as atomic plenty. This apparently means that there will be enough bombs to saturate the earth with destruction and nuclear radiation and make this quite an empty planet. This prediction of atomic plenty reminds us of God's promise to step in shortly and "bring to ruin those ruining the earth."—Revelation 11:18, *New World Trans.*



HALLOWEEN, more formally known as the vigil of Hallowmass or All Saints' Day, masquerades as a solemn religious observance of highest rank. According to celebrants, it is the most propitious time for ghosts, evil spirits and shivering souls of the dead ones to make social calls. On this day also youngsters get a delinquent glint in their eyes. And much to their surprise, they often find grownups unusually co-operative come this night of ghosts, goblins and goose bumps. A mayor whose city was swept with Halloween vandalism remarked: "I sat through it and watched it all. I enjoyed myself. It was Halloween night."

Churches, schools, clubs and lodges contribute to the Halloween festivities by holding parties, some of them offering free cider, doughnuts and candy for the children. The *Tulsa Tribune* printed this blazing headline: "Halloweenies Find Devil's Den in Church." A Methodist church, with all its hidden stairways, narrow corridors and dark rooms, was said to be "a perfect locale" to stage a hair-raising, spine-tingling Halloween party. "Silent ghosts met the guests as they entered the church and led them up and down hidden staircases and through a chamber of horrors known as the 'devil's den.'"

But have you ever stopped to ask yourself, what does all of this superstition of witches, ghosts and hobgoblins, tabby cats and jack-o'-lanterns have to do with Chris-

tianity? Does the claim in itself make it Christian? Most certainly the vandalism, violence and destruction wrought on this night stamp the occasion not Christian, but demonic. Even a surface investigation is enough to uncover the pagan influence behind this celebration and establish its opposition to Christianity.

According to Ripley's "Believe It or Not," Halloween (Allhallows' Eve), the eve of All Saints' Day, was instituted by "Pope Boniface IV to commemorate his conversion of the pagan pantheon of Rome into a Christian place of worship 612 A.D." Many centuries before this, however, the ancient demon-worshipping Druids, who feared and worshiped the dead, observed a similar festival on October 31. On that night, the Druids believed, the Lord of the Dead, Prince of Darkness, whom the Bible calls the Devil, assembled all souls who had been confined to the bodies of animals upon death, and shipped them on to their final resting places. Cats were believed to be humans 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. It was the worst fate imaginable to encounter a black cat along the road on Halloween, a superstition that has stuck to this day.—Ephesians 6:12; John 12:31.

The old Celtic calendar had New Year's Eve fall on October 31, and November 1 was the first day of the new year. The pagan Celts seriously believed that on the eve of the new year the souls of the dead took their last fling of the season. The spirits roamed the earth unmolested and were appeased by the food, drink and sacrifices of the living. Huge bonfires were lit for a twofold purpose—to give the old year a big send-off and to keep away evil spirits. In Wales the Druidic priests kept a fire alive on a large stone altar the year round. On the eve of the new year the old fire was

let die and a new fire was begun. Worshipers would snatch live coals off the altar and dash home to light their own fires with them. These were thought to be holy fires capable of purifying a home of all evil. They were also thought to free souls from purgatory; that is why the sites of the bonfires were called Purgatory fields. Often butter was left in the open for souls returning from purgatory to soothe their purgatory burns with it.

In the eighth century effigies were burned in these bonfires, or a pretense was made of burning a living person in them. There are grounds for believing that Druidic priests actually offered up live human and animal sacrifices on these occasions. In the Persian rites of Zoroastrianism fire was believed to purify all coming in contact with it. To come near to holy fires was to receive special light from the gods and to be cleansed of all sins. For this same reason Baal worshipers 'caused their sons and their daughters to pass through the fire unto Molech.' Parents desired their children to be free from original sin. However, through this purgation many a helpless babe became a victim to the bloody demon god Molech.—Jeremiah 32:35, *Am. Stan. Ver.*

This very same belief about the "purifying" efficacy of fire is held to by the Roman Catholic Church today. By maintaining the existence of a purgatory Catholic priests openly teach, as firmly as ever ancient fire worshipers did, that literal fire can purge away the guilt and stain of sin. These priests hold that the least sin-stained individual must pass through purgatorial fires before he can find favor with God. Jehovah, however, calls such teaching an abomination. To those who passed

their children through the literal fire unto Molech, Jehovah said: "I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin."—Jeremiah 32:35, *Am. Stan. Ver.*

Instead of fire's purging sins away, God's Word says: "We have the release by ransom through the blood of that one [Christ Jesus], yes, the forgiveness of our trespasses." "The blood of Jesus his Son cleanses us from all sin." So, according to God's own Word, pagan Halloween or purgatorial fires have nothing to do with cleansing away sins. What cleanses away sin is the exercising of faith in the shed blood of Christ.—Ephesians 1:7; 1 John 1:7; John 3:16, *New World Trans.*

Who today that knows the Bible and loves God can honestly say that Halloween is a Christian holiday? Whoever heard of such paganisms in the Christianity of Jesus Christ and the apostle Paul? Halloween is a day of lies. It lies about the condition of the dead, saying that souls of men never die, that they enter animals and exercise influence over the living, whereas the Bible plainly says: "The soul that sinneth, it shall die"; "the dead know not any thing." Therefore, they do not wander about, nor have they any power to influence the living. Halloween lies about God's means for redemption, namely, Jesus Christ, by maintaining that fire is necessary for the cleansing away of sin. Halloween is the Devil's tool for repeating lies about God and his purpose.—Ezekiel 18:4, 20; Ecclesiastes 9:5; John 8:44.

Halloween, therefore, is God-dishonoring and wicked. Christians will have nothing to do with it.—1 Thessalonians 5:21, 22.





Jehovah's Witnesses Preach in All the Earth



Trinidad

SOME of the islands of the Caribbean area are quite small. Flying over them one might be moved to say, "So much water! So little land!" Even Trinidad, the largest island in the group, is only some fifty miles long and thirty-five miles wide. It is from the island of Trinidad that the Watch Tower Society directs the activities of Jehovah's witnesses in some of the British islands in this vicinity.

In the pleasant tropical atmosphere, among friendly, easygoing people, Jehovah's witnesses actively carry on their God-given assignment to preach the good news of the Kingdom. They have had good success. On some of the islands the good news has been preached for many years, so that most of their numbers are native residents. There are also some foreign missionaries who were trained at the Watch Tower Bible School of Gilead and were sent here to assist in the preaching work, to open up new fields and organize congregations. The missionary motor vessel "Light" has visited the smaller islands, called the Grenadines, a number of times. Much interest has been aroused in the work of Jehovah's witnesses. A new congregation has resulted in the little island of Carriacou.

The method of preaching follows that exemplified by Jesus and his apostles. The ministers go from house to house and then follow up the interest. Most of the people are friendly. They readily invite the witnesses in, and then listen to a short ser-

mon on some Bible topic. The people have a great love for the Bible, which makes the placing of Bible translations rather easy. They listen attentively when you speak to them and often ask questions. By going back to those manifesting interest, a Bible study is arranged. At these studies questions are answered and a large number of people grow in knowledge of Jehovah's purposes. They, in turn, speak the truth they learn to still others. In this way the gospel is being preached, congregations are swelling in attendance and many are helped on the road that leads to life.

Public meetings are very easy to hold in Trinidad. Most of them are held out in the open air, and a good attendance is almost a sure thing; unless, of course, it rains. People are afraid of cold, damp air and do not come out after a rain even if the night clears off. On a clear night, under a full moon, you can invariably expect a peak attendance. The audience becomes so engrossed in the speaker's argument that they will often speak out with approval.

There is a problem that arises when Jehovah's witnesses wish to hold larger assemblies. They seem unable to find a place large enough to accommodate their gatherings. Theaters are rented most of the time. They handle a fairly large group and are supported very well. The people love to assemble and do assemble, especially on Sunday when they are free from their work. At one of the last assemblies in Trinidad over 1,800 were present.

The baptism talk and ceremony is a high point of each assembly. The people

here especially enjoy seeing the actual immersion. Here they can see for themselves that Jehovah's witnesses are making disciples of men of all nations. At a recent assembly in Trinidad, an Indian who was formerly a Moslem was a candidate for immersion. Standing nearby was a Portuguese man. Around him were a group of Negroes and those of mixed races. All of these were waiting to be baptized. That day fifty-four were immersed.

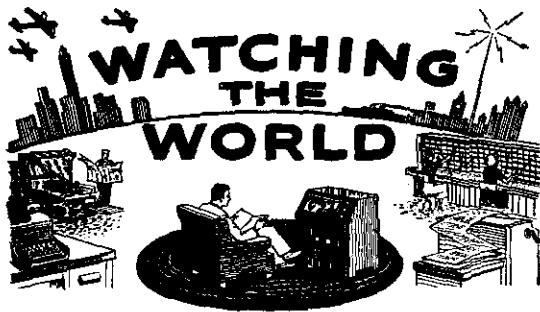
The film "The New World Society in Action" was widely shown in the islands during the past year, with 46,512 in attendance. This has proved to be a very valuable way to break down prejudice and banish wrongly formed opinions of the work we do. One missionary reports, "Many persons have had their eyes opened to the fact that Jehovah's witnesses are not just a local organization, as is shown by the following typical remarks: 'But look at this, people from all nations, these witnesses must be all over the earth by now.' 'I never realized your organization

was that big.' " A police officer had this to say of the film: "In St. Lucia where so many people cannot read, they are not able to grasp as much from a talk as we might imagine. But something like this film that they can see with the eye—this makes a greater impression."

As a result of the zealous work done in Trinidad a tremendous increase has come about. Back in 1945 there were only 392 witnesses preaching the good news in this vicinity. Now, just ten years later, the number has jumped to 2,291 regular ministers of the good news. This encouraging expansion has been observed by all and often remarked upon. A former chief justice of the Windward and Leeward Islands called this phenomenal growth a modern miracle. The Bible says it is Jehovah's doing. "The Lord Jehovah, who gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides his own that are gathered."—Isaiah 56:8, *Am. Stan. Ver.*

DO YOU KNOW?

- What a Protestant chaplain said is the cause of the gross immorality in the armed services? P. 4, ¶1.
- What is shown by the apathy of today's church members? P. 4, ¶5.
- What bruxism is? P. 5, ¶6.
- Why there is so much worry today? P. 6, ¶1.
- How to stop worrying now? P. 8, ¶2.
- What it was like to be caught in the tremendous explosion in Cali, Colombia? P. 9, ¶1.
- Who Bridey Murphy really was? P. 11, ¶7.
- Which the strongest of earth's mammals is? P. 12, ¶8.
- Why former President Truman "ate crow as though it were squab"? P. 14, ¶2.
- What unusual "faith healing" is under way in Korea? P. 17, ¶4.
- How Korean "faith healing" has led to death instead of cure? P. 18, ¶1.
- How to read faster and remember more? P. 22, ¶4.
- What is wrong with saying the words as you read? P. 23, ¶5.
- Why black cats were thought to bring bad luck? P. 25, ¶4.
- How many of Jehovah's witnesses are preaching in Trinidad? P. 28, ¶2.



Integration and Mobs

◆ When the U.S. Supreme Court decided against school segregation it left enforcement of integration up to the federal district judges. In September mob violence threatened to nullify the desegregation orders by district courts. In a dozen towns in border states along the fringes of the deep South angry white crowds gathered to prevent school integration. Some mobs of segregationists were successful: the frightened colored children either did not enroll or, having enrolled, failed to show up for classes. In Clinton, Tennessee, a farming community of some 4,000, twelve colored children began classes along with 700 whites. There was no trouble. But trouble soon started when extreme segregationists from outside the state went into Clinton and whipped up mob violence. Mobsters smashed up cars on the main street. To keep order the governor ordered some 600 National Guardsmen into Clinton. With tanks, rifles and bayonets the troops guarded the high school while colored children went to their classes. In Sturgis, Kentucky, a mob of 500 tried to break through a ring of troops who were escorting colored children to school. There were sporadic outbreaks all across the South. In many cases accurate reports were not available,

since the mobsters almost invariably drove newsmen from town. The New York Times said: "The prospects for school desegregation seem exceedingly gloomy." President Eisenhower said: "It is difficult through law and through force to change a man's heart. . . . This is a question of leading and training and teaching people and it takes some time, unfortunately."

Arms for Afghanistan

◆ A land of mountains, Afghanistan is chiefly an agricultural country; Afghans live on a per capita income of less than \$50 a year. Yet this primitive country is playing an important part in the East-West struggle. A pro-Western Afghanistan would strengthen the chain of alliances on Russia's southern flank from the Balkans to Pakistan. So the U.S. has put \$50,000,000 into Afghanistan. Despite this the Afghans have been cool to the West, perhaps because most of the money went into projects the average Afghan knows little about. The Soviet Union has courted the Afghans more adroitly. Moscow poured \$14,000,000 into the country in such a way that the Afghans could see the results; thus Soviet money paved the streets of the capital, Kabul. Last winter the top Soviet leaders paid a visit to Afghanistan; they

announced a \$100,000,000 credit for the country's agriculture and power and other projects. In September Moscow stepped up the wooing: reports to New Delhi said that Moscow has agreed to send Kabul guns, ammunition and planes. There was deep concern in the West. A pro-Soviet Afghanistan would give the Communists a land bridge to the Moslem and Asian worlds. The looming danger, as some observers saw it, was an Afghan attack on U.S.-armed Pakistan.

A Prime Minister Steps Down

◆ Politics in Pakistan have recently been in a state of turmoil. There even developed a rift in Prime Minister Mohammed Ali's own party. In September Mohammed Ali resigned as prime minister of Pakistan after a year in office. The prime minister said that since he was resigning from his party he felt it a "point of honor" to resign as prime minister also. He explained: "It is my conviction that if democratic institutions are to be worked successfully the leadership of the country must be vested in Parliament. If parliamentary leadership is continually subjected to the caprice of personal and power politics by elements external to it, the conventional democratic concepts and constitutional practices will have lost all their relevance."

The Soviet Nuclear Tests

◆ Scientists can detect atomic explosions in faraway places through the use of seismograph equipment and by analysis of air samples. In August and in September the U.S. Atomic Energy Commission was busy announcing news of new Soviet nuclear explosions. Chairman Lewis L. Strauss revealed that the "usual Soviet proving ground" used for the tests is located in southwest Siberia, a landlocked area. "The Soviet Union," the chairman said, "has never given the

world any assurance with respect to the way in which it conducts nuclear weapons tests and has, in fact, never made an advance announcement of any of its detonations or test series. Only three times has the Soviet made any statements about its weapons tests." American officials felt somewhat nettled that Indian and Japanese spokesmen, who keep on protesting about American nuclear tests, remained silent about the Russian blasts.

Erasing Stalin's Name

◆ Ever since the downgrading of Stalin began last February, the campaign of erasing his name has picked up momentum. In September the Supreme Soviet Parliament of the Soviet Union continued the campaign by deciding to erase Stalin's name from international peace prizes and domestic achievement awards. Henceforth peace awards will be known as International Lenin Prizes for Strengthening Peace among Peoples. The Soviet Prize Committee awards ten such peace prizes each year. Each will be accompanied by the usual 100,000 rubles, a diploma and a gold medal. Meanwhile, in Austria the Viennese saw further evidence of the erasing. Vienna's Stalinplatz, or Stalin Square, was renamed Schwarzenberg platz in honor of Karl Philip Schwarzenberg, an Austrian field marshal who commanded the allied armies opposing Napoleon and won the victory at Leipzig.

Russians Publish a Bible

◆ Ever since the Bolshevik seizure of power in 1917, no Bible publishing has been permitted in Russia. But the latest twist of Kremlin policy has changed even this: the Soviet government granted the Moscow Patriarchy of the Russian Orthodox Church permission to print a Russian Bible upon the church's own printing presses. The first edition of 25,000 copies recently came off

the presses. The Bibles are published in excellent type on good quality paper. An initial shipment of fifty copies of the Russian Bible was received recently by the Four Continent Book Corporation in New York. The selling price in New York is \$10. In view of the scarcity of Bibles in Russia and the heavy demand for new books, the new Bible may be easier to buy in New York than in Moscow.

Typhoon Emma

◆ A gale is a storm with winds of 50 to 75 miles an hour. Typhoons and hurricanes are exceedingly violent windstorms with a velocity usually between 75 and 100 miles an hour. In September typhoon Emma was born in the area of the China Sea. No ordinary typhoon was Emma; it broadened out to become a 600-mile-wide colossus of destruction. Emma's center winds whirled tempestuously as high as 155 miles an hour. The typhoon pounded Japan with 15 to 22 inches of rain, flooding homes and fields. It hit the U.S. fortress island of Okinawa with devastating force, cutting power lines, smashing windows, tearing off roofs, flooding homes, upsetting autos and setting free 36 vicious sentry dogs of the U.S. Army. A U.S. typhoon-tracking weather plane with 16 men aboard was engulfed by Emma's destructive fury. The typhoon caused at least 50 deaths. It was the worst typhoon to hit Okinawa in seven years and the fourth to hit or sideswipe the island this year.

The Railroad Bridge Disaster

◆ Shortly after midnight on September 2, a ten-car train was traveling an eleven-mile stretch between Jadcherla and Mahbubnagar, India, when it ran into a twenty-foot single-span bridge. It was raining hard. What was normally a placid rivulet was now a raging torrent. The locomotive

crossed the bridge safely. But then the bridge quaked and collapsed. The tender and first two coaches broke loose at both ends and plunged into the monsoon-swollen torrent below. At least 112 passengers died; many were trapped in their berths. Most of the bodies were washed into a pond two miles downstream. What was left of the train was an odd sight: a locomotive on one bank of the stream and eight coaches on the other.

Suicide Statistics Released

◆ Suicide is not a minor affliction of mankind. One statistician estimates that about 310,000 members of the human race take their lives each year; no one knows how many more attempt to. In the U.S. the suicide rate, from 16,000 to 20,000 a year, is more than ten times the death rate from poliomyelitis. A pamphlet issued by the U.S. Mental Health Association shows that self-killings are not mainly the acts of aged persons; their average age is from 25 to 35. Recently the World Health Organization released its new tabulation of the death rates by suicide in 26 countries. No figures were available for Iron Curtain countries. Most of the English-speaking nations are in the middle of the list. At the top, statistics (in death rates per 100,000) show: Denmark 24.1; Austria 23.4; Switzerland 21.8; Japan 20.5 and Sweden 18.6. The middle of the list: England and Wales 10.8; the U.S. 10.1 and Norway 7.7. At the bottom of the list: Italy 6.4; Scotland 5.5 and Ireland with 2.3. No explanation was offered as to why long-peaceful countries such as Switzerland and Sweden figured in the same high bracket as war-wracked Austria and Japan.

U.S.: Church Membership

Record

◆ Only 36 percent of the American population was affiliated with churches or syna-

gogues in 1900. In 1950 the percentage had risen to 57. In 1955, according to the new *Yearbook of American Churches*, church membership reached 60.9 percent, or 100,162,529 persons. It was the first time in history that more than 100,000,000 persons in the U.S. were listed as regular church members. The book showed Protestants at 58,448,567 and Roman Catholics at 33,396,647. In analyzing the figures, however, one must take into consideration the fact that the Roman Catholic Church counts all baptized persons, including infants. Protestant churches usually count only those who have attained full membership. Dr. Benson Y. Landis, editor of the yearbook, said in a statement that the statistics gave "evidence of increased interest in religion in the United States," but that "the figures alone cannot tell how deep this

interest goes or whether the nation is actually undergoing a spiritual awakening."

Moscow Horns Muted

◆ The Moscow driver has long been used to slamming his foot on the gas pedal and his hand on the horn and pressing ahead. Recently Moscow authorities decided that horn blowing had to stop. When the ban went into effect it was clear that the greatest strain was on the motorists. They had to thread their way cautiously through masses of pedestrians who crossed streets with the usual disregard of the red lights, some of them dodged cars with muted horns. The biggest strain on the motorists, perhaps, was the penalty for tooting—not a mere fine, as in New York city, but loss of one's driver's license.

Beauty Shows and Culture

◆ In Italy the Roman Catholic Church has long opposed the promoters of the Miss Italy contest. This year the beauty-contest promoters decided to dignify the contest, held at the beach at Rimini, by injecting culture. A cultural quiz was held at the beach. The results? Disastrous. The beauties failed to identify Hamlet and Lucrezia Borgia. Romulus, the legendary founder of Rome, seemed to be unknown. No contestant knew the boiling point of water; one could not name a single Italian wine. Learning of the cultural fiasco, the Vatican newspaper *Osservatore Romano* commented: "The attempt to ennoble the beauty contest, to demonstrate that these feminine fairs are different from horse shows by virtue of God's gift of intelligence, was shipwrecked on the beach at Rimini."



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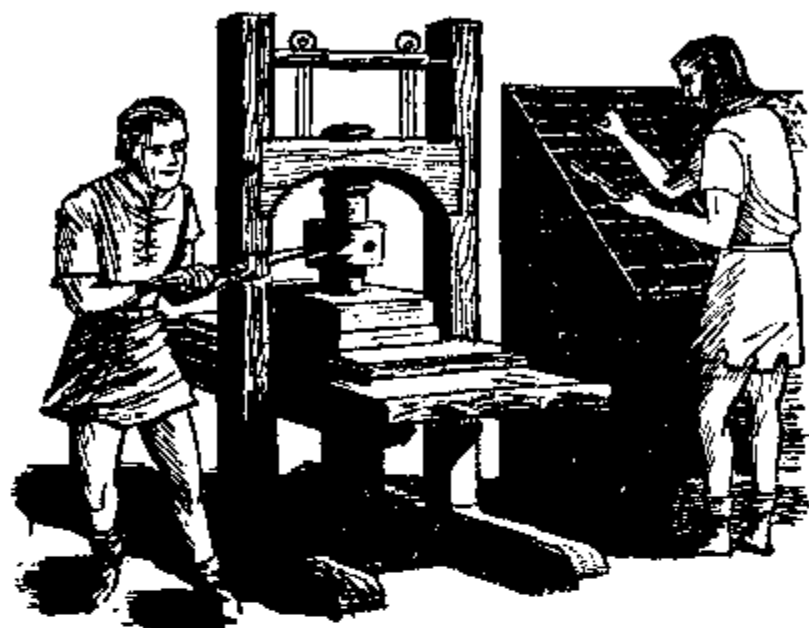
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Awake!

WHO ARE CHRISTIAN SAINTS?

**Hollywood's Version of
"The Ten Commandments"**

Constitutional Freedom in Italy

Exercise Can Keep Your Weight Down



NOVEMBER 8, 1956 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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Awake!

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

Volume XXXVII

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Number 21

SCIENTISTS BALK AT FACING FACTS



IT IS claimed that "absolute honesty of mind and love of truth" are the basis of true science. However, not all who claim to be scientists are as objective as that claim would have us believe. Sometimes bias or preconceived ideas prevent scientists from exercising a love for the truth. It makes them balk at facing the facts. A case in point is the attitude many scientists take regarding the evidence presented by ESP.

What is ESP, you ask? ESP stands for "extrasensory perception" and refers to mental telepathy and all other forms of transferring thoughts from one person to another without the use of a physical medium, apart from the senses. Included in ESP is also the seeming influence of mind over matter, as when one D.D. Home of the last century played musical instruments without touching them. A new branch of psychology has come into being that concerns itself with ESP and that is termed parapsychology.

Many scientists balk at the evidence presented by ESP because it does not fit into their understanding of the laws of nature. As Dr. Alan Parkes of the National Institute for Medical Research said: "We are

faced either with a major biological discovery or else with the unpalatable conclusion that highly impressive results can arise as artifacts of the use of established

methods. In either case there is here a challenge whether it be to physiology, statistics or psychology."

Some, such as Dr. Robert A. McConnell of the University of Pittsburgh, are willing even to go to the extreme of discarding the "calculus of probabilities," or the law of averages, in their determination to discredit the evidence of ESP. Others, such as Prof. George R. Price of the University of Minnesota, are willing to impugn the motives of all those having to do with ESP, charging fraud and trickery, or, at best, self-deception, all so as not to have to accept ESP's testimony.

As reported by science writer Waldemar Kaempfert in the *New York Times*, July 22, 1956: "Because ESP cannot be explained by a mechanism and because experiments so far favor action at a distance," thought transference seeming to work just as well many miles apart as in the same room, "which is abhorrent to scientists, they, especially the physicists, reject them. The attitude of the scientist toward ESP is the same as his attitude

toward the stage magician. The scientist knows that the magician is playing a trick when he pretends to pull rabbits out of a hat or to extract yards and yards of paper from his mouth. The scientist cannot see how the tricks are done, but he is convinced of their fraudulent character."

In this analogy, however, the scientist is inconsistent on two counts. First of all, the magician does not insist that he is doing something out of the ordinary, but merely does it for the sake of entertainment. And, secondly, a little investigation will reveal the tricks of the stage magician to be merely optical illusions. But scientists working with ESP are in dead earnest and no one has been able to make the charge of trickery or deceit stick.

Yes, "scientists enough have witnessed ESP experiments and seen to it that there was no trickery and no self-deception." Yet "in most cases they have refused to accept the findings." Even though "the proceedings of both the British and American Societies of Psychical Research are replete with authentic instances of telepathy and clairvoyance" they balk at accepting ESP as a fact.

Arguing for the evidence submitted in behalf of ESP, Kaempfert continues: "The trouble lies in our inadequate knowledge of the mind's powers. The evidence that Professor Rhine and others before him have accumulated is so formidable that it cannot be rejected because it does not fit into physical science. The truth is that psychology and parapsychology have an immense task to perform." And further, "There is no question that there are gen-

ulne phenomena which are embraced in the designation ESP. What we need is a thorough exploration of the mind's capabilities."

Why should scientists balk at the facts presented by ESP? Do they know everything? If not, would it not be wiser for them to seek the explanation rather than balk at the formidable evidence and accuse those who present it of trickery? But pride closes their eyes and makes them blind guides and the common people foolishly accept the testimony of such men in preference to that of the Bible.

Not that ESP does not have an inherent weakness. Scientists insist on a formula or explanation and ability to repeat results before accepting claims made, and this, of course, ESP cannot do. But let it be noted, though, that ESP does not have the explanation the Bible has, which, however, is not accepted by parapsychologists in general, although it is by many associated with psychical research. And what is the explanation? The presence of unseen creatures, spirits. The Bible shows that there are good spirits and bad spirits. It is the bad spirits that communicate with mankind and deceive men by the phenomena associated with ESP. These wicked spirits could certainly account for the evidence seeming to indicate the influence of mind over matter. The lack of uniformity in the results of ESP experiments would further argue that, rather than a power of the mind, capricious, wicked spirits are involved. Those accepting the Bible's explanation have no occasion for balking at the facts.

Sauerkraut a Chinese Invention

This, no doubt, will surprise many Germans. Sauerkraut is a Chinese invention. According to the National Kraut Packers Association kraut originated in China about 300 years before Christ, while the Great Wall was being built. Bands of Tartars took loads of it to Europe, where it became a popular German dish.

WHO ARE CHRISTIAN Saints?



Repeatedly the press tells of the pope's canonizing a deceased person as a "saint." What does the Bible say about saints? What is God's purpose regarding saints, and what is required of them?



WHO are Christian saints? That question was recently

thrust to the fore by the publication of a review in *Time* magazine, August 8, 1956, of "four lively and curious volumes of *Butler's Lives of the Saints*" in "a brand-new bicentennial edition." These volumes name 2,565 "saints." This listing, however, is neither wholly authoritative nor all-inclusive, no such list having been published.

No doubt what make these volumes curious are the facts regarding some of these "saints." For example, there was Benedict Labre, "a dirty saint who spent most of his life tramping from shrine to shrine throughout 18th century Europe, sleeping in sheds or fields, eating meagerly of hand-outs or garbage, talking to virtually no one and smelling to high heaven." It must also seem curious to many that included in this list of 2,565 saints' biographies are what *Time* magazine terms "some of the best stories in Christian tradition though modern scholarship and/or common sense deny them corroboration." Among such stories is that of "the Seven Sleepers of Ephesus," who, "sealed up to suffocate in a cave by a persecuting emperor, were placed in miraculous hibernation by the Lord, to emerge 208 years later to their own astonishment and the edification of all good

Christians." Though purely legendary, these seven "saints" are commemorated annually on July 27.

According to the *Catholic Encyclopedia* (Vol. 2, pp. 364-369) only the pope can decide who deserves being termed a saint. It further tells that only after a long-drawn-out process involving investigations, special meetings, weighing of evidence, etc., regarding purported miracles and a life of sanctity and heroic virtue is a person eligible for beatification. Those eligible fall into two groups, the "martyrs" and the "confessors," the latter being those who died peaceful deaths. Beatification, or being pronounced "blessed," permits veneration or commands it only locally. Further steps, involving more evidence, must be taken before a person is canonized, by which the pope commands veneration by all Catholics world-wide.

How elaborate the process is by which a person is canonized can be seen in some measure by the expense involved. According to an itemized list published in the *Catholic Encyclopedia* (1913, latest edition) the cost of canonizing a person is at least \$42,816.87. This is to be paid by the patron or patrons interested in having the particular person proclaimed a saint. History records that Henry VI, English king of the fifteenth century, was not made a saint, as was the custom in those days, be-

cause his successor, Henry VII, was unable or unwilling to pay the high cost.

Who Are Christian Saints?

What are the Scriptural qualifications of a saint? Does the Bible authorize the beatification and canonization of persons as saints? Does it command that these be venerated, and encourage us to pray to them for help?

God's Word nowhere teaches that asceticism or self-torture makes one a saint. On the contrary, it plainly states that "a severe treatment of the body" is of "no value in combating the satisfying of the flesh." We are also told to treat our bodies as slaves. One does not abuse or torture a slave but rather takes good care of him so that he can do the best and the most work possible. But at the same time a slave is kept in submission. A master does not do the will of his slave but the slave does the will of his master.—Colossians 2:23, *New World Trans.*

Neither is there any Scriptural precedent for canonizing persons as saints. Stephen and the apostle James were among the first Christian martyrs, and had it been God's will to canonize and venerate them certainly the Scriptures would have told of this being done in their case. Far from venerating creatures, Jesus plainly said: "None is good, except God only." If not even Jesus was to be called good, how could any other person that ever lived be termed good because of his manner of life or death, so as to merit veneration?—Luke 18:19, Msgr. Knox's translation.

Likewise there is no Scriptural warrant for praying to saints to intercede for one. True, Christians are told to pray for each other, but nowhere do we read that certain holy ones are to be singled out as having greater influence with God because of their supposed sanctity, upon which fallacy is

based this matter of praying to saints for them to intercede on behalf of others.

And how futile all this has been is still more apparent when we recollect that the Scriptures show that all faithful Christians remained asleep in death until Christ's return, at which time "the dead will rise up, those who died in Christ." The apostle Paul expressed the hope of receiving his crown of life not at death but only in that day of the resurrection. Incidentally, this also proves that none of these dead "saints" could be credited with miracles, as is claimed.—1 Thessalonians 4:15, *Knox*.

In view of all these facts it is apparent that there can be no Scriptural basis for appointing "saints" as patrons of church buildings or of certain nations, nor for designating certain saints as patrons for protection against specific diseases or as patrons of trades and professions, of pawnbrokers, of barbers, of firemen, etc. There is no valid reason, then, for the present pope's appointing, in just the past year, the apostle Matthew as the patron saint of bookkeepers.

Turning to the Bible we find that the Greek term so often translated saint means "sacred, holy, pure, blameless." It is also the root of the Greek words that are translated "sanctify" and "sanctification." So a saint is a sanctified or holy person, that is, wholly devoted to or set apart to God's service.

Jesus spoke of himself as "him whom the Father hath sanctified." (John 10:36, *Douay*) And God spoke of Jesus as his holy one. All the early footstep followers of Jesus Christ were also known as holy ones or saints. Thus Paul addressed his letters to the saints at Corinth, at Ephesus, at Philippi and at Colosse. (*Knox; Douay*) So among the early Christians the term "saint" was not restricted and limited only to certain ones long after they had died and only after they had been canon-

ized by a pope. Nor is there the slightest basis for terming Mary, the mother of Jesus, "the greatest of all saints."

How One Becomes a 'Holy One or Saint

Why could these early Christians all be termed holy ones or saints? Because of what God and Christ did for them and because of what they themselves had done. Since it was not a pope but God himself who sanctified Jesus it follows that it is God who sanctifies or makes saints of Jesus' followers. And so we read of the apostle Paul's praying: "May the God of peace sanctify you wholly."—1 Thessalonians 5:23, *Knox*.

Not a vicar of Christ but Jesus Christ himself as God's high priest shares in sanctifying his followers or making them holy ones or saints. How so? Because it is on the basis of his sacrifice for sins that they are declared righteous and have a standing with God. So we read that these "have been sanctified by an offering made once for all, the body of Jesus Christ." Yes, it was by a single offering that Jesus "has completed his work, for all time, in those whom he sanctifies."—Hebrews 10:10, 14, *Knox*.

Additionally, we learn that it is God's holy spirit or his active force that sets apart or sanctifies Christ's followers, making them holy ones. Thus the apostle Paul wrote that by reason of God's undeserved kindness he came "to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit."—Romans 15:16, *Rev. Stan. Ver.*

Of course God, Jesus Christ and God's holy spirit do not arbitrarily make a person a holy one. The person involved must of his own free will set himself apart for God's service and to a life of holiness, even as God commanded the Israelites: "You must be men set apart, as I am set apart,

I, the Lord your God." To set oneself apart does not mean becoming a hermit or entering a monastery. There is no Scriptural precedent for that. What it does mean is to keep untainted from this world's politics, greed and immorality.—Leviticus 19:2, *Knox*.

Since the prospective holy one or saint would not know how to proceed without instructions from God's Word, we find that such instructions also play a vital role in sanctifying Christ's followers. That is why Jesus prayed, "Sanctify them through thy truth: thy word is truth." However, for the truth to sanctify these they must daily study it, strive to understand it, meditate upon it and bring their lives in harmony with its teachings. The truth of God's Word sanctifies because it is powerful; it sets men free from the bondage of fear, sin and false dogmas and rituals. It follows, then, that one who has not had access to God's Word could not become a holy one or saint.—John 17:17.

For the truth to have a sanctifying power, however, one must exercise faith in it. As Jesus told Saul (later the apostle Paul) on his way to Damascus to persecute Christians: "I am now sending thee, to open their eyes that they may turn from darkness to light and from the dominion of Satan to God; that they may receive forgiveness of sins and an inheritance among those sanctified by faith in me."—Acts 26:18, *Cath. Confrat.*

Why Made Holy Ones or Saints

What are the purposes of Christians' being sanctified, being made holy ones or saints? One purpose is that they may be proper representatives or ministers for bringing the pure truth of God's Word to the people. They are to be like unspotted mirrors, reflecting God's righteous qualities. Since God is holy and pure his ministers must likewise be holy and pure. They

may not be hypocrites, seeming to be what they are not. As Paul told the holy ones in his day, "the life to which God has called us is not one of incontinence, it is a life of holiness."—1 Thessalonians 4:7, *Knox*.

And the second purpose is the preparation of them for their heavenly reward. Their "aim must be peace with all men," and to have "that holiness without which no one will ever see God." That hope of seeing God will be realized by a very few, the ones concerning whom the apostle John wrote: "I looked, and saw where the Lamb stood on mount Sion, amidst a company of a hundred and forty-four thousand, with his name, and his Father's name, written on their foreheads."—Hebrews 12:14; Revelation 14:1, *Knox*.

Thus we see that what makes a Christian a saint is not the torturing of oneself but rather the co-operating with God and Christ in setting oneself apart wholly for God's sacred service; and that it involves God's holy spirit, his Word, and faith, as well as a life of holiness. And it is God, not some pope, who sets one apart as a holy one or saint. He does it, not that one might be venerated and worshiped, but

that one might now be a suitable minister of his, bringing his pure truth to the people, and that one might prepare oneself for greater service in the heavens.

But perhaps someone will ask at this time, What about others? Is salvation limited to just 144,000 followers of Christ? By no means. Other scriptures show that God holds out the hope of endless life on a paradise earth to countless other sheep-like ones. His original purpose to have the earth filled with righteous creatures will someday be realized. Those enjoying these blessings will be the subjects and children of Christ and his heavenly bride of 144,000 holy ones or saints.

The fulfillment of Bible prophecy also indicates that we are living at the very threshold of God's new world, which will bring about an earthly paradise, and that those who will be the first to enjoy its blessings are now being gathered by the preaching of the good news of God's kingdom. These also have dedicated themselves to do God's will, and today number in the hundreds of thousands.

Are you among that happy number?



Civilized Men Along with Cave Men

On a group of volcanic islands some fifty miles north of Sicily, Italian scientists have dug up beautifully constructed whitewashed huts, with household equipment. Well-shaped vessels, lovely vases, handy kitchen utensils, cups and small statues have been unearthed. The statues were carved from volcanic rock. These scientists believe their findings may go back nine thousand years. Says a report, "If these scientists are figuring correctly, a civilization flourished at a time many of us thought man was sulking around in the best cave he could find." Scientists are continually getting themselves all tangled up by clinging to the withered evolution theory of gradual development. The Bible doctrine of creation, on the other hand, is in keeping with scientific findings and fact. Man was of high order to begin with, perfect, in fact. Only after sin did degeneration, not evolution, set in. So in keeping with this truth these new scientific discoveries make sense, after discounting the scientist's flair for high-age estimates. Otherwise they add up to confusion and dissolution peculiar to evolution.

"This is the only place where we do not intend to be Scripturally accurate." So said Mr. DeMille when filming the golden calf sequence of "The Ten Commandments." But is this the only place that the finished film goes astray?

HOLLYWOOD'S VERSION OF



"The Ten Commandments"

Why do you lean so heavily on Biblical material for your stories?"

DeMille was once asked. He replied: "Because man's discovery of God is the most wonderful story ever told, and whether he admits it to himself or not his need for God is ever present." Cecil B. deMille's high regard for the Bible is widely publicized.

What now brings this famous movie-maker into the spotlight is his latest Bible film epic, "The Ten Commandments."

It was ten years in the planning, three years in research, three years in the writing and more than three years in the making. Three months of advance location shooting was done in Egypt and on the slopes of Mount Sinai itself. Twenty-five thousand extras appear in the picture, eight thousand in one scene. For scenes made in Egypt of the exodus these extras were not hired by the individual but by whole tribes, along with their animals and goods. A single scene, the parting of the Red Sea, cost one million dollars, took two years of planning, required a year of camera work, yet will take only six min-

utes on the screen. The total cost of this three-hour-and-forty-minute motion picture is \$13,500,000.

It Is Impressive Entertainment . . .

The results of this tremendous outlay of time and money are impressive. Done in color and VistaVision, the photography is excellent. The costumes and sets are colorful and authentic Egyptian customs and backgrounds add interest. The building operations on Pharaoh's treasure city are shown in sweeping panorama, with Israelite slaves struggling like myriads of ants under their burdens. The first plague, where the waters of the Nile turn to blood, is striking in vivid color. The writing of the Ten Commandments on stone by Jehovah God is dramatically handled. The departure from Egypt is a spectacle. But the outstanding scenes are those showing the dividing of the Red Sea, the Israelites crossing between the restless watery cliffs, the chariots of Pharaoh following into the great escape corridor and the futile underwater strugglings of the Egyptians when the trembling walls of water collapse in upon them.

In general the acting is good, but not outstanding. Charlton Heston as Moses turns in the best



Cecil B. deMille

performance, with Yul Brynner doing adequately as the cruel Pharaoh. It is difficult to cling to a feeling of reality at times, perhaps not so much because of the acting but because of the Hollywoodian glitter and brilliance in dazzling color, and certainly any illusion of realism is shattered when the Pharaoh of Moses' youth mumbles against his counselor such names as "windbag." It is difficult to feel fully the depths of religious fervor that flowed like a powerful current through these mighty happenings in Israel's history, but probably the primary obstacle to this is the added material with which Hollywood diluted the spirituality of the sweep of Scriptural events. For the average movie-goer this may not spoil a thoroughly enjoyable film, but it inevitably waters down its spiritual strength.

But Is It Scriptural?

Publicity tells us that one of DeMille's primary purposes in making the film is to exalt the Bible and glorify God, but in actuality much of the spiritual impact is sacrificed to the contrived love affairs that constantly intrude. The Bible does not detail the events of Moses' childhood or early manhood, and this period is filled in from such sources as Philo and Josephus. Hollywood supplies the romance. One is between Moses and Pharaoh's daughter; another between Joshua and the Israelite maid Lilia. This is fictitious, and DeMille, apparently realizing this, says that after that period is past and the Bible account starts: "The Bible gives us everything else in our story. We'll be on firm ground from now on."

So the person interested in Bible history feels that from now on, if not up to this point, the film will be Scripturally correct. Confidence grows as advance publicity says the guiding principle was: "All Scriptural scenes must be completely Scriptural,

with the Bible as the final authority." DeMille says: "All these things are as I have found them, in the Holy Scriptures." "To transfer the Bible to the screen," says DeMille, "you cannot cheat. You have to believe." And when you believe, you will not add to or take away, for in the very scroll that Moses wrote under inspiration and from which this story is supposedly taken it says: "You must not add to it nor take away from it."¹ Before final editing the film was shown to leaders of Protestantism, Catholicism and Judaism. The finished film benefited from this advice from cardinals, bishops, rabbis and doctors of divinity and it was highly praised by them. So Biblical accuracy should be assured for the general viewer.

But is the film accurate? It says the Israelite babes were killed to cut off a promised deliverer; the Bible shows Pharaoh ordered this to curb the population increase of the Israelites.²

Is it accurate when it says Moses did not know he was a Hebrew? The Bible indicates he knew it all along. Because he was a Hebrew Moses killed an Egyptian that was striking one of his Hebrew brothers, and Moses was not enslaved at the time.³ When this became known Pharaoh sought to kill Moses, and that is why Moses fled to Midian.⁴ He did not suffer exile because Pharaoh's son learned he was Hebrew and wanted to remove him because both loved the same woman, as the film states.

It is inaccurate to have God telling Moses at the burning bush that the law is soon to be written on the hearts of men. This was not told until centuries later, and then to Jeremiah.⁵

Is the film accurate when it repeatedly speaks of God's name as being unknown to the Israelites, even after God stressed it to Moses in Egypt and Moses used it over and over again before Pharaoh? DeMille claims to have followed the *King James*

Version, and at Exodus 6:3 it says: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." But DeMille's Moses continued ignorantly to use the indefinite "Lord God" instead of the personal name "Jehovah."

Is the film accurate in having on the throne of Egypt a Pharaoh who, at the time of Moses' return from Midian, hated him? The Bible shows that his former enemies were now dead.⁴

And how faithful is it to the Bible chronology to show no aging by Joshua and Lillia, or by the son that exiled Moses and is now Pharaoh, or by the woman now his queen, who was Moses' love interest? Forty years was Moses in Midian, but those forty years were kind to John Derek, Debra Paget, Yul Brynner and Ann Baxter, the players involved, *not touching them* at all. It allowed young romance to go on, though forty years had intervened. Only Moses showed the wear of years, but even his aging was miraculous, coming all at once at the burning bush.

Highly inaccurate was the tenth plague, the death of the first-born. In the film it was not God's idea, but Pharaoh's. Pharaoh decides to slaughter the first-born of every Hebrew family, and for this God stepped in and did it to the Egyptians first. To stave off the death of her son the queen rushes to Moses to plead, and, if you can imagine it, Moses asks God to call off the tenth plague! *But God does not listen*, the plague comes, Israel marches forth free.

Why does Pharaoh later pursue Israel? Not to recover his slave labor, as the Bible says,⁷ but because his queen tells him Moses spurned her and all the desert tribes will laugh at him.

It may be debatable whether Pharaoh was with his troops at the Red Sea. He may have remained at his palace. But in the film he drove at their head, and this may

very well be true. However, if he did lead his troops he did not survive the Red Sea catastrophe, as the film allows him to do. All the Egyptians there fighting Israel perished in the sea: "Not so much as one among them was let remain."⁸

And is it Scripturally accurate for Dathan to be shown as the instigator of the golden-calf worship at Sinai, and as punishment to have the earth swallow him up? The responsible ones in that calf worship were destroyed by sword and plague. Much later Dathan and other rebels were swallowed up by the earth, and for a different trespass.¹⁰

Now here is a very strange thing. DeMille confessed to one Scriptural inaccuracy, but it was no inaccuracy! When filming the golden-calf sequence he commented: "This is the only place where we do not intend to be Scripturally accurate. The Bible says the people danced naked. I want this picture to be the kind the whole family will be able to see." So he clothed the dancers. It is true the *King James Version* says, at Exodus 32:25, that the people were naked, but more accurate modern versions, and Hebrew translations, show that the people were unruly, unrestrained, had broken loose. So in the one place he thought he was inaccurate he was accurate, and in the many places where he claims accuracy he errs greatly.

Conclusion

When Hollywood films a book it shuffles the facts to fit its fancy. Not even God's Word is exempt. DeMille boasts accuracy, and in the case of "The Ten Commandments" a publicity report says concerning any challenges that might arise: "DeMille thinks he will have the answer on every detail of his latest, greatest, effort."

Does he have the answer to the foregoing challenges to his Scriptural accu-

racy? He peers so closely at small details, but what about the big events? While straining out gnats he swallows camels.

If you go to see this film go to be entertained, not instructed. It is entertaining. At times it is thrilling and powerful. But often it is fiction. Even where the Bible offers the firm footing DeMille claims to love, the story wanders off on ground as unstable as Egypt's shifting sand dunes. If you know nothing about the Bible, or if you care nothing about the Bible, you can thoroughly enjoy this spectacular and su-

percolossal production. If you have a deep regard for the Bible you will suffer bumps and bruises and feel regret for what might have been. As far as Bible authenticity is concerned, this is typical Hollywood hash. It is not so much a version as a perversion.

¹ Deuteronomy 12:32, *New World Trans.*

² Exodus 1:9, 10.

³ Exodus 2:11, 12.

⁴ Exodus 2:15.

⁵ Jeremiah 31:31-33.

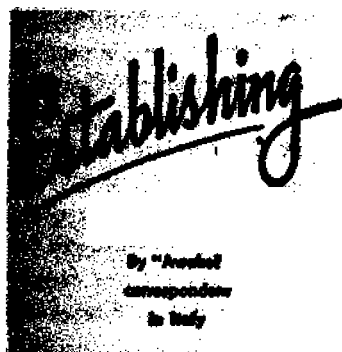
⁶ Exodus 4:19.

⁷ Exodus 14:5, 6.

⁸ Exodus 14:28, *New World Trans.*; Psalm 106:11; 136:15.

⁹ Exodus 32:27, 28, 35.

¹⁰ Numbers 16:1-3, 12, 25-32.



CONSTITUTIONAL FREEDOM in ITALY

Historic decision by new court

AFTER the defeat of Fascism the Italian people set about to rebuild their nation. A plebiscite was held on June 2, 1946, and the people voted to have a republic. Its constitution guaranteed freedoms for the individual citizen as well as set out the structure of the government. It gave just as much freedom if not more than the American constitution! Truly a new era was appearing on the horizon for the Italian people.

However, the old Fascist laws were still in effect and guided police action. Almost immediately a fight began as to when and how the lofty principles of the constitution should be applied, especially that concerning the freedom of the press, speech

and religion without the need of police authorization. A paradoxical situation arose. On the one hand, the new constitution gave much democratic freedom to all, while, on the other hand, the old Fascist laws were still the law of the land.

Many were the court cases by various individuals and organizations, including Jehovah's witnesses, seeking to have the courts apply the constitution. Cases were appealed up to the Supreme Court of Cassation in Rome, seeking to have the highest court of Italy rule in favor of the constitution.

At times it would uphold the constitution and hence rule that it was of immediate application. On other important de-

cisions concerning freedom of press, speech and religion this court would rule that the Fascist laws were still in effect and that what the constitution set out was only "programmatic" and not of immediate application. That is, it was only a program of what was being aimed at but not something to be applied now. Application of these freedoms was to come at some future date. As a result many were the imprisonments and fines against persons using their constitutional freedoms. Hence the value of the constitution was being weakened.

Constitutional Court Provided

What had helped create this situation was that a constitutional court that could rule on constitutional questions had yet to be established. The constitution provided for such a court's having fifteen judges appointed to serve therein. This court was to serve as a guarantee of the lofty principles of the constitution. The constitution provided that five of the judges would be appointed by the president of the republic, five by the joint session of Parliament and five by the judicial administration.

Since the constitution went into effect in 1948 it has not been possible to have the court function, because Parliament could not agree on electing five judges. Many attempts were made to appoint these judges, but Parliament would not agree on whom to appoint, as various political factions fought to have their choice appointed. Finally, during the fall session of 1955, Parliament was able to agree on the appointment of these five judges. Shortly thereafter the other judges were appointed by the president and judiciary administration. On January 23, 1956, the court began to function and started working on legal procedure, etc. So eight years after the constitution had gone into effect

a constitutional court that would guarantee the principles of the constitution began to operate.

But even yet many apprehensions were still to be overcome in regard to this court and its function. Various discussions were being carried on as to how the court should function and to what extent its authority could be used in deciding on existing laws. Outstanding was a very insidious attempt to annul the effect of the constitution even before the court had been formed. The source of this attack can be readily discerned. This appeared in the form of an article in the Jesuit magazine printed in Rome, *Civiltà Cattolica*, in 1953. The writer of the article was a Jesuit priest, Lener. In brief his argument was that the constitutional court when formed would not be able to rule on laws already existing before the constitution went into effect. It would be able to rule only on future laws!

This, in substance, meant that all the Fascist laws that had killed freedom in Italy for over two decades would still be in effect and that the constitution would be deprived of all its force that guaranteed freedom of the press, speech and religion, etc., for the Italian people! Tragic and inconceivable as this may sound, nevertheless, this thesis began to make headway among the legal minds of Italy. This same position was later assumed by the state as well in its argument before the constitutional court.

First Cases

After the formation of the constitutional court cases began pouring in from all over the country, appealing to this court to uphold the basic freedoms guaranteed by the constitution. The primary target of these appeals was article 113 of the Fascist law, which stated, in part: "It is forbidden, without a license of the local authorities of public security, to distribute or put into

circulation written matter or drawings in public places or those open to the public." Also up for appeal to this court were four cases involving Jehovah's witnesses.

The court established April 23, 1956, as the date the first session of the court would be held to hear debate on this law. Thirty cases concerning this law were to be considered together. All other cases were left to be considered later, if necessary. In newspapers and judicial circles a debate was going strong as to whether the constitutional court had the authority to rule on laws existing prior to the constitution or not. All freedom lovers were anxious to see whether the court would carry out its true mission and uphold the constitution or whether the perennial enemies of man's God-given freedoms would triumph over the new Italian democracy. What would the court decide? Its first decision would indicate, without a doubt, just what function the court would have in Italian life and just what direction it would take concerning constitutional freedom.

The Decision

The momentous day arrived on June 14, 1956. The constitutional court handed down its first decision, which was truly historical. First of all, it swept away the Jesuitical argument that it had no authority to judge laws prior to the formation of the court by firmly stating, in part: "The declaration of unconstitutionality of a law cannot be made except by the constitutional court in harmony with article 136 of the same constitution. The assumption that the new institution of 'unconstitutionality' refers only to laws after the constitution and not those before, cannot be accepted."

The decision proceeds to show why article 113 of the Fascist law is contrary to article 21 of the constitution, in that it would give the police authorities the power

to give or deny freedom of the press, etc., and such authority they do not have.

In addition, the need for Parliament to go to work on co-ordinating the laws of the land with the spirit of the constitution was strongly pointed out. Up till now Parliament had ignored co-ordinating the laws with the constitution.

On all sides the press played up this historical decision. Hence, after ten years since the institution of the Italian Republic, we can see that Italy has made a historic decision for democratic freedoms. The complete end of the former police state is in sight and democracy has been given a firmer hand in Italy. For many years Jehovah's witnesses have been in the forefront in fighting for constitutional freedom in Italy. This decision of the constitutional court has wiped away one of the principal laws that had been used against them in an endeavor to stop their preaching work.

The court has since continued to hand down decisions nullifying other Fascist laws that had been restricting personal freedom of the Italian citizen, thus further purifying Italy of Fascist laws that no government as yet had removed. So it appears that the constitutional court will serve as a bulwark and a guarantee of the constitution and its freedoms, as intended by the Italian people.

Other Decisions

Another decision made in favor of Jehovah's witnesses well worth mentioning was made in the spring of 1956 by the Supreme Court of Cassation in Rome. Two of Jehovah's witnesses had been engaged in preaching the gospel by visiting the people at their homes and leaving with them printed sermons for their consideration. They were arrested by the police and were accused of being peddlers peddling without a license. They were charged with arti-

cle 121 of the Fascist laws. The lower court convicted them of this charge. An appeal was made to the Supreme Court in Rome.

The Supreme Court ruled that the work done by these two Jehovah's witnesses could not be considered peddling and set out to define what was considered peddling. It showed that they were not engaged in preaching the gospel in order to maintain their family and hence could not be considered peddlers earning a living.

Here another legal barrier has been knocked down, which will enable Jehovah's witnesses to carry on their God-given commission of preaching. Also, with this decision the freedom of speech, press and religion has become more firmly entrenched for all the Italian people.

Still another ruling, this by the Council of State, should be here considered. During the spring of 1956 the Council of State handed down a ruling concerning an appeal made to it by an American Protestant minister concerning a ruling of the Ministry of Interior. The Ministry of Interior had refused to recognize him as a minister. The Council of State upheld the Ministry of Interior in its ruling because of his not being an Italian citizen. However, in its ruling the council took a very decided position regarding religious freedom as guaranteed by the constitution. It showed that, in harmony with the constitution, all religions were permitted in Italy and all ministers were permitted to practice their religion freely. Recognition of a minister by the Ministry of Interior was necessary only when the minister serves as a civil servant

for the state, as in performing a marriage ceremony, etc. It pointed out that all were free to practice the ministry in Italy, whether Italian citizens or not.

This is another far-reaching declaration and administrative decision showing that non-Catholic ministers can practice their religion freely. It is the first such expression by such a high governmental authority and another full application of the constitution. This further opens the door for religious freedom in Italy. It is gratifying to see various decisions coming forth, all building up democracy and freedom in Italy.

Last spring truly saw historic decisions made for freedom in Italy. Jehovah's witnesses are busily engaged in legally establishing and defending the right to preach God's Word in Italy and, by their activity, are helping to establish constitutional freedoms for all.

Many are the eyebrows raised in amazement at seeing the increase of the work of Jehovah's witnesses in Italy. It can be seen that God has used various means to throw open the door so that the good news of his kingdom might be preached fully in this land as well.

Soon Jehovah God will crush the enemies of freedom not only in Italy but all over the universe by destroying them at the coming final war of Armageddon. The chains of ignorance, intolerance and slavery will then be broken forever. Thereafter man will be able to enjoy in full the God-given freedoms in all fields of human endeavor.

RED EVASION

¶ When United States Air Force Chief of Staff General Nathan Twining visited Moscow recently the Soviets showed him around nearby airfields. One of General Twining's party asked how far the new Soviet jet light bomber could fly. The answer was: "Not quite as far as our medium jet bomber." Then when asked how far the medium jet bomber could fly, the Soviet marshal answered: "A little farther than the light bomber."

The story of the sufferings of the Jews in medieval times is a tale of ignorance and superstition, of fanaticism and intolerance, of torture and murder. It clearly proves medieval Christianity to have been anything but Christian. And it makes one wonder how anyone could call those times the "Golden Age of Faith."

True Christianity requires that we love our neighbors as ourselves and that we even 'continue to love our enemies and to pray for those persecuting us.' True Christianity teaches that the only weapon of attack that Christians may use is "the sword of the spirit, that is, God's word." And true Christianity results in bringing forth the fruitage of the holy spirit: "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." Yes, nothing could be farther removed from true Christianity than persecution of others, regardless of the reason.—Matthew 5:44; Ephesians 6:17; Galatians 5:22, 23, *New World Trans.*

If today the Jews seem to have a certain aversion to all that is brought to them in the name of Christianity, do not blame them. Rather blame those who so mistreated them for the past sixteen centuries. "You made me what I am," the Jew could well say to his critics.*

During the first three centuries of our

*The English historian and statesman Thomas B. Macaulay once said: "The Jew is what we made him."

Jewish persecutions

In Medieval
TIMES



common era the Jews were not discriminated against by their pagan Roman rulers. But just as soon as pagan Rome fused with apostate Christianity, persecution of the Jews began. Thus Constantine in 315 (A.D.) issued a decree forbidding that "abominable sect" of the Jews to circumcise their Gentile slaves. In it he also ordered that any Jew who annoyed a Jewish convert to Catholicism

"must speedily be given to the flames and burnt together with all his accomplices," and referred to synagogues by a term used for Roman houses of ill fame. Other restrictions followed: Any Jew marrying a Catholic woman was to be put to death; Jews were not allowed to own Catholic slaves nor to testify against Catholics in court, neither were they allowed to hold profitable political offices.

Leaving no doubt as to the origin of this anti-Jewish sentiment is an incident relating to Emperor Theodosius the Great and Ambrose of Milan (described by the Catholic *Encyclopedia* as a "Saint" and as "one of the most illustrious Fathers and Doctors of the Church"). Theodosius had ordered a certain bishop to rebuild a synagogue that the populace had burned down at his instigation. Ambrose personally appealed to Theodosius in behalf of the bishop, arguing that burning down a synagogue was a good Christian deed: 'Is not the cause of religion of greater impor-

tance than the show of discipline?" And after all, he argued, what is a synagogue but "a home of unbelief, a house of impiety, a receptacle of folly, which God himself has condemned"?

The Crusaders and the Jews

The First Crusade marked a turning point in the vicissitudes of the Jews. Up until then the Jews suffered primarily from the restrictions placed upon them by the rulers, after that from the popular frenzy, the result of the common people's having it dinned into their ears that the Jews were the murderers of Jesus and were traitors. Thus, bands enlisting in the First Crusade, A.D. 1096, began wholesale slaughter of Jews in England, France and Germany, incited by three priests, Peter the Hermit, Volkmar and Gottschalk.

Jews were robbed, tortured and forcibly converted to Catholicism. Those who refused to convert were slain by the sword, burned at the stake or herded into houses, which were then set on fire. Many died at their own hands rather than apostatize or be burned alive. And over and over again as the flames licked at the Jewish victim tied to the stake he or she was heard to exclaim triumphantly: "The Lord our God is one Lord!" taken from Deuteronomy 6:4. Between May and July, 1096, in the Rhine provinces alone some 12,000 Jews perished in this way.

Many claim that these massacres were not approved of by the leaders of the Crusade. However, the fate of the Jews in Jerusalem upon its being taken by the Crusaders bears out the truthfulness of the statement that Godfrey of Bouillon* "declared that he would avenge the blood of Jesus on that of the Jews, and leave none of them alive." (*Jewish Encyclope-*

dia, Vol. 4, p. 378) As Jerusalem fell on that fateful July 15, 1099, the Crusaders stormed in and in two days slaughtered 70,000 men, women and children. And what about the Jews? The accounts merely state that *all* the Jews in Jerusalem, whether in the hundreds or in the thousands, were herded into a synagogue, which was then set on fire.

The Medieval Mentality

That the medieval, illiterate, superstitious and credulous population should be eager to believe anything regarding the Jews regardless of how fantastic it was is not surprising in view of what they heard regarding the Jews from their spiritual guides. Pope Innocent III likened the Jews to Cain and consigned them to "perpetual slavery." The Fourth Council of the Lateran, held in his day, 1215, required Jews to be distinguished from Catholics by color of clothes and a Jew badge.* It forbade Jews to employ Christians as nurses, tutors or domestic servants and to intermarry. Said Peter the Venerable of Cluny, prominent Catholic theologian of the twelfth century and adviser of kings and emperors: "Really, I doubt whether a Jew can be human," be-

* Lepers had to wear similar badges, causing many to confuse Jews with lepers.



* Proclaimed king of Jerusalem upon its falling to the Crusaders.

cause of his failing to be converted by the Catholic arguments presented to him.

Indicative of the brutal mentality of the times are the words of King ("Saint") Louis IX of France: "A layman, when he hears the Christian law mis-said [by a Jew], should not defend the Christian law, unless it be with his sword, and with that he should pierce the missayer in the midriff, so far as the sword will enter."

In those times Catholics believed that Jews had a peculiar odor, which, however, left them when they were baptized as Christians; that Jews were sorcerers, in league with the Devil; that they had horns and tails; that at times Jewish mothers gave birth to piglets and other lower animals; that Jewish men menstruated as do women. Jewish physicians were not to be trusted—either they poisoned their patients or used magic to make them well. "It is far better to die with Christ than to be healed by a Jewish doctor with [the help of] Satan," was the ridiculous medieval reasoning.

Fantastic Medieval Accusations

Among the fantastic medieval accusations leveled against the Jews were that they desecrated Catholic images, spat upon them, stoned them and pierced them with knives so as to make them suffer. It was often rumored that these images bled when thus wounded, which miracle was taken to be a command from heaven to avenge the image by destroying the Jews.

Shortly after the Fourth Council of the Lateran announced the dogma of transubstantiation, that the wafer of bread, the "host," and the wine of the mass became the actual flesh and blood of Jesus, Jews began to be accused of desecrating the host. Illogically it was believed that the Jews also accepted this teaching and therefore were anxious to obtain such wafers for the purpose of tormenting Jesus by

sticking pins in them or by crushing them underfoot, or that they wanted to use them for magical purposes. The fact that at times reddish-brown spots of mold were seen on such wafers was taken as proof that they had been tortured by the Jews and were bleeding. Throughout six centuries this fantastic accusation was made against the Jews, and because of it thousands were burned at the stake or in their homes and synagogues, thousands of others escaping such a fate by committing suicide or being baptized.

Typical was the incident that took place on July 19, 1510, at Bernau, near Berlin, where the elector Joachim had twenty-six Jews burned to death on the charge of desecrating the host, and two beheaded. The two had accepted baptism and so as an "act of grace" were given the more "merciful" sentence, merely being beheaded! The notorious "Rindfleisch" persecutions that began on April 12, 1298, were led by their namesake, who claimed to have received a commission from heaven to avenge a certain desecration of the host. In six months he and his band swept away some 120 Jewish communities in Germany and destroyed more than 100,000 Jews. In the following century this bloodthirsty work in Germany was taken up by the "Armleder" bands, who were identified by a patch of leather on one of their arms. About the same time the *Pastoureaux* shepherd bands wiped out some 110 Jewish communities in southern France. These were followed by the *flagellants* under one Vincent Ferrer, who went about France working up the frenzy of the populace by scourging themselves publicly and by forcibly dedicating synagogues to the Catholic Church.

Ritual Murder and Poison Accusations

Among other fantastic medieval accusations brought against the Jews was that

of ritual murder. When a Catholic, and especially a child, disappeared, had been murdered or was accidentally killed the Jews were charged with having crucified that one in mockery of their having impaled Jesus. Vainly the Roman pontiffs remonstrated against such fantastic accusations—their anti-Jewish propaganda was working too effectively for their own comfort!

Many also believed that the Jews drained the blood of their victims for various medical and magical purposes and to be drunk at their passover. Nothing could have been more preposterous than to accuse the Jews of using blood, in view of their strict adherence to the law of Moses, which forbade all such use of blood. Yet for more than 750 years this accusation was made, the first in England in 1144 and among the last in Bohemia in 1899. On the basis of these accusations thousands of Jews were slaughtered or burned to death by fanatical mobs.

Jews were also accused of poisoning meats, wines, spices, etc., and especially wells. In France in 1321 some lepers had poisoned certain wells because of ill treatment and under torture blamed the Jews. Popular reaction was such that 5,000 Jews were burned to death that year. Just decades later the "Plague" or the Black Death swept over Europe killing twenty-five million people between 1348 and 1351. Now generally recognized to have been the bubonic plague, which is spread by rats, it was blamed on the Jews. It was said that they had poisoned all the wells in a grand international scheme to destroy Christendom.

The Catholic population of the day did not take note of the fact that the Jews were drinking from the same wells as they were, and that the Plague was killing as many Jews proportionately as Catholics. It served as an excuse to express religious

fanaticism, or to get rid of economic rivals (as in Strasbourg, where 1,000 Jews were burned at the stake and the same number escaped that fate by submitting to baptism). At Mayence 6,000 Jews perished, at Erfurt 3,000, etc., some 350 German communities being wiped out during 1348 and 1349 on the basis of this fantastic accusation.

Expulsions

Time and again the Jews were expelled from various lands, sometimes because of economic reasons but more often because of religious intolerance. After a stay of about two centuries in England the Jews were expelled from there in 1290. More than 365 years passed before, due to Cromwell's efforts, legal residence in England was again made possible for Jews.

Jews were found in France at least as far back as the second century A.D., and though expelled time and again they were repeatedly allowed to return after a comparatively short number of years. In fact, at times the popes complained to the kings of France because of the good treatment the Jews were receiving in their land!

Jews were also repeatedly expelled from certain states and cities of Germany and Switzerland but invariably were recalled or allowed to return because of their skill in handling finances.

Regarding the expulsion of the Jews from the Papal States *The Encyclopædia Britannica* states: "In March 1569 Pius [V] ordered the expulsion of the Jews from the States of the Church. For commercial reasons they were allowed to remain in Rome and Ancona, but only upon humiliating conditions." They were expelled because, according to the bull *Hebraeorum gens*, "they seduce many imprudent and weak persons with their satanic illusions, their fortune-telling, their charms and magic tricks," etc.

When in 1492 the Jews were expelled the second time from Spain, which involved 300,000 and brought indescribable suffering and death to many thousands, it brought to an end the largest and most distinguished European settlement of Jews at the time. Incidentally, the Spanish Inquisition, in which more than 30,000 were put to death and more than 300,000 tortured, was directed primarily against the Maranos or "the damned." These were the descendants of the Jews who had been forcibly converted in a campaign against them in 1391, and who had *Judaized*, lapsed into Judaism again. The story of their sufferings and those of their fellows in Portugal furnishes some of the darkest pages of history until Hitler's time.

In December, 1496, King Emmanuel of Portugal gave the Jews ten months to leave the country, doing so, however, only because Isabella, daughter of Spain's rulers, Ferdinand and Isabella, whom he wanted to marry, demanded it. He had good reason to be reluctant, for as *The Encyclopædia Britannica* expresses it, the Jews "were the richest and most useful class of people in the kingdom and had been faithfully protected ever since the days of Affonso Henriques," the ruler who brought about Portugal's independence in the twelfth century.

While certain religious historians would put the onus for all this abuse of the Jews on their success in finance, science, medicine and their giving allegiance at times to the Moslems, the facts show that these were at best only contributing causes and that the chief one was religious intolerance. As one historian put it, they forgot to rob the Jew once he was baptized. The more devoutly Catholic the region was the more fanatically the Jews were persecuted. And helping to mold this anti-Jewish sentiment as well as its result were anti-Jewish popular songs, pictures and

plays. And though the Roman pontiff ever and anon condemned such excesses, they did not see fit to use the effective instruments of excommunication and the interdict to bring their subjects to their senses.

That the religious factor was paramount is also seen in the persecutors' attempt to give a righteous basis to their actions by torturing the Jews until they confessed what their tormentors wanted to hear, and then to use such confessions as the basis of wholesale slaughter and burnings. Human nature being what it is, it cannot be denied that at times a Jew may have killed a Catholic child, yet such charges had gone so far that in the fourteenth century more than one charter granted to the Jews made specific provision for exempting them from blame should dead children be found on their premises! And while some Jews may on occasion have molested and mocked monks carrying the host, as on April 18, 1389, in Prague, as a result of which 3,000 Jews were slain on that day, yet the Jews as a class were not guilty of such things, a point which Roman Catholic historian Peter Browe well makes in his history on the Eucharist.

Perhaps a reader will feel that the foregoing, while of interest as history, does not particularly concern us today. But it does. How so? Jesus said that a tree is known by its fruits. No organization whose teachings caused its masses to bring forth such inhuman fruits could possibly be Christian. Then, too, a recounting of such facts helps non-Jews to understand the Jews better. And further, anti-Jewish sentiment is by no means a dead letter in our day. An examination of Roman Catholic Hitler's tactics shows a striking similarity to those noted above, and this poison of intolerance has come down to this very year, as we shall see in a succeeding issue of this magazine.



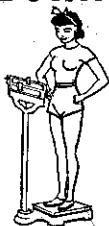
IF ALL men were fat there would be no war." So reads a sign in the window of a fat man's shop on Third Avenue, New York city. While it may be difficult to prove that statement true, it is a fact that officers in the United States army who are fat weary of military life and retire earlier than do others. And the oft-heard expression "laugh and grow fat" does imply that fat folk are more likely to be cheerful and good-natured.

Fat folk can also take comfort in the fact that they are only one fifth as likely to have tuberculosis as their average-weight brothers and are far less likely to commit suicide. In part this may be because fat provides a reserve of energy, helps to protect from the cold and cushions the bones and muscles.

But there are also negative and serious aspects to one's being fat that should not be overlooked, especially since in the United States one fourth of the people are overweight. Before considering these facts, however, it seems best to clear up first certain misconceptions regarding overweight and obesity.

The term "obesity" comes from roots that literally mean "to eat oneself fat." Strictly speaking, overweight and obesity are not synonymous. As French scientist Dr. Jean Mayer of Harvard's Department of Nutrition has so clearly shown, overweight does not necessarily mean the presence of too much fat. According to weight tables football players and certain prize

CAN KEEP YOUR WEIGHT DOWN



fighters are many, many pounds overweight but they are not obese. The sure test of obesity is the amount of fat in the body and especially the amount right under the skin. This can be determined

by X rays, by weighing the body in water to determine the specific gravity or by a knowing pinch of the calves of the legs.

It follows therefore that the weights given for average or ideal weights must not be taken without some reservations. What each

one's best weight is would depend upon a number of factors, the size of one's frame, both width and height, age, type of work done, etc. In general, however, it might be said to be that at which a person both looks and feels his best and what he weighed when he was twenty-five years old.

The increase in weight that accompanies advancing years most likely represents an increase in fat. We increase in fat even when we do not increase in weight, fat replacing muscle because of lack of exercise. Thus research shows that the average man of fifty years has twice as much fat as the man of twenty-five of the same weight. At all ages women have up to twice as much fat as do men of the same weight.

Obesity a Liability

Being fat or obese definitely has its handicaps. For one thing, it does interfere with one's popularity—at least as far as the fair sex are concerned. As a very obese young lady once said: "I was never dated, much less kissed." There might be said to

be something unfair about this aspect of being fat. Men are much less concerned about being fat than are women and yet they want their women to be slender. No wonder that *United States statistics* show the average weight of men increasing in recent decades while that of women is decreasing!

Obesity is also an inconvenience. It interferes with one's leading as active a life as one would like to. Many things that are *done without effort by persons of average weight*, such as chores around the home, climbing stairs, etc., become arduous to the fat person. And there is also much less pleasure in sports and certain other social activities.

The most serious aspect of obesity, however, is its effect on health and longevity. *Overweight men and women are four times as likely to die from diabetes as are those of average weight*, and twice as likely to die from heart, liver and kidney ailments and from brain hemorrhages. Excess fat makes surgical procedures far more dangerous. And statistics indicate that the death rate mounts in direct proportion to the number of pounds overweight. Thus 25 percent overweight means 74 percent increase in death rate. This rate is for men, obesity taking a smaller toll from women.

Causes of Obesity

For some time those in medical circles have made many dogmatic statements regarding the cause of obesity. They have said: "Genes have nothing to do with overweight." "Hormones are not concerned in 95 percent of all cases of obesity." "Exercise is of no value in reducing." They have insisted that overweight was simply a matter of overeating and that the whole problem is solved by cutting down on one's intake. But is the question as simple as all that? Not, by any means!

In the first place it does not answer the question as to why some people eat more than others to the extent of becoming obese. Some psychologists would put the whole blame on mental and emotional stress, nervousness, boredom, loneliness, etc. While no doubt in a limited number of cases the cause may be psychosomatic, the fact that "apparently the physical and mental make-up which are favorable to the development of obesity are unfavorable to the development of the suicide rate" would seem to indicate that fat persons are far less plagued by mental or emotional problems than are others. Of course, should the cause be psychosomatic, then the thing to do is to grow up, advance to emotional maturity. It is childish to seek self-expression or solace in food, even as it is foolish to resort to liquor for the same reason.

That many persons are fat because they like to eat cannot be denied, but let it be noted that many fat persons actually eat less than do persons of average weight and that there are also many persons who overeat and who do not become fat. A study of these facts has caused nutritionists to conclude that the matter of weight reduction involves four factors—not only the quantity and kind of food eaten but also heredity, glands and exercise. And in view of the roles that these play in weight reduction it seems almost ludicrous that learned scientific evidence must be adduced to urge people to face the problem as realistically as does every farmer that raises domestic animals.

Thus a farmer that wants fat cattle, hogs and geese not only feeds them plenty of corn and other fat-producing food but in the first place buys strains of animals known to put on weight; secondly, he castrates the males or implants hormone pellets, which further aids in putting on weight; and further, he coops up his

animals so that they do not lose weight from roaming around. Thus the farmer takes into consideration heredity, glands and exercise in addition to the feeding problem in raising fat animals.

Concerning the bearing that types have upon weight Dr. Berglund states: "One of a pair of identical twins is overfed, the other is starved. The first gets fat, the other thin. But all that this proves is that under certain internal conditions, food intake can affect body weight. They should take a lean human tape worm and a fat, indolent individual, and feed them the same diet, and watch results. But they won't, because it would be bad for their theory." (*It's Not All in Your Mind*) Incidentally, this is the very type of experimenting that Dr. Mayer has been doing at Harvard. Therefore heredity or genes cannot be ruled out in considering obesity.

Nor can the glands. Since they play a vital role in the weight of farm animals it is reasonable to expect that the same is true of humans. In fact, tests have shown that deficiency in sex hormones is frequently associated with obesity. However, what can be done in the way of hormonal treatment has yet to be demonstrated.

Then again, experiments have proved that the appetite center is in the hypothalamus in the midbrain, damage to it causing laboratory animals either to overeat or to refuse food altogether. It is therefore reasonable to conclude that a fondness for food may be due to a malfunctioning hypothalamus. Of course, there is so little known about the hypothalamus that will power rather than medical science would have to be resorted to. However, in view of its being the emotional center of the brain some hold that affection would regulate its function, causing those who are inclined to overeat to eat less and those who do not enjoy food to eat more.

The Value of Exercise

Although exercise as a regulator of weight has been discounted time and again, there is more and more proof that the great variable in weight control is exercise rather than the amount of food taken into the system. In other words, difference in weight is more likely to be owing to difference in physical activity than to difference in the quantities of food consumed. Experiments with rats showed that obese strains that gained 200 percent on a certain diet gained only 30 percent when exercised.

Nor is evidence lacking as regards experiments with humans. Three auto drivers drove 400 miles a day for six days a week and for a number of weeks. The first gained twenty-six pounds in less than eight weeks, the second ten pounds in that time and the third six pounds in the first week. They ate only when hungry but did very little exercising, as they were too tired at the end of their 400 miles' driving to do aught but sleep.

Then, again, four medical students were given twice the usual amount of food to eat, 6,000 instead of 3,000 calories daily, and were required to exercise to keep down their weight. Because of various kinds of vigorous exercise not only were they able to keep down their weight but they greatly improved in physical strength and found it much easier to study, as well as having the glow of health.

This fact is also recognized by the United States National Research Council, which makes recommendations as to diet. It allows for men a variation from 2,400 to 6,000 calories a day, depending upon the type of work they do. The added 3,600 calories eaten by those doing very hard work, physical labor, do not make them fat but merely enable them to keep their normal weight.

It is therefore apparent that keeping one's weight down is oftentimes more a

matter of overcoming laziness than overcoming gluttony. Instead of discounting exercise we should give it first place. And especially in view of its benefits in building muscle it is to be preferred to dieting solely. But for exercise to be beneficial it must be carried on regularly, consistently and in moderation. Exercising strenuously once a year on a vacation is not enough, even once a week is not; exercising should be done daily. As has been well observed:

"What we do know and can safely say is that if intake is decreased while activity is maintained, or if intake is maintained while activity is increased, or better still, if intake is decreased and activity is increased, the individual will lose fat. Exercise, when it is possible to increase it, should be increased gradually and practiced regularly. Various types of patients will be able to practice and will like differ-

ent kinds of activities—walking, swimming, etc.,—and an effort should be made to find a satisfactory type of exercise. Diets will be successful if patients don't feel too hungry while on these diets and if they will 'stick' to them, which means that they must be reasonably attractive, not too expensive, and above all, sufficiently satisfying."

And that is the way the Creator meant it. In Eden Adam had plenty of exercise to keep him physically fit, as it was no small garden but a large park that he had to take care of and he, without a doubt, ate the right kind and the right amount of food. And we may be certain that in the new world just at the doors there will not be any obese people, for all will be using good judgment in the matter of food and will have sufficient physical activity to keep them fit.

A Dangerous Fad

Have blood transfusions become a medical fad? Some doctors believe so. And, they are quick to add, it is a dangerous fad. Britain's *Manchester Guardian* of April 25, 1956, contained the following item under the heading "200 Deaths a Year in Britain":

"The transfusion of blood has become so commonplace and simple that nowadays in some hospitals pints of blood are dispensed more liberally than beer. As a result blood transfusion, which is by no means as straightforward as it might seem, is causing a substantial number of deaths among hospital patients in this country every year. A warning by an expert on the extent of the risks involved which is published in 'The Medical World' to-day should have a welcome effect on the ardour of the over-enthusiastic transfusionist. It should also react to the benefit of his patients, and on blood donors at large. Dr. R. A. Zeitlin, medical director of the South London Blood Transfusion Centre, re-

minds his medical readers that, while the technical and administrative advances in transfusion technique have saved thousands of lives and alleviated much suffering, the sense of security which the improvements have fostered has produced a real danger.

"The ease with which blood is obtained, he says, encourages what have been called 'cosmetic' transfusions, which are performed more for the benefit of the relatives and the peace of mind of the doctor than for the well-being of the patient. Every year about two hundred deaths result from transfusions in Britain. That is roughly the number of deaths from uncomplicated appendicitis. The annual loss of life is much the same in the United States. . . . With all the advances in the technique and practice of transfusion, there still exists a definite mortality attributable to the transfusion itself which is not primarily related to the underlying condition for which it is given."

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.*



The Darkness That Covers the Earth

WHAT does the Bible mean when it says, "For, behold, the darkness shall cover the earth, and gross darkness the people"? Does this mean that the literal sun will fail to shine and darkness will result? Some people sincerely believe it means that.—Isaiah 60:2.

No, that is not what the Bible teaches. The apostle Paul gives us our answer: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things 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." Notice the phrase, "has blinded the minds of the unbelievers." That is the darkness the prophet Isaiah speaks of, mental blindness—mental darkness. And this mental blindness is so far-reaching that it involves the whole world.—2 Corinthians 4:3, 4, *New World Trans.*

Do not form a wrong conclusion and think this darkness means the ignorance of the Hottentot of Central Africa or the isolated Eskimo of the far northern reaches. It means that of men and women who in ordinary respects may be intellectually brilliant, but who are in fact abysmally ignorant of the purpose of the great Jehovah God. Said Jesus on one occasion: "I publicly praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and intellectual ones

and have revealed them to babes. Yes, O Father, because to do thus came to be the way approved by you."—Matthew 11:25, 26, *New World Trans.*

In his sermon on the mount Jesus said: "The lamp of the body is the eye. If, then, your eye is sincere, your whole body will be bright; but if your eye is bad, your whole body will be dark. If in reality the light that is in you is darkness, how great that darkness is!" And the prophet Isaiah, seven hundred years before Christ, prophesied the same thing, and particularly of this time: "For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." And Jesus branded those of the self-righteous intelligentsia of his day "blind guides." Said Jesus: "Let them be. Blind guides is what they are. If, then, a blind man guides a blind man, both will fall into a pit." These are indeed searching statements.—Matthew 6:22, 23, *New World Trans.*; Isaiah 29:14; Matthew 15:14, *New World Trans.*

But one might ask, Who could possibly wield power so far-reaching as to influence and blind the whole world? The Bible answer to that is: The god of this system of things, Satan the Devil, and those wicked angels who deflected with him—the very ones whom these "blind leaders" would have us believe are merely a myth. "The Devil, oh he's just a myth, a legend! Something to frighten children with!" they say. But there again they are only proving the point and displaying their own blindness.

The Bible says (and surely the Christian acknowledges that Word as being the truth): "We have a fight, not against blood and flesh, but against the governments, against the authorities, against the world-rulers of this darkness, against the wicked spirit forces in the heavenly places." There God's Word says that these wicked spirits are the rulers of the mental dark-

ness of this world, and that their power and influence affect the whole world. "The whole world is lying in the power of the wicked one." Hence "darkness shall cover the earth, and gross darkness the people."—Ephesians 6:12; 1 John 5:19, *New World Trans.*; Isaiah 60:2.

Note another important point. The people are not deceived by that which appears grossly immoral and wicked. No, they are blinded, deceived by that which appears to be right and proper. Actually, it is darkness given the appearance of light. That is what makes false religion so deceitful. It pretends to be of God when in fact it is of the Devil.

Consider how the apostle Paul terms this darkness masquerading as light. Warning against the blind religious and political leaders, he stated: "For such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works."—2 Corinthians 11:13-15, *New World Trans.*

When we review all this testimony from God's Word, as to the fact of the world in general being mentally blind, it should stimulate every true Christian to a more earnest and more diligent study of the meaning of those things that are presented as being of God and his Word of truth. There is no reason why God's people should

be blind. As Paul says of Christians living at the end of this system of things: "You, brothers, you are not in darkness, so that that day should overtake you as it would thieves, for you are all sons of light and sons of day. We belong neither to night nor to darkness." They are not to be excused if they allow the things of darkness to becloud their mental vision of their responsibilities to their God and to his Word, the Bible.—1 Thessalonians 5:4, 5, *New World Trans.*

The true Christian has been called out of darkness into God's marvelous light, and it is incumbent upon that Christian to let his light shine, so that those still sitting in darkness might see the light and be guided thereby. The apostle Peter counsels Christians: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light. For you were once not a people, but are now God's people."—1 Peter 2:9, 10, *New World Trans.*

As God's people they are the only light in this world that is not shrouded in spiritual darkness. They are, therefore, commanded to let their light shine before mankind, that these may see their right works and give glory to Jehovah who is in the heavens. The light they hold high today for the hope of mankind is that of a new world of God's promise. Follow the Bible light of truth and the light bearers unto this perfect day.

Undercover Agent, Texas Style

¶ In Dallas, Texas, a female shoplifter was arrested after a department-store floorwalker saw her slip two articles under her dress. When officials began to investigate they found this shoplifter believed in living up to the old Texas tradition of doing things in a big way. They found in her possession a sack of candy, two billfolds, a raincoat, a boy's shirt, two brassieres, five pairs of ladies' hose, a jar of deodorant, a tube of toothpaste, two pints of paint, two flower bulbs, four packages of flower and vegetable seeds and three packages of buckshot.



Jehovah's Witnesses Preach in All the Earth



Egypt

EGYPT is one of the most ancient countries in the world. Its history goes back to more than two thousand years before Christ. Here tourists come from all parts of the earth to see the hieroglyphic writing sculptured on the walls of the tombs at Luxor's Valley of the Kings. They come to see a greatly diversified range of mummies, statues of Egyptian gods and kings, various papyri, chariots, boats, jewelry and the precious gold treasure of King Tut-Ankhamen.

Many think of Egypt as a desert land. The great Nile River runs through all Egypt, watering the land from its very beginning in the south to its northern frontiers on the Mediterranean Sea. True, however, most of Egypt's territory is an arid waste, on its east comprised of the Arabian Desert and on its west of part of the Libyan Desert, but in between is the Nile Valley, where some twenty-two million people live.

While a vigorous reconstruction and modernizing campaign is presently being conducted in Egypt, with buildings, streets, roads and squares undergoing a complete face lifting, there is still a greater and more important work taking place within its borders, that of spiritually and morally uplifting the people with the news of God's righteous new world. This work is being carried on by Jehovah's witnesses.

Although the majority of Egypt's inhabitants are Moslems, there are some three million affiliated with the different Christian sects. Most of them belong to

the native church of Egypt, the Coptic Orthodox. The church claims that it was founded by the disciple Mark and that it is the only true church existing from the time of Christ.

One of their most cherished doctrines, however, is the trinity, a doctrine that Christ never taught. Christ taught love and truth, but the Coptic church is forever slandering and misrepresenting the Christian work of Jehovah's witnesses. Christ taught that this good news of God's kingdom must be preached in all the world for a witness unto all nations, but the Coptic Orthodox Church forbids its people to hear the good news preached and tells lies about its proclaimers. The church has even encouraged mobs to run the Kingdom proclaimers out of town and they have been threatened with violence.

In one instance the bishop of a town ordered the Watch Tower missionaries to leave his village. When unable to frighten them by verbal threats, he urged students to pursue the missionaries, which they did, throwing stones, using obscene speech, even hitting and kicking these ministers of the gospel. In spite of all efforts to stop the Kingdom work, the truth of Jehovah's established kingdom is being preached and its truth falls on many a listening ear.

For example, a young couple, whom the priest tried to stop from studying with Jehovah's witnesses, found this priest, when confronted with a Bible discussion, contradicting himself, the Bible, the apostles and everything Christian. They were amazed at his scant Bible knowledge. Out of his own mouth he convinced them that

he was not qualified to teach the Scriptures.

Another example is of a young man who, when found reading a Bible study aid printed by the Watch Tower Society, was advised by his parents to see the priest of the Greek Orthodox church. The lad asked the priest to show him where in the Scriptures it said that the soul was immortal. The priest referred to Socrates, Plato and the French astronomer Flammarion, but not once did he touch on the Bible. When asked again to present Scriptural proof the priest searched his library for a Bible. What a shame! He could not find a single Bible in the whole library of the Patriarchate, which contains thousands of books! The priest's counsel to the lad was that he continue his school studies, because he must know Hebrew, Aramaic and ancient Greek

before he can begin to understand the Bible. A sad retreat for so great a shepherd of little souls.

In addition to priestly opposition there is the language barrier that the Watch Tower missionary must contend with. In cities like Cairo, Alexandria, etc., a minister calling on the people must carry with him Bible aids in at least three languages: Arabic, French and Greek. And he will run into many who speak Italian and Armenian. Almost all the missionaries are able to speak two or three languages and they are constantly learning others to help them along in their preaching work. This language barrier is slowly being removed as more and more ally themselves with Jehovah's witnesses to make known the good news of God's kingdom.

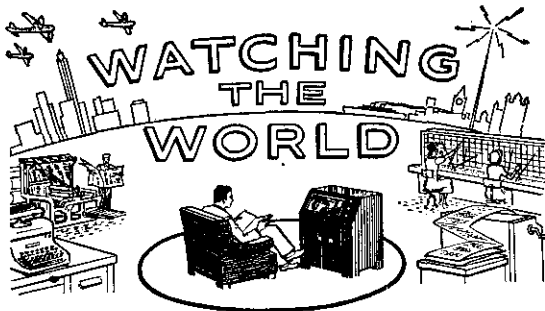
SNOW PLOWS IN SUMMER

The people of Tunbridge Wells, England, took another look at the calendar a year ago last August to find out whether it was summer. Officials were forced to call out the snow plows to clear away five-foot drifts of hailstones. A freak summer thunderstorm dropped hail, some the size of golf balls, which smashed windows, froze hundreds of automobiles into a solid ice pack and sent pedestrians dashing for cover.

- What the accurate explanation of mental telepathy and ESP is? P. 4, ¶5.
- What is so astounding about the reported lives of some of the "saints"? P. 5, ¶2.
- What shows that "saint" had a different meaning in Bible times? P. 6, ¶8.
- What makes a Christian a saint? P. 8, ¶2.
- What single scene in a motion picture cost one million dollars? P. 9, ¶3.
- What wrong type of destruction was used on the wrong person for the wrong sin? P. 11, ¶6.
- What problem blocked the high principles of freedom guaranteed in Italy's constitution? P. 12, ¶4.
- What momentous Italian court decision

brings restrictions on freedom to an end? P. 14, ¶2.

- Who are responsible for the Jews' aversion to Christianity? P. 16, ¶3.
- When anti-Jewish discrimination began? P. 16, ¶4.
- What ridiculous claims "justified" the medieval persecution of the Jews? P. 18, ¶4.
- Whether a person can be overweight, but not too fat? P. 21, ¶4.
- How overcoming laziness helps keep your weight down? P. 23, ¶8.
- Who has blinded the world today? P. 25, ¶5.
- What language problem is encountered in Egypt? P. 28, ¶2.



The Mysterious Visits

◆ A certain amount of tension has recently appeared in Soviet-Yugoslav relations. For one thing, Belgrade has been failing citizens returning home after spending the years 1948-1953 conducting anti-Tito activity from nearby countries. Also, Belgrade had learned about the existence of a circular letter from the Central Committee of the Soviet Communist party. The letter warns the leaders of the satellite countries against the Tito regime, on the ground that it is not truly Communist and that its example would be dangerous to follow. With this background Soviet party boss Nikita Khrushchev made, in September, a sudden visit to Yugoslavia. The official story was that his visit was merely a "vacation." But Soviet leaders are not in the habit of traveling abroad for a rest. If Western officials were amazed by the Khrushchev visit, then they were dumfounded by what happened next: Suddenly, without a word of explanation to the Yugoslav public or the Western powers, President Tito, his wife and Yugoslav officials boarded a plane with Nikita Khrushchev for Russia. The mysterious trip gave rise to uneasy speculation and suspicion in Western capitals. Tanjug, official news agency, announced that the Yugoslavs would

"spend a few days' vacation on the Black Sea." But a few days later the Yugoslav Foreign Ministry acknowledged that Tito had gone to Russia to take up with Khrushchev certain "open questions" involving "state and party relations." The main differences to be ironed out, said the Foreign Ministry, were "of an ideological nature."

Assassination in Nicaragua

◆ For many years Anastasio Somoza ruled Nicaragua with a strong hand. In September the national liberal convention had just named President Somoza as their candidate for next year's election. To celebrate the occasion a dance was held that evening in the president's honor at the worker's club in León. Almost all the crowd were dancing. The president sat on the side lines. Suddenly one of the celebrators whipped out a pistol and fired four times at the president. Before another shot could be fired, presidential bodyguards riddled the assailant with a deadly fusillade of twenty bullets. But four bullets had struck the president. President Eisenhower rushed doctors and medical aid to Nicaragua. Later the wounded president was flown by U.S. military transport plane to Panama for operations to extract the bullets. But on September 29 President Somo-

za died as a result of bullet wounds and general organic fatigue. Within eight hours Nicaragua's Congress met and elected the president's 34-year-old son, Luis, to serve out the presidential term ending May 1. Motive for the assassination was conjectural. Some believed the assassin's motive was self-glorification, since he had written, ten days before, a newspaper article in which he said: "Immortality is the aim of life and of glorious death."

"Terrorism in Cyprus"

◆ When Archbishop Makarios of the Greek Orthodox Church was exiled to an island in the Indian Ocean, the Ethnarchy Council took over direction of Greek Cypriot religious and civic affairs. Secretary general of the Ethnarchy is Nicos Kranidiotis. He was a key figure in negotiations between the British and the Ethnarchy until the archbishop's exile. In September Kranidiotis, chief lay figure in the Ethnarchy, was arrested for suspected terrorism. The governor of Cyprus called the Ethnarchy secretary "a dangerous person who should not be left at large." Meanwhile, in London the Colonial Office published new documents, in addition to those published in August, that are said to prove "the overriding responsibility" of Archbishop Makarios for the bloodshed in Cyprus. The Colonial Office cited a letter that it said the EOKA terrorist leader wrote to the archbishop, saying: "I will not lay down my arms unless you yourself ask me to do so." This letter was included in the second batch of captured documents issued September 27 in booklet form under the title "Terrorism in Cyprus." The booklet stated in a preface: "The documents (of which there are several thousands) establish beyond all doubt that Archbishop Makarios personally took a leading part in the foundation

and major operational planning of the EOKA organization."

The Cease-Fire Shattered

◆ Ever since the Palestine armistice of 1949 tension on the borders between Israel and the Arab world has spawned sporadic outbreaks. Last spring the U.N.'s secretary general negotiated a cease-fire between Arab countries and Israel. But in July a new series of provocations and reprisals broke out. In September, during the holiest season on the Jewish calendar—ten days between the New Year and Day of Atonement—the cease-fire was shattered. On one day Jordanian troops killed six Israeli soldiers. The next day Israeli raiders killed five Egyptian soldiers. The next day 1,000 Israeli troops killed 20 Jordanians in a massive raid on a police post. The next day a 1,000-man Israeli force, bolstered by bombing aircraft, demolished a Jordanian police post, killing 11. For this the Israeli-Jordanian Mixed Armistice Commission censured Israel. A few hours after the censure a strong Israeli force raided several Jordanian army posts and a police station, killing 50. Tel Aviv announced why the Israeli Army had made the raids: "This attack was carried out after Jordan soldiers killed four Israeli citizens in a murderous attack . . . , killed a woman . . . , kidnapped and murdered a tractor driver . . . in the past three days." Israeli forces struck, said Tel Aviv, "in an effort to bring home to Jordan authorities their own interest in putting an end to these attacks."

Jets for Israel

◆ After Egypt bought armaments from the Soviet bloc, it was reported that Cairo received about 200 MIG-15 jet fighters, some new MIG-17's and some 40 twin jet bombers. The news was a hard blow to

Israel, for Israel had received only 24 Mystère IV jet fighters from France and no bombers. The U.S. refused to sell Israel fighters, on the ground that the Arab-Israel conflict might spread into a Soviet-American conflict. But Washington has not objected to other members of the Western alliance selling arms to Israel. In September Canada announced that it would send Israel 24 Sabre jet fighters. The cost to Israel will be about \$6,000,000. When word that Canada decided to sell Israel planes reached Premier David Ben Gurion, he said it was "the best news I could have received." But in Cairo there was anger. Canada, said Cairo, "added fuel to the already inflamed situation" in the Middle East.

The New Country "Ghana"

◆ "Ghana" is the name of a great West African empire that flourished between the second and eleventh centuries. In the future map makers will be putting this name on their maps. In September London announced that the Gold Coast States—a British colony since 1874—would be granted independence on March 6, 1957. To accompany her new status the country has taken the new name "Ghana." Ghana will cover about 92,000 square miles (about the size of Great Britain) and will have a population of nearly 5,000,000 persons. Ghana will join the British Commonwealth.

Mayflower II Launched

◆ In 1946 a British publicist wanted to publicize friendship between Britain and the U.S. in a way none could misunderstand. He proposed that Britain build an authentic Mayflower, a copy of the 18-ton Mayflower that made the Pilgrim voyage of 1620. Once the plan was adopted the big problem loomed up: where to get a builder. It was said no one knew how to build an authen-

tic Elizabethan galleon. Then one day the wife of a Brixham shipbuilder showed this statement in print in a magazine to her shipbuilder husband and retired to wait for the explosion. "I can so build it," shouted Stuart Upham, "and I jolly well will!" He got the job. The Brixham shipwrights built Mayflower II like the original, of similar great oaks, to similar design, with similar tools and similar skill. Even the ropes are of soft seventeenth-century cordage. In September Mayflower II was launched. But it will be next spring before the ship sails for Plymouth, Massachusetts. It will be sailed by Britons with no modern gear except the compulsory radio. Mayflower II will carry about 40 people; the original carried some 102 Pilgrims. The ship, a gift from the people of Britain to the people of the U.S., will eventually lie at Plymouth as a historic landmark.

The Transatlantic Phone Cable

◆ Ever since 1858 telegraph cables have been operating under the North Atlantic. But it was not until September this year, or almost 100 years later, that the first call was made by transatlantic phone cable. The big problem to be overcome was the development of an underwater amplifier or repeater, one that would withstand pressures on the ocean floor and operate without attention for at least twenty years. The Bell Telephone Laboratory finally devised such a repeater. The repeater amplifies voice currents about a million times; each one costs \$70,000. Fifty-one repeaters went into each of the transatlantic twin cables. They are spaced about forty miles apart. The \$42,000,000 cable system took more than two years to build and stretches 2,250 miles between Clarenville, Newfoundland, and Oban, Scotland. It can carry thirty-six voice messages at

one time, about three times the traffic that radiotelephone circuits transmit. The telephone cable's big advantage is that it eliminates atmospheric interference. Conversations are distinct and even, in contrast to fading often experienced on radiotelephone.

On the Threshold of Space

◆ The Bell X-2, a slender, swept-wing rocket plane, was the first aircraft specifically built to challenge the so-called thermal barrier. This is the point of extreme speed where so much heat is generated that conventional aircraft materials lose strength and melt. To help resist heat at such speeds, the X-2 was made largely of stainless steel and a special nickel alloy. In July the Bell Aircraft Company's plane set a new

speed record of 1,900 miles an hour, more than twice the speed of sound. Then in September it was disclosed that the X-2, carried aloft by its B-50 mother plane, had climbed to an altitude of 126,000 feet, about twenty-four miles. This is the highest that man has ever flown. Twenty-four miles up is the very threshold of space, where the air is only 1/250th as dense as it is on the ground. On September 27, not long after the X-2 had set both world speed and altitude records, the Bell rocket plane crashed. The pilot, who was at the plane's controls for the first time, was killed. The crash occurred within two minutes after the rocket plane had been released from beneath its B-50 mother. No cause was given for the crash of the \$3,000,000 plane.

A Polish Pilot Escapes

◆ In March, 1953, a Communist pilot escaped from Poland in his MIG-15 jet fighter and flew to the Danish island of Bornholm. The Red pilot's defection apparently gave other Communists ideas. In May that same year another Polish flier flew his MIG to Bornholm. Then in September this year another Polish pilot used the small Danish island in the Baltic to make good his escape from behind the Iron Curtain. He landed his Soviet-built MIG-15 at the civil airport at the island's chief town of Ronne. The pilot said he had broken away from a formation flight and dropped auxiliary fuel tanks to lighten his plane; he was not shot at or pursued. Danish Air Force specialists dismantled the MIG-15 and took it to Copenhagen for examination.



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Awake!

CAN RELIGIOUS MEDALS PROTECT YOU?

Examine their history

Radioactive Clocks in the Rocks

How can they tell the age of fossils?

When Youth Gangs Go Wild

A shocking problem and its solution

How to Enjoy Reading

It really can be fun!



NOVEMBER 22, 1956 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 XXXVII

Brooklyn, N. Y., November 22, 1956

Number 22



FACING THE FUTURE WITH CONFIDENCE

RELIABLE predictions of the future greatly intrigue man. In fact, they so intrigue him and are so difficult to come by that he very often accepts totally unreliable ones. And most of the predictions made by men turn out to be grossly unreliable.

Yet men continue to be greatly concerned with the future. Scientists, technologists and industrial planners also are concerned with it, since foreseeing future developments would enable them to direct their work intelligently. Recent reports from the California Institute of Technology told of studies, participated in by faculty members and also by individual industries, endeavoring to foresee and prepare for the developments of the next hundred years. What do they envision?

They envision the spread of the industrial-technological revolution to the most remote parts of the earth and a resulting vast increase in the population. They think that earth's population will treble in the next hundred years, which, of course, would require a corresponding increase in the world's food supply, already limited in many areas. However, they predict that new crops and the distillation of sea water for irrigation will add a billion new acres to the world's agricultural area. They are

optimistic about keeping production up and keeping the population fed.

But what worries them is man himself.

In discussing these reports columnist Dorothy Thompson said: "The one element that can throw the whole machine Utopia out of kilter is the human being—his loves and hates, passions and dreams, emotions and distractions, his unwillingness to apply himself to the 'right' things, his unpredictability."

She also called attention to the fact that, about the time the C.I.T. report was made, Professor Robert Oppenheimer, the nuclear physicist, warned in a Chicago speech that "human ignorance and the power to do evil" could plunge the world into chaos and upset the various promises of the future.

The problem, then, is how to control man, how to fit him to the requirements of this technological or machine age. Novelists have discussed this. British novelist Aldous Huxley in *Brave New World* imagined a society completely controlled by the scientists who would produce the types of humans that were needed in a world where the whole object was to keep a vast system of production and consumption going.

Philosophers have discussed it. German philosopher Nietzsche said: "Man is something that must be overcome."

Biologists and geneticists have considered the problem, some even proposing artificial insemination or "test tube" babies to produce the types of people that they feel are needed.

Thus, viewing these possibilities, Dorothy Thompson said: "May not the human instinct, vaguely sensing a future described by Huxley, blow up the world, or permit it to blow up, in a final urge toward suicide? To let it start from scratch again, as after the flood that saved only Noah, his family and the two of each kind of beast?"

The California Institute of Technology report may speak of the effort to "understand the scientific principles governing the origin and development of human behavior" and to "increase our psychological and emotional efficiency," but man is a stubborn creature who resists control. Can the scientists exert enough control to guarantee even the existence of our civilization in 2056? Can they assure us of world peace for the century during which these great accomplishments are to be made possible?

Is there nothing that will get to the heart of man? that will change his mind and overcome "human ignorance and the power to do evil"? and that will direct man in the right way? Yes, most certainly there is such a thing! There is a source of truth that does direct man in the right way. What is it? A book that hundreds of millions have, but that few read—the Bible!

The truth of this book really does penetrate straight to the heart of man, changing his view, his outlook, his attitude and his very way of living. It provides the truth that makes man free; it protects him from the philosophy and empty deception of human traditions; it provides words that are tried, proved and true, that are a shield and protection and a source of refuge lead-

ing to the real life! From it man can gain faith and overturn false but strongly entrenched things. It is alive, it exerts power and it leads its believers to life.

But how does it affect the scientists' prediction of the future? It shows where man's predictions fail and what the future really does hold. It shows that instead of an industrial and technological revolution, a 'spiritual and moral one will come. It shows that wars will cease, peace will come and the desert will blossom, but through God's rule, not man's!

It shows that the very source of evil will be destroyed and that earth's present difficulties are because that destruction is near. "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." Satan the Devil knows his time is short, whether the world in general does or not. He knows his destruction is at hand, whether the world will admit his existence or not.—Revelation 12:12, *New World Trans.*

Human instinct rebels against the present conditions. But man will not have to destroy them; God will. He will clean off corruption and let things start over again, as occurred after the flood that saved only Noah and his family—the only humans who would believe God's warnings and act upon them.

This is not a myth, but a fact. It is not a false prediction, but a true one. It is promised by the Supreme Sovereign, the Almighty God, whose name alone is Jehovah. That promise is contained in His Word, the Bible. The hundreds of thousands of persons who have studied it, accepted its truth and heeded its warnings face the future with firm confidence. Will you go to that one right source to understand the future and to know what you must do about it? This and related publications will help you to do so.

CAN Religious Medals PROTECT YOU?



SEVERAL years ago two men were driving in an automobile near Seattle, Washington. Their automobile suddenly went out of control and skidded into the nearby Lake Washington Ship Canal. Nearly four years later, on October 26, 1948, according to *Newsweek* magazine, their bodies were discovered. On the neck of one was found a religious medal, called a St. Christopher medal, commonly used as protection against accidents.

Three weeks after the discovery his widow and her five-year-old son were driving on an icy highway when their auto skidded into the Wenatchee River near Seattle. Both were drowned. When the bodies were recovered, around the neck of the boy was the very St. Christopher medal that had been recovered from the body of his father.

On the other hand, there are people who have survived accidents and who credited their survival to a religious medal. When such incidents come into the news the question inevitably rises: Can religious medals protect you? A sure way to find out is to learn the answers to two other questions: What does history reveal about religious charms as protectors? What does God's Word, the Bible, disclose about the subject?

Actually man has been wearing some kind of religious charm,

usually suspended from the neck, from time immemorial. In almost every nation there is a history of the use of religious amulets—objects worn as a charm against evil or harm, with the

Christians need protection from the Devil and his demons. What is the source of this protection? Is it the use of religious medals? Secular history and the Holy Bible combine to give the conclusive answer.

power of protection usually attributed, not to the objects themselves, but to a favorite god or goddess, patron or patroness. The ancients used amulets to protect themselves against any number of things, such

as diseases, evil spirits and accidents. Some charms used by the ancient pagans were placed around the necks of cattle, horses and camels, that their animals might also be protected by their favorite god.

Amulets and Sex Worship

One cannot learn the history of religious charms without being impressed by this fact: their use throughout history is generally, almost invariably, associated with phallic worship. The ancient Egyptian life amulet, called *ankh* or *crux ansata*, was in the form of a cross with an oval handle for a head; it represented the male and female organs of reproduction combined.

The ancient Nile dwellers distinguished at least twenty different kinds of amulets. One of the most popular was the scarab. Scarab amulets were made of wood, stone, ivory, glazed faience, amethyst and other semiprecious stones. Shaped in the form of a beetle, these religious charms were engraved on one side with many devices, usually mottoes. The mottoes were endlessly varied. Often they involved the name of a popular god or goddess. Two typical



mottoes on scarabs that have been found by archeologists read: "Mut give thee long life" and "Ammon protecteth." Mut signifies "mother," and in hieroglyphic inscriptions this goddess is called "the lady of heaven." She was the wife of Ammon. Ammon, later identified with the sun god, was originally a local Theban deity of the reproductive forces.

In ancient Babylon, Persia and Greece the use of amulets was widespread. The Greeks had a popular protective charm called *phylacterion*. In ancient Rome children carried around their necks what was called a *bullā*. It was a heart-shaped box containing an amulet; its purpose was to ward off the dangers incidental to children.

In describing the most popular feature of the ancient Roman religious charms the *Dictionary of Classical Antiquities* says under "Fascinum": "Amulets of various kinds were employed as counter-charms. They were supposed either to procure the protection of a particular deity, or to send the enchanter mad by means of terrible, ridiculous or obscene objects. The name *fascinum* was thus specially applied to the phallus, which was the favorite counter-charm of the Romans. An image of this *fascinum* was contained in the *bullā* worn as an amulet by children, and was also put under the chariot of a general at his triumph, as a protection against envy."

But the Romans used religious charms, not only with symbols of their own deities, but with those of foreign deities as well. During excavations at Pompeii workmen found the skeleton of a woman who died while in the act of flight. She had with her a small box containing her valuable knick-knacks. Among the most curious of these was a necklace composed of amulets or religious charms. Most of them were attributes of Isis, the Egyptian goddess of fertility.

Adopted by Apostate Christians

History, as well as the Bible, shows that the early Christians in the days of Christ and his apostles kept themselves free from every form of paganism. These Christians did not use statues, images, idols or religious charms. However, after the death of the apostles of Christ the true faith of the early Christians became corrupted. These apostate Christians adopted many pagan practices, including the use of religious charms.

The New Funk & Wagnalls Encyclopedia says in this regard: "The use of amulets passed into the Christian Church. . . . Amulets became so common among Christians that, in the 4th century, the clergy were interdicted from making and selling them on pain of deprivation of holy orders; and in 721 the wearing of amulets was solemnly condemned by the church."

However, the clergy had for so long made a lucrative business out of making and selling religious charms that no church edict stopped the practice. So many religious charms came into use by the apostate Christians and for so many protective purposes that the ancient Egyptians were now, by comparison, mere triflers in the art of amulet manufacture.

The *Catholic Encyclopedia*, Volume I, page 443, in unexaggerated language, tells us of that time: "Especially from the fourth century, when imperial favour brought large numbers into the church, superstitious abuses in the use of devotional emblems became so common that the ecclesiastical authorities were obliged frequently to inveigh against the use of amulets. . . . From one of the sermons of St. Caesarius it appears that the dispensing of amulets was a regular profession; each disease had its appropriate amulet. These and similar superstitious practices survived to some extent, in one form or another, through the Middle Ages."

Religious Charms Today

Throughout the world religious charms are still popular today. Among countries of the Middle East and Central Asia, especially, countless persons consider it necessary to wear a preservative charm. In some lands religious charms using phallic figures or symbols of them are still used. In Christendom the name amulet has been replaced by the terms medal and medallion. But whether it is called amulet, religious charm or medallion, the principle is the same. The person wearing the object hopes or expects that the saint or patron represented by it or whose name appears on it will perform some protective miracle.

Most of the popular religious charms today are called Holy Virgin medallions or are named after numerous saints of the Roman Catholic Church. Some charms today are in the shape of a heart as was that of the ancient Roman bulla, worn by women and children. Many persons rely on religious medals to aid them because they are coupled with the power of a religious organization.

One of the most popular religious medals today is the St. Christopher medal. It is said that it provides protection for travelers, St. Christopher supposedly interceding with God on behalf of the living to protect travelers. Does this medal protect travelers? Statistics prove that there are just as many persons in autos with them that have accidents as those without. Some persons wearing the medal survive an accident, others wearing it do not. Is God partial? Does safety depend on a saint? No; in the last analysis the cause of accidents is carelessness. Safety depends ultimately on the skill, judgment, co-ordination and carefulness of the driver. An automobile driver can have a dozen St. Christopher medals in his car, together with several rosaries in his pockets and two scapulars

around his neck, but if he is not careful and alert a fatal accident can befall him.

So many religious medals are on the market today that no attempt is made to describe them. However, one of them, the St. Francis medal, will give us some idea as to the extent religious charms are still being used. The following advertisement appeared in a November, 1955, issue of a Cleveland, Ohio, Sunday newspaper:

"Only at Bonwit's in the whole U.S.A. Give your pets the same protection your St. Christopher medal gives you. A touching Christmas gift, signifying human concern for the animal dear to us. The medallion with the tender figure of St. Francis on one side is blank on the other, so you can engrave your pet's name and address on it. . . . Let St. Francis guard your birdcage, your aquarium, any bird or beast you love. . . . Gold-plated or solid sterling silver, \$3.00."

Would a St. Francis medal on one's pet rabbit prevent a hungry fox, out shopping for dinner, from having rabbitburger? Would a St. Francis medal protect a dog from injury if the dog were foolish enough to chase after automobiles? Would a religious medal in the cage of a pet canary bird divert the aims of a determined pussycat? Does a religious medal guarantee a pet chicken's not being stolen and reaching the stewpot? When a dog attacks a medal-wearing pussycat, what protects the cat—her claws and tree-climbing ability or her religious medal? Despite the failure of medals to protect animals or humans, the sale of religious charms is still a very profitable business.

But it is not a true Christian practice. Religious charms have no origin in Christianity. They are pagan. They still are, despite their use by professed Christians. The use of protective religious medals is in no respect different in theory or principle from the use of religious charms by the

demon-worshipping pagans. And we have learned how religious charms, throughout history, have often been associated with the lowest, most debased form of false religion—sex worship. Is there any wonder that religious medals today cannot protect anyone?

The Bible tells Christians how to obtain protection from the Devil and his demons. Commands the apostle: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil." To put on the "suit of armor from God" we must gain a knowledge of God's Word, the holy Bible. Then

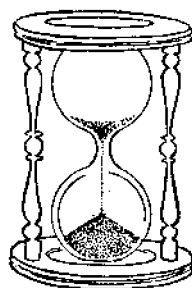
we must confidently rely on that Word. What should Christians pick up then? The Bible answers: "Take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles. Also accept the helmet of salvation, and the sword of the spirit, that is, God's word, while with every form of prayer and supplication you carry on prayer on every occasion in spirit."—Ephesians 6:11, 16-18, *New World Trans.*

Faith, hope, prayer and a knowledge of and reliance upon God's Word—these are the true Christian's protection, not religious medals.

RADIOACTIVE CLOCKS in the ROCKS



**How can they tell
the age of fossils?**



THE earth is not infinitely old. It had a starting point at a measurable time back. At the beginning, spoken of at Genesis 1:1, God created the heavens and the earth.

Astronomers find many evidences that the starry heavens had a beginning in time. The best known of these is the expansion of the universe. From its present size and rate of growth, they estimate that the universe was created some three or four billion years ago.

The strongest proof that the earth began not many billions of years ago is that radioactive elements exist today. These show a

striking difference from other elements: they destroy themselves, gradually, steadily, inexorably. They decay according to an exact mathematical law. If they had always been here their radioactivity would long since have burned itself out. But their radioactivity still persists, and from the amount left the nuclear scientist can tell that they are not over five billion years old.

But when we say uranium destroys itself we need to qualify our statement. True, it destroys itself as uranium and part of its actual substance disappears to produce energy, but the residue remains as a different element, lead. Likewise, when potassium suffers radioactive disintegration it leaves the gas argon. Radium decays into strontium.

This is the quality that makes it possible to date rocks containing radioactive minerals. These pairs of elements, found together in minerals, are the radioactive clocks the geologist relies on to measure the age of rocks.

Every radioactive element is part of a system that is something like an hourglass. The active element is in the upper bulb and falls at a steady rate through the neck into the bulb below. The stable element produced by the radioactive process accumulates in the lower bulb.

Now, by watching an hourglass and comparing the amount of sand in the upper and lower bulbs, you can tell about how long it has been running. To be really accurate you should weigh the amount of sand that had run through. And you would have to measure how fast the sand is running through. If the hourglass runs very slowly, as radioactive geological clocks all do, you might count the individual grains of sand. A magnifying glass would be needed for this, and slow motion pictures would help too.

In a radioactive mineral, of course, the uranium and the lead are all mixed together. But the chemist finds this no great obstacle. He dissolves the rock in acid and treats it with a series of chemical solutions that separate the different elements, and he ends up with the uranium and the lead in separate test tubes, just like the sand in the upper bulb and that in the lower.

To measure the rate of the radioactive clock, the nuclear scientist cannot use a magnifying glass to see the atoms, but he can use a Geiger counter to count the number of uranium atoms exploding. Thus he knows how fast the uranium is running through the neck into the lead bulb. Each radioactive clock runs at a different speed,

which is expressed as the half-life, as follows:¹

One Half of	Decays into	In About
Uranium-238	Lead-206	1.5 billion years
Potassium-40	90% Calcium-40	1.26 billion years
	10% Argon-40	1.26 billion years
Rubidium-87	Strontium-87	50 billion years

The geologist can use these figures to date his rock. Suppose, for example, that a crystal of feldspar from an ancient granite contains rubidium. A chemical analysis of the crystal shows 2 percent as much strontium as rubidium. From the rate of decay he calculates that it took 1.4 billion years for this much rubidium to decay to strontium. So he concludes that the feldspar crystal was formed out of molten rock 1.4 billion years ago.

But there may be weak links in the argument. There are conditions that must be met if the conclusions are to be well founded. Possibly the feldspar crystal formed originally with a small impurity of strontium from the molten rock. Then the rock will look older than it really is. It would be like turning the hourglass over before all the sand had run into one end. There would already be sand in the lower bulb when it started, and it would always indicate more time than had actually elapsed, because it was not set to zero at the beginning.

Sometimes the physicist can help strengthen this link. He can take the strontium the chemist has extracted from the rock and test it in a mass spectrometer. This is an instrument that sorts different isotopes of an element according to the weights of the individual atoms. The physicist knows that the ordinary strontium that would come from the average rock would have a mixture of atoms with weights 84, 86, 87 and 88. But only strontium-87 is formed by the radioactive decay of rubidium, and the mass spectrometer

This article is written and contributed for publication by a scientist employed in atomic research.

will tell whether it is contaminated with ordinary strontium. If it is he can make a correction on the chemist's measurements and still get the age of the mineral.

Another pitfall may trap the unwary explorer of the past when he tries to date rocks containing fossils. Rocks in which fossils are found are always sedimentary, deposited from streams of water. But this type of rock does not contain nice crystals of minerals that can be used for dating. They are found only in igneous rocks, where they formed as molten rock cooled.

How can the geologist overcome this difficulty? By looking for intrusions, where molten rock, called magma, has welled up into cracks in a sedimentary rock. Suppose granite melts and oozes, under pressure, into the overlying sediment. Then it cools and solidifies in the fissure, forming a rock called pegmatite. Now, the geologist argues, if we can find radioactive minerals in the intrusive pegmatite we can tell when it flowed into the fissure. And if the sedimentary rock contains fossils they must have been there before the intrusion occurred. So the fossils must be at least as old as the radioactive mineral.

That sounds reasonable. Wherein is the pitfall? For one thing, it is assumed that the radioactive mineral crystallized at the time of the igneous flow. But in many cases the crystal selected for dating melts at a much higher temperature than the rock it is imbedded in. For example, the quartz in granite melts at about 2700 degrees Fahrenheit, but the feldspar does not melt until the temperature reaches 3200 degrees. This means that granite would begin to flow at 2700 degrees. So no one can say for sure that such a magma did not already contain the radioactive crystal before it melted. If it did, and if the granite were gradually heated to where it began to soften and flow, it could carry the feldspar along without ever melting it. In such

case the radioactive clock would not be reset at the time of the intrusion, but it would continue to show the date when it was originally set, possibly millions or billions of years earlier.

Another difficulty in dating fossils by this method is that the geologically ideal situation is rarely, if ever, met. The hoped-for case where a sedimentary rock with dinosaur bones lies directly against an intrusive granite with a neat little crystal of feldspar—this has not yet been found. In cases where the argument has been used, the nearest fossils are usually miles away from the pegmatite intrusion, and no one can prove that the sediment at the point of intrusion formed at the same time as the one where the fossils are found. The doubts in identifying strata are too great.

This weakness in the argument is admitted by experts in this field of science. In their textbook geologists Schuchert and Dunbar of Yale University illustrate the usual occurrence of datable minerals by a pegmatite in Connecticut that contains uraninite crystals with "an age of 350,000,000 years, but it lies in a bed of deformed schists far from any fossiliferous rocks that could determine the geologic period of its intrusion."²

Nuclear physicists Goodman and Evans of the Massachusetts Institute of Technology speak of the "complication that it is apparently quite difficult to assign geologic ages to radioactive minerals, that introduces so much uncertainty in the present status of radioactive age methods."³

Dr. Henbest of the U.S. Geological Survey told a symposium of paleontologists and geologists: "The inaccuracies connected with dating the source mineral of a radiogenic lead specimen in terms of a well-known and a well-dated stratigraphic sequence is a geologic problem."⁴

And Dr. Marble of the National Research Council, an expert chemist in this

field, at the same symposium added this succinct comment: "As you all know, it is often many miles from a pegmatite to the nearest diagnostic fossil and, even if they are near each other, the field relations are usually obscure."⁵

Other methods of dating sedimentary rocks and fossils in them have been found entirely unreliable.⁶ The geologist's claim to the great age of fossils, to the hundreds of millions of years for the dinosaurs, to the billions of years for algae, must depend entirely on the radioactive clock. And here, it is all too clear, they are still leaning on a broken reed.

The Bible shows that simple forms of life, as well as great reptiles, existed on the earth long before man. How long? It does not definitely say, but it is reasonable to believe that the same 7,000-year period that spans God's rest day also marked each of the six creative days before. This would put the age of the first living things on earth no farther back than 34,000 years. Note that it leaves open the question as to how long before that the earth was formless and waste. Without being dogmatic as

to this conclusion, we can say that it is certainly harmonious with the Scriptures. And it is also harmonious with the proved facts of science. No scientific evidence has yet been produced to contradict it.

Worldly scientists who have no regard for God's Word may theorize and speculate without restraint, and the public press may blatantly publicize their hypothetical million-year-old men and billion-year-old algae. But the reverent seeker for truth will not be misled by the "oppositions of science falsely so called." He will always hold foremost the Word of God. Doing this he will find in the things God has created no conflict with his Word. Indeed, a study of God's creation will only enhance one's understanding of his eternal power and Godship.—1 Timothy 6:20; Romans 1:20.

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- ⁶ *Awake!* February 8, 1952.

On the Lighter Side

◆ A policeman in Long Beach, New York, gave his wife a ticket for a parking violation. His wife snapped back: "I'll pay the fine, all right—with his money."

◆ In Davenport, Iowa, a woman rushed into the police station to pay a parking fine. "Hurry up," she said, "I'm double-parked."

◆ In Tokyo, Japan, Air Force weather-men had to postpone their annual picnic. It rained.

◆ Since hurricanes were named after women, an editor in Williamson, West Virginia, began naming heat waves after men.

◆ A few crime notes from 1955: "Someone made off with a burglar alarm in Richmond, Virginia. A ferris wheel turned up missing at a Chicago carnival. A visitor

to the zoo in Columbus, Ohio, complained that an elephant swallowed his wallet. A man-hole cover was stolen in Detroit. In London, someone made off with a flea circus. A contractor in Jersey City complained that thieves stole an eight-ton tractor shovel."

◆ In Detroit, Michigan, a woman's car collided with a submarine.

◆ A truck driver in Wethersfield, Connecticut, was arrested for driving an overloaded truck. It carried thirty-one thousand pounds of feathers.

◆ A man in Knoxville, Tennessee, reached into his pocket for a cigarette. Instead he pulled out and lit a two-inch firecracker. Gave up smoking then and there.—United Press dispatch, December 1, 1955.



Cuba's Muleteer and Mule Train

By "Awake!" correspondent in Cuba



DESPITE Cuba's marked progress in transportation facilities, and in vivid contrast with the most modern cars and trucks that are used in the cities, the picturesque *arria*, or mule train, is still the only means of transporting cargo in many of the mountain regions.

☞ The experienced *arriero*, or muleteer, is young, strong, simple and suntanned. He is greatly trusted by the plantation owner, makes about \$70 a month plus his room and board, and knows his mules like the ten fingers on his hands. He talks to them, praises them, scolds them, pets them and, at times, threatens them.

☞ The arrangement of his mule train and the respected relationship of one beast to the other are of real interest. Each mule has its place. The *gula*, or guide mule, takes the lead. It carries only about three-quarters of a normal load of 200 pounds, but must be agile, dominant and alert. It will not permit another animal in the train to get ahead of it. It picks the path that all the rest take. It must avoid dangerous places and not get lost or become confused at cross-roads. A well-trained guide mule costs about \$300, and the muleteer quickly flatters his guide mule with such names as "beautiful pearl," "marksman," "banner," etc.

☞ After the guide mule comes the second guide, then the third. The other animals in the train do not have such explicit training or graduation, except that they must know how to keep their position. The last mule is the *pie*, or foot. He knows he is last and must march close to the muleteer's horse. A train of experienced mules costs from \$1,500 to \$3,000 and carries about 2,000 pounds.

☞ A delightful melody accompanies the mule train, for each mule wears a bell that is especially toned for his position in the train. The

guide mule's bell has a deep bass tone. The next has a bell with a higher pitch, and so on until the last mule has the one with the highest pitch of all. Each note distinguishes the mule and his position, and on the darkest of nights any irregularity can be detected through the bells. The muleteer immediately knows where the trouble is. His experienced and agile fingers quickly loosen or tighten the ropes, tie or untie the knots, adjust the load, and the march is on its way again with only the slightest interruption. Then the bells, like the delightful melody of a tropical orchestra, continue their musical message that all is well.

☞ The muleteer does not permit the mules to eat during the march. But the trained animals, knowing that food awaits them at the end of the journey, step lively in anticipation of their feast. On the march they have a special bridle that permits them to drink but not to chew.

☞ Also, to increase the speed of the mule train, the driver, in addition to threats and sometimes unsavory expressions, has a special kind of whip, or *fuete*, that is made from cotton cord and is about eight feet long. The primary use of this whip is not to strike the animals, but to produce a sound like a pistol shot when the whip is suddenly cracked in the air. Thus it helps to keep the train moving swiftly along.

☞ The colorful mule train and muleteer, however, are disappearing from Cuba as more and more the specially built vehicles for rough roads and mountainous territory (including jeeps and trucks) are taking over. But in the eastern part of the island, as well as in the western province of Pinar del Río, where rough, hilly territory is found, it is still the mule train that is relied upon to get the area's products down from the mountains and to return with the needed supplies.

CONFIDENCE IN A MEDAL ?

☞ According to the *Jewish Encyclopedia* Martin Luther once told how a Jew presented Duke Albert of Saxony with a button, curiously inscribed, which would protect against cold steel, stabbing or shooting. The duke made the experiment on the Jew, hanging the button around his neck and then slashing him with a sword. The button failed.

ALARMING gang-land murders, intimidation of enemies and special territories that must be recognized by the members of other gangs—these things may be common TV and movie fare and may have marked the prohibition era in certain American cities, but the shocking fact now is that they mark the present state of juvenile gangs in many large United States cities.

In New York, Chicago, Los Angeles, Denver and other cities the problem has been appalling. One of the most shocking of the juvenile gang-land incidents was the killing of 17-year-

old Carlos Luis Feliciano in June, last year. In a fight over a 14-year-old girl this New York boy had stabbed a rival gang member. Another gang of teen-agers, serving as a kangaroo court, promptly drew lots to pick a trigger man to kill Feliciano, and the world was shocked by a brutal murder.

But this widely publicized incident was not New York's only juvenile gang violence. The following examples are limited to one six-month period this year. On February 2 Antonio Robles, just 15 years old, and Miguel Rosario, age 19, members of the Comanches gang, were shot in East Harlem by rival Viceroyes. On March 1 two boys were stabbed by a gang of eight

armed youths who had fired five shots into a crowded recreation-night school gymnasium meeting.

On April 23 five girl-gang members, from ages 14 to 17, were seized by the police for attacking other girls. On April 24 twenty-eight members of two armed boy gangs were arrested. On May 12 Hector Garcia, 14, was shot dead by an 18-year-old lad who said he had only intended to scare Scorpions gang members who had beaten him. On the sixteenth, twenty-eight youths were held by the police, who seized knives, belt buckles, bayonets and ash-can handles that they had

in preparation for a gang war. On May 22 gang rivalry prompted two youths to assault and shoot Stewart Gross, 17. On June 11 Victor Serrano, 17, was shot in the back and seriously wounded by gang members.

On July 16 youths drew homemade guns, forced community workers under tables and threw chairs about at a peace meeting that had been called "to persuade members of the Chaplains and Stompers that, if they must fight, they fight only with fists."

On the seventh of July Evelyn Orr, 15, was stabbed to death in a subway station in a fight between two girl gangs, the Chaplains and the Diplomat Queens. A twelve-year-old girl was accused of stab-



bing her with a seven-inch butcher's knife. Sixteen other girl-gang members were held by the police.

What Prompts Such Juvenile Crime?

What is behind such flagrant juvenile crime? What causes the very small percentage of today's youth who are represented in these acts to go berserk?

In reporting on the study of 9,000 cases of juvenile delinquency in Baltimore Dr. Bernard Lander of Yeshiva University said that the lack of community feeling and complete moral chaos rather than poverty are the major factors. In support of this he cited the high incidence of delinquency in so-called privileged areas, as well as in the slums.

One Brooklyn gang that might be taken as an example comes from a middle-class environment. Its members' parents were born mostly in the same neighborhood of one- and two-family houses along clean, tree-lined streets, in which they now live. The family income ranges from \$3,000 to \$6,000 a year. The gang, whose members' ages range from 13 to 18, averaging about fifteen and a half, is supreme over a territory of nearly a square mile. Most of its members have left school, though few have regular jobs.

A great deal of their time is spent idly hanging around. They wake up about noon and arrive at their park-bench meeting place about one or two o'clock. Sometimes they go to a movie, sometimes swimming, but not to the crowded beaches. "Anytime we go to a place like Coney Island we get into trouble," one member told a New York Times reporter. "A guy gives you a funny look. You say: 'What the — you lookin' at?' You can't let guys get away with that stuff. Next thing you know there's trouble."

Tension hangs over the gang. Any car that rolls by the bench around which it

clusters could contain invaders or detectives. Its leaders carry a list of telephone numbers for emergency mobilization. Sixteen members or former members of the gang are in jail on charges that include extortion, grand larceny and possession of deadly weapons.

According to the New York Times report: "Thursday nights they meet at the playground to learn if any enemies have besmirched their rep [reputation] or violated their turf [area]. . . . On this night they also plan their campaign for the dance the following night in Prospect Park. There they go in strength because it is alien territory and because they think it might be fruitful for girl-hunting. Saturday nights they may go to parties, to a Coney Island rock-and-roll session or just drape themselves around the bench and sip a few cans of beer while they argue loudly. They rise much earlier than usual on Sundays, for the 10 a.m. mass."

There is no such thing as the typical gang, though certain principles apply to most of them. There may be from a dozen members to 50, 100 or even 250. Yet even the most violent of the gangs are based on friendship—they are friendship clubs of teen-agers. A thousand or more such street clubs in New York city draw little police attention. Less than a tenth of them provide a real danger to the orderly life of the city. Even these gangs devote only a small fraction of their time to fighting or to crime, but there is always the danger of a battle between them, and their individual members are responsible for much of the city's crime.

The relatively few problem gangs that have been called a "murky nursery and training ground for American crime" have provided a major problem, however. They have fought with fists, blackjacks, clubs, switchblade knives, and sometimes with regular daggers. Their girl-gang affiliates

have carried the weapons for them because of the police reluctance to frisk a girl. A fight between the gangs can be an individual beating, or a large-scale battle like the one held near Prospect Park on May 30, 1950, when some forty shots, by newspaper estimates, were fired from homemade guns.

Copying the nations, the gangs consider it an invasion and an act of war for the members of one gang to walk through the territory of another. Or insulting a gang member, calling him "chicken" or "punk" or some other trivial insult, will bind him or his gang to see that the insult is avenged, proving that he is not "chicken." Gang wars can also start when an outsider tries to "crash" a dance, wins a gang member's girl, or dances with her at a party. "Rep" is the great concern of these gangs, and blood can flow before even a trivial insult will be taken.

What Produces the Gang?

Broken homes, chronic truants, children who cannot seem to get along in school are all involved in producing the gang. But many gang members are bright. The one common ground the gang members seem to have is a need to "belong." They seem convinced that they have no future, and that society will not give them what they deserve. They may retaliate against the school, the police, or even the home that produced them. But in the gang they have status. They are associating with other boys who are suffering the same set of circumstances, and among whom they can gain recognition.

An older boy put it this way: "Guys who don't feel like they are counting, who feel like they are worthless to everybody—well, they are the guys who go and try to make names for themselves by being stickup guys. It is on account they feel like they are nobody." Their gang names show this desire for self-esteem: "Imperial Counts,"

"Dukes," "Ambassadors," "Viceroys," "Bladesmen," "Noble Englishmen" and "Enchanters" are a few samples.

Another major factor is having too much time on their hands. A boy who shot five other boys in a San Francisco gang fight, killing two, said: "You go to school, but if you're not in sports, you've got a lot of time." His father said: "Most industry won't take him until he's 18. So he has two years on his hands—and nothing to do. That's the dangerous age, in my opinion. That's when they get in with bad company."

"You get caught without your gang," the boys say, "and another gang works you over good." So, they stick with the gang. And just one severely warped boy can steer the whole gang wrong. His very viciousness may set an example that the others follow. The existence of such viciousness is not too amazing today. *Newsweek* quoted "a thoughtful juvenile expert" as saying: "Perhaps the viciousness of mankind in the past few decades has taken its ghastly toll on our youth."

Seeking a Solution

The world that has scoffed at what God's Word says about child raising now has a man-sized problem of delinquency. And it has conflicting views on what to do about it. Detroit applied a get-tough policy. The police broke up the gangs, established a curfew and enforced it. New York, on the other hand, sends workers out to win the gangs' confidence and to deter them from their delinquent activity. In 1955 it could boast that for four years there had not been a gang war in the areas where the program was conducted.

Youths can be aided by a little of the missing friendship and consideration at the right time. But as *Life* said after the Feliciano killing, the New York city Youth Board's social workers "know they can

make only stopgap efforts in a world that has not worked out ways to prevent such pitiful scenes" as these gang murders produce.

The police feel that the social workers must too often make more concessions to the gang than the gang makes to them. They think the gangs must be made to respect the law. New York Police Commissioner Stephen P. Kennedy recently warned his officers: "You shall not enter into treaties, concordats, compacts or agreements of appeasement—because of such are storm troopers made."

But these problems would not have arisen if the parents had really applied the Bible's principles. These require that family love must abound, that the youth must be trained in the right way, and that they be given a sense of belonging and accomplishment in the Christian congregation.

The parent cannot put the responsibility of teaching God's requirements off onto the church, or synagogue, or anyone else, but must know those requirements himself, teach them to his own sons, and set the right example of following them in his own life. He is commanded: Have God's words "on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up."—Deuteronomy 6:6, 7, *New World Trans.*

The child who is trained this way will know that he "belongs," will understand what is right, and will have a good feeling

of real satisfaction in doing it. He will not have an overabundance of time on his hands, to waste in the idleness that leads to mischief, but will follow his parents' right example of serving his God, thus having a worthwhile work to do, and occupying his time with good things, not with the bad ones.

This is not just a theory, but it is put into practice by young witnesses of Jehovah, who, like ancient Jeremiah and like Jesus himself, happily spend their lives in their Creator's service. Doing this they have the right kind of companions, and set other youths in the neighborhood the right example, rather than being led astray by their wrong one. It is because they have really applied these Bible principles that Jehovah's witnesses' children, who go to the local Kingdom Halls, are not members of the juvenile gangs that get up early just one morning a week to go to "the 10 a.m. mass."

For those who refuse to apply these principles, perhaps the best solution to the gang problem is strong policing, with enough officers to provide impartial and inevitable enforcement of the law, plus the activity of social workers to help the gang members rehabilitate themselves into jobs and positions of respectability.

But it should be remembered that by the time a youth comes to the attention of the police the damage already has been done, while if the parents had really followed true Bible principles, they could have prevented it!

NEVER A WATER SHORTAGE !

For some sea birds supplies of fresh water are not always available. What do they do? They drink salt water. With an ocean full, they never have a water shortage. Penguins, shearingwaters and terns have often been seen drinking sea water. Some sea birds must drink salt water or they will die. Some species of penguins drink either salt or fresh water. It is not known how they are able to drink salt water and still remain healthy.

The History of Knitting



By "Awake!" correspondent in New Zealand

THE craft of knitting is indeed an ancient one. Just who began the art or when it began is not exactly known. Relics of very early knitting have been found in countries as far apart as Egypt and Peru.

The most common of all knitted garments is the stocking. It was known in England as early as the time of King Alfred. The Anglo-Saxons called it "hos." It consisted of a leg covering that reached from the foot to just below the knee, where it joined the breeches. It was a knitted garment. And it is from the Anglo-Saxon word "enytan" that our English word "knit" is derived. The hos was the most important part of a man's clothing and from it came the men's trousers of today. Of course, the development from hos to trousers was extremely gradual, taking many hundreds of years.

England, who led the world in making stockings, was the first to establish knitting as a craft. The knitters had their guilds in continental Europe as well as in England. These guilds looked after their interests as might a trade union today. They were responsible for establishing and holding a high

standard in the knitting of stockings.

After the introduction of silk into Europe, knitted silk stockings became very popular among the richer classes. Knitting in patterns of different colors, even with threads of different textures, was the fashion. At times the hose were very extravagant, as those worn by the Landsknechte, the name for the German mercenary soldiers of the sixteenth century. They had different stockings for each leg, that is, different in color, shape and trimmings. One might think that, rather than instilling fear, they would be a source of amusement to their enemies. However, in spite of the stockings they wore, during the time when Henry VIII and Elizabeth I ruled England the Landsknechte was a famous fighting body in Europe.

Later, stockings were made to harmonize with the color of the breeches. Different fashions ruled in different countries. In Spain, black was the color worn by almost everyone. In Germany only the clergy wore black stockings. "Tricot" was the word used for men's hose in Europe at that time, coming from the French word "tricoter," meaning to knit. Today the word "tricot" is used to describe any kind of underwear or clothing knitted by hand, or any imitation of such material. In America the term is used to describe a fine nylon fabric, machine knitted.

Origin of Machine Knitting

In 1585 a machine was invented for the knitting of woolen stockings. For long hours William Lee, a poor clergyman of Nottinghamshire, watched carefully the movements of his wife's fingers as she knitted. From his observations he was able to invent and



build a machine that would do the work of the hands. The machine built, Lee went to Elizabeth I, who refused him the right to build the machine, on the grounds that those making their living by hand knitting must be protected. However, she did grant him the right to knit silk stockings, fully believing that his machine would not be capable of doing so. Lee renewed his efforts and soon he had a machine that could knit silk stockings. Again he applied to the queen and after being refused a second time he went to France, hoping that there the king would treat him differently. Henry IV, being a farsighted man, welcomed Lee with open arms. Unfortunately, the king was assassinated and his successor, not liking Huguenots, of whom Lee was one, had him imprisoned. Freed from prison, he later died heartbroken and unknown.

Fortunately, Lee's knitting machines survived him. They grew in number and their speed increased. As time went on materials other than wool and silk became popular in the knitting industry. Indian fabrics of cotton and linen became popular in England. Linen and cotton stockings were soon seen on the market. In more recent times artificial fibers made from wood pulp have been utilized in the manufacture of stockings. As a rule these are machine knitted, shaped and fitted with a seam in the back.

Other articles that were knitted in early times were caps, gloves and woolen shirts. In France peasants of Normandy went to market with the most beautiful and highly prized bags made of beads. The knitted beads were as delicate as miniature paintings and full of color. Knitted caps and berets have been worn by people of all ages for many centuries. During the fourteenth through the sixteenth century berets and caps were made to look like felt. The knitted beret when finished was

soaked for five days, after which time the wool had thickened so that the stitches could no longer be seen. But the cap was now shapeless. So it was put on the milliner's block and pressed into the desired shape. To give body to the felt a teasel brush was used. Finally, it was decorated in the fashion of the day by "slashing" it, that is, by cutting slits in the felted material and inserting a cloth of a different color.

Knitted carpets were first made in Europe and were greatly in demand. These early carpets were rich in color, designed usually with a flower pattern. In eastern Germany, human and animal figures and landscape scenes were bordered with a flower pattern around the edge of the carpet. The work required great skill. A knitting apprentice had to train for six years, and then, to pass his final test, he had to knit a carpet six feet long by five feet wide, as well as a beret, a shirt and a pair of hose. They had to be in the fashion of the time and the designs were very elaborate. The knitter was given thirteen weeks to complete his test. The tests were strict. *The entrant had to swear that the work was entirely his own.*

Behind the Knitting Material

Few knitters stop to think of all that lies behind the material that they hold in their hands. Wool must be grown. The oldest type of wool-bearing animal is the moufflon, which lives in Central Asia. The most common wool bearer is the sheep. And the oldest known breed of sheep is found in the Isle of Soay, west of the Hebrides. These animals have fine fleeces, and from them beautiful, fine knitted fabrics were made long before the time of Christ.

The tools used in knitting have undergone great changes. At first they were rather crude in comparison with modern

equipment. Today instruments are made in various thicknesses to suit the yarn. Earliest needles were very thick and were made of bones, tusks and wood. Spindles have been discovered in the tombs of the British Pit Dwellers, testifying to the knowledge of spinning around 2000 B.C.

Of all the hand knitters left on the earth today, perhaps as a group the Shetland Islanders are the most famous. These islands, which have a special breed of sheep, are one of the great centers of hand knitting remaining in Britain. Living on very small farms, the inhabitants have to take on other work to make a living. So, while the men go fishing, the women stay home, look after the sheep and knit. There is no spinning mill here, so all the knitting is done with homespun wool. Also, it is home-dyed. Because the wool produced here is unmatched in its fineness and beauty these islands are often called "the land of the golden fleece."

The Shetland sheep is bred and tended with particular care. It is a small animal with a fleece that is fine, long and delicate, more like human hair than wool. The fleece cannot be clipped or shorn in the usual way, but must be pulled carefully by hand. This is done by running the hand, with the fingers spread wide apart, along the sheep's back. The wool comes off easi-

ly. It is then cleaned and dressed with a preparation of seal oil and thoroughly soaked. The finest wool is a two-ply yarn made of single hairs.

The Shetland sheep are not the usual white color, but are of various colors—reddish-brown, reddish-orange, black, brown-black, gray, blue-gray, flecked-white and brown. In most cases the wool is knitted in its natural color. However, the Shetlanders make their own dyes, fadeless and in a range of most delicate shades, from the lichens that grow on their own islands.

The Shetland knitters are extraordinarily quick, being able to do two hundred stitches a minute. This is because of the method they use, a very old one, that comes from Norseland. The needles are held in a pouch so that the hands are left free to secure the stitches. Though the knitters are agile with their needles, the garments are large and it takes a week to knit a woolen jumper, so fine is the wool and so intricate the pattern.

Considering the history of knitting makes us appreciate the ingenuity God has placed in man and the bountiful provisions with which he has surrounded us so that we can develop our skills to the glory of God and reap joy from the work of our hands.

An Obstetrical Curiosity

¶ One of the snakes common in the American tropics is the fer-de-lance, a six-foot snake and one of the most poisonous reptiles on earth. It is somewhat of an obstetrical curiosity. *The New York Times*, telling about a Smithsonian Institution's report from its biological station in the Canal Zone, said: "A scientist picked up a gravid female and carried it to the Smithsonian's island laboratory. The fer-de-lance did not bite the man, although females about to bear young are supposed to be especially nervous and vicious. She began to produce her new family on arrival. One by one, sixty young came into the world, each one-sixth as long as its mother but much thinner. Each had fully functioning poison fangs and sacs of venom. From the instant of birth each could have killed a small mammal and would have been dangerous to a man. The young came into the world as closely packed balls, which started to unwind at once."

Let's visit TOKYO!

By "Awake!" correspondent in Japan



HY visit Tokyo? For many reasons. The unusual customs, food and the Oriental way of living make this Japanese city a very interesting one to visit. So come with us on an imaginary trip. In 1457 a castle was built here, and a city quickly grew. But it was not until 1868 that real recognition came when, for political reasons, the central government was moved from Kyoto and the city got its present name Tokyo, meaning "eastern capital."

Viewing the City

☞ During a visit to Tokyo you will note that it is no city of skyscrapers. The tallest of its business buildings are eight stories, and by far the greater part of the dwellings are only one story high. The reason for this lies in the frequent earthquakes, and in particular the historical 1923 earthquake that claimed 100,000 lives. Fewer homes than before the war now house twice as many people. Yet the city has made remarkable recovery, and its products are again being shipped in large quantities to world markets. Tokyo shows a bright smile and has every convenience to cater to visitors' needs.

A Japanese Meal

☞ One of the visitor's needs is food, and just consider the Japanese specialties! There are rice dishes, as well as *soba* or *udon* (buckwheat and wheat noodles), *tempura* (shrimp) and fish or eel, raw or cooked. But for this meal let us try *sukiyaki* Tokyo-style. Entering a restaurant we are escorted to a small private dining room. We seat ourselves around a low table on a *tatami*, or straw mat floor. A gas burner and an iron skillet are placed on the table. Into the skillet are put thinly sliced strips of beef, onions and other ingredients, with a special sauce made of soy beans and rice wine. As the meat browns, we are given an egg and a small bowl. We break the egg into the bowl and beat it with our chopsticks. Then we dip the cooked food from the skillet into the beaten egg and into our mouths. Ah, delicious!

Unusual Entertainment

☞ The *Noh Play* or *Kabuki* are the Japanese counterpart of Shakespeare. They carry us to

the Japan of the past as we watch elaborately and colorfully dressed actors skillfully develop the plot of a legend that is well known to the Japanese, but is new and bewildering to the visitor. The *Kabuki* is perhaps more easily understood than the *Noh Play*, as the latter uses no stage decorations whatsoever, but leaves it entirely to the skill of the actors and the imagination of the audience to develop the theme.

A Shrine and Sports

☞ There are many temples and shrines. A convenient one is Yasuku ni Shrine, from which we can see much of the downtown section of Tokyo. As we walk up the hill toward the shrine we note the 40-foot-high *torii* or entrance gateway. This temple is dedicated to those who have died in war. Bus loads of people from all over Japan come to pay tribute here.

☞ The Japanese are interested in sports, as the Korakoen Sports Center testifies. It has a 30,000-seat baseball stadium, a race track, ice rink, swimming pool and playground. At other places we can look in on judo classes, or watch Sumo wrestling, in which two-hundred-pound men strive to push or throw each other out of the ring, or to trip their opponent to the floor.

Contrasts

☞ Indeed, Tokyo is a city of contrasts. It is an Eastern city with a sprinkling of the West. It clings to the old while accepting the new. A city born from the marshes of a feudal system, its 8,000,000 inhabitants now make bid for first place among the large cities of the world. At first Tokyo seems mysterious to westerners, but East and West are meeting here, and the veil of mystery begins to lift.



HOW Enjoy

READING



IF SOMEONE said: "Reading is one of the greatest pleasures of man," would that sound strange to you? It sounds strange to many people. As much as some people like to read they just cannot understand why others do not enjoy it, while the people who do not enjoy reading often seem to think that something is wrong with those who do.

The man who enjoys reading leads by far the fuller life. Words take him places, show him things and provide him with a guided tour of ideas and information. They extend the four walls of his life, fulfill his curiosity and invite him into bright new worlds of the mind. He experiences a joy that his nonreading critics will never experience.

Many people do not enjoy reading because they find it difficult, and therefore tiresome. They do not get the full benefit even out of what they do read and find little pleasure in it. By being poor readers they limit their knowledge, their understanding and even the value of their life. But to improve a person must really want to read. He must recognize that the man who reads well is to be admired, not scoffed at; copied, not shunned. You do not develop an interest in reading merely by telling yourself that you should read, but you do it by getting interested in what has been written, by experiencing for yourself

the wonders of the printed page.

By reading a recipe book you can learn to cook; by reading an argument you can debate with great minds; by reading the Bible you can listen to God! Reading takes you to new periods of time, new experiences, new worlds of fact. If

reading is not fun, then something is wrong with your reading!

Something is wrong with many people's reading today.

Only half of the people in the United States read even one book a year. In some countries the figure is even less. Yet it is assumed that readers of this magazine are interested in information, knowledge and understanding, and therefore are above the average in the amount of reading that they do. These, of all people, should be interested in improving their reading, their understanding and their memory of what they read. How can you do these things?

More than the Eye Is Involved

First, it is important to remember that reading does not go on just between the eye and the page. It does not depend solely upon how your eyes move along the line of type, though this does affect the speed of your reading, as an earlier article in *Awake!* explained. But accurate reading also depends upon comprehension and interpretation, on what you get out of what you read. And what you get out of what you read depends upon at least four things: how well you think, how much you already know, how easily you recognize the words you see and how experienced you are at translating these words into thought.

Thus, reading is thinking. It is using the marks on the page to re-create the thought that the author recorded. The thought must be re-created in the same design that the author used. Only if it is will you really get the meaning. And only by really getting the meaning can you read well. This is why the man who has knowledge, ideas and opinions of his own (but who also is open to new ideas) usually reads much more easily than people who do not think for themselves.

So such mental activity as study, reading and thinking should greatly improve both your speed and the benefit you get from what you read. The more you use words, the quicker you will recognize them. The more you think, the easier you will follow the author's thought, and the more ready you will be to form your own opinions about what he is saying. Forming your own opinions will impress what you have read more strongly upon your mind and will enable you to remember it far more easily.

Thus, rapid and efficient reading is not just saying: "I must go fast, fast, fast." It is overcoming the necessity to struggle with the individual words and developing the ability to see them as thought units. The poor reader often pauses so long over individual words that he sees merely the parts, not the whole.

Knowing the Words

It is evident, then, that the number of words you know—the extent of your vocabulary—vitally affects your ease and enjoyment of reading. "Vocabulary?" some people say, "Oh no, wait, that's too big a job for me, I'll just stop right here." Yet the word "vocabulary" should not frighten us. It just means knowing the words, and we know many words already. Perhaps you know even more words than you imagine you do.

But how can a person, without too much pain, increase the number of words he knows? Not through taking ten easy lessons, but through gradually growing in mental stature. How do you grow in mental stature? One way to do so is by reading. Another is by thinking about what you read. As you constantly whet and satisfy your intellectual curiosity, enjoying new and more difficult things, you will run across new words. You will see how they are used and will learn to understand them. True, you must check them in a dictionary in order to be sure of their meaning, and this should not be overlooked. But words are like people, in that you really come to know them not just through being introduced to them but through meeting them often and seeing them in different situations and under varying circumstances.

Thus, by reading more and better material, and by being alert for new words while you read, you will become aware of them, will become curious about them and will gradually master them through repeated use. In an ever-widening circle, reading will help you to build your vocabulary, and vocabulary building will continue to improve your reading.

Concentrate

To get the most out of reading it is necessary to concentrate. But this word too frightens many people. It reminds them of school and sounds like work. Yet you concentrate every day. When you are really interested in something you concentrate without giving it a single thought, for you center your whole mind on the one thing you are doing. How can you concentrate while reading?

To concentrate you must want to know. You cannot just sit back and listen, but you must be interested enough to find out. If the page presents a problem for you, so much the better—the problem will oc-

cupy your mind and will leave room for nothing else. You concentrate by using your whole mind, by thinking on the author's ideas, by weighing them and responding either in agreement or disagreement with what he says.

To concentrate you must get the center of energy off the page and into your mind. Unless you thus keep your mind busy with the material at hand, it will go searching for something else to do. And when it does that you can read a whole page without knowing a thing about what you read! But when you really think about what you read, analyzing it to see if it is true, comparing it with your previous knowledge, trying to figure out why it is said the way it is, then you will never have the experience of reading two or three pages without getting anything out of them. When you have an unquenchable thirst for knowledge, when you really want to know, concentration is no problem.

Also, forcing yourself to cruise along at a good clip, searching for the most information in the shortest time, will further aid your concentration. When you dawdle your mind wanders. But pressing ahead, holding larger units of thought in mind and keeping your mind on the ideas, will enable you to get the whole force of a passage or chapter.

Norman Lewis said: "You can concentrate 100 per cent on your reading provided you are so eager to do that reading that nothing else in the world possesses a comparable interest during the time you have the book open before you. But also, provided that what you are reading makes sense and is not just a meaningless jumble of words."

Making Sense of What You Read

To make sense out of what you read you must see why the article or chapter is arranged the way it is. Good readers do this

without even thinking about it. They get the theme, see the message and understand the framework. They can distinguish the main points from the details. They recognize that the details merely illustrate, explain or help to establish the main points as being true. They know that unless you can do this you will come away from your reading with many random points in mind, but without the main ideas.

Both the reader and the writer are trying to achieve the same end. Both want to convey the idea to the reader's mind. Unless the reader can see what the writer is doing he may miss the whole point of what he is reading. To keep this from happening, readers should know how material is put together. Their ability to adjust to the way the material has been prepared will make them experts.

If the author is stating a problem and proceeding to show its solution, we must grasp the problem and look for the solution. But if we do not recognize that this is what has been done we can fail to match the problem with the solution, and will come away with a blurred impression and a mere mass of details.

If the author is narrating events in a chronological order, we will follow along, event by event, watching for the ones that we want to keep in mind. If he is contrasting ideas, we note the contrast. If he is comparing similar viewpoints, we must see the comparison. If he is expressing opinions and then giving reasons for them, we want to grasp the opinions and see the reasons. If, in each instance, you can recognize why the material has been organized the way it has, you will read easier, understand better and remember much longer. The experienced reader does this easily, almost without thinking about it. He is familiar with these forms of construction because he has seen them all before.

THINK!

Even further, anything that improves your ability to think should improve your reading. Some people never read anything "hard" or "deep." How can they expect to learn to think? A hard or deep lesson is one that makes you think, and the way to improve your ability to think is by exerting yourself on ever-harder things. If the book or lesson is a challenge, and if you dig deeply enough to understand it, then not only will you be pleased with your accomplishment, but you will also be training yourself to think. And since reading is thinking, you will be on the way to becoming a better reader.

Jehovah's witnesses, who are intensely interested in the Scriptures, should be better readers than they were before they began their study. Their intellectual curiosity has been whetted, an intense interest

has been aroused, and they must weigh and consider and analyze. They read more, get more out of what they read and get greater pleasure from it. And by knowing and applying the principles of good reading their understanding will continue to increase.

Everyone can experience this improvement. But just knowing the principles is not enough. You must practice and apply them until they become so automatic that your mind is left entirely free for what is being said, rather than being fixed upon the individual words that are being used. By applying these principles, and really making them a habit, you can get more out of your reading, can develop a greater appreciation of the good things that have been written, can grow in the right kind of knowledge, and through its use can actually get more out of life!



"America's Fastest-growing Disease"

Hepatitis, inflammation of the liver, is today America's fastest-growing disease. According to *Science Digest*, January, 1956, it increased threefold from 1952 to 1954, when some 50,000 cases were reported. However, since it often is not recognized unless it takes on the extreme form of yellow jaundice it is likely that some half million suffer from it annually. Its symptoms are headache, fatigue, loss of appetite, nausea and a generally wretched feeling.

There are two separate and distinct types of hepatitis. The more common and the milder form is infectious hepatitis and is spread by blood, by contaminated food and water, by personal contact, etc. The preventive for this obviously is improved sanitary conditions.

The far more serious type is serum

hepatitis and is spread only by blood, by blood or plasma transfusions or by handling blood or transfusion equipment. Regarding this Dr. Alvarez, one of Mayo Clinic's leading physicians, states: "In spite of all efforts to prevent the use of blood carrying the virus, transfusions are still dangerous, and I personally would never accept one unless I was sure it was much needed to save my life."

In 1942 the United States Army had 51,337 cases of it because of using infected serum, and ten years later the Army reportedly dropped the use of plasma, as one fourth of the soldiers in Korea that received transfusions came down with serum hepatitis. From this it would follow that the only preventive for serum hepatitis is no blood or plasma transfusions.



Who Will Fight at Armageddon?

IT IS clear that the war of Armageddon is near. Universal in scope will be the Armageddon war, which the Lord God Almighty will fight. It will involve the visible earth and the invisible heavens.

The wars of men have never settled anything permanently. The war of Armageddon will settle forever the leading issue before all the heavens and earth, that Jehovah is God and that it is his sovereign right to rule over heaven and earth. The war of Armageddon spells victory for Jehovah, defeat for his foes.

Satan, the god of this system of things, is preparing for a final fight against Jehovah and his Christ, and so are the nations, under Satan's invisible leadership. Men who claim to be Christian may deny this, but God's revealing Word exposes Christendom as taking part in the fight against him. Their hatred for Jehovah and his Christ is evidenced by their hatred for "the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus." As the nations do to the least one of these, they do to Jehovah and to his kingdom by Christ, for these faithful ones uphold his side of the long-standing controversy—"Who is Jehovah?" or "Who is God?"—Revelation 12:17; Exodus 5:2, *New World Trans.*; Matthew 25:40; Job, chapters 1, 2.

The Bible prophecies in Ezekiel and the Revelation disclose that all worldly na-

tions are invisibly led by Satan and his demons to the attack against God's side, hence against his remnant and their companions. The abased Devil uses his visible political agencies in the gathering of all the nations against Jehovah's enthroned King, represented on earth by the remnant of his royal heirs. The Revelation describes his moves in these words:

"And I saw three unclean inspired expressions that looked like frogs come out of the mouth of the dragon and out of the mouth of the wild beast and out of the mouth of the false prophet. They are, in fact, expressions inspired by demons and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty. . . . And they gathered them together to the place that is called in Hebrew Har-Magedon."—Revelation 16:13-16, *New World Trans.*

It is not to a fight among themselves that the demons under Gog lead them to Armageddon. They do not go there to fight against a mere theory, a mere political ideology, a mere religious doctrine. They go there to fight against the real kingdom of God under Christ. Against this everlasting kingdom the demons will lead the power-greedy nations at Armageddon. The demonic forces therefore will lead them against something visible and tangible that represents that kingdom here on earth, namely, the remaining ones of Christ's joint heirs and their companions in the New World society. The purpose of this attack is to strip the restored remnant of their spiritual prosperity, to drive them out of Jehovah's favor, to destroy them as the foundation of the "new earth," to stifle their voice as Jehovah's witnesses, his Kingdom preachers.

The time will come when "this good news of the kingdom" will have fully been

preached in all the inhabited earth for a witness to all the nations. Every lost and strayed sheep will have been found and gathered by the Right Shepherd and made part of the "one flock" under the Christ. The time will come for the "time of the end" to close, for the days of "great tribulation" upon Satan's world to be shortened no longer for the sake of God's chosen ones. The time will come for the "accomplished end" of this present wicked system of things, visible and invisible. The time will come for God's kingdom to "break in pieces and consume all these kingdoms" and then itself stand forever. Then Satan and his demonic hordes will be dashed to the abyss.—*Matthew 24:14, 21, New World Trans.; Daniel 2:44.*

The battle lines will then be sharply drawn, for and against Jehovah's universal sovereignty, for and against his kingdom under Christ. On the one side will be Satan's forces, invisible and visible, embracing all the selfish, greedy nations. On Satan's visible side, the Revelation shows, will be the "wild beast" and the political "false prophet," which takes in all worldly rulers and their armies. The members of the United Nations are there, like the ten horns on the seven heads of the scarlet-colored "wild beast" of international alliance. The Babylonish religious "woman" that rides seated upon this "scarlet-colored wild beast" is there, but now ready to be unseated and devastated and denuded and have her flesh devoured and then her remains burned with fire. All the modern worshipers of Baal, rulers and subjects alike, will be there in their fully donned robes of identification. And the goats will have been separated from the sheep, and will be to the left side of the King Christ Jesus.—*Revelation 19:19, 20; 17:1-18;*

2 Kings 10:18-23; Matthew 25:31-33, 41, New World Trans.

On the other side will visibly be seen the remnant of spiritual Israel and an unnumbered crowd of "other sheep," their companions, all backed up by the unseen hosts of heaven under Jesus Christ, the King of kings and Lord of lords, together with those of his anointed followers already resurrected.—*Ezekiel 38:8-12.*

The resurrected ones of Christ's body "keep following the Lamb no matter where he goes," doubtless right into the thick of the battle with him too. Blood will run deep. Armageddon will be a "tribulation such as has not occurred from the beginning of the creation which God created until that time and will not occur again." Not a human on the side against Jehovah's kingdom will survive. Satan's entire world or system of things, its invisible demonic heavens and its visible wicked human earth, will be brought to nothing.—*Revelation 14:4; Mark 13:19, New World Trans.*

Will there be any survivors? Yes indeed! The destruction of Satan's worldly heavens and earth will not leave a void, a vacuum. They will be replaced by a new world with righteous heavens and a righteous earth. For this righteous new world Jehovah God will preserve survivors, the remnant, who are destined for the new heavens, and the "other sheep," who are to be permanent inhabitants of the new earth. Despite the furious battle of Armageddon they will not be dislodged from this earth. Without taking any violent part in the combat these earthly servants of God will stand and see the salvation of Jehovah work in their behalf. They will be eyewitnesses of his incomparable victory over the combined enemy world, and will sing of it then and throughout endless time.—*Isaiah 45:18; 2 Chronicles 20:17.*



Jehovah's Witnesses Preach in All the Earth



Cyprus

CYPRUS is an ancient island with a civilization dating back to about 1500 B.C., when, as history records, it came under the domination of the Egyptian world power. Barnabas, a native of Cyprus, together with the apostle Paul, was the first to preach about Christ in Cyprus. However, Christianity since has become mingled with paganism until, in this twentieth century, the numerous traditions and formalisms carried on under the name of Christianity are far removed from the things that Barnabas and Paul taught on their visit to the island nearly 2,000 years ago.

Today many of the ancient shrines of the pagans still keep their importance under Christian names, so that instead of a pagan altar dedicated to a god or goddess, you will find an "icon" or holy picture looked upon as sacred by the humble villager. These pagan shrines, often called by the name of a Greek Orthodox "saint," are considered as having the power to perform miracles. A pilgrim suffering from some malady will visit the shrine. After lighting a candle and making the "sign of the cross" the pilgrim will probably tear off a piece of his clothing and hang it nearby and will say something like this, "My saint, I pray that as I tear off this piece of cloth, so will my sickness pass from me."

If you visit a Greek Orthodox church you may also see a wax arm, hand, foot or another part of the body hanging up by the side of a picture of a "saint." These objects are left by people suffering from

some sickness. A wax figure is made of the part of the body that is sick and then left by the side of a picture image in order to effect a cure.

It is to these humble folk that Jehovah's witnesses are taking the same message as preached by Barnabas and Paul. They are preaching true religion, helping people to discern between what is Scriptural fact and pagan myth. It is not easy for these humble folk to see the difference when, for generations, pagan ideas have been misrepresented to them as Christian. However, Jehovah's witnesses in Cyprus are making progress. They are telling their fellow Cypriotes that real hope is not based on ancient superstition, but on the sure Word of Almighty God.

Tucked away in a lovely mountain is a little village. Perhaps you would like to visit it. You can go along with one of Jehovah's witnesses who is preaching in this vicinity. This is a mild winter day. The countryside is picturesque, actually breathtaking. The lofty mountains and secluded valleys, small streams gurgling with the first trickle of winter water and a lonely shepherd with his flock of sheep combine to bring out songs of praise to God. In the distance we can see a tiny village nestled beautifully at the foot of a mountain. The houses are small but spotlessly clean. Fortunately for us, almost all the people will be at home because this is the day of Epiphany, a feast day.

The witnessing minister of Jehovah goes directly to these lovely sun-dried mud brick homes and talks with the people about the hope for salvation and life in

the new world. At our very first door tantalizing cooking fragrances greet us. The housewife is busy making delectable doughnuts called *lokmales*. These are dipped in pure honey when served. On this day the local village priest visits each home to sprinkle it and the cattle with "holy water."

As busy as this little housewife is, she invites us in. She and her children are glad to listen to the Kingdom message that this minister of Jehovah brings. He speaks directly from the Bible about a new world where there will be no more fear, drudgery or oppression. He points out that the Bible says that every man will sit under his own vine and fig tree and none will make him afraid. The housewife indicates that this news is all too good to be true. The witness says that this is the good news of the kingdom that Jesus commanded to be preached in all the earth. After a happy exchange of thoughts she accepts some of the Bible literature offered. She waves

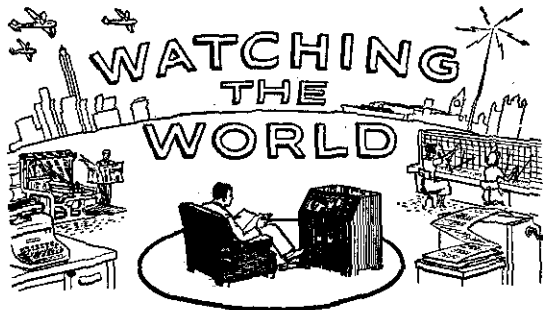
to us as we continue to the next door.

This is a lovely little house and the householder has an engaging personality. While he is seriously listening to the witness tell about the Kingdom, who should come along but the village priest. The householder invites the priest to discuss the Bible with the witness of Jehovah, but he abruptly declines, saying he must bless the house and cattle and chant the Epiphany hymn. This he does. With his formalistic service over in a hurry he quickly moves on; however, not before he collects some money for his service. The witness takes the interruption in his stride and continues his sermon. The householder sees the need for real life-giving waters of truth and happily becomes a subscriber for the *Watchtower* magazine. He beams with delight to have something that will help him understand his Catholic Bible.

And he too waves good-by as we continue from house to house preaching this good news of God's kingdom to all men of good will.

DO YOU KNOW?

- What will really overcome ignorance and evil? P. 4, ¶5.
- How the Bible disagrees with the scientists' prediction of the future? P. 4, ¶6.
- What the early Christians thought of statues, images and religious charms? P. 6, ¶4.
- Whether St. Christopher medals prevent accidents? P. 7, ¶3.
- How to receive real protection today? P. 8, ¶1.
- What proves that the earth did not always exist? P. 8, ¶5.
- What the major pitfall is in trying to date fossils by the age of rocks? P. 10, ¶3.
- Why fantastic claims about the ages of fossils do not disprove the Bible? P. 11, ¶1.
- What produces juvenile gangs? P. 15, ¶2.
- Where knitting was first established as a craft? P. 17, ¶3.
- Why reading is such a joy? P. 21, ¶4.
- How to expand your vocabulary without too much work? P. 22, ¶5.
- Why Armageddon will be totally unlike man's wars? P. 25, ¶2.
- Why the work of Barnabas and Paul on Cyprus must now be repeated? P. 27, ¶1.



Battle of the Flags

◆ Since the fall of Nationalist China refugees have swarmed into Hong Kong. The population has risen from a low of 600,000 during World War II to 2,500,000. Many refugees live in poverty and overcrowded conditions. At the same time they are either afraid or unwilling to return to Red China and find it difficult to move to Taiwan, which has its own population problems. In October each Chinese regime has its own "national day." Procommunist Chinese celebrate on October 1, the Nationalists on October 10. On these days each group vies with the other to see who can put out the most flags. This year a housing official tore down a number of flags on the Nationalist holiday. Rioting in the Kowloon mainland section ensued. Soon the anti-communist demonstrations turned into riots against all westerners. A police post was attacked; soldiers had to come to its rescue. Mobs burned automobiles. One Englishman and his wife were not allowed to leave the burning vehicle until the last possible moment. Looting was widespread. Mobs ransacked two government subtreasuries. Howling mobs threw rocks and broken bottles. Several times British soldiers were forced to open fire on the mobs. After two days, in the greatest outbreak in Hong Kong in a gen-

eration, the dead numbered 44 and the injured nearly 200. Observers laid the rioting to political animosities and also to the tensions of refugee life. Red China blamed the British for letting the situation get out of control. Warned Peking: "We are watching for the next move."

Border Violence Increases

◆ "No aggressive action by ... either shall be undertaken, planned or threatened against ... the other." These terms of the Arab-Israeli armistice agreement were signed more than seven years ago. But since then it would be hard to find any international agreement that has been violated more times. In fact, this year violence has been on the rise. During the short period from July 29 to September 25, Israel lost 19 dead, had 28 wounded and filed 59 complaints; Jordan lost 72 killed, had 24 wounded and filed 210 complaints. In October the pattern continued. Two Israeli workers were found in a citrus grove shot to death and mutilated. Evidence pointed to Jordanian gunmen. That night Israeli forces launched a retaliatory raid, during which the Jordanian police post at Qalqilya was destroyed. Jordan lost 66 persons killed. Israel lost 18 killed, the largest number ever lost in a reprisal raid. Observ-

ers found evidence of Israeli use of 155-mm. and 105-mm. artillery, mortars, bazookas, Bangalore torpedoes and grenades. Tel Aviv stated that Israel had been left with no alternative because Jordan had incited aggression and the U.N. was helpless to prevent it.

The Poznan Trials

◆ Last June riots in Poznan, Poland, left 53 persons dead. The first of a series of trials growing out of the riots began in September. Defendants in two proceedings were three youths accused of murdering a security policeman. Nine others were charged with attacking policemen. The trials were singularly unusual for a Communist land. The courtroom was bare of the usual pictures of Red leaders. There was no abject self-accusation on the part of the defendants. In fact, the defendants indicted the police as severely as they themselves had been indicted. At the close of the trials the judge sentenced the youths accused of murdering a policeman to four years in prison. Two other defendants were acquitted and another got a suspended sentence. Six others were sentenced to prison terms for attacking secret-police headquarters. The defense described the verdicts as "very fair." Shortly after the trials Poland's prosecutor general declared that "democratization" of life under communism had guaranteed that the police tyranny of 1949-1953 could not recur.

Visit to the Latvian Capital

◆ Latvia is a small country at the east end of the Baltic Sea. Its capital is the port city of Riga. In 1940 the Russians took over Latvia. The elections, supervised by the Red Army, installed a Communist regime. Recently Swedish warships made a visit to Riga. When the sailors returned to Stockholm they told stories of poverty and brutality. Almost to a man

the sailors were shocked by what they saw. Citizens were picked up for interrogation after talking with the sailors. One sailor, invited to dinner by a Latvian family, found that the head of the house could not be present. The reason: the police summoned him for questioning. The sailors saw women pitched into prison trucks because their farewells to visitors were considered too friendly. "What do you think it is like to live here?" a Latvian woman asked two Swedish reporters in the street. "You should stay and see for yourself. It is hard." Sailors reported widespread drunkenness among men in Riga. Prices of bread, butter and milk were said to be three to four times higher than those in Sweden. The crewmen reported that there seem to be as many Russian soldiers in uniform in Riga as there are civilians.

Rehabilitation in Hungary

◆ Seven years ago Hungary's foreign minister, Laszlo Rajk, and three other top-ranking Communists were executed. They had been charged with treason and Titoism. The men were buried in unmarked, dishonored graves. In time Moscow effected a reconciliation with Belgrade. This changed the picture. Former Titoists throughout the Soviet world were rehabilitated. In October 200,000 Hungarians watched as the coffins of Rajk and three other executed Communists were given honorary reburial in a cemetery that is to become a national pantheon. Wives and children and other relatives of the dead Communists clustered around the coffins. Speaking for the Communist party and the government, Deputy Premier Antal Apro said: "There never was a more tragic duty than ours, rehabilitating our dead comrades whom we cannot resurrect."

Stalin Assailed Anew

◆ Ever since Moscow exposed the myth of Stalin's genius, Soviet newspapers have attacked Stalin for his military leadership during World War II. In October Soviet newspapers opened up a new front: they attacked Stalin for failing as a military commander as early as 1918. They said that historians have credited Stalin with a greater role in the Bolshevik Revolution than he actually played. It was a mistake, a Soviet military newspaper said, for historians to give primary importance to the Southern Front during the Civil War that followed the Bolshevik Revolution. "The activities of J. V. Stalin on this sector were evaluated as decisive," the paper said. "Actually the Southern Front at that time was of secondary importance. The Eastern Front was the most important one. It was there the fate of the young Soviet state really was decided. . . . Lenin personally supervised the strengthening of the Eastern Front as well as other fronts." Meanwhile, the Soviet Ministry of Culture instructed the state radio to give wider publicity to the destruction of the Stalin legend.

Tangier: Passing of an Era

◆ For more than half a century the seaport city of Tangier in Morocco has known some form of international status. As a result it has been one of the most free places in the world, both financially and morally. Brothels have operated openly. So have vendors of hashish. There has been no income tax. Currencies and gold have been bought and sold legally at rates that in many lands are black-market prices. Low import tariffs have made Tangier the place to buy German cameras, French wines, British woollens and U.S. nylons. Last July a protocol of transition was signed by the

eight ruling powers. This turned the zone over to a Moroccan governor until final settlement. In October some 70 delegates from nine nations met. Their purpose was to put an end to the international status by integrating Tangier into the Sultan's empire and, at the same time, guarantee an economic regime favorable to foreign capital. European residents of Tangier, uncertain of the future, mourned the passing of an era.

The Diary of Anne Frank

◆ Anne Frank, the youngest member of a Jewish refugee family, hid in an attic for some two years in wartime Amsterdam. That was in July, 1942, when the Gestapo began searching out Jews from occupied cities to transport them to concentration camps. Anne was 13 when she went into hiding, 15 when she died in the Bergen-Belsen concentration camp. Anne had kept a diary; it was published after the war. Recently it became the basis for a play running successfully on Broadway. In October "The Diary of Anne Frank" opened in seven theaters in Germany. Observers wondered how German audiences would respond. To the surprise of many an observer the German audiences did not greet the play with derision and disbelief as they had the postwar films of the concentration camp horrors. The audiences' attitude was one of shocked silence. A Berlin critic, writing in Berlin's *Nacht-Deutsche*, called the play an excellent reminder of "the already half-forgotten truth."

Pope Innocent XI Beatified

◆ Beatification is a solemn act by the pope in the Roman Catholic Church, declaring a deceased person worthy of a degree of homage. It is generally a step toward being proclaimed a saint. In October St. Peter's Basilica in Rome was

richly decorated and packed with a crowd of some 30,000. The crowd had come to witness the beatification ceremony of Pope Innocent XI. Ten cardinals and 50 archbishops and bishops were also present as Pope Pius XII praised Innocent as "one of the outstanding popes." A coffin bearing the remains of the seventeenth-century pope was put on display. His remains were clad in white and golden vestments and his face covered with a silver mask. The beatification sanctioned Catholics to venerate Innocent in certain places, especially in his native town of Como, Italy. Many Roman Catholics hope he will eventually be proclaimed a saint. This would make him a subject of veneration by the church as a whole.

The Live-Virus Polio Vaccine
 ♦ Dr. Jonas Salk developed the present vaccine against poliomyelitis. It is administered by injections and is made of virus killed with formaldehyde. For some time scientists have been trying to make a live-virus polio vaccine. This is the form of most vaccines, such as those for smallpox. The main problem was to isolate samples of the safest virus in three major strains—a virus that would not cause paralysis but would give the patient a very mild case of the disease. This would stimulate the body to develop immunity to more potent forms of the virus. Last year scientists at the California Institute of Technology developed a means to isolate single polio particles. This

paved the way for rapid progress on a live-virus polio vaccine. In October the University of Cincinnati's Dr. Albert B. Sabin announced he had developed a live-virus polio vaccine to be taken by mouth. A single dose, Dr. Sabin said, would produce immunity against all three major strains of polio. Tests conducted so far proved the vaccine safe on animals and humans. The vaccine costs little to make. Oddly enough, the cherry syrup vehicle by which the vaccine is administered costs more than the vaccine itself. Twenty-one quarts of the vaccine are sufficient, Dr. Sabin disclosed, to vaccinate 2,000,000 persons. In 1957 more extensive tests of the vaccine will begin.



Foreknowledge saved Noah

Many people of Noah's day knew God existed. Why did they perish? Because their knowledge was insufficient. Noah knew God, too, but he knew him well enough to heed his counsel. That's why he was prepared when the great Deluge came.

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DECEMBER 8, 1956 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 XXXVII

Brooklyn, N. Y., December 8, 1956

Number 23

CIVILIZATION'S

THIS twentieth-century civilization is in sad shape. It is not just the threat of an atomic war. It is the way millions of people have to live. More than one half of earth's population is short on food, starving slowly but surely. More than one third of earth's inhabitants are seriously affected by the housing shortage. Other millions have no decent clothing. With earth's population increasing by tens of millions, what does the future hold? Can a larger population be fed, clothed and sheltered?

To find out what a civilization with a larger population might be short on, four professors of the California Institute of Technology recently made what they called "a speculative projection" into the twenty-first century. What did they find?

The professors found that earth's population will increase from today's 2,600,000,000 to some 6,700,000,000 in a hundred years. The living standards then? The professors firmly believe that technology can feed, clothe and shelter all these people adequately. They foresaw only one raw-material shortage—brain power. "The crit-



ical limiting factor on the world's resources," said Professor John Weir, "is not materials, energy or food but brain power."—*New York Times*, May 21, 1956.

A brief look at a past civilization will be enlightening. Was the critical need of ancient Rome brain power? From that civilization's ruins—its temples, its homes, its amphitheaters—we know it had brain power. Its woeful shortage was something else.

The Bible gives us information as to what that civilization lacked. A Christian apostle, describing the people of that time, said they were filled "with all unrighteousness, wickedness, covetousness, injuriousness, being full of envy, murder, strife, deceit, malicious disposition, being whisperers, backbiters, haters of God, insolent, haughty, self-assuming, inventors of injurious things, disobedient to parents, without understanding, false to agreements, having no natural affection, merciless."—Romans 1:29-31, *New World Trans.*

In concluding his discussion of the ancient Roman civilization, historian John Lord writes: "Of what value was the cultivation of nature, or a splendid material civilization, or great armies, or an unrivaled jurisprudence, or the triumph of

energy and skill, when the moral health was completely undermined? . . . No form of civilization, however brilliant and lauded, could arrest decay and ruin when public and private virtue had fled." Historian Lord, in other words, asks, Of what value is a civilization with plenty of brain power but woefully short on moral power?

What of this modern civilization? Is its crying need more brain power? The California professors themselves answer. Reported the *New York Times* of May 22, 1956: "The Californians are convinced that even in the present state of our knowledge there is no scientific and technologic reason why half the world should be on the verge of starvation or why there should be so much misery and poverty and disease in backward regions." This civilization, the professors admit, has enough brain power to provide adequately for its population. Something else is lacking.

A recent book underscores this lack. The book *Night Raider of the Atlantic* is the account of Otto Kretschmer, Germany's most successful U-boat commander during World War II. With his amazing ability he sank, in just 18 months, 350,000 tons of Allied shipping. The book indicates that the commander was not under Hitler's spell and that he was not a Nazi. When war broke out he was even disappointed Britain was to be the enemy and not Russia, but that did not prevent him from fighting the British with all his brain power. Summarizing the philosophy of the commander, a review of the book said: "It did not matter to him for whom he went to sea in his U-boat as long as he was allowed to sail it. To this reviewer he seems not so much a descendant of the knights of old as the model of the 'fanatical professional,' a type neither limited to the Germans nor to the military profession. The greatest asset of persons of this type is their competence, efficiency and

persistence; their most serious drawback their ability to operate in a moral vacuum."

So it is with all kinds of people today, rulers, statesmen, politicians, scientists and average citizens; they have brains but operate in a moral vacuum. They lack moral power.

With moral power there would be no political graft, no criminals, no wars. Think of the hundreds of billions of dollars spent on atomic weapons, armies, navies, air forces, guided missiles, spies and secret police! There alone is represented more than enough money to shelter adequately the world's population. Not long ago President Eisenhower said that the cost of one destroyer equals homes for 8,000 people. The president explained: "This world in arms is spending . . . the sweat of its laborers, the genius of its scientists, the hopes of its children." Does this sound as if the world needs brain power? No, civilization's greatest shortage is not brain power but moral power.

Of what value, then, is an atomic civilization that uses its arts more for killing than for living? Of what value is a jet-propelled civilization when it moves itself to action with selfishness instead of love? Of what value is an electronic civilization when it operates in a moral vacuum? Men may answer in various ways, but God's Word answers that such a civilization is only fit for destruction. God wiped out one world without moral power in Noah's day. He can do it again and will at the impending war of Armageddon. This will make way for the new world of God's promise, of which the Bible says: "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.*

Lovers of righteousness who long for a civilization with moral power can thus be assured that God's new world will have it.

WANTED



A MAN OF GOD



JEHOVAH God commanded his prophet Jeremiah to search the city of Jerusalem thoroughly to see if he could find a certain man. The city was crowded with men of the ordinary type. Jeremiah was asked to find a man who was honest, who loved truth and justice, who practiced kindness and walked humbly with God. This was not an easy assignment.—Jeremiah 5:1, *Am. Stan. Ver.*; Micah 6:8.

What was difficult to locate in Jerusalem seven centuries before Christ is not much easier to find today, even among the so-called enlightened nations of Christendom. The fact is that while the earth is teeming with male creatures, there is a definite shortage of real true men.

Wisdom, integrity, justice and love require more than merely physical strength. Yet they are the things that identify real men. How do you measure up? Are you man enough to be a real man of God?

Right now it is difficult for nations to find men with proper physical development for their armies. The draft board officials are alarmed over the poor physical condition of those called before them and the large number that must be rejected as unfit for military training. As one official remarked: "Boys and hobblealongs can be got, but where are the men?"

If there is a scarcity of men with physical qualifications, then how much more difficult is it to find men with moral measurements that fit them for God's army or service as his Christian witnesses? Where can a man be found that will qualify as a preacher of righteousness, one who will stand up and war "against the machinations of the Devil"? Jesus said that "the Father is looking for such kind to worship him." Jeremiah searched for such men in Jerusalem before it fell to the Babylonians in 607 B.C. Today Jehovah's witnesses are seeking for such men to aid them to turn from the world's way before this world is destroyed in the battle of Armageddon. Stouthearted, honest, peace-loving, truth-telling men are the kind God has promised to preserve through the war of Armageddon into his new world of righteousness.—Ephesians 6:11; John 4:23, *New World Trans.*

The Frame Is Not the Man

What makes a man? Is it merely a large muscular frame, an athletic ability? Some of the greatest men that ever lived were not athletic at all. Many of the world's greatest soldiers were little men. On the other hand, a very Goliath-like body development is not the man at all, if these highest qualities of man's make-up are missing. The apostle Paul shows the inner man to be the greater—the real man: "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 of the life now and that which is to come." The man Christ Jesus was not known for his perfect body, but for his qualities of love, mercy and justice, for his wisdom and love for God and man. His loyalty to principle and truth earned him official public reference as "the man!"—1 Timothy 4:7, 8; John 19:5, *New World Trans.*

When people see a handsome man with a good physique, we often hear them say, "He's such a fine man!" But after a brief conversation with him, their opinion changes. Why? Because his words are childish; he has never cultivated the powers of his mind, and we are disappointed in such a one. We want that good-looking muscular frame to embody a mind filled with the wisdom, justice, love and other endearing qualities that God gave man. We like to see a man whom the lust of power will not corrupt, whom the spoils of office cannot buy, a man who possesses opinion and will power, who loves humility and will not lie. These are the building blocks of true men.

How to Judge a Man

God values a man for what he is, not for what he has. Oftentimes men judge men by what they have. They place a price on him as being worth so much a year. They determine his value by the size of his house, the number of servants he has, the type of car he drives, the thickness of his wallet and bankbook and suchlike outward circumstances.

There is a story told of a Persian prince that well illustrates such worldly foolishness. Dressed as a poor man, this prince went to a feast. When he arrived and came near the table the attendants promptly tossed him out—they would have none of his kind. Then the prince dressed himself

in his royal robe and jewels and returned to the feast. "Welcome, my lord," the attendants said as soon as he arrived. "Take this chair, please. What would your heart desire to eat?" The prince stripped off his robe and threw it at the guests. "Feed my robes, feed my jewels!" he shouted. "It is these that you welcome and not me!"

Eliab, the son of Jesse, by all human standards qualified as a man for the kingship of Israel, but God rejected him. To Samuel Jehovah said: "Do not look at his appearance and at the height of his stature, for I have rejected him. For not the way man sees [is the way God sees], because mere man sees what appears to the eyes, but, as for Jehovah, he sees what the heart is." To qualify as a man before God the creature must have a good heart.—1 Samuel 16:7, *New World Trans.*

What is a man without a heart or conscience? The Bible shows such a man to be worse than a brute beast. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Peter likened heartless, indulgent, law-defying, daring, self-willed men to "unreasoning animals born naturally to be caught and destroyed."—Isaiah 1:3, *Am. Stan. Ver.*; 2 Peter 2:9-22, *New World Trans.*

A man really cannot consider himself a man if he does not have any feeling for others. If he is cold and hard within, if his faith is gone and hope is lost, the man is dead. A Christian is under obligation to be warm and affectionate toward his brothers. He is to be loving and forgiving, a man with a heart and a man of his word: "For out of the abundance of the heart the mouth speaks." The Christian gentleman has the strength of ten men, because his heart is pure, his motive is right, just and true.—Matthew 12:34, *New World Trans.*

A modern writer asks: "What is it to be a gentleman?" He answers: "Is it to be

honest, to be gentle, to be generous, to be brave, to be wise; and, possessing all these qualities, to exercise them in the most graceful outward manner? Ought a gentleman to be a good son, a true husband, an honest father? Ought his life to be decent, his bills paid, his tastes to be high and elegant, his aims in life to be noble? Yes, he should be all these, and somewhat more; and these all men can be, and women, too." The Christian fulfills this description.

Master over His Passions

A true man is the master of his body. He is lord over its desires and passions. He is aware that the body is a proper servant but a very bad master; so he constantly keeps it under control and brings it into subjection. Paul said of himself: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." —1 Corinthians 9:27, *New World Trans.*

A man must have his passions under control. A man who thus disciplines his body and its desires is able to say No to temptation and lead his frame about like a slave. The fact that man can do just that is why he can be called a man in God's image, the highest and noblest of God's earthly creatures.

Men were made to be courageous too, and not cowardly. They were made to face unpleasantness and sacrifice with great

courage. To Joshua Jehovah said: "Only be courageous and very strong." Men who run away from duty and shirk responsibility and seek after a life of ease and enjoyment can hardly measure up to the stature of the perfect man, Jesus Christ.—Joshua 1:7, *New World Trans.*

The test of manhood is the ability to deny oneself in the present for the sake of the future, to be able to give up the seen for the unseen. Jesus showed this when he said to his disciples: "If anyone wants to come after me, let him disown himself and pick up his torture stake and follow me continually." To follow the Master when you are strong and unwearied is easy, but to keep up the pursuit, refusing to lie down and give up after you are tired and weak, as Gideon's three hundred men were when pursuing the Midianites, this takes a man. Such ones who refuse to give up will receive from Christ the praise, "Well done, good slave!"—Matthew 16:24; Luke 19:17, *New World Trans.*

The New World society today, like Jeremiah of old, is on the lookout for real men—men who are ready to meet God's standard as genuine footstep followers of Jesus Christ: "For, indeed, the Father is looking for such kind to worship him." "Mark the perfect man, and behold the upright; for there is a happy end to the man of peace." —John 4:23, *New World Trans.*; Psalm 37:37, *Am. Stan. Ver.*

Another Reason for Not Smoking

¶ According to four physicians from the Massachusetts Memorial Hospital, there is a connection between smoking and a serious lung ailment known as pulmonary emphysema. This ailment is marked by an unnatural swelling and breaking of the tiny air sacs in the lungs. Since it is a rather common lung ailment and "causes a great deal of disability and may even be fatal, smoking may be even more hazardous than has been hitherto recognized." A study on more than 40 patients having this ailment showed that none of them had shown unusual lung symptoms before the age of 40, and none of them had other diseases that could account for their symptoms. But all of them had been heavy smokers of cigarettes. —*Science Digest*, March, 1956.

CHEMICAL FOOD ADDITIVES DANGEROUS

THE harm that chemicals in food can cause was graphically reviewed by the Springfield, Massachusetts, *Daily News*, January 25, 1955. It told how terror struck in the little French village of Pont-Saint-Esprit on August 18, 1951.

A healthy and strong young man died after hours of convulsions, during which he had to be tied to his bed. "A mother had to be separated from her 11-year-old son; both armed with kitchen knives were trying to cut each other's throat. Mme. Martha Toulouse ran like a madwoman to throw herself in the Rhone River, crying that she was followed by a herd of fantastic animals. Madame Rieu was caught by the leg as she tried to jump out of a window.

"Three others attempted suicide. Hallucinated victims—screaming about assassins, ghost fires and prehistoric animals—were carted off in ambulances." And, "in all, five people died and two hundred were hospitalized within the next week. Some wound up in psychiatric clinics, wrapped in strait jackets."

And the cause? After three years of vain search a Swedish chemical company wrote that it might have been caused by a product made by them and used in flour to keep bread from becoming moldy. This product was "a combination of mercury and organic elements with a great fungicide power." Bread made from flour containing this product was fed by scientists to white mice, which died at once and from the same symptoms. Thus the mystery of the "Devil's Bread," as it was called, was solved.

Yes, apparently, selfish men are ever ready to trifle with the health of their neighbors if they profit financially by it. Thus in January, 1956, the United States government confiscated two freight carloads of lettuce that had been sent from California to the A & P stores in New York city, because it was unfit for human consumption, having been sprayed with a poison, endrin.

Nor is this the only risk of insecticides. DDT and chlordan often get into meat and cows' milk. A leading authority on the subject, Dr. Morton S. Biskind, writing in a medical journal in 1953, blamed DDT for the increase in cancer and nervous ailments and especially for the appearance of symptoms of

hitherto unknown diseases in both man and domestic animals.

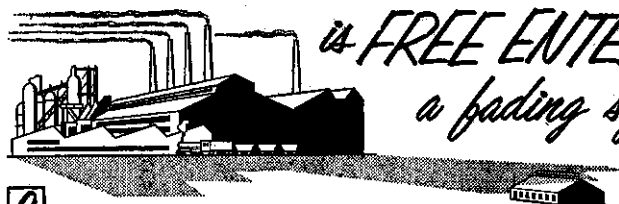
J. J. Delaney, a New York congressman, writing in the *American Magazine*, July, 1951, showed that as much as 69 parts of DDT per million were found in fat meat whereas the safe maximum is but 5 ppm. Tests have also shown that as much as 44 ppm of chlordan was found in cream, and chlordan is five times as poisonous as DDT. Mr. Delaney is working on laws that would protect the consumer.

For years those fighting harmful chemicals in food have warned that these might cause mental illness, and that chemicals might cause cancer. Under the heading "Cancer Is Traced to Food Additives" the *New York Times*, August 21, 1956, said:

"A symposium of the International Union Against Cancer . . . meeting in Rome acknowledged that food additives created a 'serious public health problem.' They unanimously recognized the 'urgent necessity of international collaboration for the protection of mankind' 'against such hazards as cancer-producing food additives.' The participants in the symposium also acknowledged that food additives were only one part of a vast problem of environmental cancer, which includes occupational and lung cancers." It also was stated that "no food additives should be used unless specifically permitted by legislation based on lists of substances that have been proved innocuous after stringent laboratory tests."

Condemned as cancer producing were certain food preservatives; certain mineral oils and paraffines used to coat milk containers; food sterilization by radiation; estrogens (hormone pellets inserted in animals to put on weight); certain detergents used in cleaning food containers, and especially food dyes. In fact they stated that no food dye at present met "agreed criteria of safety." Just ten days before this report was made a United States court had banned three dyes as being potentially harmful.

Since all these chemical insecticides and food additives are the boasted discoveries of modern science, it certainly does indicate that, because of selfishness in man, modern science does harm as well as good.



a SIMPLE glance over the last fifty years should be enough to convince even the most skeptical person that industry based on old-time simplicity is continuing to shrink and fade. Little shops no longer can secure those things that the people want and need. Automobiles, massive machines, refrigerators, etc., are not products of the simplicity enjoyed a generation ago.

The functional, organizational characteristic of the present system that can provide those things physical and intangible that are highly regarded is complex in make-up and gigantic in scope. Without big corporations, the people cannot have a great many of the things they want and consider vital to survival in the prevailing complicated system.

So the spotlight is on bigness, big business, big corporations, big organizations. And since the dangers of bigness, in terms of concentrated power, are no longer beyond governmental control, because of antitrust laws and the increased power of labor, a semblance of security persists; in fact, the people feel quite lost in wonder at the thought of living in the midst of a forest of giants.

Bigness is in style and admired for size. People seem to take great pride in pointing to the biggest building, the tallest pole, the largest boat, the longest highway, the fastest plane—things that are spoken of in superlatives—as if big things are more effective and speak of greater accomplish-

ment and things smaller in size are not so effective or so praiseworthy.

Superlatives, however, are seductive to man. They do not tell the whole story. The fact remains that there is no relationship between biggest and best, the smallest and the worst. Each product of man or of nature carries its own innate capacity and value for its most effective size. The values of size, therefore, are relative.

The free enterprise system was meant to grow up like a great forest. Not only are there trees one and two centuries old towering a hundred feet overhead, but underneath them is another level of trees growing half as high, filling in the spaces where the sunlight was not being used by the larger trees. Then below these is another order of trees filling in the unoccupied places in the more humble positions. And below them are the shrubs and beneath them are the berry bushes and the smaller plants, some only a few feet high; and still underneath these is a whole population of flowers that get their sunshine and do their year's work early in the spring before the leaves are out on the trees and while the sun can shine through. Then down on the ground and on the tree trunks are mosses and lichens and other life. In one great forest a whole variety of plants live in an element of freedom to compete and survive. And each category does survive, for each one has its place. So was the free enterprise system to function.

Sometimes it is thought that trees overhead are more enduring and that smaller plants below are transient. Not so. Some ground plants are older than the giants above them. Barring accident, there are ground plants that flourish for hundreds of years. So mankind's choice under the free enterprise system was not to be between big business and little business, but of normal distribution, just as large and small trees coexist in a primeval hardwood forest. That business that is most effective when big, like the giant Redwood trees, should remain big. A business that is most effective if middle-sized, like the birch and the dogwood tree, should remain middle-sized, and that which is most effective if small should remain small; each respecting the functions of the other. Size, then, should be no greater than is necessary for the general good. When size begins to sacrifice the general good to cravings for dominance, eminence, power, ambition or wealth, then the whole system is set aflame.

Danger of Size

Once big business becomes entrenched, individual freedom is greatly curtailed. It has a determined tendency to dominate situations and people. It begins to dictate its will and enforce its power. If influence or power is applied to curb the activities of an individual or business, then such power becomes detrimental to the welfare of mankind. Today, with many industries concentrated in the power of a few men, factions are many. The files of the United States Department of Justice are filled with complaints of small businessmen. Big powers have been known to restrict production on useful products, withhold new products and fence in and block off new developments. General Electric has been guilty several times of antitrust violations, and a whole mountain of complaints is

brought against General Motors and other giant manufacturers.

The free enterprise system works its best when business is scattered into many hands. This is the philosophy of the Sherman Act, which declares that power in the hands of a few is dangerous. The act is directed against big business. It has been amended and strengthened under various presidents; in most instances fear of big business and of its abuses of power was what was behind the drive to make the act stronger, more inclusive, the penalties more severe. The Sherman Act says in part that "industrial power should be scattered into many hands so that the fortunes of the people will not be dependent on the whim or caprice, the political prejudices, the emotional stability of a few self-appointed men."

Warnings Against Bigness

At the time the Federal Trade Commission was established, in 1914, a joint committee told Congress: "The concentration of wealth, money and property in the United States under the control and in the hands of a few individuals or great corporations has grown to such an enormous extent that unless checked it will ultimately threaten the perpetuity of our institutions." In 1951, the Federal Trade Commission similarly stated: "If nothing is done to check the growth in concentration, either the giant corporations will ultimately take over the country, or the government will be impelled to step in and impose some form of direct regulation."

These warnings are just as applicable today as the day they were issued, even more so. Today industrial and financial power is concentrated; free and vigorous competition among small business is stifled. How can small independent firms compete with multibillion-dollar corporations? In the United States, for example, "one com-

pany has 100 per cent of the virgin aluminum business, three companies control 86 per cent of the automobile output, three companies manufacture 90 per cent of the cans used, three companies produce 80 per cent of all our cigarettes, four companies turn out 100 per cent of the corn binders, two companies dominate 95 per cent of our plate glass." These are forbidding figures. Less than a handful of companies dominate an entire industry. Entire markets are held in the power of three or four men.

The ultimate expression of such concentration is power, and great power in the hands of a few men is dangerous. Powerful monopolies can come into existence only by the destruction of individual and economic freedom, and can perpetuate themselves only by the continued suppression of such freedoms. The ultimate danger of unchecked power is the prospect that it might eventually dominate the entire society and suppress all freedom.

The few at the top, chiefs of gigantic companies, sit, as it were, on the peak of a high mountain with only a faint visibility over the vast plain of employees under them. They are farther removed from the vast population under their control than are the mayors and legislators over the millions of people in cities such as Detroit, Chicago or Philadelphia. Still they must render decisions that directly affect their lives. The worker lives to a great degree at the mercy of a few, and can also suffer

greatly because of their possible lack of judgment. It is frightening to contemplate the consequences of misplaced power and it becomes doubly so when one understands the weakness and insecurity of man.

For the free enterprise system to live it must include both big and small companies in the places where they do the most good. The best results of the system come when the individual has as much freedom as possible. This means that individuals in both big and small business must be free from government dictation and from fear of big business heads. It means also that in order for small business to prosper it must be free from control by outside financial interests or big competitors, suppliers or customers. Individuals must be free to work and live like the smaller plants of a great forest, each contributing his share to the good of the other and to the progress and prosperity of the system as a whole.

With greater freedom to adjust and explore, small business has greater advantages to try out new ideas and attitudes, which it would be rash for big business to consider until they have been well proved. Thus instead of big business' suppressing new inventions or curtailing new discoveries it would hand them down to smaller firms, who could manage without too great a loss. In this way both little and big industries were meant to benefit and prosper from such experience under the free enterprise system.

TV in the Insurance Office

The very day after the Italian luxury liner Andrea Doria was rammed and sank in the Atlantic off New York, Johnson & Higgins, insurance brokers, forwarded checks for \$2,165,859 for their part of the loss of the ship. How could they give such rapid service? A spokesman explained that payments were made as rapidly as possible once it was determined that the ship was "an absolute, total loss." And "there's no doubt the ship was lost," he said. "After all, I saw her sink on television yesterday."

Court Corrects Church on Divorce

By "Awake!" correspondent in Egypt

"IMPORTANT Principle in the Divorce of Christians." "The Laws of the Holy Gospel Are the Only Ones to Be Applied." Thus *Al Akram*, a widely circulated Egyptian newspaper, headed its June 1 discussion of an important Egyptian court case. Strange as it may sound, the secular court's decision was simply that members of the Coptic Orthodox Church must be bound by Christian principles!

To understand what happened, you will have to know that until December 31, 1955, Egypt had two court systems to deal with personal status. One was a Moslem court and the other was a "Christian" court set up by the Coptic church, the predominating non-Moslem church in Egypt.

Much corruption and bribery had been found in both judicial systems. Two religious judges of the Moslem court had been convicted of graft and sentenced to imprisonment at hard labor. Protests against the Coptic system had reached the point where youths kidnapped the patriarch, and where later, on September 20, 1955, a young Coptic man had tried to murder him. The next day the Egyptian Council of Ministers decreed that the religious courts be abolished and integrated with the national courts.

Beginning January 1, 1956, all matters of personal status were to be heard by the national courts (Section of Personal Status). Moslems were to be judged according to teachings of the Koran and Christians by Christian rules. This is where the trouble came in. The Coptic church had been operating under its own rules rather than conforming to what was written in God's inspired Word, the Bible.

In the particular case at issue, a man asked for a divorce from his wife, since they had been living apart for more than three years. The Coptic rules would have granted it, but the secular court rejected his appeal on the grounds that the rules of the Christian law, under which the decision is to be given, are set out in the Holy Gospel, which entirely forbids divorce except on grounds of fornication.

The court quoted from Mark 10:7-12 the statement that the two who are married are

to be one flesh, that no man is to put them apart, that whoever divorces his wife and marries another commits adultery, and that if a woman, after divorcing her husband, marries another, she commits adultery. It also quoted from 1 Corinthians 7:11 the statement that if the wife does depart she must remain single or else make up again with her husband, and that the husband should not leave his wife.

The court was quoted as saying that the law of the Coptic church "contained reasons for divorce neither directly nor indirectly mentioned in the Holy Gospel which is the only authority for Christians in the establishment of the rules for the marriage tie." And also, "the Court, having been entrusted with the duty of applying the law of both parties, which is the Christian law that decisively forbids divorce except on grounds of fornication, cannot comply with the appellant's request for divorce in which he bases himself upon the separation that he endeavored to prolong for futile reasons having absolutely no bearing on the grounds of fornication."

So we have the novel situation of the Court of Appeal, presided over by a Moslem judge assisted by two Christian judges, recognizing and ruling in accordance with the high principles of the Bible, though in conflict with the Coptic patriarchate. By its action the secular court has condemned as un-Christian religious leaders who had abandoned the Master's clear-cut rule: "Everyone divorcing his wife except on account of fornication makes her a subject for adultery."—Matthew 5:32, *New World Trans.*

While the court has recently called attention to the Coptic church's ignoring of God's Word, Jehovah's witnesses, for many years now, have been calling attention to the same thing, and have been helping sincere Coptic people to see the difference between what their church has taught and the noble Christian principles that are recorded in the pure Word of the living God Jehovah. The result is that an organization of more than 300 Christian ministers has grown in Egypt to help many more to understand their Bibles and to see the shortcomings of false worship and the value of the true.

WHAT FUTURE FOR THE



CHINESE writing is one of the oldest forms of calligraphy known to man. While to many a westerner the characters are merely a fascinating artistic design decorating his favorite downtown Chinese restaurant, adding a strange oriental touch to his evening's entertainment, to that vast nation that forms one fifth of the world's population these quaint characters play a much more important role. They make it possible for all literate Chinese to understand each other when their widely varying dialects make speech unintelligible. It is no uncommon thing to see two Chinese from different provinces rapt in conversation and deftly outlining with the finger of one hand on the palm of the other a character to explain something that the tongue cannot convey.

Learning characters is, however, no mean accomplishment. To those used to a simple alphabet of only twenty-six letters the task of memorizing a collection of 47,000 characters seems herculean. What, they ask, is the origin of all these complex signs? Why cannot the Chinese find some simpler and more efficient method of writing?

During the autumn of 1955 opinion and comment on these oft-discussed questions were excited in all those interested in the Chinese language. In Peking, capital city

of Communist China, a conference was concluded at which a proposal was adopted

to do away with the existing form of writing and substitute for it an alphabetic system. To remove the involved and intricate characters and teach to future generations a simple alphabet will, the Communists claim, bring greater literacy to the masses. This has raised a storm of contradiction in noncommunist circles. They accuse the scheme of being just another Communist ruse to get possession of the minds of the people. True, they say, more people may be able to read, but, on the other hand, they quickly point out, the only literature available will be that which has passed the eagle censorship of the Communist blue pencil. The vast wealth of the Chinese heritage of literature and the history of the past four thousand years, everything that has contributed to the culture of the Chinese people, will be a closed book to future generations; the building of the China of tomorrow will be entirely severed from yesterday, for that most vital cement will be gone—the Chinese character.

The Origin of Chinese Characters

Chinese characters *traditionally* had their beginning in the third millennium B.C., when the great Yellow Emperor, Huang Ti, commanded his minister, Chang Kit, to seek a system of writing that would adequately convey ideas. After a careful study of objects, trees, mountains, rivers, animals, etc., Chang Kit produced a series of pictographs that portrayed as nearly as possible the objects they were representing. Being as simple as a child's drawing his ideographs were quickly understood. For instance, "mountain" was represented by a group of craggy points, thus 山, and the well, precious to the agriculturally-minded peasant, was depicted as a dot set in surrounding squares, 井, show-

ing the communal sharing of a well by eight neighboring plot owners. Other familiar signs were the sun, ☉ *jih*, moon, ☾ *yueh*, and man with his two legs, 人 *jen*. Then, when ideas inspired by common objects were exhausted, further strokes were added to existing characters that made new suggestions. Examples of this are very interesting: sun, which had come to be drawn as a circle with a dot, was placed above the line of a horizon, ☉, and so dawn was expressed. Today the character for dawn is still 旦 *tan*.

"Sun," ☉ *jih*, shining through "tree," 木 *mu*; thus 東 *tung*, meant "east." Today the character is drawn thus, 東 *tung*.

"Fields," 田 *t'ien*, divided by lines, 疆 *chiang*, meant "boundaries" and still does.

"Men," 人 *jen*, with one mouth, 口 *kou*, meant "agree"; thus 合 *ho*. This character is another that has retained its original form and today is one of three characters used to write the name of the United Nations, 聯合國 *Lien Ho Kuo*.

The Chow Dynasty, 1122-221 B.C., brought a change in writing. The era of simplicity gave place to a period of highly ornate characters. Scribes gave rein to their individual artistry, and characters, although undoubtedly beautiful to many an educated eye, became too embellished for efficient daily use. A standardizing of the national written language was therefore begun during the reign of Emperor Chin, 221-206 B.C., and continued until an accepted speedy style of writing called *ky shu* arrived. This is now the modern form. Nevertheless, beauty was not sacrificed entirely on the altar of expediency; the brush came into use in the course of this period, and it is the brush, properly held in the experienced hand, that produces the balanced combination of fine and thick strokes and gentle upsweeps that make the Chinese character the tracery of art that it is.

Conveying Abstract Ideas

This long period of time also saw adjustments and additions to Chang Kit's system of written language. A means had to be found to convey the thousands of abstract ideas, observations, sentiments and conceptions of life important to all literature and philosophy, which hitherto had been incapable of expression. Four methods of increasing the vocabulary began to be practiced.

First, a number of characters were selected for their usefulness in making combination characters; some were abbreviated, others not. For example, the script for "water," 水 *shui*, became 氵; "grass," 草 *ts'ao*, became 艹; "man," 人 *jen*, became 亻. Other examples of unabbreviated script are "mouth," 口 *k'ou*; "girl," 女 *nu*, depicting the favorite cross-legged posture of the woman when sitting; "talk," 言 *yen* (note the words represented by the lines issuing from the mouth); and "earth," 土 *t'u*. These characters became known as "radicals." Then a character was taken and compounded with one or more radicals. Each combination would retain the phonetic sound of the chosen character, but the meaning would be determined by the radicals. The following may be helpful examples.

方 *fong* as a lone phonetic means "square." Combined with "woman," 女, it means "hinder," 妨. (Do we detect a sly note of humor here? Did the Chinese believe that a woman within the area of any square could spell only hindrance?)

訪 *fong* with "word" radical, 言, means "inquire"; 坊 *fong* with "earth" radical, 土, means "neighborhood"; 仿 *fong* with "man" radical, 亻, means "imitate"; 芳 *fong* with "grass" radical, 艹, means "fragrance"; 房 *fong* with "gate" radical, 門, means "room." Each time the character has the same pronunciation, *fong*, but each word has its own distinguishing tone, so that to the ac-

customed ear there is no confusion in identifying the meaning.

A second means of increasing the number of characters was by employing another principle in combinations. This time two characters of different sounds were joined together to produce a third with an entirely new sound. So "roof," 宀 *mien*, sheltering a girl, 女 *nu*, indicating her safety, has come to mean "peace," 安 *an*. Likewise "man," 人 *jen*, plus his word, 言 *yen*, indicates "trust" or "belief," 信 *hsin*. How fine were some of the ideas of the old Chinese! And, if they hoped that the shelter of home would spell "peace," and a man's word would be his trusty bond, how disappointed they would be in the world of today!

A third method changed the meaning of single characters entirely. Therefore, because of still retaining exactly the form and sound, the meaning of the character as it was being particularly used could only be determined by the context. In English we have many examples of this, as in the instance of "train," meaning that which is trailed and also to discipline or instruct.

Yet a fourth method was found by giving one character different sounds and therefore with different meanings.

Need for Simplification

With the passage of time the language of signs that had begun as a series of simple pictographs had developed into a collection of characters unparalleled by any other language. In the eighteenth century, during the reign of Emperor Kang Hsi of the Ching Dynasty, the famous Chinese dictionary appeared, which bore the name of the emperor. In this dictionary 47,000 characters were listed and defined, together with an explanation of the use of combinations. As an aside it is interesting to note that this dictionary was first published in 1716, and so preceded Doctor

Samuel Johnson's noted English Dictionary of 1755 by several decades.

Be that as it may, the prospective student of Chinese may comfort himself with the fact that by far the greater number of these characters are not in daily use. The average dictionary used in modern schools and colleges contains approximately 10,000 characters, and the daily newspapers have a mere 5,000 characters current in their fonts. Between five and ten thousand characters are generally considered sufficient to enable a person to be well read.

Nevertheless, no one is going to pretend that building an average Chinese vocabulary is any easy matter. School children spend many diligent hours day after day, for years, in their efforts to retain memory of the necessary characters, some of which have as many as twenty-nine separate strokes. It would seem that some means of simplifying the task would be very welcome. Since China became a republic after the 1911 revolution many efforts have been made by scholars and educationalists to solve the problem. To the time of writing the problem has not reached its solution.

The Chinese, who have a strong attachment for the old characters, do not want their abolition in favor of a Western alphabet. Their ancient and picturesque characters are an integral part of their national heritage. Many feel that to sell them would be to sell China.

On the other hand, if the Communist government is to make a success of its administration it must find some way to relieve the heavy burden of mass illiteracy and enable China to step in pace with the modern progressive world of today. In the broadcast from Radio Peking on March 16, 1956, Vice-Premier Chen Yi is reported to have said that 78 percent of the Chinese people cannot read or write. To a government faced with such an arduous task it

would probably be of little moment if the majority of the peasantry was not educated to read its past history and literature—they are unable to do so anyway—if they could only be taught speedily to keep abreast of current affairs.

One practical point in favor of a romanized alphabet is the fact that businesses conducted solely in the Chinese language are unable to use modern office equipment such as typewriters, which have long been indispensable in all efficient offices of most other countries. A Chinese typewriter does exist, a heavy, cumbersome affair, but it seems to be more a curio than an article of general use. For this as well as trade reasons many offices in the larger cities of China have for many years found it more practical to use the English language.

A second point in favor of a romanized alphabet is the facility with which an English-style dictionary can be used. When consulting a Chinese dictionary for the meaning of a character the inquirer must first determine the radical of the character, then check with the table of radicals at the front or back of the dictionary to

discover the section that lists the characters related to each other by the common radical. Turning to this section he must now count the number of strokes his character has additionally added to the radical. He must then hunt for the listed characters that are grouped together because of having a common number of strokes as well as the radical. Running his finger down the list he will eventually find his character—provided he was fortunate in determining the right radical in the first place. If he made a mistake he must go back to the beginning and start again.

Incidentally, on January 1, 1956, the Watchtower Bible and Tract Society was happy to release the first copy of the Watchtower magazine in Chinese characters. The subscriptions that have steadily flowed into the Hong Kong branch office from all round the globe since that date have revealed that, problematic though they may be, the ancient Chinese characters are playing their part in bringing up-to-the-minute truth to many more thousands of the earth's teeming millions.

News for "RH" Parents

¶ A United Press dispatch recently released had the following news for parents where one is RH positive and the other negative. Among other things it stated: "Pills made from orange pulp and rinds may ensure a safe and normal birth for the twenty-thousand RH factor babies born in the United States each year. The pills, known as CVP and containing a citrus bioflavonoid compound, apparently have enabled twenty RH negative women whose husbands are RH positive to give birth to normal babies. None of the newborn children required the complete blood transfusions after birth, which is the usual treatment for the ailment. Dr. Warren Jacobs of the Baylor University Medical School reports on the use of CVP in the *Journal of Surgery, Gynecology and Obstetrics*. He said that a two-year study of the compound indicates it may help prevent miscarriages common in RH cases and that it eventually may eliminate the need for blood transfusions for the newborn babies. Jacobs said that it would be presumptuous to say that a cure-all has been found. However, he does say that it is apparent that the new compound—produced by the U.S. Vitamin Corporation—has some value in the prevention or reduction of the severity of RH fatalities." The treatment consisted of six capsules, 600 milligrams, daily, and was begun before the fourteenth week of pregnancy.

"IT'S TOO late now," the mother said, "leave him in bed. Another day of rest won't do him any harm." These words kept a young lad of just fifteen from being among the well over 250 victims of the worst mining disaster Belgium has ever known.

Many have been the world's mine disasters, but this is said to have been the worst in Europe since 1906, when over a thousand miners lost their lives at Courrières, France.

What are the facts concerning the Belgian disaster? In a minor accident at 8:15 on the morning of August 8 one of the wagons in the Bois du Cazier coal mine apparently cut an electric cable and caused a short circuit, which started the rapidly spreading and fantastically deadly fire.

The world was horrified, but especially in Belgium all other news, even the international Suez crisis, was overshadowed by this disaster. A vivid account of the fire and its fury was contained in the weekly magazine *Le Soir Illustré*, which said: "Blocking all exits, a barrier of fire of 900 meters imprisoned 299 miners at the bottom of the pit. It was as rapid as lightning, as pitiless as death. An electric cable, fractured by a small wagon, a spark of 3,000 volts and, in a few seconds, activated by a violent draft circulating in the mine, a



rumbling, roaring column of fire and smoke issued from the pit-shafts used for extracting the coal as well as from the ventilating shafts, blocking all exits. Two hundred and ninety-nine miners were down below. How many of them would see daylight again?"

At 11:30 a.m. an engineer and rescuers tried to go down, but were stopped at a mere 170 meters by a heat so intense that they had to beat a hasty retreat. Their second trip was more successful, and a few men were rescued. Yet, at the pithead, hundreds of families, their eyes riveted on the billowing smoke, waited with dwindling hope.

Hours turned into days. Tents were erected near the entrance to the mine to take care of the mothers, sweethearts and other relatives who would not leave the site, hoping, always hoping, for news at any time. King Baudouin visited the mine twice. Religious leaders were present. Newspapermen and newsreel photographers recorded the scene, as did the television broadcasters.

At the Scene

Amid the misery and tears of those awaiting news from below, a woman loses consciousness—she has kept up her vigil longer than her human frame will stand. Red Cross workers go in and out among

the crowd, giving bowls of milk to the children. A man attempts to break through the police cordon—he wants to offer his services voluntarily in order to go in search of his brother, or is it a friend? Another lifts a fist and shakes it at the mine. A young woman clasps a rescuer, her husband, close to her before he goes down into the mine in search of—what? In between them stands their two-year-old child, a finger in its mouth, wondering what it is all about. A woman is forced to drink some coffee. Her husband, two sons and a fourteen-year-old nephew are down below. The nephew had gone down for the first time just two weeks before the disaster. Over in the corner stand the cycles, motorcycles and velomotors belonging to the men who are “down there.”

One of the men in the mine is Antonio Lunati, 51. He had worked here for nearly three years, and after his long day's labor he had worked still longer to build his simple house. Finally he was able to write to his wife in Italy, telling her to come and join him. After her two-thousand-kilometer journey to join her husband at her new home she arrived on the train just fifteen minutes after the alarm had sounded at Bois du Cazier. She would never see her husband alive again.

Hope Fades

The entire nation mourned for the miners and their families. For many days the Belgian national radio canceled all transmissions of light music and broadcast instead somber, heavy music, in keeping with the grave happenings. The fifth day was a national day of mourning and a minute of silence was observed at 10 a.m., as six bodies, already recovered from the mine, were being buried.

The newspapers reflected both hope and despair: “The next 48 hours will be deci-

sive.” “The possibility exists of finding some alive.” “The engineers and technicians gradually lose hope that the air at the 1,035-meter level is still breathable.” “If at 1,035 meters it is the same as elsewhere, then it is certain there are no survivors.”

Finally, fifteen days after the disaster, the 7 a.m. news broadcast, preceded by a few strains of somber music, announced: “No further hope.” And it reported: “Ninety-two found dead at 1,035 meters.” The reports continued: “Forty-two more bodies found.” “A black veil falls on Marcinelle—the 1,035-meter level gives up 134 dead.” Five weeks after the disaster efforts were still being made to bring up the bodies of the remaining victims.

Apart from a few survivors, who escaped right at the beginning of the catastrophe, and in spite of the gallant efforts on the part of the rescue squads, it would seem that those trapped below did not survive very long after the outbreak of the fire. A message was found that had been written on a door five hours after the beginning of the catastrophe: “Fleeing before smoke, there are fifty of us—Wednesday, 13.30.” In addition to the Belgians who lost their lives, many Italians, as well as some Greek and German miners and a British engineer, also perished in the mine.

The Cause

While many facts concerning the disaster's cause were burned in the mine, it is believed that a workman started to push wagons into the elevator to be lifted out of the mine when this should not have been done, that a false signal was given and the cage started to rise, that a wagon halfway into the cage became jammed between the entrance of the cage and the shaft wall, and that this wagon cut the electric cable, causing the short circuit that started the fire.

Le Soir quoted the *Courrier de la Bourse* (Stock Exchange Journal) as explaining the steps involved, as follows: 1. Signal confusion at the deepest level of the pit. 2. False maneuver by the operator. 3. Unexpected outward movement of a badly placed wagon in the cage. 4. Cutting of the electric cable. 5. Three-thousand-volt spark of an abnormally long duration. 6. Combustible material set on fire. 7. Rapid development of a fire in the shaft and a communicating gallery. 8. Beginning of a smoke cloud and toxic gas. 9. Spreading of this asphyxiating cloud throughout all the mine. 10. Numerous hindrances in organizing rescue squads immediately. Remedies for each of these steps were proposed to help prevent such a disaster from occurring again.

Le Soir asked how the cable could be cut, pointing out that even in a house or apartment it is absolutely forbidden to leave an electric wire bare, even if it carries only a hundred volts. In the home the wire must be protected by a metal tube. Certainly there is even greater reason for this in a coal mine, so the paper asked: "What is the exact position in regard to this at the Bois du Cazier? Inspection reports should exist. What do they contain?"

Le Peuple pointed out that the fire broke out at 8:15 a.m., and wanted to know why the first rescue attempt was not until three hours and a quarter later. And it asked why the doors separating different levels caught fire, causing a terrific draft that resulted in a terrible conflagration. It thought this meant they were made of wood instead of steel, and asked if this is in keeping with the security so necessary for the miners working down in the pits.

Since so many Italians died in the catastrophe the Italian papers also were critical of the lack of sufficient safety precautions to have prevented the disaster. German newspapers, particularly in the Ruhr val-

ley, stressed the importance of finding out how the tragedy could have happened, and expressed fear that this Belgian disaster would have fatal repercussions on efforts to get Italian miners for German mines.

It is hoped that the many questions raised about the extent of safety precautions in the mines will make it possible to prevent such a tragedy from occurring again.

Comfort for the Bereaved

After many days a national fund was opened and appeals were sent out for the support of bereaved families. The need for such assistance was especially evident in one case, where a mother was left alone with ten children—her husband and two eldest sons had perished in the disaster. Millions of francs have been collected as people of all walks of life contributed to the fund. However, untold grief and mental suffering remain.

It has been reported that one of Jehovah's witnesses, a Belgian, was a victim of the catastrophe. Another, an Italian, who normally would have been working on that particular shift, was on holiday in Italy at the time. A third witness had been slightly injured the day before and so had not gone down into the pit on the fateful morning.

Jehovah's witnesses, in calling upon the bereaved families both here and in Italy, will offer them the same comforting message of real hope that they offer to all who will listen. They will tell them of the near-approaching time when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." And the witnesses will show them that God's Word promises that in that new world accidents and disasters of all kinds will disappear, and that no more will there be misery anywhere upon the earth.—Revelation 21:4.

Marvels of the Telephone Age

CAN you hear me all right? That question owes its popularity to Alexander Graham Bell. One day in 1875 Bell was trying to perfect a mechanism called a harmonic telegraph. He was working with acid jars, magnets and wires. Bell's assistant, Thomas Watson, was attending to one of the transmitter springs. It stopped vibrating; Watson plucked it to start it again. It failed to start, so Watson kept on plucking it. Suddenly Watson heard a shout from Bell in the next room; then Bell came out with a rush, demanding, "What did you do then? Don't change anything, let me see!"

Fortunate that the right man at the right moment had his ear to a receiver! For Alexander Graham Bell seized upon the faint twang of a bit of steel spring as the key to the secret of sending the human voice through a length of wire.

Not until the following year did success crown Bell's efforts. On the evening of March 10, 1876, Bell stood at one end of a line, bent over a new transmitter in his workroom. Watson went into another room and put the receiving instrument to his ear. An instant later he was amazed to hear Bell cry out, "Mr. Watson, come here, I want you!" The words jumped out of the receiver. Watson burst into Bell's workroom, gasping, "I heard every word you said—distinctly!" Then Watson saw the overturned battery and the acid that Bell had spilled over the bench and on his clothes; and Watson realized that, unintentionally, Bell had sent an intelligible sentence over wire for the first time.

Through the years the telephone has brought marvel after marvel. How marvelous the dial phone to those who use it for the first time! Long-distance dialing is a marvel more and more people are now enjoying. So swiftly do the marvels come that it is difficult to keep up with them. Few persons know that there is now a cordless switchboard, a stream-

lined space-saver. Then there is the speaker-phone, an instrument that leaves one's hands free while conversing. The amazing button telephone does the work of five telephones.

There is a telephone answering set. If the person you call is not in, a machine speaks for him in his own voice. "I'm out of the office now," the voice may say, "but this is a recording. Please leave your message." Then on his return he will play back the message you spoke and take action.

Now it even seems as if the question Bell's invention gave rise to—"Can you hear me all right?"—will be supplanted by a new one: "Can you see me all right?" Bell Telephone Laboratory engineers have developed the picture phone, described as the first system of its kind to use a pair of ordinary telephone wires to transmit pictures.

The picture phone is dialed in the usual manner. A miniature TV camera, easy to install, takes the picture. Picture size on the viewing screen is about two by three inches and is viewed from one to two feet away. Each person is recognizable, with facial expressions clearly seen.

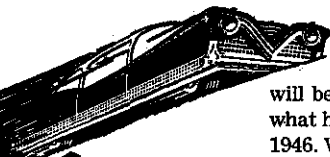
The picture phone is not yet available. When it will be depends upon continuing engineering developments and the demands for it. Will there be a demand? For businessmen the ability to display objects being discussed has big advantages. The desire to see loved ones in distant places needs no advertising promotion. And will mothers not want to hold the new arrival up to the picture phone for fond grandparents to see?

But what happens when the telephone rings at an unexpected moment and one answers in haste with hair disheveled and face unshaven? Fortunately there is a camera switch. So it all depends on whether you remember if the switch is off or on. No doubt the question, "Can you see me all right?" has a promising future.

The book *Curious Myths* by Baring-Gould tells us the following: "In St. Peter's, Rome, is a statue of Jupiter, deprived of his thunderbolt, which is replaced by the emblematic keys." Presto! We have Peter just that quick!

New Power Plants

for your car



TO HEAR some people talk you would think that body and paint styles, the upholstery and the dashboard were the only significant changes ever made on automobiles. Of the millions of car owners, it is astounding how few know anything of the great revolutionary developments that have taken place beneath the hood. The piston power plant that gives you the smooth ride you enjoy has not evolved of its own accord from the four-cycle engine of fifty years ago to the V8 configuration of today. It is the result of a half century of engineering refinement and continuous improvement.

There have been other engines that have attracted the attention of automotive engineers, such as the steam engine, the free-piston engine, the air-cooleds, the electrics, the turbos and even an engine where the cylinders revolved around the crankshaft. But, so far, none of these have satisfactorily measured up to the piston V8 engine—so say the manufacturers. Technicians are convinced that the only power plants that will stick are those that can be as easily manufactured as the piston engine, equally economical with present designs, easier to service, more reliable and potentially more powerful than present makes. And above all, they must meet popular tastes, regardless of their engineering advantages.

Suppose you were to fall asleep and wake up in this world ten years from now. Most likely you would not be too startled by the

vehicles you saw upon waking. The engine evolution will be gradual, similar to what has taken place since 1946. What might surprise you, though, would be the hissing and whining sounds of passing autos. You might even say, "It sounds like a jet," and you would be correct. The compact engines pushing jet planes through the sky at supersonic speeds today are being designed to push cars around on earth. The simple gas turbine engine will work on the same principle as an aircraft jet engine, except that the car will not be driven forward by reaction of a jet stream. Instead, a flow of hot gases is directed against the blades of a turbine wheel and this wheel, in turn, delivers power to the wheels of the car.

The Gas Turbine

The turbocar offers a new kind of ride. It does not leap forward as normal traffic moves from a stop. Its motion is delayed, which is rather disappointing at first. But once it begins to move, you get a sensation quite different from the one you experience in a ride in a conventional car. It seems to flow forward, as though it were coasting downhill with its motor shut off. There is no vibration, no motor noise. All you hear is a soft hiss.

The gas turbine has many promising features. It weighs two hundred pounds less than a standard Plymouth engine, yet it is of equivalent horsepower. A lighter engine also means a greater load-carrying capacity. The smaller motor allows designers more freedom to create new body styles, with more room for passengers and better vision. The engine has 80-percent fewer parts, uses about one fifth the oil of the piston engine. There are no pistons, no radiator. The ignition is simple and the

exhaust clean. There is only one spark plug, which is used for starting, and it might easily last the lifetime of the engine. The gas turbine will burn anything, from aviation gasoline to household heater oil. It starts immediately, needs no warm-up and it cannot stall.

With all these advantages, why is the engine not being manufactured? President Harlow H. Curtice of General Motors Corporation said that they are "trying to determine whether the turbine can be harnessed to give efficient and economical performance in the low and normal auto driving ranges." Right now, to build the turbo-car would cost anywhere from \$10,000 a car up. The turbine wheel, which is about seven inches in diameter, costs as much as a whole piston engine. Since it spins as fast as 30,000 to 40,000 times a minute, driven by gas as hot as 1500 degrees Fahrenheit, it must be made of alloys of such expensive metals as molybdenum, cobalt, nickel, chromium and tungsten. Less expensive materials for engine parts that can bear up under intense heat must first be developed before this engine can be made ready for installation in regular passenger cars.

In addition, there are other problems that make the engine impractical for mass production at this time. While the engine starts instantly, even in the coldest weather, yet it is sluggish about delivering enough power to move the car. This lag of fifteen to eighteen seconds occurs after every stop and after idling. Think what this would mean at a traffic light during rush hours! Experts warn manufacturers that this hurry-up civilization just will not stand for any car with a slow getaway, despite its other attractions.

Another sensitive spot is fuel economy. At full speed the turbine's gas mileage is not too excessive. But at low speeds the ordinary gas turbine is less efficient than a piston engine. And too, since the engine

operates under greater strain and at much higher temperatures, its life span is likely to be shorter. Some of the test models had to be overhauled in a thousand hours of running or less. Some technicians warn that grit and dust will play havoc with turbine blades and a broken turbine blade might be dangerous. Also turbine engines offer no appreciable braking during deceleration. This imposes a severe strain on the brakes. Consequently, the braking equipment wears out more quickly than on piston cars.

The disadvantages of the gas turbine at present appear to outweigh its virtues. However, its advocates declare that none of the problems are insurmountable. But, as is so often the case with a technical improvement, cost is the drawback that keeps it from more general use. A report stated that "recently a company offered to supply Chrysler with a new type of turbine wheel at a cost of \$1,000 apiece. 'This looks good,' the engineer in charge said. 'Come back when you've got the price down to \$25.' The gap between \$25 and \$1,000 is perhaps as good a yardstick as any with which to measure the approach of the gas turbine car."

The Free-Piston Engine

Many automotive engineers think the free-piston engine may be the intermediate stage between today's piston engine cars and tomorrow's gas turbines. The principle of the free-piston engine has been known for more than thirty years, and has been applied in Europe for locomotives, ships and stationary power plants with good success. The power plant has no crankshaft or connecting rods and no rotating parts as on a conventional piston engine.

The free-piston engine has two cylinders, each containing two opposed pistons. When fuel is exploded between the pistons they are driven apart and slammed to-

gether again. This has the effect of a bel-lows, forcing air out of the cylinder to turn a turbine wheel, which is geared to turn the rear wheels of the car.

One great advantage of the free-piston engine over the gas turbine is that the exhaust gases pumped to the turbine never get hotter than 900 degrees Fahrenheit, which means that the blades can be made of noncritical, nonstrategic materials. It can operate on the lowest grades of fuel, from whale "juice" to peanut oil! It has so few rotating parts that friction and wear are far less than in the present engines. And it is so perfectly balanced that it operates virtually without vibration or sound.

Popular Mechanics for September, 1950, declared that "the free-piston engine is by all odds the most efficient power plant ever developed"; that it is "40 to 45 percent efficient—which is to say that it converts this percentage of the fuel it burns into useful energy. Its nearest competitor, the orthodox type of diesel, is around 35 percent efficient," and the diesel is more efficient than the piston engine.

A free-piston engine would provide quick getaway power. A truck could start at a traffic light with the speed of a motorcycle. Engineers think that on mass-production basis the free-piston engine would cost far less than engines in use today.

Why, then, is it not being manufactured? The big automobile manufacturers have millions of dollars tied up in engine plants and are hesitant about scrapping them to build a revolutionary product, no matter how good. A science magazine reports President Curtice of General Motors as saying that Americans should not expect revolutionary advances, "because the hundreds of millions of dollars we spend annually for new tooling represent a tremendous risk. If we are wrong in anticipating the likes of the public, it could be quite

disastrous. The public never demonstrated in the past a willingness to accept so-called revolutionary changes, but is quite willing to accept changes on an evolutionary basis."

So, as far as Curtice is concerned, the change, if any, will come gradually, not radically; regardless of whether the motor may be a better type, safer, cheaper to run, less troublesome, more efficient, quieter, smoother riding, etc., etc.

The Hot-Air Engine

Another very excellent motor, based on an old and successful principle, is the hot-air engine. Careful tests have shown that the hot-air engine surpassed gasoline and approached diesel engines in efficiency. One of its most remarkable features is that it has no exhaust, no valves, no explosions in its cylinders and it is not fussy about fuels. It can run on practically anything that will burn, from oil to wood alcohol. A four-cylinder hot-air engine, only nineteen inches long over-all, developed enough power to drive a small car and it ran as quietly as a sewing machine.

The engine has a "hot" and "cold" cylinder. In the first hot air is expanded, driving a piston and furnishing power to a fly-wheel and drive shaft. The expanded air is carried over to the cold cylinder, where it is compressed into its original volume. This air is then returned without change in volume to the hot cylinder and the cycle starts all over again. The engine needs no gear-box. It starts quickly, operates quietly, is flexible, efficient and easy to make. It is considered an ideal engine for the low-cost field.

Although the hot-air engine was perfected almost ten years ago and used very successfully in the Scandinavian countries, where liquid fuels are scarce, yet for some reason it has never made the production line. Could this be an example of pressure from big business, particularly the oil com-

panies, eliminating anything that will burn cheaper and safer fuels, more efficiently, than their high octane, expensive and dangerous but more profitable gasolines?

The British inventor and car designer Harry George Ferguson threatens to revolutionize the auto-making industry with a car that promises to do away with conventional brakes, gearbox, clutch and transmission. According to reports the car will not jerk, stall, skid or jump. Experts predict that it will be "the safest car to drive in the world." So far no details of the new auto have been made public.

A newspaper report says the car could do up to ninety miles an hour, with fuel consumption of better than thirty miles to the gallon, but it would cost £700 (\$1,960) because so many new features were involved. One of the car's reported features is the ability to move sideways. This, of course, would allow it to park in a space only slightly larger than the car's length.

Electric Car for the City

The noiseless, dirtless, exhaustless, smooth-riding-at-any-speed vehicle is the flexible electric car—the car for the city. Electrics have never caught on because they have always had heavy, massive, short-lived batteries. The ordinary storage battery now gives only about 13½ watt-hours a pound. In 1942 a prominent automotive engineer declared that "if a battery can furnish 50 watt-hours per kilogram

(about 23 per pound), there is a bright future ahead for the electric automobile."

A French scientist and inventor, Professor Henri G. André, says that his new silver-zinc battery can produce some 36 to 41 watt-hours a pound for 300 complete cycles of charging and discharging, or the equivalent. And he adds that this may soon be boosted to 59 watt-hours. According to technicians, André's experimental car offers the soundest basis for the electric idea that has turned up in some sixty years of electric-auto experimenting.

André's electric car is estimated to be able to run 62,000 miles without any battery replacement, at about half the operating cost of today's gasoline cars. There is no expense for oil or fuel; no drive shaft to break up the passenger compartment, no clutch is needed, since the car is always in gear; no idling, the motor is cut off at a stop. Modern electric motors can be extremely compact and made to fit in almost any small space. The Frenchman figures his car would cost about \$3,200 to make, with some French automobile manufacturer as the builder.

Automobile experts are agreed on one thing, that one of these types of engines will ultimately replace the conventional piston engine, just as the jet engine is now replacing the piston engine in high-speed aircraft. Which one it will be, they say, depends on you.

PROTECTION FROM BURGLARS

Electronic protection is fine, but the security chief of a leading department store found that he could not rely on electronic devices to stop a wave of burglaries. So he obtained four dogs, Doberman pinschers. They make up the canine squad at Macy's department store in New York city. The dogs' job is to keep prowlers out once the doors are closed. The dogs, handled by six guards, leave their roof-top kennels when the last customer has left the store. They make the rounds, looking for anything out of the ordinary. One of these canine policemen once found that a steam pipe was broken; she prevented valuable merchandise from being ruined. Oh yes, their success as protection from robbery? In over three years' time, Macy's has not lost a cent to burglars.



Pagan Symbols in Catholic Worship

THE *Explanation of the Baltimore Catechism*, a Catholic book, approved by the late Cardinal Gibbons and many other high Catholic dignitaries, on page 268, under the caption of *Candles*, says: "The Church blesses whatever it uses. Some say beautifully that the wax of the candles, gathered by the bees from sweet flowers, reminds us of our Lord's pure human body and that the flame reminds us of his divinity. Again, lights are beautiful ornaments for the altar and in keeping with holy things. We illuminate our altars and churches for the reception of our Lord, that we may honor him when he comes in the holy sacrifice of the Mass."

Now many reading that language would be carried away with the sentiment there expressed. How many would see the deeper significance of what was there stated, unless the inner symbolisms were understood? Not one reader in a thousand would go beyond the mere beauty of the language. And what is more, most sincere Catholics seem to resent others' prying too deeply into the hidden meaning of the symbols.

But the true Christian, in his search for the truth of God's Word, is duty bound to "make sure of all things; hold fast to what is right."—1 Thessalonians 5:21, *New World Trans.*

First, notice that the candles used in the description are wax candles, beeswax at that. Why beeswax? Would not a tallow

candle do? No more than any material other than wheaten flour would serve to make the sacrificial wafer of the host. It must be wheaten flour for the wafer. It must be beeswax for the candle. Why? Cardinal Newman explains that the use of incense, lamps, candles, images, the ecclesiastical chant and the Kyrie Eleison are "all of pagan origin, and sanctified by their adoption into the Church." So beeswax candles are used because those were the exact symbols used by the pagans from whom the custom was adopted.

Where, then, must we look for their pagan application? It might shock some to learn this fact, but the truth is that we find a starting point right in the Vatican of Rome. In the Vatican is a statue of the pagan god Mithra. Mithra is also pictured as a lion with a bee in its mouth, held in its lips. Bees make beeswax. But why a lion? A lion in Scripture pictures the conquering Savior. Note what the Revelation says: "Stop weeping. Look! the Lion that is of the tribe of Judah, the root of David, has conquered." But this reference is to the Lord Jesus Christ, and not to Mithra. The honeybee pictures the "word" on the Lion's lips; and Christ Jesus is also pictured in the Revelation as "The Word of God," who gives light. There is nothing counterfeit in all this wonderful description, in symbolic phraseology, of Christ Jesus.—Revelation 5:5; 19:13; Genesis 49:9, 10; John 8:12, *New World Trans.*

But note how subtly Satan has foisted upon innocent people a miserable counterfeit that turns men away from the pure worship of Jehovah and into the mentally blinding religious superstitions of demon worship. Jehovah warned Israel not to conclude covenants with pagan nations. He said: "The graven images of their gods you should burn in the fire. You must not desire the silver and the gold upon them, nor indeed take it for yourself, for fear you

may be ensnared by it, for it is a thing detestable to Jehovah your God. And you must not bring a detestable thing into your house."—Deuteronomy 7:2, 25, 26, *New World Trans.*

And yet in spite of this warning by God the Roman Catholic Church has taken into its religious house to preserve, not burn, the God-dishonoring symbol of demon worship. Those very pagan statues, which God has condemned as detestable to him, the Catholic Church says it can transmute to evangelical use, in utter defiance of Almighty God. Note Cardinal Newman's statements: "Confiding then in the power of Christianity [Roman Catholic religion] to resist the infection of evil, and to transmute the very instruments and appendages of demon-worship to an evangelical use." The very thing God Almighty condemned in his people Israel! Where has this adoption of demon worship led them? It has led them to accept the Chaldean god Mithra, a Chaldean symbol of the fake messiah, Satan the Devil, and to install it in their temple and to do homage to it as to God.—Deuteronomy 7:16.

But where does the beeswax candle come in? Mithra is the pagan counterfeit for the "Lion that is of the tribe of Judah," the bee in its mouth picturing "the word," for the Chaldean word for "bee" means also "word." Hence Mithra is the one symbolized in the lighted beeswax candle. Mithra's mother, Mylitta, is pictured as the garden in which the bee feeds and derives the source of its honey. She is thus pictured as producing the body of the candle, or the wax. The Roman Catholic Church has borrowed these pagan symbols and has applied them in her worship. Instead of the Chaldean goddess Mylitta being honored as the Queen of Heaven, from whom all sweetness flows, Roman Catholics hail Mary as "Holy Queen," "our sweetness and our Hope." *The Cabinet of Catholic Information* quotes

Mary as saying of herself: "My spirit is sweet as honey and my inheritance above honey and the honeycomb." Is not honeycomb the source of beeswax? Mary is therefore symbolized by the garden that supplies what is necessary for the "bee," the Word of God. Thus she furnishes the body of the child, represented by the wax, and he gives out the light. Note again the *Explanation of the Baltimore Catechism*: "Some say beautifully that the wax of the candle gathered by the bees . . . reminds us of our Lord's pure human body. . . . We illuminate our altars and churches for the reception of our Lord, that we may honor him when he comes in the Holy sacrifice of the Mass."

Instead of honoring the Lord Jesus Christ, the Catholic Church honors the pagan god Mithra and the one whom that god represented, namely, Satan the Devil. They dishonor Christ with their pagan idols. They dishonor Jehovah God whom Christ served. They show an utter disregard for Jehovah's law, his counsel and his Word, because the Almighty God has consistently shown that he thoroughly loathes and absolutely detests paganism.

Pope Pius XII called this the "tragic hour of human history." This is indeed a tragic hour, an hour when the whole world staggers like a drunken man, confused with the blinding influence of false religion. Blindly it gropes for light, priest and prophet alike. But never once does it appeal to the true God of peace, Jehovah. The Catholic world looks to a poor, impotent beeswax candle with its tiny flicker of pagan light—confusing indeed! But do they want the true light? No, for they fulfill the prediction of the prophet Jeremiah: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." —Jeremiah 5:30, 31.



Jehovah's Witnesses Preach in All the Earth



The Philippine Republic

THE Republic of the Philippines is spread over 7,000 islands, of which over 4,000 are not even named, and only about seventy million people under a democratic form of government. For the most part they are a people warmhearted and hospitable, inquisitive and very fond of conversation. Their religion is mixed, with the Roman Catholic Church having the largest following. Moslems and pagans each number about 675,000, while the Protestants are less than 400,000 in number.

The Bible is greatly respected by Filipinos, not because they are familiar with its contents, but because of an overpowering curiosity on their part to find out what is inside its pages. Take out a Bible, open it up, point to a few Scripture texts and you will have a Filipino delighted with interest. In fact, he may even take the Bible out of your hand and fondle it with an attitude of reverence. Many of them say: "I have never had a Bible of my own. I wish I had one."

Jehovah's witnesses are happy to be in this land and visit such people with the Bible and Bible study aids. They have been doing this work in the Philippines in an organized manner for over twenty-five years. World War II, which swept through and devastated much of the country, seems to have stimulated more interest in Bible study. People want to know what the Bible has to say about events now occurring in the earth. And Jehovah's witnesses are more than anxious to help.

Hence we find a great increase in Jehovah's witnesses in the Philippines. While there were less than 400 of them in 1940, five years later their number had grown to 2,000 and now there are over 24,000 witnesses of Jehovah in the Philippines—an increase of 1,208 percent in ten years! The life experiences of these witnesses read like something out of the Acts of the Apostles.

For example, one minister while standing in front of a shop was glancing through his Bible. A passer-by stopped, looked at him and asked: "Is that a Bible you are reading, sir?" When assured that it was, the man said: "Do you have an extra copy that I could have?" "Yes, I do," said the witness. The man obtained a copy right on the spot. The witness went on checking his various texts before preaching to business managers. Shortly another passer-by stopped, the same episode was repeated and another Bible was placed.

"Once a Catholic, always a Catholic" is a statement no longer true. In fact, it has been proved false a thousand times over, as far as Jehovah's witnesses are concerned, because a good many who are now Jehovah's witnesses were at one time staunch Catholics. A congressman in the Philippine government said to a Watch Tower missionary: "My mother was a Roman Catholic all her life until four years ago when she began studying the Bible with Jehovah's witnesses and then became a witness herself. If you can convince my wife to become a witness, I shall be very happy indeed." Recently the congressman's mother died. The congressman was so impressed with the funeral discourse given by one of Jehovah's witnesses that he went to

the Watch Tower Society's Philippine headquarters to get better acquainted with the organization. Today his wish is fulfilled. His wife is now associating regularly with Jehovah's witnesses. Now she has a wish. Her desire is that her husband become a servant of the great God Jehovah.

A Manila businessman wrote a fine letter of appreciation. Among other things it said: "The girls at the office informed me last month and again this week that you have been calling. I regret to have missed the chance to talk to you. Meantime, I want you to know that I am enjoying the issues of *Awake!* immensely. You may put me on your regular subscribers' list. I'll send you a check next week. It is really strange to think of myself getting so interested in your religion, because my religion is Cath-

olic. But no church has a monopoly of goodness. That I believe." Soon he too may respond to the return visits and to the interest this missionary is showing in his spiritual welfare.

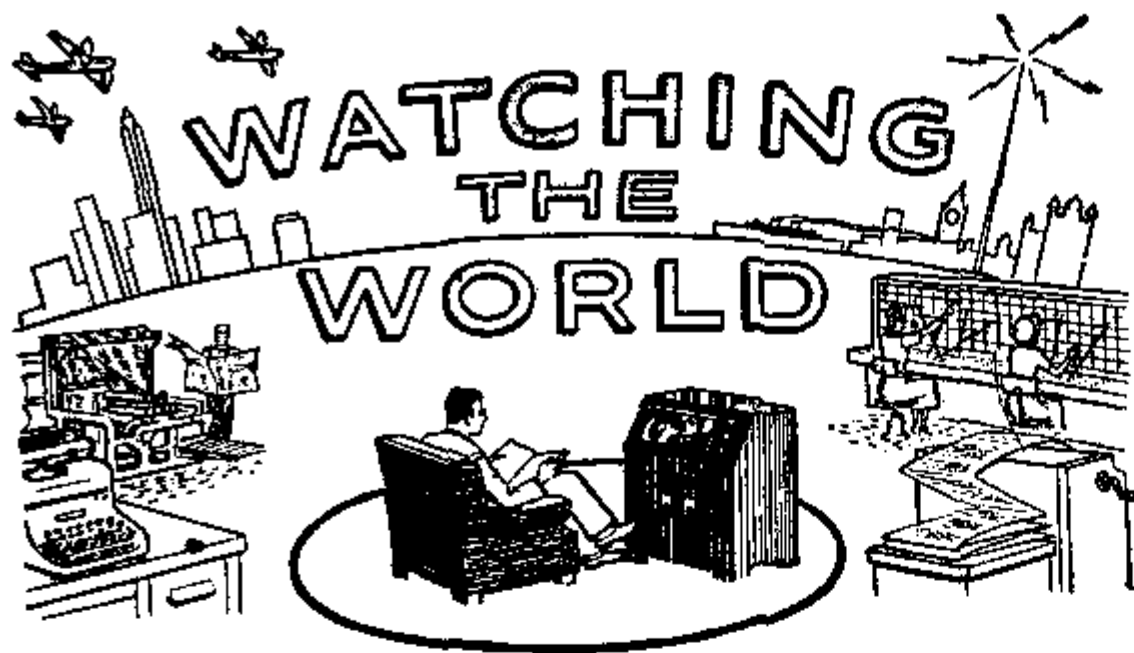
Among those who are classed as pagans, Jehovah's witnesses here in the Philippines have now established several congregations. These who were formerly pagans are now true worshipers of Jehovah, the only true God. One congregation numbers more than two hundred and in one province alone there are about a thousand of these converted pagans now taking an active part in the Christian ministry. So, as Jesus prophesied, the Kingdom good news is being preached in all the earth.—Matthew 24:14.

Playing Clergyman

◀ Britain's *Manchester Guardian Weekly* recently published a story about a curious game played by some children, all of whom were under eight years of age: "One day having chanced to find a dead bird they decided to give it a decent burial and accordingly dug a hole in the ground and laid the corpse on a bed of leaves in a box. When the rest of them had proceeded to the grave, the small boy who had taken the part of clergyman gently lowered the tiny coffin and declared: 'In the name of the Father and of the Son—and into the hole he goes.'"

? DO YOU KNOW? ?

- What, instead of brain power, is civilization's greatest shortage today? P. 4, ¶4.
- What qualities make true men? P. 6, ¶1.
- What the test of real manhood is? P. 7, ¶4.
- Whether food additives cause cancer? P. 8, ¶9.
- How the free enterprise system is like a forest? P. 9, ¶6.
- What danger develops when business gets too big? P. 10, ¶2.
- What unusual situation arose when a secular court enforced Bible principles? P. 12, ¶8.
- How Chinese writing began? P. 13, ¶4.
- How the Chinese find a word in a dictionary? P. 16, ¶2.
- What it was like to wait for relatives trapped in Belgium's worst mine disaster? P. 17, ¶7.
- Whether any of Jehovah's witnesses were involved in the Belgian disaster? P. 19, ¶7.
- Why turbine engines are not yet being manufactured for automobiles? P. 22, ¶1.
- Why church candles are made of beeswax instead of some other substance? P. 26, ¶2.
- What has positively disproved the statement: "Once a Catholic, always a Catholic"? P. 27, ¶6.



The Middle East Explodes

◆ For a year and a half pressure has built up in the Middle East. Two events accounted for this. One was the Soviet bloc's sale of arms to Egypt. The other was Egypt's nationalization of the Suez Canal Company. These events alarmed the Israelis, who believed that Western failure to react decisively would increase Egypt's ambitions. In October Egypt's troops had been largely withdrawn from the Israeli frontier; they were in the Suez region in apprehension of an Anglo-French attack on the canal. In October it happened that Russia had trouble in Europe and the U.S. was embroiled in elections. To Tel Aviv there never was a more favorable time to attack Egypt. Israeli forces struck. They penetrated farther into Arab territory than at any time since the end of the Palestine war. As Israeli forces neared the Suez Canal, London and Paris announced that they would intervene militarily unless the fighting ended. Israel agreed to a cease fire; Egypt did not. With the ultimatum unheeded, British and French forces intervened, initiating their military action by bombing Egyptian airfields. London and Paris said their action was taken to avert a major war in the Middle East and to safeguard the canal. The Anglo-French

action, opposed by the U.S., came as a shock to the world. There was fear the match had been set to the Middle East powder keg.

Poland: "Spring in October"

◆ After Soviet leader Khrushchev acknowledged to Tito that there could be "other roads to socialism," Titoists in satellite countries were rehabilitated. In Warsaw the Polish Central committee reinstated Wladyslaw Gomulka, a Titoist released from prison last April. Nationalist-minded Gomulka urged the dismissal of Defense Minister Marshal Rokossovsky, who represented Soviet control over the Polish army. To ensure success the committee put an old Gomulka comrade in command of the security police. Moscow learned what was happening. A plane landed at Warsaw airport. In it were Khrushchev, top Kremlin leaders and Soviet generals. Khrushchev, in a towering rage, branded Gomulka "a traitor" and said: "I will show you what the road to Socialism looks like! If you don't obey, we'll crush you." Gomulka told Khrushchev that Polish workers and soldiers would fight Russian troops if they tried to take over Poland. The Soviet generals, facing the threat of a national uprising athwart the supply line of their forces in East Germany,

capitulated. After a few hours the most powerful and representative delegation of Soviet leaders to arrive in any satellite country packed its bags and went home. Gomulka's success rested largely on the fact that he gained control of the security police and thus avoided being arrested. Also behind him were the Polish people, who, as a nation, would have risen up in rebellion against their Soviet masters if Gomulka had given the word. Another success for Gomulka was the Central committee's ouster of Marshal Rokossovsky, who also packed his bags and left for Moscow. Said Warsaw Radio: "It is spring in October."

Hungary: Prelude to Battle

◆ In 1949 Hungarian Communists staged a coup that brought Hungary within the Soviet orbit. Moscow's control of Hungary thereafter was absolute. The satellite regime bolstered itself with Russian occupation troops, secret police and a 175,000-man Hungarian Red army. But through the years opposition to the regime built up. Catholics were embittered by the imprisonment of Cardinal Mindszenty. Peasants were embittered by collectivization of land. Workers were embittered by a cut in living standards. Rank-and-file Communists were unhappy because Moscow, not Budapest, was running their Communist party. After Stalin's death a struggle developed between Matyas Rakosi, a tough, dedicated Stalinist and boss of Hungary's Communist party, and Imre Nagy, the leader of the Communist rank and file. For three years Rakosi and Nagy fought a battle of national versus Soviet communism. As premier, Nagy, regarded by many as a kind man, followed the Malenkov line by putting less emphasis on heavy industry. When Malenkov fell from power, Nagy went out; Rakosi came in. Last

summer Rakosi was ousted, but the nationalist faction was not happy: Rakosi was replaced by Erno Gero, Rakosi's right-hand man. While the nationalist faction was pressing for the ouster of Gero, events in Poland led to a victory for the nationalistic type of communism. The news had an electric effect. Hungarian students and intellectuals held public meetings, demanding Nagy's return as premier. The stage was now set for the beginning of a revolution that the Hungarian people were to turn into a war against communism itself.

The Uprising

◆ Pressure built up for the ouster of Gero. Young Communists demonstrated in Budapest streets, shouting: "Down with Gero," "We want Nagy," "Out with the Russians." The demonstrators sent a delegation to the Budapest radio station so they could broadcast their demands. The delegation was arrested. The angry crowd tried to storm the station. Security police opened fire. Blazing anger swept over the crowd. Rioting began. The Gero regime invited Soviet troops to put down the rioting. To appease the populace the Central committee put Nagy in as premier but kept Gero as party chief. Nagy urged the rioters to disperse. The next day 10,000 Soviet troops and 80 tanks entered Budapest. By noonday violence seemed ended. Then a peaceful demonstration took place in Parliament Square; the demonstrators asked for Gero's complete dismissal. But trigger-happy security police and Soviet tank crews opened fire on the unarmed crowd. When the shooting ended, dead and dying men and women littered the square. This massacre touched off full-scale revolution. The survivors, furious with rage, surged through Budapest streets, tearing down Soviet flags and emblems and toppling Stalin's

statue. The whole population of Budapest seemed to rise up in rebellion. The uprising spread as Hungarian troops, for the most part neutral, gave rebels arms. The government now announced that Gero had been ousted. But his removal came too late. Masses of Hungarians, some soldiers among them, swept down streets and actually swarmed over Russian tanks, trying to take them bare-handed. Casualties were in the thousands. At one corner three armored Soviet tanks lay in charred ruins. They had been destroyed by a 14-year-old girl armed with Molotov cocktails. Her body lay nearby. As the rebels gained control of more of the country, Budapest Radio, in a desperate effort to stop the fighting, broadcast: "You have won. Please, please stop. You have won. Your demands will be fulfilled." The rebels refused to stop fighting until Soviet troops had been withdrawn from Hungary.

North Africa Aflame

◆ Algerian nationalists are fighting France for full independence. France wants Algeria, with its large European population, to stay within the French Republic. Half the French army is now fighting the Cairo-backed nationalists. Throughout France the war's high cost has brought many complaints. Some French officials have pressed for decisive action. In September a ray of hope appeared. The leaders of Morocco and Tunisia said they would try to effect a settlement between Algeria and France. Morocco's sultan scheduled a conference in Tunis on October 21. The five top leaders of the Algerian rebels, who have been directing the fighting from Cairo, chartered a plane to fly to Tunis. The flight schedule was planned to avoid flying over Algerian territory. But the plane's crew was French. When the plane flew near Algeria, French officials

radioed the pilot to land at an airport in Algeria. The pilot agreed. French gendarmes greeted the surprised rebels when the plane landed. The news that the rebel leaders had been nabbed by a trick touched off anti-French riots in Morocco and Tunisia. More than 100 persons, mostly Europeans, were killed. The sultan, calling the French action an insult to his honor, canceled the Tunis conference. Then the Moroccan government resigned; a new, more strongly nationalist cabinet took over. In France news of the rebels' capture brought thunderous applause in the National Assembly. But many Western officials doubted the wisdom of the French action, even though the rebel chieftains were French nationals. Some observers believed that the rebel leaders' capture came too late to end the revolt and that now even the whole French army could not bring North Africa back under control of Paris.

Coup in Honduras

◆ Last August a revolt broke out in Honduras against the regime of Dr. Julio Lozano Diaz. As with other revolutions in Honduras, there was bloodshed. About 30 were killed and 60 were wounded. The loyal army, however, suppressed the revolt. On October 7 elections were held. Police in Tegucigalpa fired into a crowd of Liberals, killing one and wounding nine. Election violence killed 11 more. The elections were proclaimed a victory for Dr. Lozano. But the Liberals and nationalists branded the election a fraud. The widespread feeling that the elections were rigged added fuel to the growing resentment against Dr. Lozano's regime. Then on October 21 the armed forces called on Chief of State Lozano to resign or face bombing by the air force. Dr. Lozano resigned, and Honduras had what was believed to be its first bloodless

revolution in history. The new government, made up of a military junta, said: "We tried to convince the chief of state to take the necessary steps to form a government that would reflect the wishes of the people but were not satisfied by the attitude of the chief of state or his advisers. Therefore, we were forced to take matters into our own hands. . . . On our military honor we promise to return the government to a civilian element that has authentic popular support."

Singapore in Turmoil

◆ Ever since September 18 authorities in Singapore have carried out a strong counter-offensive against Communist infiltration. A wave of anti-Communist arrests followed. The government suppressed Communist-front organizations, including the Chinese Middle Schools Students' Union. In Oc-

tober 1,000 Chinese students staged a sit-down strike to protest against the banning of the union. The police flushed out the students from the schools with tear gas. When they poured into the streets, the students whipped up trouble. Reinforced by other students and hoodlums, gangs of youths put the city in turmoil. The gangs, armed with sticks, stones and bottles, attacked pedestrians and vehicles. They burned more than 30 automobiles. The attacks were directed against Europeans. At least 14 persons were killed. Britain, uneasy about Communist designs on Hong Kong, was plainly worried about the new storm in Singapore.

The Soviet-Japanese Pact

◆ In 1951, when the San Francisco peace treaty with Japan was signed, Russia refused to participate. Since then and especially since 1954 the Japa-

nese have sought to end the state of war between the two countries. The post-Stalin regime, interested in wooing Japan away from U.S. influence, proved receptive. But for months the talks bogged down over Japanese claims for the return of the southern Kurile islands. In September the two countries agreed to defer territorial issues and to settle first the matter of restoring normal diplomatic relations. In October Japanese Premier Ichiro Hatoyama flew to Moscow. In a Kremlin conference room Premier Hatoyama and Soviet Premier Bulganin signed a declaration ending the eleven-year state of war between Japan and Russia. Though it was not a formal peace treaty it restored normal diplomatic relations and pledged Moscow's backing for Japan's entry into the U.N.

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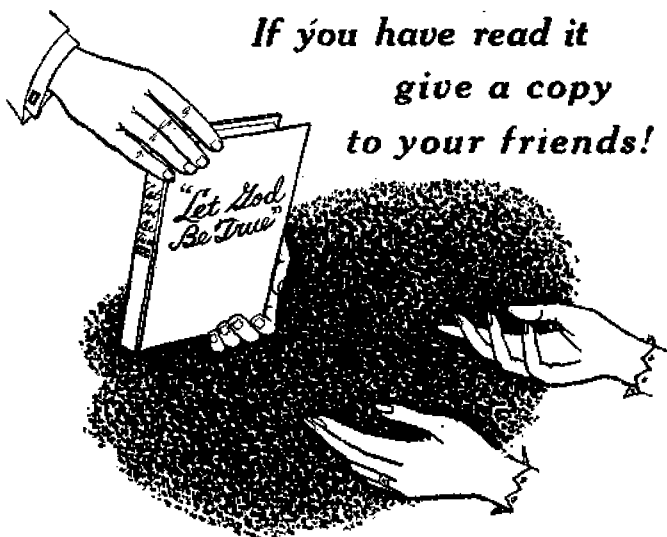
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DECEMBER 22, 1956 SEMIMONTHLY

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVII

Brooklyn, N. Y., December 22, 1956

Number 24



HOW WAR WILL END

THE unleashing of atomic energy may prove to be of unlimited benefit to man. But some people fear it can also mean man's end. They say that in an atomic war so much radioactivity would be released into the atmosphere that life itself might disappear.

Leaders of each of the three nations that have atomic weapons have said that atomic war could bring destruction to all. Yet they continue to prepare for that war.

U.S. President Eisenhower said that now "war does not present the possibility of victory or defeat. War would present to us only the alternative in degrees of destruction. There could be no truly successful outcome."

Former Russian Premier Georgi Malenkov said war with modern arms would mean the "destruction of world civilization." And in Britain Sir Winston Churchill told the House of Commons that "an undue number" of bomb tests might contaminate the atmosphere for 5,000 years. On the danger of atomic weapons both East and West are agreed.

Dr. Edgar Adrian, president of the British Association for the Advancement of

Science, said that no human life would survive the radioactivity of more than a few thousand atomic weapons, whether they hit their targets or not. And, while world rulers are not likely to bring on their own end deliberately, he fears that the urge to end a war quickly, regardless of the risk, might bring an end to the entire human race!

U.S. Civil Defense Administrator Val Peterson expressed the opinion that war is inevitable, despite the danger. He said: "The weight of human nature and human experience runs contrary to the hope of a peaceful settlement."

British scientist and philosopher Bertrand Russell declared in the January, 1955, *Bulletin of the Atomic Scientists*: "The two sides are so evenly balanced that each, from patriotic bias, is likely to feel confident of victory. Confidence in victory is, on both sides, absurd. If war breaks out, there will be no victory but only universal defeat." He feels that it is folly to think that international agreements would prevent the use of atomic weapons after war had begun.

Then will the end of war come only with man's destruction of the human race itself, only when there are no more people left to fight?

No. War will end, but in a different way. The Creator made this earth to be inhabited by righteous men, and his purpose will not fail. "But the earth isn't righteous today!" some will protest. They are right. Mankind does not meet Jehovah's standards today. If they did there would be neither hatred nor greed, graft nor delinquency; neither thieving, stealing nor war, nor any of the murder, immorality and corruption that you read about on the scandal pages of your daily paper. Nor would there be the confusion in religion that is so evident today.

But God said these conditions would come. They were foretold in his Word, the Bible. You can read this at 2 Timothy 3:1-5, which says: "But 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, 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; and from these turn away."—*New World Trans.*

No one can deny that these are the conditions upon the earth at the present time. But note that the time when these conditions would come was called "the last days." The last days of what? The last days of Satan's failing system. And why would things suddenly worsen in these last days? Because, as the Bible foretold regarding our time: "The Devil has come down to you, having great anger, knowing he has

a short period of time."—Revelation 12:12, *New World Trans.*

The cause, then, of earth's present trouble is Satan's special anger at knowing that his end is near. This is nothing to scoff at. A final war is at hand—a war not between the nations but between the gods. Satan will be destroyed, and Jehovah's righteous and just rule, through his Son Christ Jesus, will prove victorious and will stand forever.

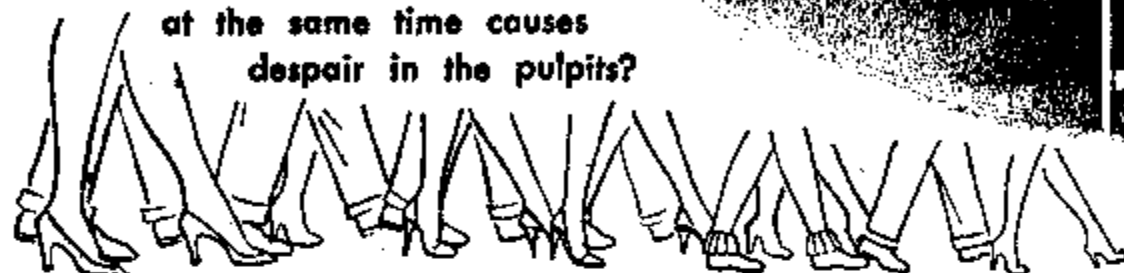
Whoever heard of such a thing? Everyone who has read the Bible has heard of it. It is foretold at Revelation 19:11-16, where you can read that Christ Jesus, the one called "Faithful and True," the "King of kings and Lord of lords," will judge and carry on war in righteousness, treading out the wine press of the anger of the wrath of God the Almighty.

This will mean the binding of Satan and his demons, the end of all Satan-inspired wars, the death of all persons who refuse to do right and the establishment of really righteous conditions of lasting peace. Then it can be said: "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." This is how real peace will come.—Revelation 21:3, 4, *New World Trans.*

So earth's wars will not end with an atomic destruction of all humanity. Man will not be allowed to destroy the earth or all life upon it. But we are living in the "last days" of Satan's rule, when God soon will establish righteous conditions of permanent peace. This is the sound and sure hope that you can have by finding out what God's Word, the Bible, really does say for our day.

BELIEVERS IN A MISTY RELIGION

This year saw another record in numbers of church members. What is this religion that causes churches to overflow and at the same time causes despair in the pulpits?



In an English churchyard the tombstone of a squire of former years bears the inscription: "He was not a religious man, but in all other respects he was an ideal churchman." A person viewing this tombstone might well ask: Why did this man go to church? What did he really believe? Was he more interested in feeling good than in being right? But no tombstone is needed to prompt these questions. Similar ones might well be asked of today's churchgoers. The answers are bringing little comfort to the clergy.

Despair is an emotion not often associated with the clergy. But judging from the questions being asked the clergy and the answers they give about churchgoers, there is despair in the pulpit. Bemoaned Dr. George Arthur Buttrick, pastor of the fashionable Madison Avenue Presbyterian Church of New York: "Modern man has tried the suspense of believing nothing, and because suspense is soon unbearable he has ended by believing almost anything."

Only a vague, misty religion that can swallow up almost anything was certain to become popular. It has. Today we see a misty religion that demands little and promises much. It speaks in vague terms about Almighty God. Could it be that be-

lievers in this misty religion account for much of the increase in church attendance? Dr. Benson Y. Landis, editor of the *Yearbook of American Churches*, said that the figures alone cannot tell whether the nation is actually undergoing a spiritual awakening.

That brings to mind the words of the National Council of the Churches of Christ in the United States in their *State of the Churches Report*: "When we consider how little it costs to be counted among church members in our country today, we are troubled. The average church member is not conspicuously different from the non-member. The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community."—*Time*, December 13, 1954.

Thus the National Council itself spotlights the vast difference between having true religion and being an ideal churchgoer. The interesting thing about the misty religion, the popular religion, is that it obliterates this difference. It makes churchgoing and belief in God appear to be the Christianity of the Bible.

Politicians Set the Example

It is not surprising that a misty religion has become the popular religion. Politi-

cians find a vague religion to their advantage. "President Eisenhower, like many Americans, is a fervent believer in a very vague religion," wrote William Lee Miller recently in the *Reporter*. Other observers have pointed to Eisenhower as a personification of this popular piety.

Something else the misty religion bears as an earmark: It is capable of accepting as equally satisfactory religious doctrines that are in sharp conflict. When Adlai Stevenson joined the Presbyterian Church while keeping his membership in the Unitarian Church, despite their doctrinal differences, pastors from both churches said he could belong to both without "inconsistency." In a public letter the pastors said to Stevenson: "While we understand that you respect theologians, we know that doctrinal rigidity has never limited the comfort you find in Christian faith, worship and fellowship."—*Time*, January 2, 1956.

Placing psychological comfort above right belief has become so popular that there was almost no comment made on the pastors' statement. On this fact *The Christian Century* said: "The almost complete lack of comment on their statement would seem to reflect the development in this country of a tolerance that has removed the bite of 'dogmatic' and 'divisive' differences. Incidentally, the emptiness of much American tolerance recalls Gibbon's observation on ancient Rome: 'The various modes of worship . . . were all considered by the people as equally true.'"

An Accept-Anything Religion

Yes, today's popular piety is like the religion of ancient Rome: it swallows up all religions. Of ancient Rome, E. G. Hardy in *Christianity and the Roman Government* tells us: "Gradually the number of deities included in the national religion increased as the Roman citizenship was extended over Italy. . . . What were originally for-

eign cults could always be incorporated by the executive . . . in the national worship. . . . In this way were gradually adopted into the Roman state worship not only such Italian deities as Juno Regina from Veii, or Diana from Aricia, but Apollo, Aesculapius, Ceres, Dis, and . . . almost all the Hellenic gods; so that long before the unification of Italy it was true [as Tacitus wrote] 'that all sacred rites in the towns of Italy as well as temples and images of deities were under the jurisdiction and authority of Rome.'"

Almost anyone could feel at home with the ancient Roman religion. Almost anyone can feel at home with today's popular misty religion. Said religious leader Harry Emerson Fosdick: "Some critics . . . are saying that the real reason why church membership and churchgoing are increasing in popularity is that many churches have become so accommodating and easy-going in their requirements, so indistinguishable from the general average of secular life, that almost anyone feels at home there."

The churches of Christendom have fostered the rapid growth of the vague, popular religion, this by their own admission. A report made by the Union Theological Seminary of New York and the Russell Sage Foundation disclosed that in a poll of 346 clergymen in thirty-nine states at least 13 percent commented that they were "pleasing people rather than preaching the truth." Dr. Paul Calvin Payne, a Philadelphia Presbyterian, said that what is needed is a return to "brave preaching" of early Christianity and the apostles. "We have not dared face our congregation with a hard gospel," the clergyman said. "Consequently we have attracted to our churches the timid, the soft and the unadventurous."

Believers in the misty religion want a soothing, psychological salve; they do not

want to settle down to the clear-cut principles of God's Word, the Bible. That course, the path outlined by the Bible, is too hard, too unpopular. As Dr. Joseph H. Stein of Glen Ridge, New Jersey, a Congregational Christian official, put it: "Some congregations prefer to feel good rather than be good, and there are pulpits that find it more appealing to soften sins into complexes and redemption into relaxation."

A recent Associated Press survey quizzed clergymen on what they regarded as the principal cause of a suspected waning in the influence of the pulpit on American life. The survey produced these answers: "Humdrum sermons, vague and rambling, with no clear-cut point. Pretentious delivery—with no feeling, or an exaggerated amount of it. Sermon lengths cut more and more, to make it easy on the congregation. Tendency to tone down the message to please people. Timidity about stressing the harder demands of religion in action."—*Cleveland Plain Dealer*, June 7, 1956.

A Religion Without Power

To what type of faith does all this point? To a misty religion, a religion that is so vague that it has more in common with a fog bank than with the revealed will of God. So wit, music, movies and a toned-down, trimmed-down, timid, vague message continue to fill churches with members but not with Christians.

True Christianity is right religion. And right religion is made up of three ingredients that cannot be separated: Right motive, right belief and right action.

Believers in the misty religion have the wrong motive; they use religion as a device for getting what they want—peace of mind, comfort and contentment. Believers in the misty religion are not concerned about right belief. They do not do as the

Bible says: "Make sure of all things." Instead they accept anything as though any belief were right belief. Believers in the misty religion prefer to forget Jesus' words about right action: "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."—1 Thessalonians 5:21; Matthew 7:21, *New World Trans.*

No, the masses of churchgoers do not want to settle down to right religion, true Christianity. As a result their religion is without power; it is no real force in their life. Right belief and right action are swallowed up by the fog of a vague religion.

It is just as the Bible foretold for the "last days:" A popular, powerless religion has captured the people's fancy. Foretold Christ's apostle: "Know this, that in the last days critical times hard to deal with will be here." And what did he say would be one of the big reasons for this? The fact that men would be "having a form of godly devotion but proving false to its power."—2 Timothy 3:1, 5, *New World Trans.*

It is because the masses in Christendom have a religion without power that the scripture is true: "They publicly declare they know God, but they disown him by their works." (Titus 1:16, *New World Trans.*) This is a serious matter. For soon now God's war of Armageddon will destroy this system of things together with all forms of false religion. Even as the pre-flood world disappeared from the face of the earth, so will this present evil world. Those who survive into Jehovah's new world will not set up any tombstone to mark this world's passing. But in their minds a fitting epitaph could be inscribed, as suggested by God's Word: 'It was a world of ideal churchgoers—they had a form of godly devotion but were false to its power.'

Courage of a Panther

¶ The panther is the fiercest of all cats. Even when old and outnumbered it keeps up its courage. Not long ago the keeper in a Chicago zoo made a mistake: he let five lions into a cage, failing to notice that a male and female panther were already in the cage. Snowball—a coal-black panther—was lying on a ledge with his mate. He weighed only 175 pounds and was twelve years old, the equivalent of a sixty-year-old human. The lions were four or five years old, the equivalent of a thirty-year-old man. Each of them weighed about 300 pounds. But Snowball never wasted a minute on deciding what to do. To save his mate and himself he made a split-second, graceful lunge at the lions. But the old panther never had a chance. As visitors watched, a single blow from a huge lion's paw broke his back and he died within moments.

They Taste with Their Legs

¶ Who would want to taste with his legs? The monarch butterfly would not want it any other way. For the monarch, as well as several other species of butterflies, the ability to taste with one's legs plays a big part in winning a living. When its feet encounter nectar the insect is able to stop at once and uncoil its sucking tube and begin to feed. Never think that their leg taste buds are laughably inferior. The legs of the monarch have been shown to be two hundred times as sensitive to sugar as the human tongue.

Most Efficient Lamps in the World

¶ The lamps of the fireflies are the most efficient in the world. They produce cold light, whereas most of the energy that goes into our electric bulbs is lost in heat. For generations experimenters have been trying to duplicate the

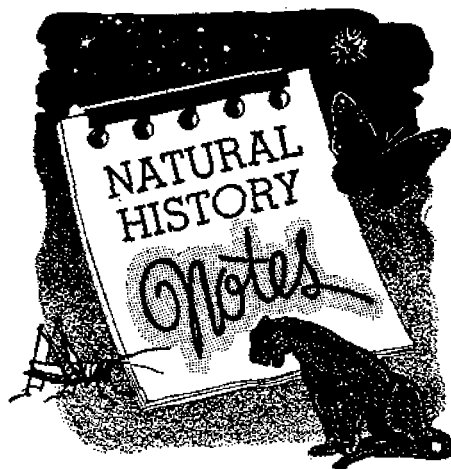
light of the insects on a commercial basis. But, so far, they have not succeeded.—*Insect Friends*, by Edwin Way Teale.

Insect Parade

¶ Man has hardly scratched the surface of the ground in the field of insect study. Scientists have named and described about 700,000 different kinds of insects, but they have a long way to go. Thousands more are being described each year. On the basis of new kinds being found in regions where little insect study has been done, it is estimated that the total number of different kinds of insects will exceed 7,000,000 when all are discovered. It is difficult to visualize this vast number of interesting living creatures. Could one member of each species pass before our eyes as in parade it would take some time before the show would be over. If we allowed just one minute to look at each species, it would take over thirteen years before the parade passed by.

Stars Cannot Be Numbered

¶ In the book *Astronomy* Arthur M. Harding writes: "How many stars are in the sky? In the entire heavens there are less than 5,000 visible to the naked eye, and less than 3,000 of these can be seen from Palestine, but Job (26:14) realized that some parts of the universe were hidden from view, 'Lo, these are but the outskirts of his ways.' Although Jeremiah could easily have counted all the visible stars, he said (33:22), 'The host of heaven cannot be numbered.' Modern astronomers agree with Job and Jeremiah, for every time we increase the power of our telescopes we bring more stars into view and the sensitive plate now reveals many billions."



Crustacean Mousetrap

¶ A fish store in Britain has possibly come up with a new type of mousetrap. At least the British fishmonger decided not to kill and sell a crab that had been delivered to him after it started catching the fish store's mice.

My ordeal during the

RIOTS

BY NOW I guess you know a little of the trouble that broke loose in Kowloon in Hong Kong Colony. What a ghastly mess it was! Maybe you'd like to know what happened; at least, my report will be more factual than the average reports that seem to be circulating.

The rioting broke out three blocks away from our missionary home on the morning of October 10, called "double tenth." On this day Chinese Nationalists celebrate the Winchang revolution of 1911, when the Manchu regime had to make way for the republic. The celebration includes flying the Nationalist flag, holding political meetings, feasting, and so forth. The Hong Kong government does not interfere, and the one restriction is that public buildings may not be defaced by pasting on paper flags.

Exactly the same license is granted the Communists on October 1 when they celebrate their national day. In this matter I have always considered the British government very tolerant. After all, the unsettled state of affairs in China has forced a heavy burden on Hong Kong. The doors have never been closed to refugees; they come even now at the rate of 6,000 a month. Hong Kong bears the expense unaided by the United Nations. But back to the tenth.

I was first aware of trouble when I left home for my afternoon Bible studies. There were signs of excitement up the road and traffic from that direction was halted. Trucks and armed police went flying past, including the anti-riot squad. I assumed there was labor trouble in a factory some-

Jean Espley, a Watch
Tower missionary in
Hong Kong for the
past three years, tells
how she was caught
up in the midst of the
riots of October tenth.



where and patiently awaited a bus, completely unalarmed. When the bus finally got through the conductor told me there was fighting but he did not seem too concerned and, as other neighborhoods were quiet, I forgot about it. At one study I had a very lively discussion with a young man whose mother I study with, and though he did not exactly concede the doctrinal point we discussed his initial prejudice against us vanished and he promised to continue the discussion next week. All in all, riots were very far from my mind as I returned home.

In the evening my way to a study lay through the trouble area, but as traffic was proceeding normally I deemed it safe to go. As I passed a certain street I noticed a barricade and police standing guard, and a trace of tear gas in the air caused passengers to slam the bus windows and grab their handkerchiefs. Otherwise, perfect quiet.

At 10:30 that evening, after my study, I made my way back to catch a bus at the terminus—but no buses. Folk waited till 11 p.m., then a bus official advised us to walk as no more buses were expected. I,

and about a hundred others, began to walk. I had gotten a long way toward home when I began to sense a certain restlessness in the crowds and noticed some people were running. I flagged a taxi and told him where I wanted to go. In Chinese he replied that he did not want to carry a European, and sped away. A little taken aback, I signaled a second taxi and was told that it was dangerous to carry a European—he didn't say why, he just beat it.

Now I was thoroughly worried. What was I to do? To go back was to go into a Chinese quarter where there would be little recourse to help if I should need it. To go ahead by foot meant—what? A third taxi drew up and I told him where I wanted to go. This driver was a nice guy. He said there was a certain danger to Europeans, but he had just managed to get through the side streets and he would try to get me home that way.

Caught in the Riot

We turned off the main road into the darkest back streets—and suddenly without warning we ran right into the mob surging into the street. Too late for me to do anything—one of them saw me and yelled "Sai Yan!" ("Westerner!") As one man that mob turned and began to hammer the taxi with stones, bricks and bottles. The poor driver, as a stone smashed his windshield, begged me, "Missie, lie down! lie down!" I lay down, at the same time trying to wind down the windows to prevent more flying glass. The mob spilled across the road in front of the car, stopping our progress, and yelling, "Kill her! kill her!"

I heard two gun shots, and felt sick. There wasn't a chance for me—you can't talk to a mob, not when it is as angry as this one was. There was a flash of fire past the window and my heartbeats began to choke me. I thought they were throwing

fire to set the taxi ablaze and either force me out to them or burn me alive. Unknown to me, the police had shown up on the other side of the street in the nick of time. They had fired the shots and the fire was a burst from a gas gun they had used to fire a tear gas bomb. The bomb broke right by the taxi, gassing us out but also dispersing the mob.

I gasped and panted as my eyes streamed with bitter, biting tears and my mouth and throat were filled with the stuff. The poor driver too was in need of air. He struggled to get the taxi in reverse but was stuck. Two policemen loomed up and pushed the car out of the smoke. Then I could see about fifty policemen advancing, making a solid wall of their shields. I've never been so glad to see policemen before in my whole life! The inspector of police with them told me that the missionary home where I stayed was now in the center of the riot area. He detailed a policeman to drive us to the district police station and cautioned me to stay on the floor.

At the Police Station

When we arrived the divisional inspector, a big Scotsman, half carried me into the station. Someone gave me hot coffee, the divisional inspector gave me his big chair and I worked hard to bring my limbs under control again. There wasn't any place for me to go, so, more thankful than I can say to be safe, there I sat all night while people and events milled around me.

The divisional inspector explained that the trouble originally broke out when an officer in charge of a refugee resettlement tenement block had ripped down paper flags illegally pasted on the walls. His office had been subsequently attacked, furniture and records burned and three of the staff seriously injured. The police had managed to quell these disturbances but now there was evidence that Triad society

members and various other secret and criminal groups were using the incidents as an excuse to vent their spleen on the police and also on Europeans. The press reported that Red China blamed the riots on the British government of Hong Kong for harboring Chinese Nationalist supporters and whitewashing their activities, while the Nationalist government in Taiwan claimed the riots were deliberately fomented by Communist agents from Peking. The more accurate reasons behind the riots, however, seem to be those outlined to me by the divisional inspector.

Some Europeans had been dragged from buses and beaten. Cars had been burned. Stores, all of Communist ownership, were being wrecked. The fire chief rushed in to say that a large bakery was being sabotaged but that the mob was preventing fire engines from getting to the blaze. Armored cars were dispatched to force a way through for the fire engines. A while later the same man came back to say that the rioters had stoned and rushed the cars, causing one to swerve and kill four people.

A British soldier was brought in with his head bandaged. Two rioters were carried in, one dead, the other severely wounded. He died on the floor by me ten minutes later. Don't ask me what my feelings were, for I truly don't know. All I can say is I just accepted things as they were without being conscious of any emotion, except, perhaps, a faint regret that things should be as they were.

Toward four in the morning vans came in with the first arrests. The police, sore at the number of police casualties, were not disposed to kid-glove methods as they hustled the rioters to cells. I remarked about the rough, uncouth appearance of the rioters and the divisional inspector said, "Lassie, this district is 70 percent criminal."

Nine a.m. came, the streets were quieter and a police van took me home. The others were glad to see me, as I'd been unable to contact them. They also had put in a bad night. Rioting had sparked up and flared round the home all night long. Shops of Communist ownership had been burned out and they had seen Europeans attacked. At the bakery just a block away eleven vans had been completely burned out.

Quiet was maintained until 11:30 a.m. By this time the police knew that the riots were not confined to political motives nor were they undirected. The police had arrested members of the Triad societies, unlawful groups that wield a rod of fear over the Chinese people. These societies have been an integral part of Chinese life for years and run protection and blackmail rackets. When they have something on a Chinese he will pay up or commit suicide, for the Chinese will do anything to "save face." Therefore when the police knew these gangs were on the warpath they appreciated the difficulties of the clean-up task. They knew that the average harmless Johnnie, with no real ax to grind, would join the rioting because he'd be too afraid of the gang leaders not to.

A Woman Burns

Outside our home at 12:30 p.m. mob law reigned. The mob made a huge barricade across the road with burned-out cars, poured kerosene on them and fired them again. No one could get through and Tai Po Road, the one artery out of Kowloon, was in their hands. At 2 p.m. the government announced that troops had been called in.

At this juncture a taxi tried to get through from town. Why, I'll never know. It carried the Swiss consul and his wife. The radio was constantly warning everyone to stay out of the district, but here they were. Be that as it may, the mob

quickly surrounded the taxi, broke the windows, assaulted the occupants, hammered the car with iron bars, poured kerosene over it, threw in a lighted match and tipped the car over.

From this point we didn't see what happened to the driver. Heaven knows how, but the couple managed to get out of the car. The woman was ablaze from head to foot and her husband was struggling to get her flaming dress off. They managed to reach the sidewalk and make their way in our direction, the mob harrying them the whole time. As they passed we could see the woman was completely naked and severely burned.

We were beside ourselves with anguish. To reveal ourselves in any way would only have brought the mob over to us, for they were hungry for people to hurt. May I never have to do that again—watch anyone being hurt and be powerless to assist him. This time I was capable of feeling—anguish and anger, a terrible burning anger that momentarily made it difficult to accept that we humans must not seek retributive justice, but leave all to Jehovah to settle in his own good time.

The couple disappeared from sight down a side street. Almost immediately we noticed the mob begin to run in the opposite direction. The troops were coming. Firing as they came in solid formation, they moved right into the area in front of our house. Just ten minutes too late to avert that horrible tragedy! As the soldiers took up strategic positions, white riot-warning banners flying, the police led away the poor burned couple.

The flames surrounding the taxi had subsided sufficiently to permit us to see the form of a man lying prostrate by the taxi, one arm trapped under the car. He was burned completely black. Of course, we believed him to be the taxi driver and for many days that belief prevailed. However,

later the police published the full report and said that the taxi driver had escaped relatively unscathed. The man who died was the man who threw the lighted match. He apparently thought he had time to rob the taxi meter, and when his associates tipped the taxi his head was banged, knocking him to the ground stunned. His arm was trapped and he couldn't pull away. So he died, a victim of his own arson.

The Swiss lady died two days later, leaving two boys, four years and two years of age.

Slow Return to Normalcy

It took many hours to quiet things down. A curfew was imposed. People on the streets were shot at. The trouble flared up at Tsun Wan, three miles from us. This raged for twenty-four hours, despite the troops. Factories were burned, many were killed and injured. The mob was at no time armed with ammunition, so you can see what great numbers and demon influence can accomplish.

Saturday evening, seventy hours after the break-out, order was restored. The curfew was not lifted and the streets were deserted. Then the big round-up began. You may remember the big fire three years back that destroyed the shanties behind us. Well, the government built concrete dwellings to rehouse these folks, and it was from here that the mob came. Soldiers and police with fixed bayonets brought every man out and examined him. Five hundred were eventually roped together and marched away.

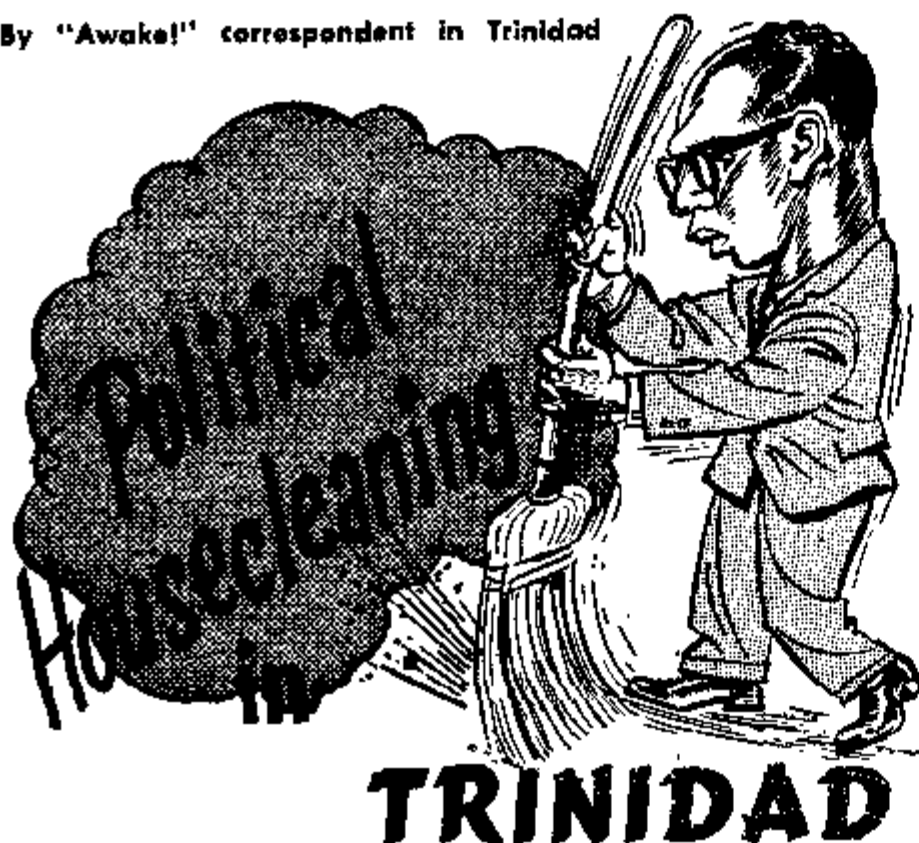
The next day the soldiers and police returned and took an additional hundred and fifty. We saw another thousand marched from Tsun Wan. In all, more than three thousand were held in a military compound. Four were charged with murder. Fifty-six were killed in the riots and upward of four hundred were injured.

As I write now everything has returned to normalcy. But it's been a black, black page in Hong Kong history. Whether there will be any serious political repercussions remains to be seen.

As to my own feelings. I like the Chinese people and trust them. The bunch of hooligans I've talked about are not representative of the people, most of whom are peace-loving. Many, many Chinese risked their lives to help Europeans in difficulty. In the last two days many bus drivers and conductors who have become friends of mine

through daily contact have gone out of their way to approach me and ask if I were all right. If there have been suspicious glances from some people they have been outnumbered by the reassuring smiles I've received on the streets and in the buses from complete strangers. No, I like these people, and I'm still very glad I'm working here. Of course, the brothers and sisters deserve outstanding mention. They show such great love toward us. None of them were involved in any way.

By "Awake!" correspondent in Trinidad



ON SEPTEMBER 24, 1956, the electorate of the Crown Colony of Trinidad and Tobago flexed their political muscles and voted into office for the next five years a new government. Sweeping changes were made as political giants of the last decade were toppled and new and younger personages replaced them. Most noticeable was the dramatic victory of a new political party, the People's National Movement, in winning a majority of the seats in the Legislative Council, as well as a clear majority of more than 1,400 votes, more than

the combined vote cast for all opposing political parties.

The new party's head, Dr. Eric Eustace Williams, M.A., B.A., Ph.D., was a political newcomer but no stranger to Trinidad. He was one of the island's native Negro sons with a brilliant scholastic record behind him.

As a young man he had won an open island scholarship that entitled him to go abroad to England to further his education. At the completion of his formal education he won the distinction of being the first Trinidadian Doctor of Philosophy in the island's history. He had majored in modern history, politics, economics and philosophy at historic Oxford University and had a brilliant future ahead of him.

In 1939 he became assistant professor of social and political science at Howard University in the U.S.A., advancing to a full professorship seven years later in 1946. During this period he wrote two books: *The Negro in the Caribbean* and *Capitalism and Slavery*. Later he relinquished his post with Howard University to become eventually the deputy chairman of the Research Council of the Caribbean Commission, with headquarters in Trinidad. When his term expired in 1955 the Commission

refused to renew his contract and Dr. Williams went into semiretirement and obscurity for a short while at the age of forty-four.

Behind the scenes, however, Dr. Williams was embarking on a new phase of his career. Early in 1956 he burst upon the Trinidad political scene with the announcement of the formation of the People's National Movement, an entirely new political party with himself as its political leader. In the next eight months he became the most controversial political figure in the island, as he campaigned up and down the country, stirring up the imagination of the body politic. Prominent people began to rally to him and his People's National Movement. An Election Manifesto setting forth his party's aims and objectives was issued and by nomination day he fielded a full team of twenty-four candidates for the general elections.

Although small in physical stature Dr. Williams soon demonstrated his ability to attract and hold the attention of large crowds. He spoke in many places in the island and invariably was closely followed by throngs of people who were curious about his ideas and aims, while at the same time dissatisfied with the political *status quo*. His delivery was different from the usual political oratory. He was the lecturing professor analyzing economic problems, quoting facts and figures on the educational standards; and he did it in a way the wharf laborer could appreciate. The Negro laboring element saw him as their champion. Toward the end of the campaign nightly he drew crowds to his "University of Woodford Square," the large public square in downtown Port of Spain opposite the Government Red House.

The Opposition

Besides laborers he also drew men of education of all racial lineages and reli-

gious backgrounds to his party. However, the existing parties began to show some concern over the PNM's popularity. Criticisms came from all quarters: the Party of Political Progress groups (POPPG), People's Democratic party (PDP), Trinidad Labour party (TLP), the Butler party (BP) and various independents. Eventually the issues became clearly drawn and cleavages appeared in every form of society in the colony.

A racial cleavage appeared after Dr. Williams publicly criticized the East Indian religious organization, the Sanatana Dharma Maha-Sabha, which formed the Hindu element in the island and solidly backed the PDP under the leadership of the Hon. Bhadase Sagan Maraj, member of the dissolved Council. From the time of the criticism of the Maha-Sabha as a religious organization in the guise of a political group, antagonism between the PDP and the PNM became manifest. Each accused the other of stirring up racial issues and dividing the East Indian from the Negro.

The Roman Catholic Church also injected itself into the fray and took its stand against the PNM, on the ground that it was secretly in favor of birth control, although PNM spokesmen emphatically denied this, pointing to their manifesto that said it was a private and religious matter. They attacked the PNM heavily for favoring state control of education. It countered by saying it was in favor of religious education in all schools. For weeks the battle raged back and forth. The editor's page of every issue of local newspapers was full of letters pro-Catholic and pro-PNM, charging and defending, charging and defending.

Many feared that the heat generated would lead to violence. It did. At Chaguanas a PDP procession tangled with a group of PNM supporters and a riot ensued, with a number injured and forty arrested. Various beatings occurred and threats were re-

ceived by a number of candidates. A Hindu school was burned to the ground. Election eve, a Sunday, was looked to with some anxiety, as all available police and reserves were confined to barracks in readiness.

Election Day

Business was almost at a standstill Monday morning. Never before had the electorate shown such intense interest. A record number turned out to exercise their right to vote. The day was quiet and an unusual calm settled over the island during the evening as people awaited the results. The only incident was that of a Roman Catholic priest's being surrounded by an angry mob that accused him of trying to influence persons to vote against the PNM. He had to be rescued by the police.

Late into the night people hovered around their radios. By ten-thirty it was evident that PNM had swept the polls and had won thirteen seats, a clear majority. Next was the PDP with five seats, the TLP with two, the Butler party with two, and two independents. A dramatic upset was the toppling of the former minister of industry, labor and commerce, the Hon. Albert Gomes, by a virtually unknown young man of twenty-eight, Mr. Ulric Lee, running on the PNM ticket in Port of Spain North constituency. Mr. Gomes is a senior statesman and one of the best-known political figures in the Caribbean.

Post-Election Reactions

Following the elections violence again reared its ugly head, mostly against those who were PNM supporters. Twelve in the Caroni district were injured by gunfire Tuesday night following the election, a school was stoned and one family deserted its home through fear of reprisal over the way they voted. Generally speaking, however, the police did a splendid job of maintaining law and order.

With a new government in prospect, all eyes are on the future. Defeated candidates have made pessimistic statements publicly, others say they will continue the fight. Winning candidates will fall into two groups: PNM, which will form the next government, and the rest, who will form the Opposition. The PNM steadfastly maintain they are going to raise the standard of public morality in political office.

Concern over birth control and state education was the chief reaction on the part of the Roman Catholic population, although it, too, was divided over the election issues, with many voting PNM in spite of warnings by Catholic spokesmen. This also is a matter that the future will decide.

Practically all persons in the colony have shown interest in the election and what will be the future of the colony. Over 80 percent of the electorate turned out to the polls to cast close to 275,000 votes, for a record in this respect. Staining of the fingers with red indelible ink to prevent revoting was used for the first time, and for the next day or so one could easily tell who had and who had not voted. The votes have shown dissatisfaction with the past administration and a desire for something better. If the new government does provide these benefits all honest persons will be glad for them. Those who are familiar with the Bible, however, know that the true remedy and deliverance from the problems common to mankind do not rest with man or any political party, no matter how sincere its members may be. The true and righteous government is from Jehovah, who has vested almighty power in his Chief Minister, Christ Jesus. The time has at last arrived for him to exercise his powers of office over man, which will be for their everlasting benefit. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth." —Psalm 72:7.

Jehovah's Witnesses in the News

"The Valiant Witnesses"

☞ The *Manchester Guardian*, July 31, 1956, had the following comment to make regarding the Resolution passed by Jehovah's witnesses at their 1956 district assemblies:

☞ "The vallant witnesses of Jehovah have protested to Marshal Bulganin about his treatment of their co-religionists in Russia. In a letter just dispatched to Moscow the sect's London district assembly states that there are or have been 2,000 Jehovah's Witnesses in the Vorkuta penal settlement, that 7,000 Witnesses were arrested in April 1951, and transported to the region between Tomsk and Irkutsk, and that even today Jehovah's Witnesses are being kept in more than fifty camps in European Russia, Siberia and Novaya Zemlya.

☞ "The district assembly, which gathered at Thornton Heath over the week-end, asked Marshal Bulganin to allow a delegation to proceed to Moscow to press the matter further. Their sect enjoys the tragic distinction of having been the first to suffer under most latter-day tyrannies. Hitler was quick to imprison these stubborn upholders of a faith he could not understand. So was Stalin. The Witnesses' refusal to countenance any war not Jehovah's own has put them at odds with every dictator who has wished to raise an army. Their obstinate defence of the things in which they believe, a defence which does not allow them to yield an inch, has brought them into conflict with the secret police of every modern dictatorship."

"Strangely Sensitive"

☞ In Drew Pearson's column "Washington Merry-Go-Round" of September 22, 1956, there is a reference to the average life span of

President Eisenhower's ancestors. After this the column says: "Ike is strangely sensitive about his parents' religion. They were Jehovah's Witnesses, though the authorized biographies call them 'River Brethren.' Both Ike and his brother Milt checked the manuscript of Bela Kornitzer's book, 'Story of the Five Eisenhower Brothers.' Afterward Milt privately asked Kornitzer to delete a reference to their parents' membership in the Witnesses sect."

Memory of Yankee Stadium

☞ Speaking of New York's Yankee Stadium, Joe McCarthy in an article in *Holiday* magazine of October, 1956, said: "Everyone, of course, has his own memories." For some, said McCarthy, "it may be a crowd of 106,410 men, women and children with their heads bowed in prayer at a Jehovah's Witnesses meeting. . . . The best-behaved crowds in the Stadium have been the tremendous gatherings at the Jehovah's Witnesses' meetings. Even on days when the Jehovah's Witnesses have filled the Stadium with overflowing throngs of more than 100,000, members of the sect did all the work with no assistance from the Stadium's maintenance or crowd-supervising staffs. They did their own cleaning afterward, too, sweeping the entire Stadium and scrubbing every seat with soap and water.

☞ "'We gave them four hundred brooms and they returned four hundred and forty to us,' an Allied man says. 'They wanted to put their people on the field as well as in the stands and we said we couldn't allow it because the turf would get torn up. They said, 'Couldn't we take off our shoes?' So twenty thousand of them took off their shoes.'"

"Refreshingly Different"

☞ *The Silent Worker*, called "the national magazine for all the deaf," contained the following item in its issue of June, 1956: "We recommend 'The Deaf in a World of Sound,' published in the April 8 issue of *Awake!* This magazine is issued by the Watchtower Bible and Tract Society, Inc., 117 Adams Street, Brooklyn 1, New York. It is so refreshingly different from the article that appeared in *Time* several months ago. You may recall that some starry-eyed editor made a first-class ass of himself by posing as an authority on the education of the deaf. *Awake!* came to us by accident, but we are glad we got to read that article. We enjoyed it, and we believe you will too."

JEWISH PERSECUTION

IN MODERN TIMES

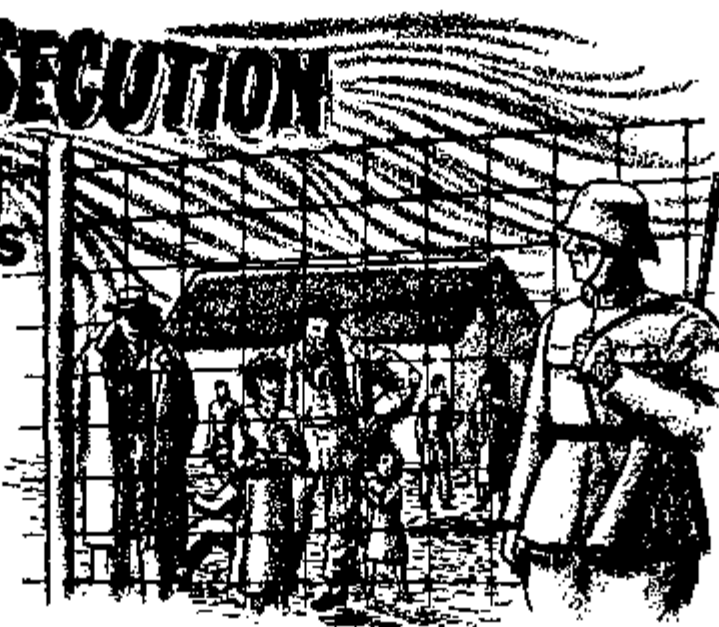
IN 1577 at Cracow, Poland, a Catholic woman and three Jews were burned at the stake. Why? Because rumor had it that the woman had sold

the Jews a host, the round wafer of bread served at the mass, and that these Jews had pierced it until blood flowed from it. They had been arrested at the instigation of the bishop of Kholm and the papal nuncio Lipomano.

King Sigismund II Augustus of Poland, hearing of it, had ordered a stay of the execution pending an investigation. The bishop, however, forged a royal order authorizing the execution, which took place just a few days before the king's deputy arrived to investigate the matter. Being advised of this, Sigismund was highly incensed and expressed his horror, adding, "besides, I do not wish to be regarded as a fool who believes that blood may flow from a pierced host!"

Who had a better concept of Christianity, the king or the dignitaries of the church?

Ever since the eleventh century Jews had been fleeing to Poland to escape just such fates as this at the hands of their enemies. And though they were not entirely free from persecution, they so thrived that by the middle of the sixteenth century the Polish Jewish community was the largest and most prosperous in the world.



But gradually the anathemas hurled against them by official councils, by priests, bishops, monks and Jesuits over the years began to bear fruit and the Jews suffered as much if not more in Poland than they had elsewhere. No longer were there

any Sigismund II's to require that justice be done. In addition to suffering as a result of such fantastic medieval accusations they were massacred by the tens of thousands in the uprisings of the Cossacks and other Russian peasants against their Polish nobles, in the wars between the Swedes and the Poles (by the latter), and in the struggle for power between the Roman and the Greek Catholic Church.

Poland being dismembered toward the end of the eighteenth century, the lot of the Polish Jews after that was the lot of the Jews in Austria, Russia and Germany, which nations divided Poland among themselves. And it was not until 1921, after Poland had again become an independent nation, that the Polish Jews for the first time were granted full citizenship. This, however, did not end their persecution altogether.

As with Poland, so also with Russia; it was only toward the end of medieval times that severe persecution came upon the Jews. Among their earliest tormentors was Ivan IV, "the Terrible," of the sixteenth century. A bitter religious anti-Semite, he feared that the Jews would "lead astray the Russians from Christianity." Indicative of his poli-



cies was his order, upon capturing the city of Polotsk, that all Jews who refused to be baptized must be drowned in the River Duna.

And ever since his day restrictions have been placed upon the Jews in Russia. In the eighteenth century a "Pale of Settlement" was decreed for the Jews, which lay between the Baltic and the Black Sea. Upward of 1,200 laws were passed limiting where Jews could live, work and study, 600 of which were passed during the reign of Nicholas I, between 1825 and 1855. As the years went by, however, Russia eased these restrictions somewhat, because of her need of Jewish financiers, doctors, lawyers and skilled artisans in other parts of Russia.

In Russia the attacks upon the Jews in modern times were termed "pogroms," meaning "devastation." Of these, the three worst ones took place in 1881-82, 1891-92 and 1905-07. The first two led directly to the forming of the Zionist movement. Thousands of Russian Jews also immigrated to the United States to flee these pogroms, 300,000 doing so because of the last one, which was also the most destructive. Oppression of the Jews in Russia continued until the end of the czar's regime in 1917; so much so, in fact, that Jewish international bankers refused to make loans to Czarist Russia.

The Nazi Persecutions

"Judaism is not a religion but a misfortune," once said the German Jewish poet Heinrich Heine bitterly, who though having been himself baptized as a Protestant, for commercial reasons, remained a Jew at heart. But with Hitler's rise to power Judaism became a calamity, for his policy was one of genocide; there was no escaping it by either religious or political baptism. Time and again he threatened to exterminate European Jewry, and by the

time he himself licked the dust he had realized two thirds of that ambition, having murdered more than six million of the nine million Jews then in Europe.

The Nazis, from their very beginning in 1920, showed their hatred of the Jews by desecrating Jewish cemeteries and defiling synagogues. Upon their coming into power the Nazis ordered, in 1933, the boycotting of all Jewish business places, doctors, lawyers, etc. Jews were dismissed from the judiciary, barred from practicing before the courts, denied employment in hospitals and in all fields of entertainment and communication. All books by Jewish authors were cleared out of the libraries and thousands of them publicly burned. Banned also was all music written by Jewish composers.

In 1935 the infamous Nuremberg laws abolished all civil rights of the Jews and in 1937 the Jews were forced to sell all their places of business for a mere fraction of their value. Jews were also required to wear the yellow Jew badge of medieval times, the six-pointed star of David. They were also banned from all public institutions, parks, swimming pools and other places of entertainment. In 1939 all Jews had to surrender all their valuables, real estate, stocks and bonds, jewels, automobiles, etc. Altogether 415 anti-Jewish laws were passed by the Nazis.

When Hitler annexed Austria and Sudetenland his anti-Jewish policies were also applied in those lands, even as they were in the lands that were later overrun by the Nazi hordes. Because of pressure on his part his allies, Italy and Hungary, adopted similar measures against the Jews. Even in Switzerland and in the United States anti-Semitism became more virulent because of his propaganda.

Liquidating the Jews

Hitler's scheme to destroy the Jews moved on apace with the invasion of Po-

land in 1939. By 1940 already some 1,600,000 Jews had been put in concentration camps and 400,000 others were doing slave labor elsewhere. Young Jewish women by the hundreds were forced to satisfy the lust of Nazi soldiers in military brothels. During the first two years tens of thousands of Jews were machine-gunned or died from abuse, exhaustion, disease and starvation. Brutal criminals were put in charge of the cells in the concentration camps and everywhere the Jews received extremely cruel treatment.

In one camp a Jewish prisoner, being too sick to eat, gave his food to another prisoner. For this breach of rules he was thrown into a mammoth kettle of boiling water; which, however, did not prevent the water's being used in the usual manner, for coffee for the prisoners! More than any other prisoners, Jews were clubbed to death, at times buried alive and even torn to pieces by vicious dogs.

Apparently all such methods were too slow for the Nazis, for when Himmler visited Poland in the spring of 1942 he ordered the liquidation of 50 percent of the Jews. Beginning with July 24 of that year daily from seven to ten thousand Jews were shipped from the crowded Polish ghettos to the extermination centers. The Jews were told that they were being sent to camps to repair war damage, and to allay any fears of those remaining, postcards were faked, telling of the Jews' arrival and of their enjoying their new quarters.

But what these Jews found upon their arrival were specially constructed buildings labeled "Bath Houses," which appeared to be just that. However, once they were inside the "shower" rooms the doors were slammed shut and then, instead of warm water, poison gas was sprayed on the victims, resulting in their agonizing death in a few minutes. Other Jews had to take

these bodies to the crematories before they met the same fate. The ashes were used for fertilizer. Others were killed by electricity or live steam or mowed down by machine guns.

Three days before the Allied forces took the Buchenwald concentration camp and liberated its inmates, 40,000 Jews were taken out and machine-gunned so that they would not be set free. At the Nuremberg trials one Hans Frank was charged with the responsibility of having caused the murder of three million Jews! The final record showed that in twenty-one lands under Nazi domination, 6,093,000 Jews were liquidated between 1933 and 1945; four million in extermination camps and two million elsewhere. This represented one third of the world population of Jews. Polish Jews, who were the most numerous, also suffered the heaviest casualties, ninety percent, 2,900,000 out of 3,300,000 being wiped out.

When the Nazis overran Holland and decreed that all Dutch Jews married to Aryans must be sterilized so as not to contaminate the pure Aryan blood, they could not find a single Dutch physician or surgeon who would perpetrate such barbarism. Because of this all the Dutch were denied medical services for two months. Eventually the operations were performed by German doctors. In one camp the Ukrainian S.S. guards were replaced by Germans because the former were not ruthless enough.

Since and Elsewhere

Among those sentenced to death at the Nuremberg Trials because of their crimes against humanity was an S.S. General Ohlendorf, who admitted seeing a signed document in which the Nazi leaders ordered the extermination of all Jews and certain others behind the German lines, and who was also convicted of causing the

death of 60,000 innocent persons. A German doctor broadcasting this information boasted: "Ohlendorf will die, but his spirit will continue to live throughout the world."

Sad to relate, his spirit still does live throughout the world up to the present time. A few years thereafter a placard was seen at a demonstration in Munich, Bavaria, which read: "Six million parasites were exterminated, yet nearly six million too few were asphyxiated." Hundreds of Jewish cemeteries have been desecrated in Germany in recent years. A Gallup poll taken late in 1948 showed that 61 percent of the Germans were still definitely anti-Semitic and that 16 percent were so rabid that they would not live on the same block with Jews nor work alongside them. Only two percent of Germans interviewed were definitely opposed to all race prejudice.

In Poland anti-Semitism has been revived since the war. During Stalin's time many, many leading Jews in Russia were purged as enemies of the state. Recently at a Poujadist open-air rally in Paris cries of "Death to the Jews" were repeatedly heard. At the present time the Jews in South Africa have reason to feel apprehensive, their protestations of loyalty to the government having received rebuffs.

In all English-speaking lands there is still discrimination against the Jews when it comes to buying real estate, applying for

jobs, making application for entrance to universities and especially medical colleges, as well as trying to get reservations at summer resorts.

At present there is more anti-Semitism in the United States than in any other English-speaking land. Some hundred hate sheets regularly pour out anti-Jewish propaganda, featuring the forged "Protocols of the Elders of Zion," and especially a speech purported to have been made by Benjamin Franklin attacking the Jews, which authoritative historians have shown to be a forgery.

Attacks upon Jews, both physical and by propaganda, continue to be made in Mexico, in Central and in South American lands.

Jewish persecution throughout the centuries is such a towering tragedy that the mind cannot fully comprehend it. Since it was engaged in primarily by professed Christians, it is no wonder that many Jews feel an antipathy toward anything claiming to be Christian.

The persecutions the Jews suffered bear grim testimony to the accuracy of the Biblical warning as to what the Jews could expect if they went contrary to their Maker, Jehovah God. (Leviticus 26:14-33) At the same time it should impress them with the need of putting their trust, not in silver and gold, nor in men and human agencies, but solely in Jehovah God.

Long Distance the Long Way

One of the most interesting incidents in connection with the achievements of mankind happened some years ago, even before the advent of the atomic age.

Admiral Richard E. Byrd was at the South Pole. One of the men financing Byrd's Antarctic Expedition lived in New York, on Long Island. This man had a special radio by which he could communicate directly with Little America in the Antarctic.

One evening he was listening to a South Pole broadcast when he heard what must have struck him as a most singular request. Previously that evening he had telephoned his office in New York city and had left the receiver off the hook. His office, anxious to communicate with him again, was unable to ring his telephone. Knowing that he was in communication with the Antarctic, the office broadcast to Commander Byrd at the South Pole to ask the man on Long Island to hang up his receiver so his office in New York city might speak to him.

Facts and Fallacies about

RECENTLY a late-model car sped along a super-highway. From out of some thick underbrush a dog dashed in front of the car and was struck. The impact knocked the automobile completely out of control, turning it end over end. A young woman was thrown out and killed instantly. The driver was pinned behind the wheel. The car burst into flames. Rescue operations were impossible because of the intense heat. The driver and the other passengers were cremated there on the spot.

Perhaps an even more brutal mass cremation took place on June 20, 1956. A Super Constellation airplane was droning across the Atlantic toward Caracas, Venezuela, when it developed engine trouble. Returning to Idlewild Airport the pilot, in keeping with safety regulations, began dumping his surplus gasoline. Soon thereafter a blue flame was seen, then a blaze, then like a fiery falling star the giant Constellation fell 8,000 feet to its doom and exploded. Seventy-four persons died in that disaster.

A few days later another airliner in Nigeria, Africa, on the take-off hit a tree and blew up in flames. Thirty-two passengers were consumed in this disaster.

Every year there is a great loss of life caused by the use of highly inflammable gasoline. In these times when there are a great variety of fuels concerned people ask, Must inflammable gasolines be used in airplanes and automobiles? Fuel experts claim that the use of diesel fuel would greatly reduce the danger of fires and explosions in cars and airplanes.*R. B. Way in his book *Modern Heavy-Oil Engines*, page 231, says that one of the many advantages diesel



motors have over gasoline engines that the average layman will understand best of all "is the almost entire elimination of the fire risk." "Fuels can be employed," he claims, "which cannot be made to take fire except under conditions not likely to occur in any ordinary accident."

Another authority states similarly: "One of the advantages possessed by the diesel is the very great reduction in fire risk. . . . Fire after a crash is perhaps the greatest of dangers in forced landings and though heavy oil will ignite under some circumstances, the chances of fire are very much reduced by its use."

In view of this obvious advantage, why has not diesel fuel been more widely used? Why do airplane, automobile and petroleum companies continue to employ the more dangerous highly inflammable gasolines and in many cases insist on their use when diesel oil is so available? Certainly it could not be because of lack of development or inferior performance of the diesel engine. As far back as 1932 diesel motors were perfected and in many ways they surpassed the gasoline engine in performance. They were capable of burning safer, cheaper fuels with a longer range. The high thermal efficiency of the diesel engine, reflected in the low specific fuel consumption, gave it certain advantages in the matter of range. This was well illustrated in 1938 when the world's long-distance sea-

plane record was held for a time by an airplane fitted with a diesel engine.

Diesel engines were also used in several private cars with good results. The first genuinely usable car of this type operated in England back in 1932. That was twenty-four years ago. What progress has been made since? Why is this economical engine not on the market?

Throwing some light on the subject is a comment by D. H. Smith, who writes: "The outbreak of war in 1939 very considerably affected the automotive diesel industry. Oil engines were not so readily adaptable to military requirements as petrol [gasoline] engines, and their rather specialized maintenance requirements did not suit them to the immediate use of untrained and semiskilled military personnel. Production of civilian vehicles was virtually stopped except for essential replacements. Progress was thus almost completely arrested in all branches of automotive diesel production."

It seems to be the military, the oil companies and the motor makers that have prevented the diesel and other safe oil fuel engines from being used. Way declares: "It would seem that the aeroplane operating people are in no hurry to change over from gasoline engines. . . . The cargo-carrying people won't let the earning power of their craft be reduced on account of the elimination of fire risk only, and the longer flights which are possible without refueling don't make so much of an impression on them either."

This is an example of big business, particularly the oil companies, eliminating anything that will burn cheaper and safer fuels, more efficiently, than their high-octane, expensive and dangerous but more profitable gasolines. Reflecting on the situation as a whole after investigating an airplane crash, an official said: "Big business, I know, must go on. But it goes on, not only

at the expense of the public, but at the hazard of their lives."

The Use of Propane

The use of propane gas, familiarly known as "bottled gas," could eliminate noxious fumes caused by automobiles and buses and at the same time would reduce their maintenance costs. In many cities, however, fire department officials have outlawed the use of propane as a hazardous motor fuel. But Dr. Leonard Greenburn, New York city's Commissioner of Air Pollution Control, declared that he would show that propane gas is "less hazardous" than ordinary fuels in current use. Gasoline buses, he pointed out, could be converted to use propane gas for about \$250, while conversion of diesel buses would be slightly higher. But this cost would easily be made up by the clean burning qualities of the gas, which cuts maintenance costs sharply. One taxi ran 162,000 miles on propane without an overhaul. At the present time about 1,000 buses in Chicago, Illinois, operate on propane. Propane is less expensive than gasoline but slightly more than diesel oil. Whatever the price, it leaves the air free from smelly fumes and smog.

Before propane can become profitable for you to operate in your car, the \$300 cost of conversion must be lowered and adequate distribution centers set up. Laws in many cities prohibit the sale of propane. No vehicle burning propane is allowed to operate on the streets of Cleveland, Ohio. Many towns and villages will not permit propane to be sold for vehicular use within their limits, and the fuel is not available at all in five states. Long-distance traveling, therefore, with an engine converted to burn propane would present a problem. Should the fuel catch on, experts warn, the price would go up and the cost advantage would disappear.

Alcohol fuels are powerful and leave no carbon deposits. Yet they are "not likely to be generally available for motor cars at any time in the future. When nitro is added to a hydrocarbon fuel (any gasoline sold to the public today), it actually increases pre-ignition tendency to the point where actual engine failure could easily result"; so says *Motor Trend*, July, 1956. Both palm oil and cottonseed oil have been used successfully as fuels in engines specifically built for the purpose. But here again, this type fuel most likely will never be used on a great scale.

Carburetors and Fuel Injection Systems

Claims are often made that gasoline economy as high as 200 miles a gallon can be achieved with carburetors of new design, or with special additives for fuels and lubricating oils or other similar devices. The Ethyl Corporation calls these claims fallacies that receive a brief flurry of publicity and then disappear from the public scene, and says that they are given credence and continue to appear because "of

the complexity of factors affecting fuel economy, and a general lack of understanding of these factors."

However, the *Mechanix Illustrated* magazine, September, 1956, page 176, published an answer to a question regarding special carburetors. The question: "Is there any truth to several rumors I have heard about a few cars being accidentally sold to the public with special carburetors that would cause them to give between 40-50 mpg? If it is true there must be some influence from the oil industry to keep them from putting that kind of carburetor on all cars." The answer: "All the automobile advertising men drive these cars and the carburetors are known as Madison Avenue Magnums. Incidentally, the first time I ever heard about these magic pots was when they were first used on the 1915 Scripps-Booth." Evidently, more economical carburetors are available.

But why are they not released for public use? Perhaps we shall have to wait for the automobile builders and petroleum industries to answer that.

NAKED EGGS FOR SALE

¶ It seems that the age-old problem of which eggs are better eating—brown-shelled or white-shelled—is on the verge of vanishing. This is because the plastic container industry now puts up naked eggs in transparent, plastic packages. To the consumer the naked eggs all look alike because they are sold without shells. They come in twelve-compartment plastic packets, each packet being about three-quarters of an inch deep. Each compartment holds an egg. Machinery does the packaging. A machine breaks open eggs and drops them into the compartments. Then the whole package is sealed by machine with strong film. No hands touch the eggs. Recently the plastic-packaged eggs were tested for consumer reaction in Ithaca, New York, and in Maine. Despite a five-cent premium over other types of cartons, the plastic egg container accounted for about 50 percent of the sales. Why the popularity of the naked egg? Its advantages enthuse the housewife, for the naked eggs occupy only half the refrigerator space of conventional cardboard cartons, and egg breakage is reduced to zero, since the eggs have already been broken. No fuss over disposal of egg shells either! And when eggs need to be separated for cakes and icings, the whites can be easily drained off merely by cutting a small hole in the top of the compartment. The plastic container streamlines the housewife's work; she can boil or poach eggs right in the sealed containers. After cooking, the top film is removed and the eggs eaten. No more peeling of hard-boiled eggs! If desired, eggs may be eaten right from the container. No dishes, no dish washing!

"YOUR WORD IS TRUTH"



Why Christmas Can't Be Christian

CAN you imagine Jesus or any of his disciples associating themselves with pagan religious practices that were loathsome and detestable to God? Yet many professing Christians today do that very thing when they celebrate Christmas. By celebrating they become a party to a God-dishonoring festival, whether they believe it or not. God, however, is not one to be mocked. His answer to Christendom, with her "Christianized" pagan festival, is the same as that given to ancient Israel when that nation had fallen victim to pagan idolatry: "Your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them."—Isaiah 1:14; Deuteronomy 7:25, 26.

While the Israelites celebrated pagan feasts in the name of Jehovah their God no doubt many sincerely believed that they were pleasing him by so doing, yet God abhorred their festivals. He had no pleasure in them. Israel's tie with paganism brought the nation to a disgraceful end. Christendom ought to take heed, because she faces the same end for the same reason.

But what is so loathsome about Christmas? you ask. Is it not a holiday in honor of the birth of Jesus? That is what many sincerely believe, but it is not. Jesus was not born in December, not on the twenty-fifth of that month, nor A.D. 1. All Scriptural and circumstantial evidence points to about October 1, B.C. 2, as being the time

of his birth. The exact day and hour no man knows.

The loathsome thing about celebrating Jesus' birthday on December 25 is that that day is the birthday of Nimrod, one of history's most wicked men. Nimrod was deified by the pagans as a god and worshiped as the savior of the world. He was the counterfeit Christ, a symbol of the Devil himself. Now to celebrate the birthday of the King of kings on this debased pagan's birthday—a day associated for centuries before Christ with all kinds of licentiousness and pagan orgies—is about as low an insult as man can give to his true Savior. No wonder this feast, once the Saturnalia, now Christmas, is detestable in the eyes of God!

Furthermore, celebrating birthdays is not a Christian but a pagan practice. As one of the "early church fathers," Origen of Alexandria (A.D. 185-254), observed: "In the Scriptures sinners alone, not saints, celebrate their birthday." First-century Christians loathed these pagan customs, at one of which their beloved John the Baptist was beheaded. So with good reason the *Catholic Encyclopedia* makes the admission: "Christmas was not among the earliest festivals of the Church. Irenaeus and Tertullian omit it from their list of feasts." Christmas had absolutely no place in Christian worship.

The Lies in Christmas Legend

Let the inquiring mind note that many of the legends, pagan myths and superstitions that form a big part of the Christmas celebration are not only of the lowest caliber and an affront to decency and intelligence, but are barefaced lies against Bible truth. For example, there is a quaint bit of folklore about the Christmas bell. At Dewsbury an hour before midnight on Christmas Eve the bells toll as if for a funeral. Immediately after midnight the

bells strike up a merry peal. The first tolling is for the Devil; the merry peal for the birth of Christ. This custom is kept up because the people believe that "the devil died when Christ was born."

However, the celebration that quickly follows the merry peal has caused many to wonder if the Devil did not have a speedy resurrection. The people swarmed through the streets of Madrid dancing, shouting and boisterously acting up, and after religious mass the revelry was carried on inside the church. A similar custom existed in Sicily. One writer comments on the behavior as "downright pagan license intruding; and it is said to have been much the same in the Rhineland, until Midnight Mass was abolished."

Of course, the legend about the Devil's dying when Christ was born is not only pure nonsense but a lie. Matthew tells us of Jesus' personal encounter with the Devil after Jesus was thirty years old. Years later Peter warned Christians that 'the Devil walks about like a roaring lion, seeking to devour someone.' John testified that today's woes on earth are "because the Devil has come down to you, having great anger, knowing he has a short period of time." While on the surface legends might appear innocent enough, yet their effects can be devastatingly harmful, leading the unwary into the snares of Satan and destruction.—1 Peter 5:8; Revelation 12:12, *New World Trans.*; Matthew 4:4-11.

Here are a few legends and superstitions that highlight the big lie, the survival of the human soul after death. In old England, for example, people believed that holly protected them from witches. On Christmas Eve young maidens would carefully decorate their beds with berried holly to scare away mischievous goblins that might otherwise molest them during the night. The superstitious Germans would hang holly about the church as a charm

against lightning, and the men of Cornwall wore a sprig of holly as a good-luck piece. With the type of holly that was first brought into the house children would predict whether mama or papa would be boss for the coming year. If prickly leaves came first, that was a sure sign mother would rule; if smooth leaves, father would reign as king.

As for the mistletoe, it not only was supposed to cure diseases on the spot, but was considered an antidote to every kind of poison. The farmer believed mistletoe in the barn made cattle more prolific and when spread on a field it guaranteed a good crop. It was a shield against witchcraft, and with it ghosts could be seen and made to talk. The Scandinavians deemed the plant so sacred that if enemies met under a branch of mistletoe they would lay down their arms and be friends. Even the evil spirits behaved decently if, perchance, they passed beneath the potent leaves. The mistletoe lost most of its virtues, however, if its stalks were not cut with a golden knife.

Ghosts, Goblins and Gibberish

More bits of superstitious folly come from other lands of Europe, France and Greece. In the northern part of Europe farmers would spread a meal and vacate their own beds so that the spirits would have food and a place to sleep when they returned during Christmas Eve. Satan was particularly busy in France tempting worshipers as they went to church. The Grecians told of hideous monsters from the underworld, half human, half beast, that went about by night doing all kinds of wanton mischief. A house was not considered safe until sprinkled with holy water by the village priest.

Several superstitions in England and elsewhere were connected with food. A loaf of bread was left lying on the table after the Christmas Eve supper so that

there would be plenty of bread to eat during the coming year. It was said if one ate apples at midnight Christmas Eve he would enjoy good health for the next twelve months. In parts of Catholic Germany bread baked on Christmas Eve and moistened with Christmas dew was believed never to mold, and it was considered a sure cure for snake bites. At Yorkshire a saying was that "in as many houses as you eat a mince pie in the twelve days of Christmas, so many happy months you will have in the year."

Legend has it that animals had the power of speech on Christmas Eve. People of some countries believe that the cattle fall on their knees in honor of the babe Jesus. The Danes maintain that the cattle stand. The Scotsmen say that bees have been heard singing carols on Christmas Eve. Others hold that the trees and shrubs along the Jordan bow in reverence to the birth of Jesus. At the stroke of twelve the cocks crow, 'Christ is born'; the bull in the barn inquires, 'Where?' and the sheep answer, 'In Bethlehem of Judea.'

Powers of Divination

Other superstitions have to do with divination. Young Romanian girls, anxious to know if they would soon marry, entered the barn on New Year's Eve and kicked the first ox they saw lying down. If the ox got up with the first boot, that meant that the girl would marry in the coming year. To find out what kind of husband he would be, she would knock loudly at the door of the pig pen. If a great hog first grunted in reply, her future husband would be old and ugly; if it were a little pig, that gave promise of a young, strong and handsome man.

Great importance was attached to the day of the week on which Christmas fell. From this weather was foretold, as well as the fruitfulness or unfruitfulness of the coming season, the fortunes of those born

on Christmas Day, the recovery or death of those who on that day fell sick, etc.

In France and the Netherlands the people saved the remains of the Yule log as a charm against lightning and against chilblains during that winter. Some parents warned their children not to sit on the log lest they catch the itch. The ashes of the Christmas log, when tossed into the air and carried by the wind over the soil, were a sign of a prosperous year; to spread the ashes over the cattle protected them from diseases, to put them in the mouth stopped toothache and when swept under the bed they protected the house from fire and bad luck. To throw away the ashes on Christmas day was almost an unforgivable sin. It was the same as "throwing ashes in the Saviour's face"!

Candles, too, had their special significance. In west Jutland two large ones were lit; one represented the husband and the other the wife. Whichever one would burn the longest would show which one would outlive the other. The people of other countries took the remainder of Christmas candles and smeared them on the plow, or used the remains to make the sign of the cross on the cattle, or gave them to the poultry, or used them in other ways as a charm against bad luck.

Conclusion

No informed person will deny that there is very little but pure paganism in all this. Yet these paganisms are inseparably associated with a holiday that embraces the name of the God of truth, Jehovah, and his Son Jesus Christ. Now ask yourself, What has an all-wise and truthful God to do with a celebration that is steeped through and through with demonism, falsehoods and nonsense?

What, then, can we expect of Christians who are under command to imitate the Son of God? Their God Jehovah is "a God

of truth." Their Leader Christ Jesus advocated truth in all things. His followers, that is, Christians, are told to "speak truth each one of you with his neighbor," to "turn down the false stories which violate what is holy." How, then, could they possibly ally themselves with a pagan holiday such as Christmas, seeing that it is contrary to everything Christian? It is impossible for them to do so without corrupting themselves. The core of Christmas is heathen pagan, regardless of the attractive attire in which it masquerades.—Deuteronomy 32:4; Ephesians 4:25; 1 Timothy 4:7; 1:4, *New World Trans.*

Jehovah's command to Israel was: "Learn not the way of the heathen," "for the customs of the people are vain." And this is good advice even for professing

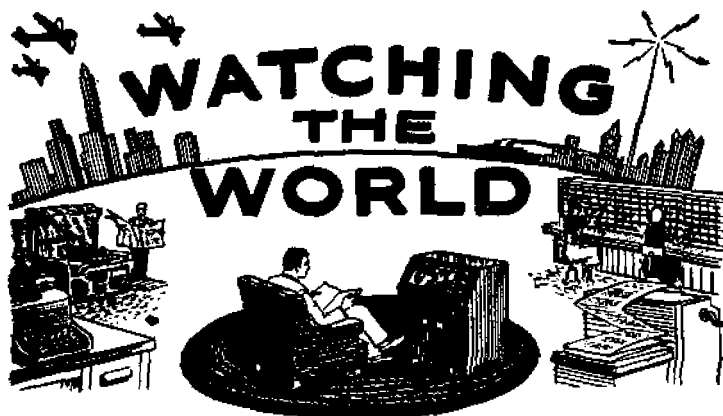
Christians today. The Christian apostle, Paul shows there can be no fellowship with festivals that are unchristian in their origin, saying: "What fellowship does light have with darkness? Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? And what agreement does God's temple have with idols? . . . 'Therefore get out from among them, and separate yourselves,' says 'Jehovah, 'and quit touching the unclean thing,' 'and I will take you in.'" This means that if we desire God's approval we must let pagan customs alone. Ponder well these sayings the next time you wonder about the advisability of celebrating Christmas.—Jeremiah 10:2, 3; 2 Corinthians 6:14-18, *New World Trans.*

Ancient Words Achieve Modern Fame

New York city boasts of the most famous post-office building in the world, largely because of a giant-sized inscription across its broad Eighth Avenue façade, which says: "Neither snow nor rain nor heat nor gloom of night stays these couriers from the swift completion of their appointed rounds." Fitting words! But, oddly enough, they were not written by a modern. About 430 B.C. the Greek historian Herodotus penned them in praise of the mounted couriers employed by King Xerxes of Persia.

DO YOU KNOW?

- Why the men who know fear atomic war might mean the end of all life on earth? P. 3, ¶5.
- What the real cause of earth's suddenly increasing troubles is? P. 4, ¶5.
- How religious leaders admit their failure today? P. 5, ¶4.
- How today's popular religion is like that of ancient Rome? P. 6, ¶4.
- What it is like to be caught by a howling murder-crazed mob? P. 10, ¶2.
- In what horrible way Hong Kong rioters killed a Western woman? P. 12, ¶1.
- What unusual electioneering was practiced in Trinidad? P. 14, ¶2.
- What the "Manchester Guardian" said about Jehovah's witnesses' resolution to Bulgaia? P. 16, ¶3.
- What the "pogroms" were? P. 18, ¶2.
- How many Jews the Nazis killed between 1933 and 1945? P. 19, ¶4.
- What facts about safety make diesel fuel preferable to gasoline? P. 21, ¶4.
- What is so loathsome about celebrating Christ's birthday on December 25? P. 24, ¶4.
- How Christmas legends have turned out to be barefaced lies? P. 24, ¶6.



Eisenhower's Landslide

◆ President Dwight David Eisenhower was re-elected president of the U.S. in a most spectacular manner. He had rolled up the greatest popular vote in U.S. history and the second-greatest plurality—well over 9,000,000. He won 457 of the 531 electoral votes, 41 of the 48 states. President Eisenhower hailed his landslide re-election victory as proof that his “modern Republicanism has now proved itself and America has approved of modern Republicanism.” Despite the Eisenhower appeal, however, the Democrats retained control of both houses of Congress. Not since 1848, when General Zachary Taylor was elected U.S. president on the Whig ticket, has the like happened. Then, as now, the Democrats controlled both the Senate and the House. In the 108 years there had never been a president elected who did not win at least one house. The losing Democratic candidate Adlai E. Stevenson, in his telegram of congratulations to the president, appealed to his followers to carry forward the crusade for what he called a “New America.” Stevenson then stated that the love of freedom, justice and peace that unites the Democratic and Republican parties is deeper than the political differences that divide them. He wished the

president “all success in the years that lie ahead.” In a victory statement President Eisenhower pledged to work with “whatever talents the good God has given me for 168,000,000 Americans here at home, and for peace in the world.”

War in Egypt

◆ Eight years of Egyptian-Israeli differences finally erupted into war. October 29 saw Israeli armed units swarming over the Egyptian Sinai Desert. The Israelis were out to liquidate the Arab *fedayeen*, or commando bases, in the Sinai Peninsula and thus end the border warfare between Israel and Egypt. Their other objectives were: crush President Nasser of Egypt as an influence in the Arab world, unlock the Suez Canal and the Red Sea straits to Israeli ships. One day later (10/30) France and Britain delivered an ultimatum to Egypt and Israel to stop fighting within 12 hours or else they would be forced to occupy the Canal Zone to protect their interests. Egypt rejected the ultimatum. Britain and France ordered their troops to occupy the Canal Zone. While Allied paratroopers and commando units were landing on Egyptian soil an Israeli army official announced: “All operations in the Sinai Peninsula have stopped. The job is complete.” Israel, Brit-

ain and France, however, had now to reckon with the United Nations.

U.N. Votes Cease-Fire

◆ An emergency session of the General Assembly of the United Nations was called November 2, 1956. A U.S. proposal, calling for a cease-fire in the Egyptian fighting, was approved by a vote of 64 to 5. The resolution called for the immediate withdrawal of Israeli forces behind the armistice line. In another Assembly resolution (vote 65 to 1) the U.N. called upon Britain, France and Israel to withdraw their troops from Egypt at once. This was followed by a seven-power resolution (vote 64 to 0) to rush completion of a proposed U.N. command force to supervise the cease-fire in Egypt. Britain, France and Israel agreed to move their armies out of Egypt as soon as the U.N. police force arrived. Meanwhile, Russia's Premier Bulganin, in a message to President Eisenhower, proposed that the Soviet Union and the U.S. unite militarily to halt the aggressors. The reply from President Eisenhower was that Bulganin's proposal was unthinkable, that the U.S. would oppose any effort by the Soviet Union to intervene by force in the Middle East. Moscow, in turn, threatened to send in a 50,000 “volunteer” army into Egypt if Britain, France and Israel failed to move out. The situation in the Middle East was grave indeed.

U.N. Police Force

◆ Early on the morning of November 5, 1956, the U.N. voted to form an International United Nations Command Force, with the duty of supervising the cessation of fighting in the Middle East. The vote was 57-0, with eighteen abstentions. Maj. Gen. E. L. M. Burns of Canada was named chief of staff of the new unit. Dag Hammarskjöld, secretary general of the U.N., said none of

the personnel of the international force would be drawn from any of the five nations that hold permanent membership on the U.N. Security Council, namely, Great Britain, France, United States, the Soviet Union and Nationalist China. The advance units of the U.N. police force were made up of Danes, Norwegians, Colombians and Canadians. The complete force will be made up of many nations. Egypt had agreed to the entry of the U.N. force for the purpose of policing the Suez and Sinai battle areas. Britain, France and Israel said they would withdraw their troops as soon as the U.N. army assumed command.

Return to Stalinism?

◆ Nearly two months ago Budapest, Hungary, was alive, a city of laughter and beauty. Then it became a monument of horror. Its buildings were bombed, burned and blackened with the scars of war; its streets torn up and littered with the rubble of buildings, upset streetcars and smoldering tanks; its squares marred with the bullet-ridden bodies of thousands of its people. The events that led up to this catastrophe began in October. Hungarian youths staged a nationalist demonstration. Jittery Soviet troops opened fire. The massacre turned into a revolt. The Hungarian people, sickened with ten years of Soviet rule, rose up to fight the Russian police, then communism itself. Premier Nagy tried to check the revolt by offering concessions. He promised the withdrawal of Soviet troops and free elections. The rebels held their fire. The Soviet army, reinforced with 200,000 soldiers and 5,000 tanks, counterattacked. Premier Nagy proclaimed Hungary neutral and appealed to the U.N. for help. The U.N. voted to send investigators to Hungary and called on Russia to withdraw its force without delay. The

newly Soviet-installed puppet government, headed by Janos Kadar, rejected the request to admit U.N. observers. Many Hungarians fled to Austria, seeking asylum. Britain, the U.S. and many other nations offered asylum to these. Observers wondered if Russia had reverted to Stalinism. Hungarians thought they knew.

Nobel Physics Award

◆ The 1956 Nobel Prize in Physics was awarded to three Americans who had worked as a team in developing the transistor (transfer-resistor), a tiny and highly efficient substitute for the vacuum tube in electronics. The transistor provides a compromise between conductivity and resistance so as to regulate the flow of current. Even though still an infant in its stage of development, the transistor has, nevertheless, proved invaluable in doing the work of the vacuum tube in nearly all phases of telephonics. The winners, Dr. William Shockley, Dr. Walter H. Brattain and Dr. John Bardeen, will share the award made under the terms of the will of Alfred Nobel, the Swedish inventor of dynamite. The prize comes to \$38,633.

Mau Mau Fight Ended

◆ The four-year-old war against the Mau Mau in Kenya ended November 13. On November 17 the British Army turned over the responsibility to the police. In May, 1955, there were fifty-one major Mau Mau gang leaders at large. Today only two of them are free. The number of terrorists has been reduced from 8,000 to a few hundred, although there are still more than 30,000 Africans detained and 10,000 imprisoned. These are being restored to peaceful tasks. Sir Evelyn Baring, governor of Kenya, said: "Our troubles with active Mau Mau will be at an end only when we have shown that we can keep the peace not only in con-

ditions as they now are, but in the future when all but the worst of the detainees and Mau Mau convicts now in custody have been released."

No Liquor Rationing

◆ What happens when a nation abolishes liquor rationing? A year ago Sweden tried it. According to *U.S. News & World Report* this is the result: "Drunkenness has gone up 125 per cent nationally, more than 200 per cent in big cities. There are 10 times as many cases of delirium tremens. Swedes consume more hard liquor apiece than do residents of any other nation, outdoing Americans, 2 to 1. Absenteeism among workers is rising. Alcoholism among women is up 80 per cent. Under rationing, Swedes drank an average of a little more than five quarts of spirits a year, per person. Foes of that system argued that everyone felt compelled to use up his ration; that, with no allotments, consumption would fall. However, now that rationing has ended, the per capita consumption has gone up by more than two quarts per year. Officials figure it will be at least 10 years before the trend is reversed. Their biggest concern: the upward swing in the number of women alcoholics."

Paraguayan Unrest

◆ The landlocked country of Paraguay is perhaps the most remote and little known in Latin America. For years its only real contact with the outside world was through Argentina. When General Perón of Argentina was in power he encouraged a Peronista-like regime in Paraguay. But when Perón fell from power in September, 1955, the Paraguayan government also teetered. However, General Alfredo Stroessner, ruler of Paraguay, by maintaining complete control of the army and the police, has managed to remain in power. During the past year, how-

ever, continual unrest has rocked the Stroessner regime. Recently the government uncovered a plot to assassinate leaders of the ruling Colorado party. The Nationalist forces also made a bid to overthrow the Stroessner regime but failed. Though in an uncomfortable position, Stroessner has been able to maintain control and stay in power.

South Pole's Weather Station

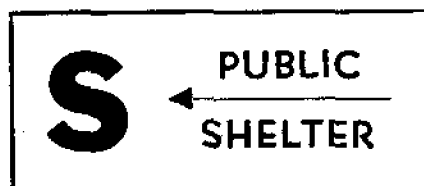
◆ Delivering an automatic weather station to the South Pole is an operation not without big problems. But in the latter part of October American airmen solved the problem by giving the South Pole its first airdrop. The weather sta-

tion, some six feet long, was dropped by parachute to an icy plateau. The "grasshopper," as the station is nicknamed, is rigged with a device that keeps it standing upright. For the benefit of fliers taking part in operation Deep Freeze in Antarctica, the automatic device will transmit weather data every six hours. It is the first and only one of its kind at the bottom of the world.

Coal Mine Disaster

◆ The second shift went down the coal mine slope on November 1, at Springhill, Nova Scotia, to start work on a new shaft. About an hour later an explosion filled the pit with

flames, gas and rubble. One hundred and eighteen men were trapped 4,000 feet below. Deadly gas fumes hampered rescue operations. The only escape route, a shaft, had been sealed to control a fire burning 3,200 feet down. A second explosion threatened. Hundreds of relatives stood silently around through cold, drizzling days and nights awaiting word. Forty-two hours later three of the entrapped men came out of the mine pit by themselves. Encouraged rescue workers went down for the others. Incredibly, 88 came out alive; thirty-nine had died. The survivors went home with their wives, while the crowd quietly dispersed.



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