

Awake!

THE MONEY CRISIS



Stock Prices Drop
To New 1966 Lows

GERMANY WEIGHS
ECONOMIC CURBS

BRITISH DEFLATION
HITS MANY
WORKERS HARD

Lebanon Shuts All Banks
for 3 Days

ALL STREET JOURNAL

FOR SALE

LOANS

STOCK MARKET

JANUARY 8, 1967



THE REASON FOR THIS MAGAZINE

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 ties; it is unhampered by traditional creeds. This magazine 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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In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

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Awake!

"It is already the hour for you to awake."

—Romans 13:11

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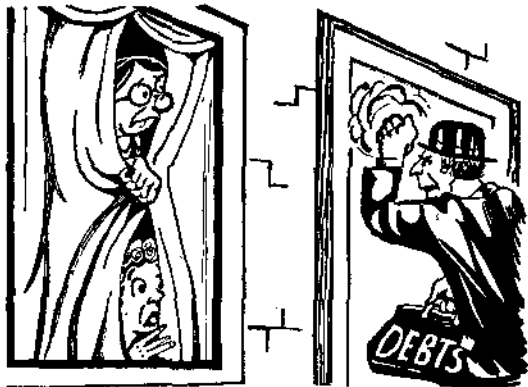
The MONEY CRISIS

AT THE end of a month do you sit down with a stack of bills and sort out those you can pay now from those that will have to wait. Do you find that, no matter how much you earn each year, you never seem able to get out of debt? Is your family living from paycheck to paycheck, with little or no cash reserve in the bank? This situation has become so common that a dangerous economic condition has developed.

The average family has too much debt. It is spending too much and saving too little. The personal debt of many American families exceeds 60 percent of their income after taxes. In fact, private and public debt in the United States in 1965 was \$1,450,700,000,000, the highest in history. In 1955 it was \$786,400,000,000, which means that it has nearly doubled in ten years. The private and public debt for Great Britain reached over £55,000,000,000 in 1964, but in 1965 the public debt alone exceeded £56,000,000,000.

It seems that too many families have no idea what they can afford and so pile one debt upon another until their debts

become a crushing burden. If all their creditors were to ask for the money due them at one time, these families would not know what to do. When Christmas comes, their debt problem does not stop them from going still farther into debt in order to celebrate the holiday with extravagant gift giving. One young family considered itself fortunate to keep the cost of the Christmas celebration to \$600, even though this overextended their finances. It is not unusual for banks to report an increase in credit delinquencies after Christmas because people are snowed un-



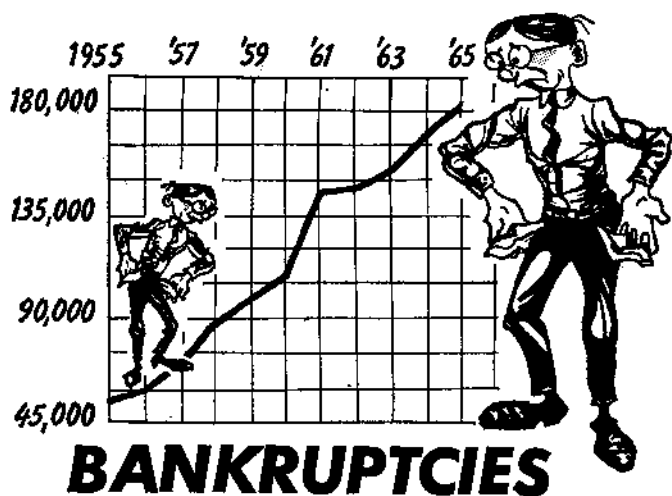
der with Christmas bills they cannot afford.

The majority of American debtors do not have sufficient liquid assets, that is, cash or something that can be quickly and easily converted to cash, to cover their debts. One-third of all families that annually earn between \$5,000 and \$7,500 and almost one-fourth of those that make up to \$10,000 a year have no assets in the bank. It has been estimated that nearly a third of all American families have less than \$500 they could readily put their hands on.

That living on credit has become a way of life for far too many families is indicated by the way consumer credit for such things as automobiles, personal loans, charge accounts, and so forth, has shot up since 1940. In that year the consumer credit that was outstanding was over \$8,000,000,000. In 1966 it was over \$87,000,000,000, more than ten times as much. Too many people today are up to their necks in debt, with years of their future income already spent. What would happen to them if a recession came along and the wage earner lost his job?

With so many families in an overextended position, a downturn in business could snowball into an extremely serious situation for the nation's economy. Foreclosures and bankruptcies would skyrocket. Already the rate of foreclosures is the highest since the 1930's, even though this is a time of prosperity. In 1955 there were 28,529 foreclosures of nonfarm real estate. In 1965 this figure jumped to 116,664.

Personal bankruptcies are now being filed in record numbers. They have increased every year since 1955. In that year 59,404 bankruptcies were filed, but in



1965 this number had more than tripled, to 180,323. In Canada, 1965 was the fourth consecutive year in which bankruptcies had risen.

Obviously too many people are making unwise use of credit, leaving no margin for emergencies. They are living to the very limit of their incomes and, in some cases, beyond that limit. If you are in this position, you are laying yourself open for real trouble.

Tight Money

Indications that economic trouble may lie ahead are in the rising interest rates and the tightening of credit. Not since the 1920's has credit been so costly and difficult to get as in recent months. This makes it difficult for individuals as well as businesses to borrow money even for necessary things.

In nearly every Western European country interest rates have reached historic heights. In Canada the rates have followed those of the United States. In India and Australia they have been steadily climbing. In Germany some companies cannot borrow money at any price.

The supply of lendable funds in Ameri-

can banks has dwindled because of tight credit to such an extent that banks are forced to say "No" to more and more customers. Savings and loan associations, which are savings organizations that specialize in home financing and in which depositors are shareholders, have experienced a severe drop in money coming into them. In the first seven months of 1966 the flow of money into savings and loan associations was \$568,000,000 as compared with \$3,700,000,000 during the same period in 1965. Thus persons with houses for sale are having difficulty selling them, and persons wanting to buy houses are finding it exceptionally difficult to borrow money to buy them.

This has already resulted in a slump of 26 percent in residential construction in the United States. As a consequence unemployment among construction workers is rising. Some contractors are making drastic cuts in their work forces. Many workers in the lumber industry are also being laid off.

Some persons fear that if this condition of tight money continues for very long in the United States, the American economy could be thrown into a tailspin. More and more financial analysts are talking about a recession. If one does come, it is the debt-ridden family that will be really hurt. Commenting on the possibility of a recession, the magazine *Financial World* of October 12, 1966, observed: "Tight money and unusually high interest rates invariably choke off a business boom and precipitate a downturn. The most severe recessions or depressions of the last hundred years—those occurring in 1873-79, 1907-08, 1920-21 and 1929-33—began after money rates had skyrocketed."

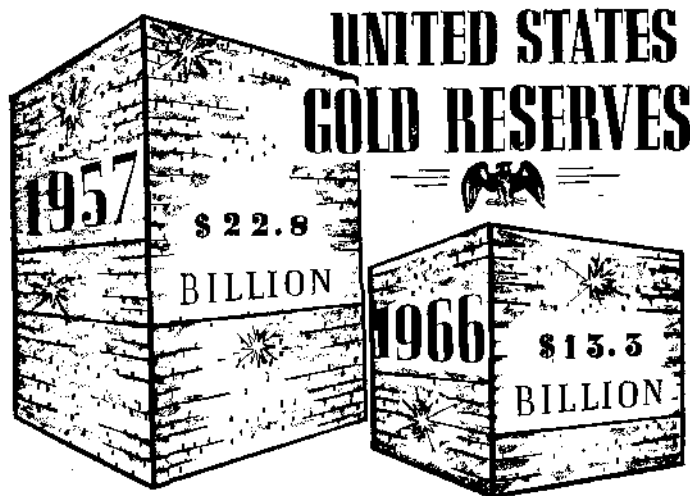
We have been experiencing such skyrocketing rates again.

Wage earners in Britain are also faced with the problems of a recession resulting from the government's austerity program. Widespread layoffs are taking place in the British automobile industry as a result of tight credit that is causing a sharp drop in auto sales. The downturn in the country's economy is creating hardships for persons carrying a heavy load of debt.

Balance of Payments

The long-standing problem the United States is having with its balance of payments is not helping the economic situation in the least. In every year since 1950, except for 1957, the country has had a deficit in its international balance of payments; it has had to pay out to foreign countries more than it has taken in. This has caused a heavy drain on its gold supply.

Since 1957 the stock of gold held by the United States has dropped from \$22,800,000,000 to \$13,300,000,000, a loss of about 41 percent. In September 1966 it was at its lowest level since September 7, 1938. The outflow of gold can weaken foreign confidence in the soundness of the dollar.



This is an international problem that affects, not only governments, but individuals, because an economic austerity program is usually necessary to correct an unfavorable balance in international payments. That means tight credit, reduction in government spending, higher taxes and possibly wage controls. This is the course Britain is following to correct its serious balance-of-payments problem, and the result has been deflation, falling business profits and rising unemployment. Each wage earner that is laid off in Britain is feeling directly the effects of the national problem. It became so serious before the country launched its austerity program that confidence in the British pound became dangerously weak. Expecting it to be devalued, foreigners were not anxious to hold it as a reserve currency. The same thing can happen with the dollar if the American balance of payments worsens.

Continued trade deficits and signs of inflation in the United States are giving some Europeans reasons to fear that the dollar will eventually be devalued. If it does happen, other countries holding many billions of American dollars will be hurt seriously. For this reason some European countries prefer to hold gold in their reserves instead of large amounts of dollars. So they exchange a certain percentage of dollars for gold, which causes the drain on American gold reserves. To raise the price of gold so as to make it last longer is the same as devaluing the dollar. Since the dollar holds such an important place in international monetary affairs, its devaluation would badly shake the economic stability of the entire Western world.

Another country having trouble with its balance of payments is the United Arab Republic. During the first six months of 1966 its imports rose to \$564 million and its exports dropped to \$377 million. This

persistent imbalance of trade has put a squeeze on the country's reserves, causing it to make repeated sales of gold that is used to back Egyptian currency. These gold sales indicate that the country is in serious financial difficulties that are certain to have an economic impact upon Egyptian families.

With regard to the economic situation in the United States, William McChesney Martin, Jr., chairman of the Federal Reserve Board, pointed out that there are disquieting similarities to the economic situation of the 1920's. Among other things, in 1965 he said: "Then, as now, the payments position of the main reserve center—Britain then and the United States now—was uneasy, to say the least; but, again, our recent cumulative payments deficits have far exceeded Britain's deficits of the late '20s. . . . If the dollar is to continue to play its role in international commerce, world confidence in its stability must be fully maintained. The world must be convinced that we are resolved to eliminate the long-persistent deficit in our balance of international payments."

What does all this mean to you? It means that the money crisis is putting your financial affairs in jeopardy.

Is a Recession Unavoidable?

Sharp differences of opinion swirl about the question of a recession. The chief economist of the Bank of America does not believe that a recession is due. "Our country," he said, "is not in serious economic trouble. The economy now faces neither galloping inflation nor recession, although isolated symptoms of both will be evident through the year."

Taking an opposite view, stock-market analyst E. George Schaefer warned, on July 30, 1966, that the stock market in the United States was headed for a bear

market, a time when the trend of stock prices is down. He said: "Our own economy and the stock market face the same type of tightening-up that Britain has already moved towards. All of this means that we are going to have some kind of a serious bear market ahead." He believes the drop the stock market experienced from February 1966 to September was the beginning of that bear market. He even has expressed the view that the nation may experience a depression.

Fear of a possible depression was also voiced by former President Harry S. Truman in August 1966, when he said: "What is more likely to happen [rather than in-

flation] is that we will bring on a precipitous deflation if we persist in high interest practices. The result could be a serious depression." That, of course, could bring financial ruin to heavily indebted families.

Whether the economy of the United States or of the Western world plunges into a recession, or a depression, remains to be seen. The best course for you under the circumstances is to put your financial house in order. Trim your expenses so you are living within your income. Avoid unwise use of credit. Examine your debts to see how they can be reduced. Spend money carefully. Institute a policy of thrift.

HOW SAFE *is Your Money?*

CHANCES are you work hard for your money, and when you have a little reserve saved up you want to keep it in a safe place. Where do you put it—in a bank, in stocks, in real estate, in a mattress or buried in a metal box? No matter where you put it, the big question is, How safe is it?

A bank is the usual place where people put money for safekeeping, and banks have established a fine record of safety, but that does not mean you cannot lose money you deposit in them. If you live in a country where bank deposits are not government insured, or have money on deposit in such a bank, conditions might arise that could cause you to lose your life's savings. This was clearly

shown as recently as October 14, 1966.

On that day the largest bank in the country of Lebanon, Intra Bank, failed. When big depositors began withdrawing large sums of money, it was unable to produce enough cash to meet the demand. It had to close its doors. Panicky depositors milled around the doors, hoping in vain to draw out their savings. Thirteen days later people were still gathering around the bank, angrily shouting, "We want our money!"

In New York city, American depositors in a branch of Intra Bank were just as shocked at the bank's failure. A young woman with \$500 in the bank had to cancel a vacation trip. A man with over \$1,000 on deposit said he had heard noth-

ing from the bank. What chances do they have of getting their money?

There are possibilities that the depositors may get some, and perhaps all, of their money back, but the matter is still uncertain. One possibility is that the bank may negotiate funds with several foreign banks so it can open its doors. Another possibility is that the Lebanese government will come to the rescue of the small depositors by making available \$17 million to safeguard their savings. Still another is sale of the assets of the bank, but that could take years because of involved legal battles.

Other Bank Failures

In the early 1930's a number of American banks failed and many people never recovered their lost savings. Austria's Creditanstalt failed in 1931, marking the beginning of an international financial breakdown. However, the story was somewhat different during the first ten months of 1966 when seven American banks failed. Government insurance protected the savings that people had put in those banks.

In Canada the respected British Mortgage and Trust Company failed in June 1965, but, fortunately for the depositors, the company was merged with another trust company, and this action safeguarded their money. But shareholders in the defunct trust company lost heavily. One said: "I thought having its stock was like owning gold. Now I've lost everything."

It is well to keep in mind that a bank is much more than a repository for keeping money safe. It is a lending institution that uses the money you deposit in order to make loans and investments. It is actually your debtor, and your bankbook is its I.O.U. As long as it has sufficient cash assets it can make good its I.O.U. when-

ever you want to withdraw your money, because not everyone usually wants his money at the same time. While some are withdrawing money others are putting money in. What puts a serious strain on a bank is when everyone wants his money at once, as they did in the early 1930's.

Some banks are not as cautious as others in the way they make loans and are not as well managed. These factors contributed to the failure of the bank in Lebanon. It made speculative investments and unwisely used money that could be demanded on short notice for long-term investments. Laxity in loaning money appears to be the basic reason for the failure of the seven American banks as well as of several savings and loan associations and finance companies. Too many dubious loans were made. Commenting on this, *The Wall Street Journal* of October 24, 1966, said: "When enough laxity is present, not only the businesses and banks concerned but the whole economy can risk trouble. Overextension in a boom is a classic invitation to recession."

Is Your Money Safe in a Bank?

In the United States the deposits in most banks and savings and loan associations are insured by the government against loss up to \$15,000. This is a protection for depositors against loss, but in other countries where this insurance does not exist, there is the chance of waking up some morning and finding that your bank has failed and your savings are gone.

When the Public Bank of Detroit failed in 1966—the largest American bank to fail since the 1930's—it was immediately taken over by the Government's Federal Deposit Insurance Corporation, which merged it with a sound bank. The depositors lost nothing and continued to have free access to their money. Knowledge of this safeguard has made public confidence

in American banks much stronger than it was in the 1930's. A similar provision exists for savings and loan associations. Money placed in them is insured by the Government's Federal Savings and Loan Insurance Corporation. But even in these Government-insured institutions there is a certain amount of risk for your money.

If the American economy should experience a financial debacle, as some financial analysts believe to be a real possibility, the banks will be put under a severe strain as people scramble for liquid assets such as cash. It will not then be a matter of an isolated bank or savings and loan association that will be in trouble. On this point the magazine *Financial World* of October 12, 1966, observed:

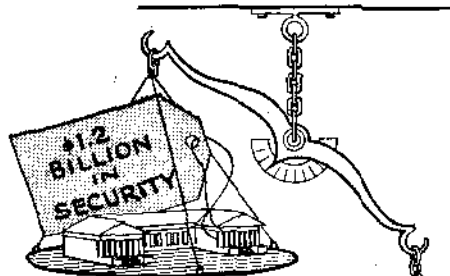
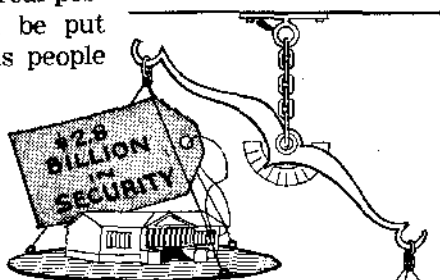
"Particular concern currently is voiced about the threat the liquidity crisis poses for financial institutions. Banks, loaned to the hilt, are in poor position to withstand any large-scale withdrawals. But savings and loans, with most of their huge assets in long term mortgages, would find themselves in most serious straits should the public suddenly decide it wants its savings."

Under such circumstances there is reason to question the ability of the Government's insurance agencies to meet the demand for protection of deposits in banks and savings and loan associations. The demand could overwhelm their assets.

In December 1964 the magazine *U.S. News & World Report* made this thought-provoking statement: "Federal guaran-

tees have been extended to many transactions. . . . A special report from the Treasury shows that these guaranteed debts and other obligations now come to more than 347 billion dollars [\$347,000,000,000], which the Government promises to pay if those holding deposits or owing on loans default. This is in addition to more than 316 billion [\$316,000,000,000] in public debt owed by the Treasury."

The reserves held by the Federal Deposit Insurance Corporation are about \$2,800,000,000 as insurance for \$192,000,000,000 in bank deposits, and there are only \$1,200,000,000 of reserves held by the Federal Savings and Loan Insurance Corporation against \$88,000,000,000 deposited in savings and loan associations.



A mass demand for cash by the public could soon deplete those reserves.

The insurance agencies could call upon the Treasury for a certain amount of additional funds, and, in a grave emergency, Congress would probably pump more Fed-

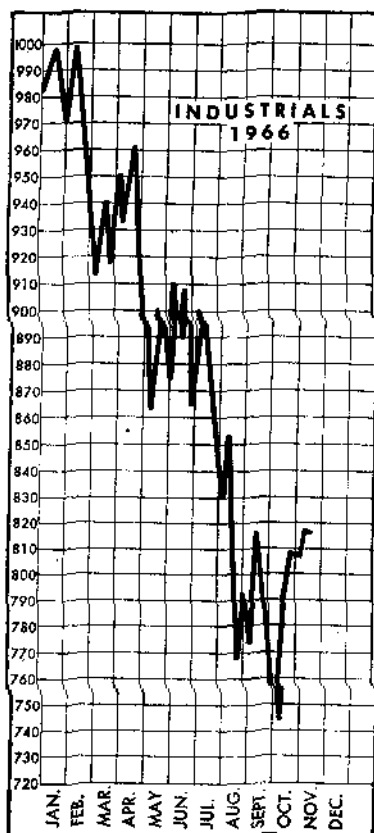


eral funds into them. But the nagging question is, Would the Government be able to supply enough funds during a financial crisis of grave proportions and a general demand for cash in view of the huge sum it is guaranteeing?

Is Your Money Safe in Securities?

There is a much higher risk of loss when money is put into securities than when it is put into a bank. This is due to the fluctuating nature of the securities market. It can descend rapidly when there are fears of a setback in business. In fact, the stock market in the United States dropped 25.2 percent from February 1966 to October, with some stocks losing as much as 50 to 60 percent of their value. An eventual further descent is foreseen by some stock-market analysts who believe there will be an ultimate market collapse that may equal or exceed the market crash of 1929. There are other analysts, however, who take a more optimistic view.

It is claimed that if a person buys securities of well-established firms at regular intervals and in regular amounts, the cyclical ups and downs of the market average out his investment so that he comes out ahead in the long run. But even then his money is not safe, because business reverses, especially during an economic downturn, can throw companies into bankruptcy. Then, too, if he is pressed for cash he might have to sell securities when they



STOCK MARKET AVERAGES

are down in price and so take a substantial loss.

Real Estate and Cash

Money put into real estate is not entirely safe either. As long as there is a boom in real estate, money invested in it does well, but when the boom ends the value of real estate recedes. The time comes when there are more houses and other property for sale than there are buyers who are able to get the money to buy them.

In 1962 when several thousand workers in an aircraft plant were laid off their jobs, they found that the money they had invested in real estate was "frozen"; they could not sell the property. Too many homes were for sale in their area. During a

serious downturn in the economy, money invested in real estate could be of little help to a person in need of cash to pay his debts. He would have difficulty converting it into cash, and if he did succeed, he would probably have to sell at a much lower price than what he paid for it. But if he could manage his debts without the money that he had tied up in property, he could hold on in the hope that property values would eventually come back up.

Of course, a person could always keep his money in the form of cash, and there would be no danger of his assets becoming "frozen" so that he could not use them when he needed them. However, this is very risky. Cash can be stolen. It may be reasonably safe in a safety deposit box in a bank, but even the safety deposit boxes

in a Montreal bank were rifled by thieves in 1961.

If money is hidden in a mattress, a cookie jar, a box or a can, there is always the danger that thieves may get it. There is the case of a sixty-nine-year-old balloon peddler who thought his life's savings of \$40,000 were safe in the ash bin of an old stove in his apartment, but thieves found the money and made off with it.

Inflation

Another strong reason why cash is not really safe is the devaluating effect inflation has on it. Even a mild inflation of one or two percent a year can deteriorate the purchasing power of money over a long period of time. As inflation eats it away, cash savings become worth less and less each year. A dollar hidden away in 1940 and spent in 1966 would buy less than one-half as much as when it was hidden. During 1965 the Consumer Price Index in Belgium and the Netherlands increased at the annual rate of between 5 to 6 percent or more. Argentina has been experiencing a 30-percent annual rise in prices. Within a short time such inflationary rises cut down the value of your money.

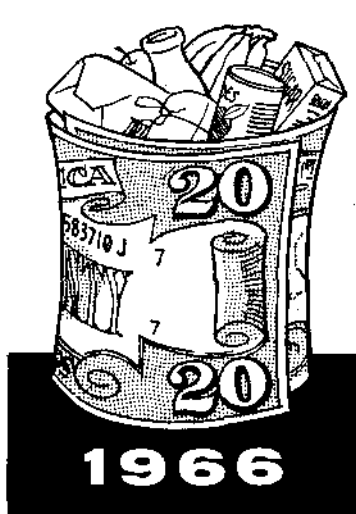
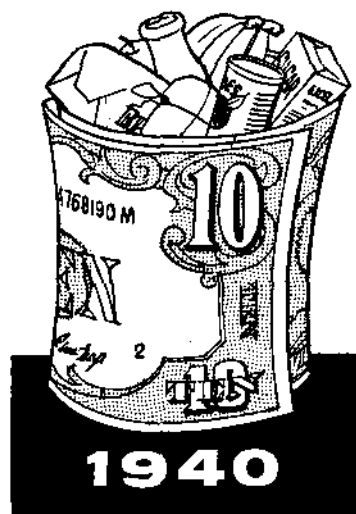
A classic example of what runaway in-

flation (far worse than creeping inflation) can do to the value of cash is pointed out in the book *Money and Economic Activity* by Houghton Mifflin. It states: "In Germany at the end of 1923 it took 1,200,400,000,000 paper marks to buy what only 35 marks could purchase just two years earlier, and in Hungary it took 1.4 nonillion pengoes to buy in 1946 what only one pengo could obtain in 1938. (One nonillion equals 1,000,000,000,000,000,000,000,000,000,000.)"

In China during the civil war of the 1940's, Chinese money that was worth one United States dollar lost its value in five years to the point where it was worth only about five-trillionths of a cent. That is the toll that runaway inflation takes.

Think what hardship any kind of inflation brings upon persons depending upon fixed incomes such as pensions, bonds and certain types of life insurance. Think what a disappointment it brings to the person who believes his money is safe when kept in the form of cash.

In answer to the question, How safe is your money?, the conclusion that must be drawn is that there is no truly safe place for it. Even if you could exchange it for gold, it would still not be really safe, because of the constant danger of thievery. So, what can you do about it? Use good judgment in caring for it, but do not worry yourself into a case of ulcers over it. It is true that money plays an important role in daily living, but no amount of money is worth the loss of health and loss of the joy of living that so often go with worry about it. There are more important things for which to live.



Things MONEY CANNOT BUY

A FIFTY-TWO-YEAR-OLD man stood ankle-deep in snow one morning looking at what was left of his factory. It had burned to the ground. As he stood looking at the smoldering heap of ashes, he said to his wife: "There are all our hopes, all our savings and all our starry-eyed plans. Well, I guess we've lost everything."

"Everything?" asked a friend standing nearby.

"Yes, everything," was the bitter reply. "There is no hope. I'm too old to start all over again."

"But isn't that your wife?" the friend asked.

"Yes, and she's a good woman," was the answer.

"You have a wonderful wife, devoted children, friends, neighbors, your health, and you say you have lost everything. Suppose you lost these instead of your factory; then how would you feel?" inquired the friend.

The owner suddenly realized that through the years he had become so engrossed in making a living that he lost sight of the things that count most in life, things money cannot buy.

A Protection, but Not to Be Loved

Money, nevertheless, is so important in meeting our immediate needs that we may be inclined to forget that 'life does not result from the things we possess,' as Jesus Christ said. (Luke 12:15) Often this truth is not appreciated until one is at death's door, but then it is too late to benefit fully from that realization.

There is no need, however, to condemn money itself. The Bible does not do that. In fact, it emphasizes its value. "Money is for a protection," it says. (Eccl. 7:12) And we can appreciate the truthfulness of this, for it is almost impossible to take care of the feeding, clothing and housing of oneself and one's family today without money. In many parts of the world money buys facilities such as piped water, electricity and heat, transportation and hospital care, and it is not wrong to use money to obtain these things.

What the Bible does condemn is the love of money, the determination to be rich. An apostle of Jesus Christ stated: "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." (1 Tim. 6:9, 10) Such love makes people cold and heartless; they will do anything for money, but show little concern for their fellowmen. They are not happy people, and they certainly bring no happiness to others.

The Balanced Viewpoint

Nevertheless, money has a place in life and it is well to grant it its proper place. But to make money one's primary goal is the greatest folly, because money fails at the very moment when human needs are greatest. For example, when life is engulfed in sorrow because of loss of a loved one in death, what can money do to wipe away that sorrow? When youth fades and

old age sets in, what can money do to restore one's lost youthful vigor? When health fails, what joy, hope or satisfaction is there in knowing that one's vault is filled with money? Jesus Christ asked this searching question: "What benefit will it be to a man if he gains the whole world but forfeits his soul? or what will a man give in exchange for his soul?" (Matt. 16:26) Yes, what will you give for your life as a human soul?

The sensible thing is to realize that money has limitations, that it cannot buy everything and that there are things far more valuable than money. Life is not to be compared with money. You cannot buy life with money; for that you must look to God. Nor can money buy a child's devotion, a mother's affection, a father's compassion.

If you were blind, living your days in darkness, what would you give to be able to see? How much would it be worth to see your family and friends? What price for a glorious sunset, for a chance to see a flower grow and blossom?

Block out all sound from your ears someday. It is shocking how empty and lonely a place this earth can suddenly become without the pleasant words of a loved one, the sound of laughter, the voice of a child, the song of birds, the enjoyment of music and the hum of everyday life. Even the sound of your own voice is a reassuring treasure. Yet the joy of hearing is something money cannot buy.

The Bible speaks of "the deceptive power of riches." (Matt. 13:22) It is deceptive because the one who seeks it usually fails to realize its limitations. He is deceived, because he never finds in riches the satisfaction that he seeks. He falsely assumes

in his mind that, what little wealth fails to give, great wealth will accomplish. Hence he hungers for more. That hunger increases as it is indulged in. With his wealth he can buy goods, but not happiness.

American statesman Benjamin Franklin truthfully observed: "Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man, rely upon it: 'Better is little with the fear of the Lord than great treasure and trouble therewith.'" That proverb came from the Bible.

ARTICLES IN THE NEXT ISSUE

- Religion and the Bible in Communist Russia.
- What Makes a Good Secretary?
- The Chiropractor—Cultist or Curer?
- Friendliness Is Contagious.

Spiritual Treasures That Money

Cannot Buy

Treasures such as spiritual wisdom and understanding of God's Word and purpose bring genuine happiness. Declares Proverbs 3:13, 14: "Happy is the man that has found wisdom, and the man that gets discernment, for having it as gain is better than having silver as gain and having it as produce than gold itself."

Better than gold, the spiritual treasure of divine wisdom can restore happiness to the most depressed persons. One man lost all purpose in living when his seventeen-year-old son died. But after he began a study of the Bible with the Christian witnesses of Jehovah, this man's mother wrote: "He used to say, 'What's the use—I have no purpose for living now.' But since he's been studying the Bible, he can eat, and best of all, he has a hope for the future." A twenty-eight-year-old nurse

suffered a mental breakdown while studying for examinations. Her prosperous parents spent much money on psychiatric treatment. When she threatened suicide, a doctor declared her a hopeless case. After the failure of all that money could buy in the way of medical science, this woman began a study of the Bible. Her health picked up immediately, and friends were amazed. "I now have something to live for," she explained to her perplexed doctor as she told him about God's new order of righteousness. Money cannot buy the wisdom and discernment that bring true happiness.

Nor can money buy the fruitage of God's holy spirit. Describing this spiritual treasure, the Bible says: "The fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." (Gal. 5:22, 23) Think what it means to have these qualities! For instance, how rewarding it is to have inner peace and serenity, the knowledge that one has God's approval! In this day of worldwide strife, having the "peace of God that excels all thought" is precious indeed, for it will "guard your hearts and your mental powers by means of Christ Jesus." (Phil. 4:7) None of the fruits of God's spirit can be bought with money. They can be obtained only by shunning the money-loving spirit of this world and by conforming to God's will, by prayer to God for his holy spirit, letting this new force actuate one's mind.—1 Cor. 2:12-15; Luke 11:13.

Another spiritual treasure of surpassing value is the joy of aiding others to learn God's truth and to see the change it brings in their lives. One young woman, on learning God's purpose as set out in the Bible, realized that she was making a mistake in applying all her efforts to getting ahead financially. She changed her course in life, began to spend time, as well as some of

her money, in aiding others to study the Bible. Now she says: "I have something that money cannot buy, and that is peace of mind and Jehovah's blessing." Truly, the greater happiness comes from giving, for the Lord Jesus Christ himself said: "There is more happiness in giving than there is in receiving." The joy and blessing of aiding others especially in a spiritual way make one richer than any amount of money could: "The blessing of Jehovah—that is what makes rich, and he adds no pain with it."—Acts 20:35; Prov. 10:22.

And what sum of money can compare with the spiritual treasure of the prospect of everlasting life? Money, of course, cannot buy life even in this system of things, much less everlasting life in God's new order. Yet this is God's promise to those who love him and do his will; it is the "hope of the everlasting life which God, who cannot lie, promised before times long lasting." (Titus 1:2; 1 John 2:17) And concerning this hope the apostle Paul wrote to Timothy: "Get a firm hold on the everlasting life." He called life everlasting "the real life." (1 Tim. 6:12, 19) Showing why money cannot buy "the real life," Jesus Christ said: "God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16) Can money buy faith? No, and neither can money buy the gift of everlasting life on a paradise earth, after this system of things comes to its end.

When Money Is Passé

Jesus Christ warns that the money of this system of things is destined to become a thing of the past, utterly worthless. Wisely, then, he told his disciples: "Use your worldly wealth to win friends for yourselves, so that when money is a

thing of the past you may be received into an eternal home." (Luke 16:9, *The New English Bible*) This time is near at hand, for soon now God's kingdom will crush the power-hungry nations of the earth, putting "an end to all these kingdoms," and God's kingdom will stand forever.—Dan. 2:44.

Gone, then, will be the value of this world's money, both for the dead and for the survivors! So the wise thing to do is to heed Jesus' counsel and use a portion of one's material wealth to glorify God. We can do that by sharing with others the good news of God's kingdom, by helping others to obtain spiritual treasures. This does not mean that God's gifts can be bought with money. No, indeed! No fa-

vor of God can be purchased with money.—Acts 8:20.

But while we still live in this system of things, money has a place in life. It can be used, not only to care for our material needs, but to defray our expenses as we help others with their spiritual needs. And as we have learned, the things of the most enduring value are the ones that money cannot buy. What are you doing, then, to gain these superior riches? You, no doubt, work hard to get money; such hard work is a part of life. But are you applying yourself even more diligently to get the spiritual riches that are worth so much more than money? Such diligence leads to "the real life," which money cannot buy.

Serve with What You Have

WRITING to the Christians in ancient Corinth about the contributions they were making, the apostle Paul presented a fine principle. He wrote: "If the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have." (2 Cor. 8:12) How does that apply to you? Think about your physical and mental abilities. Do you serve God with what you have?

Youths, most probably you have health, vigor and initiative. You can well ask yourself, 'Do I serve God with what I have?'

You that are older, advanced in years, think of what you have—the knowledge and wisdom of years, the patience and experience of the mature, the balance of the educated. Though your resources in a physical way may not be equal to younger ones, do you serve God with what you have?

Recently the presiding minister of a congregation of Jehovah's witnesses in Oregon sent to the Watch Tower Society a contribution. He explained that it was from a brother who had recently died. Then he made these comments about the brother:

"Larry was twenty-three years old when he died, and over a number of years had become weaker and weaker with muscular dystrophy. In spite of this, he was able to finish high

school by means of regular visits from a tutor. During this time he kept up with his Bible study and with the congregation meetings, preparing beforehand, whether able to attend the meetings or not. For a time he was able to come to meetings in a wheelchair, but during the last years it was not possible for him to associate in this way. He continued to be enrolled in the Theocratic Ministry School, however, and used a tape recorder to record his talks. Afterward he would receive counsel, by means of the same tape.

"No, Larry was not idle. He used what means he had to preach the good news. He wrote letters, making return calls and conducting studies by mail. He also used his phone constantly as a means of witnessing.

"His optimism was a source of strength to many. He didn't complain—was always concerned about others. Larry longed to walk and run, and was always looking forward to life on the earth under the Kingdom reign. We feel sure he will have such an opportunity in the new system of things.

"Those of us who have reasonably good health can certainly do much in the Kingdom work. When we see the course of such faithful ones as Larry, it makes us realize how much we can accomplish with the resources we have."

PAUL and Edmund are young school-boys who are being raised by God-fearing parents and guardians. Paul, while small in stature and somewhat shy, is friendly to all; Edmund, the younger of the two, is more outgoing and expressive. However, with regard to worship of Jehovah God and belief in his Word the Holy Bible, both boys express a deep faith, and they are active in the local congregation of Jehovah's witnesses at Abodom, Ghana. Edmund put it this way: "We are quite concerned about being obedient to our heavenly Father, even if this means that we will have difficulties with rules made by men."

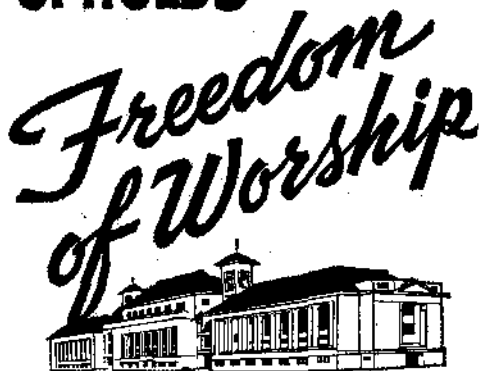
Face to Face with the Challenge

As Paul and Edmund gathered with the rest of their schoolmates in the schoolyard on March 9, 1964, little did they realize that their obedience to Jehovah and their faith in him were to be brought under test. The flag was hoisted and the children around them raised their hands and recited the pledge as part of the morning exercises. But the Bible-trained consciences of these two youths would not permit them to participate in these actions. So, according to their custom, they stood quietly in line out of respect for the flag and the rights of others.

After the group of students was dismissed to their classes, the two young Witnesses were called to the office of the head teacher. A demand was made for them to explain why they had refused to raise their hands when the flag was hoisted.

Paul explained: "We cannot do so because it is against our belief and we feel it is like giving worship to another god." Edmund drew attention to the Bible, quoting from the book of Daniel (chapter 3): "We follow the example of the three Hebrews when they were commanded, 'You fall down and worship the image of gold

Ghana's SUPREME COURT UPHOLDS



By "Awake!" correspondent in Ghana

that Nebuchadnezzar the king has set up.' They knew they could suffer death for refusal and yet they said, 'The image of gold that you have set up we will not worship.'"

The two boys attempted to show the head teacher that they had respect for the symbol of the state. Attention was directed to Exodus 20:4, 5: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath or that is in the waters under the earth. You must not bow down to them nor be induced to serve them, because I Jehovah your God am a God exacting exclusive devotion." Despite the annoyance of the head teacher, Paul and Edmund abided by this principle regarding worship and steadfastly refused to render an act that they conscientiously considered to be a form of

worship that should be reserved for Jehovah God alone.

The head teacher, however, accused them of intending to insult the flag and turned them over to executive members of the then government [C.P.P.] party. The boys, their parents and guardians were called upon to explain their stand before these political officials and also before the local chief and his elders. Matters were put into the hands of the police, and it was only a few hours until Paul and Edmund found themselves under arrest and charged with "insulting the National Flag and Emblem" contrary to law.

Before the Juvenile Court

Counsel was arranged by the Watch Tower Society, through its Ghana branch, and the two young schoolboys came before a district magistrate on October 8, 1964. Once again opportunity was given them to show from the Bible the reasons for their faith. Substantial evidence was submitted to show that the Ghana Constitution supported freedom of worship and that the stand taken by the young Witnesses was not meant to insult the flag of Ghana. Notable cases from Canada and the United States, where courts have protected the religious beliefs of Jehovah's witnesses in this regard, were cited.

The prosecution presented as its chief witness the head teacher, who testified under cross-examination: "I am a Christian and a very good one at that. I do abide by the Ten Commandments. If parliament orders that I should kill a boy who steps on my toes I would do it, in spite of the Ten Commandments."

Judgment was rendered on November 19, 1964, and the district magistrate said: "The accused persons are immature and are pupils of a Middle School. As such they should not have allowed themselves to be hampered by religious scruples to do acts

contrary to the laws of Ghana. . . . We feel that the charge has been proved and the accused persons are found guilty."

Sentence by the court was for the two boys to be committed to a Borstal Institution (correctional institution for boys) for a period of three years. This was indeed a blow against freedom of worship. An appeal to the High Court was immediately filed.

High Court Fails to Act

At the preliminary hearing, after receiving testimony for only a few moments, the judge of the High Court decided not to allow the appeal.

Could Jehovah's witnesses gain a fair hearing to see that the harsh sentences against the two young schoolboys were removed? To some the political circumstances in the country made it appear very doubtful. Nevertheless, putting their full trust and confidence, not in man, but in Jehovah, the case was taken to the Supreme Court on appeal.

Turn of Events

By this time, Paul and Edmund had been committed to Borstal to serve their sentences. Almost immediately they gained the respect and sympathies of the warders, and excellent opportunities were afforded them to explain their hope in God's kingdom. Some of the warders expressed regrets that the two youths had been brought there and mixed in with delinquent boys and criminals. After a few weeks application for bail was granted and they were released, pending the outcome of the appeal.

Considerable time passed in an endeavor to get the case before the Supreme Court. True, Paul and Edmund were out on bail, but they were unable to attend school during most of this time. They were anx-

ious to have the matter brought to a right conclusion. But there was nothing to be done but wait.

On the morning of February 24, 1966, the army and the police overthrew the government, and many persons expected greater freedom in the land. Would this surprising turn of events make a difference in the case involving freedom of worship? The case was called before three judges of the Supreme Court on Friday, April 22, 1966.

Counsel for Jehovah's witnesses presented his arguments and drew attention to the irregularities in the original trial. He appealed for freedom of worship to be allowed, even though at the time of this hearing the Constitution of the country was suspended and there was rule by decree. The Senior State Attorney, whose office had opposed Jehovah's witnesses all the way from the lower court, now stated

that he was not supporting the conviction. After a short deliberation the judges declared themselves as follows:

"No offence had been committed in law and it was the duty of the trial Court to have acquitted and discharged the accused persons. It is very unfortunate that the appeal to the High Court was dismissed summarily.

"In all the circumstances, the appeal of each Appellant is allowed. The convictions and sentences are quashed. The Appellants are acquitted and discharged."

Paul and Edmund have returned to their studies. They are thankful to Jehovah for his guiding Word and for the strength they gained from association with God's people. They are also very grateful to the Supreme Court of Ghana for its recognition of their sincere belief and stand and for upholding freedom of worship.



WOOD CARVING and the WAKAMBA

By "Awake!" correspondent
in Kenya

THE Wakamba wood-carver of south-central Kenya has been little affected by the industrial advancement elsewhere in the world. With his adz, a tool with a blade at right angles to the handle, he sits inside a grass hut or in the open under a tree and produces by hand distinctive carvings that are in demand the world over.

From 1955 to the present, wood carving in Kenya moved from a hobby to a profit-

able business that involves the export of about \$15,000,000 worth of carvings a year. In addition to this, a vast number of carved items are sold in local curio shops and by street hawkers. The number of carvers has grown, about 600 being in the city of Mombasa alone.

Beginning with a limited variety of carvings, the trade has expanded to more than 500 varieties. About three-quarters of these consist of animals, such as antelope, buffalo, elephant, rhinoceros, giraffe, and so forth. Among these the most popular are carvings of antelope and elephants.

Other carved items, some of which are of practical household use, are salad sets, letter openers, lamps and bookends.

Method of Production

Most carvings are made in Muhugu wood. Its straight grain and fine texture make it ideal for carving. Muhugu wood, which grows in the lowland areas of Kenya, is bought by the truckload and sold to carvers by the foot. When buying wood, the carver must have in mind what he is going to carve. For instance, if he has orders for salad bowls or masks, he would buy wood that is not too hard in the center so the work of shaping them will be easier. On the other hand, if he plans to carve an animal, the wood needs to be firm all the way through.

There are six basic steps that a carver follows when he begins to work on a piece of wood. First, he cuts the wood to the size of the carving he has in mind. Then with his adz he blocks out the general shape. When more than one carver works on an item, it is passed to the second man after the adz work is finished. He specializes in forming the delicate parts of the carving. With a file he smooths the figure, taking off the rough edges. A special, rounded knife is then used to work on the horns, face and legs. This stage of the carving requires skill for the carving to have good form and expression.

With the carving work done, the figure is sandpapered to give it a very smooth surface; then it is waxed. Another person may do the waxing and polishing. So that the wax will penetrate the wood, he usually heats the carving over a fire before applying it, in this way giving the carving a more lasting finish. After its base is tested to make sure it stands well, the carving is ready for the market.

The Wakamba have become very adept in this method of carving. An incident il-

lustrates this. When a Canadian man living in Mombasa asked a carver to make a figure of a moose that he could send home as a gift, he showed the carver a picture of the animal. Although the craftsman had never seen a live moose, he produced a beautiful sixteen-inch carving, with only the picture as a guide.

During the past five years more and more of the world has been introduced to Wakamba carvings. From Mombasa, the port area of Kenya, they have been going out to all continents of the world. They are proving to be a profitable export that is benefiting the economy of Kenya.

When asked what the biggest problem is in the wood-carving business, the carvers themselves say that it is lack of organization among them. They generally tend to work by themselves rather than in cooperatives. Another problem is their willingness to sell an item ordered by an exporter to another person when a few pennies more are offered. Thus exporters can never be certain of getting what they order. Such action is hurting the trade, a Mombasa exporter claims. Some persons believe that cooperatives would overcome this problem and probably bring the carvers a consistently better price.

Buying a Carving

There are a few things a person can keep in mind when buying a wood carving. He should first determine the kind of carving he wants so that it will blend with the décor of his home. Then he can decide on the basic proportions of the figure and on the type of wood he wants.

When buying a carving of an antelope, for example, he should look for well-shaped horns and ears. The facial expression must also be examined to see if it is suitable. This is determined by the shape of the eyes, ears and other delicate parts of the animal's face. The proportions of

the body need to be examined to see if it is too long or too short. The length of the legs should be of the right proportion and well formed. The way the grain runs is also a factor to be considered, as it can help simulate the body contours of the living animal.

If a carving of an elephant is under consideration, it is more appealing to some persons if the trunk is down rather than thrown back. A lion or hippopotamus that is carved with its mouth closed may be cold and unappealing in comparison to one with its mouth open. Similarly, a warthog that is carved with its tail straight up as if it were in flight conveys more action than one with its tail down as when the animal is feeding. Of course, personal tastes vary. But when a purchaser watches

these small details, he is more likely to get a carving that is pleasing to the eye. It would also be wise for a person to avoid carvings that represent figures that are used in the demonistic religions of Africa, as their presence in a home might open the way for unpleasant spiritistic activity there.

If you are one who likes hand-carved figures, you might find these various suggestions helpful. Knowing how and where they are made adds to their interest. Since wood carvings are produced in many parts of the world, with varying quality, you have many to choose from, but examine carefully the figures you intend to buy so as to be sure of getting something that will be pleasing to you and that will add interest to the appearance of your home.

The Religious Background

FLAMENCO DANCING

The famous flamenco dancing of Spain appears to have an ancient religious background. In his book *Wonders of Antiquity*, Leonard Cottrell states: "Spain is the home of that supremely erotic dance, the flamenco, and I have often been struck by the resemblance between the flounced skirts and tight waist of the female flamenco dancer and those depicted on the Minoan frescoes. But I was startled to be told by a student of the dance that the sinuous movements made by the arms and hands of the woman flamenco dancer represent the writhing of a snake. The presiding deity of Crete was a snake goddess."

BULLFIGHTING

Among the ancients the bull was a common object of worship, and practices linked with that worship have come down to our day. A variation of one of those practices is bullfighting. In Crete an ancient Minoan wall painting depicts the art of the bull vaulters. Some experts think that these toreadors were sacrificial victims devoted to the Minotaur, the legendary bull-man. At the time this

toreador fresco was discovered in 1901 only one other was known to archaeologists, and that was one found on the Greek mainland in 1884. Later a third one was found in India. In his book *Wonders of Antiquity*, Leonard Cottrell states: "It seems possible that the bull cult may once have extended far beyond Crete into other regions of the Mediterranean. Could the Spanish bull fight . . . be a survival?" Indicating that it is, the *Dictionary of Folklore, Mythology and Legend*, published by Funk & Wagnalls Company, states on page 170 of Volume I: "In Crete the monstrous Minotaur was deified and sacrificed to, and his slaying was reenacted in the Athenian Theseus plays. In Egypt the bull Apis and corn god Osiris, after their death and dismemberment, were resurrected as Osiris-Apis. Such bullfight and resurrection rites have found their way through Spain to Mexico and New Mexico, in the huehuenches of Villa Alta, Oaxaca, in the toreadores of the Sierra de Puebla, in the toro-abuelo (bull-grandfather) fight connected with the San Ildefonso and San Juan matachina."

The Lovable

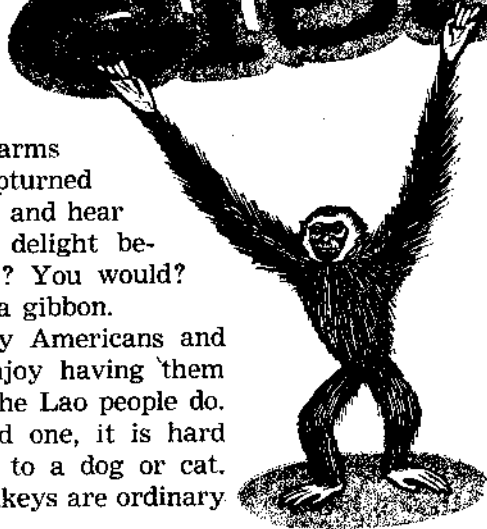
GIBBON

ON WALKING into your house, would you like to hear the patter of little feet running to greet you, see arms outstretched, face upturned in joyous expectation, and hear squeals and coos of delight because of your return? You would? Then you would like a gibbon.

Here in Laos many Americans and other "foreigners" enjoy having them for pets as much as the Lao people do. And after having had one, it is hard for them to go back to a dog or cat. Even parrots and monkeys are ordinary by comparison.

Yes, monkeys are quite different from gibbons, both in appearance and personality. Gibbons are long-armed and have no tail; they are little apes; and while monkeys are interesting to watch for half an hour or so at a zoo, gibbons are an unending fascination combining the grace of a ballerina and the gawkinsness of a slapstick comedian. When taken as a pet, a gibbon, or *tunny*, as it is called in the Lao language, will win its way into your heart as a child would.

Monkeys walk on all fours, but a gibbon stands up, though not as efficiently as a man; thus zoologists regard the gibbon, as well as all the apes, as being essentially four-legged. Watching the gibbon walk on the ground is an amusing experience. To walk on its two legs this tree animal has to balance itself with its



By "Awake!"
correspondent in Laos

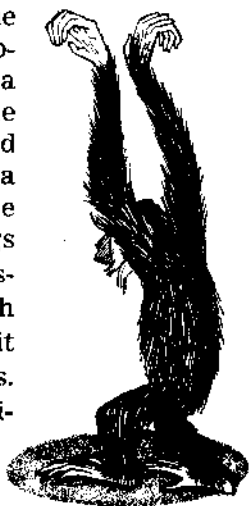
long arms held high. The resulting gait is a caricature of a slightly off-balance, very bow-legged person.

The gibbon's face is not at all the wrinkled-up face of a monkey, but, rather, the skin resembles the fine leather used in kid gloves, just as soft as a deer's nose. Its little black or brown face peeks out from a circle of white fur. Eskimo-fashion.

Beauty in the Treetops

Blond *tunnies* are lovely to see in the trees. The sun catches the tips of their fur and surrounds each creature with an aura of gold.

When hanging by the hand in a tree, a gibbon might seem like a finely made toy. The little body is rotund (especially after a meal), causing the place where the legs join to appear curiously like a seam with stuffing pushed up to it from both directions. The whole of the animal, except face, ears and palms, is covered with fluffy



black or blond teddy-bear fur, tapering pantaloons-style to reveal delicately slim ankles and wrists. Black shoe-button eyes, an unexpected pink tongue, and fine, white china-doll teeth add to the toylike appearance. So do the fine humanlike ears that give the unrelated appearance of having been fastened on after the toy was finished. The "kid glove" hands are complete with fingerprints, and even the fingernails are worthy of note; they never tear off ragged, but a periodic weakness causes each one to break in a remarkably smooth taper.

A gibbon in the trees is truly a beautiful sight to behold. Only birds in flight equal the grace of this animal in its natural habitat. For locomotion, gibbons use their hands. Feet are often used for eating. Hence they were designed with feet that look much like human hands, and hands with double-length fingers that enable them to reach around branches with ease.

Their timing and precision as they swing from bough to bough is amazing. A gibbon is able to judge the resilience of each branch, knowing just the amount it will "give," and just the split second to let go on the upward spring, thus propelling itself through space to the next branch as much as twenty to forty feet away. To an observer the motion looks like a graceful wave as each branch bows and then springs up again. And the gibbon does it all day long and at high speed, never once stopping to contemplate time, speed and distance, as trapeze artists often have to do.

In their natural forest habitat, the male and his mate and their young are always together. The young remain with the family until they search out their own mates, usually at the age of six. So the family may contain eight to nine individuals moving as a group, eating choice leaves and fruits, spiders and bird eggs, making no

home, but sleeping on any convenient branch. Thus they enjoy their twenty to thirty years of natural life.

Gibbons are the smallest, gentlest and least known of these apes, which also include chimpanzees, orangutangs and gorillas. The several species of gibbons are native to only the southeast Asia area. The most affectionate kind, which people here take into their home, is commonly known as the white-handed gibbon.

Life with Humans

When living with a human family these charming creatures rise early with a cheerful disposition, looking forward to a day of mischief and fun; and their heads nod with sleep as soon as the setting sun touches the horizon. In the house, a sleepy pet gibbon will sprawl on furniture or floor like a teen-ager watching television. They get themselves into such ridiculously contorted and relaxed positions that people who see them marvel that they do not fall out of the dizzyingly high treetops where they make their homes naturally.

As to cleanliness, a gibbon will be fastidious, always keeping its box clean by sweeping out things with its hand. *Tunnies* do not fight over food like monkeys, who will grab from each other and stuff the pouches in their cheeks until they look as though they have a face full of marbles. However, the gibbons carry their commendable trait a bit far: If they are not hungry, they sweep their food right out too. Rather than "saving for the morrow," they prefer begging the good-hearted master for a new banana at the next pang of hunger.

Gibbons are fairly trainable as household pets. They can be taught to stay off furniture, for instance. However, it is questionable whether anyone will ever be able to train one not to eat house plants!

People who have "been adopted" by a

gibbon sometimes reflect with surprise that their *tunny* cannot talk. Otherwise it seems so human. The main characteristic of its behavior toward people is the strong desire to be held and hugged. It will reach out its arms, and actually smile and groan in ecstasy when picked up. Being equipped with such long arms, it is one of the world's best huggers. An animal measuring ten inches from where it sits on your lap to the top of its head can (and eagerly will) reach around your back and neck in a gibbon hug. There it will sit contentedly for hours, being disturbed only if you eat, in which case, of course, it will want some too.

Gibbons are not fussy about how they hug, just so they are with their beloved owner. They will attach themselves around his neck, hang from his shoulder, or even cling to his ankle if it is too hot for ordinary hugging. Couples without children find that the little apes liven the home with fun and affection, and have the advantage that, when the couples have work to do, they can just toss the gibbon out the window into the nearest tree.

Furry, Fun-loving Creatures

Their inventiveness for fun and mischief would be hard to surpass. For example, if you had a gibbon and one day you heard, Thump! pat, pat, (silence), Thump! pat, pat, (silence), Thump! what

would you think? When one gibbon owner investigated such sounds, he found his pet had invented a game. It would climb an open door, gleefully jump on the bed, run across the floor, scurry up the door, and merrily jump again!

A standard sport among these furry fun lovers is closing the eyes and staggering around as if drunk until the clowning animal bumps into something and falls down. Then it is off again until it bumps into something else. Landing smack on the face does not stop them from thinking it is great fun, and somehow they never seem to get hurt. Another favorite pastime is leaning on one forearm on a smooth floor with head way down and propelling themselves pell-mell with the back legs into spins and skids around the room.

It is said here that there is only one thing more fun than a gibbon, and that is two gibbons. When two strange gibbons see each other for the first time, they put their long arms around each other and sit there in a *tunny* hug, making little noises and getting acquainted. Custom and manners satisfied, the fun starts! If in the house, they roll into a single ball of fluff and go stumbling and tumbling over each other from room to room, yet, amazing as it seems, rarely destructive. If in the trees, they really enjoy themselves. What a happy God must be the Creator of these fun-loving creatures!

Asia's Biggest Cat

The Asian tiger is a versatile cat, being an expert swimmer, a jumper and a climber. In fact, tigers are known to have swum the five-mile strait between Malaya and Penang. As a jumper, Asia's big cat is able to cover fifteen feet or more in a single bound. And the tiger is "a born climber," says George G. Goodwin, Associate Curator of the Department of Mammals of the American Museum of Natural History. As Richard Perry reports in his volume *The World of the Tiger*: "A young tiger in Assam was seen lying flat on a branch, 60 feet up a soft-skinned tree that was branchless for its first 45 feet." Asia's biggest cat is extraordinary indeed!

Naval Might VERSUS



THE beautiful islands of Samoa in the South Pacific, with their tropical climate, their coral-girt shores, their lush vegetation, dreamy lagoons and happy inhabitants, seem out of place as a backdrop for power play by the three leading naval powers of the late nineteenth century. Yet it was in this idyllic setting that international rivalry threatened to break out into savage conflict. How could such a critical situation arise? And what were the considerations that moved rival nations so close to a fatal rupture?

To get the answers to these questions, it is necessary to learn a few facts about the history of Samoa and her relations with the Western world. The primitive and carefree islanders once led a life that required a minimum of work and responsibility. The soil produced delicious fruits that they could harvest almost without effort; bananas, guavas, avocados, mangoes, custard apples and many others. The surrounding ocean abounded with edible fish of every sort. There was plenty of time for water sports and for the canoe-building that earlier gained for this group the name of Navigators Islands.

But things began to change with the advent of the white men. During the centuries explorers, adventurers, whalers, pearl divers of many nations used and abused the facilities and the inhabitants of Samoa. Unscrupulous traders took to purchasing or even kidnapping Samoans for service as slaves in the plantations operated by European colonial powers, in eastern Australia and elsewhere. Soon missionaries of Christendom came to in-

roduce new customs and ceremonies. The ways of "civilized" men began to rub off and the simple Samoans learned about hypocrisy and commercial greed. The white man's diseases began to take a toll of life in these islands. By the latter part of the nineteenth century almost all Samoans were said to have been "christianized."

There were other developments also. White men, Germans, Americans and Britishers, came, not merely as visitors, but to settle down in Samoa. The equable climate and the easy life appealed to them. Many of them took Samoan wives. Officials representing the governments of Germany, Great Britain and the United States soon followed, to care for their respective nationals and trade interests. Consular officers began to influence the local tribal government.

International Rivalry

The nineteenth century, keep in mind, was the era of the steamship fueled by coal, as well as the era of colonial expansion by all the world's naval powers. Distant colonies required long voyages, and this, in turn, led to a search for strategically placed bases that would prove useful as safe harbors and coaling stations for naval and merchant vessels. Thus we can begin to comprehend the interest in the possibilities of the Samoas manifested by the Western nations. Here was an island group most conveniently located for several main ocean routes connecting the Americas with colonies and possessions in the Far East!

In 1878 the king of the Samoans granted the United States the use of the harbor at Pago Pago on Tutuila Island as a naval base. German officials quickly followed suit by obtaining almost complete control of the harbor at Saluafata, near Apia, the capital of the western group of the Samoas. Britain also contrived to gain similar rights. At Apia itself all three of these nations were granted small territorial concessions for commercial convenience.

Strife among rival factions of Samoans broke out, probably influenced by and certainly promoted by the Western interests, each one in support of its own national aspirations. Things at one stage got so far out of hand that armed Germans seized the American flag and only with difficulty were prevailed on to restore it. The Germans claimed that British and United States citizens in Western Samoa should come under the jurisdiction of their military law. Relations between the contending parties continued cold and unforgiving.

Three German naval vessels were already in Apia harbor when, in March 1889, naval units of Britain and America appeared on the scene. All together there were now seven naval ships and about fifteen other vessels anchored in this small harbor on the north shore of Upolu Island. Reporting on the tension between the German and American officers and officials, the well-known author, Robert Louis Stevenson, had this to say: "Germany and the [United] States, at least in Apia bay, were on the brink of war, viewed each other with looks of hatred, and scarce observed the letter of civility." Only a minor incident, in these circumstances, would be needed to touch off a major explosion.

An Unexpected Contender

On the evening of March 15 the weather already began to assume a menacing as-

pect. The barometer dropped steeply. Sheets of rain began to fall. Good sea sense should have prompted the responsible naval officers to evacuate a crowded harbor whose narrow entrance faced directly into the teeth of a threatening gale. However, each officer knew he had to play his part in the policy of intimidation by show of armored might. None would leave the others in the harbor, and so all stubbornly held on, trusting to their anchor lines and their ability to ride out a storm.

During the night the gale gathered strength, reaching hurricane proportions by the following evening. Would the lines hold? Swiftly came the realization that all were in extreme danger. Mountainous seas kept sweeping in from the north, the whine of the wind grew louder. On every ship it became a struggle for safety and life. Dispute over sovereignty of a few volcanic islands was forgotten for the time as all hands labored to manage the ships and avoid disaster.

In the early morning of March 16 the British corvette found itself in danger of bearing down upon one of the American cruisers, tossing about in a disabled state at the harbor entrance. The British captain determined to put on full steam and make a run for the open sea through the narrow passage left between the rocks and the American vessel. As he safely negotiated his exit the crew on the American ship, though themselves in imminent peril, let out a loud cheer. The British ship was now much safer amid the tossing waves of the open sea. The strength of the hurricane may be judged from the fact that the British captain that day logged no speed in excess of one sea mile an hour.

Meantime in the harbor anchors dragged and lines snapped as ship after ship lost in the grim struggle with the winds. Vessels were tossing wildly and col-

liding helplessly. A German gunboat crashed broadside onto the coral reef and was pounded to pieces by the crashing waves, as though it were just a native canoe. The German flagship struck the reef and turned over, throwing her crew into the churning waters. A third German vessel, after colliding with several other ships, was swept ashore on a sandspit, from which it was later refloated only after considerable difficulty.

One American cruiser lost its smokestack, was fouled by a German ship and then beached. Another dragged along the edge of the reef, finally struck it and capsized. The flagship of the United States squadron, after holding on for a time at the harbor entrance, her rudder and wheel both damaged, and badly flooding inside, also ended up on the beach. The Rear Admiral's dispatch to Washington advised: "Every vessel in harbor on shore except English man-of-war *Calliope* which got to sea. *Trenton* and *Vandalia* total losses. *Nipsic* beached; rudder gone; may be saved; chances against it."

The Outcome

As the tempest abated a sorry spectacle met the gaze of survivors of the catastrophe. The beach was littered with debris and wreckage of ships and forest trees. Naked corpses lay along the island's seaboard. Ninety-two German crewmen and fifty-four American officers and sailors were among the victims. Some had been swept overboard, some had been knocked out by heavy pieces of debris propelled through the air by the hurricane's force, and others were drowned in the attempt to reach shore through the boiling seas.

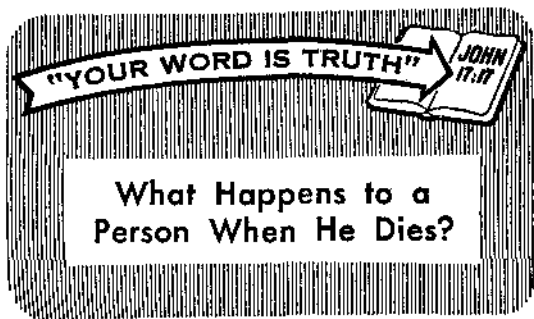
National interests receded into the back-

ground as the dazed survivors now took stock of their situation. Now they could ponder the fact that all the islands and their contents could not pay for the lives lost and the financial damage sustained. A score of naval and merchant ships had been reduced to scrap. In less than twenty-four hours the wind and the sea had brought all the rival demonstrations of naval might to nothing. The contending parties were united in a common sorrow.

And what about the differences over rights and privileges in the Samoan islands? Representatives of the three powers met in Berlin soon after and sought to smooth out their problems peacefully. The German statesman Bismarck, to his great displeasure, found the Americans adamant in their insistence upon leaving the Samoan people a large measure of independent government. It was finally agreed that the islanders would continue to administer their own laws and customs, while a Supreme Court, made up of one justice appointed jointly by the three signatory powers, would be the arbiter in all disputes. Thus it was hoped that peace could be maintained in Samoa.

So, governments may develop policies dictated for the most part by narrow nationalistic objectives. They may rattle the sword and display their naval strength. But, when their powers are pitted against the forces of the wind and the sea they turn to weakness and helplessness. Men and nations do well to take to heart the reminder of the Bible writer James: "You do not know what your life will be tomorrow. For you are a mist appearing for a little while and then disappearing."—Jas. 4:14.





WHO is there that has not lost a close relative or friend in death? Every day some 160,000 persons die, on the average, leaving millions of persons bereaved of loved associates. It is only natural that those who remain alive should wonder, What happens to a person when he dies? Does he pass on to another life? Does he have an immortal soul that goes either to heavenly bliss or a fiery hell? What does God's Word the Bible teach on this matter?

You may be surprised to learn that the Bible's teaching is quite different from what is commonly believed. Why not locate your own copy of the Bible and turn in it to the one hundred and forty-sixth Psalm, verses three and four. If yours is the *Authorized* or *King James Version* you will notice that it reads: "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."*

At death, man's "breath" or his life force goes forth and, in time, his body disintegrates and returns to the ground from which it was taken. (Gen. 3:19) But what about man's thought processes, and his senses of hearing, seeing, feeling, smelling and tasting, which are dependent upon the function of thought processes? Notice again that the Bible says: "In that very

day his thoughts perish." Yes, at death man's mental faculties cease to function. According to the Bible, he enters a state of complete unconsciousness.

Please note this for yourself. Turn in your Bible to Ecclesiastes chapter nine, verses five and ten, and you will read: "For the living know that they shall die: but the dead know not any thing, 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 the grave, whither thou goest." (AV) Clearly, the dead do not know anything. They are unconscious, and hence can do nothing to praise God.—Ps. 6:5, AV; 6:6, Dy.

As far as dying is concerned, man and beast undergo the same experience. At death they both enter a state of complete unconsciousness, so that in death man has no superiority over a beast. Note how the Bible makes this point at Ecclesiastes 3: 19, 20: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."—AV.

We see, therefore, that the "breath" or spirit that makes animals live is the same as that which makes mankind live. When this "breath" or invisible, activating life force goes forth, both man and beast return to the dust of which they are made. Hence, the only thing that can give a dead human preeminence above a dead beast is God's provision for restoring believing mankind to life in a righteous, death-free new system of things.—Isa. 25:8; 2 Pet. 3:13.

Although some persons may claim that men differ from animals because men have

* If yours is the Catholic *Douay Version*, this text is Psalm 145:2-4.

souls while animals do not, the Bible does not show this. For instance, please turn to Numbers 31:28, and you will read: "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." (AV) Notice that both persons and animals are classed together as souls. If you have a Bible that shows marginal readings either alongside or below the columns of Scripture verses, you can look at Genesis 1:20, 30 and note that fish, birds and animals are in the "living soul" class—the marginal readings showing "soul" for "life" in these verses.

What, then, is the soul? That it is not something invisible inside a creature is evident from the Bible description of the creation of the first man. Turn, please, to Genesis 2:7, and read: "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (AV) Is the "dust of the ground," from which the physical body is formed, the soul? The Bible does not say so. Then, is the "breath of life" the soul? The Bible does not say that either. Rather, the Bible shows that the soul is the combination of these two things or factors, resulting in '*man's becoming a living soul.*' Thus the "living soul" is the person himself, or, in the case of lower creations, the animal itself.

Well, then, is the soul immortal, or deathless, as some religions claim? Turn to Revelation 16:3 and read: "Every living soul died in the sea." (AV) Clearly, the souls of lower creations are not immortal. But what about human souls? The Bible reveals that they, too, are subject to death. For instance, at Ezekiel 18:4 God explains: "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.*" (AV) There are literally scores

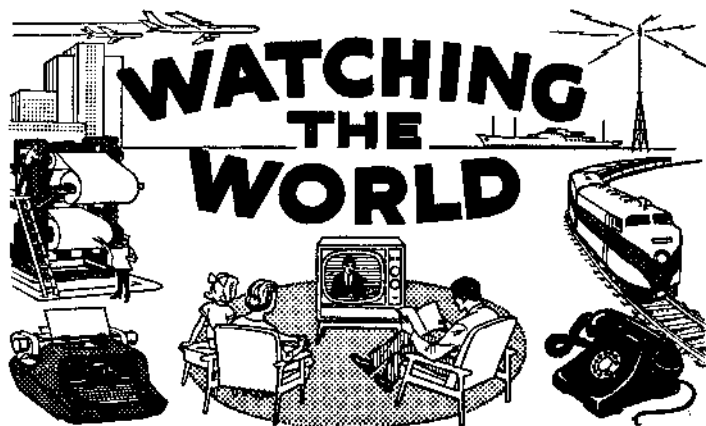
of such scriptures that show the soul to be mortal, but there is not one passage in the Bible that says the soul survives the death of a person.—Isa. 53:12; Acts 3:23.

It becomes clear, then, that at death a person ceases to exist. He becomes unconscious in death. As the Bible explains: "His thoughts do perish"; he is "conscious of nothing at all." (Ps. 146:4; Eccl. 9:5) So he is not suffering anywhere, in a hell-fire or in a purgatory. Rather, as with the man Lazarus whom Jesus Christ resurrected, he is sleeping in death.—John 11:11-13, 39-44.

And just as Jesus had the power to raise Lazarus from the dead, so there is Scriptural assurance that millions now sleeping in death will be raised. Jesus himself promised: "*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.*" (John 5:28, 29, AV) What a marvelous promise! The power of death will be broken! In God's new system of things the resurrected dead will never need to die again. Certainly this grand provision for blessing mankind is reason for us appreciatively to take in more knowledge of God, and to seek to serve Him. Doing so will lead to our eternal blessing.—John 17:3; Rev. 21:3, 4.

Can you answer these questions? For answers, read the article above

(1) What questions arise in connection with the condition of the dead? (2) What does the Bible at Psalm 146:4 say happens to man when he dies? (3) What happens to the five senses when one dies, and why? (4) Is a person able to engage in any work after he dies? (5) In what way does man have "no preeminence above a beast"? (6) What is it that can give a dead human preeminence over a dead beast? (7) Are animals souls? (8) What is a soul? (9) Is the soul immortal? What does the Bible teach on this? (10) Why, then, does a person not suffer somewhere after he dies? (11) What grand hope is there for those in their graves?



Rising Cost of Living

◆ According to *Life* magazine for November 11, American housewives spend, on an average, 18.2 percent of their families' take-home pay to buy food. In France, the magazine stated, "housewives dedicate 30% of their family budget to food. In Japan the rate is 43%, and in the Soviet Union—something between 50% and 60%," indicating that food prices the world over are ridiculously high. On November 23 the cost-of-living index, on the climb for nine straight months, jumped 0.4 percent in October to another all-time high. The jump in living costs in the New York area reached 117.8 on the scale, 4.2 percent higher than last October. This means that goods and services that cost \$10 in 1957-59 jumped to \$11.36 a year ago and hit \$11.78 in October 1966.

Meatless Fridays

◆ The 1,100-year-old mandatory rule of meatless Fridays no longer is required of the 46,000,000 Roman Catholics in the United States except during Lent. The change was announced November 18 and went into effect on December 2. However, the American Catholic bishops said they were hopeful that Catholics would voluntarily forego meat or substitute another form of self-denial on Fridays. Pope

Paul VI, on February 17, 1966, authorized the National Conference of Catholic Bishops, the new organization of the church's 250 bishops, archbishops and cardinals in the United States, to modify the law of abstinence as they saw fit. In addition to the United States, the step has been taken in Italy, France, Canada and Mexico.

Defects in Cars

◆ As required by the new federal Traffic Safety Law, automakers are contacting owners of cars and notifying them of possible defects. American and foreign automakers have notified the U.S. government of possible safety defects in more than 200,000 late-model cars and trucks, it was made public on November 23. More than 200 models were specifically listed. It is very possible that as many as 400,000 cars could be involved. Possible brake problems and sticky throttles were the main defects listed. Dr. William Haddon, Jr., administrator of the new national traffic safety agency of the Commerce Department, said that "it's very important that car owners learn to respond very promptly to such notices since their lives and those of others can well be at stake in some cases."

Middle East on the Brink

◆ The growing unrest in the world, especially in the Middle East during recent months, underscores the truthfulness of Bible prophecies concerning the seriousness of our times. There have been frequent and increasingly serious incidents between Israel and its Arab neighbors. Raids on Samua and two other Jordanian frontier villages on November 13 set off violent demonstrations in west Jordan demanding retaliation against Israel. On November 29 there was a military clash in the air, two Soviet-built Egyptian MIG-19 jet fighters being shot down. On the same day King Hussein of Jordan said that the Middle East is on the brink of an explosion more dangerous to world peace than the Suez crisis of 1956.

"The Future Generation"

◆ Trouble in Los Angeles, California, had been building up along the three-mile Sunset Strip for months. Then on November 12 a riot broke out. Hundreds of teen-agers ran in the streets, attacked cars, broke store windows, threw rocks and bottles and screamed charges of "police brutality" at police officers trying to stop the violence. The rioters were white teen-agers and young adults, many affecting long hair or beards and wearing the latest "mod" fashions. They were protesting a 10 p.m. curfew law, which makes it a misdemeanor for anyone under eighteen to "loiter" on the streets after 10 p.m. Enforcement of the law sparked the riot. Youthful pickets who protested the police action carried signs that said: "We are the future generation." A sheriff's officer had this view of the problem peculiar to this generation: "The real trouble here," he said, "is that too many parents don't know—or don't care—where their children are at night."

The Gray Death

◆ For the first time in the history of New York city, public officials asked New Yorkers, on November 25, to curtail driving and fuel consumption in order to reduce smog in the city's air. A thick layer of smog and haze hung over the city for two days. The smog extended up and down the Eastern seaboard, bringing air pollution alerts in Connecticut and New Jersey also. A first-stage alert is called when two of the three main ingredients of pollution—carbon monoxide, sulphur dioxide and dust or smoke—remain at a high level for at least four hours. In 1963 a New York smog was blamed for 170 deaths. In 1962, 340 persons in England were killed by smog. Ten years previous to that, in 1952, in London, where many homes are heated by coal, 4,000 deaths above normal were recorded during two weeks in December.

Barbados Becomes Independent

◆ At one minute past midnight on November 30 the Caribbean island of Barbados became the newest and smallest nation in the Western Hemisphere. At that moment ended 341 years of British control. The forty-six-year-old prime minister, Errol Walton Barrow, said that Barbados would seek immediate membership in the United Nations. The island of 250,000 people has received provisional approval as the 26th member of the British Commonwealth. Barbados, the most easterly of the Caribbean islands, has an area of 166 square miles, with about 1,500 people to the square mile. Many tourists come to see the nation's white sand beaches and verdant countryside.

Thanksgiving Day Tragedy

◆ In America the last Thursday in November is a holiday, a national day of thanks. The day usually is celebrated with

a sumptuous traditional turkey dinner and the visiting of relatives. During the long Thanksgiving Day weekend, which began on November 24, the nation's highways were jammed with traffic, and the death toll for the holiday weekend reached a new peak when 747 persons were killed in traffic accidents. The 1965 Christmas toll had broken all former holiday records, with 720 traffic deaths in a 78-hour period. Over a 102-hour time span on a nonholiday weekend, from November 9 through November 13 this year, there were 546 deaths, including 81 children. The record death toll for the Thanksgiving Day weekend included 129 children. Watch how you drive.

Red China Rebuffed

◆ A resolution asking for Red China's inclusion in the United Nations and Taiwan's ouster was rejected on November 29. The General Assembly voted 57-46, with seventeen abstentions, against the seating of Red China. It was the 16th time since 1950 that the Chinese Communists have been barred from the United Nations.

Church Contributions Up

◆ The National Council of Churches reported that forty-four major Protestant denominations in the United States drew contributions of more than \$3,300,000,000 in 1965. This was a record, up from \$3,170,000,000 in 1964. It was estimated that contributions to smaller Protestant denominations and to the Roman Catholic and Eastern Orthodox Churches would swell the total to more than \$5,500,000,000. Notwithstanding all the giving, crime and violence in America are at an all-time peak.

Reunion with Rome

◆ The Ecumenical Patriarch Athenagoras I, head of the historic Patriarchate of Con-

stantinople, predicted a reunion of the Eastern Orthodox and Roman Catholic Churches in the foreseeable future. The pope of Rome, Patriarch Athenagoras said, would hold the place of honor in a reunited church as the Bishop of Rome, or as the Patriarch of the West. On November 17 when asked when he thought the reunion would take place, he said: "Perhaps not in my lifetime, for I am a very old man. But certainly in yours." The patriarch is eighty-one years old. "I love Pope Paul," he added. "I do not call him Paul but Paul II, for he is a great apostle. He is also a prophet and messenger of God." Athenagoras, who spent eighteen years in the United States, said he would like to visit America again. "But first I must go to Rome and see the Pope," he said.

A Sky 'Spectacular'

◆ A shower of meteors rained on the upper atmosphere over the southwestern United States on November 17, creating one of the most spectacular celestial fireworks of this century. Nathan A. Fain, night assistant at the McDonald Observatory of the University of Texas, described the scene: "They [the meteors] were coming down from directly overhead. Some were small; some were large; some were fireballs; some left trails like skyrockets. It was spectacular, there is no other way to describe it." The meteors reportedly fell at a rate of at least 10,000, and perhaps 50,000, an hour. The meteors of this shower, which occurs every November on a small scale, seem to come from the direction of the constellation Leo and hence are known as Leonids. They are believed to be icy fragments of a comet that are in the same elongated orbit around the sun. Each November the earth passes through this orbit and meteors plunge into the upper

air. In 1833, when there was a heavy shower of Leonids, many thought the world was coming to an end. These spectacular downpours have been spaced roughly thirty-three years apart.

"Time of Lawlessness and Irresponsibility"

◆ Superintendent of Chicago police, Orlando W. Wilson, on November 14, blamed the United States Supreme Court and civil-rights disorders for helping to create a "time of lawlessness and irresponsibility" in America. Speaking in Washington, D.C., Wilson said: "We are living in an age which defies comparison. . . . Some characterize it as a time of social revolution and individualism. But, in all honesty, I think we must also characterize it as a time of lawlessness and irresponsibility. It is a time when the Supreme Court of the United States releases confessed crim-

inals as punishment to the police; when the rights and liberties of the individual are proclaimed in every forum, while his obligations as a citizen go without an advocate; when leaders travel thousands of miles across our country to organize activities which must result in bloodshed and violence. . . . We have become a nation of irresponsible citizens. . . . And, what's more, the events which have become the hallmark of the times we live in—for example, civil disturbances—tend to reinforce and encourage a continuing attitude of irresponsibility."

Foreign Investment

◆ In October the Liberal party policy conference in Ottawa, Canada, was asked "to do something to halt the spread of United States control of Canadian industry." After considerable discussion it settled for a compromise, encouraging "Canadian ownership with-

out discouraging foreign investment." American firms control over 45 percent of all Canadian manufacturing, over half its mining and smelting and nearly two-thirds of all Canadian petroleum and natural gas. American direct investment in United Kingdom commerce and industry was estimated at \$502,000,000,000 in 1965, up \$600,000,000 from 1964; and it will increase by another \$760,000,000 in the present calendar year.

Coffee Drinkers

◆ About 96 percent of the families in the United States drink coffee every day. Eight in ten adults drink it daily; so do one in four children. Americans are consuming, on an average, 50 percent more coffee today than they did ten years ago. Someone figured out that Americans drink yearly about a thousand million more gallons of coffee than milk.



Most people don't know why they are in such a hurry all the time. But in these "last days" of this present system of things there is real cause for haste in preaching the good news of God's kingdom. Time is fast running out. For the latest report read 1967 *Yearbook of Jehovah's Witnesses*. Send only 3/6 (for Australia, 50c; for South Africa, 35c). Send too for the 1967 calendar; it beautifully pictures Jesus calling his disciples to preach. It is 1/9 (for Australia, 25c; for South Africa, 17c).

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Why the



over Bible truth?

Few persons would deny that there is much conflict over Bible teachings among the many religions of the world. Many, though, enthusiastic about the current ecumenical efforts, will say, "What difference does it make? We're all going to the same place, aren't we? And we all worship the same God!" But what does the Bible say? Note this: "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 Cor. 4:4) Also: "The whole world is lying in the power of the wicked one." (1 John 5:19) Who is this wicked one? Revelation 12:9 identifies him as "the one called Devil and Satan, who is misleading the entire inhabited earth." Yes, there are "many roads all leading to the same place," but don't allow their conflicting claims to mislead you into the end prepared for the Devil. Read Matthew 25:31-46. Then read *The Watchtower* regularly with your Bible, and "the truth will set you free."
—John 8:32.



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JANUARY 22, 1967

THE REASON FOR THIS MAGAZINE

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 ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"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 God's righteous new order in this generation.

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Awake!

"It is already the hour for you to awake."

—Romans 13:11

Volume XLVIII

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Number 2

WHEN someone leaving or entering a room holds the door open for you, how do you feel? When a person smiles and extends his hand to shake yours, what is your response? What is your reaction when somebody says a nice thing about you?

Would any of the above gestures by another person make you angry? On the contrary, they are far more likely to make you glad. The usual reaction to friendly acts or words is a smile, a thank you, a kindly feeling toward the friendly one.

Such positive reactions are normal. They are the way most people respond to the quality of friendliness. By far the majority of humans appreciate a friendly person, like being around him and are made happier by his association. Truly, it is difficult to dislike a sincerely friendly person, unless it is out of jealousy. On the other hand, most people avoid an unfriendly person if they have a choice.

Friendliness brings out the better nature of other people. It tends to make them more friendly. Yes, friendliness is contagious!

An example showing that friendliness is

Friendliness is contagious



contagious was noted in the relatively unfriendly large-city atmosphere of New York. By being friendly, a token-booth employee of

the subway system was able to draw smiles and kind words out of even the usually sullen subway riders. A report in the *New York Times* of July 29 stated: "He says customers have always responded favorably to his courtesy and cheer. 'Some are taken aback at first,' he said, 'but after their initial surprise they take it for grant-

ed and are friendly back.'" The report concluded that friendliness, as practiced by this employee, "does seem to be contagious."

So much does such friendliness stand out in today's cold world that even the mayor of New York city was impressed when, by chance, he bought a subway token from the friendly employee. In fact, the mayor returned to thank him and later wrote a letter of commendation to the head of the Transit Authority!

Yes, even a normally gloomy attitude can often be improved when a friendly approach is used. It is just as the Bible said long ago: "Pleasant sayings are a honey-

comb, sweet to the soul and a healing to the bones."—Prov. 16:24.

Where the situation is downright hostile, often the friendly attitude calms anger and soothes ruffled feelings. Notice, too, how the Bible comments on this fact: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." (Prov. 15:1) The friendly person does not add fuel to the fire, so it goes out. "Where there is no wood the fire goes out, and where there is no slanderer contention grows still."—Prov. 26:20.

No, it is not easy to be friendly in a generally unfriendly world. The truth of the matter is that the unfriendliness of mankind is becoming more pronounced. As time passes, violence, hatred, strife and prejudice increase. But this does not mean that individually we must imitate the worst in mankind. We can still be friendly and enjoy the many benefits it brings within the family circle, among our close friends and among those with whom we work. It makes sense not to return in kind the coldness and nastiness of others, because, if we do, then we will surely reap more of the same and increase the aggravation we bring upon ourselves.

There are those who think friendliness works for others, but not for them. Generally, these persons have not really tried it. To get a friendly reaction from others one must be friendly. If you sow friendliness, you will usually reap it. But if you do not, you will generally not receive it back from others.

Friendliness is so universal in its effects that it works on all sense-possessing creatures, even brute beasts. Yes, even animals respond much better to friendly persons than to those who are unfriendly. For instance, if a dog is spoken to harshly, will it wag its tail and come running happily toward its master? No, the opposite will

almost always occur. The dog will place its tail between its legs and edge away, perhaps growling and baring its teeth, on guard against the display of hostility. But let the master speak in a friendly voice, and it matters little what he says. The dog will respond with wagging tail and come running expectantly to its master. The gentle, friendly voice and manner, combined with a few friendly pats, provoke unbounded joy in the animal.

Yes, everyone can have friendliness work for him if he works at it, if he cultivates it. But we want to make certain we cultivate it with the proper motive in mind, and that is out of a love for our fellowman, not hypocritically, to work out some selfish scheme. Also, one should exercise care not to go to the other extreme and become overly friendly with members of the opposite sex who are not one's marriage mate or close relatives. This might be misunderstood, particularly by the wife or husband of the other person. Not only can it cause jealousy to spring up, but it can lead, and has led, to an improper relationship that results in the committing of immorality.

The right kind of friendliness, the kind that is genuine, from the heart, is a thing of beauty. It considers others, takes into account their moods and imperfections, and is willing to extend mercy. As it is written: "The insight of a man certainly slows down his anger, and it is beauty on his part to pass over transgression." (Prov. 19:11) The truly friendly person has an inward beauty. That is why those who practice friendliness are the most desirable associates. They are easy to get along with, do not promote strife, but contribute to the happiness of those with whom they come in contact. In addition, they encourage others to be friendly too, because friendliness is contagious.



FOR almost five decades now the Russian Communists have carried on a campaign against all religion. The last great push in their war against religion was inaugurated some three years ago. At that time a special dispatch to the *New York Times* (March 3, 1964) told that "the Communist party had announced a renewed campaign designed to eradicate religion from Soviet life . . . Soviet publications have conceded that despite years of active antireligious propaganda religious convictions remain widespread in all sections of the population, including those people who are supposed to be in the forefront of the drive against religion." And an Associated Press dispatch was headlined, "Soviets Anxious for Religion to Die—Open New Drive."—*Tulsa Daily World*, February 2, 1964.

But more recently it appears that the policy of the Russian government in regard to religion has undergone a change. Or perhaps it might be better stated that her tactics have changed. Thus the July 1966 issue of *Soviet Life*, an official Soviet English-language monthly, quotes Lenin, the "father" of the Russian revolution, as saying:

"There must be complete freedom not only to adhere to any faith but also to preach any faith or to change any faith. No official should have the right even to ask anyone about his religious belief; that is a matter of conscience, which no one has the right to inquire into. There must be no 'ruling' faith or church. All faiths and all churches must be equal before the law."

Soviet Life comments thereon: "Relations between the Soviet government and religious groups are based on

this principle of complete separation of church and state."

Why the Apparent Change of Policy?

What accounts for this apparent change in the position of the governing powers of Communist Russia in regard to religion? It could well be that, in spite of all the opposition by political factors, in spite of all the irreligious teachings of Marx, Darwin and Freud, and in spite of all the idolizing of science, the common people of Russia still find a basic need of religion, and that, if need be, even apart from their churches. If man were but a few steps removed from the apes, the Russian atheists would have been successful; but because, as the Bible shows, man was created in the image of God as regards his intellectual and moral qualities, men find it impossible to stamp out religion entirely.—Gen. 1:26-28.

In fact, Soviet authorities have become frustrated because their opposition to religion simply caused it to go underground, making it still more difficult to cope with. As one Soviet spokesman admitted: "It is true that there are no churches and no

ministers in a large part of the Soviet Union. But there are believers. If they are not Orthodox, they are members of one or another of the multitude of finely differentiated sects. . . . Closing a parish does not make atheists of believers. On the contrary, it strengthens the attraction of religion for people and it embitters their hearts besides."—*New York Times*, March 7, 1966.

That is why Soviet propagandists now advocate a more refined approach: "Long years of experience and practice in anti-religious work shows convincingly that naked, purely defamatory stereotyped lectures cannot overcome religion." In fact, Russian journalists were told: "We must all learn this truth well: the great majority of believers in our country are honest Soviet citizens, the same kind of toilers as we atheists are, and we should therefore treat them with respect."* However, it might well be asked, To what extent will this approach be adopted?

That previous methods of attacking religion have failed is apparent from the statistics coming out of Russia. In a poll taken in the model modern city of Shuya of some 40,000, not far from Moscow, 10 percent, openly declared themselves to be believers. This has the authorities concerned. Why? Because of its implications after almost fifty years of antireligious propaganda. What are those implications? If that many openly declare themselves as believers when the government is so opposed to religion, how many more must there be who are believers at heart but who lack the courage to identify themselves? And if that is the situation in a model modern city that is exposed to atheistic propaganda all the time, what must it be in the rural areas, which are not so exposed and which have ever been more religious?

* Quoted in *Institute for the Study of U.S.S.R.*, No. 13, 1965/1966.

It is not surprising, then, that for long the Soviet government refused to take any census as to the state of religion in her land. However, it seems that now she has done this and the situation is no cause for rejoicing on her part. Thus we read that, of Russia's 230 million inhabitants, 93 million are 'believers.' Of these, 50 million are Russian Orthodox, 24 million Moslems, 10 million Roman Catholics, 5 million Protestants, 3.5 million Jews and .5 million Buddhists. To which figures must be added, also some of Jehovah's witnesses.

More than One Inconsistency

In all of this, however, there appears to be more than one flaw, more than one inconsistency. Why quote the words of Lenin with approval and yet act so differently from the principles they enunciate? Lenin says that no one religion is to be supported by the State, but does not the Soviet government support a substitute for religion, namely, atheism, making it, in fact, a religion? It does serve in the place of a religion for many.

Proof of this can be seen in the efforts of atheistic propagandists to fit out atheism with the trappings of religion so as to make it serve as a substitute for religion. Thus we are told that 'an important part of the campaign against religion was to be a gradual introduction of non-religious ceremonies for birth, coming of age, marriage and death.' But does atheism of itself need or require these ceremonies? Is not this an admission that atheism must be made a religion if it is to supplant other religions? And does this, then, not contradict Lenin's principle that the state is not to show any preference for one religion above another? Why establish an Institute for Scientific Atheism, as was done in recent years, if all religions are to be treated equally?

More than that, it appears that official sanction has been given only to certain leading religious organizations, such as the Russian Orthodox, Roman Catholic and Baptist. Why? According to all the evidence at hand, it is because these are willing to compromise, are willing to intersperse Communist propaganda in their religious services and publications. Does not having religious organizations serve as mouthpieces for Communistic ideology violate either the principle of separation of church and state or that of freedom of religion?

Certain smaller groups, such as Jehovah's witnesses, have been refused official sanction because of steadfastly refusing to compromise. They readily obey the Scriptural injunction, "Let every soul be in subjection to the superior authorities, for there is no authority except by God." But they realize that this subjection to the worldly "superior authorities" is relative, so when the "authorities" command something that is in violation of God's laws, Jehovah's witnesses invoke the Scriptural dictum: "We must obey God as ruler rather than men."—Rom. 13:1; Acts 5:29.

Fearful of the Bible and Bible-based Literature?

Another inconsistency is seen in the attitude of Soviet authorities toward the Bible and Bible-based literature. According to *Soviet Life*, "We cannot ban the conflict of ideologies. . . . We respect people's rights to their religious beliefs, but we have even more respect for the power of scientific thought." But how powerful is this "scientific thought"? Is it powerful enough to defend itself against that powerful book, the Bible, the Word of Jehovah God? Apparently not!

True, Russia recently allowed to be published an edition of 100,000 of *Biblical Stories*, which, we are told, was sold out

in a few hours. But this edition of Bible stories was not without an epilogue in which the reader was warned against taking the Bible seriously as a historical document, although admitting that some of the account may well have been historical.—*Time*, September 9, 1966.

Russia's real attitude toward the Bible can be gathered from the two incidents reported in *Der Spiegel* (*The Mirror*), German weekly news magazine, of August 8, 1966. One of these took place at the border town of Ljancheny, in the southwestern Russian province of Moldavia (Moldau). There two Bible lovers were detained forty-eight hours by the border officials. Why? Because the two had in their German automobile 215 Bibles in the Russian language. The Soviet border guards not only confiscated the Bibles but sent the two men back after releasing them. They were not welcome in Russia. Why did the border officials seize the Bibles? The report did not give their reasons.

But this report did give the reason why Soviet border guards refused to let Bibles in the Russian language enter in another instance. A married couple that wanted to bring Bibles into Russia at the border town of Brest, adjoining Poland, were stopped, the Bibles were seized and the couple were turned back. And what was the reason the border guards gave for this action? That Bibles are "literature dangerous to the security of the state." The Bible-based literature of the witnesses of Jehovah is also denied entry into Russia.

True, the Soviet government has gone far in liberalizing her opposition to religion, even as noted in the report on Russia appearing in the *1967 Yearbook of Jehovah's Witnesses*: "The past service year has been one of great joy to the brothers. All those who years ago had been deported to Siberia on account of the truth and who were restricted from moving to some oth-

er region have been freed and were permitted to go to any place they liked within the country. . . . The trend to a more tolerant attitude on the part of the authorities, which has been noticeable for the past few years, has continued to become more manifest. There have again been no new arrests or searchings of homes during the past year." Yet opposition to the Bible and Bible-based literature continues.

The Bible—Book of Truth and Power

In this matter it might be said that Soviet opposition to the Bible furnishes an answer to the professedly Christian theologians who speak of the "myths" of the Bible. What accounts for the strange power that these "myths" have so that one of the world's most powerful nations feels that it must protect itself against them?

The only explanation is that the Bible has power because it is the truth, even as Jesus Christ, the greatest Teacher of all time, testified when on earth: "Your word is truth." (John 17:17) It supplies Christians with weapons that "are not fleshly, but powerful by God for overturning strongly entrenched things . . . reasonings and every lofty thing raised up against the knowledge of God." (2 Cor. 10:4, 5) As Jehovah God's prophet long ago stated regarding the execution of God's Word: "Is not my word correspondingly like a fire, . . . and like a forge hammer that smashes the crag?"—Jer. 23:29.

Yes, it may seem strange that the Soviet government would ban the Bible's entry, but, then, perhaps it is not so strange. The Bible is truly a book that imparts power into people. It has a way of instilling into people strong convictions, a love for freedom to serve God, and it imbues people with a missionary zeal for a government that is far superior to anything that any of the ideologies of this

world can offer, namely, the kingdom of God. The Bible inspires men to give exclusive devotion to a personal God whose name is Jehovah, rather than to any man-made organization. Proof of this the witnesses of Jehovah provided in Russia during the great persecution under Stalin. Thus Walter Kolarz, an authority on modern Russia, in his book *Religion in the Soviet Union* had, among other things, the following to say about the Witnesses in Russia:

"No other group in Soviet Russia, whether of religious or political inspiration, has ever thought of embarking on such an extensive and illegal propaganda and publishing work. . . . [They] take advantage . . . of every opportunity to advertise the kingdom of Jehovah. . . . It is these beliefs which give the 'Witnesses' their moral and ideological strength."

Further testifying to the fact that the power of the Bible is greater than the vaunted "power of scientific thought" are two experiences reported on in the above-named *Yearbook*. One concerns a professor who, when lecturing to technical students, referred to Jehovah's witnesses and, among other things, stated that it was useless to try to convert them. Yes, atheistic ideology is powerless against a faith based on accurate knowledge of the Bible. (Eph. 6:16) But the truth of the Bible is not powerless against atheism, as can be seen from the other *Yearbook* report telling of an instance in which a Communist not only failed in his efforts to convert a certain Witness but in the end became a witness of Jehovah himself.

It will indeed be of interest to watch whether Communist Russia will continue to give ever more freedom to religion and so act fully and consistently in line with the principles enunciated by Lenin by also letting Bibles and Bible-based literature freely enter her territory.

HAVE you met my secretary?" "Why, she's like my right arm." "I don't know what I'd do without her." Is that how your employer describes you to others? If not, think back. When last did you review your duties, question your attitude and look over your shoulder at some of your work habits? If not recently, why not take a look now in a figurative mirror to see how you compare with those skilled in the field and where there might be room for improvement.

Specific Duties and Skills

Since a secretary's duties are varied and numerous, one might ask, Just what is it that makes one good and another mediocre? She must, first of all, be a capable stenographer, taking dictation between 100-120 words per minute; a fast and accurate typist, typing between 60-80 words per minute; a good speller; have a good working knowledge of language, including business terminology; be able to take orders and work under pressure. But that is just the beginning.

Specifically, a secretary is required to open and refer mail, compose correspondence, operate various office machines, make appointments, arrange travel schedules and accommodations, perform book-keeping tasks, handle telephone and personal inquiries and numerous other chores. If she is an executive secretary, she is called upon to supervise and handle people, delegate authority, make decisions, think creatively and organize her time and that of others. Hard work is entailed and, sometimes, long hours, but it has its rewards besides her salary. It is satisfying to the secretary to know that, because of her competence, her employer is relieved

WHAT MAKES A GOOD SECRETARY?



of routine work to devote his time to the more complicated aspects of his business.

To stand head and shoulders above the rest, however, a secretary must have more than ability. She must have something extra. It may be in certain qualities, such as being personable but not flashy, intelligent without being overbearing, poised yet not conceited. Or it may be her endless supply of good humor, her talent for details and the good judgment she uses. She needs to be patient, friendly, have a pleasant and cheerful manner and always be well groomed. But let us look further.

The Right Attitude—All-Important

A secretary can be skilled and perform her duties well enough, but her attitude toward her job and especially her employer can really be the key to success. How about you? Do you *really* like your job?

Are you as enthusiastic now as when first employed? That is usually one of the qualities employers look for in hiring a secretary—her enthusiasm. How you feel about your job will reveal itself in how careful or careless you are about details, whether you accept jobs eagerly or seek to pass them off on others, whether you do extra work uncomplainingly or always play the martyr when an emergency arises.

Dependability is another desirable asset. Are you as punctual in the morning as you were during the first weeks on the job? Can you be depended upon to finish what you start or are you a clock watcher? When the hands of the clock indicate the end of working hours, do you close up shop regardless of what is undone? When raises or promotions are given, the ones passed over are usually the latecomers, those who go home early and the long-lunch-hour offenders.

The better secretaries remain so because they keep learning. They are not afraid to admit they do not know everything. They keep their mind, eyes and ears open, ask questions and learn from the answers. Do you do similarly? Do you stay abreast with the new trends? Do you seek ways to improve your stenography and typing? You will if you have the right attitude.

Having the right attitude is also important if one is to remain humble despite one's position. A really humble secretary does not think more of herself than is necessary. She usually gets along well with her co-workers and is not above helping out even when it is not her job. She is always courteous, appreciative, and she never talks "down" to others.

She is also organized, doing one thing at a time for best results. She takes notes and follows through on them, letting them work for her. She checks her own work,

not relying on others to catch her mistakes. Realizing that her job depends upon how neat and accurate she is, she keeps erasures at a minimum. She is production-minded, since she knows that the more she produces, the more valuable she is to her firm. This prevents her from wasting the firm's time in making too many personal telephone calls, desk hopping with the latest gossip and other such habits indulged in by some.

Working with One's Employer

If having the right attitude about one's job can be likened to a key, the proper attitude toward one's employer might be likened to a lock—a combination to get the work done.

For a secretary to work well with her employer, she must understand him. She observes his moods and reacts to them. She learns when to question and probe and when to wait for the answers. She finds out how he likes things done, by watching and listening to him. It might be noted here that there are really two kinds of listeners: the passive, who appears to be listening but is not; and the active, who appears to be and really is. Employers truly appreciate "listening" secretaries, for valuable time is not wasted in repeating instructions.

Webster's dictionary defines a secretary as "one entrusted with the secrets or confidences of a superior," for she must keep information in strict confidence. Another thing she must learn to keep, in relation to her employer, is her place. He is the captain of their ship, and she does well to remember it. She must be willing to work behind the scenes unobtrusively, seeking to complement, not compete with him. She does not expose his errors or mistakes just to clear herself. She welcomes constructive criticism and may even have to absorb blame at times to better

their relationship. When she does make a mistake, she openly admits it, since nothing undermines an employer's opinion of her more than to find out something she should have told him herself. Besides, it is the honest thing to do.

As they work together, she will be able in time to anticipate his needs. This is where a really good secretary stands out. Let us look in on one now and observe how she functions.

A letter comes in the mail requesting information on a certain report. She goes to the file, pulls out the report, reads it and is then able to discuss it with him. If she knows that he prefers to read it himself, she places the report under the inquiring letter and puts a pad along with it so that when he reads the letter, he is able immediately to consult the report and make notes on the pad, thus drafting his answer then and there. How timesaving and practical that procedure is! Using this principle throughout, she works not only for him but *with* him. No wonder her boss considers her like a right arm.

Another quality admired in a secretary is thoughtfulness. A thoughtful secretary does so many little things to brighten her employer's day: Her cheerful "good morning" sets the pace; his pencils are sharpened before he asks; she reminds him of appointments and things to be done, without nagging; files are brought out when needed and put away when finished with. His desk is kept neat, if he likes it that way. If he prefers his desk left alone, her motto is "Hands off." He will appreciate it. She discourages interruptions when he needs quiet to concentrate, and she seems

to know just when he needs a humorous story to relieve the tension. In fact, she feels that he should not have to do anything she can do for him. And, while this is commendable, she must be careful that she does not become bossy or domineering. Some secretaries take their roles so seriously that they fail to control any urge to take charge or try to change their employer, only to find they lose their jobs as a result.

Flexibility aids in getting the work done in the most efficient way. If a secretary finds her energy dwindling as the day proceeds, she wisely arranges to do the most demanding and taxing jobs early in the day when her energy is at its peak, leaving the routine tasks, such as filing, tidying up, and so forth, for the end of the day. If her peak of energy is in the late afternoon, the procedure is reversed.

A secretary who is flexible is considered a real gem. In emergencies she works like a beaver and then shifts back to her normal pace when the crisis is over. She is also able to work without supervision, and when problems arise, she uses initiative in solving them. What employer does not appreciate a secretary who can keep calm during emergencies and at the same time get things done?

After peering into that figurative mirror, we have seen many things that contribute to making a secretary effective and valuable. How have you rated yourself? Are there any bad habits or wrong attitudes that you would like to correct or skills you would like to improve? Then why not start now?

Why So Precious?

Gold is a precious metal not only because of its desirable properties but also because of its comparative scarcity. Did you know that all the gold mined in the United States since 1492 would not even make a fifty-foot cube?

MANILA

AND ITS QUEST FOR PEACE



By "Awake!" correspondent in the Philippines

THE eyes of the world were recently focused on Manila as the site of a seven-nation summit conference to discuss the problems of finding peace in Vietnam. It is interesting to note what the reaction is here after the Manila Summit conference. What is said here about the conference and its official communiqué may well be quite different from the way it is presented in other lands.

For instance, an editorial in *The Daily Mirror* of Manila said right after the conference: "The concept of 'Asians solving Asian problems' has yet to be implemented. The Manila

Summit took a step in this direction only to fall back before the overwhelming fact of the US participation whose views were reflected in the stand of most of the delegates."

That same newspaper, on another day, published an editorial under the heading "Marcos' Hard Fight at the Manila Summit," and said concerning Philippine President Ferdinand Marcos: "Mr. Marcos did his level best to keep the Summit from turning into a war council. If he was unable to do more he at least kept it from looking like one in the communiqué. . . . In the face of overwhelming odds, Mr. Marcos' meager success in imposing his own conception of the conference is a considerable achievement indeed. He was virtually alone, with the other Asian participants taking the hard line, Australia and New Zealand taking a harder line than before after Mr. Johnson visited them on his way to the Summit, and the US pounding the table for more and more troops."

Also in its column entitled "In the News," under the heading "Summit Net Gains," *The Daily Mirror* said: "Results of the summit hew close to stated expectations of unbiased observers—more of a show of solidarity on the part of one side in the Vietnam war rather than a gesture that would make Hanoi seriously consider giving a response to invitations to come to the conference table. This conclusion is inescapable in the reading of the joint communiqué issued by the seven nations which participated in the Manila Conference, a meeting that was dominated through and through by US influence."

There is strong feeling here in Manila that the war in Vietnam should not be enlarged, an editorial in the *Manila Times* saying: "Our people have always been with their president from the start of the holding of the Manila Conference. But only because of faith in his assurance that he would dissociate us from any proposal to enlarge the war."

Why are the people of Manila and the Philippines so keenly desirous of being dissociated from "any proposal to enlarge the war"? A

look at Manila's history and its quest for peace helps us to understand.

Some 400 years ago the site recently used for the Summit conference was only a native village. Rajah Suliman was the chieftain over a large village of nipa huts sprawled at the mouth of the lazy Pasig River. A bamboo palisade faced the thick mangroves and the sea as protection from pirate raids and, while torches flared in the night, the mournful *tu-ko!* of the big lizards kept his sentries company. The raids were sporadic. There was much time to trade with the Chinese for their silks, with the East Indians for their cargoes of spice, with Malays and Indonesians for their pottery and metalware.

Foreign aggression? Not much. Pirates from Mindanao did not stay long. The Rajah's little army, armed with bows and arrows, bamboo spears and *lantakas* or small cannon, was equal to the task of defense. But it was a totally different raider that struck at his people in 1571.

Spanish and American Rule

They came in large wooden ships—men armed with muskets and large cannon from halfway across the globe under the leadership of Miguel López de Legaspi (Legazpe), Spain's commander on this Asian expedition. Five years before, he had set up his headquarters in Cebu to the south, but he was dissatisfied with the site. He struck Maynilad, effectively crushed all resistance and moved on to expand the conquest to the entire island of Luzon.

Legaspi decreed that Manila would henceforth be the capital of the territories. Thus Manila was born as a city and for four centuries was the official capital of the country now known as the Republic of the Philippines.

Rajah Suliman, had he lived to this day, would have quite a story to tell his great-great-grandchildren in 1967. His seamed, coffee-brown face would grow sad as he

tells how the Spaniards destroyed every trace of Tagalog literature, art and crafts-manship; how infants were baptized at swords' points, with the blessing of the Spanish clergy. There was freedom of religion, but only for Catholics. Illiteracy was encouraged, much learning discouraged. Forced labor was the rule. Stifling of freedom came to a head in the late nineteenth century in a rebellion that almost toppled Spanish power in the Philippines.

Manila came under British rule for about six months, from October 1762 to February 1763. Perhaps had they known how valuable Manila would come to be much later on, they would not have given up the site to Spain so easily at the Treaty of Paris in 1763. From this date to 1898, Manila and, of course, the Philippines were completely under Spanish rule. For some 330 years the people had little time to enjoy the sunsets at Manila Bay.

In 1898 the Americans came, under Commodore George Dewey, crushing Admiral Montojo and his Spanish fleet at Manila Bay, though not one American sailor was killed in action. Aided by 20,000 troops under General Westley Merrit, Dewey took Manila easily. The Filipinos expected that the Americans would go home after the brief war with Spain, but they were disappointed. Afraid that the islands would fall to either Japan or Germany if they left, the Americans decided to stay.

The Japanese Occupation

The sun nearly set for good on Manila during the second world war. On December 8, 1941 (Manila Time), simultaneous with the bombing of Pearl Harbor, the Japanese bombed Clark Field, Cavite City and other military establishments, and the war over southeast Asia was on. Manila was declared an open city and the fighting raged elsewhere on Corregidor Island at

the entrance to Manila Bay and on the Bataan peninsula. For four years the city lived in fear. When the war ended, about a million men and women had perished throughout the country, in Japanese garrisons and in guerrilla fighting. Towns were razed, people were massacred as General Yamashita's troops retreated. But it was Manila that bore the brunt of the bloodiest fighting of the war as the American troops, with the help of the guerrillas, took the houses one by one, street by street, with rifle, bayonet and grenade, from the outnumbered but tenacious enemy.

Today there are still reminders of the war. In a hydrofoil boat we speed across the bay to Corregidor Island. We climb its rocky sides and walk through its tunnels. The long guns are silent now, but, at the start of hostilities, they prevented the Japanese fleet for four and a half months from entering the bay. Military men claim that the action here upset the Japanese timetable for the conquest of southeast Asia by half a year. It gave MacArthur and his forces time to regroup and fight back.

Over there is Fort Santiago, where José Rizal, the national hero and author of a novel exposing the Spanish priests in his native islands, spent his last few hours. He was executed by a firing squad on December 30, 1896, at Bagumbayan, now the magnificent Luneta Park. During the Japanese occupation hundreds died in Fort Santiago. One almost hears the screams of dying men echoing through the dark corridors while tortured by the secret police called *Kempei-tai*.

In the early months after Manila was

retaken, there was the smell of death in every street. It was not unusual to stumble upon a severed foot, arm or head as one walked through the ruins. Manila was battered, bruised and bleeding, only one-fifth alive. It received one of the worst poundings of any city during the second world war. Independence finally came in 1946.

Since Manila knew the scourge of war as few other cities, perhaps one can better understand the Philippine attitude toward the Manila Conference and the way many in Manila interpret the com-

munique. For instance, an item in *The Daily Mirror* of Manila said:

"The communique also shows that efforts of President Marcos to infuse a somewhat soft tone in the conference got steamrollered to nowhere by the hawks who prevailed throughout. In plain language, the communique could read this way: 'Now hear this, you guys in Hanoi, we folks are still in the mood to talk peace but if it's still fight you want, that's what you'll get and plenty more!' Whatever 'peace' atmosphere there was at the start of the conference immediately vanished when General Westmoreland, commander-in-chief of the almost half a million American troops in Vietnam, briefed the conferees on military gains, with the recommendation that more troops are needed to preserve these gains and achieve some more."

Does this sound like the way the matter was reported in the land where you live? If not, then perhaps it helps you to realize that the news does not read the same everywhere. It is frequently slanted quite strongly toward the viewpoint of the ones in power.

COMING IN THE NEXT ISSUE

- For Whom Do You Pray?
- The Church in Commercial Business.
- Ten Thousand Miles on a Raft.
- How Dangerous Are Tumors?

The Syrian Bathhouse

By "Awake!" correspondent in Syria

FOR persons who are accustomed to private bathrooms in their homes a visit to a Syrian bathhouse is an unforgettable experience. When people in Aleppo, Syria, go to one of the nine or ten bathhouses in their city for a weekly bath, they go with the intention of staying for several hours or perhaps an entire day. So they pack a lunch. Along with the lunch they take soap, towels, a silver bowl, slippers, a sleeveless smock, a piece of rough wool shaped into what looks like a pocket and a bucket of soft brown clay. Ten or twelve kilos of clay can be bought for twenty-five piasters, or seven cents in American money.

A bathhouse is open twenty-four hours a day, with separate days for men and women. As you pass through the entrance of one, you will note that it is an old one-story building with a dome top. In the entrance room you see a woman collecting the fee from those who are coming out. On both sides of the big, stone, hall-like room are wooden benches, where women and children are sitting wrapped in towels, eating their lunches. In the center of the room is a tap with fresh drinking water running from it continuously. Troughlike grooves in the floor carry the waste water into the main drains of the bathhouse.

A woman entering this bathhouse will pick a spot in this room to change into her smock and put on her slippers. Leaving everything else there but her money, bucket of clay, silver bowl, soap, wool and comb, she goes into an inside waiting room. It is semihot, and its domed ceiling has air holes that allow fresh air to enter the room. Here she can sit on a warm stone before entering and after leaving the room where the bath is.

From this waiting room she goes through a narrow door into the hot bathroom. It is a large, salonlike room with a round stone basin

in the center that has taps pouring hot and cold water into it. Talking by the many people in the room makes it a rather noisy place. Around the basin, bathers sit on the floor and dip water out of the basin with their silver bowls and pour it over themselves. A fire in the cellar of the building heats the water as well as the building.

In one of the somewhat private rooms off this main one, there may be only seven or eight women sitting around two basins of water. Here a person can take the clay she brought along and rub it on her hair. Before leaving home she dampened it, and now she works it a little with her fingers so as to get rid of the lumps. Taking a few handfuls, she rubs it into her hair and then combs the clay through it. This cleans the hair, leaving it soft and manageable. She then dips water out of the basin and pours it repeatedly over her hair.

If she finds that the room is becoming too warm for her, she can go out to the waiting room to cool off and to get some fresh air. Then she can return for the next bathing procedure.

Taking the piece of rough wool, she rubs it over her entire body, washing each section after rubbing it so that the loosened, dead skin does not cling to her. This makes her feel as if she has had a massage. Her skin glows. Now she uses the soap she brought along and then rinses herself off.

If she wants to treat her hair with henna, a woman in the outer room of the bathhouse will accommodate her for a small fee of fifty piasters, or twelve American cents. Henna comes from an oriental shrub and is used to dye hair a reddish color. The powder is made into a paste and the woman rubs it into her customer's hair, where it is left for one to three hours.

By the time a woman finishes with her bathing procedure and socializing, several hours have passed. She feels tired but relaxed. Before going home she eats her lunch, which is likely to consist of a piece of round, flat bread and melted cheese. The price of the bath is only forty piasters, or about ten American cents. Unusual as a community bathhouse may be to persons from other countries, it holds an important place in the community life of Aleppo.

The Chiropractor

CULTIST OR CURER ?

HAVE you ever called at the office of a chiropractor because of some bodily ill? If so, then you know that, after having diagnosed your case, he will neither write out a prescription to be filled at the corner drugstore nor will he recommend that he perform some major or minor surgery to bring you relief. Rather, he will, if he feels your case comes within his domain, recommend giving you a chiropractic adjustment, that is, a manipulation of your spine by means of his hands.

The very name "chiropractic" means "effected by hand," and this name goes back some seventy years to its founder D. D. Palmer. However, there is reason to believe that manipulation of the spine in the interest of health goes back thousands of years. Ancient Egyptians, Chinese, Hindus and Greeks appear to have been familiar with it, even as K. Ligeros, Ph.D., M.D., shows in his interesting book *How Ancient Therapeutics Governs Modern Healing*. According to him, "Hippocrates was the natural scientific founder of rachiotherapy [spinal therapy] and spinal mechanics even as he is universally acknowledged to be the father of general medicine and the healing arts." He quotes Hippocrates as saying, among other things: "Nature tries to bring these irregularities to a normal state, and the physician must know thoroughly their primary

cause. . . . All the physician can do for the patient is to give Nature a chance, to remove by proper regimen all that may hinder Nature in her beneficent work."

Opposition to Chiropractors

Chiropractors have met up with much opposition on the part of the medical profession. After many years of opposition in the United States, where they had their beginning and where the vast majority of them practice, they are being legally recognized in all but the two states of Louisiana and Mississippi. Chiropractors are recognized in many other countries, such as Canada, Mexico, Bolivia, Australia, New Zealand and Switzerland; and in many other lands, such as Great Britain, France and Germany, they are not interfered with so long as they practice solely chiropractic, even though not officially licensed. In fact, chiropractic has become the largest drugless healing specialty. In the United States chiropractors are being given ever more recognition by insurance and other business corporations and by governmental agencies.

Generally, it is the leaders in organized medicine rather than the rank and file of medical practitioners that oppose chiropractic. Representative is the attitude taken by Dr. Marc Trudel, president of Quebec College of Physicians and Surgeons.

According to him, 'No scientific basis has ever been found for chiropractic,' and it is "impossible to compromise with error."

In the same vein a vice-president of the American Medical Association once stated: "Chiropractic is not based on sound scientific principles. The medical profession regards chiropractic as a cult." What is a cult? "A system for the cure of disease based on the dogma, tenets or principles set forth by its promulgator to the exclusion of scientific experience or demonstration."—*Webster*.

Why the Opposition?

Why is chiropractic termed unscientific, an error and a cult? Could it be that some have failed to examine it dispassionately, and so speak from prejudice or ignorance? That this could well be can be seen from the statement of one professor of neurology: "I am not well acquainted with the views of the chiropractor, but it does not seem reasonable to me as a theory and I believe that there are no facts to support the idea that disease may be caused by irritation or pressure on spinal nerve roots."

That professional prejudice might be a factor is indicated by orthopedist John M. Mennell. He counsels doctors that under certain circumstances "I think you are justified in asking a well-trained manipulator, whoever he may be, to treat your patient for that specific complaint, just as you would ask . . . a pharmacist to make up a prescription. . . . Do not deprive your patients of relief from pain because of your prejudice."¹

Not that the blame rests wholly on one side; both sides appear to have erred in times past, even as noted by a team of German doctors, led by Dr. L. Zuckschwerdt, full professor of surgery at the University of Hamburg: "A kind of battle between medicine and chiropractic had arisen which, on both sides, was waged

with sectarian intolerance and with beliefs more than with factual truth." This, he tells, was caused by "misunderstandings that had their origin in earlier exchanges between medicine and chiropractic, but also sometimes by the very aggressive language of the chiropractors."²

Oversimplified, the issue might be put this way: The chiropractors said: "Look what we've found! We can cure everything!" And the medical profession replied: "What do you know about medicine? How can you cure *anything*?"

The Chiropractic Philosophy or Viewpoint

Not that chiropractic views health and disease in the same way that regular medicine does. There is what might be said to be a philosophical difference that can be illustrated by a true-life incident: The wife of the dean of a chiropractic school had a sudden attack of appendicitis one night and wisely her husband called in a medical doctor who, in turn, called in a colleague to verify his diagnosis, and all agreed on an operation the following morning. But in the meantime the dean treated his wife with chiropractic adjustments and cold compresses, with the result that the next morning the operation was no longer necessary. Not only had the pain and tenderness disappeared from the right side but the number of white corpuscles in the blood was back to normal.*

In discussing this incident, which happened years ago, the dean, now a dean emeritus, noted that it served to underscore the basic difference in approach to health and disease. Chiropractic relies heavily on the innate wisdom of the hu-

* Latest medical opinion on the subject was published in *Medical World News*, March 18, 1966, to the effect that "the appendix, far from being a vestigial organ, is a part of the body's immunological defense against certain kinds of cancer," and especially that appendices should not be removed as a routine procedure when operating on persons under thirty years for other things. This finding is in line with the chiropractic approach.

man organism and its inherent powers. Chiropractic endeavors to aid the body so that it is able to do the most that it can possibly do for itself, thus agreeing with Hippocrates. It feels that the orthodox medical approach often serves merely to remove or conceal symptoms rather than getting at basic causes.

Not that more drastic measures may not at times be necessary; but when time permits, as in this instance, it is well to try to aid the body to mend itself before resorting to drugs or the knife. Modestly a modern chiropractor has a sign in his office reading: "Chiropractic Cannot Do Everything; But What It Can Do It Does Well."

In this respect chiropractic might be said to be more or less in line with the old French proverb: "There are no diseases, only sick people."³ It also finds itself in harmony with the late noted physician, Sir William Osler, when, writing on Louis Pasteur's role in the progress of medicine in the nineteenth century, he said: "We learned to trust Nature more and drugs less. Much treatment was and still is irrational."⁴

Body Mechanics and the Spine

Basic to appreciating the nature of chiropractic and why it can cure is a recognition of the fact that "the human body may be looked upon as a machine, with all its various parts so closely interrelated that any one part may do its share in compensating for the failure of some other part."⁵ (Because of the body's being unified by the circulatory and nervous systems chiropractic holds that the converse is also true, namely, that failure of one part can adversely affect another part.) That physicians have tended to slight this basic truth is testified to by orthopedists Magnuson and Coulter: "Unless the medi-

cal profession wakes up to the fact that our bodies are built upon mechanical principles and that many things we have groped in the dark about are due to a mechanical fault . . . we are doing our patients a grave injustice, neglecting our duties as physicians."⁶

Why are body mechanics so important? Primarily because the spinal column houses the marvelous spinal cord, second only to the brain in complexity and importance.* From between the vertebrae of the spine extend thirty-one pairs of nerves for sending and receiving messages to and from all parts of the body.

Because of the importance of the spine and good body mechanics to health, the chiropractor emphasizes the value of good posture. He is inclined to agree with Drs. Meyerding and Pollack, Mayo Clinic orthopedists, when they said:

"Poor posture, whether it is the result of bad habits or the result of organic defect, if maintained for a long time, will result in structural changes, lessen muscular tone and pulmonary [lung] efficiency. Impaired oxygenation of the tissues and still further lowering of muscular tone will establish a vicious circle, the results of which are lowered resistance to disease, predisposition to the occurrence of," among many other ills, "anemia, ill health, and chronic backache. The importance of correcting minor faults in body mechanics in their early stages cannot be overemphasized. We are convinced from the examination of a great number of patients, that much of the backache with which one is confronted in general practice is the result of poor postural habits in youth."⁷

* J. P. Evans, noted Chicago brain surgeon and professor of neurosurgery, gives as one of his reasons for believing in a personal God the marvelous construction of the spinal cord. He avers that by no stretch of the imagination could it have developed by itself.

Deviations or 'Subluxations' and the Ruptured Disc

Basic also to the position of the chiropractor is that the joints of the spine are liable to slight subluxations or deviations. These may result for any number of reasons, such as when the body receives a jolt in an accident or when a woman twists her back when taking off a dress over her head. As orthopedist J. A. Pinegree noted in arguing for correcting certain curvatures of the spine by manipulation: "In a normal spine it is possible even by a very slight pressure to push one or several vertebrae out of normal relation with another."⁸

Thus Dr. James P. Warbasse, in his great work *Surgical Treatment*, Vol. 1, p. 577 (1937), says: "Subluxations of vertebrae occur in all parts of the spine and in all degrees. When the dislocation is so slight as not to affect the spinal cord, it will still produce disturbances in the spinal nerves, passing off through the spinal foramina" or channels. "The value of manipulative procedures has not been fully appreciated."

Such subluxations at times result in the 'ruptured disc' because of a shearing stress upon the disc, a frequent cause of back pain. These discs, which act as cushions between the bony vertebrae, at times lose their supportive power and sag backward into the canal containing the spinal cord, a portion of the inner softer material of the disc escapes, causing the two vertebrae on each side of it to come closer together. It is easy to see what follows in such cases: irritation of the spinal nerves if not also interruption of the nerve force.

In times past there has been an eagerness on the part of orthopedists to attribute back pain to ruptured discs and to operate. Today, however, more and more leading orthopedists recommend conservative treatment, at least to begin with. And,

according to one Swiss surgeon, 'the number of one's candidates for operations decreases in proportion to the inclusion of manipulation among other conservative measures.'⁹

Cause of Many Ills Removed by

Manipulation

That spinal manipulation can bring relief from backaches is readily seen from the foregoing, but that is by no means all the good they can do, even as testified to by Neville T. Ussher, M.D. He reports curing ever so many cases involving a great variety of internal ill by means of manipulation, most of which failed to respond to regular medical treatment. Writing in *Annals of Internal Medicine*, May 1940 (p. 2087), he says, among other things: "The typical reaction is expressed by the common question: 'Doctor, why do you pay so much attention to my back when it is my stomach that is hurting me?'"

In a similar vein orthopedists Kerr and Lagen report: "About one-third of all the patients referred to us for supposed [heart] pain have their symptoms on the basis of a spinal condition in the [chest] region. Many patients are treated for pain of suspected cardiac origin and are subjected to the anxiety which such an interpretation [heart trouble] connotes. . . . The 'spinal adjuster' sees many of these patients, and frequently after relief is not forthcoming from general practitioners and specialists."¹⁰

Thus also one of England's leading orthopedists, James Mennell, M.D., M.A., once wrote: "It is indisputable that the testimony is overwhelming that countless patients have derived relief from aches and pains of a great variety as a result of manipulation of the joints of the back. This is only what we should expect, once we realize that the joints in question are just as much joints in every detail as are

those of the extremities. The only difference is that, from the very nature of their shape and movement and the stresses that are laid upon them, they are more liable to 'lock' with the creation of a 'lesion.' Local pain would thus be caused, and relief would reasonably be expected to follow manipulative treatment if properly applied in suitable cases. . . . It is thus that many patients claim, and quite rightly, the cure of widespread symptoms as the result of spinal manipulation."¹¹

Some Credit Chiropractic

As a rule even those of the medical profession who appreciate the value of manipulation carefully avoid having something favorable to say about chiropractic. But there are exceptions:

Thus wrote W. B. Parsons, M.D.: "The reason we took up manipulation was an interest in backache, with the early discovery that many patients who failed to respond to routine medical treatment went to a manipulator and received immediate relief. This discovery was followed by the acceptance of the classic advice, 'If you can't whip 'em, join 'em,' at least to the extent of borrowing their technique." —*Canadian Medical Association Journal*, July 15, 1958.

Likewise openly crediting chiropractic, G. Gutmann, M.D., of Hamm, Germany, writes: "On the basis of our experience accumulated over the years, we believe that we may declare that many costly and time-consuming tests, many treatments adding up in time to high costs, periods spent in clinic or sanatorium, [etc.] would be superfluous if the manipulative therapy called chiropractic were applied as to diagnosis, indications and technic."¹²

Far from avoiding the term "chiropractic," today in Germany there is an association of more than 1,000 medical men with the name "Medical Research and Ac-

tion Society for Chiropractic." The purpose of it is to better acquaint its members with the principles and mechanics of chiropractic so that they can apply these in their practice.¹³ In view of this interest in chiropractic in Germany it is not at all surprising to read of G. Zillinger, M.D., of the University of Kiel Psychiatric Clinic, as saying: "An explanatory introduction to chiropractic is no longer necessary. The manipulation of the spine is gaining favor in a wide circle of doctors, or at least a strong interest in it. Among patients it has almost become the fashion to let oneself be treated by chiropractic, be it by the few in Germany who have been trained professionally in the United States or by physicians who have familiarized themselves with this method of treatment." —*Hippokrates*, September 15, 1957.

Chiropractic's Challenge

Chiropractic as a method of cure might be said to present a challenge to more than one group of persons. First of all, it presents a challenge to the regular medical profession, especially in the United States, to examine chiropractic with an open mind.

To the chiropractic profession there are also challenges. One is not to exaggerate or overstate the case for chiropractic. Another is the obligation to make progress, to recognize the advancement made by others and to utilize it.

Then there is the challenge that chiropractic presents to the individual chiropractor. Are you as dedicated to the service of your fellowman as you ought to be? Are you ambitious to get as rich as possible as quickly as possible, or are you eager to help as many sufferers as possible while at the same time hoping to earn a comfortable living? Are you enthusiastic about chiropractic while at the same time recognizing its limitations? Can

your patients trust you fully in every respect? Are you keeping up-to-date with chiropractic progress? What is the appearance of your office and person? Do they front well for your profession?

While patients may not generally appreciate the fact, chiropractic also represents a challenge to them. Since chiropractic is a matter of cooperating with the forces in the body for the sake of health, do you do your part? Do you watch your posture? If a woman, do you wear shoes with sensible heels? Are you moderate in your work and eating habits and in recreation? Do you give your chiropractor the opportunity to help you all he can by doing all that you can?

Chiropractic has its virtues; it also has limitations. That is why *Awake!*, while publishing what appears to be the truth about chiropractic, does not advocate it above other methods of treatment. Without a doubt all have some good in them, some more than others, some more for

one condition, some more for another.

But none of them, nor all of them together, can rid humankind of sin, which caused bodily ills and death in the first place. Only Jehovah God can do that, and he has made provision for that in sending his Son to die as the Ransomer of mankind. Soon, by means of God's kingdom, mankind in general will get the benefits therefrom. Then, even as God's Word has foretold, 'there will be no more tears, no more death, sorrow, crying or pain, because all such former things will have passed away.'—See Revelation 21:4.

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FRIDAY NO LONGER "FISH FAY" FOR MANY CATHOLICS

D ID you know that not so long ago it was held—and it still is in some lands such as Elre—that willfully eating meat on Fridays could send a Roman Catholic at death straight to a burning hell? Thus a prominent Catholic spokesman wrote: "The Catholic Church says that it is a mortal sin for a Catholic to eat meat on Friday knowingly and willfully, without a sufficient and grave excusing reason." And how serious is it to commit a mortal sin? So serious, he says, that "if a man dies in unrepented mortal sin, he will go to hell." So if a Catholic willfully and unrepentantly ate meat on Fridays he was doomed, according to this spokesman, to eternal torment.

But why did the Roman Catholic Church forbid meat on Fridays? This same spokesman says: "Because on that day Christ gave his

life for us in misery and suffering. If a Catholic eats meat on that day, the meat does not defile him, but his interior disposition of ingratitude and disobedience certainly does. If a man is not prepared to give up a little meat on the day Christ gave up His life, he is not worthy to be ranked a Christian."—*Radio Replies*, Rumble and Carty (1938).

Since when have Roman Catholics been required to practice this abstinence of meat on Fridays? Although *The Catholic Encyclopedia* claims that "from the dawn of Christianity Friday has been signalized as an abstinence day," officially the practice dates from many centuries later. As noted by the *New York Times*, "The practice . . . was begun during the reign of Pope Nicholas I (858-867), as a penitential observance of the traditional day on

which Christ was believed to have died."—November 20, 1966.

Friday Abstinence Abrogated

However, in the past year the restriction against eating meat on Fridays has been abrogated for many Catholics. Says *U.S. News & World Report*, November 28, 1966: "Starting December 2 meatless Fridays no longer are to be required of the 46 million Roman Catholics in the United States except during Lent. The change was announced November 18 after much delay and argument. . . . In lifting the 1,100-year-old mandatory rule of meatless Fridays, the American bishops said they were hopeful that Catholics will voluntarily forgo meat or substitute some other form of self-denial on Fridays. Pope Paul VI on February 17 [1966] authorized national conferences to modify the law of abstinence as they saw fit."

Actually, meatless Friday had many exceptions, as whenever it posed a hardship. Also, "while on active service, all members of the Armed Forces are dispensed from . . . abstinence. . . . It also applies to his wife, children, parents and servants if he is habitually residing with them." (*National Catholic Almanac*) Exceptions were also made for certain travelers. Thus various airlines issued cards stating, among other things: "The Vatican has granted special dispensation from the laws of abstinence for Catholics traveling on [our] Air Lines." So if a Catholic were in an airplane 5,000 feet above New York city he could eat meat on Fridays, but not in a restaurant on the ground. No wonder that *Time* magazine, November 25, 1966, commented:

"210 U.S. Roman Catholic bishops put an end to one of the most anachronistic of Catholic spiritual customs: compulsory abstinence from meat on Friday. . . . In doing away with fish-on-Friday, the American bishops followed the example of 17 other national conferences that have decided that to eat lobster Newburg instead of hamburger is not precisely an act of mortification. . . . In much of Europe the practice has been observed by hardly anyone but by the clergy."

As for the reactions by Catholics, one bartender hoped the new rule would be made retroactive. "It would be a great help in having our sins forgiven." But an old lady viewed the change with dismay: "It would choke me, I guess, to eat meat on Fridays." And ap-

parently puzzled, *Commonweal*, a Catholic weekly, observed: "We cannot think of any liberal group that has been lobbying for such a change. Meatless Fridays have hardly been a major problem for anyone. Just why the change was pushed through in the absence of any urgency or lobbying . . . is a mystery."—December 2, 1966.

Reason and the Bible

But what is reasonable and what is the Bible's position on the subject? These are the things that all sincere Christians would like to know. Does it seem reasonable to let imperfect men decide what is a mortal sin and what is not? Is it reasonable to hold that it is right to eat meat, "which God created to be partaken of with thanksgiving," on one day but not on another? in an airplane but not on the ground? in Canada but not in Ireland? or to be eaten in one land but not another because of certain deeds of valor, as Roman Catholics in Spain have been permitted to eat meat on Fridays ever since the year 1089 because of a notable victory they gained over the Mohammedans, the Moors?

In spite of claims of early observance, the fact remains that no reference to any such observance is made in the Christian Greek Scriptures. The only abstinence they counsel is from blood and from idolatrous and immoral practices: "Abstain from things polluted by idols and from fornication and from what is strangled and from blood." "This is what God wills . . . that you abstain from fornication." "Abstain from every form of wickedness." In fact, the apostle Paul foretold that in later periods of time some would fall away from the faith, wrongly "commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth."—Acts 15:20; 1 Thess. 4:3; 5:22; 1 Tim. 4:3.

Christians who "accurately know the truth" do not need any rules of abstinence to remind them of Christ's sacrifice. Daily they call it to mind when asking God to forgive them their sins. Nor are they concerned with religiously abstaining from meat on any certain day. Rather, they are concerned with bearing the fruits of God's spirit, such as love, peace and self-control, and with reaping fruit from their ministerial activities by making disciples.—Matt. 13:23; 28:19, 20; Gal. 5:22, 23.

WHEAT is more widely grown in the world than any other food crop. About 9 billion bushels are produced every year. Although it is grown mostly in temperate regions, its range stretches from the Arctic Circle to the high plateaus of the equator in Ecuador. It is raised in altitudes that vary from below sea level to about 10,000 feet. Once it is sown it can resist cold temperatures if a moderate snowfall covers it before the really cold weather sets in.

It is not known where cultivated wheat originated, but it is known to have been an important source of food for man for thousands of years. The Bible mentions it as one of the cereal grains that was cultivated in the days of Jacob, more than 1,700 years before our Common Era. That it is basically the same today as it was in ancient times is evident from kernels of it found in Egyptian tombs, where they have been preserved until our day.—Gen. 30:14.

Wheat Cultivation in Argentina

Since the 1890's Argentina has witnessed a dramatic increase in its wheat production, making it one of the largest exporters of the grain. A big Argentine wheat-growing center is the Córdoba-Santa Fe zone, where more than 2,000,000 acres are devoted to its cultivation. Harvesting in this Southern Hemisphere be-



gins in the latter part of November and continues until the end of January. The combines, or grain-harvesting machines, are called *changarinas*, which, roughly translated, means "job-doers." The speed with which one of these combines travels, as it moves from one job to another, is so slow that the owner of the machine and his hired hands take turns driving it. When mealtime approaches, the men not required

to be with the combine drive ahead in an old automobile to a previously determined shady spot along the road where they begin preparing the meal. This usually consists of *asado*, which is portions of beef roasted over a charcoal fire. It is eaten with bread and washed down with generous quantities of wine. The meal is finally topped off with some fresh fruit.

For someone who has spent his childhood in a wheat-growing zone like this, the beautiful sight of golden fields, the wholesome fragrance of ripe wheat, the plunging of one's hands over and over again into the grain and allowing it to trickle out of his fists in little streams, the going and coming of the trucks and all the activities connected with the wheat harvest leave indelible memories. They cause a degree of homesickness to the person who is far from home when harvest-time begins.

At the beginning of the century, in the northern part of this region in Argentina,

trigo criollo was grown. It was composed of a mixture of wheat strains, both bearded and beardless, and was exported under the name of Rosafé. This was a wheat of high quality. From that time on, the *Secretaría del Estado de Agricultura de la Nación* (National Agricultural Secretariat of State) has been advising farmers on the best varieties of wheat to sow. A minimum of nineteen principal strains were recommended for the year 1964. Varieties of wheat are tested and selected according to milling and baking quality, time of sowing, susceptibility and resistance to diseases and weather conditions. Also considered is the proposed soil in which a variety will be sown, with attention being given to the nitrogen content, the presence of sodium and calcium nitrate, phosphates, and so on.

Certain varieties that suffer much from prolonged rainfall, which causes undue and unwanted stalk growth, should not be sown where rainfall is frequent. They are better for the drier zones. Because no two seasons are alike, one having abundant rainfall and another insufficient, a prudent farmer will sow in his wheatlands two or three different varieties in strips. Thus if one type suffers from climate unfavorable to it, the other two will give a better yield; and, in this way, the crop will not be lost entirely.

High Production

A number of factors, such as the type of soil, moisture and climate, determine the number of bushels of wheat that can be produced on an acre of ground. By buying the best seed of improved varieties of wheat, a farmer should be able to get a good yield. A hybrid variety that is giving record yields of more than 100 bushels to the acre is known as Gaines. One farmer averaged more than 168 bushels an acre with this variety.

The Gaines variety of wheat is short strawed, being a semidwarf variety that stands from twenty-two to forty inches in height. It adapts to a wide range of growing conditions and holds up well against the elements. It is resistant to smut, lodging, shattering, stripe and leaf rust. About 25 percent more fertilizer is required by it than by other varieties.

By the fourth day after a kernel of wheat has been placed in the ground it has swollen to the point where its embryo bursts the outer covering. From the twelfth to the fifteenth day the pointed stalk sprout, tender but hardy, breaks through the layer of soil above the seed. In the opposite direction small roots begin spreading out and taking hold of the soil. As the days pass, the shoot keeps developing and takes on a darker shade than the milky-green color it had at the beginning. Too much rain and hot sun will cause the plant to grow too fast, producing a shallow root system and an overabundance of stalk. Cold weather is needed for a while to stimulate root growth by keeping the stalk from developing too rapidly.

When the plants begin to mature, the heads of wheat take on a yellowish tint that gradually darkens. As the kernels develop, the weight of the heads increases, causing them to bend over. My grandparents used to say that this was an example of the plants' humility toward God for having brought them to maturity. At last the leaves dry up, the stalks become rigid, the roots cease to provide nutrition and serve only as anchors for the stalks. The death of the roots and stalk signify the end of the ripening period. It is time to harvest the grain.

Harvest scenes in the Córdoba-Santa Fe area show, not only the huge *changanas* on the horizon, but also the motor trucks of all tonnages, makes and colors.

These various trucks are seen hurrying back and forth between the loading locations and the storage elevators, where the wheat is destined either for export or for local milling.

Production of Flour

There are many different kinds of flours, and they are milled to fit the needs of those who use them. Bread bakers buy strong high-protein flours; cake and cookie manufacturers get soft wheat flours and housewives buy all-purpose flours for home baking.

In the milling process the white inner part of the wheat kernel is separated from the outer layers and from the central part known as the germ. This is what is ground and sifted to produce white flour. It takes about 100 pounds of wheat to make 72 pounds of white flour. To whiten it further a bleaching agent is added such as chlorine, nitrosyle chloride or benzoyl peroxide. Usually such flour is enriched with additions of iron, calcium and vitamin D, as well as such vitamins as niacin, thiamine and riboflavin. This is done to replace some of the vitamin content and minerals that were lost in the milling process. By the time such flour is made into bread for eating, about sixteen chemicals will have been added to it.

The outer covering of the wheat kernel that is removed in the milling process is the bran that is used in some breakfast foods, breads and muffins. Most bran produced by mills is used in animal feeds. Wheat germ, a tiny lemon-yellow area at the base of a kernel, is also removed in the milling process. Its nutritional value

is very high. A half cup of wheat germ contains more protein than one-quarter pound of beef. It is rich in phosphorous, manganese, magnesium, copper and potassium, as well as the B vitamins and vitamin E. The wisdom of removing so much of the natural food value from wheat flour and attempting to replace some of it with artificial vitamins and then adding a variety of chemicals is certainly questionable.

Not every variety of wheat is adaptable for baking. Some types are better for making *pastas*, such as spaghetti, macaroni and noodles. Others serve well for pastries. There are even different varieties of wheat for different kinds of bread.

Because of its versatility wheat is a grain that is popular in almost every part of the world. How tantalizing it is when, at almost any hour of the day, but especially before breakfast or the noonday meal, one can smell the aroma of freshly baked bread, whether it is French bread, Italian bread, Russian bread, Syrian bread or the many types of bread enjoyed by the British, Americans and Latin Americans!

It is a delight to the eyes and to the sense of smell to step into a bakeshop and see and smell the great variety of tasty baked goods on display, almost all made from wheat. When one considers this variety as well as the many kinds of wheat breakfast cereals and the wide range of conditions in which wheat can be grown, the conclusion is inescapable that wheat is a versatile cereal that plays an important role in feeding earth's hungry multitudes.

"Life Everlasting" Book Appreciated

● Among the many expressions of appreciation for the new Bible-study aid *Life Everlasting*—in *Freedom of the Sons of God* that have been received by the Watch Tower Society is the following from one who has been in the full-time ministry for the past forty-two years.

"Dear Brothers:

"I must write to tell you how much I have enjoyed and am enjoying the new *Life Everlasting* book. Its contents brought real pleasure to us, my wife and me, as we read it through last summer while on our vacation. In recent weeks I have come to appreciate it still more because of using it in a study I am conducting with a trustee of a Baptist church who is very familiar with his Bible.

"This book calls to mind Jesus' first miracle in which the best wine was served last. What a fine theme the book has, how timely, and how well it is developed from its opening chapter on to its closing paragraphs! How well it shows that instead of our first parents' being at once executed for their transgression they were mercifully permitted to live but made subject to the bondage of vanity and frustration, and how true that is! Clearly it depicts the various kinds of bondage to which man is subject, not merely to political, economic and social bondage—those the clergy concentrate on—but man is also in bondage to false religion, to demon forces, to sin, disease and death! Aptly it shows that subjection to universal laws does not conflict with freedom and the logic of submitting to the great Law-maker. And how comforting to read of the present 'Earth-wide Movement of "Men of Good Will" to Freedom,' and to be assured 'that soon they will be enjoying 'A Paradise of Freedom'!

"How soon? 1975? It was truly exciting to peruse the chart at the end of chapter 1 on 'Significant Dates from Man's Creation to 7000 A.M.' and yet how carefully the book worded matters: 'How appropriate it would be for Jehovah God to make of this coming seventh period of a thousand years a sabbath of rest and release.' Undoubtedly 'this would be most timely for mankind,' and judging by the fulfillment of such prophecies as that found in Matthew 24, we cannot escape it: Whether 1975 sees the beginning of the thousand-year reign of Christ or not, 'the long-awaited time

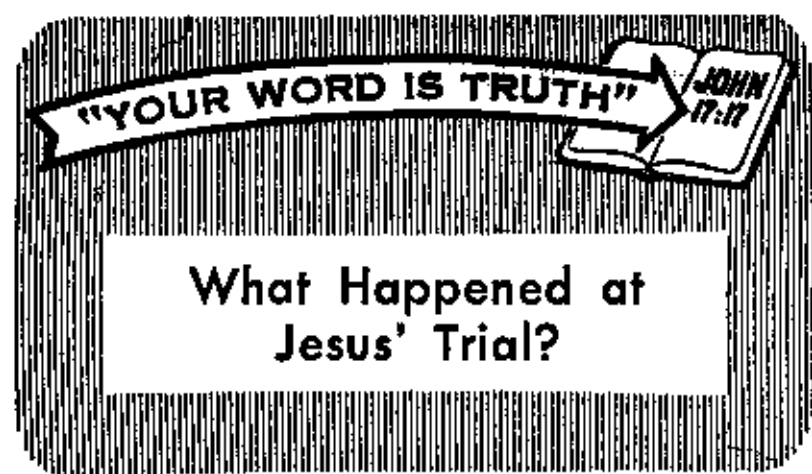
for this is at hand.' Yes, this book has helped us to appreciate that, more than ever before, Christianity is an urgent religion!

"Also we appreciated how understandingly this textbook was written. Its very chapter titles indicate this, such as 'God's Gift of Marriage.' Yes, it is indeed a precious gift—for emotionally mature persons and those willing to let it help them to emotional maturity. This chapter and the succeeding one, 'The Places of Man and Woman in God's Arrangement,' are filled with fine counsel as they trace God's way of dealing with his human creatures in these matters.

"And what a lot of fine points scintillate through its pages! Just what is the 'great tribulation' and how can the 'great crowd' be said to come out of it? Who are Christ's ambassadors and who are the envoys? Is there such a thing as 'consensual marriage'? Such expressions as 'palm branches' and 'temporary residents' have added meaning as a result of reading this Bible-study aid. And as one who professes to be of the 'remnant,' I have in particular appreciated how clearly this textbook distinguishes between the 'remnant' and the 'other sheep,' as when discussing the subjects of baptism and the Lord's evening meal.

"Also greatly appreciated was the liberal documentation of this new Bible-study aid. More than a dozen different Bible translations are cited if not also quoted. Surely no one can say that the arguments depend upon a Witness' translation of the Bible! In addition to copious Biblical support, ever so many recognized authorities are cited, quoted, some at great length and time and again. Such documentation will especially appeal to the discriminating, scholarly reader. And what a help are the great number of references to the Watch Tower publications for those who want to pursue subjects further! Many also are the original Hebrew and Greek words given. Between thirty and forty of these are defined, explained and applied in the course of the arguments presented, all to strengthen and clarify the position and subject.

"In closing I want to express my thanks to Jehovah for using Christ's 'faithful and discreet slave' in such a remarkable manner to fulfill his promise that for his people the bright light would become ever lighter.—Prov. 4:18."



SOME years ago a critical author wrote what he considered to be "an exposition of the fables and mythology of the Bible." In his vain attempt to discredit the Bible as God's Word, he seized upon the Gospel accounts of the trial of Jesus Christ.

Was he justified in assailing these accounts as contradictory? Is it true that one Gospel "completely discredits the reports" of the others, as he claimed? The honest person who studies the four records of Jesus' trial can confidently reply, No! In fact, a careful examination of the four histories reveals how superbly Jehovah provided a detailed and accurate description of this final part of Jesus' earthly life.

If one were to read the four accounts without exercising his power of reason and made no attempt to harmonize them, he might imagine this critic to be correct. For example, the first three Gospels tell us that after the soldiers and chief priests arrested Jesus they "led him away to Caiaphas the high priest." (Matt. 26:57) However, the apostle John says, "they led him first to Annas." Then, after questioning him, "Annas sent him away bound to Caiaphas."—John 18:13, 24.

Is this a contradiction in the accounts? Should it undermine our confidence in the Gospel writers? No, for stop and think. Did the Jews lead Jesus to Caiaphas? Yes.

Then in reality the accounts by Matthew, Mark and Luke are not wrong, are they? Apparently those writers did not feel compelled to mention the pretrial interview by Annas. Instead they focused attention on the crucial events of Jesus' appearance before the Sanhedrin. 'Why, then, did John discuss the earlier event?' you may wonder. John wrote his Gospel years after the other three. Thus he was able to fill in any gaps in the record. Should we criticize this fact? Hardly! Instead we should thank God for lovingly providing these added details.

There are other differences. Only Luke mentions that Jesus was questioned at a *morning* meeting of the Sanhedrin and that Pilate sent Jesus to Herod. Matthew tells of the dream that Pilate's wife had. The other writers do not mention it. John alone reveals that the Jews told Pilate that Jesus claimed to be the Son of God and that they finally threatened Pilate to induce him to have Jesus put to death.

So the four Gospel writers did not pen duplicate accounts of Jesus' trial. Each one provided certain details but epitomized or left out other aspects. However, we do well to remember: "All Scripture is inspired of God." (2 Tim. 3:16) Hence, we can be sure that we have reliable information in the four histories, accounts that can be harmonized.

Possibly, then, you wonder what exactly did happen that night. A diligent study of the four accounts suggests this:

After arresting Jesus the Jews first led him to Annas, the influential ex-high priest. He wanted to question Jesus, but had little success. Annas then sent Jesus to High Priest Caiaphas, who may have been using the time to gather the Sanhedrin, or high court, and false witnesses.—John 18:13-24.

The Sanhedrin heard the conflicting testimonies of a number of false witnesses. Finally, two witnesses accused Jesus of planning to destroy the temple, but they could not agree. (Matt. 26:57-62; Mark 14:53-59) Defeated in this first attempt, Caiaphas demanded that Jesus state whether he claimed to be the Son of God. Of course, Christ's reply was, Yes. Dramatically the high priest ripped his garments and labeled Jesus a blasphemer. The Sanhedrin agreed: "He is liable to death."—Matt. 26:63-66; Mark 14:61-64.

Then they spit in Jesus' face and cruelly hit him. They covered his face, slapped him and sarcastically asked him to name his assailant. All this happened during the night trial.

At dawn the Sanhedrin met a second time. Possibly they wanted to give the trial an appearance of legality, since the night meeting was strictly illegal. Again Jesus was questioned and pronounced guilty. (Luke 22:66-71) Now a change was necessary. The Jews were not allowed to execute criminals. So they took Jesus to the Roman governor to get the job done.

Pilate apparently surprised Jesus' captors. He refused to handle the case until the Jews made a formal accusation. Then he went inside to question Jesus about his kingship. The result? Back outside, Pilate declared Jesus innocent. (John 18:29-38; Luke 23:1-4) You can imagine the reaction. Why, according to the mob, Jesus had stirred up trouble all the way from Galilee to Judea. If Jesus was from Galilee, Pilate thought, why not send him to Herod, district ruler of Galilee who was then in Jerusalem? To Herod Jesus went.—Luke 23:5-7.

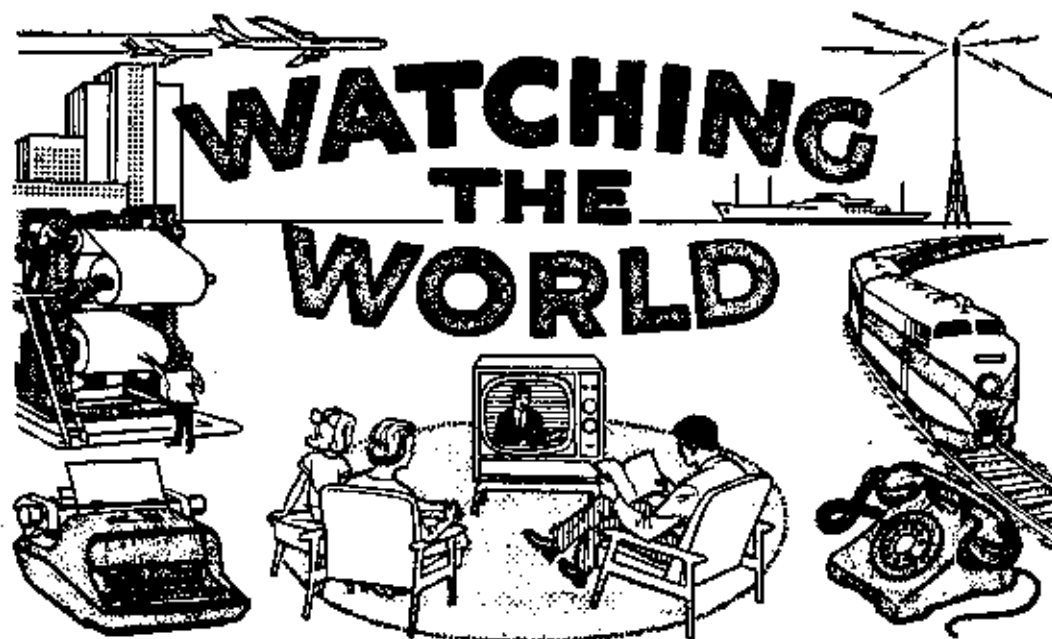
But after Herod unsuccessfully questioned Jesus and had him mocked, he sent him back to Pilate. Again the governor

proclaimed Jesus not guilty. But in an attempt to appease the mob he offered to chastise Jesus before releasing him. The maneuver failed. (Luke 23:8-16) He tried again. It was customary to release a convicted criminal each Passover. Did the Jews want Jesus to be the one?

Never! "Not this man, but Barabbas!" cried the mob. They wanted a seditionist and murderer instead of "the king of the Jews." Having received a warning dream, Pilate's wife sent a message to her husband mentioning Jesus' righteousness. Pilate attempted visibly to make a show of innocence of Jesus' blood by washing his hands in water. Even persons in the mob who could not hear Pilate's remarks could see this act. Then he handed Jesus over to soldiers. They took that innocent man, hit him, decked him in a scarlet robe and crown of thorns, spit on him and mocked him.—John 18:39, 40; Matt. 27:17-30.

When Jesus was brought back, Pilate again told the Jews that there was no fault in the man. Possibly he imagined that Christ's bleeding, tortured condition would soften their hearts. Yet they screamed, "Impale him!" They also shouted that Jesus ought to die because he made himself God's Son. On hearing that, the governor again spoke with Jesus privately. When Pilate made a final attempt to release Christ, the Jews threatened that if he did so *he* would be an enemy of Caesar. Pilate abandoned justice, giving in to mob rule. He turned Jesus over to be impaled.—John 19:4-16.

So we are not left in doubt about what happened at Jesus' trial. Marvelously Almighty God inspired four harmonious and faith-building accounts, an accurate record that paints a convincing picture of these important events in the life of our Ransomer.



Illegal-Worship

Conviction Reversed

◆ Spain's High Court has canceled the fines imposed on five witnesses of Jehovah who were charged with illegally gathering together to read and discuss passages from the Bible. The case was an appeal from the fines imposed in the southern city of Malaga by the civil governor of the province, which action was then confirmed by the director-general of the Interior. The reversal of the conviction was viewed in the news as a significant religious freedom test case.

Drug-Reaction Problem

◆ A panel of physicians, part of the sixth Interscience Conference on Antimicrobial Agents and Chemotherapy, has said that the increasing use of drugs is becoming a major problem. The panel heard that adverse reaction to drugs is now the seventh leading cause of hospital admissions.

War Toys Protested

◆ Toy weapons and war games seem to be increasing in popularity. In December a New York city newspaper advertised a replica of a heavy machine gun, with belt-fed ammunition, and called it "one of America's most popular toys." Alarmed at such kind of

popular toys, a group of Stanford University mothers has declared war on "war toys that teach our children destruction and violence." A spokesman for Palo Alto's Committee for Toys for Peace said: "We are becoming more and more concerned about . . . violence becoming an accepted part of American society. Through realistic modern toy weapons, soldier dolls and battlefield games . . . and vivid advertisements for these toys, war and violence are made out to be a game. . . . We're urging parents to buy toys which spark a child's imaginative and creative inclinations rather than encouraging destructiveness."—San Jose (California) *Mercury*, December 2, 1966.

Clergyman Offers

Divorce Service

◆ A clergyman in Virginia, reports the *Akron Beacon Journal*, has written a divorce service for couples who desire to dissolve their marriage with comfort and blessing of the church. Says the minister: "Couples who prefer to say 'I do' in church should also have the privilege of saying 'I don't' in a religious setting." With clergymen generally turning away from the Bible, such a divorce service is not surprising, despite Jesus' words at Mark 10:6-9.

Street Riots in Macao

◆ For three days in December mobs of frenzied Chinese youths ran riot through the streets of the Portuguese colony of Macao, about seven square miles in area and right at the tip of a peninsula on the South China coast. Some 3,000 Red Guard-style demonstrators overturned cars and wrecked city hall. At least 8 persons were dead and 78 injured. At the height of the riot, six Chinese Communist gunboats reportedly hove to off Macao.

'Half the World Underfed'

◆ Reminding one of the Bible's prophecy of "food shortages" for our day are the words of Mary Ross, regional nutrition officer of the Food and Agriculture Organization (FAO) of the United Nations, who spoke at a dietitians convention: "We estimate about one-half of the world's people are underfed, badly fed—or both." At least three million persons perish each year from lack of protein food, it was brought out, and the problem is becoming more acute each day.

"Death Valley" of the Deep

◆ The Navy Electronics Laboratory at San Diego announced in December that the three-man submersible Deepstar had discovered a totally sterile "Death Valley" where fish rot. This strange valley was found 3,000 feet deep ten miles north of Catalina Island. "The bottom was covered by a brownish-gray carpet of dead organic material about a centimeter (.4 of an inch) deep," said one of the men aboard Deepstar. "Nothing was alive," explained another. They found no trace of oxygen. Though worms can live without oxygen, not even a worm hole could be found in this desertlike ocean valley.

Youthful Smokers

◆ A market research organization in the U.S. has discovered that teen-agers are spending the largest amount ever on cigarettes. Why? It was found that they are indifferent to the dangers of smoking because the diseases are "too far into the future for us to worry about," according to the youthful smokers. Meanwhile, the American Public Health Association was told during its annual session in San Francisco that programs for prevention of smoking should begin before potential smokers reach the age of 15. "Those who at age 15 had anticipated smoking (in 1959) were more likely to smoke at age 21," said an assistant professor of epidemiology at Harvard. "More than 60 percent of the girls and 70 percent of the boys who did anticipate smoking, later became smokers." How wise the Bible's counsel to train up a child at an early age in the way he should go!—Prov. 22:6.

"A Broken Church"

◆ The world "couldn't care less" about Jesus Christ, declared the outgoing president of the National Council of Churches. Where lies the fault? The fault lies with the churches, said Reuben H. Mueller, senior bishop of the Evangelical United Brethren Church, at the council's seventh triennial general assembly. Churches, he explained, still show the effect of the imposition of religion by the Roman Emperor Constantine. "Because of the political value of Christians, [Constantine] forced his soldiers at sword-point to be baptized and [he] embraced Christianity as the religion of the empire." He further admitted that the "harvest of tragedy" from that event, reaped down the centuries, has included "the marriage of religion and politics and of the church and the

state," as well as "the use of military power to enforce the will of both." As a result, lamented the bishop, "it is a broken church."—*Baltimore Sun*, December 5, 1966.

U.S. Losing War on Smog

◆ The Secretary of Health, Education and Welfare, John W. Gardner, warned in December that "the truth is that we are actually losing ground in the fight against air pollution—the smog continues to grow more dense even as we talk about it." He said that unless more was promptly done, people in the U.S. would have to live indoors "like moles," use gas masks or employ protective domes over cities. Speaking at the three-day National Conference on Air Pollution, Gardner declared: "There is not a major metropolitan area in the United States without an air pollution problem today. . . . Most industries have yet to take vigorous leadership in combating air pollution." He spoke of New York city's recent bout with smog as "frightening."

Clerics Complain of Prejudice

◆ At the end of an all-night prayer vigil at his church's national headquarters in New York, Episcopal bishop C. Kilmer Myers charged that his church was "shot through with racism." He said that the church looks down on its "priests of color" as inferior. Myers, newly elected bishop of California to succeed cleric James A. Pike, charged his church with "heretical and blasphemous distortion of the Christian doctrine of man."

Meanwhile in Pennsylvania an Episcopal minister resigned from his pulpit on December 11 because of resentment from his congregation due to his role in civil rights demonstrations. Cleric E. Marshall Bevins, rector of two small churches, said he was harassed by crank letters and phone calls.

Some of his parishioners "have been direct in letting me know how they feel," he told his congregation. "One parishioner stated he would run me out of church." The clergyman explained that attendance had declined at both of his churches ever since he participated in civil rights demonstrations.

A "Neglected Epidemic" in U.S.

◆ The National Research Council, in a recent report, said that the U.S. is paying little attention to accidents—the "neglected epidemic of modern society." The council pointed out that accidents are the main cause of death in the first half of the life-span. Not enough is known about hidden effects that can make injuries fatal, the study found. Also, millions of persons lack instruction in basic first aid, and most ambulances are manned by untrained attendants. Figures showed that, among the leading causes of accidental deaths, motor vehicle accidents are close to 50,000 a year; home accidents, about 29,000; work accidents, 11,000; and other accidents such as drownings, about 18,000.

Central American Assemblies

◆ Over 24,200 of Jehovah's witnesses packed out the Arena "Mexico" on December 3, the first day of their five-day assembly in Mexico City. Present were hundreds of their Christian brothers who came from Canada, the United States, the Philippine Islands, West Germany and other lands. The attendance swelled until 36,556 were present for the principal discourse, which was delivered on Sunday.

In Guatemala City, 2,475 Jehovah's witnesses crowded into *Parque la Industria* to hear N. H. Knorr, president of the Watch Tower Society, deliver the public talk "Mankind's Millennium Under God's Kingdom." The talk was warmly received. In British Honduras,

755 were on hand for the same talk at Belize.

Treaty to Bar Space War

◆ A historic treaty was agreed upon by the U.S. and the Soviet Union at the U.N. on December 8—the first international treaty to govern exploration of space. The treaty outlaws the placing of nuclear weapons in orbit around the earth. It also prohibits states from installing weapons of mass destruction on the moon or other celestial bodies. After approval by the U.N. General Assembly, it goes to member governments for ratification. The treaty is to go into effect when at least five governments have ratified it, including the Soviet Union, Britain and the U.S. President Johnson called it "the most important arms control development since the limited test ban treaty of 1963."

Hunter Shot by Dog

◆ A twenty-year-old hunter was shot by his dog in Louisiana. The hunter had his rifle in the front seat of his car. When his dog jumped from the back seat to the front seat, the pet stepped on the trigger, firing a bullet into the hunter's knee.

Prostitution Explosion

◆ One million prostitutes are now reported to be working in Catholic Italy, including 100,000 in Rome, the back door of the Vatican. *Lo Specchio*, a weekly magazine, revealed the statistics.

The Common Cold

◆ The United States Public Health Service claims that nearly every person in the United States catches at least one cold per year, but the average is about three. In January and February, some 60,000,000 people in America have colds. The cold is the

most prevalent of all diseases. Colds disable people in the United States to some degree 2,000,000,000 working days a year. Colds annually cost industry \$5,000,000,000 in lost production, wages and medical expenses. The U.S. Public Health Service states that there is no known drug that will cure a cold. Yet, Americans spend well over a quarter of a billion dollars each year for cold and cough remedies. Even the wonder drugs—antibiotics and sulphas—have no effect on the cold virus, according to the American Medical Association. Most remedies do little more than subtract from the pocketbook. Painkillers may relieve some of the aches and pains, but do nothing for a cold. The best thing a cold sufferer can do, says the U.S. Public Health Service, is stay home, take a hot bath, go to bed, eat a balanced diet and wait for the body to do the rest.

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Awake!

For Whom Do You Pray?

The Church in Commercial Business

Ten Thousand Miles on a Raft

How Dangerous Are Tumors?

FEBRUARY 8, 1967

THE REASON FOR THIS MAGAZINE

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 ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"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 God's righteous new order in this generation.

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

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Awake!

"It is already the hour for you to awake."

—Romans 13:11

Volume XLVIII

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THE need for a refuge in this time of mounting world troubles is something that is agreed upon by men of all kinds. Some think that money alone furnishes ade-

quate protection, despite the fact that wealth attracts thieves and the further fact that material possessions can deteriorate in value so suddenly. Others believe that membership in some religious group will prove to be a safeguard, even though these organizations often seek safety, not in God or in Christ, but in political alliances and military might.

When clergymen support and advocate trusting in the United Nations organization, hailing it as mankind's "last hope for peace," are they proving that they are on the side of the truth, or are they taking refuge in something that will never be able to accomplish what is claimed for it? Are they taking refuge in a lie? It is a question worth investigating, for lives may well be in the balance.

In these troubled times we can learn a lesson from what happened in the eighth century B.C.E. when the rulers and priests of Jerusalem claimed they had assured themselves of a refuge from disaster. Judah had turned from Jehovah God their Deliverer to political alliances. Thrown off

TAKING REFUGE IN A LIE



balance, Judah reached a stage when it would decide in favor of the strongest power, Egypt or Assyria, whichever they thought was stronger. Jerusalem ap-

pealed first to Assyria and, finally, when that failed, Jerusalem took refuge in Egypt and concealed herself behind Egypt's armed might. When the feared enemies, the Babylonian besiegers, once withdrew because Pharaoh's army was approaching, the pro-Egyptian rulers felt sure that they had a safe refuge to which the enemy could never get. But what happened?

To those rulers and priests of Jerusalem, God's prophet declared: "Because you men have said: 'We have concluded a covenant with Death; . . . the overflowing flash flood, in case it should pass through, will not come to us, for we have made a lie our refuge and in falsehood we have concealed ourselves'; therefore this is what the Lord Jehovah has said: ' . . . the hail must sweep away the refuge of a lie.'"
—Isa. 28:15-17.

So those rulers of Jerusalem made a lie their refuge by trusting in a political alliance that could not and did not save them from their enemies. Their "refuge of a lie" was swept away when the Babylonian

conquerors desolated Jerusalem in 607 B.C.E.

Is there not a similar situation today? Christendom professes to serve God and to teach his Word, the Bible. But now that we have reached the "last days" of this system of things and mankind stands face to face with God's war of Armageddon, where has Christendom turned for refuge? The facts show that Christendom proposed and took refuge in the League of Nations from 1919 to 1939. Clergymen called the League of Nations "the political expression of the kingdom of God on earth." But those same clergymen could have read in the Bible what the psalmist David wrote: "God is a refuge for us. Indeed . . . the sons of mankind are a lie." (Ps. 62: 8, 9) These inspired words stress the fact that, in the great matters of life, if we depend on men, pin our hope and trust on men rather than God, we will find mankind a "lie," a false refuge.

Even some influential men have realized that trusting in political institutions as a guarantee against war can be taking refuge in a lie. In fact, one who had been in the service of the League of Nations for eleven years reached the conclusion that "we were enacting a gigantic lie, and the real motives of the Governments . . . were quite different from their public explanations of their conduct at Geneva."—*The Christian Paradox*, Cyril Scott, p. 102.

If that is true concerning the League of Nations, what about the United Nations? If those taking part in the League of Nations were enacting "a gigantic lie," is it different today? Is the U.N. living up to what clergymen have hailed it as—"the last hope"? Does it really represent united nations, as its name declares? Since World War II it is evident there have been hot and cold wars across the world, and these between members of the U.N. In fact, the first secretary-general of the

U.N., Trygve Lie, said he had "the most impossible job in the world." (*Newsweek*, October 3, 1966) Recently U.N. Secretary-General U Thant declined to offer himself for a second term, stressing his frustrations and fears. Later he agreed to take office again. "Today it seems to me," he wrote, "that the pressure of events is remorselessly leading towards a major war, while efforts to reverse that trend are lagging disastrously behind." (*New York Times*, September 2, 1966) Is the U.N. living up to what the clergy expected it to be for mankind? Is the U.N. what you want for a refuge?

Where, then, can one find a refuge? In God, said the psalmist David. Further, the apostle Paul held out this hope based on the Word of God: "The Son of God, Christ Jesus, . . . did not become Yes and yet No, but Yes has become Yes in his case. For no matter how many the promises of God are, they have become Yes by means of him."—2 Cor. 1:19, 20.

It is Jesus Christ who makes God's promise of a righteous New Order free from war assured of fulfillment. There is no uncertainty about it; he is not "Yes and yet No." In fact, no matter how many the promises of God or how difficult they appear to be, they become Yes by means of Jesus Christ, God's King! Thus an apostle of Jesus Christ, at 1 Peter 2:6, quoted from Isaiah 28:16, right after the part about the rulers of Jerusalem who put their trust in a lie, and directed us to a genuine refuge: "Look! I am laying in Zion a stone [Christ Jesus], chosen, a foundation cornerstone, precious; and no one exercising faith in it will by any means come to disappointment."

With "the war of the great day of God the Almighty" impending, why trust in a refuge, such as the U.N., that cannot prove trustworthy? Mankind's only hope for permanent peace is God's heavenly kingdom.

For Whom Do You Pray?

**For others besides yourself?
What are appropriate things
to pray in behalf of others?**

A FATHER is happy to see his children show unselfish concern for others. It makes his heart glad that they think of ones besides themselves; it is evidence that they are maturing, growing up. Similarly, our heavenly Father is pleased when we are interested in the welfare of others. Especially is he glad when our concern is sufficient to move us unselfishly to pray in behalf of others.

Jesus Christ set the perfect example in doing this. More than any other human who ever lived, he had the interests of others at heart. First

of all, those of his heavenly Father. He also prayed concerning fellow humans; and not merely for people in general, but for particular persons, and concerning their individual needs. For example, when Jesus foresaw the trials of faith facing his apostle Peter, he prayed that God would help Peter. As he told Peter: "I have made supplication for you that your faith may not give out."—Luke 22:32.

This concern for others is highlighted in the longest prayer of Jesus that is recorded in the Bible. In it he prayed regarding his disciples: "I make request concerning them; I make request, not concerning the world, but concerning those you have given me . . . Holy Father, watch over them on account of your own name . . . I make request, not concerning these only, but also concerning those putting faith in me through their word; in order that they may all be one, just as you, Father, are in union with me and I am in union with you, that they also may be in union with us."—John 17:1-26.

Do your prayers show as much concern with the interests of others? Do you have the welfare of others so much at heart that it is something you regularly speak to God about? Or do you pray only for yourself and for personal interests? You have perhaps

noticed that there is a tendency for humans to think first of themselves, even in their prayers to God.

Prayers for Yourself

This raises the questions: Is it selfish to pray in behalf of yourself? Will God listen to and answer such prayers? What determines whether he will or not?

In a model prayer that Jesus taught his disciples, he showed that personal requests for daily needs are quite proper. (Luke 11:1-4) However, many requests besides those for daily necessities are also shown in the Bible to be acceptable. Jesus himself requested: "Father, glorify me alongside yourself with the glory that I had alongside you before the world was." This personal petition was not presumptuous or selfish, for it was in harmony with the reward God had promised Jesus for accomplishing His work on earth.—John 17:5.

The same can be said of King Solomon's prayer for discernment and wisdom, so as to judge God's people

properly. Although a personal request, it was made with the interests of God and his people at heart. It was not made for a wrong purpose, nor was it out of harmony with God's will. This is a vital requirement for prayers to be acceptable.—1 Ki. 3:5-14; Jas. 4:3.

Often, however, it is difficult for humans to know what God's will is on matters. The apostle Paul, for example, prayed several times to be relieved of a "thorn in the flesh," believed by many to have been poor eyesight. Although Paul's personal request was made with a proper motive, to enable him to serve better as God's minister, God realized that greater good would be accomplished if this "thorn" was not removed. Because Paul was afflicted with this weakness, God's power would be made even more manifest to those to whom Paul ministered, and Paul himself would be taught by it to rely on God's strength and not his own.—2 Cor. 12: 7-10.

Clearly, then, it is not selfish to pray for oneself, for even Jesus Christ and the apostle Paul did. But in our requests we need to realize that the carrying out of God's will is of primary importance. It comes first. We also need to appreciate, as was impressed on Paul, that God knows what is best for his servants, even better than they themselves know. This will prevent us from being stumbled if our prayers seemingly go unanswered.

Evidence of Christian Maturity

However, if prayers are said only for oneself, it evidences a lack of maturity. A mature person thinks of the interests of others too. First of all, he comes to appreciate his Creator. Consider all the fine things God has provided to make life pleasant—delicious foods to delight the senses, air to breathe, glorious sunsets, snow-capped mountains, green valleys, rushing

rivers, colorful flowers. How manifold are the works of God! A mature, appreciative person thanks Him for such provisions.

Jesus Christ showed the place that God should have in our petitions when he provided his disciples the model prayer. In it God and his interests are featured. Placed first is the sanctifying of God's maligned name. The next request is for His kingdom, which will vindicate God as man's rightful ruler by destroying all wickedness and ushering in righteous conditions. After that is the request for God's will to be done on earth as it is in heaven. A mature Christian who truly loves his Creator regularly prays for these things. With all his heart he desires their early fulfillment.—Matt. 6:9, 10.

However, besides being concerned with God and his interests, one should also demonstrate similar loving concern for fellow humans. This can be done by regularly praying in their behalf, just as Jesus uttered prayers for Peter and for all his disciples. But are such prayers really effective? Does God answer them?

Value of Prayers Said for Others

It becomes apparent that they really are of value. Was not Peter benefited by Jesus' petitions to God in his behalf? Most assuredly! For Peter was recovered from his error and went on to become a real support to others. (Luke 22:32) And were not Jesus' prayers for God to watch over and care for his followers answered? Yes, indeed! For only with God's blessing could the early Christian congregation have grown and prospered in the face of such adversity.—John 17:9-11, 20-23.

The close bond that existed among early Christians and the effectiveness of their prayers is indicated by what occurred when Herod Agrippa arrested Peter for preaching. The Bible account says: "Consequently Peter was being kept in the

prison; but prayer to God for him was being carried on intensely by the congregation." God listened to these petitions. They carried weight with him. He was happy that his children manifested such unselfish concern for a companion. So what did He do? Why, God sent an angel and miraculously released Peter from prison!—Acts 12:3-17.

The apostle Paul also deeply appreciated the value of prayers of others, and so repeatedly asked for them. In his first letter to the Thessalonians he requested: "Brothers, continue in prayer for us." (1 Thess. 5:25) In his second letter: "Brothers, carry on prayer for us." (2 Thess. 3:1) He wrote the Colossians: "Be persevering in prayer . . . at the same time praying also for us." (Col. 4:2, 3) To the Romans he said: "Exert yourselves with me in prayers to God for me." (Rom. 15:30) He requested the Hebrew Christians: "Carry on prayer for us." (Heb. 13:18) Acknowledging the value of their prayers, he told the Corinthians: "You also can help along by your supplication for us."—2 Cor. 1:11.

In his letter to Philemon of the congregation of Colossae, Paul expressed high hopes in connection with their prayers: "I am hoping that through the prayers of you people I shall be set at liberty for you." (Philem. 22) That he was soon after released indicates the effectiveness of the many prayers said in his behalf. It is certainly a truth: "A righteous man's supplication, when it is at work, has much force."—Jas. 5:16.

What to Pray in Behalf of Others

But in our prayers for others, what should we properly request? That they become wealthy materially? Or that they obtain worldly prominence? Were those the types of prayer that the apostle Paul requested be said in his behalf? And did

he pray for such things in behalf of others?

No, for the apostle Paul kept in mind what would be of benefit to himself and others spiritually, what would be of value in being a better servant of Jehovah God. These are the things that we, too, should request in behalf of others. Our love for them should cause us to think of their everlasting welfare, their obtaining the prize of eternal life in God's righteous new system of things.

Note how Paul prayed regarding such matters in connection with the Thessalonian Christians. You may recall that he had spent only a very short time preaching in Thessalonica, apparently only a few weeks, but, nevertheless, he established a Christian congregation there before mob action forced him to leave. (Acts 17:1-10) How Paul missed these new members of the Christian faith! How he longed to visit them! He wrote them: "Night and day we make more than extraordinary supplications to see your faces." (1 Thess. 2:18; 3:10) In a second letter, written soon after the first, he said: "We always pray for you, that our God may count you worthy of his calling."—2 Thess. 1:11.

Perhaps you, too, are helping others to learn about the Christian faith. If so, do you regularly pray that they may prove worthy of God's favor and his reward of eternal life? Paul's love for the Thessalonians moved him to pray regularly for this in their behalf. In fact, he so earnestly wanted to make a return visit on them that he prayed night and day to see their faces. Do you offer similar prayers in connection with persons upon whom you are making return visits to share spiritual things? Certainly this is a fitting matter for prayer.

Is it not true that you have loved ones for whom you care very deeply? Should they suffer some reversal or come into dire

straits, it is only natural that you would pray to God in their behalf, requesting that he comfort and help them. But what if they should be prospering and are in no particular danger or material need? Do you still pray for them? Paul prayed for such persons. Note what he requested concerning his beloved Corinthian brothers, who apparently were quite well off materially: "Now we pray to God that you may do nothing wrong . . . but that you may be doing what is fine."—2 Cor. 13:7.

What an appropriate thing for which to pray! That your dear ones "may do nothing wrong" but that they "may be doing what is fine." As parents, do you often render to God such prayers in behalf of your children? Would it not be fitting to do so? However, then it would only be proper that you work in harmony with your prayers by regularly inculcating within your children a love for God's righteous laws.

Prayers for Nonacquaintances

But should prayers for others be limited to loved ones or those with whom you are personally acquainted? Not if you have the true spirit of Christianity. Remember that Christ even prayed in behalf of those yet to put faith in him as a result of his disciples' preaching. (John 17:20) And when the apostle Paul learned about the faith and love of those in Colossae, persons whom he apparently had never visited, he was moved to write them a warm letter of encouragement. Observe what he said:

"That is also why we, from the day we heard of it [their 'love in a spiritual way'], have not ceased praying for you and asking that you may be filled with the accurate knowledge of his will in all wisdom and spiritual discernment, in order to walk

worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work."—Col. 1:9, 10.

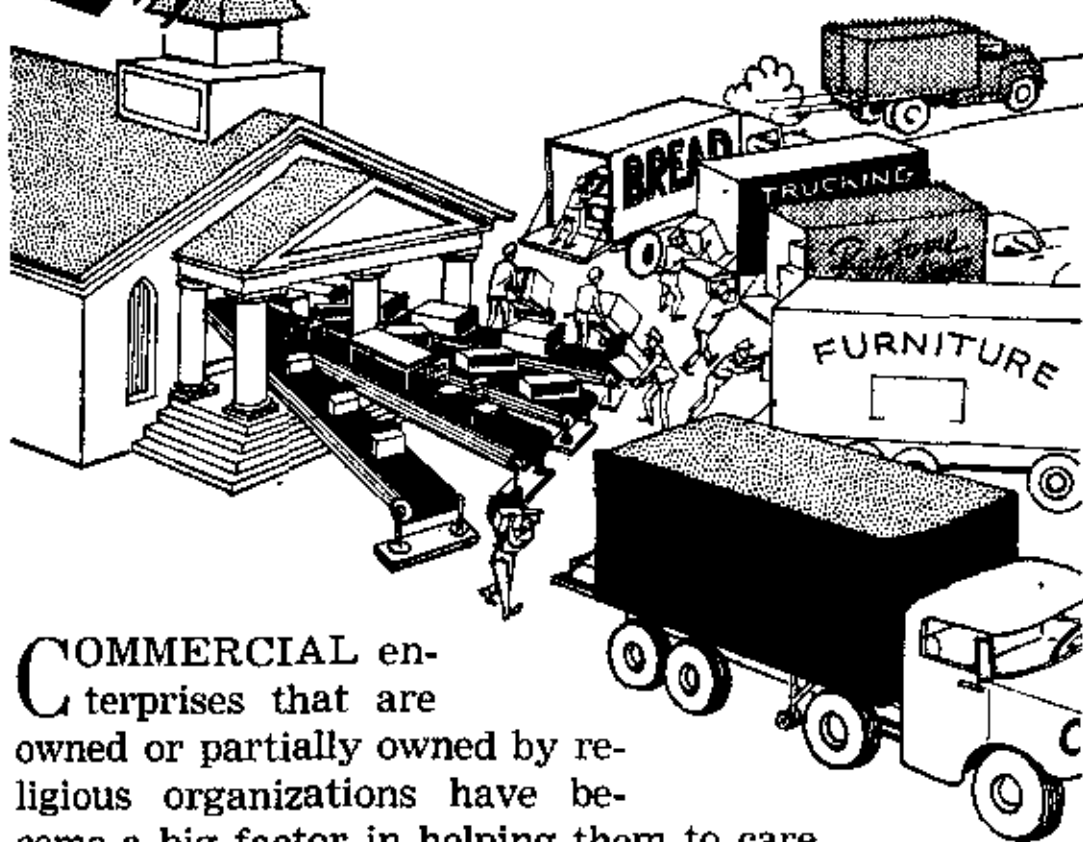
How concerned Paul was for the Colossians, even though he apparently was not acquainted with them personally! Why, he never ceased praying for them; and note how specific and meaningful his prayers were. Yes, Paul desired that the Colossians gain God's favor and everlasting life. Do you render similar prayers to God in behalf of ones you may not even know personally?

Would you go even farther than that, and pray for persons who were trying to hurt or kill you? Jesus encouraged his followers to pray for even these, saying: "Continue to love your enemies and to pray for those persecuting you." (Matt. 5:44) Jesus did. Concerning those who nailed him to the torture stake he prayed: "Father, forgive them, for they do not know what they are doing." (Luke 23:34) The faithful disciple Stephen did also. When religious fanatics surrounded and started stoning him, Stephen cried out with a strong voice: "Jehovah, do not charge this sin against them." And after saying this he fell asleep in death.—Acts 7:58-60.

What a loving, abundant heart Stephen had! How happy he must be to associate in heaven with one of those who encouraged his stoning and for whom he prayed—Saul, who became the apostle Paul! God could see that Saul's heart was right, and so, in keeping with Stephen's prayer, called him to be his special representative.—Acts 7:58; 8:1; 22:20.

Certainly it is of value to pray, not only for ourselves, but in behalf of others! Jehovah God is delighted to see in his servants unselfish concern for others, and he can indeed open the way to the answering of their prayers.

THE Church in COMMERCIAL BUSINESS



COMMERCIAL enterprises that are owned or partially owned by religious organizations have become a big factor in helping them to care for their operating expenses and to build up financial reserves. However, these operations may raise serious questions in the mind of the churchgoer who hears repeated pleas from the pulpit for generous contributions and who receives numerous written requests for money through the mail. With good reason, it may be difficult for him to see why he should be a generous contributor to his church when it is amassing great wealth from business ventures.

Some of the financial achievements of the Vatican, for example, were publicized in 1965 by leading newspapers and news magazines. The British weekly magazine *The Economist* expressed belief that the Vatican is the world's largest shareholder in commercial

corporations, estimating that its portfolio amounts to about \$5.6 billion. The *New York Times* of July 12, 1965, pointed out that in 1963 the Vatican received dividends from Italian companies that amounted to the *lire* equivalent of \$5,675,000. This, the paper observed, represented a portfolio of stocks in Italy alone of about \$200 million.

Besides its own bank, of which it has 100-percent ownership, news sources reported that the Vatican has financial interest in at least three Roman banks as well as a number of provincial banks and investment companies, interest in a spaghetti factory, an airline, a bus and streetcar company, companies that supply Italian cities with water and gas as well as telephone service, a movie concern, Italy's largest tourist agency, the country's biggest real estate company, besides such industries as steel, chemicals, cements, ceramics, construction, insurance, hotels and shipping. Outside Italy it is reported as having heavy investments in the industries of a number of countries, especially Great Britain, Switzerland and the United States. But the Roman Catholic Church is not the only religious organization that has substantial

financial interest in commercial corporations.

The Church of England also has large holdings of securities. In 1963 the New York Times of November 3 reported that this church owned property, stocks and bonds that totaled more than \$840 million. When there was a financial battle for control of the British Aluminum Company, it made a handsome profit by selling its holdings of 260,000 shares in the company.

A number of other religious organizations with large sums of money have likewise invested in the securities of commercial corporations, providing themselves with a regular income. Rather than letting their money remain idle, they are making it work for them. The income may help them to care for their operating expenses. This use of idle funds is a normal procedure for any organization, but when a church continues to pressure its members for money despite its large business income, it becomes evident that it functions, not primarily for the benefit of its members, but for its own enrichment.

Church-operated Businesses

In some instances church investment in a commercial corporation can become so extensive that the church gains controlling interest in the corporation, or it may even own a company outright. In either instance it becomes deeply involved in a business enterprise. For example, in 1954 the Seventh-day Adventist organization reported a net profit of \$400,000 from its wholly church-owned, unfinished-furniture business.

The Mormon Church owns a great number of commercial businesses. It is the owner of the shortwave radio station WRUL, located in New York city, which, it says, is the only commercial, independent station that broadcasts to the world. It also owns the radio and TV station KSL

in Salt Lake City as well as a 90-percent interest in the radio and TV station KIRO in Seattle. Besides these enterprises it owns the Beneficial Life Insurance Company, which has assets of more than \$100 million, Salt Lake City's afternoon newspaper the *Deseret News*, most of the Utah-Idaho Sugar Company, a hotel, a motor lodge, an eight-story insurance company building in Salt Lake City, an eighteen-story office building in the same city, and a number of ranches. One ranch located in Florida consists of more than 300,000 acres. All these and other commercial businesses owned or partially owned by the Mormon Church provide it with a sizable income in addition to the tithes it regularly receives from its many members.

Some of the religious orders of the Roman Catholic Church also have chosen to operate commercial businesses. The Christian Brothers, for example, are deeply involved in the liquor business. This religious order owns the De La Salle Institute, which is a wine-making corporation. Christian Brothers wines and brandies are widely distributed and are well known to people in the liquor business. In fact, their brandy production is among the largest in the world.

Another Catholic order, the Benedictines, has an abbey in North Dakota that produces a brandy that sells by the brand name Assumption Abbey. This abbey also makes table and altar wines that are sold in the western part of the United States. In another abbey located in New York state, a group of Trappist monks are in the bread-making business. On a British island off the coast of Wales, members of the Cistercian order of Catholic monks are busily engaged in manufacturing perfume for the commercial market.

Investment of church money in cemeteries, hospitals and housing projects is still another source of financial income for

a church. In some places the only hospital available to a community is one operated by a religious organization, so, understandably, communities are often glad to have these church investments. Nevertheless, definite problems are created when a church engages in competitive commercial business.

Competition and Tax Exemption

Small businessmen are not likely to be very happy when they must compete with a church-owned business. With its greater purchasing power, it can underprice them, and if it enjoys tax exemption on its business profits it has a great advantage over them. The president of a company in Ohio complained about a Roman Catholic university there that underbid him for a contract with the United States Air Force. The church-owned institution could do this because it did not pay taxes on its business profits, so the businessman claimed. Although the university's bid was \$10,000 less than his, the government lost, he said, a larger amount in taxes that he would have had to pay if the contract had gone to him. Wherever a church succeeds in operating commercial businesses under the shelter of tax exemption, a strong feeling of anticlericalism is certain to develop among competing businessmen.

In 1956, when the United States Congress was being urged to change the tax law because certain Roman Catholic orders were operating businesses under the shelter of the tax exemption granted to religious organizations, one witness in the Congressional hearing stated: "We are certain that there are millions of dollars which are going to the benefit of religious organizations when they really belong in the coffers of the tax collector." One of those organizations was the Catholic order known as the Christian Brothers,

which had not been paying taxes on its liquor business. Finally, in 1961, it was ordered by the government to pay nearly \$4,000,000 in taxes.

When federal and state governments grant tax exemption to religious organizations, those organizations have the right to apply for whatever exemptions are due them under the law. But when an organization tries to claim exemption for income not exempted in the tax law, it is doing an injustice to the public. During the time the Christian Brothers were fighting the effort to tax their liquor business, the organization entitled "Protestants and Other Americans United for Separation of Church and State" said: "If the Government should permit such a commercial liquor business to come under the tax umbrella of a church a fraud would be perpetrated on all the taxpayers."

Dangerous Situation

When a religious organization becomes deeply involved in commercial businesses it is inclined to modify its religious teaching to fit its commercial interests. Even the most dedicated men can find the power of money difficult to combat when large sums are involved. This danger to a church and its leaders was pointed out in the book *The Church as Employer, Money Raiser and Investor* by F. Ernest Johnson. It states: "To put it more bluntly, we are concerned that the church's necessary economic behavior shall not impair its function as moral critic of society." The Bible truthfully states that the "love of money is a root of all sorts of injurious things." —1 Tim. 6:10.

Another danger from religious organizations' amassing great wealth as a result of commercial businesses, especially when their business profits are tax exempt, is the disruption of the economic stability of

a country. Large amounts of a nation's wealth can get into the hands of these organizations. On this point the magazine *Liberty*, in its issue of September-October 1965, argued: "Unless something is done to prevent the growth of tax-exempt business income, there is no reason why some church or combination of churches should not someday own most of the commercial wealth in the United States." This conclusion may seem farfetched, but it actually has happened in more than one country.

In the early nineteenth century Mexico was faced with a situation in which most of the country's wealth was in the hands of the Roman Catholic Church and its religious orders. They owned more than half of the land that was in use. The book *A History of Mexico* by Henry Parkes states: "The Church, moreover, was a money-lending institution, owning at least two thirds of the capital in circulation. It gave loans to *hacendados*, and acquired mortgages on their estates. From rents and interest, and from tithes, fees and the sale of papal bulls, it enjoyed an enormous revenue; and since it was exempt from taxation, its holdings steadily increased."

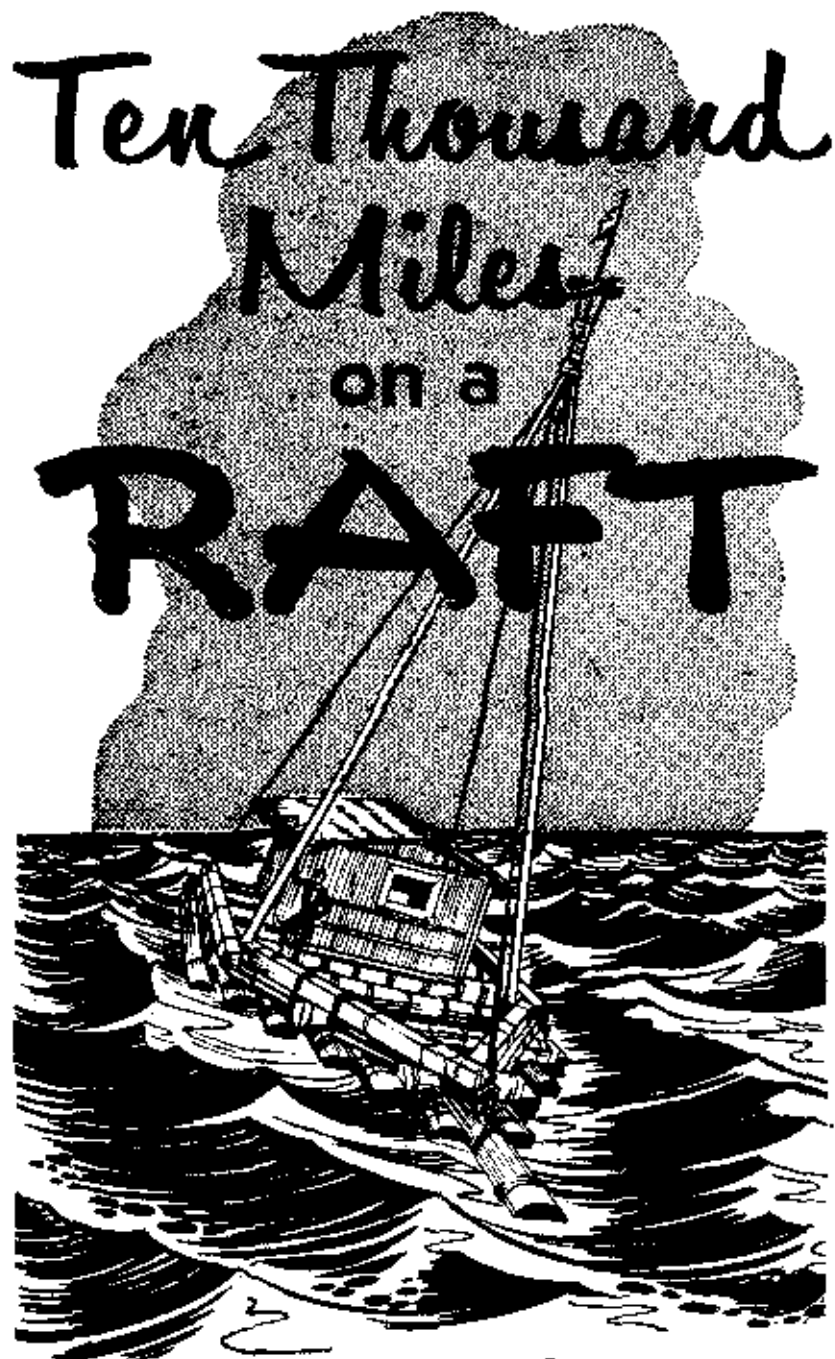
In 1856 the Mexican government drafted a law, the *Ley Lerdo*, that forbade the Roman Catholic Church from owning land and ordered its property to be sold. The reaction to this law is described by Parkes: "The bishops and the generals were willing to plunge all Mexico into civil war rather than accept the *Ley Juarez* and *Ley Lerdo*." The war lasted three years and resulted in the Laws of Reform of July 1859, which ordered all ecclesiastical property except church buildings confiscated without compensation. To this very day religious organizations are not permitted to own property in Mexico.

As in Mexico so throughout Latin Amer-

ica, the Roman Catholic Church controlled a large percentage of the wealth during the days of the Spanish colonies. The history book *The Growth and Culture of Latin America* by Donald Worcester points out how the religious orders dominated commercial business. "Thousands of acres of the best agricultural land had come under their ownership, and while much of it was put to useful exploitation, it was effectively removed from the competitive market and worked under conditions of special privilege that placed the private owner at an ever-increasing disadvantage. Enjoying the benefits of tax exemption, the religious became the chief growers, slaughterers, and distributors of meat in Chile, and their activity in this commercial field was great in many parts of the viceroyalty. There was scarcely any economically profitable field of activity in which the orders did not engage."

Such history can repeat itself where religious organizations are heavily involved in business enterprises and do not pay taxes on their business profits. That a civil war could result when a political state dared to touch the material possessions of a church well illustrates the grave danger to a nation as well as to a church when it becomes a moneymaking organization.

Long ago the Bible described the entire global empire of false religion as a woman bearing the symbolic name Babylon the Great. In vivid language it told of her close alliance with the commercial interests of the world and how the people of the earth would be made to suffer under her control. It also foretold her destruction as the judgment of God. Do you want to share her future? If not, now is the time to separate yourself from such commercial organizations that operate under a religious guise.—Revelation 17, 18.



By "Awake!" correspondent in Ecuador

AS THE two of us stood on the pier, the equatorial sun could not have been hotter. From the nearby international airport a huge jet took off, its engines thundering as it passed us overhead. Out in the river several modern freighters, great cargo doors gaping in their sides, were receiving ton after ton of the country's major export, bananas. In sharp contrast to those modern forms of transport was the object that claimed our attention. There below us, wallowing in the waters of Ecuador's Guayas River, was a Pacific raft, a rough construction of balsa logs and rope, on which four men were planning to make one of the strangest voyages of our time.

With me on the pier was the leader of the expedition. Vital Alzar, a thirty-two-year-old professor of languages and a Spaniard, explained the raft and its purposes. "The voyage," explained Alzar, sitting down on a great balsa log, "will cover ten thousand statute miles in about seven months. That makes an average of forty to fifty miles per day. The wind will provide some of the push, of course, but principally the raft will be carried along by the ocean currents."

Then, bending down to trace a rough map in the sawdust on the pier, he showed where those currents would carry them. Riding the flow of the Guayas River to the ocean, the raft would there be caught in the Humboldt Current. At about five degrees south latitude, the course swings toward the west to about two hundred miles south of the Galapagos Islands. There the Southern Equatorial Current would take over and carry the raft straight west to Jarvis Island, then southwestward to Samoa and Sydney, Australia. Nearly halfway around the world on a raft!

The Raft

But that long, long voyage was still in the future as we sat on the Navy pier and looked down at the raft. Señor Alzar was patient in explaining the construction that was still under way. The departure date was two weeks off but the final details consume time; and as anxious as he was to oversee everything, he was just as interested in helping me know why he was making the voyage and how the raft was built.

It is not small. It is certainly not the sort of raft adventurous boys use to float down rivers on warm summer days. This one is forty-five feet long and capable of carrying nearly thirty tons of supplies. Eleven thick longitudinal trunks of balsa form the base, with nine transverse logs

giving strength and a little more height above the sea. I could just barely encircle the smallest of those logs with my arms. The A-shaped mast is made of a local wood called "mangle," hard as iron and water-proofed with a tannic solution.

"Not one nail or bolt or any metal object was used in building that raft," said Alzar. The giant balsa logs were lashed together with rope made from Ecuadorian plants, the total weight of the rope used being an unbelievable three and a half tons! With more than 18,000 feet of rope a lot of logs can be made secure.

"Whether or not we arrive at Sydney depends a lot on the eight 'guares' or drift boards," Alzar explained. "It isn't practical to put a rudder on a raft, and there has to be some way of controlling the general course. Here, I'll show you how it works." We climbed down the ladder onto the raft and he took me toward the bow and pointed down.

"See that slot between the balsa logs? Those long, narrow hardwood drift boards are inserted through slots just like that one at six different places on the raft. The drift boards serve two purposes, being at the same time keel and rudder, for by adjusting their depth in the water, with some being deeper than others, the general course of the raft can be controlled. No need always to have a man with his hand on the tiller. In this manner the raft may be angled across the current so as to make good a predetermined course, instead of riding helplessly out of control before the wind and current."

He recalled that the famous balsa-wood raft Kon-Tiki was wrecked on a Polynesian island in 1947 short of its goal for want of drift boards. Thor Heyerdahl, its builder, once said that if he had known about drift boards his raft would not have wrecked after only 4,600 miles of travel.

Equipment and Supplies

Aside from the tinned food and water being carried, the only reminders of the twentieth century aboard are the radios, the navigation equipment and the cameras.

"Of course, we have not begun to store away the provisions yet," he said, "but I would like to show you something back here." Alzar showed the way aft into the little hut they would be calling home. "This is one of the five-gallon cans we will be using to store our drinking water. Now, ordinarily, water stored in cans turns brackish after a few months, and is not pleasant to drink. But we have found a way to solve that problem. We are importing the water from Quebec, Canada, because the water that comes from one of the lakes up there has been made radioactive by nature, and has the property of staying fresh and drinkable for a period of many years."

For the better part of a year the four expeditionists will be living together in this small hut built on the raft. It seemed about eight feet wide and just high enough to stand up in; not very big or luxurious. Looking about, I noticed the studs and beams of the hut lashed together with a thick twine. The only thing between the men and the sea outside would be a thin wall of split bamboo; a thatched roof overhead would shield them from the sun and rain.

Objectives

Alzar went on to speak of their objectives. In cooperation with government institutions they would study salinity of the sea, bird migration, sea currents, and plankton, the microscopic animal and plant life that is used as food by fish. However, the main objective, and the one that had fired the imagination of the man with whom I was speaking, was something different.

With this unwieldy and ancient craft Alzar intends to add weight to the idea that the original inhabitants of the Polynesian Islands and also of Australia had crossed the South Pacific long ago. It is believed by many that man first migrated to North and South America from western Asia, making a sort of "horseshoe" trip by way of the Bering Strait. And, then, from what is now the South American country of Ecuador, crossed the Pacific Ocean on rafts, identical to the one upon which we were sitting. If they could do it in the tenth century of our Common Era, Alzar reasons, he could repeat it in the twentieth.

What made him so sure that such voyages were made a millennium ago? "Now you have touched on a little known bit of history," answered Alzar. "Everyone has heard of the voyages of Columbus and of the Spanish conquistadors that followed him. But few have heard of the daring sea voyages made by the original inhabitants of the territory we know as Ecuador. They could be called the 'Phoenicians of the Western Hemisphere' so widely did they travel in trading with others.

"The Naval museum here in Guayaquil has records that date back to 1541, showing that raft travel was well developed long before the coming of the conquistadors. In fact, one of the first contacts between the Spaniards and natives was a naval battle between a Spanish galleon and a raft. That was in 1526."

Checking later, I found that Señor Alzar was right. The Naval museum also gave information about the encounter of Joris van Spielbergen with a raft as he was sailing around the world in the years 1614-1617. They found the raft thousands of miles from its point of departure, and it

had been at sea for two months. Voyages of six and seven months are recorded, as trade was carried on with Central America. Cocoa was carried north by raft and other products were carried back on the return trip.

Our conversation about events now centuries old was cut short. A shout from the pier called Alzar back to his work of supervision.

Departure

Two weeks later, on the 23d of October, the voyage began. At four-thirty in the afternoon an earthenware jar of *chicha*, an ancient native beverage, was broken against the raft and the lines to the pier were let loose. There was no wind that afternoon, so several oars were used to push away from the pier and into the current of the Guayas River. If all goes well, for the next seven or eight months it will not touch land again until, propelled by wind and current, it arrives at Sydney, Australia, in the middle of 1967.

As the raft drifted away the four crewmen waved a good-bye to the thousands of Ecuadorians that had come to see them off. Two ships jammed with spectators formed an escort for the first several miles, and the thousands on shore walked slowly along downriver, keeping pace with the raft, until little by little they tired out, leaving the raft to drift on alone.

Several days later, radio contact showed the raft to be solidly into the Humboldt Current, the first phase of its trip completed. But with 9,800 miles to go, anything might happen. At this moment of writing four men, with a parrot for company, are drifting at two miles an hour toward Australia, on Ecuador's Pacific Raft.



THE discovery was quite by accident. While taking a shower the woman felt a small lump in her breast. It was soft and about the size of a small marble. She had not noticed it before, but now, there it was! As she examined the lump with her fingers it exhibited a certain mobility, as if to elude her grasp. There could be no doubt about it. The fluctuating mass was a tumor! Thousands of women make a similar discovery every year.

Although it is a place of common occurrence, tumors are by no means limited to the female breast. They, at times, develop in the breasts of men too. In fact, abnormal growths can occur in any tissue or organ of the body; many are visible, while others within the body often go undetected. Practically everyone

possesses some of the more common ones, such as moles and warts. Are tumors something to be concerned about? How dangerous are they? A little information concerning tumor growth will help to answer such questions.

How Tumors Develop

In its broad sense, the word "tumor" can apply to any swelling of the body. This could include callous formations resulting from manual labor, or swellings that occur in the ordinary process of inflammation. However, in the restricted sense to which it is generally limited, the

word "tumor" applies only to abnormal growths of new tissue that arise from pre-existing body cells. These are often referred to as neoplasms (new growths).

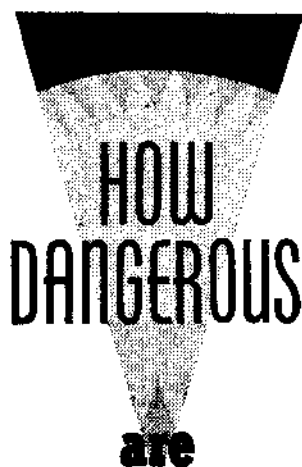
In the normal function of the body new cells are constantly being produced in great numbers. However, because these cells merely replace those that have become worn out and cast aside, abnormal

growths do not occur. Your skin, for instance, is like a garment that after a while grows old and is replaced by a new one. True, when you look at your skin it does not appear as if anything is happening. Yet, beneath the surface, a busy layer of cells is at work producing new cells.

In the process of normal growth one mother cell divides into two daughter cells, which are identi-

cal to each other and their late mother. This process of cell proliferation is called *mitosis*. It is dramatically illustrated in the body's amazing ability of self-repair.

When a severe burn removes several layers of skin or a knife wound gouges out a section of flesh, somehow an alarm is sounded. In the emergency, the marvelous process of cell-making is speeded up. Then, when the damage is repaired, stepped-up cell division suddenly ceases, and the body resumes its normal production of cells. One can only marvel at the miraculous mechanism that increases cell proliferation in an emergency, and then



TUMORS?

throttles it again at the exact moment of normalcy!

In the formation of a tumor the orderly regulation of cell production becomes disrupted. Even though an alarm does not sound, or, perhaps, because there is a false alarm, the rate of cell-making speeds up. The cells begin to proliferate to fill a defect that does not exist. This excessive cell production creates a tumor—an abnormal growth that has no useful function.

Cause of Tumors

During the past several decades an intensive search has been under way to discover the cause of these growths. In fact, to no other field of medical research has more time and money ever been devoted. And, yet, perhaps in no other search has there been greater disappointment. *The Home Encyclopedia of Modern Surgery* by Dr. J. H. Rutledge observed: "The etiology [cause] of this abnormal, uncontrolled growth of cells is unknown. . . . Various investigative approaches have included the study of many different chemical substances, hormones, germs, and mechanical agents. As yet, no solitary cause has been ascertained."

Evidence indicates that there are many factors involved in causing tumors, and apparently a different combination of factors is responsible for producing different tumors. Chronic or continued irritation is considered one leading factor. The theory is that, when repeated destruction of tissue too often sounds the repair alarm, the mechanism regulating cell proliferation becomes upset. As a result, the cells continue to multiply when they should stop, and thus a tumor forms.

Some would attribute the development of a tumor to a single blow or injury, but the *Textbook of Pathology* by William Boyd claims: "No tumor has ever been produced experimentally by a single trauma,

even in animals with a high cancer incidence." As to why a single blow or injury is often thought to cause a tumor, the above authority observes: "This can be explained in two ways. (1) The trauma, by causing pain and bruising, draws attention to the presence of a tumor (in the breast, etc.) previously unnoticed. . . . (2) Coincidence, seeing that both injury and tumors are so common."

Viruses are now considered by many authorities as the primary factor in causing tumors. As early as 1911 a medical researcher, Peyton Rous, succeeded in transmitting tumors from one chicken to another by means of a filterable virus. Since then many tumors in animals have been transmitted by viruses, yet, up till now, no human tumor has been demonstrated to be due to a virus. Nevertheless, the evidence points so strongly to their implication that some researchers feel the question is no longer whether viruses cause tumors in man, but what tumors are due to what viruses.

Another factor involved in causing some tumors is certain chemical agents. Early investigators had observed that workers in the tar industry were subject to a greater incidence of tumors than were other persons. So it was of interest when, in 1933, British scientists isolated a pure chemical from tar and demonstrated that it produced abnormal growths at the site of application in mice. Since then many other chemicals have been found to be a factor in inducing tumors.

Food processing and food additives can also apparently be factors. One leading medical researcher, Dr. Michael B. Shimkin, wrote in his book *Science and Cancer*: Tumor-causing "materials may also be the result of changes in food brought about by methods by which such food is prepared or preserved. An example of this occurred in the finding of many liver tu-

mors in rainbow trout that were raised on food pellets of fish meal and cottonseed meal as the main constituents."

It is generally agreed by many medical researchers that improper nutrition, in combination with other factors, can result in the growth of tumors. In this connection, there are reports of tumors occurring in animals maintained on diets deficient in specific vitamins. For instance, the popular *Textbook of Pathology* by Boyd relates that when rats were fed a diet of rice that included an azo dye known as butter yellow, tumors of the liver regularly developed. However, when yeast or members of the vitamin B complex were included in the same diet, no tumors occurred.

Imbalance in the secretion of body hormones has also been incriminated as a causative factor. Some believe that impeded nerve flow is another important factor. And in a few kinds of tumors heredity seems to play a role. So, as can be seen, many factors are apparently involved in producing tumors, yet no definite cause has been established.

Benign and Malignant

The danger of a tumor generally hinges on whether it is malignant or not. Fortunately, most of them are not. Observed the medical encyclopedia *The New People's Physician*: "It is a popular fallacy to believe that every tumor is to be feared. The majority are of very little significance as regards danger to life and are correctly called simple, benign or innocent."

There are various characteristics of a benign tumor that minimize its danger. First, instead of spreading out and infiltrating the surrounding tissue, the benign tumor grows by expansion like a balloon, pushing aside the adjacent tissues without involving them intimately. Its growth, therefore, is generally quite slow. In fact,

it will often reach a certain size and cease to grow any larger.

Furthermore, the tumor is usually encapsulated by connective tissue, which forms around it as it expands. Thus, as cells of the tumor multiply, they invariably remain in contact with one another in one solid mass; they do not migrate. Also of importance is the mature nature of the cells that the tumor reproduces. They are generally of an orderly pattern and uniform size, and may imitate perfectly the cells of the structure from which the tumor arises.

Although benign tumors may cause disfigurement, they cause no pain and are usually of little danger to health. The major exceptions are when they grow enormously large or near a vital organ where their expansion may interfere with vital functions of the body. For example, a benign tumor on the brain can exert dangerous pressure, or one in the thyroid can expand and choke a person. If attended to in time, such growths can usually be successfully removed, after which the patient generally recovers without complications.

The malignant tumor, on the other hand, is always dangerous. It is an invasive, rapidly growing, irregularly formed, haphazardly arranged group of cells that may spread and establish new growths in distant parts of the body. These malignant growths are all included under the common heading of cancer, which name is derived from the Greek word for crab, *karkinos*. The name is fitting, for clawlike processes characterize both the tumor and the animal.

A malignant tumor does not remain confined to a limited area. It may for a while. But then, like a crab, it claws out into surrounding tissue. This is called "invasive cancer." The growth infiltrates and, in time, may replace completely the nor-

mal cells of the area. But as long as the tumor cells remain in the general area where the disease started, it is said to be "localized." Unfortunately, however, malignant tumor cells seldom stay put.

After a while they break away, enter lymphatic channels or the bloodstream, and travel to nearby or distant places where they seed and develop new growths. This spreading is called *metastasizing*, and the new tumor is called a *metastasis*. Very little is known about the conditions that determine this spread; some tumor cells travel by one route, others by another, some spread almost from the start, and still others may remain localized for years before they spread.

Although the features that distinguish a benign tumor from a malignant one are easy to enumerate, in actual practice it is often much more difficult to determine the difference. Observed Dr. Michael B. Shimkin in his book *Science and Cancer*: "There is also a spectrum between the benign, or innocent, tumors, and cancers, including a zone of borderline lesions regarding which decision is particularly difficult. Later we shall have occasion to refer to 'incomplete,' and to 'dependent' tumors, cellular growths that are intermediate in their behavior between the innocently benign and the malevolently malignant cancers."

The question may also be raised as to whether a benign tumor ever becomes malignant, and whether a malignant one may become benign. *The Encyclopædia Britannica*, in examining this question, said: "It is not easy to be certain concerning the acquisition of malignant transformation . . . Of the group of tumours in which malignancy is variable, some are benign from the start and remain so; others are apparently malignant from their moment of origin; and finally, a few appear to change from innocent to malignant type. . . . The

regression of a malignant tumour to benign type is, lamentably, unknown."

Diagnosis

The diagnosis of certain tumors is relatively easy. For example, warts (*papilloma*) and moles (*nevus*). Warts of the skin very seldom become malignant, although when they occur in the rectum they commonly do. Moles, too, generally are of little concern. Nevertheless, some moles do become malignant, and should therefore be watched for any increase in size, pigmentation and itching. The sites of danger are where they are subject to regular irritation. This can cause an inflammatory reaction which, at times, flares into malignancy.

With other body tumors, when first they come to our attention it is important not to jump to conclusions and imagine the worst, because by far the greater number are benign. Well-encapsulated benign tumors have a characteristic mobility when examined with the fingers. They can be bounced around; they are not anchored to the surrounding tissues. Malignant tumors, on the other hand, have a characteristic fixity to the underlying tissue. Generally they are not so mobile. Doctors are sometimes able to determine the nature of the tumor by a physical examination. However, it is difficult to be absolutely positive, and often the doctor is quite uncertain.

Various techniques are being employed to identify the nature of the tumor. An article in *Medical World News* stated that one X-ray method has proved to be 99-percent accurate in diagnosing 2,000 tumor cases. Another method uses a machine that measures the variations in skin temperature, and is reportedly having remarkable success in diagnosing breast tumors.

Still another technique frequently used is biopsy. Some of the tumor tissue is removed by special instruments so it can be analyzed. The drawback here is that, if the

tumor tends toward malignancy, tampering with it could have the effect of starting the spread of the cancer cells.

A new device for aiding in detection of cancer was described at the current meeting of the International Cancer Congress in Tokyo. As stated in the New York *Times* of October 26, 1966, it involves taking a small sample of blood from the patient and adding a radioactive form of the element rubidium. The difference in the rate at which rubidium is taken into the red blood cells is used to distinguish between cancerous and noncancerous patients." However, the precise location of the growth still has to be determined.

Question of Treatment

As soon as the development of a tumor is suspected, it is wise for the subject, for his own peace of mind, to obtain professional advice as to its nature. Some may prefer to go to their family doctor. Others may choose some other practitioner. It is important, however, to go to someone who has had ample experience in handling such cases.

The physician may recommend an operation for removal of the tumor. This does not necessarily mean that it is malignant. If, after removal, examination shows it to be nonmalignant, the wound is sewn up and there is seldom any reason for further concern. In cases where malignancy has been determined, the surgeon may try to remove every single cancer cell in the area. In the case of breast cancer, this includes the removal of the entire breast and as much surrounding tissue as possible, including nearby lymph nodes where the cancer cells are likely to have migrated.

Not all doctors, however, agree that such radical surgery is justified. One leading cancer surgeon, George Crile, and his colleagues, found in a study of many tumor cases that simple surgery, in which only the growth itself is removed, had a slight advantage over radical surgery, both as to survival of the patient and as to local recurrences of cancer.

Simple surgery in cancer cases is often supplemented by radiation treatment.

The problem that faces practitioners in such cases is the application of radiation in doses that will destroy any remaining cancer cells with a minimum of damage to the surrounding normal tissue. And not all types of cancer can be effectively treated by radiation.

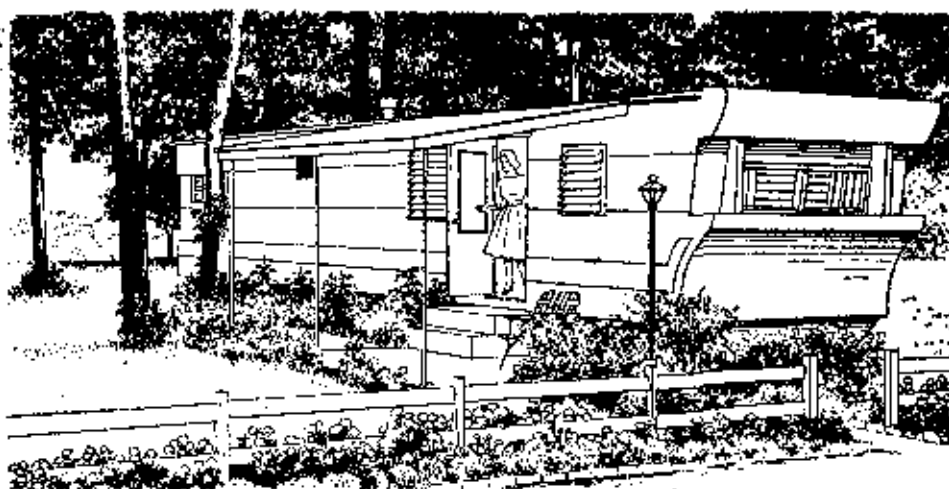
Chemotherapists, who use chemical agents, have offered some promising results. Methods of triggering the body's own immunological defenses to fight the malignant cells are also under investigation. The use of special diets and of certain herbs has also been recommended as a means of building up the body's ability to fight the growth of cancer cells.

Malignant tumors continue to be one of man's mysterious and formidable foes. However, not all of them are incurable, and there is a favorable chance that any specific tumor that turns up is of the benign type, involving little serious danger. How comforting, too, to know that tumors and all diseases that cause pain and distress of mind and body will soon be eliminated. In God's new system of things 'mourning and outcry and pain will be no more.' (Rev. 21:4) The greatest Healer of all, Jehovah God, has so promised, and it is impossible for him to lie.

ARTICLES IN THE NEXT ISSUE

- Parents, What Are Your Children Being Taught?
- Crimes of Youth—Who Is to Blame?
- Why Keep On Smoking?
- The Farmer's Fertilizer Problem.

The Package Home



POURING from factory assembly lines in the United States, Great Britain and France are homes that give people furniture, carpeting, drapes, stove, refrigerator, and so on, all in one "package." They come out of the factory complete, ready to be lived in. An added attraction is that they can be moved from one place to another whenever the owner desires.

In the United States more than four and a half million people live in factory-built, mobile homes. Although their homes have wheels and can be easily moved, few of them move very often. A survey revealed that only 42 percent of the mobile homeowners moved more than once in the past five years and 23 percent had not moved at all. Usually a person who buys a factory-built home that may measure from 8 to 12 feet in width and 40 to as much as 70 feet in length has no intention of moving around. These are homes that people enjoy settling down to live in, and they are meeting the needs of all types of people.

The notion that no one but gypsies lives on wheels is being dispelled by the growing multitudes who are buying mobile homes. Yesterday's heavy, clumsy house trailer has given way to a home that is attractive to the eye and comfortable for daily living. Its disadvantage of less living space than a conventional home is reduced by some people who attach to it a com-

pletely enclosed patio, which amounts to an extra room.

Quality Designing

Once an interior decor has been designed by company designers, mass production of mobile homes makes it available to a great many people in the form of comparatively low-cost housing. Thus people of moderate means are getting homes with an interior decor that would ordinarily be available only in more high-priced homes. Actually the modern mobile home is being acknowledged as a trendsetter in interior home styling. People have been encouraged to visit them for ideas before decorating their conventional home.

At one manufacturing plant when a new design is being developed, planning will consume several months. If it is a Spanish design, for example, trips will be made to conventional home shows and anywhere else where designers can see Spanish styling displayed. The history of Spanish design is also consulted. Trips are made to manufacturers of carpets, furniture, drapery and hardware so as to arrange for specially designed materials. Local wrought-iron shops are contacted in connection with handmade lamps, tables and railings. After engineers translate as many of their proposals into blueprints as are deemed practical, the manufacturing pro-

cess begins, turning out homes with Spanish decor.

Manufacturers make frequent model changes. The Spanish decor will probably be replaced by others such as Regency, French, Italian, Mediterranean, Early American, Modern, and so forth. Because the designer of mobile homes is free to work with everything involved—floors, walls, ceilings and furnishings—his effects may be more attractive and inexpensive than if he were doing the interior of a conventional home. Since his designs are for thousands of factory-built homes, the initial cost can be spread out so that it is not great for any one home. Thus quality designing is made available to people who could not otherwise afford it.

The Problem of Homesites

A shortage of suitable sites is a problem facing persons who buy mobile homes. In 1964, about 50,000 new sites were provided in the approximately 22,000 mobile home parks in the United States. But during that year about 200,000 new mobile homes were sold to the public. Where did the 150,000 homes go that could not find a place in parks? A survey revealed that the owners had arranged for their own lots, either in towns where zoning laws permit mobile homes or out in the countryside.

In view of the shortage of parking places, it is advisable for anyone contemplating the purchase of a mobile home to locate a place where it can be put before making the purchase. It is not easy to find a well-situated, attractive and well-run mobile home park that has available space.

In England there are over 4,000 government-licensed parks. Many of the very attractive ones have ten homes or less. About 30 parks accommodate 100 or more homes, and the largest in the country accommodates 380.

Transporting the large homes is still another problem. It is usually necessary to use a truck to pull them, and this can be very costly if the distance is great. There is the additional problem of not being permitted on certain streets. In the United States mobile homes that are eight feet wide can be pulled over almost any road, but those that are ten feet wide must be taken over specified routes under conditions prescribed by the local authorities. In Britain the maximum width permitted on the roads is seven and a half feet. Anything wider than this must be carried on a vehicle designed for transporting wide loads. The problem does not end there. Getting down narrow, English country lanes to a mobile home park with a ten- to twelve-foot-wide mobile home is sometimes impossible.

How to Shop for a Mobile Home

As with conventional homes the quality of mobile homes varies greatly, and it is well to know what to look for so as to get good value for the money that is put into one. Check each door to see if it is warped. When it is eased shut, it should close firmly and solidly. Look at the interior arrangement and ask yourself, "Will I like it several years from now?" Is the decor overdone or tastefully subdued, something you can live with?

Look at the floor plan. Is it convenient? Is there a guest closet near the front door, for example? Are cabinets, closets and appliances within easy reach? Is the lighting good as well as the ventilation? Do the appliances and furnishings have reliable brand names? Are the chairs and beds solid and durable or are they flimsy?

In a well-built mobile home the interior doors should be at least one and three-eighths inches thick. The steel roof should be screwed to the sides of the home and

not to the top. There should be a drip rail below the line of screws to catch rainwater and prevent weather streaking. By pushing on the paneling inside, you can determine if there are crossbeams every 16 or 24 inches apart as there should be. The edges of drawers should be rounded and smooth. No cracks should be evident in the tile on the floor.

Every room, including the bath, should be vented, and there ought to be insulating material in the walls, the ceiling and the floor. The livability of the home, as well as how pleasing it is to the eye and the quality of workmanship must all be taken into consideration. Like anything else, the cheapest model may not be the best bargain.

Industry Growth

This industry that started out a little more than thirty years ago has grown into a billion-dollar giant. Between 1962 and 1965 it had an 85-percent gain in sales. There are 220 major manufacturers of mobile homes in the United States. France has about fifty companies in the business. The industry got started in the American city of Elkhart, Indiana, during the 1930's. Elkhart is still called the world center of

mobile home and travel trailer manufacturing.

One of the companies in the United States has plans to build enough plants so as to be able to supply its dealers with mobile homes without having to transport them more than 500 miles from any of its factories. Its plant in Indiana is an enormous, sprawling U-shaped building that covers an area of 80,000 square feet. On a quarter-of-a-mile assembly line, construction of mobile homes begins with a nine-inch-thick steel underbridging mounted on a chassis. As it passes along the assembly line, it gets its six inches of wood flooring, its walls, roof, insulation, partitions, wiring and furnishings. At the end of the line it is taken out the exit as a gleaming, aluminum-skinned home, ready for occupancy.

These factory-made, one-package homes are meeting a housing need for relatively low-cost dwellings among newlyweds, retired persons, transient workers, military personnel and persons who want a second home in a resort area. Among homes costing less than \$10,000 in the United States, they represent 40 percent of the housing market and are steadily growing in popularity. One-package, mobile homes are now part of the modern way of living.

Teen-Agers Reflect Moral Breakdown

The permissive modern attitude that disregards the Bible's good moral standards is producing bad fruit among teen-agers. Venereal disease is skyrocketing. Note what the *New York Times* of August 5, 1965, reported: "Syphilis among teen-agers has risen 230 percent since 1956, the United States Communicable Disease Center reported today. . . . The number of cases for the nation last year was larger than any year since 1950. . . . Almost one half of the reported cases occurred among teen-agers and young adults under 25. A spokesman at the Venereal Disease branch said that infectious syphilis cases in the 15-

to 19-year-old age group had increased from 1,163 in 1956 to 3,595 in 1964, a jump of 209 percent. In the 20- to 24-year-old age group, he said, the increase had been from 1,758 in 1956 to 6,455 in 1964, up 267 percent. . . . The infectious stage of syphilis has steadily climbed from a low of 6,399 in 1956 to 22,969 cases in 1964—more than a threefold increase and the greatest number of infectious cases in any year since 1950."

Appropriately the Bible, at Proverbs 5:3-11, warns that those who indulge in immorality 'have to groan in their future.'

ITALY'S DEVASTATING FLOODS

By "Awake!" correspondent in Italy

THE month of November began with unceasing rain in north-central Italy. On the fourth day of the month, however, there was a deluge that fell like cataracts from the sky, a continuous heavy rain from which it seemed impossible to find shelter. All night long the rain, driven by a violent wind, beat down with fury on the city of Florence and its environs. The Arno River could be seen rising alarmingly until a sea of muddy water swept over the city. But it was not a calm, slight overflow; it was violent. The water burst in the doors of shops, destroying whatever was in its way, dragging with it cars and other objects at the rate of about forty miles an hour.

Storage facilities for gasoline, naphtha and industrial oil were among the first to be invaded. Water mixed with mud and oil, and wherever it flowed it left an indelible trace. Goods, clothing and things that might have been saved by drying were ruined by being saturated with oil. For days the distressed city remained without electric light, gas, telephone or drinking water.

Where was the fine Cascine Park on the riverbank? It was now seen in complete disorder, its avenues devoured by the flood and without trees. The carcasses of animals were in its zoo, and those of horses from the racecourse were bobbing on the muddy water. The National Library—one of the greatest in Europe—possessing volumes of inestimable value, some written before our Common Era, as well as some manuscript copies of Michael Servetus' *De Trinitatis Erroribus*, became a mass of muddy paper. Scholars and experts from various nations hope to effect a restoration. Many of the famed art treasures were

saved. Those damaged will take years, it is said, to be completely restored.

Sudden and Unexpected

The disaster was unexpected except by those who lived near the river. The inhabitants of more distant districts knew that the Arno was flooding the city, but no one imagined that the water would rise to such an extent—in some streets over eighteen feet. That is why even what might have been saved was not. Families carried their belongings from the ground floor to the one above, but often the water reached them. Only the extreme outskirts of the city were unaffected by the floods.

Scores of victims were drowned because of ignoring the warning and not wanting to flee. People clinging to shutters or doors of houses floated upon the waters, in the hope of getting to safety. Others used motor tires as life buoys. Still the number of victims was high, over a hundred.

One of Jehovah's witnesses in Florence relates his experience: "My wife and I were in bed when, about 3 a.m., we heard a noise, a trickling of water. We sat up to switch on the light, but there was no light. We were in the dark. I said to my wife, 'Let's get up and see what is happening.' We got out of bed and put our feet to the ground and found ourselves, to our terror, in water up to our waists. We had hardly time to retreat to the floors above, saving—apart from our lives—only the clothes we had put on for the night."

A presiding minister of the two congregations of Jehovah's witnesses in Florence explained how he had to change the meeting program on that November 4. "The Friday, the first day of the disaster, was a holiday throughout Italy and our congregations had planned to go on a special excursion to Empoli, where there is a small

group of Jehovah's witnesses. My wife and I were preparing for the trip when one of our friends telephoned to tell us that the Arno was flooding and the road was cut off. Not realizing the gravity of the floods, we decided to change our plans and fixed our hall in Florence as the meeting place.

"Our car wouldn't start, as water had got into the motor, so we had to cover the two and a half miles on foot. The rain continued. When we were near our hall we found police blocking the traffic, and they announced that the flood was inundating the Piazza del Duomo. There, on the Cathedral steps, two Catholic priests with some elderly women were calling for aid as the water lapped the steps.

"About thirty feet from our hall a torrent was rushing down the street. It was no longer possible to reach our meeting place. We had to turn back, but by this time the street was under water. We ran to another; it was also submerged. Then we began to realize the gravity of the situation. Finally we found a street, possibly the only one, still free of water and ran along it to safety."

Christian Love in the Face of Disaster

But that presiding minister of a Christian congregation was concerned about others too. He continues: "Now we were anxious about our Christian brothers. Some lived on the ground floor near the river, or even worse, in basements. What had become of them? We had no means of reaching them except by our thoughts and in our prayers to Jehovah God. In the evening we managed to visit those who lived nearby. They were safe! But the others? Only after three days of anguish did we learn that the lives of all our brothers had been spared. What joy! We thanked Jehovah God for that.

"The few of our brothers that had not been hit by the inundations helped the

others to shovel away the mud and to clean up their homes. The loving help from others of our Christian brothers began arriving from every side. How encouraging was the spirit of solidarity!

"Our Kingdom Hall, although it was on the top floor, could not be used, mud in the courtyard having become very deep. We assembled nonetheless, holding our weekly meetings in our private homes. Finally, after a week, and wearing boots, we were able to reach our hall. We had felt the need to rally in these circumstances. We were deeply moved. At the end of our meeting everyone was in tears. We were moved by finding ourselves united with one another and with God."

From many parts of Italy, Christian witnesses of Jehovah sent help to their brothers in the form of money, food and clothing. In the city of Florence itself those who were less affected by the disaster hurried to the aid of their fellow Christians living in the very damaged areas. A dedicated Christian who lost her home and all her belongings was immediately given hospitality in the house of one of Jehovah's witnesses. Her husband, an unbeliever, was deeply impressed by the love manifested.

Organized in Showing Neighbor Love

The tragic situation in which thousands of families in Italy found themselves put everyone's Christian faith to the proof. There is a Biblical proverb that says: "Have you shown yourself discouraged in the day of distress? Your power will be scanty." (Prov. 24:10) The experience of another witness of Jehovah in Florence demonstrates the value of the spirit of initiative and the love of one's neighbor. He writes:

"We were awakened by our neighbor, who said that the river was submerging their quarters. We rushed immediately to

the help of the families on the lower floors. We were able thus to take some of them to the upper ones. As was the case throughout the city, there was no electricity, drinking water or gas in the whole building. For all the tenants there was only one wood-burning stove available. I served as captain of the building and organized the women into kitchen, cleaning and laundry squads. We ate our food together. The men—myself included—procured wood, fishing for it with a rod and line in the water.

"Everyone was grateful for my initiative in organizing things. But I can say

that in these circumstances I took advantage of the experience acquired during assemblies of the people of Jehovah, where, working in various departments, one learns how to organize many things."

The Florentine daily, *La Nazione*, called the flood, "the most monstrous natural cataclysm in the history of Florence." Yes, November 4, 1966, will remain long in the memory of the inhabitants of Florence and of many other Italian cities. But remaining long also in the minds of many will be the evidence of Christian love manifested in the face of this disaster.

A BOOK FOR YOUR TRIP

● Waiting stations and terminals frequently have magazine racks and book counters. Of course, you know why. When persons travel they often spend much of their time reading—sometimes worthwhile material, other times worthless printed matter. What do you read on your travels?

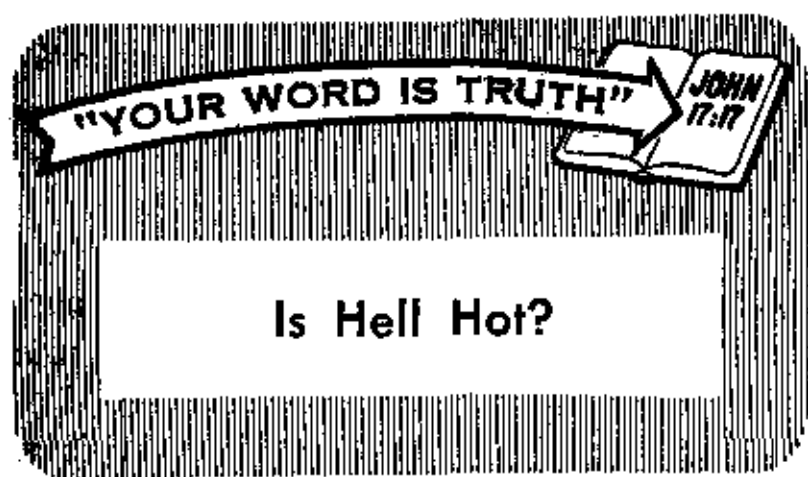
A recent letter from Washington told the experience one of Jehovah's witnesses had while traveling across the country by train. He was reading the Bible aid *"Things in Which It Is Impossible for God to Lie,"* looking up the scriptures in it as he read. When the time came to eat he rose to go to the dining car. The elderly woman sitting next to him asked if she could look at the book he had been reading. Naturally he told her that she was welcome to do so. When he returned over an hour later, she was still reading it.

Instead of disturbing her, he went to the dome car to look at the scenery for a while. On returning, he found she was still engrossed in the book. In fact, as he sat down, she asked if she could read awhile longer. When finally she stopped, she told the minister that she never realized that Christians were no longer obliged to observe the sabbath. Then she asked him where he had obtained the book, because she wanted to write the publishers for a copy. The Witness replied that he had a number of copies of it and that she could keep the one she was reading.

Later that evening the two of them went to the dome car. Upon returning, the woman could not find the book. She became quite upset, saying she hoped nobody would be so inconsiderate as to steal her book. However, she soon found it and started reading it eagerly. She commented that she had been skipping around in it because she thought she would have to return it, but now that it was hers she would start at the beginning. When they parted, the minister had ample reason to reflect on the wisdom of taking good reading material on his trip.

Another minister of Jehovah's witnesses in Montana tells that she placed the same publication with a lady who was soon to leave on a trip. Some weeks later the Witness visited the woman, who had since returned.

The minister writes: "We were welcomed kindly into her home, and immediately she began to praise the *'Impossible to Lie'* book. Enthusiastically she told us she had taken the book with her on the trip and upon picking it up was unable to put it down until she had finished it. She had learned many things from it and said over again, 'That is the best work you people have ever done.'" Later, when the Witnesses were leaving her home, she added: "Since I've read that book I will never again turn your people away from my door." The upbuilding reading material she took on her trip may well help her on the way to everlasting life.



Is Hell Hot?

DO YOU believe hell to be a fiery-hot place where the wicked are tormented endlessly after death? Millions of persons do. Why so? Because this is what is taught by many major religious organizations, both of Christendom and of so-called Heathendom. In fact, of 206 religions in the United States questioned on this teaching, 171 said that they believed in eternal torment for the incorrigibly wicked. At its recent ecumenical council the Roman Catholic Church reaffirmed belief in the reality of hell as a place of eternal punishment.

However, in view of God's loving qualities it is understandable that many persons might wonder whether this teaching is really found in the Bible. It is only right and proper that you should desire to know. So turn, please, in your copy of the Bible to Acts chapter two, verses thirty-one and thirty-two. If yours is the *King James Version* you will notice that it says: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." Have you ever realized before that your Bible says that Jesus was in hell?

Was Jesus suffering fiery torment for the three days that he was confined to hell? Really, it is unreasonable to think so, for it is not in keeping with God's love to permit such a thing. What, then, is the

Bible hell? Who go there? Do they experience any sensation of pain? Can they, like Jesus, be released from hell?

First, we need to determine from where the word "hell" in our Bibles comes. It is translated from the Hebrew word *sheól*, which occurs, in all, 65 times in the Hebrew Scriptures. The *King James Version*, however, translates *sheól* 31 times as "hell," 31 times as "grave" and 3 times as "pit." The *Catholic Douay Version* renders *sheól* as "hell" in 63 of its 65 occurrences. Some Bibles leave *sheól* and its Greek equivalent, *hádēs*, untranslated. In both the *King James* and *Douay* versions *hádēs* is rendered as "hell" in each of its ten occurrences in the Greek Scriptures.

That *hádēs* is the Greek equivalent for *sheól* can be seen by comparing Psalm 16:10 (15:10, *Dy*) in the Hebrew Scriptures with Acts 2:31 in the Christian Greek Scriptures. If you do this with a Bible that leaves these words untranslated, you will notice that in the quotation in Acts from Psalm 16:10 the Greek word *hádēs* is used for the Hebrew word *sheól*.

Is hell, then, a hot place? Do *sheól* and *hádēs* refer to some location where the wicked suffer after death? Obviously not, for Jesus, as well as other righteous men, went there. Also, please turn to the book of Jonah chapter two, verses one and two, and note what occurred after Jonah was swallowed by the fish: "Then Jonah prayed unto the LORD his God out of the fish's belly, and said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice." (AV) Where was Jonah? In some fiery subterranean place? No. Jonah was in what would have been his tomb or grave if God had not delivered him. That is why the marginal reference in the *King James Version* substitutes here "the grave" for "hell."

Consider also the righteous man Jacob.

When sorrowing for his son Joseph, he said: "I will go down to my son into hell [Sheol, *American Standard Version*; the grave, *AV*], mourning." (Gen. 37:35, *Dy*) Now think: Did Jacob believe his fine, seventeen-year-old son Joseph was in a fiery hot place, and did he himself want to join him there? How absurd! It is obvious that Jacob merely thought his son was dead and in the grave, and in his sorrowful state he himself wanted to die.

Job, a righteous servant of God, was undergoing suffering when he prayed to God: "Who will grant me this, that thou mayst protect me in hell [Sheol, *AS*; the grave, *AV*], and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?" (Job 14:13, *Dy*) How foolish Job would have been to desire protection in hell if it were a fiery-hot place! Clearly, the Bible hell is simply mankind's common grave, and Job wanted to go there, that his sufferings might cease.

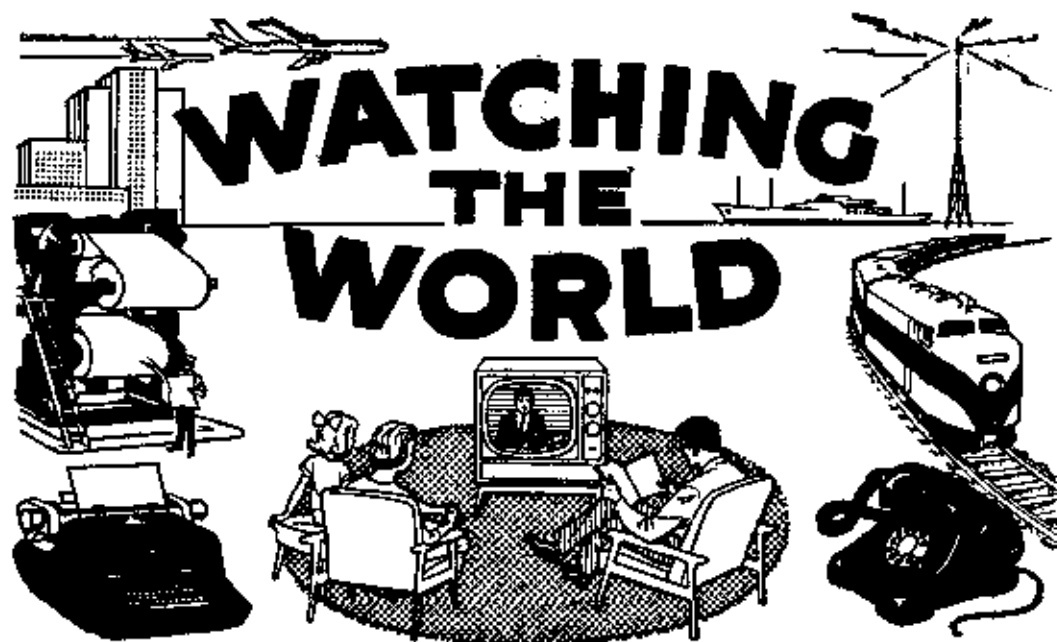
Is there, then, consciousness of any kind in the Bible hell? The Bible answer is very clear. Please turn to Ecclesiastes 9:5, 10, and read: "For the living know that they shall die, but the dead know nothing more. . . . Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge, shall be in hell [Sheol, *AS*; the grave, *AV*], whither thou art hastening." (*Dy*) At death man's very thoughts perish. (Ps. 146:3, 4) He does not have an immortal soul that survives the death of the body. (Ezek. 18:4) So, after death, there is nothing that could suffer torment even if a fiery hell did exist.

Some persons, however, may object that their Bible speaks of "hell fire," and, therefore, they believe hell must be a hot place. (Matt. 5:22, *AV, Dy*) But the scripture where this expression is found is one of the twelve occurrences of *Gehenna*, a different Greek word. *Gehenna* is some-

thing entirely different. *Smith's Dictionary of the Bible*, Vol. 1, page 879, explains: "It became the common lay-stall of the city, where the dead bodies of criminals, and the carcasses of animals, and every other kind of filth was cast." *Gehenna* served as a massive disposal dump outside the walls of Jerusalem; perpetual fires were maintained to prevent pestilence, but nothing alive was thrown there. It is a fitting symbol, not of eternal conscious torment, but of everlasting destruction. The "lake of fire" mentioned in Revelation has a similar significance, and it means, not conscious torment, but "second death." —Rev. 21:8.

The heartwarming prospect is that hell is to be emptied of all its unconscious dead, after which death and hell will be eternally destroyed. Note how the Bible explains: "Death and hell [margin, 'the grave'] delivered up the dead which were in them . . . And death and hell were cast into the lake of fire. This is the second death." (Rev. 20:13, 14, *AV*) What a grand provision! God mercifully is to deliver the dead from hell! Certainly we have strong encouragement to learn more about God and his purposes for blessing mankind.

(1) Why do millions of persons believe hell is hot? (2) What outstanding person went to the Bible hell? (3) What questions does Jesus' experience in hell raise? (4) From what Hebrew and Greek words is the English word "hell" translated, and how are these words rendered in various Bible translations? (5) How do we know *hades* is the Greek equivalent for *sheol*? (6) How does Jonah's experience show whether hell is a hot place? (7) Where did Jacob believe his "dead" son to be? (8) Why did Job pray to go to hell? (9) Are those in hell conscious? (10) What was *Gehenna*, and of what is it a symbol? (11) What hope is there for those in hell?



"Kamikaze" Driving

◆ "Kamikaze" (suicidal) drivers have given Japan the worst traffic record in the world. The number of highway fatalities in Japan for 1966 reached 13,319, more than in any other 12-month period. The true death toll may be much higher, since traffic authorities in Japan count only the fatalities that occur within 24 hours of an accident. The total number of deaths in traffic accidents in Japan is second only to that of the United States. But the rate was five times that of the United States when considering the number of cars in proportion to the population. According to police statistics, the principal causes of fatalities in order of frequency are: drunken driving, driving in the wrong lane, illegal passing, speeding and failure to stop or slow down at crossings and intersections.

Severe Quake

◆ A severe earthquake hit northern Chile on December 28, inflicting heavy damage on the tiny nitrate port of Taltal. First reports showed some 65 persons were hospitalized, 12 in critical condition. Half the houses in the port of Taltal, a town of 3,000 residents, were reportedly knocked down. At about the same time a strong tremor

shook the city of Mendoza in Argentina, but no damage was reported.

Keen Interest in God

◆ In this era when religion is generally on the wane and God is being proclaimed dead, many people of Central and South America have shown strong interest in God. During December and January at the "God's Sons of Liberty" District Assemblies of Jehovah's witnesses in their respective lands, they have turned out in record numbers. For example, on December 14, 1966, 755 in Belize, British Honduras, heard Watch Tower Society director John Groh deliver the discourse "Mankind's Millennium Under God's Kingdom." The attendance was almost twice the number of Jehovah's witnesses in that land. In Tegucigalpa, Honduras, the attendance was 70 percent higher than any other previous attendance had at conventions held by the Witnesses in Honduras. In El Salvador, 4,989, or nearly five times the number of Witnesses in the country, saw the moving drama about Jeremiah. In Costa Rica the peak attendance of 2,974 was more than a thousand higher than any other previous attendance figure for their assemblies. There were English and Spanish meetings, with 73 being

baptized. In the picturesque island of Jamaica, where there are 4,910 of Jehovah's witnesses, a crowd of 9,458, or almost 5,000 more than the peak number of Witnesses, attended their assembly. All of this shows that many people of Central and South America and the islands of the Caribbean are searching for the truth of God's Word and his righteousness.

The Smoking Habit

◆ On December 8 the Health and Welfare Department said, in releasing a survey on smoking in Canada, that more than 1,000,000 persons who once smoked cigarettes daily have overcome the habit. However, at least 300 young Canadians acquire the habit every day; so, in spite of all who quit, a quarter of a million more people are smoking than two years ago. The tobacco industry spokesmen estimated 1966 production at 45,085,000,000 cigarettes, compared with 42,450,000,000 in 1965, a 6.2-percent increase.

Despite U.S. government warnings that there are health hazards in smoking cigarettes, Americans smoked 542,000,000,000 cigarettes, which represents about a 2.5-percent increase over last year's figure. Ten years ago the total was 406,500,000,000.

Nickel in Coins

◆ Silver has become too scarce to be used for coin production. So Canada, one of the few countries still using silver coins, will join Britain, the United States and other nations that have changed to cheaper metals in the production of coins. The decision to use pure nickel rather than silver in Canadian coins, beginning in 1968, was announced on December 23. One official estimated that the change will save Canadians \$15,000,000 a year.

England's "New Theology"

◆ 'England swings like a pendulum do,' say the lyrics to a modern song, and that swing today is away from church. True, the debate about God is a conversational staple in intellectual circles, but the great mass of British people go their own way—and it usually is not to church except to get baptized, married and buried. Forty years ago, for every thousand persons in England, 152 were enrolled in the established Anglican Church. When the most recent figures were compiled for the year 1964, the figure had dropped to 81. Still the vast majority of Englishmen declare themselves believers in one way or another. But in most cases their beliefs are extremely vague. The typical British attitude toward religion, said Dr. H. J. Blackman, director of the British Humanist Society, is focused on ethical conduct rather than theological dogma. The people say: "My conscience is my religion," "To be straight and honest, that is real religion." Such phrases comprise the "new theology" in England. What has this meant to church attendance? Clergyman estimates of active parishioners ran as low as 1 percent of those baptized. None went as high as 10 percent.

Red China's Fifth Blast

◆ On December 28 Communist China raised its nuclear capability to a new level when it tested its fifth nuclear device, the third in 1966. However, the nation vowed again that it will never be the first to use nuclear weapons. Peking hailed the explosion as "a great encouragement to the heroic Vietnamese people . . . as well as an important contribution to world peace." The Western nations viewed the test with considerable apprehension.

Sin in Saigon

◆ Saigon, South Vietnam, reportedly has over 4,000 B (for bar) girls who are entertaining soldiers in that part of the world. When Senator Fulbright of Arkansas called Saigon a "brothel," some in Washington expressed surprise. But the senator's observation did not come as news to the Army-People Council of Vietnam. After hearings on the spread of prostitution in South Vietnam, it has formally recommended legalizing the illicit traffic as the best and safest way of handling it. The statistics for 1966 have not been received, but a report on 1965 indicated venereal disease was the No. 1 ailment of American soldiers in Vietnam, with 18,383 cases. Since there were, on an average, 102,000 troops in Saigon last year, this means that close to one servicemen in five contracted VD.

Clergy Attitudes

◆ A study of diocesan Catholic clergy attitudes was conducted by a Jesuit sociologist at Harvard University, Joseph Fichter. He was supported by the National Catholic Reporter and a group of Roman Catholic priests and laymen. The study revealed that almost one-third of the Roman Catholic priests in America probably or "unquestionably" would marry if permitted by the church. They believe diocesan priests should have the freedom to choose between marriage and celibacy. The study also showed that, if given the choice again, one out of seven priests would hesitate to enter the seminary; that about 90 percent thought every diocese should have an elected grievance committee to which priests could bring their complaints; that more than half felt there was little or no free communication between them and their bishops; and more than 60 percent believed their bishops demon-

strate little personal interest in them.

Premier Paraskevopoulos

◆ Greece has had some forty governments in the years since World War II. Government No. 40, under Stephanos Stephanopoulos, was shaky from its inception. But, strangely enough, it lasted an incredible fifteen months. In December Panayotis Kanellopoulos, leader of the conservative National Radical Union, in an unexpected move announced that he was pulling out of the government coalition. This brought about the government's collapse. Young King Constantine moved quickly to quell any crisis by appointing a nonpolitical caretaker premier, the man who performed the same task in 1964, Ioannis Paraskevopoulos. King Constantine decreed that elections take place in May.

What Wisdom War?

◆ According to *U.S. News & World Report* for January 2, Americans are spending nearly \$2,000,000,000 a month or \$24,000,000,000 a year on the Vietnam war. "With this war's cost in money," says the magazine, "the U.S. could give every man, woman and child in both South and North Vietnam about \$700 a year, or six times their present average income—and save the indirect costs of the war."

A Catholic Defects

◆ England's leading Roman Catholic theologian, Charles Davis, who was a "peritus" (expert) at the Second Vatican Council, and who has been editor of the *Clergy Review*, after twenty years a priest announced that he was leaving the Roman Catholic Church. Davis, 43, also said that he intended to marry an American Catholic, a theology student at Bristol University,

who also plans to leave the Catholic church. Davis had this to say about Catholicism: "I do not think that the claim the church makes as an institution rests upon any adequate Biblical and historical basis. I don't believe that the church is absolute, and I don't believe any more in papal infallibility. There is concern for authority at the expense of truth, as I am constantly shown by instances of the damage to persons by the workings of an impersonal and unfree system."

Alcoholism

◆ A five-year Stanford University study on alcoholism has established that alcoholism is the number one mental health problem in nine states in America, according to hospital diagnoses. Public drunkenness and drunken driving accounted for at least 40 percent of a total five million arrests in 1965. Alcoholics

constituted about 22 percent of all the male first admissions to 300 mental hospitals in the nation.

Fail to Keep Pace

◆ A table prepared by the American Institute of Public Opinion showed that church attendance has been steadily declining since 1958. A national sampling of adults disclosed 44 percent attended church in 1965, compared to 49 percent in 1958. And for the first time since 1961, church membership in the United States failed to keep up with population growth. The latest statistics, those covering the calendar year as well as the fiscal year ending in 1965, show that members of religious bodies total 124,682,422, an increase of 1,374,973, or 1.1 percent over 1964. The population increase was 1.3 percent.

Where Catholics Disagree

◆ Pope Paul VI reportedly feels that a negotiated peace rather than military victory by either side is the way to end the war in Vietnam. Francis Cardinal Spellman, on the other hand, neglecting the sixth of the Ten Commandments, told soldiers that "United States troops were the soldiers of Jesus Christ who were fighting a war for civilization and that to the United States, less than victory is inconceivable." A high Vatican source stated that Spellman was reflecting "his own position as chief military vicar of the U.S. armed forces" and not the views of Pope Paul or the Roman Catholic Church. But he quickly added that the pope has great esteem for Spellman. A French bishop, Paul Joseph Schmitt, challenged Spellman to declare himself against war.

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**FEBRUARY 22, 1967**

## THE REASON FOR THIS MAGAZINE

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 ties; it is unhampered by traditional creeds. This magazine 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!

"It is already the hour for you to awake."

—Romans 13:11

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## GUARD AGAINST THE PRACTICE OF SIN

A POET long ago said: "To err is human; to forgive, divine." As much as that saying is quoted, it is not altogether true. To forgive may be Godlike, but to be human does not necessarily mean to err. Our first parents, though human, did not have to err. They were created perfect. (Gen. 1:31; Deut. 32:4) When the Son of God came to earth he proved this to be true, for, though human, he did not err—not in thought, nor in word, nor in deed. (1 Pet. 2:22) It is only due to the transgression of our first parents that erring became human, that "the inclination of the heart of man is bad from his youth up."—Gen. 8:21; Rom. 5:12.

But let no one jump to the conclusion that, since a tendency to err, to sin, to make mistakes, is inherent in man, we have no obligation to strive against these. We do have such an obligation! We are obligated by the light of conscience, and our very ability to reason, to treat others as we ourselves would be treated and to take care of ourselves properly so as not to become a burden upon others. And to the extent that we become familiar with Bible principles we are further obligated, for knowledge brings responsibility.

In this regard some have pointed to the mistakes made by certain men of God and asked how it was possible for them to do such things. But the important thing is not that they did this or that but that they did not take their erring lightly, they did not make a practice of such things. Noah is such an example. On one occasion, some years after the Flood, he drank wine to the point of intoxication. No doubt there were extenuating circumstances; but, be that as it may, the fact remains that we do not read of his getting intoxicated again. So also with the apostle Peter. Though on one occasion he denied his Lord three times because of fear of man, he sincerely repented and thereafter became a fearless witness to his God and his Lord, continuing faithful in spite of beatings and imprisonment. —Acts 5:40, 41; 12:3-5.

In this respect Peter stood in striking contrast to his fellow apostle Judas. Judas had made a practice of being dishonest; for, as the inspired record tells us, "he was a thief and had the money box and used to carry off the monies put in it." He made a practice of stealing, and that from such an unselfishly dedicated group as Je-

sus and his apostles while posing as one of them! Pride and greed combined in him to commit the act of betraying his Lord. No wonder that afterward he found no repentance, though remorseful, and so hanged himself!—John 12:1-6.

The apostle John makes this fine distinction between committing a certain sin and making a practice of sinning, saying: "My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one."—1 John 2:1.

But as regards those who keep on repeating their sins he says: "Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. He who carries on sin originates with the Devil, because the Devil has been sinning from the beginning"; that is, from his beginning as Satan the Devil.—1 John 3:4, 8.

Today, more than ever before, we see people making a practice of sin, of loose conduct, of sexual immorality, of crime. Regarding the problem this poses for those having to do with law enforcement, the New York *Daily News*, July 8, 1966, had a 'guest editorial' by New York's Chief Police Inspector S. D. Garelick, which read: "Recidivism (the repeating of crimes by the same persons) is increasing in intensity and is becoming much more serious. The fear of punishment is waning and it is apparent that there is a lack of respect of other people—both for their person and property."

This "falling back," which is what recidivism literally means, is something that every self-respecting person, every lover of righteousness and, in particular, every Christian should want to guard against, for often it is the practice, rather than the sin itself, that determines its seriousness. Thus in the summer of 1966 in a certain Brooklyn congregation of Jehovah's wit-

nesses two likable young people were excommunicated, disfellowshipped, to the shock of many of their friends. Why? They had been put on probation because of having violated the Christian moral code, but, instead of taking this censure to heart and exercising care in the future, they became repeaters, making a practice of their wrongdoing. So the Christian congregation had no alternative but to excommunicate them.

Not that committing a single act of sin is to be taken lightly. Not at all! One will never become a practitioner of certain sins if he never commits them the first time. Besides, it is so much easier to transgress the second time; one may even find he has acquired a craving for it. More than that, many a single act has resulted in untold misery, as unwed mothers, victims of venereal disease, and even King David of old can well testify.—2 Sam. 12:7-12.

Yet, because of circumstances, because of being caught off guard, because of inherited tendencies, a person may yield to temptation and commit a serious wrong. Then what? Will he sincerely repent and change his course of action? If he is wise he will cultivate a hatred for what is bad because of the evil it entails, even though it may seem pleasant. As the psalmist counsels: "O you lovers of Jehovah, hate what is bad."—Ps. 97:10.

He who wants forgiveness and a right standing before God and his fellows must be on guard against making a practice of erring, of sinning. He must walk in the fear of God, keeping close to Him by a study of his Word and by prayer. A great aid is association with those who recognize the Bible's lofty principles. Doing so, he can have stumbling stones become stepping-stones, and the undeserved kindness that God has extended to him will not have failed in its purpose.—2 Cor. 6:1.

# Parents, What Are Your Children Being Taught?



**Comments on the  
United Church of  
Canada's modern  
Sunday-school course**

**"DON'T** be surprised if Johnny comes home from Sunday School some day soon and tells you that the whale didn't swallow Jonah, that Moses didn't cross the Red Sea, and that what the Bible says about the creation of the world is way off base."

Thus the *Toronto Daily Star* commented on the nature of the modern Sunday-school course of the United Church of Canada shortly before it was published. The course, a million-dollar publishing enterprise, features special literature for children of various ages, primary, junior, and so forth. In addition to the *Teacher's Guide* for the various age-groups there are such books as *God Speaks Through People*, *The Word and the Way* and *The Mystery of the Rock*.

Christian parents know that it is important for their children to take in the right kind of religious knowledge. Why? Because as Jesus Christ said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." At the same time, knowledge of God's Word will enable the children to go straight and avoid the many pitfalls causing juvenile delinquency, even as we read: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness."—John 17: 3; 2 Tim. 3:16.

If you are parents who love God, you want your children to take in explanations of the Bible that will strengthen their faith in God and in his Word, not destroy it; knowledge that will help them to do what is right by instilling in them the fear of God, not make them indifferent to what is right and wrong. Will they be getting this kind of teaching from the Sunday-school course of the United Church of Canada?

## ***First Eleven Chapters of Genesis—"Not History"?***

Repeatedly these United Church publications make the statement that the first eleven chapters of Genesis are not history: "The basic ideas on which the rest of the literature is built are set out in the first eleven chapters of Genesis. These chapters are not history. . . . The first historical person to emerge in the Biblical narrative is Abraham."<sup>1</sup>

But is that what Jesus Christ and his apostles taught? By no means! Jesus accepted the account of creation as history, for he used it to refute the position

of his opponents on the matter of divorce: "Did you not read that he who created them from the beginning made them male and female?" (Matt. 19:3-6) He made reference to the shedding of Abel's blood as history, and he also considered the account of Noah and the Flood as historical. —Matt. 23:35; 24:37.

Jesus' apostles and early disciples were wholly of the same mind. Why would Luke, an educated physician, trace the genealogy of Jesus, not only back to Abraham, as did Matthew, but farther back, to Adam, and that according to the Genesis account, if these first eleven chapters were not historical? (Luke 3:34-38) Why would the apostle Paul tell of sin entering into the world by one man and death ruling as king "even over those who had not sinned after the likeness of the transgression by Adam," if Adam were not a historical person?—Rom. 5:12-14.

More than that, why did the writer of the book of Hebrews draw on these first eleven chapters for examples of faith if they are not historical? He tells that "by faith Abel offered God a sacrifice of greater worth than Cain," and that "by faith Noah . . . showed godly fear and constructed an ark." (Heb. 11:4-7) Other Bible writers, such as the apostles Peter and John and the disciple Jude likewise make reference to events and persons recorded in the first eleven chapters of Genesis. —2 Pet. 2:5; 3:6; 1 John 3:12; Jude 14.

Parents, with whom do you agree? With Jesus Christ and his apostles and early disciples who regarded the first eleven chapters of Genesis as historical or with the Sunday-school course of the United Church of Canada, which claims that those chapters are based on myths?

### ***The Bible Charged with Inconsistencies***

The Sunday-school course also charges that the Bible contains inconsistencies and

therefore cannot be taken literally as the infallible Word of God. "There are inconsistencies in the Bible. . . . If you compare the two creation stories you will see that in the first one, man and woman are created together at the same time. In the second story man is created first."<sup>2</sup>

It may well be asked, How can such a statement be made in all sincerity? The account of creation in the first chapter of Genesis merely states that "God proceeded to create the man in his image . . . male and female he created them." (Gen. 1:27) Nothing is said here about time. It is simply a condensed statement of what occurred. Proof of this is seen in chapter two, from which we learn how God created man, "out of dust from the ground" and blew "into his nostrils the breath of life." And in giving the details, the second chapter also tells us how the woman was created, when, as well as why—because it was not good for the man to be alone.—Gen. 2:7, 18-25.

How logical that the writer of Genesis in telling of the creation of all material things would first give a condensed statement of the creation of the first human pair and then devote another portion to the details as to just how the first man and woman were individually created! Surely there is nothing inconsistent about the way these two chapters of Genesis are written.

The United Church of Canada spokesman lists another alleged inconsistency as follows:

"Israel used to be ruled by judges. A judge was a sort of combined general and prime minister. He assumed leadership during a national emergency. Once the emergency was settled, he became a private citizen again. This was not a very stable form of leadership, so Saul was finally chosen as the first king. One story says the choice was made by God. The

other says, in choosing a king, the people were really putting a man in the place of their King."<sup>a</sup>

But what are the facts according to the Bible record? In the first place, these emergencies arose only because the Israelites fell away from the worship of Jehovah. Secondly, it was Jehovah God who time and again chose these judges, and, further, the reason the people "finally" wanted a king was that the Israelites got the idea from the nations roundabout them. There is nothing inconsistent about the Bible record, for it shows that while the people *wanted* a king, it was Jehovah God who chose the particular man who was to be their first king.—1 Sam. 8:4-20; 10:1, 24; Hos. 13:11.

Other alleged inconsistencies in the Bible can be as readily explained. The Bible contains inconsistencies only for those who want to find them in the Bible as an excuse for not accepting it as the inspired Word of God. Parents, do you want your children to view the Bible as filled with inconsistencies or do you agree with Jesus Christ when he said to his Father, "Your word is truth"?—John 17:17.

### ***Moses' Miracles Explained Away***

How this modern Sunday-school course destroys faith rather than building it is further seen from its efforts to explain away the miracles of Moses. Thus the death of the firstborn of Egypt is termed a "children's disease of such epidemic proportions that nearly every Egyptian home lost at least one child."<sup>a</sup> But what does the Bible say? It tells that only the *firstborn* died, whether small children or older ones, and even the *firstborn* of the lower animals; also that the only protection against the plague was having the lintels and doorposts of one's house sprinkled with the passover blood and remaining inside. More than that, we read that Jeho-

vah God claimed all the firstborn of Israel as his because of having spared them from this plague.—Ex. 12:1-38; Num. 3:40-51.

Children who attend these courses are also asked to believe that from previous experience, accidentally come by, Moses knew that the "Red Sea" was a very shallow body of water and that men, women and children could walk through it but that chariots and horses or even a man in armor would get bogged down in it.<sup>a</sup> It strains credulity to claim that a mother with babe in arms, of which there must have been many among the fleeing Israelites, could have waded through the muddy seabed but a man in armor would have perished in the attempt. At the same time such an explanation ignores the Bible account that there was literally a wall of water on each side of the Israelites as they marched across dry of foot, not having waded through shallow, muddy waters! —Ex. 14:5-15:21.

This Sunday-school course further teaches children that Moses was familiar with manna and knew that it would spoil if kept for more than one day.<sup>a</sup> But the inspired Bible record tells us that it spoiled if kept over until the next morning, except if that morning was a sabbath. Then, the day before, the Israelites were to gather twice as much, as it would not spoil if kept twenty-four hours longer. And what is more, when the Israelites wanted to gather manna on the sabbath, which they had been expressly forbidden to do, they did not find any manna. How can it be explained why the manna did not spoil when kept over to the sabbath but spoiled when kept overnight on other days? And how can it be explained that they found no manna on the sabbath? —Ex. 16:11-31.

Clearly, Moses made much of these unusual characteristics. Was it all fiction? By no means! Rather, it was Jehovah God

by means of Moses who was teaching his people the Israelites the lessons of obedience and dependence upon their God. What can endeavoring to explain away all these miracles do but destroy the faith of children in the Bible as the dependable, authoritative Word of God? Is that what you would want?

### ***Jesus' Birth Without the Miraculous?***

Regarding the virgin birth of Jesus Christ, children are told by the Sunday-school course of the United Church of Canada that "this may rest on a mistaken translation of Isaiah 7:14."<sup>4</sup> But, regardless of how Isaiah 7:14 reads, the inspired Gospel writers Matthew and Luke leave no doubt about the fact that the virgin Mary conceived by the power of God's holy spirit. Reported Matthew: "She was found to be pregnant by holy spirit before they were united." Also Joseph was urged to accept Mary as his wife because "that which has been begotten in her is by holy spirit." (Matt. 1:18-20) And Luke gives us more details. (Luke 1:28-38) It cannot honestly be stated that the belief in the virgin birth of Jesus depends upon a mistranslation! Why, Jesus Christ himself time and again testified to his own pre-human existence and so did his apostles. Since he did have a prehuman existence, he could not have had a human father; and so Mary must have been a virgin who conceived by the power of God.—John 1: 1-3; 3:13; 6:41; 8:58; Phil. 2:5-8.

Not content with casting doubt on the virgin birth of Jesus, this Sunday-school course also questions the rest of the record about Jesus' birth: "Such narratives as the annunciation to Mary (Luke 1:26-38) and the shepherds and the angels (Luke 2:8-15) and the visit of the wise men (Matthew 2:1-12) are expressions of the reverence, love and devotion that Matthew and Luke shared. . . . Crude literalistic

analysis will literally get us nowhere."<sup>5</sup>

But Luke begins his Gospel with no allowance for his merely giving expression to his love and devotion for the Messiah, nor is there any bid to us to use our imagination in understanding what he has to say: "Whereas many have undertaken to compile a statement of the facts that are given *full credence* among us, just as those who from the beginning became *eyewitnesses* and attendants of the message delivered these to us, I resolved also, because I have traced all things from the start *with accuracy*, to write them in logical order to you, most excellent Theophilus, that you may know fully *the certainty* of the things that you have been taught orally." Parents, surely you can see that the Bible is setting out fully checked facts of history and not engaging in poetic flights of imagination as the authors of the Sunday-school course of the United Church of Canada would have children believe.—Luke 1:1-4.

### ***Is It Honest?***

So determined are the writers of this Sunday-school course to do away with Biblical miracles that they will even distort the record to keep from mentioning them. How damaging to the faith of children this can be may be seen from the way they retell Jerusalem's deliverance from the siege of Sennacherib in the days of King Hezekiah: "The Assyrians did return to their own land, but Hezekiah had to pay them a big price to do so."<sup>6</sup> Is this right? No, it is not, for according to the Bible account, even after King Hezekiah tried to pay off Sennacherib with a large sum, that pagan emperor proceeded against Jerusalem. (2 Ki. 18:13-27) True, relief came, but how? "It came about on that night that the *angel of Jehovah proceeded to go out and strike down a hundred and eighty-five thousand in the camp*

of the Assyrians. When people rose up early in the morning, why, there all of them were dead carcasses."—2 Ki. 19:35.

There just were no two ways about it. The issue was unequivocally stated and joined: Was Jehovah, the God of Judah, the one true God, or was he like the gods of the nations roundabout? Sennacherib's spokesman had taunted: "Do not listen to Hezekiah, for he allures you, saying, 'Jehovah himself will deliver us.' Have the gods of the nations at all delivered each one his own land out of the hand of the king of Assyria?"—2 Ki. 18:32-35.

Meeting the issue head on, King Hezekiah prayed to Jehovah: "Open your eyes, O Jehovah, and see, and hear the words of Sennacherib that he has sent to taunt the living God. It is a fact, O Jehovah, the kings of Assyria have devastated the nations and their land. And they have consigned their gods to the fire, because they were no gods, but the workmanship of man's hands . . . And now, O Jehovah our God, save us, please, out of his hand, *that all the kingdoms of the earth may know that you, O Jehovah, are God alone.*" In view of such a plea, what else would Jehovah God do but act in a supernatural way so as to prove that he was indeed the one true God?—2 Ki. 19:16-19.

And so, as we have already noted, it came about. But the paying of a big price to have Sennacherib return would not have been a vindication of Jehovah as the one true and living God. To present the account in this fashion is palpably dishonest and robs youth of a powerful example showing Jehovah's superiority over all other gods, weakening faith. Parents, would you want this to happen to your children?—2 Ki. 19:21-35.

### ***Unchristian and Faith-destroying***

The Bible's account strengthens the faith of youth in Jehovah as the one true

God. But distorted and dishonest retellings of it are faith-destroying as well as unchristian. Jesus Christ and his apostles and early disciples were all of the same mind. They accepted the Hebrew Scriptures as the inspired Word of God and repeatedly quoted from them, appealing to them as the authority. Today we are living in the times Jesus foretold in his great prophecy about the conclusion of the system of things. We have seen, not only wars, famines, earthquakes and pestilences, but also the "increasing of lawlessness," as a result of which the 'love of God on the part of the greater number of people has cooled off.' Many people have little faith, if any at all.—Matt. 24:12.

With the Bible being charged with inconsistencies, with its miracles either ignored or explained away, is it any wonder that modern youth has so little faith in God? The situation is not limited to Canada. The stand taken by the United Church of Canada's Sunday-school course is the same as that taken by ever so many other professedly Christian organizations and groups, and the faith-destroying effect is the same. So parents, it is up to you to choose. Do you believe the Bible to be the inspired Word of God? Do you believe that Jesus Christ, the Son of God, knew what he was saying when he testified to the truth of the Scriptures? If you do, then you will want to look somewhere other than to such churches of Christendom for help in teaching your children about God and the Bible. Standing ready to help you are the Christian witnesses of Jehovah in your community, and this applies to parents not only in Canada but throughout the world.

### **REFERENCES .**

- <sup>1</sup> *The Junior Teacher's Guide*, Year I, p. 4.
- <sup>2</sup> *God Speaks Through People*, Frank Morgan (1984), p. 18.
- <sup>3</sup> *Ibid.*, pp. 58-58.
- <sup>4</sup> *The Junior Teacher's Guide*, Year I, p. 18.
- <sup>5</sup> *The Junior Teacher's Guide*, Year II, p. 8.
- <sup>6</sup> *God Speaks Through People*, p. 141.

# CRIMES OF YOUTH

## *who is to blame?*

**I**T WAS early Saturday morning, November 12, 1966, at Mesa, Arizona. A local beauty shop had just opened and in it were five women and two children. Then in came an eighteen-year-old high-school youth. He ordered the women to lie on their stomachs on the floor in a circle like spokes of a wheel, with their heads in the center, and then calmly began to pump bullets into the backs of their heads as he walked around the circle, refilling his revolver as it ran out of bullets, and laughing all the while. By the time the police arrived and apprehended the youth he had murdered four of the women, stabbed a three-year-old girl to death "because she kept jumping around," and wounded the remaining woman and infant.

Why had he done it? According to his own statement: "I wanted to get known . . . just wanted to get myself a name." He further boasted that he had planned the murders for about three months, getting the idea from the massacre of eight nurses in Chicago and the mass murder of more than a dozen persons in Austin, Texas. At the time of his arrest he was cocky and showed no sign of remorse.

Yes, in this age of violence and crime, youth looms up prominently. In the United States 48 percent of all arrests for serious crimes involve

*Parents blame youths.  
Youths blame parents.  
What are the facts?*

youths under eighteen years of age. This figure is not at all surprising when we note that New York police, in mid-March 1966, arrested a group of twelve boys, ages fourteen to eighteen years, all from comfortable homes, with money and autos, who had burglarized seventy-eight different homes and stolen thousands of dollars' worth of goods. Why? They wanted something to brag about, they said. Then there was the teen-ager who in three months robbed thirty-five taxi drivers, many of whom he wounded with a knife or pair of scissors.

Last September the New York City police picked up five youths ranging from twelve to fifteen years of age. Why? One of them had poured gasoline on two sleeping Bowery tramps and another threw burning matches on them while the other three stood by to watch the "fun." Both men had to be rushed to the hospital, where one died four days later from his wounds. What kind of mentality did these five "good boys"—according to their parents—have, for them to plan and execute such a cruel deed?

In November in the same city three well-dressed youths asked an elderly slightly built unemployed man for the time and then suddenly knocked him to the sidewalk and, in spite of his pleadings, poured a can of searing lye on his head. Why? Not for money, but, according to the police, simply "for the thrill of it."

Modern youths' proclivity for crime is also seen in vandalism. In New York city alone youthful vandals each year destroy \$5 million

youths under eighteen years of age. This figure is not at all surprising when we note that New York police, in mid-March 1966, arrested a group of twelve boys, ages fourteen to eighteen

worth of school property. They not only break windowpanes by the hundreds of thousands, rip out pay phones and mark up walls with paint or lipstick but also steal much valuable school property.

There are also the sorry and harmful aspects of "glue sniffing" and other forms of drug and narcotic addiction such as LSD. Police records are filled with the violence and crimes committed by youthful glue addicts, including armed robbery, rape and murder. Three Chicago youths of "respectable" homes, while under the influence of "pills," shot a sixty-three-year-old man and then stomped him to death.

Not that the crimes of youth are limited to the United States. It is only that they are more widespread and vicious there. Other lands also have their problems. An item from New Zealand tells of three boys, two of them thirteen, and one fourteen years of age, having been involved in thirteen, nine and six robberies respectively. They stole hundreds of dollars' worth of transistor radios, wrist watches and like valuable articles. The press also reports increasing juvenile delinquency in Russia and blames it on boredom. And the latest phenomena are China's Red Guards, who have embarked on a campaign of terror, violence and torture.

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

Shocking? Yes, this behavior on the part of youth is indeed shocking. But let it never be forgotten that youth takes its attitudes, its values, from adults. There is no question about the increase of lawlessness among adults. According to the FBI of the United States, there were 2,780,000 serious crimes in the United States in 1965, a 6-percent increase over 1964. It is the adults who set the example. Thus a prominent New York City clergyman has used every conceivable disreputable trick to evade the law and even became a refu-

gee from justice. What kind of an ideal is he for youth to copy?

Not only do adults set wretched examples for youth, but some of them make it their business to exploit youth for the sake of selfish gain. They encourage youth to gamble, to become drug addicts, and they harden them to violence by its portrayal in motion pictures and on television screens, and in particular do they abet youths' trend toward sexual immorality by pornographic material, books, magazines and moving pictures, all of which has become a multimillion-dollar business in the United States. Who is operating it? Adults. Who are its prime targets? Youth.

But in particular are the immediate parents of delinquent and criminal youths to blame; a fact on which, incidentally, both the Bible and psychiatrists are agreed. Thus the Bible says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) And reports *Science Digest* (December 1966): "Psychiatrists . . . place the blame for criminality almost completely on the early parent-child relationship." It also reports that "delinquents begin antisocial acts at the average age of eight."

In what respects do the parents fall short? Primarily in two respects. One of these is the failure to be firm for what is right, or to be "strict," in dealing with their offspring. The other is an indifference as to what is best for the child and an unwillingness to sacrifice one's pleasures for one's children. They both betray a lack of parental love and affection, which the Bible shows was to be one of the characteristics of the "last days." —2 Tim. 3:1, 3.

Rightly the Bible says: "Do not hold back discipline from the mere boy." (Prov. 23:13) The wisdom of this is apparent from the report of a seven-year survey

sponsored by the National Institute of Mental Health and under the direction of Dr. Coppersmith, chairman of the University of California Psychology Department. According to his findings: "Almost without exception the most successful children—in school and in play—came from homes where parents laid down the law. Children of strict parents reported that punishment usually was deserved . . . Children from strict parents felt closer and more affectionate to their parents than children from permissive homes. The father usually was successful, confident and the family disciplinarian." He also stated that these strict parents put the acquiring of high standards ahead of a child's enjoying himself, and achievement ahead of sociability. "They knew practically all their children's friends." Yes, as the Bible shows, the parent that truly loves his child will discipline him. (Heb. 12:6-11) This is in striking contrast to such parents as the prominent Oklahoma City, Oklahoma, attorney who tried to excuse the raping of a fifteen-year-old girl by seven teen-age youths, one of which was his own son, as a "boyish prank."

The importance of parents' having a genuine interest in their children is being demonstrated by the New Castle, Pennsylvania, Youth Guidance Council. According to its spokesman, "most children who get in trouble are in one way or another neglected at home. . . . Some parents are just indifferent." Through this Council a youth who has gotten into trouble with the law has a counselor assigned to him whose chief role is "to be a substitute parent for the youth to confide in and look up to." (Just what parents should be!) This has proved so helpful that very few of these youths show up at police headquarters a second time, resulting in a decrease in juvenile crime in this city as compared with increases elsewhere.—*Parents' Magazine*

and *Better Homemaking*, February 1966.

In one New York community there is a somewhat similar arrangement in which mature, volunteer women are assigned as "school moms," one to each problem child, with whom they spend several mornings each week. Being a "school mom" requires much patience and affection, but the results are worth it, not only for the child but also for the "school mom," one of whom stated: "I've never done anything so exhausting and rewarding in my life. No one can measure what it means to me to know that I am, in a very real sense, helping to save [the child's] life." What these are willing to do for other people's children, parents should be willing to do for their own. If they did, there would be no need for such "school moms."—*The PTA Magazine*, June 1966.

Note also the record being made by the *Kinderdorf* orphans. Instead of being housed in large institutions, these live in tiny villages consisting of individual homes where a mature woman with a sense of humor and, above all, a large motherly heart presides over eight children. The village itself has a male supervisor serving as father. The purpose of *Kinderdorf* is "the generating of strong currents of love. . . . The mother's job is love." Some 200 of these children have already grown to adulthood, not one of whom has turned out bad. Originated in Austria, the *Kinderdorf* idea is spreading to many other lands.

But it is not only mother love that is needed. The role of that male supervisor is just as important if not more so. The Scriptural principle of the father being the head of the home is a sound one. (Eph. 5:22, 23; 6:1-4) Says one government official: "The ancient culture in which the father is the undisputed head of the family . . . appears to produce fewer lawbreakers." No question about the father's responsibility for the way youth turns out!

### **Youth's Own Responsibility**

Do the foregoing facts absolve youths from all blame? By no means! They are not robots. On the principle of *particeps criminis*, accomplices to the crime, they share the blame. Youths blame parents and then deliberately do worse themselves!

Youths pride themselves on their thinking ability, so let them think. Do they want someone to steal their auto and then wreck it? Do they want to be tortured or have their home vandalized? So youths should think about the lack of logic in treating others differently from the way they themselves want to be treated. —Matt. 7:12.

Further, youths should ask themselves, Does my pursuit of "kicks" or thrills make sense? Doctors tell that glue sniffing results in much physical harm and even death as well as leading to the use of stronger drugs. As one youth put it: "You start on the glue kick and you get to like it. Then you want a bigger kick. You begin to take pills and you like them even better." But the result is a ruined life.

Further, youth should be realistic. Does the pursuit of such lawlessness pay? Is it worthwhile? Is it rewarding? Who sits out a lifetime sentence for rape, as in the case of a white Mississippi youth who lured a fifteen-year-old colored girl into his car on the pretext of needing a babysitter and then took her to a lonely spot and at knife point raped her? That teenager's parents or himself? Thus also, *Science Digest*, August 1966, tells that suicides are increasing as the cause of deaths by youths, only auto accidents, cancer and drowning being more frequent causes of death, whereas among college students it is the second most frequent cause of death. Besides, are these the ways to reward one's parents for having practiced all the self-denial and sacrificing necessary to

bring into the world and rear these youths? Youths may think they are smart, but no more than adults can they thwart the divine principle that what a man sows he will also reap.—Gal. 6:7.

There are also other things to consider, such as peace of mind and self-respect. Certainly no one who gives expression to his feelings without regard to the interests of others can have either self-respect or peace of mind.

Above all, there is the question of God, the Creator, whose name is Jehovah. All visible creation testifies to his existence, even as his Word shows. (Rom. 1:20) Only the "senseless one has said in his heart: 'There is no Jehovah.'" (Ps. 14:1) Since He is our Creator, we are accountable to him. To recognize that fact means to fear to displease him, which the Bible shows is the beginning of wisdom, as it means to turn away from what is bad. —Prov. 8:13; 9:10.

The fact that there is so little respect for the Bible, and that Bible knowledge has declined and Bible principles are ignored is a basic underlying cause for youths' crimes, and for this the clergy of Christendom are chiefly responsible. But the Bible points out the true course of wisdom: It shows that, rather than selfishness, unselfishness is truly rewarding: "There is more happiness in giving than there is in receiving," and who does not want to be happy? More than that, the Bible holds out the hope of everlasting life, and who would not want to live in happiness forever?—Acts 20:35; John 17:3.

That Bible principles can be applied by parents and youths to modern living is not merely a theory but is practical and practicable. It has been proved to be so by some one million Christian witnesses of Jehovah living in nearly two hundred lands and islands of the sea.

# The Caspian Sea

—Russia's Billion-Ruble Problem

**T**HE Caspian Sea is not quite a Russian lake. The Soviet Union and Iran share its coastline and waters between them, Russia claiming the lion's share. To the peoples of America and western Europe this largest inland body of water in the world seems to be rather remote, but to Russia the Caspian is a valuable link in her waterways system, a source of food and raw materials for industry, and a very costly and chronic problem. Let us see why this is so.

This huge inland sea—its area is greater than all the Great Lakes of North America put together—stretches some 750 miles from north to south and is almost 270 miles across its widest section. Its 169,000 square miles of surface make it, in magnitude, truly a "sea," though we usually call a landlocked body of water a "lake." It is formed of two major basins divided by an underwater ridge, in reality the eastward continuation of the Caucasus Mountains. The maximum depth of the north basin is 1,500 feet, that of the south basin some 3,240 feet.

Fed by the waters of several rivers, including the Ural, the Terek and the Volga, one of the world's sixteen largest, we might expect the Caspian to be a fresh-water sea. But, in fact, it is salty, though not too salty to support an abundance of



fresh- and saltwater fish: pike, sturgeon, mullet, carp, whitefish and herring, to name a few. There are even seals in the Caspian, suggesting some ancient connection with the Arctic area.

The really profitable feature of the Russian fisheries in the Caspian is the trade in caviar, obtained from sturgeon and other large fish. And it so happens that 90 percent of all sturgeon caught in the Caspian are caught in the shallower north basin. In fact, Astrakhan, near the mouth of the Volga River, is one of the chief centers of export of this delicacy. From this region almost the whole European demand for caviar is met.

## *A Disappearing Sea*

But what bothers the Russians is the fact that, despite the regular influx of river waters into this land-girt sea, there are undeniable signs that its level is dropping steadily year by year. Imagine what this means to port facilities and to fishing villages that are left high and dry by the receding shoreline! And what about the costly installations at oil harbors such as Baku, center of the Caucasian oil region? Already the breakwaters constructed in some locations are, in their stranded state, useless and unsightly. The threatened loss to fisheries and to economical shipping by

seaway by reason of the continuing drop in the water level certainly poses a serious problem.

The Caspian's water level has a history of inconstancy. For example, prior to the year 1665 its level was constantly rising. Then for sixty-five years it dropped steadily. During the following eighty-five years, ending in 1815, it had gained and lost as much as ten feet. Thereafter and until 1930, it seemed to stabilize at eighty-five feet below sea level. Then, once again, it began falling, until now it is about ninety-two feet below sea level.

### *Explaining the Loss of Water*

Researchers have explained that the fluctuations are tied in with the amount of rainfall in the whole Volga River basin, and that this, in turn, is vitally affected by weather in the Arctic. They point to the steadily moderating conditions in the Arctic and fear that this presages a diminishing rainfall and therefore a continuing fall in the Caspian's level. They are not at all optimistic.

Another factor that adversely affects the northern basin of this vast inland sea is the tremendous volume of sediment washed down by the Volga and her tributaries—believed to be about fifty-five million cubic feet annually. And this is cause for chagrin to the Russians on two counts. Most of the sediment is valuable topsoil that is lost to the land, and its entry into the Caspian is making their most productive fishing areas shallower and shallower. The constant dredging of the Volga's delta is one of the operations that is costing Russia one billion rubles each year.

Then there are the great dams that have been reared here and there in the Volga basin for purposes of irrigation and production of hydroelectric power. Huge artificial lakes have thereby been formed, one of them near Kuibyshev being almost as

large as Lake Winnipegosis in Canada. Thus the inflow of water to the Caspian has been seriously reduced.

The question of evaporation was considered to be but a minor cause for water loss until it was realized that the Gulf of Karabogaz-Gol was the Caspian's own special evaporation pan. This large, almost circular gulf or bay on the eastern coast, north of Krasnovodsk, is believed to have been at one time merely a shallow depression in the desert, separated from the Caspian by a narrow ridge running north and south. At one time when the sea's level was unusually high it is said that the waters must have breached the ridge with a 400-foot-wide channel and poured into the desert depression, flooding an area of about 7,000 square miles to a maximum depth of about forty feet. Since even now the level of the gulf is some fifteen feet below the level of the Caspian the waters rush through this channel to the gulf at the rate of 22,000 cubic feet per second—truly a vast drain!

The torrid winds speed the evaporation of the waters in this large, shallow "pan," building up salty deposits on its bed and around its shores. The result is that the salinity of the water climbs steeply as it enters the gulf, becoming lethal to fish that are caught in the swift waters of the channel and swept into the gulf. Salts in the Caspian's water amount to 13 parts in 1000 of water, whereas in the gulf there are 300 parts of salt to the same quantity of water. Compare this with America's Great Salt Lake, which has 200 parts of salt, or with the Dead Sea, which has 250 parts of salt.

So here, where the waters of the Caspian pour into the gulf, there are desert eagles, sea gulls, corsac foxes and even wolves eagerly waiting to pounce upon the weakening or dead fish before they become too highly impregnated with salt.

Fish that get too saturated with the salt are eventually cast up on the shores of the gulf, where they become completely dried out and preserved, useful to any wandering shepherd who may chance to pass and pick them up for his larder.

Today, due to the lowering of the Caspian's level, the maximum depth of the gulf is only about ten feet and its area has shrunk to some 4,000 square miles, still well over twice the area of the Great Salt Lake. But this shrinkage only intensifies the evaporation process, and is proving to be a costly inconvenience to the Russian interests that are exploiting the sodium sulfate deposits in the gulf.

### *Grappling with the Problem*

Russian scientists and technical men have come up with various ideas for solving the problem of the disappearing sea. Eyeing the northward-flowing rivers that seem to drain uselessly into the Arctic Ocean, they speak of diverting some of those waters into the Volga River basin and thence into the Caspian. For example, they believe that the Ob and Yenisei Rivers could be dammed so as to form a huge artificial lake the waters of which could be backed into the Volga water system. This also, they claim, could be done even more easily with the Dvina, Mezen and Petchora Rivers, since their valleys lie west of the Ural Mountain barrier. How-

ever, it is generally admitted that such vast schemes would involve staggering expenditures and many years of labor before anything tangible could be achieved.

Another more immediate scheme, for the maintenance of the water level in the northern portion of the sea, calls for construction of a dam across the Caspian from a point south of the Terek River on the west coast to the Island of Kulali off the eastern coast. Then another short dam would connect the island with the mainland. The total length of the proposed dams would be 280 miles. Though opponents criticize this as an almost impossible undertaking, its proponents point out that the maximum water depth that would be encountered at the proposed site would be only about twenty feet.

It remains to be seen whether Russia can solve this problem and how many more billions of rubles it may cost. It may even be that the inconstant Caspian will move into another period of buildup. The fact remains, however, that this vast inland sea presents a unique geographical feature. Ordinarily rain and snow on the land masses eventually seep and drain by rivers and streams into the ocean. But here is an instance where the rivers pour into the Caspian, and it, in turn, pours its waters into the eastern desert. The Caspian has no other known outlet.

## *"According to Their Kinds"*

The biological rule that living things were created to reproduce "according to their kinds" occurs ten times in Genesis chapter one. This immutable law was made by the Creator, Jehovah God. While allowing for immense variety within each family kind, it does not allow for the evolutionary idea that one family kind can make or evolve another, entirely new, kind. So obvious is this that even current proevolution scientific journals such as *Scientific American* have admitted it. In its December 1966 issue on page 32 it said: "Living things are enormously diverse in form, but form is remarkably constant within any given line of descent: pigs remain pigs and oak trees remain oak trees generation after generation."

**A**FTER a separation of about two years a couple of old friends got together, keen on exchanging news and talking over old times. As we listen in on their conversation, John is saying: "Make yourself comfortable, George. Will you have a smoke?"

"No thanks," is the rejoinder. And then, after a brief pause: "I thought you quit smoking the same time I did after that report by the Surgeon General in 1964?"

"You're quite right, I did cut out cigarettes for a few months. But then I got started again. Everyone else is doing it, so I could see no reason why I should deny myself the pleasure."

"That may be okay," said George, "but if everyone took to loose living, I'm sure you would not follow the crowd."

"Oh, that is different. After all, there has been no solid proof that smoking is the hazard they try to make of it, and I have been told that the Surgeon General's report was only a scare."

"I would like to know where you get your information, John, because every time I pick up a magazine or a newspaper, it seems, I find articles about the dangers of cigarette smoking, often by medical men with long experience. The mere fact of cigarettes being linked with lung cancer prompted me to give some serious thought to the subject. Why run the risk of cancer?"

"Do you really think the matter so serious, George? You know, there are many cancer deaths among nonsmokers."

"Quite true, John, but that is because there are other causes. At least the link between cigarettes and lung cancer is established, and statistical records of male smokers who were patients in hospitals for other reasons indicate that the inci-



dence of cancer is directly related to heavy smoking."

"Well, I am not a heavy smoker—only about twenty a day."

"It's rather odd you should mention that figure, for I just read a clipping from a Toronto paper telling how one doctor claimed the man who smoked one pack per day can expect to die eight years earlier than he should; and the two-packs-a-day man can move up his date with the undertaker another eight years."

"What should I care whether I'm going to die at sixty-five or seventy-three. It's still a way off."

"You must be joking," said George. "I know right well you would not want to leave your family without its mainstay even at sixty-five, if you live that long. It reminds me of the experience told by

a scientist who contracted cancer. Speaking of his ability to stop smoking, he said, after the operation: 'I was strongly motivated; if I did not stop, I was a goner. Even so, I had to submit to surgery, an ordeal I might have avoided had I quit a few years earlier.' And his operation involved an incision nineteen inches long."

"I hope I never run into anything like that. But did you know, George, that only a small percentage of cigarette smokers ever contract cancer? Also, I read recently that a prominent officer of the Tobacco Institute charged that many 'unjustifiable emotional campaigns based on the "health scare" technique' were being conducted."

"But has it occurred to you that smokers who die of other ailments may already have developed cancer, even though not to the extent that it would appear on the death certificate as the major cause of death? Anyway, physicians claim that the smoker doubles his chances of coronary disease and lays himself open to chronic bronchitis. The statistics are quite positive on this."

"Yes, George, but don't you know that almost anything can be proved by statistics? They are not so accurate as they are supposed to be."

"That depends altogether on the honesty and the integrity of the one employing them. All these doctors who are themselves breaking away from the cigarette habit and warning others to do the same are not going to make more money if cancer and heart cases are reduced drastically in number. Besides, you yourself are in the insurance business, and you have to depend to a large extent on statistics to protect you from crippling losses. In fact, several life insurance companies are now offering lower premium rates to non-smokers. Most of those who challenge the statistics produced by independent research projects have some connection with

the tobacco industry or are justifying their own captivity to the habit."

"Well, don't you think if the danger were so real the Government would step in and completely ban the sale of cigarettes?"

"The Government, John, has to respect democratic rights and processes. But even at that, various governments have gone quite far. In Italy cigarette advertising is unlawful. The Polish Government has purposely upped the price of tobacco because of the conviction that smoking exerts 'a negative influence on the health of the population.' In Britain television advertising of cigarettes was discontinued on August 1, 1965. In fact, the chief medical adviser to the British Health Ministry only recently urged a complete boycott of cigarette smoking in his country. He claims that lung cancer and respiratory ailments cause more than five times as many deaths as do road accidents in a year. And here in the United States the Federal Government requires tobacco companies to print a danger warning on all their cigarette packages. Our Public Health Service, too, has no delusions about cigarettes. It awarded grants and contracts totaling nearly \$2 million during the year that ended June 30, 1966, for research and education on the dangers of cigarette smoking."

"I admit they are spending plenty of the taxpayers' money on a lot of projects that I can't see. What the Government spends money on does not always make sense."

"But look at it this way, John. The Government stands to lose a lot of badly needed revenue through curtailment of cigarette smoking. Yet in spite of this, state and federal programs are moving right ahead. This can only mean that a growing number of responsible citizens are convinced of the danger. On this very point I recall that the sponsors of the Ital-

ian legislation banning tobacco advertising felt that it was immoral to permit the advertising of products clearly injurious to the nation's health."

"You make a strong case, George. But you must admit that there are many people, prominent and otherwise, who still smoke their favorite brands, and have no intention of giving them up."

"I can't deny that. I am inclined to think that they are so completely enslaved to the habit that they cannot even see how they could ever get free. It is not that they believe all the phony advertising claims about 'cooler' smokes, 'more puffs to the cigarette,' billboard posters depicting smokers in delightful and healthful surroundings—not far from outright misrepresentation."

"Yet the law does not step in and curb it."

"Well, in the past it did have to step in and curb many false claims made by cigarette advertisers, claims that the product would sweeten the breath, prevent colds, soothe the nerves and all sorts of other benefits. And even recently the industry agreed under pressure to impose its own code of advertising ethics. By this code they pledge that 'cigarette advertising shall not represent that cigarette smoking is essential to social prominence, distinction, success, or sexual attraction.' They also agree to refrain from using the names of popular athletes in testimonials of their products. Yet all these gimmicks they have been using for decades to entice the gullible public into becoming their captive customers."

"Well, I agree that there has been plenty of promotional advertising of cigarettes, and I feel that too much of it has been directed at children."

"You're so right, John. You know, one writer aptly described cigarette advertising as 'a narcotic dream with an inex-

cusable dosage of dishonesty.' And the worst feature of all was touched on by the American Public Health Association back in 1959, when it declared that 'lung cancer will claim the lives of more than one million present schoolchildren in this country before they reach the age of 70 years.' I am convinced, however, that there are those who will be just as much to blame as tobacco advertisers."

"Who do you mean?"

"I mean adult cigarette smokers in general."

"You mean, George, that we smokers are the main cause of young people taking up the habit?"

"That's exactly it. You know, youngsters are great mimics, and they like to try everything they see done by their parents, their heroes, their sport champions. What they see in real life, on television, at the movies, becomes something all right for them. And they are innocent enough to believe there can be no real harm in something that is done by so many people."

"Well, I can't help what other people's children do. I forbid my youngsters to smoke until they are seventeen."

"So you do realize that smoking is a menace. But your verbal warnings, without the backing of example, will have no effect. Your children are going to get hooked. In fact, most children manage to get in quite a lot of secret smoking before they start smoking openly. After all, John, you are their hero."

"But I really don't do much smoking in the home or when they are around; mostly it's when I'm commuting to and from work."

"So that makes you a big-time advertiser for cigarettes."

"How do you mean?"

"Have you ever stopped to think of the many young people who may be riding in

the same coach with you? They probably look forward to the day when they can do just what you are doing. Of course, there are also the nonsmokers who are forced to breathe in your exhaled smoke. It surely must appeal to them as a deprivation of their right not to smoke, when so many smokers on public vehicles insist on blowing their used cigarette smoke all around, even when 'No Smoking' signs prohibit it. For myself, I never realized how utterly oblivious to the comfort of others we smokers are, until I quit the habit."

"You know, I never thought of that angle, George. Of course, I usually ask whoever is next to me if they mind my smoking. But I know many smokers just go right ahead without even bothering."

"Even if you do ask your neighbor, your smoke reaches far beyond him. And in any case, what are they going to say? Not many are going to make an issue of it. Nevertheless, I now know that they are far from pleased about the situation. More than that, there are many characteristics of the smoker that are revolting to the nonsmokers."

"There are? Tell me more."

"Well, a smoker's breath and clothing just reek with stale cigarette smoke. His teeth and his fingers are often stained an ugly yellowish color. More often than not he has a smoker's cough, a harsh, raspy kind of cough. And, perhaps worst of all, he keeps clearing his throat and spitting. Nonsmokers get to thinking of him as a real menace to their health."

"You know, George, you make me feel like a delinquent. And I would quit the habit tomorrow if I thought I could beat it. But I have tried it before, and I must admit it was an awful experience—to find the longing for cigarettes so deeply rooted in my system. Do you think it is possible that I could win out?"

"I know it takes powerful motivation to quit, for I've been all through it myself. But that fact alone is enough to show you that it is a habit-forming drug that robs its victims of the liberty to make good decisions. That thought got me so mad that I fought all the harder. When you marshal all these factors we have been discussing, you have a strong case against cigarettes."

"But, George, how do you explain the fact that so many people eased up on smoking after the Surgeon General's report and then slipped back again into the old routine before many months passed?"

"This conversation tells quite a good part of the story, John. You did not take the report too seriously yourself. You did not bother to investigate the great pile-up of evidence against cigarette smoking. You were more prone to notice the statements that tended to justify the habit you very much wanted to continue. You just failed to examine the whole question impartially. And many others are in the same boat. Consider, however, the many benefits to be gained by breaking free of the habit. You would save money for other needs. Your lungs and throat would get a chance to get back to normal. You would taste your food so much better, and have a healthier appetite. You would be giving your own and other children an excellent example. Of course, you could not expect miracles. But at least you would know that you are not willfully contributing to your own decline in health. To that extent you would be doing the right thing by your family, and they do rely upon you for so many things."

"You'll never know, George, how helpful this chat has been to me. Why not let's have another get-together soon. Meantime, why should I keep on smoking? I'm going to make a real effort to break this senseless habit."

# The Farmer's FERTILIZER PROBLEM

By "Awake!"  
correspondent  
in Costa Rica



**W**HEN you see a stalk of corn do you ever stop to think about what nutrients are needed to make it grow and to produce tasty kernels? If corn does not grow in your country, we might ask the same question about any food-producing plant that does. This is something successful farmers cannot ignore. Plants need certain nutrients for good growth just as humans do. If a crop is planted repeatedly on the same plot of land without replacing the nutrients that the plants remove from it, the productivity of the land will drop. The farmer's problem, therefore, is to know what nutrients his land needs and how they can be put into it for best productivity.

As a rule plants need large amounts of ten chemical elements—carbon, hydrogen, oxygen, phosphorus, potassium, nitrogen, sulphur, calcium, iron and magnesium. Six other elements, called trace elements, are needed in very small amounts—copper, boron, zinc, manganese, molybdenum and cobalt. Carbon, hydrogen and oxygen come mainly from the air and water that the plant uses, whereas the other elements are supplied by the soil.

If a farmer's soil is deficient in some of these elements, he must add them to the soil to achieve a good yield. Citrus fruit, for example, cannot be produced in abun-

dance unless zinc, copper and, in some regions, molybdenum are added to the soil. Soils that are deficient in boron are not suitable for alfalfa. Whatever crop a farmer may grow, he has the problem of determining whether his land has the necessary elements the plants require and how to provide what is lacking.

## *Need for Fertilizers Long Recognized*

As far back as the days of Jesus Christ it was understood that fertilizers are needed for good plant growth. This is revealed by an illustration Jesus gave in which he spoke of a vinedresser digging around a fig tree and putting manure on it so that it would become fruitful. (Luke 13:6-9) The use of manure as a fertilizer must have been a common practice at that time for him to use it in the illustration. Even the isolated Indians of the Western Hemisphere saw the need for fertilizing their crops. When they planted corn, they would drop a small fish in each hill of corn to fertilize it. So the need to put nutrients into the soil for good plant growth has long been recognized.

In the early history of the United States,

farmers would plant the same crop over and over again on the same land, year after year. When the land wore out, they moved on to fresh land and repeated the practice. When the supply of virgin farmland ran out, they had to change their practice by replacing the nutrients their crops removed from the soil. Manure was a good means for doing this when there were lots of horses and every farm had a good supply of livestock, but the situation is different today. Automobiles and tractors have changed the picture. It is not economical for a large farm to try to fertilize hundreds of acres with manure that is in short supply.

The use of animal manure and the plowing under of cover crops such as legumes, clover and alfalfa to supply the soil with needed nutrients is still done by many farmers, but other materials are also being used. Some are using seed meals, tobacco stems, peanut hull meal, garbage tankage, wool wastes, scrap leather, hoof and horn meal, bone meal, and so forth. These are organic fertilizers.

There are, of course, natural methods by which nutrients are put into the soil, but they are not satisfactory for a farmer who is trying to make a living from the land every year. Lightning, for example, contributes nitrogen to the soil by oxidizing nitrogen in the atmosphere, which is then deposited on the land by rain. Volcanic eruptions are also helpful, but how many farmers live near an active volcano? Of course, the initial eruption usually burns and suffocates plant life around the volcano, but as time passes, the potash, sulphur and zinc in the ash are washed into the soil and combine with the organic matter there. This builds up a reserve of plant nutrients that will last for many years of farming. The volcanic ash spewed out of Mt. Irazú here in Costa Rica from March 1963 to December 1964 covered

vast areas with volcanic ash that, in time, will be a great benefit for the farmers.

### *Inorganic Fertilizers*

To solve the fertilizer problem, farmers have been turning to inorganic fertilizers and are getting good crop yields from them. Inorganic nitrogenous fertilizers are obtained from mineral sources or as by-products. For example, natural sodium nitrate, as mined in Chile, usually contains from 5 percent to 25 percent nitrogen. Ammonium sulfate, a by-product of coal, contains over 20 percent nitrogen. Urea, made from cyanamide or from ammonia and carbon dioxide, has the highest nitrogen concentration, over 45 percent.

The chief source of phosphate fertilizers is phosphate rock. Unless the rock is soft, it is usually ground into a fine powder before it is applied as a fertilizer. However, it is more often made into superphosphate by treating phosphate rock with sulphuric acid. Organic sources of phosphates are the bones of animals and guano, a bird manure that is found on some islands in the Pacific Ocean.

Usually inorganic potassium fertilizers are obtained from underground mineral deposits, especially saline residues of salt lakes. Potassium is also extracted from the water of oceans, lakes and rivers as well as from rocks and soils.

It is possible to obtain chemical fertilizers that contain just one of the nutrients a plant needs or that have several ingredients blended to produce a "mixed fertilizer." The latter usually contains the three major plant nutrients—nitrogen, phosphorus and potassium—plus fillers that add weight and may contain such things as manganese sulfate or just plain sand. The modern trend in commercial fertilizers is to produce dry, granular mixtures because these reduce the problem of caking and stickiness.

Some farmers prefer the straight fertilizers, those that contain only one nutrient, because they do not go through the mixing process and therefore are cheaper. They also are free from questionable fillers. On the other hand, the advantage of mixed fertilizers is that one bag contains all the plant nutrients a crop needs as well as material to counteract acidity.

You will see on fertilizer bags formulas such as 3-9-6, 4-12-8 and 5-15-10. These indicate the ratio existing between the percentages of nitrogen, phosphoric acid and potash. In these examples all have a 1-3-2 ratio.

A farmer has hundreds of commercial fertilizers from which to choose. Some are designed for specific crops whereas others are for certain soil problems he may be having. One type of fertilizer is known as "controlled-feeding fertilizer," because it releases the elements in it at a rate that just about matches the rate at which the plants need them. An example of this is the fertilizer known as urea-formaldehyde. As soil bacteria work on it nitrogen is released at the rate a plant needs it.

### ***Determining Soil Deficiencies***

A problem that confronts a farmer is how he can determine what nutrients are deficient in his soil. One way is for him to observe the plants he grows on it. If they grow luxuriantly, producing a high-yield crop of good quality, it would indicate that his soil has adequate amounts of nutrients. On the other hand, if the plants do poorly, a nutrient deficiency may be present.

A corn plant is a good test for determining plant food needs. If there is a nitrogen deficiency in the soil, the corn plant will show a yellowing of the lower leaves and older tissue that will spread to the newer tissue. It will move up the leaf midrib in a V-shaped pattern if the nitrogen deficiency persists. Hunger for phospho-

rus is shown by the corn's being retarded in its rate of growth. The plant matures slowly. If it is a young plant, it may have a dark-green color, with its leaves and stems turning purplish.

A lack of potassium in the soil is indicated in a corn plant by leaf edges and tips that become dry and appear to be scorched. As the plant grows, a brown-edge scorch will affect all the leaves, and the stalk itself will be weak. These visual symptoms of nutrient deficiencies are not always completely reliable because there are other factors that affect a plant such as diseases, insects and unfavorable climatic conditions.

Another way to determine soil deficiencies is by a soil test. Here the problem is to get representative samples of the soil, because soils can vary on the same farm. A farmer can divide his farm into as many areas as there are pieces of land having different general characteristics, and then he can take a single composite sample from each one. A way this can be done is by walking over the area, perhaps one that is no greater than five acres, in a zigzag fashion taking uniform vertical slices of the soil that are about six inches deep. This can be done in a dozen different places. These slices are placed in a container, mixed together and then taken to a soil-testing laboratory, where nutrient deficiencies as well as other soil characteristics can usually be determined with a fair degree of accuracy.

When he knows what his soil needs, he is in a position to select the correct fertilizers. These will be determined to a great extent by the crops he plans to raise. Some crops require more of a certain nutrient than others. Also, a fast-growing crop cannot always make profitable use of a fertilizer that acts slowly. Then, too, some fertilizers are quite expensive and cannot always be used profitably for crops of low

market value. But if the farmer needs advice on fertilizers, he can usually get it from government agricultural advisers.

At government agricultural stations, at universities and on local farms throughout the world, many tests have been performed with fertilizers that generally prove their value. The North Carolina Agricultural Experiment Station cites an example of a field of corn where one part of the crop had nitrogen applied at the rate of 180 pounds per acre. The result was 110.3 bushels of corn per acre. The other part of the crop received no additional nitrogen, and it yielded only 24.4 bushels on a corresponding area. Estimates have been made that fertilizers

have increased crop yield by 25 percent in the United States and from 50 to 75 percent in some parts of Europe. There are countless examples where crop yield has been increased up to several hundred percent by the proper use of fertilizers.

### ***Value of Chemical Fertilizers***

There are strong differences of opinion over the value of chemical fertilizers. Persons who are outspoken about the wisdom of their use argue that chemical fertilizers can injure the soil, cause the food produced on them to be inferior to that produced by the use of organic fertilizers and can be responsible for some of the illnesses suffered by people who eat the foods grown on them. They feel that chemical fertilizers should be avoided and that only organic materials should be used for fertilizing purposes.

Unquestionably organic materials are beneficial to the soil. They activate microbiological processes, develop soil structure,

aerate the soil and improve its water retention capability. They also have a more lasting effect than commercial fertilizers. But farmers who operate large farms cannot make compost heaps big enough to fertilize hundreds of acres, and they cannot economically get enough manure. So, rather than completely draining the land of nutrients, they fertilize their fields with what is available, and the resulting yield is high. Many believe that chemical fertilizers are solving their problem.

Farmers that use chemical fertilizers believe that the proper use of them will not harm the soil. They point out that in the United States an estimated 10,600,000 tons of nitrogen, phosphoric oxide and

potash are removed from the soil by cropping each year while some 3,000,000 tons are returned to it by means of manures. To compensate the net loss of 7,600,000 tons they feel that commercial fertilizers are the only answer. They further argue that the use of organic fertilizers does not always fill a specific need of a plant.

While it is readily agreed that a great amount of knowledge has been gained about plant needs, the continuing controversy over the value of chemical fertilizers and what is best for plant life indicates that there is much yet to be learned. The farmer that is trying to earn a living by means of farming has the constant problem of determining what nutrients are required by his various crops and how best to supply them in the most economical way for the most productive results. Whatever effort he makes to understand plant needs and to supply those needs by good fertilizers will benefit his farm.

IN THE NEXT ISSUE  
**A CLOSE-UP VIEW  
OF MIDDLE AMERICA**

# A TRAGEDY IN THE GREEK ARCHIPELAGO

By "Awake!" correspondent in Greece

IT WAS the early morning hours of December 8, 1966, and the Greek auto-and-passenger ferry Heraklion was sailing from Canea, Crete Island, for Piraeus, the ancient port city of Athens. Aboard were more than 275 passengers and crewmen. About two hours after midnight, when the ship was near the barren island of Falkonera, the Heraklion's radio operator frantically signaled: "Huge waves are smashing our sides and water is pouring in."

A few minutes later the stricken ship sent the ominous message: "S O S. We are sinking." In about fifteen minutes the 8,900-ton ship sank, taking to a watery grave more than 200 persons. It was one of the worst sea tragedies in Greek history. What had caused such a mass tragedy, bereaving so many families of loved ones?

## *Bad Weather Forecast*

When the ship sailed at 7:20 p.m. on December 7, the weather forecast was one of gale warnings. Despite worsening weather conditions, the fifty-year-old captain decided not to delay the ship's departure on its thrice-weekly 190-mile crossing.

During the voyage, the weather worsened, winds blowing at seventy miles per hour. The lurching ship, having sailed over a hundred miles, was near the outcropping of Falkonera. Towering seas had caused a huge sixteen-ton refrigerator truck to rock back and forth on its unfixed wheels. Filled with oranges, the truck had arrived

belatedly at the quay. The truck was hurriedly put aboard ship and made to stand diagonally in between two cargo ports or exits. Not only was the truck improperly parked by the doors, but it was improperly moored, not even having wedges placed under its wheels. As the ship lurched, the truck went back and forth, and with every movement, the truck was hitting the cargo door all the harder. Under this beating, the door gave way and was lost, resulting in a mighty inflow of water due to the tempestuous waves. As the water cascaded into the ship's side, the autos and trucks, apparently inadequately moored, were all dashed to one side of the ship, causing the vessel to dip and overturn.

Crewmen and those passengers who managed to get out of their beds threw themselves into the churning sea, only a few having on life jackets. Some clung to debris; others quickly drowned. The ship was now keel upward, and about thirty castaways were on it, thinking that the best thing to do was to cling to the keel. Suddenly a huge wave dashed six of them away from the wreckage. This was to become the reason for their rescue, for the rest of those clinging to the keel shortly found themselves in the whirlpool of the sinking ship and perished.

From the moment the S O S went out, Greek officials declared a state of emergency and ordered freighters, warships and planes to converge on the area. When rescue ships arrived at the scene of the tragedy the Heraklion had vanished beneath the storm-tossed Aegean Sea. At dawn the rescue ships discerned the sign of tragedy—broken crates, oil slicks, a suitcase, planks, oranges, even an auto floating on a swell. The first survivors were found clinging to the wave-washed black rocks of Falkonera Island. Helicop-

ters and planes spotted other survivors, but only a small number were found—fewer than fifty persons.

### ***Lifesaving Action***

Though one does not expect to experience shipwreck, it is wise to know something about survival. In the case of the Heraklion, a number of corpses of drowned persons were found floating, girded with lifesaving belts. But the life jackets did not save them. Obviously such jackets have their greatest value under ideal conditions, but ships often go down when the weather is bad. Though passengers are assigned lifeboats, often there is not time enough to use them. How, then, could one increase his chance of surviving in a shipwreck? If one must enter the water, should he wear clothing, strip, or put on an overcoat? Is it to the castaway's advantage to swim or mainly to float about, wearing a life jacket?

A study of shipwreck survival has been made by Dr. W. R. Keatinge of Oxford, who has tried to answer these questions by studying the survivors of the Lakonia, which also sank in December, in 1963. He found that the ship was able to launch only eighteen of its twenty-four lifeboats. Almost 200 persons were left on board. When they entered the sea, the water temperature was about 60 degrees F.

The study revealed that 124 persons died, but of that number only 11 lost their lives due to injury or accident. Evidence strongly pointed to the fact that the other 113 lost their lives due to a drop in body temperature while floating in cool water, which resulted in unconsciousness; and though they were afloat, waves splashed water into their mouths, causing drowning. Dr. Keatinge argues that those castaways would have had a much better chance to survive had they put on warmer apparel before entering the water. He

contends that every little bit helps because the body temperature drops quickly after being in cold water for twenty minutes.

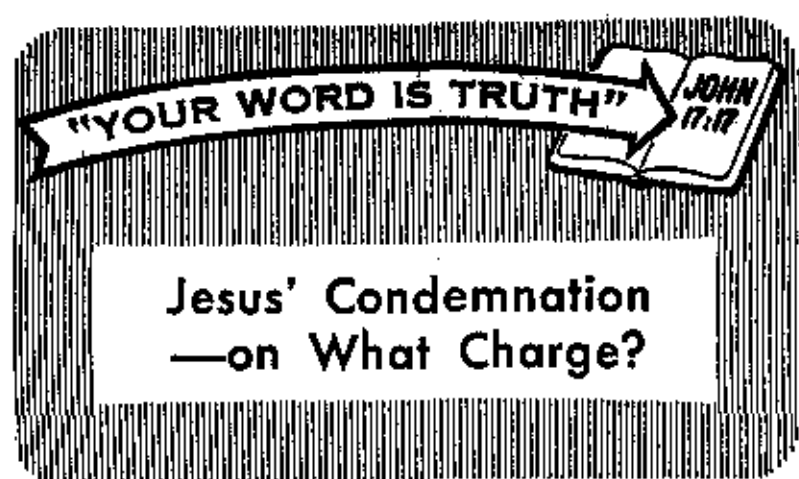
In a study made with volunteers, it was found that the body loses much heat during exertion, so that shipwrecked persons should float (close to one another when possible) unless a rescue vessel is in sight.

And lifesaving action requires, of course, that you know where life jackets are on a ship, also that you know the way out from your sleeping quarters to the deck. It is also wise to voyage along with friends, so you may help one another in case there is no signal to abandon ship.

Then there is the matter of prevention. Many tragedies can be prevented simply by not traveling in bad weather, even though one's vacation is beginning. If you plan to travel and when the time arrives the weather is bad, you often postpone motoring to your destination. And wisely so! But do you postpone the trip if someone else is driving? One does not need to ride with any driver who takes undue risks with bad weather. You can make the decision for yourself.

Nor for that matter does one need to accept the decision of one in charge of a plane or ship or any commercial vehicle. It appears that many carriers are motivated by commercial greed or by pressures due to competition and may be negligent. In this regard the Athens newspaper *Messimvrini* of December 9, 1966, said after the Heraklion tragedy: "Our traveling public is suffering hardships and risks in the holds of speculation of the avid exploiters of marine traffic. . . . Negligence is equal to trickery."

If you feel a decision to travel in certain weather conditions is an unwise one, are you going to entrust your life into the hands of another even though he has a commercial license? Lifesaving action is also up to you.



**W**HAT was the charge? and the verdict? Normally such questions about a court trial could be easily answered. But basic as they seem to be, you might be hard put to find simple answers in the case of the most momentous trial in human history—the trial of Jesus Christ.

The proceedings in Jesus' case are complicated by the fact that he had what amounted to two legal trials. Further, the charges against him varied at different times during the trials. There were even a number of judgments or verdicts. That may be hard to believe if you are accustomed to legal cases' being tried according to set rules, with one charge, one trial and one sentence. But consider the turmoil and intrigue involved in Jesus' case.

Christ's popularity and his righteous preaching riled the Jewish religious leaders. After he resurrected Lazarus, the Sanhedrin, the religious high court, decided Jesus must die. (John 11:45-53) Imagine, he was condemned before he was tried! Two days before his death the religious authorities "took counsel together to seize Jesus by crafty device and kill him." —Matt. 26:3, 4.

Sooner than they expected, the opportunity came. With the help of Judas Iscariot the religious leaders were able to take Jesus into custody at night. Thus they avoided a possible popular uprising in his support. However, in order to secure political and religious support for the black

deed they had in mind, it would be necessary to condemn Jesus with every outward show of judicial authority—but quickly; it would have to be done quickly.

They "led Jesus away to the high priest, and all the chief priests and the older men and the scribes assembled." (Mark 14:53) What accusation, though, could the Sanhedrin use to condemn him?

Two witnesses testified that Jesus said he would *tear down the temple* and build it again. (Matt. 26:61) To the Jews this was serious. It was one of the charges that later drove hateful Jews to stone Stephen to death. (Acts 6:14) But this charge was a false accusation. Jesus never said he would destroy the temple, not even the temple of his body. (John 2:19-21) But to the humiliation of the Sanhedrin, the two witnesses could not agree. That would have been necessary according to the Law even if Jesus had committed some crime. —Deut. 19:15; Mark 14:59.

With the collapse of the case on that charge, Caiaphas began agitating for conviction on a more serious accusation—*blasphemy*. He demanded, "By the living God I put you under oath to tell us whether you are the Christ the Son of God!"—Matt. 26:63.

Why ask such a question? Undoubtedly Caiaphas knew that the Jews were sensitive about anyone's claiming to be the very Son of God. On two earlier occasions the Jews drew hasty and incorrect conclusions from what Jesus had said, mistakenly imagining he claimed to be God or equal with God. They had then rashly labeled him a blasphemer worthy of death. —John 10:30-39; 5:16-19.

But, no matter what the Jews thought, Jesus was the Son of God. So to Caiaphas' question he courageously replied: "I am." Already serving as prosecutor and judge, Caiaphas now assumed the role of accuser. "He has blasphemed!" screamed the high

priest. "What further need do we have of witnesses?" (Mark 14:62; Matt. 26:65) Yes, indeed, they would forget the need for witnesses, ignore the Jewish tradition that no man can condemn himself and disregard the legal principles! Jesus stood condemned on the worst charge, the one most likely to cause the people to reject him.

There was yet the matter of the execution. The Romans had deprived the Jews of the power to inflict capital punishment, so the leaders would have to devise an accusation that would force the Romans to kill Jesus. Blasphemy? No, that would never do. It is plain from the apostle Paul's later experiences that Roman authorities would not have condemned Jesus just because of disputes over Jewish law. (Acts 18:13-15; 23:29) To meet this emergency the accusers changed Jesus' charge from a religious offense to a political one.

They led Jesus, bound like a common criminal, to Pilate, the Roman governor. Slyly they avoided mentioning the previous trial and the charge of blasphemy. Instead they accused Jesus, saying: "This man we found [1] subverting our nation and [2] forbidding the paying of taxes to Caesar and [3] saying he himself is Christ a king." (Luke 23:2) Clearly they chose the most serious charges imaginable, ones involving *sedition* and *high treason*.

"Subverting our nation" was a vague charge, yet it strongly suggested sedition, inciting revolt. But where was the evidence? Lacking evidence to prove the charge, the Jews understandably left it unsupported.

To forbid the paying of taxes to Caesar was a form of treason. It was an open defiance of the law and a direct denial of Roman sovereignty in Judea. Jesus, though, had publicly advised his listeners to pay to Caesar what belonged to Caesar, including tax. (Matt. 22:17-21) Pilate paid

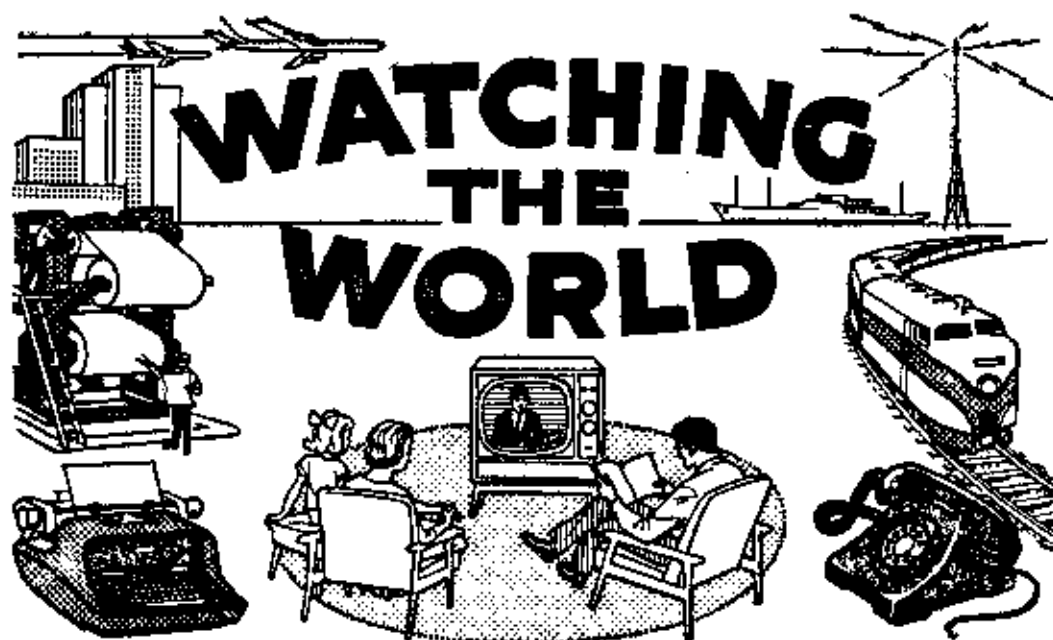
no attention to this charge. However, the final and most serious accusation demanded attention.

In private examination Pilate asked Jesus, "Are you the king of the Jews?" Yes, 'did you break the law of *laesa majestas*, injured majesty, by making yourself a king in opposition to Caesar?' Christ answered: "Is it of your own originality that you say this, or did others tell you about me?" In effect, he was asking, 'Do you out of suspicion ask as a Roman judge merely for personal information, or are you merely repeating the Jew's accusation?'

Pilate replied: "I am not a Jew, am I? Your own nation . . . delivered you up to me. What did you do?" That is to say: 'You and they are Jews, so you must know better than I why they charge you with claiming to be a king. What exactly have you done?' In answer Jesus spoke of his kingdom, thus admitting he was a king, but assured Pilate that it was not of this world and hence of no danger to Caesar. (John 18:33-37) After a few more words Pilate pronounced his judgment to the Jews: "I find no crime in this man." —Luke 23:4.

At least five times that day Pilate declared Jesus innocent. But at last the Jews delivered their *coup de grâce*, their masterstroke. They shouted, "If you release this man, you are not a friend of Caesar." In effect, 'Release Jesus and we will bring charges against you; it is his life or yours.' Unwilling to resist any longer, appalled at possible criminal action against himself, Pilate surrendered Jesus to their will. —John 19:12-16.

So, after being charged with endangering the temple, blasphemy, sedition on a number of counts and high treason, Jesus' Jewish and Roman trials were over. He was condemned by mob verdict, and executed.



### Assembly at Barranquilla

◆ The Covered Coliseum in Barranquilla, Colombia, was where the "God's Sons of Liberty" District Assembly of Jehovah's Witnesses was held, December 28, 1966-January 1, 1967. To find accommodations for 3,766 who requested rooms in which to stay during the five-day assembly proved a challenge, for in Colombia living space is at a premium. However, one week prior to the assembly all room requests were filled and there were some 902 to spare. The majority of the accommodations were free, which accents the hospitality of the Colombians. A crowd of 5,777 came to hear the public lecture "Mankind's Millennium Under God's Kingdom." It was estimated that some 2,000 were from the Barranquilla area, while the remaining 4,000 came from the interior and other coastal sections. At this assembly 179 symbolized their dedication to God by being totally immersed in water.

### Rumble in Red China

◆ There was a rumble heard out of Red China on January 8, according to an official Peking radio broadcast monitored in Tokyo, Japan. There were fatal clashes between supporters of Chinese Communist Chairman Mao Tse-tung

and their opponents. Red Guards and workers numbering some 100,000 demanded the ouster of President Liu Shao-chi. It was reported that clashes in Nanking left 54 dead and about 900 injured.

### Weather Tragedies

◆ For the first time in twenty-six years snow fell in Mexico City. Temperatures fell to 35 degrees, which is cold for Mexico City. Eight persons died of exposure in the capital and ten in the provinces as a result of the cold wave. Losses to growing crops ran into the millions of dollars.

In North Malayan floods the death toll rose to 36 on January 11, but the receding monsoon waters are revealing more bodies. About 100,000 fled their homes during the disaster.

In Thailand floodwaters claimed the lives of 22 persons and 7,180 families - were made homeless.

### Treatment for Alcoholics

◆ Aurora, Ontario, Canada, has set up a therapeutic center for research and the treatment of alcoholism and other addiction. This center is unique in that its first patients are all Roman Catholic priests. Clergymen of other religions will also be considered for treatment.

### Venezuela's Bridge

◆ South America's longest suspension bridge, 5,507 feet long and carrying four traffic lanes across the Orinoco River, was put in operation on January 6. President Raul Leoni of Venezuela was one of the first to drive across the magnificent structure that links Venezuela's rapidly developing industrial region of Guayana with central and western Venezuela.

### Padded Hamburger

◆ Some 70,000,000 hamburgers are eaten every day in the United States, about half of them away from home. Recently, the New Jersey State Department of Health showed that some hamburger patties were padded with cereal, blood, water, ascorbic acid and niacin. The latter two items are preservatives to make inferior meat look better than it actually is. Addition of blood makes it unfit for Christian consumption. Law officials point out if such substances are added, it constitutes adulteration and subjects violators to penalties by law.

### Nuns Leaving Convents

◆ In recent years the Roman Catholic Church in the United States has suffered a small but steady loss among its 181,400 nuns. In the Archdiocese of New York, for example, 47 nuns left their convents in 1966, twice as many as in 1965. Some church officials estimate that resignations from the Roman Catholic Church in America have more than doubled in the past five years. What particularly worries church officials is that many of the ex-nuns are not novices disillusioned by the rigors of the training, but mature women who have spent ten and even twenty years in the convent.

### Immune to Radioactivity

◆ About 600 roentgens of radioactive fallout can kill a

man outright. The Japanese at Hiroshima and Nagasaki were subject to 300 roentgens. French nuclear scientists in the Sahara have discovered that the African scorpion, the most deadly of insects, is not troubled by a massive dose of 80,000 roentgens, and can hold out for two days under 154,000. Large spiders cannot tolerate a dose of 10,000 roentgens, and the Mexican scorpion succumbs at 50,000. What in the metabolism of the African scorpion immunizes it to radioactivity is not at present known to man.

### **Terrible Failure**

◆ Judge Charles T. LeBrun of the Provincial Magistrate's Court in Nova Scotia stated that crime involving teenagers and the early-twenties group is on the increase and that the church and clergy have "failed terribly" to help improve the situation. The clergy remain silent, he said, when young people are in trouble. Judge LeBrun said 90 percent of the youths who appear before him say they are of some denomination, but few have been visited by a minister.

### **Champion Phone Users**

◆ Canadians are the world's No. 1 telephone users and they have held this record for the past fourteen years! In terms of telephones per 100 population, Canada ranks fifth, behind the United States, Sweden, New Zealand and Switzerland. In the talking department, however, she is unmatched. In 1965 Canadians placed an average of 635.6 telephone calls per person, an increase of more than 12 calls per person over the previous year. In second place is the United States, with 620 calls per person, followed by the Virgin Islanders with 581; the Icelanders with 565.3 and the Swedes with 541.4.

### **Catholic Restlessness**

◆ Throughout the world there is a visible restlessness among Roman Catholics, and the prediction is made that it will increase. William J. McLoughlin, director of student activities at Gonzaga University in Spokane, Washington, stated: "A generation ago we frequently disagreed with some aspects of the Church but it was unthinkable to speak out. We were, with few exceptions, a docile generation, good products of the system but less honest than we might often have wished." This is not true of the present generation, he added. More and more they are speaking out. They reject authoritarianism, and desire authority to be founded on reason. They question what seems irrelevant. "To them," he said, "life must have meaning and must be real and they are finding this commitment more and more outside the official structure of the Church."

### **Honduras Has Problems**

◆ Dr. Ari Kiev reported in The Winter Cornell University Medical College Alumni Quarterly that Honduras' alcoholism and homicide rates are among the highest in Latin America and reflect the meager resources in the country. Family breakdown is evident. Nearly 90 percent of the fathers are irregularly employed; frequently they live away from home. Dr. Kiev stated that because of crowded and poor conditions "violence, homosexuality, criminality, rape and the like are rampant."

### **"The Retarded Clergy"**

◆ John R. Graham, minister of the First Universalist Church of Denver, recently called his fellow clergymen "the retarded Americans." Instead of being the best educated people in a community, he said, the clergy "are more like T. S. Eliot's 'Hollow Men'—our headpieces are filled

with straw." He laid bare clergy shortcomings, saying that they are more interested in getting new members than getting to the truth of ideas and issues. "We are rated by our denominations by the kinds of statistics we can accumulate—members and money, missions, financial support for our ecclesiastical superstructures," he said. "In many ways," he went on, "the modern clergyman is little more than a parish prostitute. We quickly become 'organizational men'—by fitting into the system, we guarantee ourselves a lifetime job. By behaving ourselves, we know that we will move to larger churches and higher salaries. We, of course, label these moves 'the call of God' and not promotion. As a result we are more interested in building up the church than in building men. . . . We quickly learn what people want to hear and we give it to them." "As a result it is more dangerous to have an affair with religion than it is to have one with a woman."

### **Hospital Horrors**

◆ On January 10 New York State Senator Seymour R. Thaler on the Senate floor charged that doctors were using humans as guinea pigs for experiments. He said that in one hospital when surgeons have a light schedule, they go to the psychiatric ward and pick out a "sick" patient and proceed to operate to help train interns. At one point Thaler said: "The medical establishment presumed to act as God over the health and lives of the medically indigent." He specified amputations of the limbs of deformed children to demonstrate surgical techniques, liver biopsies performed on alcoholics and derelicts for research purposes, and the deliberate injection of live hepatitis vaccine into the bloodstreams of mentally retarded children, also as part

of a research program. Denials were swift and categorical from doctors. City hospital officials, though denying the charges, admitted that indeed some unauthorized experiments, generally involving tests of new drugs, have taken place.

#### Saturn's Tenth Moon

◆ A newly discovered moon of Saturn, reported first by a French astronomer and then by the United States Naval Observatory, lies just outside the planet's rings. While the confirmation is not certain, the moon is thought to be a "snowball" about 150 miles in diameter that circles the giant planet every eighteen hours. If true, this would raise the number of moons in the solar system to thirty-two.

#### Power Seizure

◆ Togo is a country of dry plains and lush forests on the

underside of the bulge of West Africa. Its 1,500,000 people of varied tribal groups live off the land. Early in the morning of January 13 Togo's 1,200-man army overthrew the government of President Nicolas Grunitzky without bloodshed. The Constitution was suspended and all political parties were banned. The head of the armed forces said the army seized power to "put an end to the confused political situation" in the land.

#### Syria-Israel War Threats

◆ U.S. Ambassador Henry Cabot Lodge called this world "a dangerous place" in which to live. Few rulers would take issue with that statement. United Nations Secretary-General U Thant warned that a recent buildup of arms on both sides of the Israeli-Syrian border could soon lead to all-out war. Thant appealed to both

sides to "accept without delay or preconditions . . . an immediate or extraordinary meeting of the Israeli-Syrian Mixed Armistice Commission" with a view to finding a solution to the problems in the area.

#### Oath Withdrawn

◆ People who refuse to swear allegiance to the United States may receive passports now. It was decided some months ago by the staff of the State Department legal adviser, Leonard C. Meeker, that the Secretary of State did not have legal authority to require the oath of allegiance from passport seekers. Neither the Supreme Court nor Congress has acted on the issue. The new passport application forms will continue to carry the oath as one of the items normally signed by those who do not object.

# Does What You Believe Make a Difference?

Some beliefs are not too important, such as which color is more pleasing to the eye. But would it matter if you believed you could jump out of an airplane without a parachute? Ah, yes—your life is involved. What about your beliefs in God, and your relationship to him? Be sure! Read:

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**FEBRUARY 22, 1967**

## THE REASON FOR THIS MAGAZINE

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 ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"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 God's righteous new order in this generation.

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# Awake!

"It is already the hour for you to awake."  
—Romans 13:11

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## GUARD AGAINST THE PRACTICE OF SIN

**A** POET long ago said: "To err is human; to forgive, divine." As much as that saying is quoted, it is not altogether true. To forgive may be Godlike, but to be human does not necessarily mean to err. Our first parents, though human, did not have to err. They were created perfect. (Gen. 1:31; Deut. 32:4) When the Son of God came to earth he proved this to be true, for, though human, he did not err—not in thought, nor in word, nor in deed. (1 Pet. 2:22) It is only due to the transgression of our first parents that erring became human, that "the inclination of the heart of man is bad from his youth up."—Gen. 8:21; Rom. 5:12.

But let no one jump to the conclusion that, since a tendency to err, to sin, to make mistakes, is inherent in man, we have no obligation to strive against these. We do have such an obligation! We are obligated by the light of conscience, and our very ability to reason, to treat others as we ourselves would be treated and to take care of ourselves properly so as not to become a burden upon others. And to the extent that we become familiar with Bible principles we are further obligated, for knowledge brings responsibility.

In this regard some have pointed to the mistakes made by certain men of God and asked how it was possible for them to do such things. But the important thing is not that they did this or that but that they did not take their erring lightly, they did not make a practice of such things. Noah is such an example. On one occasion, some years after the Flood, he drank wine to the point of intoxication. No doubt there were extenuating circumstances; but, be that as it may, the fact remains that we do not read of his getting intoxicated again. So also with the apostle Peter. Though on one occasion he denied his Lord three times because of fear of man, he sincerely repented and thereafter became a fearless witness to his God and his Lord, continuing faithful in spite of beatings and imprisonment. —Acts 5:40, 41; 12:3-5.

In this respect Peter stood in striking contrast to his fellow apostle Judas. Judas had made a practice of being dishonest; for, as the inspired record tells us, "he was a thief and had the money box and used to carry off the monies put in it." He made a practice of stealing, and that from such an unselfishly dedicated group as Je-

sus and his apostles while posing as one of them! Pride and greed combined in him to commit the act of betraying his Lord. No wonder that afterward he found no repentance, though remorseful, and so hanged himself!—John 12:1-6.

The apostle John makes this fine distinction between committing a certain sin and making a practice of sinning, saying: "My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one."—1 John 2:1.

But as regards those who keep on repeating their sins he says: "Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. He who carries on sin originates with the Devil, because the Devil has been sinning from the beginning"; that is, from his beginning as Satan the Devil.—1 John 3:4, 8.

Today, more than ever before, we see people making a practice of sin, of loose conduct, of sexual immorality, of crime. Regarding the problem this poses for those having to do with law enforcement, the New York *Daily News*, July 8, 1966, had a 'guest editorial' by New York's Chief Police Inspector S. D. Garelick, which read: "Recidivism (the repeating of crimes by the same persons) is increasing in intensity and is becoming much more serious. The fear of punishment is waning and it is apparent that there is a lack of respect of other people—both for their person and property."

This "falling back," which is what recidivism literally means, is something that every self-respecting person, every lover of righteousness and, in particular, every Christian should want to guard against, for often it is the practice, rather than the sin itself, that determines its seriousness. Thus in the summer of 1966 in a certain Brooklyn congregation of Jehovah's wit-

nesses two likable young people were excommunicated, disfellowshipped, to the shock of many of their friends. Why? They had been put on probation because of having violated the Christian moral code, but, instead of taking this censure to heart and exercising care in the future, they became repeaters, making a practice of their wrongdoing. So the Christian congregation had no alternative but to excommunicate them.

Not that committing a single act of sin is to be taken lightly. Not at all! One will never become a practitioner of certain sins if he never commits them the first time. Besides, it is so much easier to transgress the second time; one may even find he has acquired a craving for it. More than that, many a single act has resulted in untold misery, as unwed mothers, victims of venereal disease, and even King David of old can well testify.—2 Sam. 12:7-12.

Yet, because of circumstances, because of being caught off guard, because of inherited tendencies, a person may yield to temptation and commit a serious wrong. Then what? Will he sincerely repent and change his course of action? If he is wise he will cultivate a hatred for what is bad because of the evil it entails, even though it may seem pleasant. As the psalmist counsels: "O you lovers of Jehovah, hate what is bad."—Ps. 97:10.

He who wants forgiveness and a right standing before God and his fellows must be on guard against making a practice of erring, of sinning. He must walk in the fear of God, keeping close to Him by a study of his Word and by prayer. A great aid is association with those who recognize the Bible's lofty principles. Doing so, he can have stumbling stones become stepping-stones, and the undeserved kindness that God has extended to him will not have failed in its purpose.—2 Cor. 6:1.

# Parents, What Are Your Children Being Taught?



**Comments on the  
United Church of  
Canada's modern  
Sunday-school course**

**"DON'T** be surprised if Johnny comes home from Sunday School some day soon and tells you that the whale didn't swallow Jonah, that Moses didn't cross the Red Sea, and that what the Bible says about the creation of the world is way off base."

Thus the *Toronto Daily Star* commented on the nature of the modern Sunday-school course of the United Church of Canada shortly before it was published. The course, a million-dollar publishing enterprise, features special literature for children of various ages, primary, junior, and so forth. In addition to the *Teacher's Guide* for the various age-groups there are such books as *God Speaks Through People*, *The Word and the Way* and *The Mystery of the Rock*.

Christian parents know that it is important for their children to take in the right kind of religious knowledge. Why? Because as Jesus Christ said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ." At the same time, knowledge of God's Word will enable the children to go straight and avoid the many pitfalls causing juvenile delinquency, even as we read: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness."—John 17: 3; 2 Tim. 3:16.

If you are parents who love God, you want your children to take in explanations of the Bible that will strengthen their faith in God and in his Word, not destroy it; knowledge that will help them to do what is right by instilling in them the fear of God, not make them indifferent to what is right and wrong. Will they be getting this kind of teaching from the Sunday-school course of the United Church of Canada?

## ***First Eleven Chapters of Genesis—"Not History"?***

Repeatedly these United Church publications make the statement that the first eleven chapters of Genesis are not history: "The basic ideas on which the rest of the literature is built are set out in the first eleven chapters of Genesis. These chapters are not history. . . . The first historical person to emerge in the Biblical narrative is Abraham."<sup>1</sup>

But is that what Jesus Christ and his apostles taught? By no means! Jesus accepted the account of creation as history, for he used it to refute the position

of his opponents on the matter of divorce: "Did you not read that he who created them from the beginning made them male and female?" (Matt. 19:3-6) He made reference to the shedding of Abel's blood as history, and he also considered the account of Noah and the Flood as historical. —Matt. 23:35; 24:37.

Jesus' apostles and early disciples were wholly of the same mind. Why would Luke, an educated physician, trace the genealogy of Jesus, not only back to Abraham, as did Matthew, but farther back, to Adam, and that according to the Genesis account, if these first eleven chapters were not historical? (Luke 3:34-38) Why would the apostle Paul tell of sin entering into the world by one man and death ruling as king "even over those who had not sinned after the likeness of the transgression by Adam," if Adam were not a historical person?—Rom. 5:12-14.

More than that, why did the writer of the book of Hebrews draw on these first eleven chapters for examples of faith if they are not historical? He tells that "by faith Abel offered God a sacrifice of greater worth than Cain," and that "by faith Noah . . . showed godly fear and constructed an ark." (Heb. 11:4-7) Other Bible writers, such as the apostles Peter and John and the disciple Jude likewise make reference to events and persons recorded in the first eleven chapters of Genesis. —2 Pet. 2:5; 3:6; 1 John 3:12; Jude 14.

Parents, with whom do you agree? With Jesus Christ and his apostles and early disciples who regarded the first eleven chapters of Genesis as historical or with the Sunday-school course of the United Church of Canada, which claims that those chapters are based on myths?

### ***The Bible Charged with Inconsistencies***

The Sunday-school course also charges that the Bible contains inconsistencies and

therefore cannot be taken literally as the infallible Word of God. "There are inconsistencies in the Bible. . . . If you compare the two creation stories you will see that in the first one, man and woman are created together at the same time. In the second story man is created first."<sup>2</sup>

It may well be asked, How can such a statement be made in all sincerity? The account of creation in the first chapter of Genesis merely states that "God proceeded to create the man in his image . . . male and female he created them." (Gen. 1:27) Nothing is said here about time. It is simply a condensed statement of what occurred. Proof of this is seen in chapter two, from which we learn how God created man, "out of dust from the ground" and blew "into his nostrils the breath of life." And in giving the details, the second chapter also tells us how the woman was created, when, as well as why—because it was not good for the man to be alone.—Gen. 2:7, 18-25.

How logical that the writer of Genesis in telling of the creation of all material things would first give a condensed statement of the creation of the first human pair and then devote another portion to the details as to just how the first man and woman were individually created! Surely there is nothing inconsistent about the way these two chapters of Genesis are written.

The United Church of Canada spokesman lists another alleged inconsistency as follows:

"Israel used to be ruled by judges. A judge was a sort of combined general and prime minister. He assumed leadership during a national emergency. Once the emergency was settled, he became a private citizen again. This was not a very stable form of leadership, so Saul was finally chosen as the first king. One story says the choice was made by God. The

other says, in choosing a king, the people were really putting a man in the place of their King."<sup>a</sup>

But what are the facts according to the Bible record? In the first place, these emergencies arose only because the Israelites fell away from the worship of Jehovah. Secondly, it was Jehovah God who time and again chose these judges, and, further, the reason the people "finally" wanted a king was that the Israelites got the idea from the nations roundabout them. There is nothing inconsistent about the Bible record, for it shows that while the people *wanted* a king, it was Jehovah God who chose the particular man who was to be their first king.—1 Sam. 8:4-20; 10:1, 24; Hos. 13:11.

Other alleged inconsistencies in the Bible can be as readily explained. The Bible contains inconsistencies only for those who want to find them in the Bible as an excuse for not accepting it as the inspired Word of God. Parents, do you want your children to view the Bible as filled with inconsistencies or do you agree with Jesus Christ when he said to his Father, "Your word is truth"?—John 17:17.

### ***Moses' Miracles Explained Away***

How this modern Sunday-school course destroys faith rather than building it is further seen from its efforts to explain away the miracles of Moses. Thus the death of the firstborn of Egypt is termed a "children's disease of such epidemic proportions that nearly every Egyptian home lost at least one child."<sup>a</sup> But what does the Bible say? It tells that only the *firstborn* died, whether small children or older ones, and even the *firstborn* of the lower animals; also that the only protection against the plague was having the lintels and doorposts of one's house sprinkled with the passover blood and remaining inside. More than that, we read that Jeho-

vah God claimed all the firstborn of Israel as his because of having spared them from this plague.—Ex. 12:1-38; Num. 3:40-51.

Children who attend these courses are also asked to believe that from previous experience, accidentally come by, Moses knew that the "Red Sea" was a very shallow body of water and that men, women and children could walk through it but that chariots and horses or even a man in armor would get bogged down in it.<sup>a</sup> It strains credulity to claim that a mother with babe in arms, of which there must have been many among the fleeing Israelites, could have waded through the muddy seabed but a man in armor would have perished in the attempt. At the same time such an explanation ignores the Bible account that there was literally a wall of water on each side of the Israelites as they marched across dry of foot, not having waded through shallow, muddy waters! —Ex. 14:5-15:21.

This Sunday-school course further teaches children that Moses was familiar with manna and knew that it would spoil if kept for more than one day.<sup>a</sup> But the inspired Bible record tells us that it spoiled if kept over until the next morning, except if that morning was a sabbath. Then, the day before, the Israelites were to gather twice as much, as it would not spoil if kept twenty-four hours longer. And what is more, when the Israelites wanted to gather manna on the sabbath, which they had been expressly forbidden to do, they did not find any manna. How can it be explained why the manna did not spoil when kept over to the sabbath but spoiled when kept overnight on other days? And how can it be explained that they found no manna on the sabbath? —Ex. 16:11-31.

Clearly, Moses made much of these unusual characteristics. Was it all fiction? By no means! Rather, it was Jehovah God

by means of Moses who was teaching his people the Israelites the lessons of obedience and dependence upon their God. What can endeavoring to explain away all these miracles do but destroy the faith of children in the Bible as the dependable, authoritative Word of God? Is that what you would want?

### ***Jesus' Birth Without the Miraculous?***

Regarding the virgin birth of Jesus Christ, children are told by the Sunday-school course of the United Church of Canada that "this may rest on a mistaken translation of Isaiah 7:14."<sup>4</sup> But, regardless of how Isaiah 7:14 reads, the inspired Gospel writers Matthew and Luke leave no doubt about the fact that the virgin Mary conceived by the power of God's holy spirit. Reported Matthew: "She was found to be pregnant by holy spirit before they were united." Also Joseph was urged to accept Mary as his wife because "that which has been begotten in her is by holy spirit." (Matt. 1:18-20) And Luke gives us more details. (Luke 1:28-38) It cannot honestly be stated that the belief in the virgin birth of Jesus depends upon a mistranslation! Why, Jesus Christ himself time and again testified to his own pre-human existence and so did his apostles. Since he did have a prehuman existence, he could not have had a human father; and so Mary must have been a virgin who conceived by the power of God.—John 1: 1-3; 3:13; 6:41; 8:58; Phil. 2:5-8.

Not content with casting doubt on the virgin birth of Jesus, this Sunday-school course also questions the rest of the record about Jesus' birth: "Such narratives as the annunciation to Mary (Luke 1:26-38) and the shepherds and the angels (Luke 2:8-15) and the visit of the wise men (Matthew 2:1-12) are expressions of the reverence, love and devotion that Matthew and Luke shared. . . . Crude literalistic

analysis will literally get us nowhere."

But Luke begins his Gospel with no allowance for his merely giving expression to his love and devotion for the Messiah, nor is there any bid to us to use our imagination in understanding what he has to say: "Whereas many have undertaken to compile a statement of the facts that are given *full credence* among us, just as those who from the beginning became *eyewitnesses* and attendants of the message delivered these to us, I resolved also, because I have traced all things from the start *with accuracy*, to write them in logical order to you, most excellent Theophilus, that you may know fully *the certainty* of the things that you have been taught orally." Parents, surely you can see that the Bible is setting out fully checked facts of history and not engaging in poetic flights of imagination as the authors of the Sunday-school course of the United Church of Canada would have children believe.—Luke 1:1-4.

### ***Is It Honest?***

So determined are the writers of this Sunday-school course to do away with Biblical miracles that they will even distort the record to keep from mentioning them. How damaging to the faith of children this can be may be seen from the way they retell Jerusalem's deliverance from the siege of Sennacherib in the days of King Hezekiah: "The Assyrians did return to their own land, but Hezekiah had to pay them a big price to do so."<sup>6</sup> Is this right? No, it is not, for according to the Bible account, even after King Hezekiah tried to pay off Sennacherib with a large sum, that pagan emperor proceeded against Jerusalem. (2 Ki. 18:13-27) True, relief came, but how? "It came about on that night that the *angel of Jehovah proceeded to go out and strike down a hundred and eighty-five thousand in the camp*

of the Assyrians. When people rose up early in the morning, why, there all of them were dead carcasses."—2 Ki. 19:35.

There just were no two ways about it. The issue was unequivocally stated and joined: Was Jehovah, the God of Judah, the one true God, or was he like the gods of the nations roundabout? Sennacherib's spokesman had taunted: "Do not listen to Hezekiah, for he allures you, saying, 'Jehovah himself will deliver us.' Have the gods of the nations at all delivered each one his own land out of the hand of the king of Assyria?"—2 Ki. 18:32-35.

Meeting the issue head on, King Hezekiah prayed to Jehovah: "Open your eyes, O Jehovah, and see, and hear the words of Sennacherib that he has sent to taunt the living God. It is a fact, O Jehovah, the kings of Assyria have devastated the nations and their land. And they have consigned their gods to the fire, because they were no gods, but the workmanship of man's hands . . . And now, O Jehovah our God, save us, please, out of his hand, *that all the kingdoms of the earth may know that you, O Jehovah, are God alone.*" In view of such a plea, what else would Jehovah God do but act in a supernatural way so as to prove that he was indeed the one true God?—2 Ki. 19:16-19.

And so, as we have already noted, it came about. But the paying of a big price to have Sennacherib return would not have been a vindication of Jehovah as the one true and living God. To present the account in this fashion is palpably dishonest and robs youth of a powerful example showing Jehovah's superiority over all other gods, weakening faith. Parents, would you want this to happen to your children?—2 Ki. 19:21-35.

### ***Unchristian and Faith-destroying***

The Bible's account strengthens the faith of youth in Jehovah as the one true

God. But distorted and dishonest retellings of it are faith-destroying as well as unchristian. Jesus Christ and his apostles and early disciples were all of the same mind. They accepted the Hebrew Scriptures as the inspired Word of God and repeatedly quoted from them, appealing to them as the authority. Today we are living in the times Jesus foretold in his great prophecy about the conclusion of the system of things. We have seen, not only wars, famines, earthquakes and pestilences, but also the "increasing of lawlessness," as a result of which the 'love of God on the part of the greater number of people has cooled off.' Many people have little faith, if any at all.—Matt. 24:12.

With the Bible being charged with inconsistencies, with its miracles either ignored or explained away, is it any wonder that modern youth has so little faith in God? The situation is not limited to Canada. The stand taken by the United Church of Canada's Sunday-school course is the same as that taken by ever so many other professedly Christian organizations and groups, and the faith-destroying effect is the same. So parents, it is up to you to choose. Do you believe the Bible to be the inspired Word of God? Do you believe that Jesus Christ, the Son of God, knew what he was saying when he testified to the truth of the Scriptures? If you do, then you will want to look somewhere other than to such churches of Christendom for help in teaching your children about God and the Bible. Standing ready to help you are the Christian witnesses of Jehovah in your community, and this applies to parents not only in Canada but throughout the world.

### **REFERENCES .**

- <sup>1</sup> *The Junior Teacher's Guide*, Year I, p. 4.
- <sup>2</sup> *God Speaks Through People*, Frank Morgan (1964), p. 18.
- <sup>3</sup> *Ibid.*, pp. 58-58.
- <sup>4</sup> *The Junior Teacher's Guide*, Year I, p. 18.
- <sup>5</sup> *The Junior Teacher's Guide*, Year II, p. 8.
- <sup>6</sup> *God Speaks Through People*, p. 141.

# CRIMES OF YOUTH

## who is to blame?

*Parents blame youths.  
Youths blame parents.  
What are the facts?*

IT WAS early Saturday morning, November 12, 1966, at Mesa, Arizona. A local beauty shop had just opened and in it were five women and two children. Then in came an eighteen-year-old high-school youth. He ordered the women to lie on their stomachs on the floor in a circle like spokes of a wheel, with their heads in the center, and then calmly began to pump bullets into the backs of their heads as he walked around the circle, refilling his revolver as it ran out of bullets, and laughing all the while. By the time the police arrived and apprehended the youth he had murdered four of the women, stabbed a three-year-old girl to death "because she kept jumping around," and wounded the remaining woman and infant.

Why had he done it? According to his own statement: "I wanted to get known . . . just wanted to get myself a name." He further boasted that he had planned the murders for about three months, getting the idea from the massacre of eight nurses in Chicago and the mass murder of more than a dozen persons in Austin, Texas. At the time of his arrest he was cocky and showed no sign of remorse.

Yes, in this age of violence and crime, youth looms up prominently. In the United States 48 percent of all arrests for serious crimes involve

youths under eighteen years of age. This figure is not at all surprising when we note that New York police, in mid-March 1966, arrested a group of twelve boys, ages fourteen to eighteen

years, all from comfortable homes, with money and autos, who had burglarized seventy-eight different homes and stolen thousands of dollars' worth of goods. Why? They wanted something to brag about, they said. Then there was the teen-ager who in three months robbed thirty-five taxi drivers, many of whom he wounded with a knife or pair of scissors.

Last September the New York City police picked up five youths ranging from twelve to fifteen years of age. Why? One of them had poured gasoline on two sleeping Bowery tramps and another threw burning matches on them while the other three stood by to watch the "fun." Both men had to be rushed to the hospital, where one died four days later from his wounds. What kind of mentality did these five "good boys"—according to their parents—have, for them to plan and execute such a cruel deed?

In November in the same city three well-dressed youths asked an elderly slightly built unemployed man for the time and then suddenly knocked him to the sidewalk and, in spite of his pleadings, poured a can of searing lye on his head. Why? Not for money, but, according to the police, simply "for the thrill of it."

Modern youths' proclivity for crime is also seen in vandalism. In New York city alone youthful vandals each year destroy \$5 million

worth of school property. They not only break windowpanes by the hundreds of thousands, rip out pay phones and mark up walls with paint or lipstick but also steal much valuable school property.

There are also the sorry and harmful aspects of "glue sniffing" and other forms of drug and narcotic addiction such as LSD. Police records are filled with the violence and crimes committed by youthful glue addicts, including armed robbery, rape and murder. Three Chicago youths of "respectable" homes, while under the influence of "pills," shot a sixty-three-year-old man and then stomped him to death.

Not that the crimes of youth are limited to the United States. It is only that they are more widespread and vicious there. Other lands also have their problems. An item from New Zealand tells of three boys, two of them thirteen, and one fourteen years of age, having been involved in thirteen, nine and six robberies respectively. They stole hundreds of dollars' worth of transistor radios, wrist watches and like valuable articles. The press also reports increasing juvenile delinquency in Russia and blames it on boredom. And the latest phenomena are China's Red Guards, who have embarked on a campaign of terror, violence and torture.

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

Shocking? Yes, this behavior on the part of youth is indeed shocking. But let it never be forgotten that youth takes its attitudes, its values, from adults. There is no question about the increase of lawlessness among adults. According to the FBI of the United States, there were 2,780,000 serious crimes in the United States in 1965, a 6-percent increase over 1964. It is the adults who set the example. Thus a prominent New York City clergyman has used every conceivable disreputable trick to evade the law and even became a refu-

gee from justice. What kind of an ideal is he for youth to copy?

Not only do adults set wretched examples for youth, but some of them make it their business to exploit youth for the sake of selfish gain. They encourage youth to gamble, to become drug addicts, and they harden them to violence by its portrayal in motion pictures and on television screens, and in particular do they abet youths' trend toward sexual immorality by pornographic material, books, magazines and moving pictures, all of which has become a multimillion-dollar business in the United States. Who is operating it? Adults. Who are its prime targets? Youth.

But in particular are the immediate parents of delinquent and criminal youths to blame; a fact on which, incidentally, both the Bible and psychiatrists are agreed. Thus the Bible says: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) And reports *Science Digest* (December 1966): "Psychiatrists . . . place the blame for criminality almost completely on the early parent-child relationship." It also reports that "delinquents begin antisocial acts at the average age of eight."

In what respects do the parents fall short? Primarily in two respects. One of these is the failure to be firm for what is right, or to be "strict," in dealing with their offspring. The other is an indifference as to what is best for the child and an unwillingness to sacrifice one's pleasures for one's children. They both betray a lack of parental love and affection, which the Bible shows was to be one of the characteristics of the "last days." —2 Tim. 3:1, 3.

Rightly the Bible says: "Do not hold back discipline from the mere boy." (Prov. 23:13) The wisdom of this is apparent from the report of a seven-year survey

sponsored by the National Institute of Mental Health and under the direction of Dr. Coppersmith, chairman of the University of California Psychology Department. According to his findings: "Almost without exception the most successful children—in school and in play—came from homes where parents laid down the law. Children of strict parents reported that punishment usually was deserved . . . Children from strict parents felt closer and more affectionate to their parents than children from permissive homes. The father usually was successful, confident and the family disciplinarian." He also stated that these strict parents put the acquiring of high standards ahead of a child's enjoying himself, and achievement ahead of sociability. "They knew practically all their children's friends." Yes, as the Bible shows, the parent that truly loves his child will discipline him. (Heb. 12:6-11) This is in striking contrast to such parents as the prominent Oklahoma City, Oklahoma, attorney who tried to excuse the raping of a fifteen-year-old girl by seven teen-age youths, one of which was his own son, as a "boyish prank."

The importance of parents' having a genuine interest in their children is being demonstrated by the New Castle, Pennsylvania, Youth Guidance Council. According to its spokesman, "most children who get in trouble are in one way or another neglected at home. . . . Some parents are just indifferent." Through this Council a youth who has gotten into trouble with the law has a counselor assigned to him whose chief role is "to be a substitute parent for the youth to confide in and look up to." (Just what parents should be!) This has proved so helpful that very few of these youths show up at police headquarters a second time, resulting in a decrease in juvenile crime in this city as compared with increases elsewhere.—*Parents' Magazine*

and *Better Homemaking*, February 1966.

In one New York community there is a somewhat similar arrangement in which mature, volunteer women are assigned as "school moms," one to each problem child, with whom they spend several mornings each week. Being a "school mom" requires much patience and affection, but the results are worth it, not only for the child but also for the "school mom," one of whom stated: "I've never done anything so exhausting and rewarding in my life. No one can measure what it means to me to know that I am, in a very real sense, helping to save [the child's] life." What these are willing to do for other people's children, parents should be willing to do for their own. If they did, there would be no need for such "school moms."—*The PTA Magazine*, June 1966.

Note also the record being made by the *Kinderdorf* orphans. Instead of being housed in large institutions, these live in tiny villages consisting of individual homes where a mature woman with a sense of humor and, above all, a large motherly heart presides over eight children. The village itself has a male supervisor serving as father. The purpose of *Kinderdorf* is "the generating of strong currents of love. . . . The mother's job is love." Some 200 of these children have already grown to adulthood, not one of whom has turned out bad. Originated in Austria, the *Kinderdorf* idea is spreading to many other lands.

But it is not only mother love that is needed. The role of that male supervisor is just as important if not more so. The Scriptural principle of the father being the head of the home is a sound one. (Eph. 5:22, 23; 6:1-4) Says one government official: "The ancient culture in which the father is the undisputed head of the family . . . appears to produce fewer lawbreakers." No question about the father's responsibility for the way youth turns out!

### **Youth's Own Responsibility**

Do the foregoing facts absolve youths from all blame? By no means! They are not robots. On the principle of *particeps criminis*, accomplices to the crime, they share the blame. Youths blame parents and then deliberately do worse themselves!

Youths pride themselves on their thinking ability, so let them think. Do they want someone to steal their auto and then wreck it? Do they want to be tortured or have their home vandalized? So youths should think about the lack of logic in treating others differently from the way they themselves want to be treated. —Matt. 7:12.

Further, youths should ask themselves, Does my pursuit of "kicks" or thrills make sense? Doctors tell that glue sniffing results in much physical harm and even death as well as leading to the use of stronger drugs. As one youth put it: "You start on the glue kick and you get to like it. Then you want a bigger kick. You begin to take pills and you like them even better." But the result is a ruined life.

Further, youth should be realistic. Does the pursuit of such lawlessness pay? Is it worthwhile? Is it rewarding? Who sits out a lifetime sentence for rape, as in the case of a white Mississippi youth who lured a fifteen-year-old colored girl into his car on the pretext of needing a babysitter and then took her to a lonely spot and at knife point raped her? That teenager's parents or himself? Thus also, *Science Digest*, August 1966, tells that suicides are increasing as the cause of deaths by youths, only auto accidents, cancer and drowning being more frequent causes of death, whereas among college students it is the second most frequent cause of death. Besides, are these the ways to reward one's parents for having practiced all the self-denial and sacrificing necessary to

bring into the world and rear these youths? Youths may think they are smart, but no more than adults can they thwart the divine principle that what a man sows he will also reap.—Gal. 6:7.

There are also other things to consider, such as peace of mind and self-respect. Certainly no one who gives expression to his feelings without regard to the interests of others can have either self-respect or peace of mind.

Above all, there is the question of God, the Creator, whose name is Jehovah. All visible creation testifies to his existence, even as his Word shows. (Rom. 1:20) Only the "senseless one has said in his heart: 'There is no Jehovah.'" (Ps. 14:1) Since He is our Creator, we are accountable to him. To recognize that fact means to fear to displease him, which the Bible shows is the beginning of wisdom, as it means to turn away from what is bad. —Prov. 8:13; 9:10.

The fact that there is so little respect for the Bible, and that Bible knowledge has declined and Bible principles are ignored is a basic underlying cause for youths' crimes, and for this the clergy of Christendom are chiefly responsible. But the Bible points out the true course of wisdom: It shows that, rather than selfishness, unselfishness is truly rewarding: "There is more happiness in giving than there is in receiving," and who does not want to be happy? More than that, the Bible holds out the hope of everlasting life, and who would not want to live in happiness forever?—Acts 20:35; John 17:3.

That Bible principles can be applied by parents and youths to modern living is not merely a theory but is practical and practicable. It has been proved to be so by some one million Christian witnesses of Jehovah living in nearly two hundred lands and islands of the sea.

# The Caspian Sea

—Russia's Billion-Ruble Problem

**T**HE Caspian Sea is not quite a Russian lake. The Soviet Union and Iran share its coastline and waters between them, Russia claiming the lion's share. To the peoples of America and western Europe this largest inland body of water in the world seems to be rather remote, but to Russia the Caspian is a valuable link in her waterways system, a source of food and raw materials for industry, and a very costly and chronic problem. Let us see why this is so.

This huge inland sea—its area is greater than all the Great Lakes of North America put together—stretches some 750 miles from north to south and is almost 270 miles across its widest section. Its 169,000 square miles of surface make it, in magnitude, truly a "sea," though we usually call a landlocked body of water a "lake." It is formed of two major basins divided by an underwater ridge, in reality the eastward continuation of the Caucasus Mountains. The maximum depth of the north basin is 1,500 feet, that of the south basin some 3,240 feet.

Fed by the waters of several rivers, including the Ural, the Terek and the Volga, one of the world's sixteen largest, we might expect the Caspian to be a fresh-water sea. But, in fact, it is salty, though not too salty to support an abundance of



fresh- and saltwater fish: pike, sturgeon, mullet, carp, whitefish and herring, to name a few. There are even seals in the Caspian, suggesting some ancient connection with the Arctic area.

The really profitable feature of the Russian fisheries in the Caspian is the trade in caviar, obtained from sturgeon and other large fish. And it so happens that 90 percent of all sturgeon caught in the Caspian are caught in the shallower north basin. In fact, Astrakhan, near the mouth of the Volga River, is one of the chief centers of export of this delicacy. From this region almost the whole European demand for caviar is met.

## *A Disappearing Sea*

But what bothers the Russians is the fact that, despite the regular influx of river waters into this land-girt sea, there are undeniable signs that its level is dropping steadily year by year. Imagine what this means to port facilities and to fishing villages that are left high and dry by the receding shoreline! And what about the costly installations at oil harbors such as Baku, center of the Caucasian oil region? Already the breakwaters constructed in some locations are, in their stranded state, useless and unsightly. The threatened loss to fisheries and to economical shipping by

seaway by reason of the continuing drop in the water level certainly poses a serious problem.

The Caspian's water level has a history of inconstancy. For example, prior to the year 1665 its level was constantly rising. Then for sixty-five years it dropped steadily. During the following eighty-five years, ending in 1815, it had gained and lost as much as ten feet. Thereafter and until 1930, it seemed to stabilize at eighty-five feet below sea level. Then, once again, it began falling, until now it is about ninety-two feet below sea level.

### *Explaining the Loss of Water*

Researchers have explained that the fluctuations are tied in with the amount of rainfall in the whole Volga River basin, and that this, in turn, is vitally affected by weather in the Arctic. They point to the steadily moderating conditions in the Arctic and fear that this presages a diminishing rainfall and therefore a continuing fall in the Caspian's level. They are not at all optimistic.

Another factor that adversely affects the northern basin of this vast inland sea is the tremendous volume of sediment washed down by the Volga and her tributaries—believed to be about fifty-five million cubic feet annually. And this is cause for chagrin to the Russians on two counts. Most of the sediment is valuable topsoil that is lost to the land, and its entry into the Caspian is making their most productive fishing areas shallower and shallower. The constant dredging of the Volga's delta is one of the operations that is costing Russia one billion rubles each year.

Then there are the great dams that have been reared here and there in the Volga basin for purposes of irrigation and production of hydroelectric power. Huge artificial lakes have thereby been formed, one of them near Kuibyshev being almost as

large as Lake Winnipegosis in Canada. Thus the inflow of water to the Caspian has been seriously reduced.

The question of evaporation was considered to be but a minor cause for water loss until it was realized that the Gulf of Karabogaz-Gol was the Caspian's own special evaporation pan. This large, almost circular gulf or bay on the eastern coast, north of Krasnovodsk, is believed to have been at one time merely a shallow depression in the desert, separated from the Caspian by a narrow ridge running north and south. At one time when the sea's level was unusually high it is said that the waters must have breached the ridge with a 400-foot-wide channel and poured into the desert depression, flooding an area of about 7,000 square miles to a maximum depth of about forty feet. Since even now the level of the gulf is some fifteen feet below the level of the Caspian the waters rush through this channel to the gulf at the rate of 22,000 cubic feet per second—truly a vast drain!

The torrid winds speed the evaporation of the waters in this large, shallow "pan," building up salty deposits on its bed and around its shores. The result is that the salinity of the water climbs steeply as it enters the gulf, becoming lethal to fish that are caught in the swift waters of the channel and swept into the gulf. Salts in the Caspian's water amount to 13 parts in 1000 of water, whereas in the gulf there are 300 parts of salt to the same quantity of water. Compare this with America's Great Salt Lake, which has 200 parts of salt, or with the Dead Sea, which has 250 parts of salt.

So here, where the waters of the Caspian pour into the gulf, there are desert eagles, sea gulls, corsac foxes and even wolves eagerly waiting to pounce upon the weakening or dead fish before they become too highly impregnated with salt.

Fish that get too saturated with the salt are eventually cast up on the shores of the gulf, where they become completely dried out and preserved, useful to any wandering shepherd who may chance to pass and pick them up for his larder.

Today, due to the lowering of the Caspian's level, the maximum depth of the gulf is only about ten feet and its area has shrunk to some 4,000 square miles, still well over twice the area of the Great Salt Lake. But this shrinkage only intensifies the evaporation process, and is proving to be a costly inconvenience to the Russian interests that are exploiting the sodium sulfate deposits in the gulf.

### *Grappling with the Problem*

Russian scientists and technical men have come up with various ideas for solving the problem of the disappearing sea. Eyeing the northward-flowing rivers that seem to drain uselessly into the Arctic Ocean, they speak of diverting some of those waters into the Volga River basin and thence into the Caspian. For example, they believe that the Ob and Yenisei Rivers could be dammed so as to form a huge artificial lake the waters of which could be backed into the Volga water system. This also, they claim, could be done even more easily with the Dvina, Mezen and Petchora Rivers, since their valleys lie west of the Ural Mountain barrier. How-

ever, it is generally admitted that such vast schemes would involve staggering expenditures and many years of labor before anything tangible could be achieved.

Another more immediate scheme, for the maintenance of the water level in the northern portion of the sea, calls for construction of a dam across the Caspian from a point south of the Terek River on the west coast to the Island of Kulali off the eastern coast. Then another short dam would connect the island with the mainland. The total length of the proposed dams would be 280 miles. Though opponents criticize this as an almost impossible undertaking, its proponents point out that the maximum water depth that would be encountered at the proposed site would be only about twenty feet.

It remains to be seen whether Russia can solve this problem and how many more billions of rubles it may cost. It may even be that the inconstant Caspian will move into another period of buildup. The fact remains, however, that this vast inland sea presents a unique geographical feature. Ordinarily rain and snow on the land masses eventually seep and drain by rivers and streams into the ocean. But here is an instance where the rivers pour into the Caspian, and it, in turn, pours its waters into the eastern desert. The Caspian has no other known outlet.

## *"According to Their Kinds"*

The biological rule that living things were created to reproduce "according to their kinds" occurs ten times in Genesis chapter one. This immutable law was made by the Creator, Jehovah God. While allowing for immense variety within each family kind, it does not allow for the evolutionary idea that one family kind can make or evolve another, entirely new, kind. So obvious is this that even current proevolution scientific journals such as *Scientific American* have admitted it. In its December 1966 issue on page 32 it said: "Living things are enormously diverse in form, but form is remarkably constant within any given line of descent: pigs remain pigs and oak trees remain oak trees generation after generation."

**A**FTER a separation of about two years a couple of old friends got together, keen on exchanging news and talking over old times. As we listen in on their conversation, John is saying: "Make yourself comfortable, George. Will you have a smoke?"

"No thanks," is the rejoinder. And then, after a brief pause: "I thought you quit smoking the same time I did after that report by the Surgeon General in 1964?"

"You're quite right, I did cut out cigarettes for a few months. But then I got started again. Everyone else is doing it, so I could see no reason why I should deny myself the pleasure."

"That may be okay," said George, "but if everyone took to loose living, I'm sure you would not follow the crowd."

"Oh, that is different. After all, there has been no solid proof that smoking is the hazard they try to make of it, and I have been told that the Surgeon General's report was only a scare."

"I would like to know where you get your information, John, because every time I pick up a magazine or a newspaper, it seems, I find articles about the dangers of cigarette smoking, often by medical men with long experience. The mere fact of cigarettes being linked with lung cancer prompted me to give some serious thought to the subject. Why run the risk of cancer?"

"Do you really think the matter so serious, George? You know, there are many cancer deaths among nonsmokers."

"Quite true, John, but that is because there are other causes. At least the link between cigarettes and lung cancer is established, and statistical records of male smokers who were patients in hospitals for other reasons indicate that the inci-



dence of cancer is directly related to heavy smoking."

"Well, I am not a heavy smoker—only about twenty a day."

"It's rather odd you should mention that figure, for I just read a clipping from a Toronto paper telling how one doctor claimed the man who smoked one pack per day can expect to die eight years earlier than he should; and the two-packs-a-day man can move up his date with the undertaker another eight years."

"What should I care whether I'm going to die at sixty-five or seventy-three. It's still a way off."

"You must be joking," said George. "I know right well you would not want to leave your family without its mainstay even at sixty-five, if you live that long. It reminds me of the experience told by

a scientist who contracted cancer. Speaking of his ability to stop smoking, he said, after the operation: 'I was strongly motivated; if I did not stop, I was a goner. Even so, I had to submit to surgery, an ordeal I might have avoided had I quit a few years earlier.' And his operation involved an incision nineteen inches long."

"I hope I never run into anything like that. But did you know, George, that only a small percentage of cigarette smokers ever contract cancer? Also, I read recently that a prominent officer of the Tobacco Institute charged that many 'unjustifiable emotional campaigns based on the "health scare" technique' were being conducted."

"But has it occurred to you that smokers who die of other ailments may already have developed cancer, even though not to the extent that it would appear on the death certificate as the major cause of death? Anyway, physicians claim that the smoker doubles his chances of coronary disease and lays himself open to chronic bronchitis. The statistics are quite positive on this."

"Yes, George, but don't you know that almost anything can be proved by statistics? They are not so accurate as they are supposed to be."

"That depends altogether on the honesty and the integrity of the one employing them. All these doctors who are themselves breaking away from the cigarette habit and warning others to do the same are not going to make more money if cancer and heart cases are reduced drastically in number. Besides, you yourself are in the insurance business, and you have to depend to a large extent on statistics to protect you from crippling losses. In fact, several life insurance companies are now offering lower premium rates to non-smokers. Most of those who challenge the statistics produced by independent research projects have some connection with

the tobacco industry or are justifying their own captivity to the habit."

"Well, don't you think if the danger were so real the Government would step in and completely ban the sale of cigarettes?"

"The Government, John, has to respect democratic rights and processes. But even at that, various governments have gone quite far. In Italy cigarette advertising is unlawful. The Polish Government has purposely upped the price of tobacco because of the conviction that smoking exerts 'a negative influence on the health of the population.' In Britain television advertising of cigarettes was discontinued on August 1, 1965. In fact, the chief medical adviser to the British Health Ministry only recently urged a complete boycott of cigarette smoking in his country. He claims that lung cancer and respiratory ailments cause more than five times as many deaths as do road accidents in a year. And here in the United States the Federal Government requires tobacco companies to print a danger warning on all their cigarette packages. Our Public Health Service, too, has no delusions about cigarettes. It awarded grants and contracts totaling nearly \$2 million during the year that ended June 30, 1966, for research and education on the dangers of cigarette smoking."

"I admit they are spending plenty of the taxpayers' money on a lot of projects that I can't see. What the Government spends money on does not always make sense."

"But look at it this way, John. The Government stands to lose a lot of badly needed revenue through curtailment of cigarette smoking. Yet in spite of this, state and federal programs are moving right ahead. This can only mean that a growing number of responsible citizens are convinced of the danger. On this very point I recall that the sponsors of the Ital-

ian legislation banning tobacco advertising felt that it was immoral to permit the advertising of products clearly injurious to the nation's health."

"You make a strong case, George. But you must admit that there are many people, prominent and otherwise, who still smoke their favorite brands, and have no intention of giving them up."

"I can't deny that. I am inclined to think that they are so completely enslaved to the habit that they cannot even see how they could ever get free. It is not that they believe all the phony advertising claims about 'cooler' smokes, 'more puffs to the cigarette,' billboard posters depicting smokers in delightful and healthful surroundings—not far from outright misrepresentation."

"Yet the law does not step in and curb it."

"Well, in the past it did have to step in and curb many false claims made by cigarette advertisers, claims that the product would sweeten the breath, prevent colds, soothe the nerves and all sorts of other benefits. And even recently the industry agreed under pressure to impose its own code of advertising ethics. By this code they pledge that 'cigarette advertising shall not represent that cigarette smoking is essential to social prominence, distinction, success, or sexual attraction.' They also agree to refrain from using the names of popular athletes in testimonials of their products. Yet all these gimmicks they have been using for decades to entice the gullible public into becoming their captive customers."

"Well, I agree that there has been plenty of promotional advertising of cigarettes, and I feel that too much of it has been directed at children."

"You're so right, John. You know, one writer aptly described cigarette advertising as 'a narcotic dream with an inex-

cusable dosage of dishonesty.' And the worst feature of all was touched on by the American Public Health Association back in 1959, when it declared that 'lung cancer will claim the lives of more than one million present schoolchildren in this country before they reach the age of 70 years.' I am convinced, however, that there are those who will be just as much to blame as tobacco advertisers."

"Who do you mean?"

"I mean adult cigarette smokers in general."

"You mean, George, that we smokers are the main cause of young people taking up the habit?"

"That's exactly it. You know, youngsters are great mimics, and they like to try everything they see done by their parents, their heroes, their sport champions. What they see in real life, on television, at the movies, becomes something all right for them. And they are innocent enough to believe there can be no real harm in something that is done by so many people."

"Well, I can't help what other people's children do. I forbid my youngsters to smoke until they are seventeen."

"So you do realize that smoking is a menace. But your verbal warnings, without the backing of example, will have no effect. Your children are going to get hooked. In fact, most children manage to get in quite a lot of secret smoking before they start smoking openly. After all, John, you are their hero."

"But I really don't do much smoking in the home or when they are around; mostly it's when I'm commuting to and from work."

"So that makes you a big-time advertiser for cigarettes."

"How do you mean?"

"Have you ever stopped to think of the many young people who may be riding in

the same coach with you? They probably look forward to the day when they can do just what you are doing. Of course, there are also the nonsmokers who are forced to breathe in your exhaled smoke. It surely must appeal to them as a deprivation of their right not to smoke, when so many smokers on public vehicles insist on blowing their used cigarette smoke all around, even when 'No Smoking' signs prohibit it. For myself, I never realized how utterly oblivious to the comfort of others we smokers are, until I quit the habit."

"You know, I never thought of that angle, George. Of course, I usually ask whoever is next to me if they mind my smoking. But I know many smokers just go right ahead without even bothering."

"Even if you do ask your neighbor, your smoke reaches far beyond him. And in any case, what are they going to say? Not many are going to make an issue of it. Nevertheless, I now know that they are far from pleased about the situation. More than that, there are many characteristics of the smoker that are revolting to the nonsmokers."

"There are? Tell me more."

"Well, a smoker's breath and clothing just reek with stale cigarette smoke. His teeth and his fingers are often stained an ugly yellowish color. More often than not he has a smoker's cough, a harsh, raspy kind of cough. And, perhaps worst of all, he keeps clearing his throat and spitting. Nonsmokers get to thinking of him as a real menace to their health."

"You know, George, you make me feel like a delinquent. And I would quit the habit tomorrow if I thought I could beat it. But I have tried it before, and I must admit it was an awful experience—to find the longing for cigarettes so deeply rooted in my system. Do you think it is possible that I could win out?"

"I know it takes powerful motivation to quit, for I've been all through it myself. But that fact alone is enough to show you that it is a habit-forming drug that robs its victims of the liberty to make good decisions. That thought got me so mad that I fought all the harder. When you marshal all these factors we have been discussing, you have a strong case against cigarettes."

"But, George, how do you explain the fact that so many people eased up on smoking after the Surgeon General's report and then slipped back again into the old routine before many months passed?"

"This conversation tells quite a good part of the story, John. You did not take the report too seriously yourself. You did not bother to investigate the great pile-up of evidence against cigarette smoking. You were more prone to notice the statements that tended to justify the habit you very much wanted to continue. You just failed to examine the whole question impartially. And many others are in the same boat. Consider, however, the many benefits to be gained by breaking free of the habit. You would save money for other needs. Your lungs and throat would get a chance to get back to normal. You would taste your food so much better, and have a healthier appetite. You would be giving your own and other children an excellent example. Of course, you could not expect miracles. But at least you would know that you are not willfully contributing to your own decline in health. To that extent you would be doing the right thing by your family, and they do rely upon you for so many things."

"You'll never know, George, how helpful this chat has been to me. Why not let's have another get-together soon. Meantime, why should I keep on smoking? I'm going to make a real effort to break this senseless habit."

# The Farmer's FERTILIZER PROBLEM

By "Awake!"  
correspondent  
in Costa Rica



WHEN you see a stalk of corn do you ever stop to think about what nutrients are needed to make it grow and to produce tasty kernels? If corn does not grow in your country, we might ask the same question about any food-producing plant that does. This is something successful farmers cannot ignore. Plants need certain nutrients for good growth just as humans do. If a crop is planted repeatedly on the same plot of land without replacing the nutrients that the plants remove from it, the productivity of the land will drop. The farmer's problem, therefore, is to know what nutrients his land needs and how they can be put into it for best productivity.

As a rule plants need large amounts of ten chemical elements—carbon, hydrogen, oxygen, phosphorus, potassium, nitrogen, sulphur, calcium, iron and magnesium. Six other elements, called trace elements, are needed in very small amounts—copper, boron, zinc, manganese, molybdenum and cobalt. Carbon, hydrogen and oxygen come mainly from the air and water that the plant uses, whereas the other elements are supplied by the soil.

If a farmer's soil is deficient in some of these elements, he must add them to the soil to achieve a good yield. Citrus fruit, for example, cannot be produced in abun-

dance unless zinc, copper and, in some regions, molybdenum are added to the soil. Soils that are deficient in boron are not suitable for alfalfa. Whatever crop a farmer may grow, he has the problem of determining whether his land has the necessary elements the plants require and how to provide what is lacking.

## *Need for Fertilizers Long Recognized*

As far back as the days of Jesus Christ it was understood that fertilizers are needed for good plant growth. This is revealed by an illustration Jesus gave in which he spoke of a vinedresser digging around a fig tree and putting manure on it so that it would become fruitful. (Luke 13:6-9) The use of manure as a fertilizer must have been a common practice at that time for him to use it in the illustration. Even the isolated Indians of the Western Hemisphere saw the need for fertilizing their crops. When they planted corn, they would drop a small fish in each hill of corn to fertilize it. So the need to put nutrients into the soil for good plant growth has long been recognized.

In the early history of the United States,

farmers would plant the same crop over and over again on the same land, year after year. When the land wore out, they moved on to fresh land and repeated the practice. When the supply of virgin farmland ran out, they had to change their practice by replacing the nutrients their crops removed from the soil. Manure was a good means for doing this when there were lots of horses and every farm had a good supply of livestock, but the situation is different today. Automobiles and tractors have changed the picture. It is not economical for a large farm to try to fertilize hundreds of acres with manure that is in short supply.

The use of animal manure and the plowing under of cover crops such as legumes, clover and alfalfa to supply the soil with needed nutrients is still done by many farmers, but other materials are also being used. Some are using seed meals, tobacco stems, peanut hull meal, garbage tankage, wool wastes, scrap leather, hoof and horn meal, bone meal, and so forth. These are organic fertilizers.

There are, of course, natural methods by which nutrients are put into the soil, but they are not satisfactory for a farmer who is trying to make a living from the land every year. Lightning, for example, contributes nitrogen to the soil by oxidizing nitrogen in the atmosphere, which is then deposited on the land by rain. Volcanic eruptions are also helpful, but how many farmers live near an active volcano? Of course, the initial eruption usually burns and suffocates plant life around the volcano, but as time passes, the potash, sulphur and zinc in the ash are washed into the soil and combine with the organic matter there. This builds up a reserve of plant nutrients that will last for many years of farming. The volcanic ash spewed out of Mt. Irazú here in Costa Rica from March 1963 to December 1964 covered

vast areas with volcanic ash that, in time, will be a great benefit for the farmers.

### *Inorganic Fertilizers*

To solve the fertilizer problem, farmers have been turning to inorganic fertilizers and are getting good crop yields from them. Inorganic nitrogenous fertilizers are obtained from mineral sources or as by-products. For example, natural sodium nitrate, as mined in Chile, usually contains from 5 percent to 25 percent nitrogen. Ammonium sulfate, a by-product of coal, contains over 20 percent nitrogen. Urea, made from cyanamide or from ammonia and carbon dioxide, has the highest nitrogen concentration, over 45 percent.

The chief source of phosphate fertilizers is phosphate rock. Unless the rock is soft, it is usually ground into a fine powder before it is applied as a fertilizer. However, it is more often made into superphosphate by treating phosphate rock with sulphuric acid. Organic sources of phosphates are the bones of animals and guano, a bird manure that is found on some islands in the Pacific Ocean.

Usually inorganic potassium fertilizers are obtained from underground mineral deposits, especially saline residues of salt lakes. Potassium is also extracted from the water of oceans, lakes and rivers as well as from rocks and soils.

It is possible to obtain chemical fertilizers that contain just one of the nutrients a plant needs or that have several ingredients blended to produce a "mixed fertilizer." The latter usually contains the three major plant nutrients—nitrogen, phosphorus and potassium—plus fillers that add weight and may contain such things as manganese sulfate or just plain sand. The modern trend in commercial fertilizers is to produce dry, granular mixtures because these reduce the problem of caking and stickiness.

Some farmers prefer the straight fertilizers, those that contain only one nutrient, because they do not go through the mixing process and therefore are cheaper. They also are free from questionable fillers. On the other hand, the advantage of mixed fertilizers is that one bag contains all the plant nutrients a crop needs as well as material to counteract acidity.

You will see on fertilizer bags formulas such as 3-9-6, 4-12-8 and 5-15-10. These indicate the ratio existing between the percentages of nitrogen, phosphoric acid and potash. In these examples all have a 1-3-2 ratio.

A farmer has hundreds of commercial fertilizers from which to choose. Some are designed for specific crops whereas others are for certain soil problems he may be having. One type of fertilizer is known as "controlled-feeding fertilizer," because it releases the elements in it at a rate that just about matches the rate at which the plants need them. An example of this is the fertilizer known as urea-formaldehyde. As soil bacteria work on it nitrogen is released at the rate a plant needs it.

### ***Determining Soil Deficiencies***

A problem that confronts a farmer is how he can determine what nutrients are deficient in his soil. One way is for him to observe the plants he grows on it. If they grow luxuriantly, producing a high-yield crop of good quality, it would indicate that his soil has adequate amounts of nutrients. On the other hand, if the plants do poorly, a nutrient deficiency may be present.

A corn plant is a good test for determining plant food needs. If there is a nitrogen deficiency in the soil, the corn plant will show a yellowing of the lower leaves and older tissue that will spread to the newer tissue. It will move up the leaf midrib in a V-shaped pattern if the nitrogen deficiency persists. Hunger for phospho-

rus is shown by the corn's being retarded in its rate of growth. The plant matures slowly. If it is a young plant, it may have a dark-green color, with its leaves and stems turning purplish.

A lack of potassium in the soil is indicated in a corn plant by leaf edges and tips that become dry and appear to be scorched. As the plant grows, a brown-edge scorch will affect all the leaves, and the stalk itself will be weak. These visual symptoms of nutrient deficiencies are not always completely reliable because there are other factors that affect a plant such as diseases, insects and unfavorable climatic conditions.

Another way to determine soil deficiencies is by a soil test. Here the problem is to get representative samples of the soil, because soils can vary on the same farm. A farmer can divide his farm into as many areas as there are pieces of land having different general characteristics, and then he can take a single composite sample from each one. A way this can be done is by walking over the area, perhaps one that is no greater than five acres, in a zigzag fashion taking uniform vertical slices of the soil that are about six inches deep. This can be done in a dozen different places. These slices are placed in a container, mixed together and then taken to a soil-testing laboratory, where nutrient deficiencies as well as other soil characteristics can usually be determined with a fair degree of accuracy.

When he knows what his soil needs, he is in a position to select the correct fertilizers. These will be determined to a great extent by the crops he plans to raise. Some crops require more of a certain nutrient than others. Also, a fast-growing crop cannot always make profitable use of a fertilizer that acts slowly. Then, too, some fertilizers are quite expensive and cannot always be used profitably for crops of low

market value. But if the farmer needs advice on fertilizers, he can usually get it from government agricultural advisers.

At government agricultural stations, at universities and on local farms throughout the world, many tests have been performed with fertilizers that generally prove their value. The North Carolina Agricultural Experiment Station cites an example of a field of corn where one part of the crop had nitrogen applied at the rate of 180 pounds per acre. The result was 110.3 bushels of corn per acre. The other part of the crop received no additional nitrogen, and it yielded only 24.4 bushels on a corresponding area. Estimates have been made that fertilizers

have increased crop yield by 25 percent in the United States and from 50 to 75 percent in some parts of Europe. There are countless examples where crop yield has been increased up to several hundred percent by the proper use of fertilizers.

### ***Value of Chemical Fertilizers***

There are strong differences of opinion over the value of chemical fertilizers. Persons who are outspoken about the wisdom of their use argue that chemical fertilizers can injure the soil, cause the food produced on them to be inferior to that produced by the use of organic fertilizers and can be responsible for some of the illnesses suffered by people who eat the foods grown on them. They feel that chemical fertilizers should be avoided and that only organic materials should be used for fertilizing purposes.

Unquestionably organic materials are beneficial to the soil. They activate microbiological processes, develop soil structure,

aerate the soil and improve its water retention capability. They also have a more lasting effect than commercial fertilizers. But farmers who operate large farms cannot make compost heaps big enough to fertilize hundreds of acres, and they cannot economically get enough manure. So, rather than completely draining the land of nutrients, they fertilize their fields with what is available, and the resulting yield is high. Many believe that chemical fertilizers are solving their problem.

Farmers that use chemical fertilizers believe that the proper use of them will not harm the soil. They point out that in the United States an estimated 10,600,000 tons of nitrogen, phosphoric oxide and

potash are removed from the soil by cropping each year while some 3,000,000 tons are returned to it by means of manures. To compensate the net loss of 7,600,000 tons they feel that commercial fertilizers are the only answer. They further argue that the use of organic fertilizers does not always fill a specific need of a plant.

While it is readily agreed that a great amount of knowledge has been gained about plant needs, the continuing controversy over the value of chemical fertilizers and what is best for plant life indicates that there is much yet to be learned. The farmer that is trying to earn a living by means of farming has the constant problem of determining what nutrients are required by his various crops and how best to supply them in the most economical way for the most productive results. Whatever effort he makes to understand plant needs and to supply those needs by good fertilizers will benefit his farm.

IN THE NEXT ISSUE  
**A CLOSE-UP VIEW  
OF MIDDLE AMERICA**

# A TRAGEDY IN THE GREEK ARCHIPELAGO

By "Awake!" correspondent in Greece

IT WAS the early morning hours of December 8, 1966, and the Greek auto-and-passenger ferry Heraklion was sailing from Canea, Crete Island, for Piraeus, the ancient port city of Athens. Aboard were more than 275 passengers and crewmen. About two hours after midnight, when the ship was near the barren island of Falkonera, the Heraklion's radio operator frantically signaled: "Huge waves are smashing our sides and water is pouring in."

A few minutes later the stricken ship sent the ominous message: "S O S. We are sinking." In about fifteen minutes the 8,900-ton ship sank, taking to a watery grave more than 200 persons. It was one of the worst sea tragedies in Greek history. What had caused such a mass tragedy, bereaving so many families of loved ones?

## *Bad Weather Forecast*

When the ship sailed at 7:20 p.m. on December 7, the weather forecast was one of gale warnings. Despite worsening weather conditions, the fifty-year-old captain decided not to delay the ship's departure on its thrice-weekly 190-mile crossing.

During the voyage, the weather worsened, winds blowing at seventy miles per hour. The lurching ship, having sailed over a hundred miles, was near the outcropping of Falkonera. Towering seas had caused a huge sixteen-ton refrigerator truck to rock back and forth on its unfixed wheels. Filled with oranges, the truck had arrived

belatedly at the quay. The truck was hurriedly put aboard ship and made to stand diagonally in between two cargo ports or exits. Not only was the truck improperly parked by the doors, but it was improperly moored, not even having wedges placed under its wheels. As the ship lurched, the truck went back and forth, and with every movement, the truck was hitting the cargo door all the harder. Under this beating, the door gave way and was lost, resulting in a mighty inflow of water due to the tempestuous waves. As the water cascaded into the ship's side, the autos and trucks, apparently inadequately moored, were all dashed to one side of the ship, causing the vessel to dip and overturn.

Crewmen and those passengers who managed to get out of their beds threw themselves into the churning sea, only a few having on life jackets. Some clung to debris; others quickly drowned. The ship was now keel upward, and about thirty castaways were on it, thinking that the best thing to do was to cling to the keel. Suddenly a huge wave dashed six of them away from the wreckage. This was to become the reason for their rescue, for the rest of those clinging to the keel shortly found themselves in the whirlpool of the sinking ship and perished.

From the moment the S O S went out, Greek officials declared a state of emergency and ordered freighters, warships and planes to converge on the area. When rescue ships arrived at the scene of the tragedy the Heraklion had vanished beneath the storm-tossed Aegean Sea. At dawn the rescue ships discerned the sign of tragedy—broken crates, oil slicks, a suitcase, planks, oranges, even an auto floating on a swell. The first survivors were found clinging to the wave-washed black rocks of Falkonera Island. Helicop-

ters and planes spotted other survivors, but only a small number were found—fewer than fifty persons.

### ***Lifesaving Action***

Though one does not expect to experience shipwreck, it is wise to know something about survival. In the case of the Heraklion, a number of corpses of drowned persons were found floating, girded with lifesaving belts. But the life jackets did not save them. Obviously such jackets have their greatest value under ideal conditions, but ships often go down when the weather is bad. Though passengers are assigned lifeboats, often there is not time enough to use them. How, then, could one increase his chance of surviving in a shipwreck? If one must enter the water, should he wear clothing, strip, or put on an overcoat? Is it to the castaway's advantage to swim or mainly to float about, wearing a life jacket?

A study of shipwreck survival has been made by Dr. W. R. Keatinge of Oxford, who has tried to answer these questions by studying the survivors of the Lakonia, which also sank in December, in 1963. He found that the ship was able to launch only eighteen of its twenty-four lifeboats. Almost 200 persons were left on board. When they entered the sea, the water temperature was about 60 degrees F.

The study revealed that 124 persons died, but of that number only 11 lost their lives due to injury or accident. Evidence strongly pointed to the fact that the other 113 lost their lives due to a drop in body temperature while floating in cool water, which resulted in unconsciousness; and though they were afloat, waves splashed water into their mouths, causing drowning. Dr. Keatinge argues that those castaways would have had a much better chance to survive had they put on warmer apparel before entering the water. He

contends that every little bit helps because the body temperature drops quickly after being in cold water for twenty minutes.

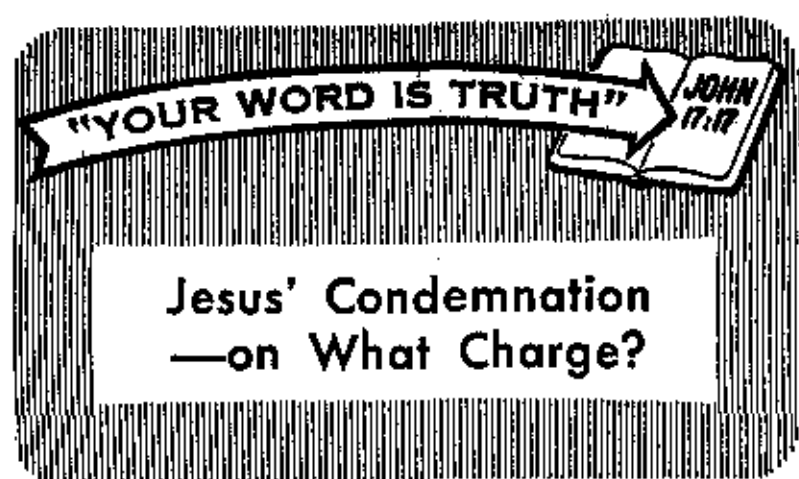
In a study made with volunteers, it was found that the body loses much heat during exertion, so that shipwrecked persons should float (close to one another when possible) unless a rescue vessel is in sight.

And lifesaving action requires, of course, that you know where life jackets are on a ship, also that you know the way out from your sleeping quarters to the deck. It is also wise to voyage along with friends, so you may help one another in case there is no signal to abandon ship.

Then there is the matter of prevention. Many tragedies can be prevented simply by not traveling in bad weather, even though one's vacation is beginning. If you plan to travel and when the time arrives the weather is bad, you often postpone motoring to your destination. And wisely so! But do you postpone the trip if someone else is driving? One does not need to ride with any driver who takes undue risks with bad weather. You can make the decision for yourself.

Nor for that matter does one need to accept the decision of one in charge of a plane or ship or any commercial vehicle. It appears that many carriers are motivated by commercial greed or by pressures due to competition and may be negligent. In this regard the Athens newspaper *Messimvrini* of December 9, 1966, said after the Heraklion tragedy: "Our traveling public is suffering hardships and risks in the holds of speculation of the avid exploiters of marine traffic. . . . Negligence is equal to trickery."

If you feel a decision to travel in certain weather conditions is an unwise one, are you going to entrust your life into the hands of another even though he has a commercial license? Lifesaving action is also up to you.



**W**HAT was the charge? and the verdict? Normally such questions about a court trial could be easily answered. But basic as they seem to be, you might be hard put to find simple answers in the case of the most momentous trial in human history—the trial of Jesus Christ.

The proceedings in Jesus' case are complicated by the fact that he had what amounted to two legal trials. Further, the charges against him varied at different times during the trials. There were even a number of judgments or verdicts. That may be hard to believe if you are accustomed to legal cases' being tried according to set rules, with one charge, one trial and one sentence. But consider the turmoil and intrigue involved in Jesus' case.

Christ's popularity and his righteous preaching riled the Jewish religious leaders. After he resurrected Lazarus, the Sanhedrin, the religious high court, decided Jesus must die. (John 11:45-53) Imagine, he was condemned before he was tried! Two days before his death the religious authorities "took counsel together to seize Jesus by crafty device and kill him." —Matt. 26:3, 4.

Sooner than they expected, the opportunity came. With the help of Judas Iscariot the religious leaders were able to take Jesus into custody at night. Thus they avoided a possible popular uprising in his support. However, in order to secure political and religious support for the black

deed they had in mind, it would be necessary to condemn Jesus with every outward show of judicial authority—but quickly; it would have to be done quickly.

They "led Jesus away to the high priest, and all the chief priests and the older men and the scribes assembled." (Mark 14:53) What accusation, though, could the Sanhedrin use to condemn him?

Two witnesses testified that Jesus said he would *tear down the temple* and build it again. (Matt. 26:61) To the Jews this was serious. It was one of the charges that later drove hateful Jews to stone Stephen to death. (Acts 6:14) But this charge was a false accusation. Jesus never said he would destroy the temple, not even the temple of his body. (John 2:19-21) But to the humiliation of the Sanhedrin, the two witnesses could not agree. That would have been necessary according to the Law even if Jesus had committed some crime. —Deut. 19:15; Mark 14:59.

With the collapse of the case on that charge, Caiaphas began agitating for conviction on a more serious accusation—*blasphemy*. He demanded, "By the living God I put you under oath to tell us whether you are the Christ the Son of God!"—Matt. 26:63.

Why ask such a question? Undoubtedly Caiaphas knew that the Jews were sensitive about anyone's claiming to be the very Son of God. On two earlier occasions the Jews drew hasty and incorrect conclusions from what Jesus had said, mistakenly imagining he claimed to be God or equal with God. They had then rashly labeled him a blasphemer worthy of death. —John 10:30-39; 5:16-19.

But, no matter what the Jews thought, Jesus was the Son of God. So to Caiaphas' question he courageously replied: "I am." Already serving as prosecutor and judge, Caiaphas now assumed the role of accuser. "He has blasphemed!" screamed the high

priest. "What further need do we have of witnesses?" (Mark 14:62; Matt. 26:65) Yes, indeed, they would forget the need for witnesses, ignore the Jewish tradition that no man can condemn himself and disregard the legal principles! Jesus stood condemned on the worst charge, the one most likely to cause the people to reject him.

There was yet the matter of the execution. The Romans had deprived the Jews of the power to inflict capital punishment, so the leaders would have to devise an accusation that would force the Romans to kill Jesus. Blasphemy? No, that would never do. It is plain from the apostle Paul's later experiences that Roman authorities would not have condemned Jesus just because of disputes over Jewish law. (Acts 18:13-15; 23:29) To meet this emergency the accusers changed Jesus' charge from a religious offense to a political one.

They led Jesus, bound like a common criminal, to Pilate, the Roman governor. Slyly they avoided mentioning the previous trial and the charge of blasphemy. Instead they accused Jesus, saying: "This man we found [1] subverting our nation and [2] forbidding the paying of taxes to Caesar and [3] saying he himself is Christ a king." (Luke 23:2) Clearly they chose the most serious charges imaginable, ones involving *sedition* and *high treason*.

"Subverting our nation" was a vague charge, yet it strongly suggested sedition, inciting revolt. But where was the evidence? Lacking evidence to prove the charge, the Jews understandably left it unsupported.

To forbid the paying of taxes to Caesar was a form of treason. It was an open defiance of the law and a direct denial of Roman sovereignty in Judea. Jesus, though, had publicly advised his listeners to pay to Caesar what belonged to Caesar, including tax. (Matt. 22:17-21) Pilate paid

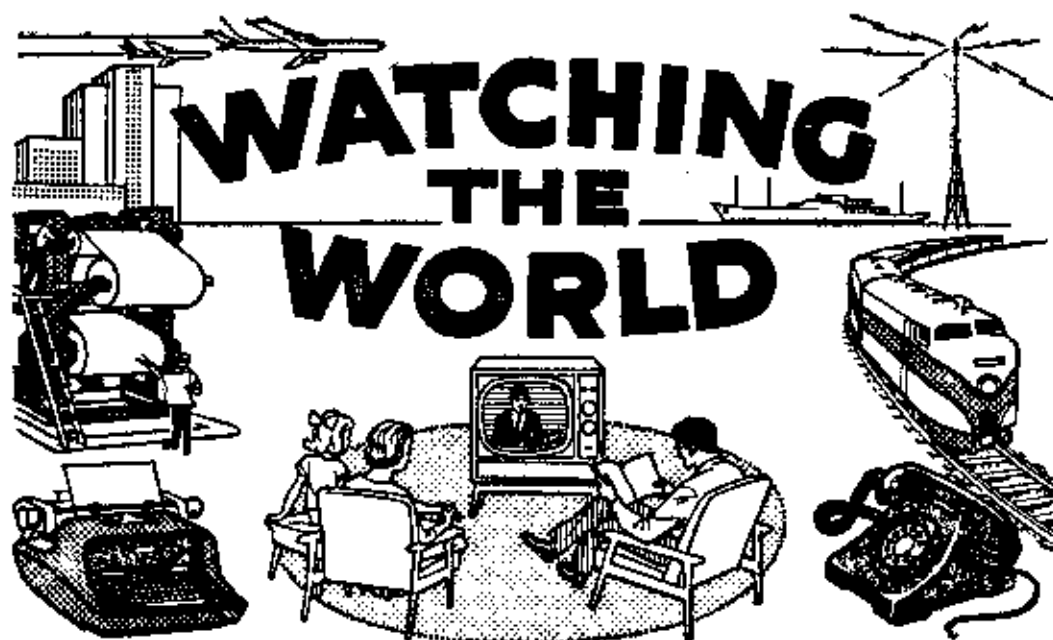
no attention to this charge. However, the final and most serious accusation demanded attention.

In private examination Pilate asked Jesus, "Are you the king of the Jews?" Yes, 'did you break the law of *laesa majestas*, injured majesty, by making yourself a king in opposition to Caesar?' Christ answered: "Is it of your own originality that you say this, or did others tell you about me?" In effect, he was asking, 'Do you out of suspicion ask as a Roman judge merely for personal information, or are you merely repeating the Jew's accusation?'

Pilate replied: "I am not a Jew, am I? Your own nation . . . delivered you up to me. What did you do?" That is to say: 'You and they are Jews, so you must know better than I why they charge you with claiming to be a king. What exactly have you done?' In answer Jesus spoke of his kingdom, thus admitting he was a king, but assured Pilate that it was not of this world and hence of no danger to Caesar. (John 18:33-37) After a few more words Pilate pronounced his judgment to the Jews: "I find no crime in this man." —Luke 23:4.

At least five times that day Pilate declared Jesus innocent. But at last the Jews delivered their *coup de grâce*, their masterstroke. They shouted, "If you release this man, you are not a friend of Caesar." In effect, 'Release Jesus and we will bring charges against you; it is his life or yours.' Unwilling to resist any longer, appalled at possible criminal action against himself, Pilate surrendered Jesus to their will. —John 19:12-16.

So, after being charged with endangering the temple, blasphemy, sedition on a number of counts and high treason, Jesus' Jewish and Roman trials were over. He was condemned by mob verdict, and executed.



### Assembly at Barranquilla

◆ The Covered Coliseum in Barranquilla, Colombia, was where the "God's Sons of Liberty" District Assembly of Jehovah's Witnesses was held, December 28, 1966-January 1, 1967. To find accommodations for 3,766 who requested rooms in which to stay during the five-day assembly proved a challenge, for in Colombia living space is at a premium. However, one week prior to the assembly all room requests were filled and there were some 902 to spare. The majority of the accommodations were free, which accents the hospitality of the Colombians. A crowd of 5,777 came to hear the public lecture "Mankind's Millennium Under God's Kingdom." It was estimated that some 2,000 were from the Barranquilla area, while the remaining 4,000 came from the interior and other coastal sections. At this assembly 179 symbolized their dedication to God by being totally immersed in water.

### Rumble in Red China

◆ There was a rumble heard out of Red China on January 8, according to an official Peking radio broadcast monitored in Tokyo, Japan. There were fatal clashes between supporters of Chinese Communist Chairman Mao Tse-tung

and their opponents. Red Guards and workers numbering some 100,000 demanded the ouster of President Liu Shao-chi. It was reported that clashes in Nanking left 54 dead and about 900 injured.

### Weather Tragedies

◆ For the first time in twenty-six years snow fell in Mexico City. Temperatures fell to 35 degrees, which is cold for Mexico City. Eight persons died of exposure in the capital and ten in the provinces as a result of the cold wave. Losses to growing crops ran into the millions of dollars.

In North Malayan floods the death toll rose to 36 on January 11, but the receding monsoon waters are revealing more bodies. About 100,000 fled their homes during the disaster.

In Thailand floodwaters claimed the lives of 22 persons and 7,180 families - were made homeless.

### Treatment for Alcoholics

◆ Aurora, Ontario, Canada, has set up a therapeutic center for research and the treatment of alcoholism and other addiction. This center is unique in that its first patients are all Roman Catholic priests. Clergymen of other religions will also be considered for treatment.

### Venezuela's Bridge

◆ South America's longest suspension bridge, 5,507 feet long and carrying four traffic lanes across the Orinoco River, was put in operation on January 6. President Raul Leoni of Venezuela was one of the first to drive across the magnificent structure that links Venezuela's rapidly developing industrial region of Guayana with central and western Venezuela.

### Padded Hamburger

◆ Some 70,000,000 hamburgers are eaten every day in the United States, about half of them away from home. Recently, the New Jersey State Department of Health showed that some hamburger patties were padded with cereal, blood, water, ascorbic acid and niacin. The latter two items are preservatives to make inferior meat look better than it actually is. Addition of blood makes it unfit for Christian consumption. Law officials point out if such substances are added, it constitutes adulteration and subjects violators to penalties by law.

### Nuns Leaving Convents

◆ In recent years the Roman Catholic Church in the United States has suffered a small but steady loss among its 181,400 nuns. In the Archdiocese of New York, for example, 47 nuns left their convents in 1966, twice as many as in 1965. Some church officials estimate that resignations from the Roman Catholic Church in America have more than doubled in the past five years. What particularly worries church officials is that many of the ex-nuns are not novices disillusioned by the rigors of the training, but mature women who have spent ten and even twenty years in the convent.

### Immune to Radioactivity

◆ About 600 roentgens of radioactive fallout can kill a

man outright. The Japanese at Hiroshima and Nagasaki were subject to 300 roentgens. French nuclear scientists in the Sahara have discovered that the African scorpion, the most deadly of insects, is not troubled by a massive dose of 80,000 roentgens, and can hold out for two days under 154,000. Large spiders cannot tolerate a dose of 10,000 roentgens, and the Mexican scorpion succumbs at 50,000. What in the metabolism of the African scorpion immunizes it to radioactivity is not at present known to man.

### **Terrible Failure**

◆ Judge Charles T. LeBrun of the Provincial Magistrate's Court in Nova Scotia stated that crime involving teenagers and the early-twenties group is on the increase and that the church and clergy have "failed terribly" to help improve the situation. The clergy remain silent, he said, when young people are in trouble. Judge LeBrun said 90 percent of the youths who appear before him say they are of some denomination, but few have been visited by a minister.

### **Champion Phone Users**

◆ Canadians are the world's No. 1 telephone users and they have held this record for the past fourteen years! In terms of telephones per 100 population, Canada ranks fifth, behind the United States, Sweden, New Zealand and Switzerland. In the talking department, however, she is unmatched. In 1965 Canadians placed an average of 635.6 telephone calls per person, an increase of more than 12 calls per person over the previous year. In second place is the United States, with 620 calls per person, followed by the Virgin Islanders with 581; the Icelanders with 565.3 and the Swedes with 541.4.

### **Catholic Restlessness**

◆ Throughout the world there is a visible restlessness among Roman Catholics, and the prediction is made that it will increase. William J. McLoughlin, director of student activities at Gonzaga University in Spokane, Washington, stated: "A generation ago we frequently disagreed with some aspects of the Church but it was unthinkable to speak out. We were, with few exceptions, a docile generation, good products of the system but less honest than we might often have wished." This is not true of the present generation, he added. More and more they are speaking out. They reject authoritarianism, and desire authority to be founded on reason. They question what seems irrelevant. "To them," he said, "life must have meaning and must be real and they are finding this commitment more and more outside the official structure of the Church."

### **Honduras Has Problems**

◆ Dr. Ari Kiev reported in The Winter Cornell University Medical College Alumni Quarterly that Honduras' alcoholism and homicide rates are among the highest in Latin America and reflect the meager resources in the country. Family breakdown is evident. Nearly 90 percent of the fathers are irregularly employed; frequently they live away from home. Dr. Kiev stated that because of crowded and poor conditions "violence, homosexuality, criminality, rape and the like are rampant."

### **"The Retarded Clergy"**

◆ John R. Graham, minister of the First Universalist Church of Denver, recently called his fellow clergymen "the retarded Americans." Instead of being the best educated people in a community, he said, the clergy "are more like T. S. Elliot's 'Hollow Men'—our headpieces are filled

with straw." He laid bare clergy shortcomings, saying that they are more interested in getting new members than getting to the truth of ideas and issues. "We are rated by our denominations by the kinds of statistics we can accumulate—members and money, missions, financial support for our ecclesiastical superstructures," he said. "In many ways," he went on, "the modern clergyman is little more than a parish prostitute. We quickly become 'organizational men'—by fitting into the system, we guarantee ourselves a lifetime job. By behaving ourselves, we know that we will move to larger churches and higher salaries. We, of course, label these moves 'the call of God' and not promotion. As a result we are more interested in building up the church than in building men. . . . We quickly learn what people want to hear and we give it to them." "As a result it is more dangerous to have an affair with religion than it is to have one with a woman."

### **Hospital Horrors**

◆ On January 10 New York State Senator Seymour R. Thaler on the Senate floor charged that doctors were using humans as guinea pigs for experiments. He said that in one hospital when surgeons have a light schedule, they go to the psychiatric ward and pick out a "sick" patient and proceed to operate to help train interns. At one point Thaler said: "The medical establishment presumed to act as God over the health and lives of the medically indigent." He specified amputations of the limbs of deformed children to demonstrate surgical techniques, liver biopsies performed on alcoholics and derelicts for research purposes, and the deliberate injection of live hepatitis vaccine into the bloodstreams of mentally retarded children, also as part

of a research program. Denials were swift and categorical from doctors. City hospital officials, though denying the charges, admitted that indeed some unauthorized experiments, generally involving tests of new drugs, have taken place.

#### Saturn's Tenth Moon

◆ A newly discovered moon of Saturn, reported first by a French astronomer and then by the United States Naval Observatory, lies just outside the planet's rings. While the confirmation is not certain, the moon is thought to be a "snowball" about 150 miles in diameter that circles the giant planet every eighteen hours. If true, this would raise the number of moons in the solar system to thirty-two.

#### Power Seizure

◆ Togo is a country of dry plains and lush forests on the

underside of the bulge of West Africa. Its 1,500,000 people of varied tribal groups live off the land. Early in the morning of January 13 Togo's 1,200-man army overthrew the government of President Nicolas Grunitzky without bloodshed. The Constitution was suspended and all political parties were banned. The head of the armed forces said the army seized power to "put an end to the confused political situation" in the land.

#### Syria-Israel War Threats

◆ U.S. Ambassador Henry Cabot Lodge called this world "a dangerous place" in which to live. Few rulers would take issue with that statement. United Nations Secretary-General U Thant warned that a recent buildup of arms on both sides of the Israeli-Syrian border could soon lead to all-out war. Thant appealed to both

sides to "accept without delay or preconditions . . . an immediate or extraordinary meeting of the Israeli-Syrian Mixed Armistice Commission" with a view to finding a solution to the problems in the area.

#### Oath Withdrawn

◆ People who refuse to swear allegiance to the United States may receive passports now. It was decided some months ago by the staff of the State Department legal adviser, Leonard C. Meeker, that the Secretary of State did not have legal authority to require the oath of allegiance from passport seekers. Neither the Supreme Court nor Congress has acted on the issue. The new passport application forms will continue to carry the oath as one of the items normally signed by those who do not object.

# Does What You Believe Make a Difference?

Some beliefs are not too important, such as which color is more pleasing to the eye. But would it matter if you believed you could jump out of an airplane without a parachute? Ah, yes—your life is involved. What about your beliefs in God, and your relationship to him? Be sure! Read:

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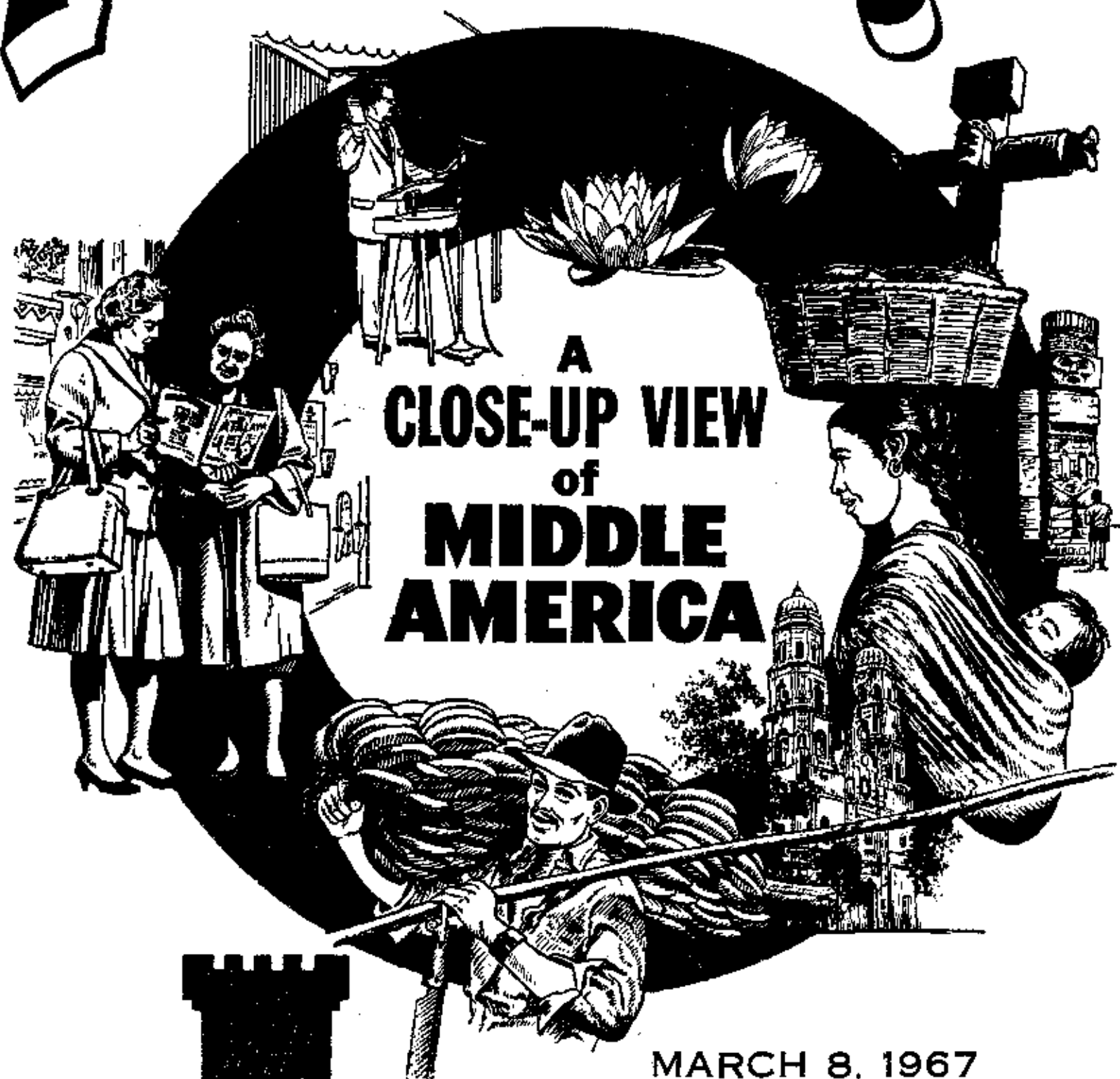
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# Awake!



A  
**CLOSE-UP VIEW**  
of  
**MIDDLE  
AMERICA**

MARCH 8, 1967

## THE REASON FOR THIS MAGAZINE

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 ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"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 God's righteous new order in this generation.

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

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# Awake!

"It is already the hour for you to awake."  
—Romans 13:11

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## Where Is Middle America Today?

**V**OLCANOES! Earthquakes! Revolutions! Are these the thoughts that flash to your mind when mention is made of Middle America? Or do you think of bananas, coffee, pineapples and other tropical fruits? To many this storied region, from Mexico's border with the United States down through Panama, may be just an exotic vacation playland with enchanting native foods and entertainment. Well, Middle America is all of this and more!

Here Christopher Columbus and other adventurers came in search of riches. Here the Spanish conquistadores discovered wealthy cities of brilliant civilizations—those of the Mayas and Aztecs. Here European empire builders subdued the natives and forced them to become converts to Roman Catholicism. Along these shores sailed the buccaneers, taking their toll of the treasure-laden transports. Here, after centuries of harsh domination, the now-mixed population fought for and gained independence.

But all of this is history. Where is Middle America today—politically, economically, religiously, socially and morally?

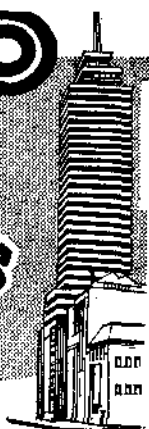
The best way to find the answers to these questions is to visit personally this region. Such a visit became a reality for many hundreds of our readers during the month of December 1966. The occasion

was a series of international assemblies that were organized by Jehovah's witnesses in Central America. Guests were invited and expected from Canada, the United States, Great Britain and other countries. At this time of year it meant that many of these travelers would be leaving behind cold northern latitudes, heavy warm clothing and gray skies. As they prepared for this journey, whether by car, bus, train or plane, they eagerly anticipated the opportunity of having a firsthand look at this part of the world, which so often is featured in the headlines of the world news.

We are sure that readers of *Awake!* magazine are keenly interested in knowing what those visitors saw and heard as they traveled from one country to another, attending the assemblies, visiting towns and villages, marketplaces and natural beauty spots, talking to the natives and seeing how they really live. Politically, Middle America is the battleground of different ideologies; economically, it is between the rich and the poor; religiously, great changes are being made; morally, the people are cascading downward with the rest of the world. More details of this close-up view of Middle America had by these eyewitnesses are presented in the following pages for your benefit.

# MEXICO

## -A Land of Contrasts



### A Look Around the City

While our chief interest in Mexico was the assembly to which we had been invited, let us first take a look at the city. Our brief tour solidified the opinion that Mexico is a land of contrasts. Eye-catching to the stranger is the great variety of architectural designs. How impressed we were with the large, modern office buildings, which serve as a tribute to competent designing and engineering! Yet in contrast we noticed buildings of great antiquity, some dating back practically to the beginning of Spanish rule. Even these, though, testified to the ability and artistry of the builders.

**A**S WE stepped aboard our powerful jet airliner and settled down for the start of our long-anticipated trip to Central America, the atmosphere was filled with excitement about what lay ahead. Of course, we knew that there would be hundreds of others of our spiritual brothers from Canada, Germany, Australia, and so forth, thirteen countries in all, embarking on a similar venture. Now it was our time for a firsthand look at a land of contrasts—Mexico!

We soon learned that we had to be prepared for new things, since everywhere the visitor to this land turns he is confronted with a combination of the familiar and the unusual, the ancient and the ultramodern, the ordinary and the rare. The new arrival in Mexico City who speaks only English is immediately confronted with a change: why, everyone is speaking Spanish! But to our surprise many of the common people know a few words of English. This, together with their helpful disposition, made for an interesting and very pleasant trip.

After passing through Immigration and Customs, we were ready for our first taste of real Mexico. If up to this time we had imagined the people to be forever slow-moving and casual, our first taxi ride altered that view. The cost was very little and the driver got us to our hotel without any complications. But by the time we arrived we were convinced we knew how small a "hairbreadth" is. We were sure it is the distance between two Mexican taxis weaving in and out of heavy traffic with split-second timing. And to make matters even more exciting, we were trying to get used to the idea of loaded buses picking up and depositing people while still moving.

Who could speak about Mexico without making some comment about the beautiful art that is everywhere in evidence? Before our visit was completed we had seen many frescoes and murals in hotels, restaurants and public buildings of the city. We must admit, though, it was quite a surprise to see some of the subjects of these murals, especially the famous and controversial ones by Diego Rivera. In addition to emphasizing social struggles and revolutions in the country, he often portrayed the Catholic clergy as having been oppressive and greedy in their dealings with the people.

One of the tours arranged for visitors to the assemblies in Middle America was to lovely Chapultepec Park in Mexico City, where the National Museum of Anthropology is located. The park, we learned, had been used as a place of entertainment as far back as the time of the Aztec ruler Montezuma II in the sixteenth century, and we could well believe it,



Scene from the Folklorico Ballet presented in the Palace of Fine Arts, Mexico City



Victims of Catholic Inquisition about to perish, woman to be garroted, man to be burned. As depicted in mural by Diego Rivera in the National Palace, Mexico City

for with lakes, trees and flowers it truly is a beautiful garden spot. It derives its name from the *chapulives* (Indian for "grasshoppers") that were so plentiful here in former times.

The museum was to us another example of contrast, for the structures themselves were most handsome and modern and yet they housed ancient relics of Mexico's past. Compared to historical museums many of the visitors had seen in other countries, this one was outstanding. The museum provided a free tour guide who helped us to understand, to a degree, the different civilizations and cultures of the ancient Teotihuacans, Toltecs, Mayans, Aztecs, and so forth. The intelligent and helpful way in which the material is presented and classified made the visit most informative. It was evident that the ancient Indians usually had every phase of life dictated by their religious beliefs.

We noticed that these Indians worshiped the sun, moon and stars, and also that sex and serpent worship figured prominently in their religions. While all the tribes were idolatrous, the Aztecs, who dominated the Central Plateau, are infamous for their barbaric worship involving cannibalism and human sacrifices to the extent of 100,000 victims a year. And then we saw the mammoth Stone of Tizoc, or the Sacrificial Stone. The groove hewn on its surface has led many to believe that, on such a stone, black-robed Aztec priests would, with a quick slash of an obsidian knife, gash open the chest of a victim, just

below the ribs. Then, while it was still pulsating, they would rip out the bleeding heart and offer it as a sacrifice in order to ensure the rising of the sun each morning.

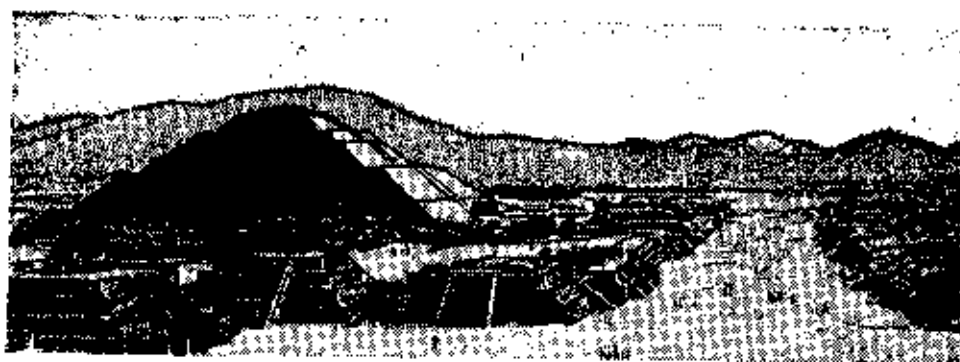
### ***Religious Temples Past and Present***

Our fascinating tour through the National Museum stimulated our desire to visit the actual sites of some of these archaeological excavations. One such visit took us to the site of the giant pyramids near San Juan Teotihuacán, some 29 milés northeast of Mexico City.

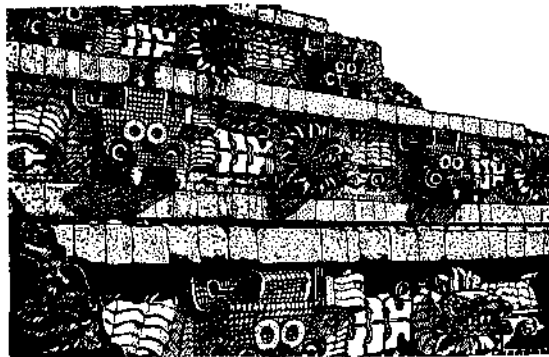
From a distance we saw the gigantic structures looming above the countryside. But before getting a close look, we went through the museum at the site and learned something about these colossal pyramids built about 200 B.C.E. by the Indians called the Teotihuacanos. The very name Teotihuacán is mythical, signifying "the place where men become gods," or "place where the gods reside." The ruins we were about to visit at one time constituted a "holy" city, and the priests and religious leaders were the rulers of the people.

No one is quite sure where the people who built these massive structures came from or even what language they spoke. Unlike the pyramids in Egypt, which were usually tombs of the Pharaohs, the ones before us closely resembled the ziggurats of ancient Babylon and served the same function, as bases for elevated temples. First we walked around the Citadel, a vast stadium surrounded by a wall and enclosing several temples. One of them, the temple of Quetzalcoatl, the feathered serpent, gave us insight into the religion practiced there. Not far from the Citadel is the Pyramid of the Sun. When this monumental pyramid was in its glory, covered with stucco, hand painted a reddish color, and with a temple on its summit, it must have been awe-inspiring. While its base is about the same size as the Cheops Pyramid in Egypt, it is only about half as high. We accepted the challenge to climb to the top, but long before we got to the top our panting and aching lungs reminded us that at 7,000 feet it is not easy.

The temple that once crowned the pyramid



Huge Pyramid of the Sun and the Avenue of the Dead at Teotihuacán, Mexico



**Heads of serpents and other deities ornament the temple of Quetzalcoatl, Teotihuacán, Mexico**

is gone, but still we were impressed by the grand panoramic view of all that is below, including the "Avenue of the Dead" stretching in front of us. While archaeologists do not fully understand all the aspects of the religion carried on at this "holy" city, it was obvious that the worshipers were very interested in the sun and the moon. The whole city, in fact, was built according to very critical astronomical calculations as to the relative positions of the sun and the moon.

Before the tour was over we also visited the Pyramid of the Moon and the beautiful buildings designed for the luxurious living of the Teotihuacán priests. Having already seen other evidences of Babylonish religion, we were not surprised to see a painted "cross" among the things worshiped by the Indians. Yes, even at

**For sake of Indians who claimed that Jesus impaled was human sacrifice and so no different from their religion, Catholic church depicted only Christ's head on this cross outside Mexico City**



**Devotees frequently approach the Catholic shrine of the Virgin of Guadalupe, Mexico City, on their knees. In mid-December 2,451 persons on pilgrimage here were treated for injuries, mostly bleeding knees**



this one site there were many evidences to support the claim that these people, or their ancestors, derived their religious ideas from ancient Babylonia, where ziggurats, serpents, crosses and astronomy were all integral parts of false religion.

We were looking forward to a visit later that day to a modern religious site, but decided to stop for a typical Mexican meal. It did not take too long to get across to a helpful Mexican waiter what we wanted and then proceed with the new and unusual. There were *enchiladas* or flat corn cakes called *tortillas* stuffed with chicken and covered with spicy *mole* sauce, *crispy tacos* made out of fried *tortillas* filled with vegetable and meat, *guacamole* or avocado salad, and a fillet of steak.

It was, as we learned to say, *delicioso!*

The Roman Catholic shrine of Guadalupe was our next stop. According to the historical facts, when the Spanish conquistadores moved in, Roman Catholic missionaries followed in their wake. Church-State rule became the



**Native Mexican woman preparing "tortillas," thin cakes of unleavened cornmeal**

way of life in "New Spain," as Mexico was called soon after it was conquered in 1521. The Catholic church was bent on converting the Indians, even resorting to the terrible "Holy Inquisition" from 1571 to 1820. Nonetheless, from what we saw at the Guadalupe Shrine, we realized that in many respects the Catholic church had made compromises and concessions in its efforts to convert the Indians.

In the very courtyard of this large church the Indians on certain festivals offer up their children, in pantomime, as a sacrifice to the sun-god. While we were not there for such a festival, our visit did reveal many Mexican men and women following the torturous practice of crawling on their knees up to the

church, sometimes covering a mile or more. Visitors to this shrine should not be shocked if they see blood on the pavement. We were even more startled, though, when inside the church, to see what was going on at a glass case containing a religious relic. The worshipers were rubbing their hands over the glass case and then wiping their own faces and the faces of their young babies, in order to receive blessing or protection.

How much did the Indians have to change in order to become Catholics? Well, before the Spaniards arrived, the hill of Tepeyac, where the Catholic shrine is now located, was the site of a shrine to Tonantzin, an Aztec goddess of earth and maize. It was also interesting to learn that the "virgin" idolized at this place, and, who supposedly appeared in vision to a native in the

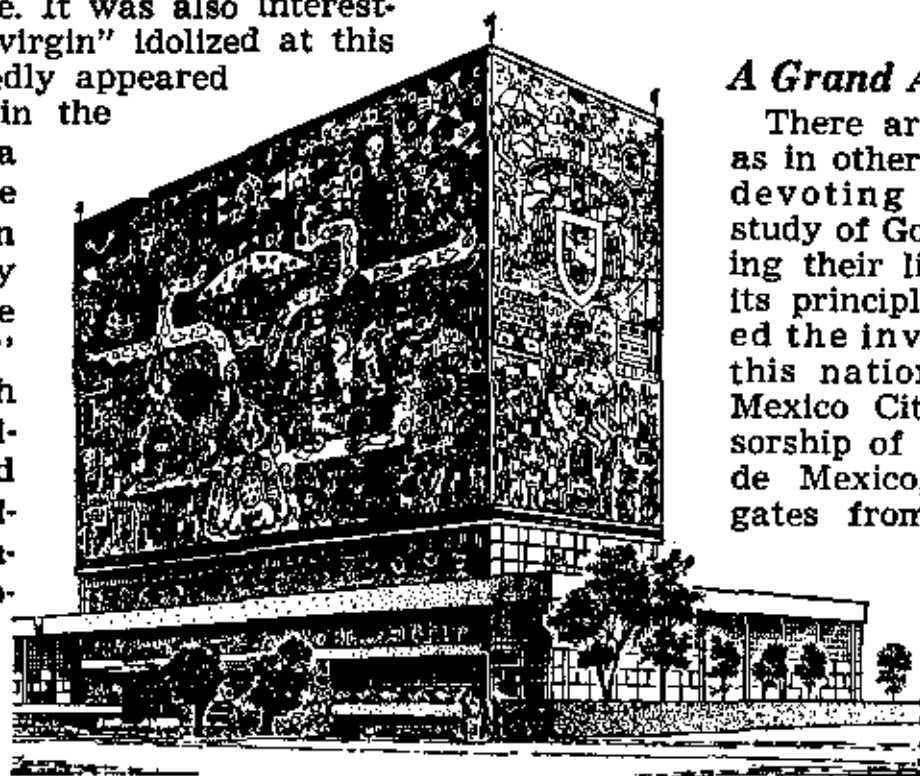
sixteenth century, has a dark complexion. Since many of the people in Mexico are similarly complexioned, the image of the "Dark Virgin" hanging in the church would be more appealing than a fair-skinned likeness. Understandably, one writer commented: "Many orthodox Catholics have complained that the Mexicans were never Christianized at all, and that Catholicism was, instead, Mexicanized."—*Mexico* by W. W. Johnson and The Editors of *Life*, page 136.

### ***The Needs of the People***

Some of the visitors who came by automobile were especially conscious of the contrast between those who lived in the city and those in the rurals. Though Mexico has produced engineers, scholars, doctors and lawyers who have turned the capital into a modern city, facilities and conveniences such as hospitals, schools, electricity and adequate water supplies are not found everywhere. One can drive through town after town at night and never see a light.

The visitor to this land of great contrasts who stops to ponder the question "What do these people need the most?" comes to some very definite conclusions. Education is at the top of the list. It is true that for some there are opportunities for advanced learning in

Mexico, such as at beautiful University City that had its founding with a special charter from the king of Spain in 1551. However, many of the common people first need to learn to read and write, so they can study the Bible. But why the Bible? Because it is the Word of the true God. From it the people can learn the truth that can set them free from the superstitions and creeds of men, both those brought down from pagan forefathers and those propagated by the clergy of Christendom. By studying the Bible and letting its moral principles mold their lives, people can gradually pull themselves out of the cesspool of immorality in which so many wallow.



**Library building, National University of Mexico**

### ***A Grand Assembly***

There are many in Mexico, as in other countries, who are devoting themselves to a study of God's Word and shaping their lives in accord with its principles. We had accepted the invitation to attend this national convention in Mexico City under the sponsorship of La Torre del Vigia de Mexico, which had delegates from all the Mexican states. Preparations had begun months earlier, since some 23,000 delegates were expected, and never before had Jehovah's witnesses

in Mexico assembled in such a large group.

For the delegates coming from distant parts of the country, transportation was a problem. Hence, arrangements were made for special trains. The National Railroad Company co-operated by allowing representatives of the convention's Information Department to board the four special trains eighty-five miles outside the city. Then, while the final miles were clicking off, the convention delegates received information as to transportation within the city, location of hotels and rooming accommodations and other arrangements made for their comfort and enjoyment. However, there were other trains on the way that in effect became "special" trains as time went by. As regular trains passed certain locations, additional coaches full of Jehovah's witnesses were added. One train from the northern part of the country could not pull all the passenger coaches that were finally added, and, as a re-

sult, the train had to be divided and an extra locomotive used to bring them to the assembly city.

The arena in Mexico City was ready and waiting for the arriving delegates. A week before the opening date Witnesses from the city had converged on the arena and given it a thorough cleaning. In fact, the watchmen at the Arena Mexico commented, "This is the best cleaning the Arena has ever had!"

A high percentage of those in attendance had been taught to read the Bible by Jehovah's witnesses. For example, in 1964, 199 reading classes were in operation and 1,230 adults learned to read and write. The Mexican Minister of Public Education acknowledged this by writing a letter of commendation to the representative of Jehovah's witnesses. Once the humble Mexican people learn to read they are able to study God's Word and apply its principles in their lives. Such ones were especially thrilled at the convention when Rodolfo Lozano from the branch headquarters in Mexico released a pocket-size version of "Things in Which It Is Impossible for God to Lie" in Spanish. Later the president of the Watch Tower Society, N. H. Knorr, when invited to address the audience, released the book *Life Everlasting—in Freedom of the Sons of God* in Spanish to 28,818 assembled Christians. The visitors who were invited to attend the English program were delighted to have a glimpse of some of the Witnesses from distant parts of Mexico in their native costumes. They knew that, though these people spoke a different language and in their bright clothing looked quite unusual, they were at heart unitedly worshiping the same God.

All at the convention rejoiced together when, for the main lecture, "Mankind's Millennium Under God's Kingdom," on Sunday, December 4, the attendance was announced as 36,556! This was about 13,000 more than originally expected. And there was the additional joy of knowing that 1,082 persons dedicated their lives and indicated they were now Jehovah's witnesses.



President N. H. Knorr of the Watch Tower Society (on the left), through an interpreter, addresses 36,556 delegates to the cultural convention in the Arena Mexico

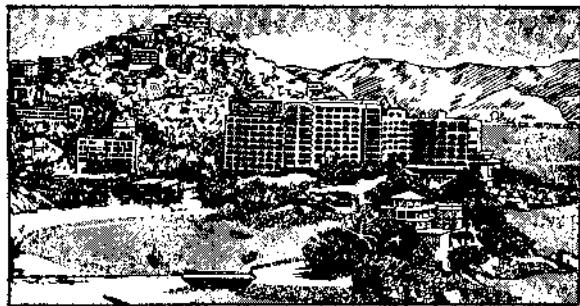
## Travel by Automobile

While many of the foreign travelers were leaving for Guatemala by plane, some drove by automobile to the next assembly. After negotiating the crowded, fast-moving traffic of Mexico City, what a contrast it was to get out on the open roads of the country, where one meets stubborn burros and slow-moving oxcarts as often as automobiles and trucks. Driving at night especially was "hair-raising," since one never knew what to expect around the next curve. And curves there were! Coming down out of the mountains to the coast near Arriaga there were so many sharp twists and turns that one felt like a

corkscrew by the time he reached level country.

Many drove down to Acapulco, the famous resort area. While most persons who go there are solely interested in swimming, eating and pleasure-seeking, the Christians visiting there after the Mexico City assembly were able to associate with spiritual brothers making up the ten active groups of Jehovah's witnesses in that city.

Looking back on Mexico, we visitors hold fond memories of this land of contrasts, where the rich and poor, old and new, enlightened and mysterious exist side by side. We will long recall what we have seen and the pleasure of associating with our brothers who also are looking forward to the time of total peace and paradise under God's kingdom.



Acapulco, famous international resort. Here 1,100 of Jehovah's witnesses carry on teaching work

# GUATEMALA



## A Tropical Switzerland

**T**HE first planeload of visitors arriving at Guatemala's "La Aurora" Airport to attend the "God's Sons of Liberty" Assembly, December 7-11, 1966, surely received a hearty welcome. Smiling missionaries and local Witnesses, some splendidly dressed in colorful native style, furnished visiting sisters with beautiful corsages, and the Guatemalan Airlines provided the lilting music of the marimba. A huge sign bearing the message "Welcome Jehovah's Witnesses" adorned the façade of the airport building. Cooperative officials waived customs inspection, and the excited travelers boarded chartered buses to their hotel rooms. At the hotels, too, the "Welcome" signs were out.

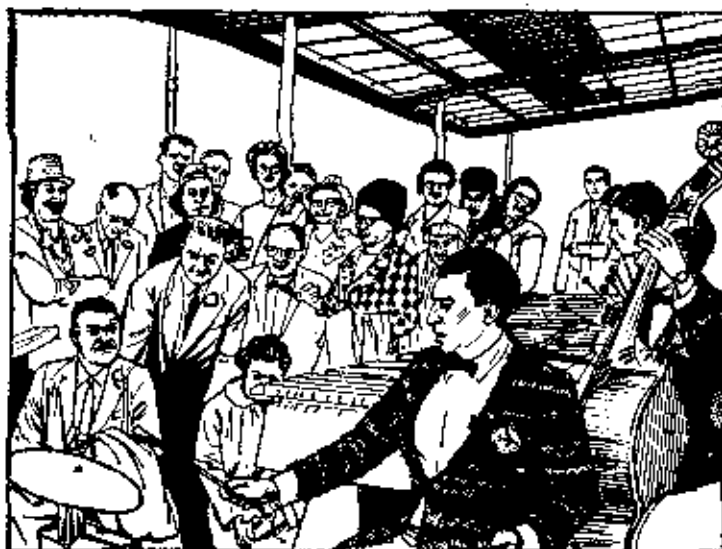
And what was the first impression of Guatemala? What could it be but one of friendliness and color? A land of lofty mountains and deep valleys, of forests and green highlands, of hot lowlands and invigorating altitudes, surely reminded us of Switzerland. The Indian population, constituting over 55 percent of the total, are noted for their colorful dress and their tribal handicrafts, which are to be seen in profusion in the village markets. Even among the crowds at our assembly one could quickly note the outstanding features of this or that tribe.

The main exhibition hall of the beautiful Parque Centro America, out on the edge of Guatemala City, was the meeting place of a truly international group. United States citizens, Canadians, Mexicans and visitors from over-

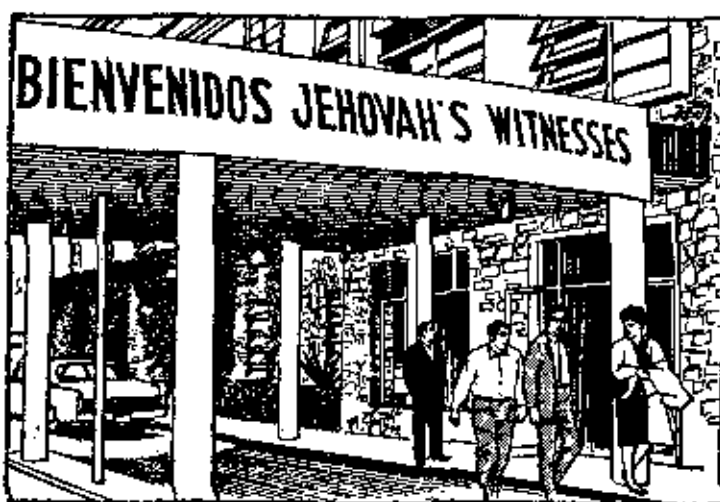
seas mingled with a fine cross-section of Guatemala's own people. At one end of the long hall on the platform there was a typical native hut of corn cane with thatched roof, and in front were colorful floral decorations. Around

the main building and other lesser buildings of the Centro the peace and quiet of a pleasant park added to the delight of the conventioners.

The assembly's Rooming Department had quite a problem to care for the influx of visitors, not alone from other lands but from all across Guatemala, from Atlantic to Pacific. Rooms in homes and hotels were soon exhausted, and many who had come from remote parts of the country had little money to spend for accommodations, and at the same time would be easily bewildered by city travel. The solution: One of the clean, large auxiliary buildings of the Parque Centro America was set aside as a place for families to sleep on the floor in their own little groups, happy to be surrounded by scores of other such family groups who had come to this city to enjoy the



The lilt of the marimba at Guatemala City's airport welcomes foreign delegates to the assembly



Sign on Biltmore Hotel, Guatemala City, bids arriving Witnesses "Welcome"



View of a volcano across beautiful Lake Atitlán, not far from Guatemala City

spiritual good things of the assembly. For some it was not at all unusual to sleep on a mat on the floor.

### *A Look at the Country*

The features of Guatemala are almost as varied as the tribal groups it contains. In area the land is more than twice the size of Switzerland. There is a hot tropic plain along the ocean where corn, cotton and cattle are the main products. Coffee plantations ascend well up the slope to an altitude of some 6,000 feet above sea level. At 5,000 feet there are passes that penetrate to the interior mountainous plateaus and alpine valleys that may reach an elevation of 10,000 feet, topped by volcanic peaks towering as high as 13,000 feet. In the temperate highlands, where the air is cool and invigorating, apples and fresh vegetables abound. The mountain slopes of this tropical Switzerland are usually covered with pine and other evergreens.

One of the tours arranged for visitors at the assembly took us up into those highlands to see beautiful Lake Atitlán, nestling in a ring of volcanoes. At a village along the way and at other little villages around the lake we had opportunity to see and mingle with gaily dressed Indians in outdoor markets, where all sorts of strange fruits, vegetables and local handicrafts were changing hands. Some of our companions were heard remarking that they had not seen anything so beautiful since they had visited Switzerland, so impressed were they by the scenery in this re-

gion. As the late afternoon approached we were glad to have sweaters and wraps along, for the air at these altitudes is distinctly brisk.

High up on the sides of hills we observed the coffee plantations, the coffee trees flourishing under the shade of taller trees that protect them from the full strength of the tropical sun. When the coffee berries ripen to a rich red, men and women and children will come and pick them by hand, readying them for transport to a coffee processing plant. We were told that in blossom time the mass of white flowers on the coffee trees sends forth a fragrance rivaling that of the orange grove in bloom.

In the upper highland regions of this tropical Switzerland the population is almost solidly Indian. Illiteracy is high, and Catholic tradition, admittedly mingled with preconquest paganism, enslaves the minds of the majority. However, it is in just such an area that Quetzaltenango, second city of Guatemala, is located, a place where there is now a flourishing congregation of Jehovah's witnesses. Even one of the Watch Tower Society's traveling representatives in Guatemala is one of these humble Maya-Quiché people.

### *Fusion Religion in the Highlands*

We were under the impression that what we had seen in Mexico of Indian religious practices had prepared us for anything to come. How wrong we were! What we came upon in Chichicastenango, another town of the Quiché territory, brought home to us how deep-rooted paganism is among the Catholic Indians of this whole region.

After a tortuous drive over dirt mountain roads we were happy to park our little automobile where traffic came to a standstill in the town. But why were the streets so crowded

on this Sunday afternoon? Like carefree tourists we strolled down the crowded thoroughfare, quite unprepared for the shock that awaited us just around the corner. Before we realized it we were in the midst of a religious procession temporarily stalled as a large bus was forced to back down out of the way. Then the music started. In front of us rose the slow, booming tones of Indian drums. From behind came the shrill,



Visitor fascinated by scene at village well in Guatemala



Parading the image of Santo Tomás through the streets of Chichicastenango

erie sound of fifelike *chirimia* (pipes). Solemn Indians in bright handmade garb, bearing incense holders and portable shrines, slowly shuffled down the street. Meantime we were cautiously backing out of the milling crowd and heading toward the Guatemalan Witness who accompanied us. Perhaps he could explain.

It seems that Chichicastenango is a focal point for worship by thousands of Indians in the adjacent mountains. They still maintain the pagan rituals inherited from their ancestors. Down at Santo Tomás Church we watched in amazement as they first approached a large burning brazier on the lower steps and burned copal so that the smoke might guide their prayers to the gods, just as their ancestors had done long before the Spaniards arrived. They crawl on their knees up into the church to light candles on the floor. Each candle supposedly represents the spirit of an ancestor, who serves as an intermediary in gaining them favor with the gods. Flower petals are placed around the candles to represent favors owed, and liquor is sprinkled on the petals. Food offerings are even made. And all of this paganism is conducted down the center aisle from the front door to the altar of the Catholic church, year in and year out.

Reference to the liquor used in these ceremonies reminds us of something we were told: Many Indians believe that when drunk they are much closer to the immortal spirits of their dead. As if these pagan practices on the steps of and inside the Catholic church were not enough, many of these Indians go to the mountaintops to bring their grievances before ancient stone idols, feeling that these know more about righting wrongs than does the god worshiped in the Catholic shrine.

Concerning this fusion of pagan and Catholic ritual the Guatemala Tourist Bureau offers this observation: "The religious rites solemn-

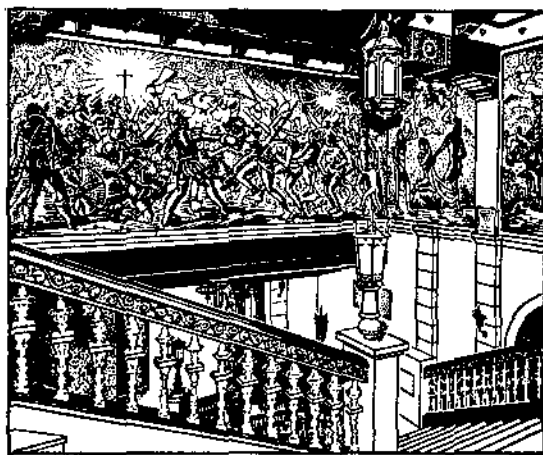
nized in the smoke of the incense and of the thousands of candles and punctuated by the murmur of prayers in a language of strange origin, are an interesting mixture of paganism and catholicism."

All too soon we had to turn our backs on Chichicastenango and head toward Lake Atitlán, which we hoped to see before sunset. On the way we passed an Indian staggering down the middle of the dusty road, swinging his machete in long arches. According to the Indian idea, he must have been very close to the spirits of his ancestors. How long we will remember the sights and sounds of colorful and startling Chichicastenango!

### Other Facets of Guatemalan Life

The Spanish influence, as distinct from the Indian, is most noticeable at Antigua, the ancient capital, some twenty-five miles from Guatemala City. Back in 1773 severe earthquakes reduced much of this place to ruins. However, we could still see the typically Castilian homes surrounded by high walls and guarded by heavy wood doors, ornamented with brass grills and knockers, and often surmounted by a coat of arms. Churches and chapels, colleges and hospitals, though now mere shells, testify to the solid masonry employed in their construction. Once a bastion of Babylonish religion, Antigua now has a congregation of thirty-two of Jehovah's witnesses in addition to two full-time Watch Tower missionaries.

In its central plaza one could easily imagine himself to be in old Spain. The fountain still operates, and around the square are fine old buildings, some of them with arched balconies of the Spanish Renaissance era. In the heat



Cross-bearing priest blesses slaughter of native Indians by the Spanish, as depicted in mural in National Palace, Guatemala City



**A cemetery where the dead are put in wall tombs—but only for as long as payments continue**

of the afternoon people sit in the shade of the plaza's trees and enjoy a siesta. Always there is a great number of vendors who suddenly come to life on the approach of anyone who looks like a tourist.

In Guatemala City itself we went around to see some of the unusual places and activities. For example, we visited a handweaving establishment where colorful designs are woven from memory by expert craftsmen. Then there is that unusual cemetery where, in great thick walls that rise some fifteen or twenty feet high, the remains of the dead are filed away in what look like the openings intended for drawers in a filing cabinet. We were interested in knowing why some were empty. It seems that the first payment for care of the remains covers a period of five years. Then, if additional payments are not forthcoming, the cemetery authority removes the remains to a field. This opens the vault for another paying customer. Elsewhere in the same cemetery are the palatial chapels for housing the dead of the wealthier classes. On the religious "All Souls' Day" Guatemalan Witnesses come here to offer comfort to mourning ones of all classes with the Bible's message of resurrection and life in God's new order.

### **Monuments of the Past**

Guatemala abounds with archaeological sites where remains of a long-gone civiliza-

tion have come to light. One group of twenty-eight visiting Witnesses tell of their thrilling plane trip over mountains and tropical jungle to the Tikal ruins in the northern province of Petén. Imagine walking as they did around the huge pyramidal structures. Some of these structures are as high as a twenty-story building. From atop the highest the scene is one of jungle greenery stretching away as far as eye can see, broken here and there by the plastered tops of other Mayan edifices. Immediately below and all around, the ground is screened by tree branches festooned with vines.

The visitor cannot help meditating on what must have been here at one time—exactly when we do not know. Tens of thousands of laborers must have felled the trees, fashioned the heavy beams, dragged the heavy stones, mixed water and lime, hoisted materials higher and yet higher until the finishing touches were made. Then hundreds of artists were needed to paint beautiful designs on the inner walls of temples. Expert craftsmen were needed to execute the sculptures appearing on altars and monuments. What a teeming population there must have been! But now all is desolate and silent, and the few inhabitants today are made up of some *chicleros*, who collect the sap of the *zapote* tree for the chewing gum industry, and those who are in demand as laborers at the archaeological diggings.



**At Tikal this Mayan ruin, the Temple of the Giant Jaguar, towers 155 feet out of the Petén jungle in northern Guatemala**

The skill that produced those mighty monuments, as well as the pottery and the tiny carved objects of jade, wood and obsidian, is all of a high order. There must have been efficient organization. Great crops must have been grown to support a vast population. Yet no one today knows what became of the population, why they forsook their great ceremonial cities, or where their burial places are. Indeed, in this entire Tikal complex only a comparatively few skeletal remains have turned up. It may well be that these mysteries will not be cleared up until resurrected Mayans tell their own story.

### **Good News for Guatemalans**

Guatemala thus has its mysteries. And it has its problems too—illiteracy, poverty and



**Guatemalan Witnesses received the new Spanish-language book "Life Everlasting—in Freedom of the Sons of God"**

banditry. During the present uneasy situation, with Communist guerrillas active in a number of regions, those driving through the country are halted frequently at checkpoints along the routes. Describing the experience, one of our delegates said: "I saw the large ALTO (Stop) sign and two officers with rifles waving me to a halt. One got on each side of the car. The one on my side asked to see my personal papers and the documents authorizing me to have the car in the country. While he was reading them I glanced over at the other soldier, who looked rather nervous with his rifle in full view and his finger on the trigger. And if he was nervous, I can assure you, so was I! The papers in order, they made me open the trunk and glove compartment. Of course, there were no guns or grenades. When satisfied we were not guerrillas, they smiled and signaled me to proceed. I did, with pleasure and relief. But it would take a long time to get used to this kind of thing."

Yet, even with such difficulties in the land the growth of the Kingdom work in Guatemala is impressive. Since President N. H. Knorr of the Watch Tower Society first visited a few publishers here in 1944 there have been gratifying results from the labors of zealous missionaries and local Guatemalans. Indeed, during the past eight years the number of Witnesses in the country has doubled.

At this assembly the evidences of continuing increase were to be noted. After the speech on the subject "Responsibilities of a Baptized Witness," Friday, December 9, 102 Guatemalans signified their dedication to Jehovah God by submitting to immersion in water. In doing so they were, in effect,

saying to all observers, "We are determined to serve as faithful witnesses of Jehovah and his Kingdom as long as we have breath."

Sunday morning at ten o'clock the main public discourse of the assembly was presented by President Knorr. The audience of 2,475 (which exceeded by a thousand the number of Witnesses in Guatemala) gave rapt attention as the speech "Mankind's Millennium Under God's Kingdom" was interpreted to them. Prolonged applause indicated the appreciation of these eager listeners for the recital of thrilling prospects in store for lovers of God and righteousness in a New Order now near.

As we parted from our Guatemalan brothers and sisters, they assured us of the great encouragement and pleasure they had derived from the presence of so many visiting Witnesses in their midst, and we felt truly appreciative for the comparatively peaceful and easy conditions under which we can serve Jehovah in our respective home countries. Many of us had accompanied the Guatemalan Witnesses in the field ministry, preaching from house to house, and had observed the willingness of the people to listen to the Bible's message. But we had also observed the lack of education and the other problems that many of these humble people face. How easily now we shall be able to visualize the faithful work of our spiritual brothers in Guatemala as they patiently continue to search for sheeplike persons and "deliver them out of all the places to which they have been scattered"—Ezek. 34:12.



**Heavily loaded Indian woman receives assembly invitation from a Guatemalan Witness**

# El Salvador

## *A Gem of the Tropics*

**A** GAIN it was time to mount our great mechanical bird and take off into the clear blue skies of Middle America, winging our way over lofty mountains and deep valleys, on our way to San Salvador. Actual flight time from Guatemala City is only about thirty-five minutes, but minutes that are filled with awe and delight at the breathtaking grandeur of the changing scene far below.

When we touched down at the bright little airport on Sunday, December 11, the assembly of Jehovah's witnesses was already under way, having commenced the previous afternoon. The smiling faces and warm handshakes of Watch Tower missionaries and Salvadoran Witnesses welcomed us and we were swiftly transported to a modern hotel perched high on a hill overlooking the city. From the hotel entrance rose the majestic mass of a volcanic peak. It was extinct, we were assured, but well worth seeing, so we made mental note to arrange our affairs so as to examine it at much closer range.

First we were eager to get to the National Gymnasium where our spiritual brothers would be assembled. As we drove through the clean streets, passing gracious homes and gardens filled with tropical plants and multicolored flowers, we were surely impressed by the up-to-date look of the city. The Gymnasium, a large round concrete structure shaped like a covered bowl, was already humming with convention activity. Salvadoran Witnesses were anxious to greet us even though they knew no English and we little or no Spanish.

Between sessions it was a delight to chat with missionaries, be introduced to many with whom they are conducting Bible studies, and, with a straw, sip the refreshing milk of the coconut through a small hole punched in its tough exterior.

### **Gems of Scenic Pleasure**

El Salvador has been called "Gem of the Tropics," and provision had been made for us to view some of its scenic spots. One tour took us to

the tropical park called "Los Chorrros," featuring a deep glen carved by waterfalls through the surrounding rock formation. On huge stepping-stones that seem to be precariously floating in the stream we made our way upstream to a cavernous bowl into which water gushed from above in numerous streams.

Chartered buses took us through rich farmlands where coffee and sugarcane dominated the scene—our destination, the beautiful Lake Coatepeque, the steep volcanic shoreline of which we had noted from the air. Were it not for the form of the shoreline it was difficult to believe that this peaceful, azure lake had at one time been the scene of a belching, steaming volcano. Along this lake's edge the Salvadoran Government maintains a beautiful park with furnished cabins that may be used without charge for several days after obtaining the appropriate permit. From this point our party boarded buses again and traveled upward through the green countryside to a point where we could get a rewarding view of the volcano Izalco in action. True, on this occasion the peak was releasing only lazy clouds of steam, but it was interesting to get so close to a live volcano.

Now we must go and see Boquerón. Yes, that is the volcanic peak that seems to rise practically from the vicinity of our hotel. It seems so near, yet a considerable time is required to negotiate the steep gravel road that approaches the summit by many twists and turns. The last few hundred yards must be made on foot up the rough trail, but what a view! Looking back we had a panoramic view of San Salvador with its gleaming houses and its backdrop of verdant mountains. But wait till we reach the rim of Boquerón. What a strange sight meets our eager gaze! Here is a huge inverted cone, hollow, approximately a mile across at the rim and dipping steeply down to a depth of some 1,500 meters. And, strange to say, the sloping sides are clothed with lush undergrowth and trees, the color of which takes on a deeper shade where the sun's



Izalco, volcano in El Salvador

direct rays cannot reach.

Gradually, as the eye becomes adjusted to the scene, the visitor can detect first one little house, then another, then others. Yes, away down those steep interior sides of this volcano people are living and raising crops on the rich volcanic soil. But how do they get down there and how do they bring out their crops to market? Ah, there are narrow paths that wind downward into the crater, in places rendered safer by means of cable stretched across the steeper and more dangerous spots. Do you wonder how it feels to be living in the crater of a volcano? These folks just conclude that, since nothing has happened in the last fifty years, why should anything happen in the next fifty years? Meantime they surely live a secluded life.

Then there was the "Museo Arqueológico," a small museum, but well laid out, and containing a number of intriguing pieces that have been dug up in El Salvador. One that catches the eye is a pottery bowl, probably once used for copal or incense. Strange shapes and figures have been sculptured around its exterior, one of them a cross. When we asked the curator the approximate date for the bowl, he told us it was probably 500 B.C.E. And other specimens are said to date back as far as 2000 B.C.E. So, even if this latter date is off a few hundred years, here we have the cross emblem in use some 3,000 years before the Spanish conquerors introduced their religious imagery to Middle America!

### Religious Confusion

In El Salvador we encountered considerable evidence of the confusion of mind among the people with respect to religious worship. After four hundred and fifty years of effort at conversion of the people to Roman Catholicism, the majority know little or nothing about the Bible and God's purposes. Instead of making a clean break and a clear distinction between paganism and Christianity, Catholic policy was to throw down pagan temples and build their own on sites considered holy by the natives. Specially con-



Stone relics said to date back to 2000 B.C.E. bearing cross symbols. Dug up in El Salvador

trived religious festivals were substituted for pagan festivals, frequently using the same rituals. Thus even today Salvadoreans will practice the forms and ritual of their Indian forefathers in combination with those of the Roman Catholic Church. As one historian describes the religious situation in Middle America: "Especially in Indian towns the ceremonies of the Church appeared inseparable from the old pagan forms of idol worship. It may be safely said that in many com-

munities in the [Spanish] colonies, the Roman Catholic religion had broken down and had become devoid of much of its European significance by grafting upon it many non-Christian practices."—*Outline History of Latin America*, Wilgus and d'Eca, published by Barnes and Noble Inc., New York, page 94.

Historian Santiago Barbarena, in his *Historia Antigua de la Conquista de El Salvador* (*Ancient History of the Conquest of El Salvador*), declares that the Indians already had a high priest or pope called Papahuaquín when the Spaniards arrived in America. The conquistadores found it difficult to account for this and many other similarities to their own religion. Later chroniclers purposely avoided use of this term in order not to confuse the Indian pope with the Roman pontiff.

Lack of accurate knowledge of Bible principles is reflected in many ways in the family and public life of the country. Trusted servants are difficult to find. Men worry about the safety



The market comes to one's doorstep in San Salvador

of their wives and daughters if they go on errands or to school unaccompanied. The 1964 edition of *Anuario Estadístico* (Yearbook of Statistics) reports that more than 50 percent of all births in El Salvador are illegitimate. The religious confusion affords no restraint upon such a situation.

### **Real Gems in El Salvador**

Bible knowledge, however, is reaching many people in this beautiful land. They are learning that opportunity for life in God's new order is open only to those who now conform their lives to the righteous standard of Jehovah God. They are happy to make the changes and associate with a clean organization in which people can trust one another and find honorable, peaceful fellowship in the service and worship of the true God, Jehovah. The depth of their appreciation is shown by the obstacles they will overcome in order to attend Bible-study meetings and further the interests of Kingdom preaching. One family, for example, has to cross three miles of lake in a dugout canoe to get to meetings. When the lake is low they wade through three miles of swamp instead, and this three times each week.

Getting to the assembly and enjoying all its sessions was no easy matter for some. One Salvadoran father of four children was determined to be there with his family even if he had to sacrifice his secular job. His employer, not normally lenient about such mat-

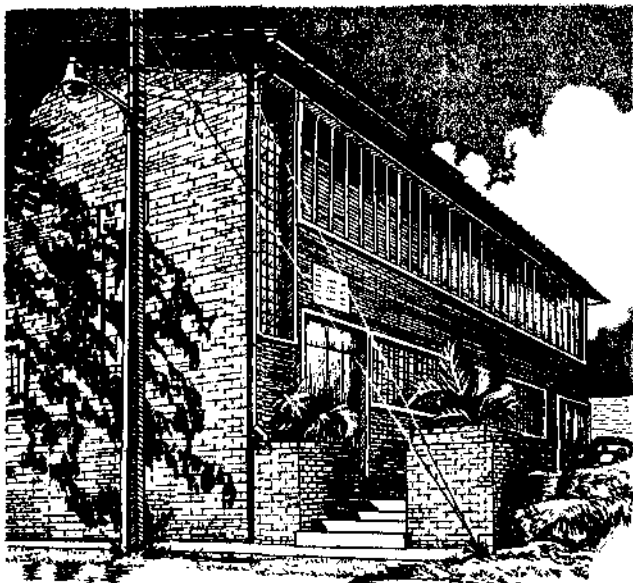
ters, gave his permission and then later tried to retract it. The Witness told him that in that case he would have to find another employee. The matter was reconsidered and the permission granted. Another Witness with a similar problem was advised by an acquaintance to lie about the purpose of her request for leave of absence. She refused to do this and was frank with her employer. He said: "That is why you are different from the others. You can have the five days off."

But, now, back to the Gymnasium and just in time for a meal in the assembly cafeteria. As we passed along the serving line, how interesting to observe the various items served: rice, then shrimp with ginger sauce, fresh watercress, fried bananas with sour cream, mashed beans fried crisp, tropical fruits, and finally *tortillas* or hot corn cakes!

After the fine meal some more happy fellowship with our spiritual brothers and sisters and then another session of the assembly program. This is the public lecture "Mankind's Millennium Under God's Kingdom," to be delivered in Spanish by the vice-president of the Watch Tower Society, F. W. Franz. There was an atmosphere of expectancy as the crowds came in and filled up row upon row of the concrete seating around the bowl. The total of 4,780 in attendance gave rapt attention and loudly applauded at the close of the session.

On Monday morning a goodly number turned out to hear the discussion on "Responsibilities of a Baptized Witness." One hundred and five persons rose to signify that they had dedicated their lives to the service of Jehovah God and were ready to submit to water immersion as public testimony of their decision. This is but another evidence of the rapid growth in the number of Jehovah's witnesses in this land. In the past ten years the number has more than doubled, and the attendance at this assembly's public discourse was four times the total number of Witnesses in all of El Salvador.

El Salvador truly has many honest-hearted persons who long for the righteousness of God's kingdom. It is with satisfaction that we reflected upon the fact that there are many capable missionaries and ministers of Jehovah's witnesses who are willing to lend them a hand to get on the road to life. Even some of the visitors from abroad to this assembly are wondering if they cannot somehow arrange their affairs to move to this land and join in bringing the message of the Kingdom to people who thirst and hunger for Bible truth.



Branch Office of Watch Tower Society in San Salvador. Auditorium serves as a Kingdom Hall for local Witnesses

# HONDURAS

## *Emerging from Darkness to Light*

**A**S WE were about to leave San Salvador's very modern airport, it was learned our plane was headed for San Pedro Sula in Honduras, where we would have to change to a smaller plane for the trip to Tegucigalpa, the capital of the country. This, then, was the start of our trip into this land that stretches from the Caribbean Sea on the north down to the Pacific Ocean on the south.

We were content, however, with this side trip to San Pedro Sula, even though it meant traveling more than three times the distance and took us four times as long, for it afforded a chance to see the northern part and coastal area of the country. As we descended to this low coastal plain we found ourselves flying over flat tropical land that is cut up by many rivers and streams. Much of this land has been cleared of tropical jungle and turned into banana plantations. The houses we saw from the air were all built on stilts because of the dangers from flooding. When our plane landed, the heat and humidity hit us especially hard because of our coming down from the cooler elevation of San Salvador. After a brief stop to change planes and to go through Immigration and Customs, we welcomed the invitation to board the plane and head for Tegucigalpa and its higher altitude.

The coastal plain of Honduras extends east of San Pedro Sula for many miles into the Mosquito territory, so named after the Indian tribe of that area. In this jungle country they build houses out of mahogany because it is cheaper than pine-wood. And it was along this coast of Honduras where Columbus touched land on his fourth voyage, in 1502.

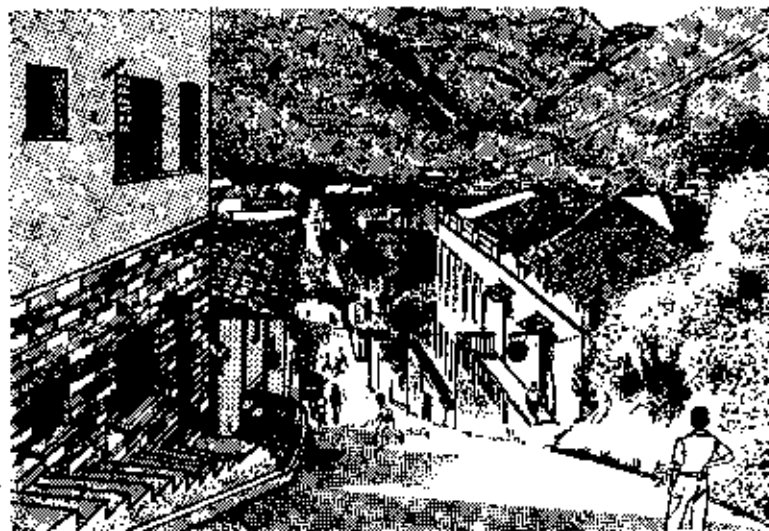
A former president of Honduras described this land as "the country of the four 70s." (*Time*, May 19, 1961) He said this because of

"70 percent avoidable deaths," 70 percent of the people live in the primitive conditions of the rurals, 70 percent of the population are illiterate and 70 percent of the children are illegitimate.

It is the same story as told in many countries. Where Roman Catholicism has ruled with a high hand the people have suffered and in darkness have been held back from making progress. In the early sixteenth century, after securing their hold on Mexico, the Spanish successfully pressed their campaign of conquest into Honduras, bringing her people also under the heel of Rome. The countries that first rebelled against such clerical oppression were the first to begin making progress toward the light; countries less fortunate were slower in making the change.

Obviously, one of Honduras' greatest problems is the economic plight of her people. A poor people cannot be heavily taxed, and lack of tax money hinders a government from building schools and hospitals, paving roads and improving the living conditions of the people. For such reasons, it is argued by some, the national lottery is the best form of taxation. But, in reality, this is one of the curses of the country, for those that can least afford to gamble are the greatest victims.

What, then, is the solution to the problem of raising the living standard of the people of Honduras? Those who have little or no education, who live a very primitive life, who have only the minimum amount of food, will, in turn, work for little or nothing more than their daily ration of food. It is such people who provide the manpower for the cultivation of the vast plantations of coffee, bananas, pineapples and cotton for which these Latin countries are famous. To change drastically the cost of labor in any one coun-



Small town in Honduras. (Photo by author)

try would immediately price that country's produce out of the world market.

For example, if Honduras were suddenly to start paying the common laborer a minimum wage of \$1.50 per hour, instead of perhaps \$1 per day, the people would, in turn, have more than ten times as much money to spend. They could live in nice homes and enjoy the finer things that a higher living standard affords, and at the same time be in a position to pay much higher taxes so that more schools and hospitals

could be built. But just as suddenly as this was done the price of coffee, bananas, and so forth, would be raised to ten times their current prices in the American grocery store, and either the housewife there would buy one-tenth as much or would find a substitute altogether for the product. So just as suddenly as the Honduran coffee picker got a raise to ten times what he was earning, just that suddenly he would work only one-tenth as long, if indeed he had a job at all.

So it seems to be a vicious circle, this economic one, and one that is most difficult to break. The problem of raising the standard of living of these people as a whole is far more than that of one or two countries here in Middle America. It becomes a world problem.

It is for these reasons that many men in authority are content with the status quo. If the native is given little education, not encouraged to raise his standard of living, he remains hopeless of having any more than his meager existence, does not quit his job to seek other employment, and the price of coffee and bananas on the lower east-side of London or New York remains about the same.



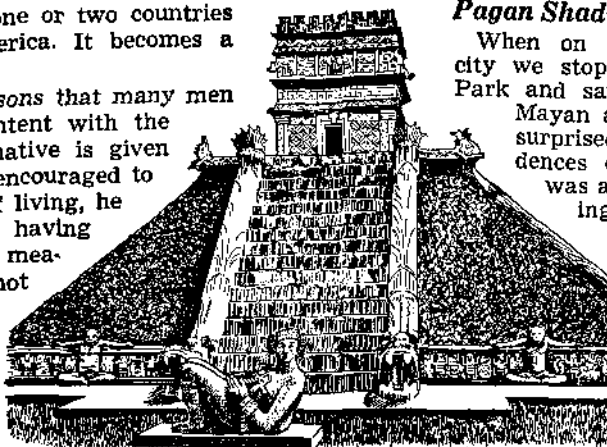
55,000 acres are devoted to bananas, Honduras' most important crop

But changes for the better have been made in Honduras. It was a little slower in coming because it took longer for the country to free itself from the shackles of Church-State rule, and because of the frequent turmoil and insecurity caused by successive revolutions. Twenty years ago there were few paved roads in the capital, only one hotel and no high buildings.

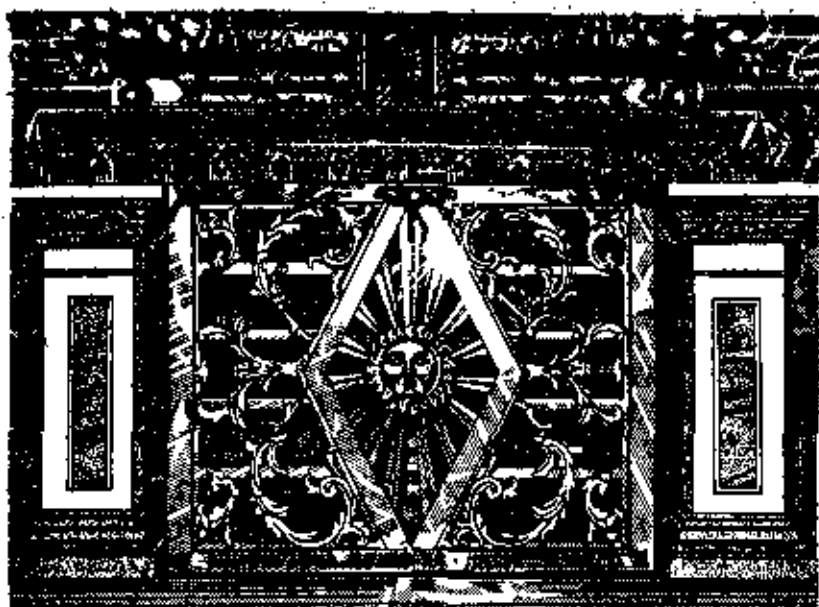
Today the large towns here are like islands of prosperity in the midst of the land. International business interests and the constant flow of visiting tourists into the capital give Tegucigalpa a glitter of good times not seen in the country as a whole. Here are all the latest inventions of the twentieth century for sale—transistor radios, stereos, electric appliances of all kinds, some of the world's finest watches, imports from Europe, America and Japan—and at a price 50 to 100 percent more than their regular value. In this way the government seeks to protect the local currency and stop the flow of money out of the country. But this, in turn, tends to create a two-class society, the very rich and the very poor, those who can and those who cannot afford these finer things of life.

### Pagan Shadows Still Linger

When on our tour around the city we stopped at La Concordia Park and saw replicas of ancient Mayan artifacts, we were not surprised to find many evidences of pagan religion. It was amazing, though, in going from this park to the Dolores Roman Catholic Church to find there numerous similarities. The cross, of course, was prominently displayed, just as we had seen it as part of Mayan symbolism. We observed the blazing sun on the



Replica of Mayan temple unearthed in Honduras. Seen in La Concordia Park, Tegucigalpa



Sun symbol at entrance to altar in the Dolores Church in Tegucigalpa

main altar and, above that, the sun with a face, a symbol of sun worship.

We learned of other evidences of ancient sun worship being absorbed into the religious life of Catholics. It seems that most churches in Honduras are built facing from east to west, even when this puts them out of line with the street. The altar is toward the east, consequently, when the priest is saying the mass about 6 a.m., he is facing the rising sun. Those who drove through Honduras realized that even at death the people do not escape this devotion to the sun. Along the road one can see crosses to mark where traffic deaths have occurred. But no matter how odd it looked, the crosses always faced the rising sun. The same was true in the cemeteries. Probably most of the people never stop to inquire why such traditions are followed, but for us it proved interesting and revealing.

Even though the people in general are burdened with such pagan traditions, their friendliness is helping many to come out of darkness into the light of Bible truth leading to life eternal. Missionaries report that, when standing at doorways talking to people, friendly strangers often walk over and quietly listen to the good news from the Bible.

### ***People Who Have Seen Light***

Impressive as some of the urban changes appear to the casual tourist, we who were on this special tour saw that greater progress in a spiritual and moral way has been made by Hondurans. For example, when we attended the assembly of Jehovah's witnesses, here in Tegucigalpa, December 14-18, we met hundreds of persons who had been set free from the dark bondage of pagan worship, which was often associated with immorality, and were basking in light of truth beaming forth from the Bible.

Of course, we were not the only ones who had to travel a long distance in order to attend the convention. In fact, many of our spiritual brothers in Honduras endured a much more rigorous trip than we. Tegucigalpa is not connected to the northern coast by railroad. Since that section is where 70 percent of the congregations are located, it was necessary for 450 of the brothers to come from the coast in a caravan of eleven buses. It is a trip of only 180 miles, but with the ups and downs, and curves over rough roads, the journey took ten to twelve hours. The newspapers on both the north and south coasts took note of this accomplishment. There was another group of forty that came all the way from the Caribbean port of La Ceiba, and that despite the fact that there are only thirty-five of Jehovah's witnesses in the congregation there!

These brothers were all richly rewarded for their strenuous efforts to attend. They expressed the thought that the assembly program, especially the Bible dramas, seemed especially designed for the circumstances in Honduras. There, as in other lands, nationalism is on the increase. Some government officials, with the public agreement of Mormons, evangelists and others, have been trying to force all schoolchildren to participate in nationalistic rites. Hence the brothers listened attentively to the discourse on the importance of Daniel's words for our day.

With immorality so common among the people and so many young people being influenced by sensual dances and styles of dress, the younger delegates especially appreciated the superb drama, "Look to the Bible as Our Guide in Life." Even though in Honduras many look at one who does not engage in immorality as being a "misfit," the brothers saw and felt the Bible's forceful counsel on such matters. And how fitting that this demonstration was put on before a huge mural mounted as a



Kingdom Hall, on ground floor of the Branch Office of the Watch Tower Society, Tegucigalpa

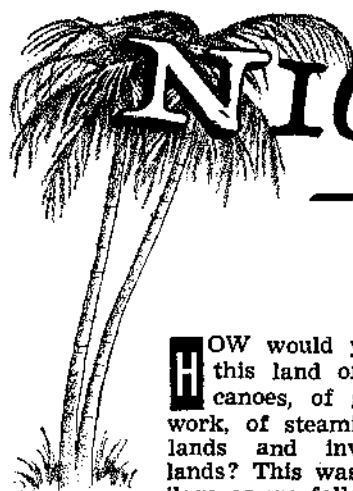
backdrop to the assembly platform, depicting the paradise to be enjoyed by all who resist temptation and do live in accord with God's Word!

Such application of Bible principles has already made the Witnesses in Honduras a distinct people. We learned that along the northern coast, where bananas are the big crop, companies often prefer to hire Jehovah's witnesses because of their honesty and faithfulness. In 1954 when there was a great cutback in workers, thousands losing their jobs, not one of the Witnesses was affected.

On Sunday, December 18, the public discourse of the assembly was scheduled to be delivered in Spanish at three o'clock by F. W. Franz, vice-president of the Watch Tower So-

ciet. In this country where there are some 900 Witnesses, what would be the response to the great amount of advertising of the subject "Mankind's Millennium Under God's Kingdom"? We soon got the answer when 1,422 in attendance expressed their enthusiastic reception of the vital message from the Bible. Many more heard the public talk over the radio, a hookup of eight of the country's radio stations broadcasting the talk in its entirety. Two days before the public talk sixty Hondurans were baptized in token of their dedication to Jehovah God.

All too soon the assembly here in this land that is fast emerging from darkness into light was over and it was time for us to head for Nicaragua.



# NICARAGUA

*—Home of a Gay  
But Hard-working People*

**H**OW would you like to visit this land of lakes and volcanoes, of gaiety and hard work, of steaming tropical lowlands and invigorating highlands? This was to be our privilege as we followed the tour of Middle America's series of "God's Sons of Liberty" International Assemblies. Doing some advance research, we learned that Nicaragua is actually divided roughly into three zones: the highland area that takes in the extension of the Rockies from the north, the Caribbean coastline known as the Mosquito Coast, so called after the Indians of that name, and the heavily populated, fertile area that lies along the Pacific coast.

Our big plane braked to a stop at the Las Mercedes Airport near the capital of Managua, where we received enthusiastic greetings from a great crowd of Nicaraguan Witnesses as well as some of the Watch Tower Society's missionaries. Hearty embraces were the order of the day. Customs officials consented to dispense with a thorough checking of the baggage, and so soon we were aboard special

buses and en route to our hotels. Ours was but the first of six planeloads that brought 320 delegates to the Managua assembly scheduled for December 17-21, 1966.

The Parque de Exposiciones y Ferias in suburban Colonia Centroamerica was the site of the assembly, an open-air location with covered stands face to face and ample space between for a unique platform arrangement. In front of the platform and reaching forward about fifty feet there was a typical tropical garden with real pineapple plants at one end, large-leaved yucca plants, many varieties of tropical flowers, a miniature lake, and two paths leading to the stage. Forming the back of the platform there was a huge relief map of Nicaragua vividly marking its mountains, lakes and volcanoes. On either side there were three real banana palms, transplanted and seen in their natural growing state. From our seats we could see Lake Managua stretched out in one direction and the green hills and mountains in other directions.

Here, perhaps more than at any other of our assemblies so far, the foreign visitors were approached and greeted by young and old. The handshake and a big grin often had

to substitute for conversation, but there could be no mistaking the spirit of warmth and friendship they represented. That Nicaraguans are a happy people quickly becomes evident. How relaxing it was to sit among them and enjoy the assembly program, while frequently resting our eyes on the surrounding green of the hills!

### *Some of Nicaragua's Past*

It is amazing how the good humor of this people has survived the sorrows and oppressions they have experienced, first under rule of pagan priesthods, next under Spanish Church-State rule, and then under political opportunists and foreign interferers. The country gets its name from "Nicarao," an Indian chief of the time of the Spanish conquest. The mass of the people were like beasts of burden under the rule of pagan theocracy. But did they fare any better under the all-pervading influence of the Roman Catholic Church? The situation today answers that question. Fifty percent of the population is still illiterate, though many long to learn how to read and write.

Back in pagan times the trinity idea was prevalent, for the Indians believed that their supreme god had three different manifestations: Lightning, Thunder and the Thunderbolt. They believed in a soul as distinct from the body and in the reincarnation of creatures; the good being reincarnated as birds and the bad as serpents. According to a modern historian: "Chief Nicaragua and other vassals gladly accepted the Catholic religion, being baptized by thousands. Without any doubt whatever, the new Christian [?] teachings should have been very easily comprehended by the Nicaraguan worshipers as they then had the belief of a spirit which animates the body, which they called 'yulio,' as well as places of reward and punishment for the good and for the bad." —*Geografia y Historia de Nicaragua (Geography and History of Nicaragua)*, Julian N. Guerrero C.

Today in Catholic Nicaragua the people celebrate many festivals that have come down from ancient times and that have been given Catholic titles. But the rituals and the dances are still the same as in their pagan days. Masks, skins, beads and incense are still the elements of their festivals, regardless of the saint or virgin that is supposedly honored.

It is claimed that Catholic priests of the past have tried to prevent these religious dances, the majority of which are of superstitious and idolatrous origin. Nonetheless, today they are an integral part of Catholic religious festivals. Historian Torquemada (not the infamous Inquisitor of Spain) had this to say on the subject: "In these festivals of these people which



Quiet beach with background of hills as viewed from the port of San Juan del Sur, Nicaragua

are [in fact] prayer, they dance dressed in rich styles with precious feathers on them, decorated also with a variety of coins among trinkets and mirrors, carrying upon themselves a considerable weight of these adornments. They dance singing praises to the Saint which they are [supposed to be] honoring but in the dance they sing the history and the deeds of their ancestors and those of their false gods."—*Nicaragua, Land of Marvels*, Paco Gallegos, Managua, September 1964.

### *Nicaraguans Are Hard Workers*

Besides the gay side of their character, which finds expression in their numerous festivals, even though they are mixed up with false religious ideas, there is the other side also. They live in a country that is rich in resources yet not really economically rich. So they have to work hard for their *cordoba* (one-seventh of the U.S. dollar). Cotton, corn, coffee and sugar have to be harvested, most often the laborious way. Gold and silver have to be dug from their mountains. Cattle and dairy farms have to be manned, and cedar, pine and mahogany logs have to be hewn from the forests that cover four-fifths of the country.

As we observed our Christian brothers and sisters from all sections of Nicaragua at the assembly site we could see that they truly represented a cross-section of the population, most of them unable to indulge in luxuries. Nevertheless, they were cheerful, communicative, eager to learn and happy to have the opportunity to come from their far-separated homes to this spiritual feast of good things.

They had worked hard to make the assembly a success. At an outdoor site such as this some provision had to be made for the housing of the various departments of the assembly organization. Undaunted, they set to work and constructed opposite the platform a long, low, native-style hut with cane walls and thatched roof. This was divided into small compartments that were utilized for administration, in-

formation, literature, travel and other departments. Here, too, was located the refreshment stand.

The Nicaraguan Witnesses were surely energetic in their campaign of advertising the principal discourse of the assembly, which was delivered Sunday afternoon, December 18, by the Watch Tower Society's president N. H. Knorr. In a country where the peak number of Witnesses last year was 822, it was most gratifying to see a crowd of 1,654 giving close attention to the lecture "Mankind's Millennium Under God's Kingdom," and loudly applauding the release of the new book in Spanish, *Life Everlasting—in Freedom of the Sons of God*. Just as President Knorr held the book high, a huge replica was raised above the platform to the surprise and delight of the audience.

On Tuesday morning one of the speakers presented some sobering thoughts on "Responsibilities of a Baptized Witness." At the close of his discourse seventy-one Nicaraguans rose to be questioned as to their dedication of their lives to God and were then baptized.

The assembly was most successful. Due to its international flavor it received much favorable radio and newspaper comment. One company donated all the coffee needed for the assembly. A beverage company provided ample equipment such as freezers, paper cups and napkins and even loaned loudspeakers to strengthen the sound arrangements. This same firm also provided all the purified, bottled water that would be needed so that the native *frescos* (cold drinks) could be enjoyed by the delegates.

### Seeing the Sights

We travelers from abroad were very pleased that arrangements had been made for us to see something of the beauty and the scenery of Nicaragua. For example, one four-hour tour took us south of Managua past a crater lake and a lava bed remaining from the eruption of the Volcano Masaya in 1775. In ancient times, we were told, the aborigines hurled virgin girls into the crater as offerings to appease the gods.

Politically there has been unrest in Nicaragua. Throughout Managua we saw political posters and crayoned slogans on

walls and buildings, many of them giving evidence of tension and bitter hostility. Indeed, we got the impression that Nicaraguans were approaching their scheduled election in an atmosphere reminding one of a volcano ready to blow off. Events subsequent to our tour justify the feelings we had, for newspapers told of bloody rioting and demonstrations that have brought sudden death to men, women and children.

We found the city of Granada, founded in the sixteenth century, to be a quaint place filled with reminders of the Spanish rule and customs. From this lakeside city we sailed in motor launches, among the more than 300 islets at the western edge of Lake Nicaragua. On some of them we saw beautiful modern summer lodges and on others interesting native huts. This portion of the lake is appropriately called "the Venice of the Tropics." Lake Nicaragua is a veritable freshwater sea, for it reaches a length of some 100 miles and at its widest some 40 miles. Its waters contain swordfish, sharks, tarpon, alligators and a number of other deepwater fish. Interestingly, its sharks are akin to those of the Pacific Ocean, though the lake's connection is with the Atlantic Ocean.

It was certainly a peaceful interlude to be able to cruise along among the islands, feasting our eyes upon the jungle growth, the tropical fruit trees including the huge mangoes, and the gently waving coconut palms. The local people fish from primitive canoes in these waters in order to add flesh to their diet of fresh fruits and vegetables.

The next part of our tour was by bus. We climbed the winding road into the highlands, while crest after crest of the road brought us delightful scenes of a green and smiling countryside. In places the air was filled with the sweet scent of flowering trees and shrubs. Then, in the cooler air of the higher altitude, we came to the coffee country. A stop was made at one plantation at 3,000 feet, where we enjoyed a panoramic view of Managua, Lake Managua and beyond to the rolling mountains with their volcanic peaks. The owner of the plantation had a Spanish type of home, with its central patio and a surrounding garden in which colorful birds flitted among a wonderful variety of trees and shrubs.

Many of us travelers had had the opportunity to go with native Nicaraguans as they preached



Watchtower Society director L. K. Greenlees addresses conventioners at the Fairgrounds, Managua, Nicaragua

the Kingdom message from house to house, and so we had firsthand observation of the innate kindness and hospitality of the people. Indeed, some were even encouraged to think seriously about moving to this country to help with the preaching work, seeing that there is at present but one Witness to some 2,100 of population. The sentiments of all of us may well have been expressed by one international traveler, who remarked: "I looked forward to

coming down here to help the Nicaraguan brothers to appreciate the unity and love of the international congregation of Jehovah's people. I now find that the encouragement is mutual; they have been most encouraging and inspiring to me."

Time now demanded that we get back to Managua, say good-bye to our Nicaraguan friends, and finalize our arrangements to leave for the next country on our itinerary.

# BRITISH HONDURAS

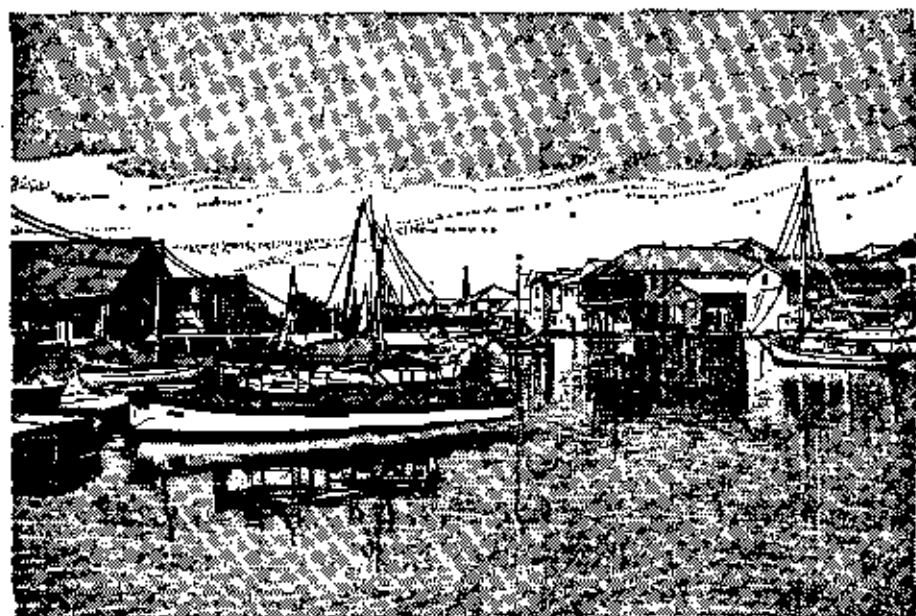
## *—A Land Often Overlooked*

**L**OCATED on the east coast of Central America, between Guatemala and the Caribbean Sea, this little country is often overlooked by travelers. But it was not overlooked in the plans for the series of "God's Sons of Liberty" Assemblies that we were attending. Though many of the international travelers were disappointed that they did not get to British Honduras, due to failure of the airlines to fulfill their promises, those of us who did reach Belize enjoyed our visit.

The approach by plane afforded a panoramic view of the country, revealing its physical features. For example, to the north lie the low, humid coastal plains, with Belize, the capital, guarded by a reef-lined harbor. Large ships have to anchor outside the reef and lighters ply from ship to shore. Southward

the land level rises into a mountainous area with high plateau country bordering on Guatemala. Here sparkling waterfalls punctuate the mountain streams, affording scenic thrills that are difficult to match anywhere.

Along the reefed coastline, in the blue Caribbean, there are countless *cayes* or islets where the visitor may find quiet and seclusion from the bustle of populated places. British Honduras has few population centers apart from Belize, and even though that city is probably viewed by local people as somewhat of a metropolis, its population is less than 20,000. It has the appearance of a provincial town. Frame buildings, many of an earlier era, still predominate. Here and there a modern structure speaks of progress and the desire to get away from the ways of the past.



Larger ships cannot penetrate the coastal reef that shelters this harbor at Belize

It is said that the highest point in the city is only four feet above sea level, and this is why, as you look around town, you note that most of the homes are built up on stilts. Surely a wise precaution when we call to mind the tremendous damage inflicted on this coast in 1931 and in 1961 when hurricane winds whipped up huge tidal waves. In that latest disaster many of Jehovah's witnesses and a number of neighbors took refuge in the second floor of the Watch Tower Society's branch office in this city, one of the strongest and most attractive buildings in the area. Now the Government has declared it a national refuge in event of disaster.

Because of this low elevation Belize

drains off water from its streets by means of shallow open gutters, which have to be swept down regularly.

### **Meeting the People**

As we walked among the people of Belize we soon noted that the population is a mixed one. The majority are descendants of Africans who settled in the area at the time when Belize was used as a slave center back in the 1880's. They have adopted many of the European ideas and customs, and we were happy to learn that among this section of the population there is an excellent appreciation of the value of God's Word, the Bible. Their warm, friendly attitude is expressed by a quick smile and pleasant word at meeting.

The Caribs of the southern highlands are descendants of island Indians who settled here in order to maintain isolation. They are distinct in their traditions and have endeavored to avoid intermarriage and association with other peoples. They even have their own language. Among these people sickness is viewed as no chance happening, but is considered to be the result of someone trying to hurt the ailing person. Right away the spirit doctor or *Buwei* must be consulted. Through him the invalid's dead ancestors are appealed to for aid in restoring him to health. Perhaps some disgruntled spirit needs to be soothed with a gift, they believe, or the treatment may even involve calling a special feast during which the saying of a mass in the Catholic church may be considered advisable. The ecstatic dancing at such feasts has been known to lead to a trancelike condition and actual harassment by demons.

The Bible's pure message is badly needed among these people in order to set them free from such gross superstitions. It was a real pleasure to us to learn that the message of Jehovah's kingdom is finding acceptance among the Caribs, and that from their ranks have come some who are already enjoying

spiritual freedom and are serving as true ministers of Jehovah God.

### **Assembling with Freedom Lovers**

The assembly site was in a park along Belize's seafront. Here our brothers had to erect their own grandstand, large enough to seat about four hundred people. The mayor of the city even came out to see this preparatory work, for, as he said: "Some day we may have

to install such facilities."

And another man approached and said: "We can indeed learn from you people. What an undertaking!"

The many fine features of the program as enjoyed by brothers at our other assemblies were keenly appreciated by the British Honduran audience also. The Bible dramas and talks were loudly applauded. There were a few anxious moments when it became evident that President N. H. Knorr of the Watch Tower Society would not arrive in time for the scheduled public lecture, due to a delay in the incoming flight. However, the chairman invited John Groh, a visiting director of the Society, to substitute for the president. What a joy it brought the brothers who had worked so hard to make the convention a success to see 755



**J. O. Groh, one of the directors of the Watch Tower Society, delivers the public address at Belize, British Honduras**

present for this outstanding session! Since the peak number of Witnesses in the country is 385, it was certainly a big event to assemble with so many lovers of Bible truth.

Though his arrival was belated, N. H. Knorr did have the opportunity of speaking to the audience, at which time he passed along to the British Honduran Witnesses the warm love of those who had assembled at Mexico City and Guatemala City. This brought them great delight.

### **What Future for British Hondurans?**

British Honduras has made some rapid strides toward self-government. It is hoped by the party presently holding office that in 1968 plans at present under way will bring inde-

pendence. Nonetheless, the movement in this direction is still quite cautious because it is well known that complete independence could produce grave economic and political developments.

The real freedom that enlightened people enjoy is the freedom that comes with knowledge of Bible truth. Many British Hondurans are seeking this kind of freedom, and many are already free. The facts speak eloquently

of this, for there is one active Witness in British Honduras for every 287 persons.

We are sure that the "God's Sons of Liberty" Assembly at Belize has opened many more eyes to the road to spiritual freedom. Our prayer is that they will follow that road and find peace. We shall always cherish the memory of our few days spent in company with our Christian brothers here, thankful that we did not overlook British Honduras.

# COSTA RICA

## *Rides a Wave of Prosperity*

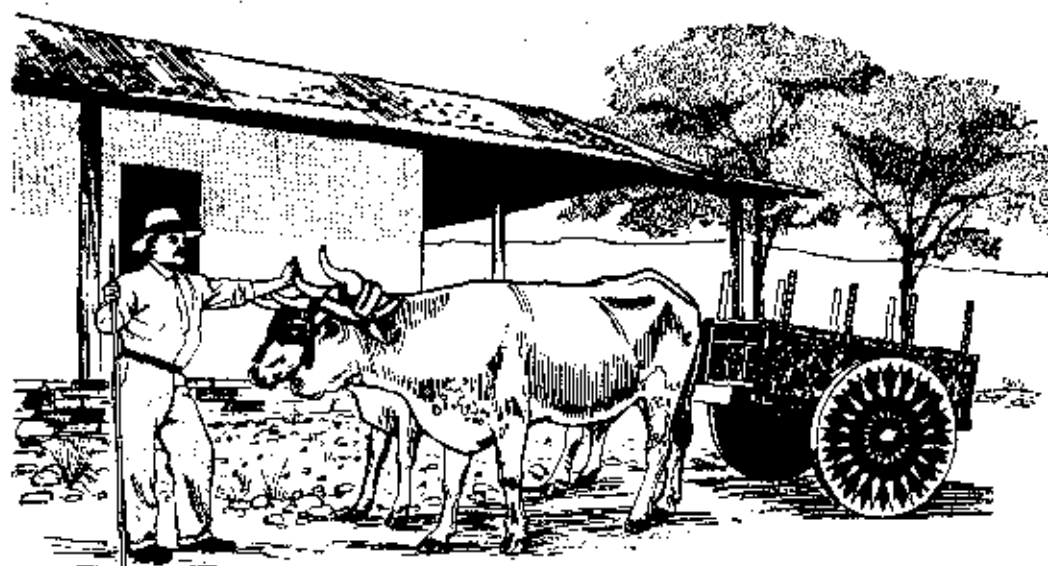
**P**ROSPEROUS and progressive! This is the first impression we get upon arriving here on our tour of Middle America. The modern airport, the fine highway into the capital of San José, the clean streets, the gaily hand-painted oxcarts, the number of big cars, the scarcity of barefoot natives, the number of foreign enterprises and sales representatives for all sorts of imports—these are the things that create the image of a thriving state of affairs. In the rurals there are lush vegetable gardens, dairy farms, and cattle ranches in addition to thousands of acres of rich coffee and banana plantations. We see why the travel folders call this country, which has abundance of orchids, the "Garden of the Americas."

Here one can enjoy about any climatic temperature desired and get it any time of the

year too. Along the coasts in this torrid zone it is tropical. In the central plateau where the capital is located the altitude is between 3,500 and 4,000 feet above sea level and the temperature year round varies from the high 70's to the high 50's. Colder climates are found on the slopes of the mountains, which range up to 12,000 feet.

Costa Rica appears to be economically stable and this is reflected in the relaxed air of confidence and security manifest by the people generally. There was, too, that degree of independence characteristic of people who are earning their living by hard work. It was a pleasure for us tourists to mingle with them and cultivate their acquaintance.

When we asked about Costa Rica's educational system it was pointed out that elementary public schools are provided by the government and attendance is compulsory between the ages of 7 and 12. There are also many secondary and vocational schools, both government supported and privately operated. The National University has an enrollment of nearly 6,000 students. As a result, illiteracy is lower than in any other Latin-American country. Costa Ricans pride themselves on being cultured, well mannered and tolerant of others. There are no integration-segregation problems,



Owner proudly displays brightly painted oxcart typical of Costa Rica



Coffee berries as they grow on the tree

even though these people stem from many different racial origins.

### ***Prosperity on Credit***

Economically, how sound is this outward display of prosperity? was a question we asked various businessmen who were in a position to know. Their answers were eye-opening. Without a doubt, the country is a rich one. Agriculture is its principal business, coffee being a main export, but it is also an important manufacturer of many products. As a consequence people have money to spend; unemployment is at a minimum.

But the unhealthy aspect of the matter is that credit with the World Bank is not good. The people in general spend much more than they earn. An overextension of credit has allowed people to get things far beyond what they can afford. The truth of the matter, were an accounting to be made, would show that Costa Rica's prosperity resembles an inflated balloon that has raised the people far above a solid and secure economy. That this appraisal of the country's economy is a correct one became manifest when, at the end of the year, the *colón* tumbled in value from a par of 15 cents when buying United States dollars, to as low as 7 cents on the black market. Drastic measures for tightening credit and imposing high import duties were taken in an effort to stabilize the economy.

### ***The Spiritual Condition***

Another question we were asking here in Costa Rica was about the prosperity of Roman Catholicism, for it is still the official religion of the State. Since, in many Catholic countries, very few men regularly attend church, it is unusual to find that here the father often takes the lead in these matters. However, there is evidence that the clerical grip on the lives of the people is weakening, as more and more

are withdrawing their support from this centuries-old system.

One of our tours took us to the ancient city of Cartago, the former capital of Costa Rica, where the famous idol of "Our Lady of the Angels," the official patroness of Costa Rica since 1824, is enshrined. This image is nothing more than a carving of stone, about eight inches high, that has been adorned with a golden mantle and a crown studded with jewels, the whole estimated in value at \$175,000. In 1950, when this idol was presumably stolen, the whole country was in an uproar. The security of the borders was strengthened to the point of practically sealing them off, a three-day period of national mourning was declared, and every available detective agency was called into action, including the bloodhounds of the United States' FBI. But after the noses of bloodhounds led to the priest's house, and after the image was discovered hidden in an out-of-the-way place right in the church itself, some people began to realize that the "theft" was nothing more than a hoax, to revitalize the waning devotion being given to this speechless and sightless idol.

However, with the passing of time people soon forget these things and thousands continue in their spiritual slavery to religious superstitions, attributing miraculous cures to this stone idol. There are sections of this church here in Cartago where the walls are covered with glass cases containing miniature gold and silver replicas of different parts of the human body that have been supposedly cured. Every part of the body is represented—eyes, legs, arms, breasts and even the sex organs. People who recover from a disease or ailment come on pilgrimages to this church, buy from the parish house a replica of that part of the body affected, and then give it back to the church as a token that "la negrita," as they call the image, healed them. We who were on this tour



The vast crater mouth of the Irazú Volcano, which in the recent past brought so much damage to a large area of Costa Rica



Replicas of body parts, supposedly cured by intercession of the patron saint of Costa Rica, line a basilica wall at Cartago

recalled to mind that we saw this same fraudulent practice being carried on in the cathedral of Guadalupe in Mexico.

It was to this fanatically religious city of Cartago that two special pioneer publishers of God's Kingdom were sent in 1955. At first they were hardly able to give their sermons or mention Jehovah's name. Many times when they were preaching from house to house mobs would form, making it impossible for them to continue. Later the Witnesses were accused of being Communists, but gradually, as the people learned better, their attitude changed and Bibles began finding their way into the homes of the people. Now, we learned, there is a congregation of Jehovah's witnesses prospering here in Cartago.

MARCH 8, 1967

### 'Best Assembly Ever in Costa Rica!

"I wouldn't have missed it for anything!" "I have never been so spiritually upbuilt before in all my life!" These were some of the comments native brothers made about the "God's Sons of Liberty" International Assembly held here, December 21-25, 1966. But what was it that made this assembly so different? we asked.

For one thing, more work went into its preparations than for any other assembly ever held here. It was not possible to obtain the Baseball Park (Parque de Béisbol) until April 1966. Even then the seating facilities were inadequate, making it necessary for our brothers to spend the weekends for several months repairing and rebuilding a section of the bleachers. Stages for the double sessions in Spanish and English had to be designed and built. The backdrop for the main stage was in five sections that revolved on pivots facilitating a quick change. Hundreds of potted flowers had to be grown. Cafeteria facilities had to be set up. In all of this, businessmen were very helpful too. For example, one concern installed (free of charge) four high-capacity electronic water filters that provided an abundance of purified water. Chairs were rented for half price and sound equipment was obtained at a fraction of the regular rental fee.



Banner advertises the public lecture, on face of Baseball Park entrance, San José, Costa Rica

Much interest was aroused in our assembly due to the wide publicity given it by newspapers and radio broadcasts. An exclusive interview with the Society's vice-president, Brother Franz, was also broadcast over a nationwide radio network.

And the program of the assembly—what a wonderful feast on Bible truths it proved to be! The dramatized demonstrations were certainly a thrill, with recorded dialogues, background music and sound effects. The colorful costumes and the realistic backdrops projected the mind of the audience back in time to the Biblical periods in which the events originally occurred.

On Friday, December 23, the spiritual prosperity of Jehovah's people was further increased when seventy-three took on the responsibilities of baptized Witnesses. That evening the assembly was enriched with the release of the new book in Spanish, *Life Everlasting—in Freedom of the Sons of God*. Then on Sunday afternoon, December 25, the climax of the spiritual blessings came when 2,974

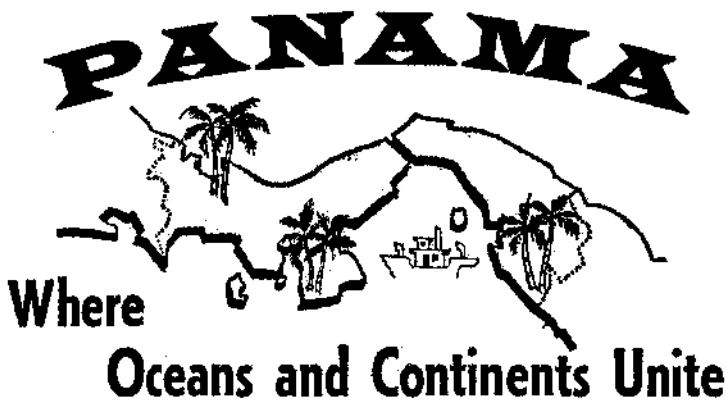
heard the talk "Mankind's Millennium Under God's Kingdom." This attendance, in spite of the exceptionally bad weather, topped any previous gathering of Jehovah's people in this country by more than a thousand.

What a contrast between this truly joyful gathering in the Parque de Béisbol that we were attending and the raucous crowds that jammed the center of San José every night during this Christmas season! Every night the police blocked off about ten blocks of Central Avenue to allow those merrymakers full license to throw their confetti and carry on like wild pagans. It was very obvious to onlookers that the honoring of Christ was the last thought in their minds. Why, their make-believe Santa Claus got more attention than the founder of Christianity. Truly we are thankful that we were attending the assembly that had Jehovah's blessing and approval, and that we were counted among those in Costa Rica who are really prosperous, being "rich toward God." —Luke 12:21; Matt. 6:19-21.

PANAMA CITY was the last stopping place of our Middle America assembly tour, just before taking off for Colombia, South America. From San José, Costa Rica, to Panama's Tocumen Airport is but a short hop, but the difference in latitude and in altitude makes itself felt very quickly. The blazing sun and high humidity at first seemed to sap one's energy. However, after some rest in one of Panama's modern hotels we were ready to visit the assembly locations and explore what we could of the country.

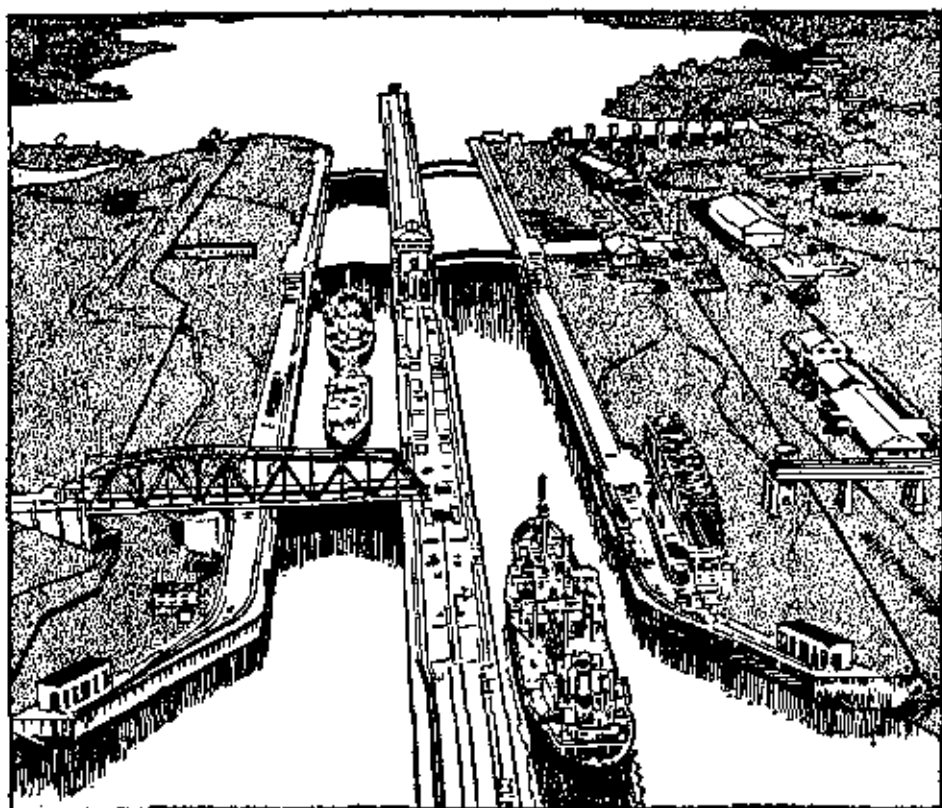
Most persons know that the celebrated Canal here joins the Atlantic and the Pacific Oceans. But what comes as quite a surprise to the visitor in Panama City is the information that there are waters of the Atlantic now lying north and partly west of him, and waters of the Pacific lying south and even east. Puzzling? Yes, until you examine the map and observe that the Republic of Panama is like an "S" lying on its side, and the Canal cuts through the middle of the "S" in a northwest-southeast direction.

Panama can also claim another vital bond of union, and that is the recently completed



Thatcher Ferry Bridge, near the Pacific entrance to the Canal. This land link carries traffic high up over the approach to the Canal, and so constitutes an important feature of the Pan-American Highway system. Like the Canal, this Bridge also lies within the Panama Canal Zone, a narrow strip in the center of the Republic that has been leased to the United States Government for operation and protection of the Canal.

Naturally, the Canal and adjacent points of interest just had to be included in our tour. It was surely educational to be there right at the spot and see how this great waterway raises huge oceangoing vessels to eighty-five



Some of the more than 13,000 ships that transit the Panama Canal each year. Here seen at the Miraflores Locks near the Pacific

feet above sea level, and all of this without any system of mechanical pumping. The dammed waters of the Chagres River and Gatun Lake are released by gravity into the appropriate canal locks either to raise or to lower the ships in transit.

We wondered how the ships managed to negotiate the narrow canal locks without damaging them. The answer came as we watched how a number of electric-powered "mules" were harnessed to each side of a transiting ship to make sure that it did not veer to one side or the other. While centered by cables from these mules the large ship proceeds through the locks. The dispatch with which mighty ships are moved through the locks helps us to understand how 35 ships can be cleared through the waterway each day, 13,000 ships each year, and, as a total since the Canal was opened in 1914, more than 360,000 vessels.

### ***Interest Focuses on Panama City***

However, unique and interesting as the Canal is, our interest was focused particularly on the capital of the Panamanian Republic, for there two assemblies of Jehovah's witnesses had been organized, one for Spanish-speaking delegates and one for English-speaking delegates. True, this would mean some degree of separation, but it also would mean that the full program that had been enjoyed in so many northern assembly places would be available for both sections of the population. The two auditoriums secured, the Gimnasio (Gymnasium) Neco de la Guardia for the Spanish and

the Edison Theater for the English sessions, are located in Panama's densely populated south end.

Speaking of dense population, some of us travelers had never before seen a district like that known as "Los Chorrillos." Narrow streets, two- and three-story buildings jammed together, and noise everywhere. Add to this the apparent confusion of buses of all sorts, sizes and colors in endless procession, dropping and picking up passengers anywhere and often while still in motion. Negotiating a narrow corner, the bus driver just has to mount the sidewalk with his front wheels, and let the pedestrian beware! Homes and small business establishments along the main streets are like cubbyholes, some wide open to the passing throngs and others with only the lower half of the door closed. And everywhere, on streets, in doorways, on verandas, there are crowds of people, young and old. Verandas above the street are festooned with clothes-

lines bearing the household wash.

Often a bus is simply a pickup truck, open at the back and covered over much below shoulder height, and equipped with two long benches facing each other. One just gets in and grabs a seat before the driver starts up again. If one happens to be a standee, then he will have to stand in a low hunch and hope he can straighten out upon reaching his destination. Five cents is the usual fare in these about-town buses. Larger buses with more seats crowd three people into every seat.

The city has its better sections, too, sections where there are gracious Spanish-style homes and apartments, and at the north end of the city where the Watch Tower Society's fine branch office is located are to be found some excellent hotels, such as the Continental and the Panama Hilton. Here, too, are areas where upper-class housing developments are under way, such as that known as Punta Patilla. Out beyond this development is what is known as Old Panama, the city that Captain Morgan raided centuries ago, and where now there are only ancient ruins around which a pleasant park has been formed.

### ***Other Visitors***

Of course, not all the foreigners attending the assemblies in Panama City came by airplane. Some of us drove from San José, Costa Rica, by car. What a sight it is to drive by miles of lush banana trees with huge stems of green bananas hanging gracefully in the