

Awake!

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JULY 22, 1958

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

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

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The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures. When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version
AT - An American Translation
AV - Authorized Version (1611)
Da - J. N. Darby's version
Dy - Catholic Douay version
ED - The Emphatic Diaglott
JP - Jewish Publication Soc.
Ls - Isaac Leeser's version
Mo - James Moffatt's version
Ro - J. B. Rothemann's version
RS - Revised Standard Version
Yg - Robert Young's version

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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXIX

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Number 14

Cherish your



IF YOU had a precious irreplaceable gem, would you not guard it and preserve it? Since your life is more precious than a gem, should it not be guarded and cherished with greater jealousy? Should it be cast away in a moment of emotional upset or despondency?

Life is too precious to be treated lightly or to be thrown away; yet in America approximately 100,000 people make unsuccessful attempts to destroy themselves every year, and 16,000 to 20,000 succeed in the attempt. It is estimated that there is one suicide in this country every twenty-four minutes.

Why is it that so many people go against the basic desire to live? Why do they not cherish life? A reason that may explain this phenomenon appeared in the magazine *Cosmopolitan*. The article said:

"The men whose business it is to probe into the recesses of the modern mind think

there is an explanation, one which sheds light on almost every case of suicide, and offers a possible solution to a number of other enigmas of human behavior as well. There is, they say, an unconscious impulse toward self-destruction in the mind of every individual which operates with varying intensity throughout the person's life. The man or woman who dies by his own hand is yielding to this impulse in its most naked form. This seems ridiculous and far-fetched at first, for we know that the most basic of all human drives is the opposite of the destructive impulse—the will to live. . . . Yet the fact that men and women do destroy themselves is irrefutable proof that it can be overwhelmed by this other force within the mind."

The person who broods over a feeling of guilt because of something he did or imagines that he did breaks down his defenses against this impulse. The longer he condemns himself the stronger becomes his belief that he is not worthy of life. The impulse of self-destruction may then overpower him.

His thinking is obviously all wrong. Self-punishment does not remove sin. It does not compensate for what was done. A person has no right to inflict a punishment of death upon himself. His life is not his own to do with as he pleases. It belongs to God.

What a person should do who has feelings of guilt bearing heavily upon him is

to go to Jehovah God in prayer. With a sincere heart ask for his forgiveness. Once this has been done trust in his mercy and loving-kindness and his promise to forgive. Do not continue brooding over it. Remember what the Bible says: "If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9.

If he continues to brood over his guilt he will destroy himself spiritually by mentally torturing himself. That, in turn, will tear down resistance to the self-destructive impulse, which is no doubt spurred on by wicked spirit forces. Once forgiveness has been asked, put the matter out of mind and then carefully follow Scriptural principles that give protection from repeating the error.

Whether it be a guilt complex or something else that causes despondency, it is essential for a person to recognize the existence of the self-destructive impulse and to resist it. He should remember that he is imperfect and will make mistakes. When they are made he must depend upon God for forgiveness.

Love is a very important factor in resisting the self-destructive impulse. Here is what *Cosmopolitan* said about it: "The best and the strongest antidote to negativity toward ourselves is love for others. The man or woman who cares about another person cares about life itself. But we should not stop here. Throughout our lives we should continue to widen and deepen our enthusiasm for other people, for good

art and literature and music, for all the things in life that make happiness a positive reality."

When there is love for God and love for other people a person cherishes life. But when a person expects love from others but does not exercise it himself he begins to find life empty. Self-pity builds up despondency and lowers his resistance against self-destruction.

The Bible gives good advice when it says: "Love one another." When there is love, life becomes valuable, something to cherish. It gives a person something to live for, something to think about besides himself. Love was ranked by Jesus Christ as the greatest of all commandments: "'You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind.' This is the greatest and first commandment. The second, like it, is this: 'You must love your neighbor as yourself.'"—Matt. 22:37-39.

This love is more than emotional feeling. It is genuine devotion. It is looking out for the best interests of others, being long-suffering and forgiving. The exercising of this quality is the best protection against the impulse of self-destruction.

Your life is precious. It is the most valuable possession you have. Protect it by cultivating love for God, love for other people, and love for the other beautiful and marvelous things of God's creation. Embrace the hope of eternal life on a Paradise earth that God has promised to those who love him. It will help you to cherish your life.

STOMACH ULCERS

1. An ulcer is essentially an irritated or inflamed area in the lining of the stomach. The exact cause is not known, but several factors may be involved. One is the abuse of the stomach through the eat-and-run treatment, or eating food too highly seasoned, or too hot or too cold. Also prolonged emotional tension could cause an ulcer. Ulcers occur more frequently in men than women. The ulcer leader among nations is Japan. England is next; then Wales, Scotland and Sweden. The United States is fourteenth on the list.



*Jesus once
said: "The truth will set
you free." This principle may also be
applied to the reverential awe that many per-
sons have for the traditional cross of Christendom.*



THE traditional cross is undoubtedly the most popular symbol of Christendom. It is featured both inside and outside church build-

ings as well as in religious books and periodicals. And news items regarding the cross keep appearing in the press. Thus the New

York *Times*, April 3, 1958, carried a picture of three crosses formed by lighting up certain windows of three Manhattan skyscrapers.

On April 14, 1958, the same newspaper told of the adoration that Spaniards were giving to what was supposed to be a fragment of the very cross on which Jesus died. "The relic has received the highest honors this intensely religious nation can pay. . . . During Holy Week and Easter [it] has been visited by tens of thousands of worshipers. It has been borne through the streets preceded by 10,000 penitents." This is in keeping with what the Catholic theologian Augustine once

stated regarding the particular cross upon which Christ was supposed to have died: "The same adoration is given both to Christ and to His cross. That is the reason why we talk and pray to the cross as though it were the crucified one Himself." —*Summa Theologica*, Part III, Article 4.

Zeal for the cross on the part of some, however, has occasioned hard feelings in certain parts of the United States, particularly in recent years. The plan to put the cross in the medal commemorating the State of Minnesota's 1957 Centennial celebration was strongly opposed not only by Jews and by secular civil and human rights groups but also by spokesmen for such religious organizations as Episcopal, Lutheran, Seventh-day Adventist, Unitarian and Universalist.

The surreptitious raising of large crosses in public parks by Roman Cath-



olic groups in certain cities in Indiana late in 1955 stirred violent passions. Commenting on this, *The Christian Century*, November 9, 1955, stated: "The industrial communities of Gary, Highland, Hammond, East Chicago and Whiting, on the Indiana edge of Chicago, have been stirred to a high pitch of excitement by the sudden, unannounced erection of giant crucifixes in public parks in the first two, with statements from officers of the Knights of Columbus that similar crucifixes would be placed in parks in the others. . . . Tension has reached a point where, a friend tells us, there is widespread name-calling, reckless tossing about of ugly charges, and swift growth of a you-pull-the-dad-blasted-thing-down-or-we'll-blow-it-to-kingdom-come state of mind, with replies in kind." And the mere talk about placing crosses in public places in Winston-Salem, North Carolina, and in Des Moines, Iowa, created such a stir that the plans to do so were dropped.

Is the traditional cross truly THE Christian symbol? Was Jesus Christ nailed on such a cross? Should the cross be adored? What answers do the facts and the Scriptures give?

Of Pagan Origin

Far from being peculiarly Christian, the cross has widespread roots in paganism. Says Gibbon, the English historian, in his *History of Christianity*: "It was the most sacred symbol of Egyptian idolatry. . . . and was believed to possess all the devil-expelling virtues which have since been ascribed to it by Christians. The monogram, or symbol of the god Saturn, was the sign of the cross . . . Jupiter also bore a cross with a horn, Venus a cross with a circle. The famous *Crux Ansata* is to be seen in all the buildings of Egypt; and the most celebrated temples of the idol Crishna in India, like our Gothic cathedrals, were built in the form of crosses."

The Catholic Encyclopedia, which devotes upward of twenty pages to the subject of the cross, also tells that the sign of the cross "greatly antedates, in both the East and the West, the introduction of Christianity. It goes back to a very remote period in human civilization," and from the earliest times had a "symbolico-religious—significance."—Vol. 4, p. 518.

So, first of all, let it be noted that the symbol of the cross is by no means peculiar to Christendom. And in view of the plain Scriptural statements for Christians not to have anything to do with false worship, the cross cannot be a symbol of true Christianity.—2 Cor. 6:14-18.

Nor is that all. There is absolutely no proof that Jesus was put to death on the traditionally shaped cross. Thus *Our Sunday Visitor*, September 11, 1955, states that "originally the cross was a stake to which later a transverse bar was added." *The Catholic Encyclopedia* states the same. And says Sanford's *A Concise Dictionary of Religious Knowledge* regarding the term "cross": "This word has so thoroughly acquired the meaning of two lines forming angles with each other, that it is difficult to realize that it does not mean this of necessity. The most ancient cross was a stake to which the malefactor was fastened; the arms and feet were either tied with cords or nailed to the wood, . . . Sometimes, for dispatch, persons were crucified on trees. There are several instances of this kind of execution: the Emperor Tiberius, when pro-consul in Africa, thus executed the priests of Saturn who crucified children."

Regarding *stauros*, the only Greek word translated "cross" in the *Authorized Version*, we are told: "The early usage of the term *stauros* corresponded to its primary meaning," that is, "poles for fencing" and

"stakes for fortification. . . . As a means of execution it was first used in the form of a stake (*crux simplex*) for impaling the victims—the custom being practiced by the . . . Romans."—*A New Standard Dictionary of the Bible* (1925).

That the *stauros* on which Jesus died was a simple stake or *crux simplex* and not a traditional cross is further seen by the fact that we repeatedly read of his dying on "the (a) tree." (See Acts 5:30; 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24, AV.) The original Greek word in such texts is *xylon*, which simply means a staff, club, beam or tree. The mob that came for Jesus carried *xylons* or clubs. (Matt. 26:47, 55) Had Jesus been crucified on the traditional cross he would not have been referred to as dying on a *xylon*.

Leading authorities admit, even though holding that Jesus died on the traditional cross, that "no degree of certainty is possible"; there is "no definite data," only "general tradition." In fact, it is "only the Church writers after Justyn Martyr who indicate the composite four-armed cross as Christ's vehicle of torture."—*New Schaff & Herzog Encyclopedia of Religious Knowledge*, Vol. 3, p. 313.

The cross does not appear in the catacombs earlier than the fourth century. Only after the time of Constantine, who claimed to have seen a vision of the cross, did it become the symbol of Christendom. Still the cross he saw was not the traditional cross but one X-shaped with a "P" superimposed upon it. Certainly Jesus was not impaled on such a cross.

Incongruous, Unchristian

The fact is that to venerate the cross is most incongruous. No Roman was ever fastened to a torture stake, and Jews looked upon such a stake with the greatest horror. Pointedly, Lutheran clergyman Foelsch observed: "The cross was, in the days of Jesus, a sign of shame, introduced by the Romans and used to put thieves and scoundrels to death. Its use for a religious symbol then would be like putting a small-sized electric chair in front of our church now."—*New York Times*, April 15, 1957.

And, finally, regardless of its shape, there is no Scriptural authority for venerating, honoring or adoring the cross or stake Jesus died on, or any likeness of it; or what is supposed to be a part of it, as was recently done in Spain and as taught by Augustine. Certainly the disciples of Jesus could have procured the stake on which their Master hung had they felt so inclined, but they did not.

Not only is there no mention of their doing so, but all such adoration of an inanimate object is a form of idolatry that is disgusting to Jehovah God. Thus when the unfaithful Israelites began adoring the copper serpent that Moses had made and erected in the wilderness, faithful King Hezekiah destroyed it so that they could no longer practice such idolatry.—2 Ki. 18:4.

So the Scriptures, the facts and reason unite in forcing us to conclude that the traditional cross is basically a pagan symbol, that Jesus died on a stake or *crux simplex* and that far from adoring the instrument that tortured him to death we should abhor it.

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.—Ex. 20:4, 5.

SUPREME COURT

under attack

"MOST Americans are indifferent to this controversy," said Britain's Manchester Guardian recently, "they are unaware of the vast issues now under debate. Such lack of concern is extremely disquieting." With those warning words the Guardian took a look at a signal attack on what Winston Churchill has called "the most esteemed judicial tribunal in the world," the United States Supreme Court.

Attacks on the Supreme Court are not new; criticism has often been severe. But this time the attack is more than talk. Congressmen are dragging in their heavy cannons—bills designed to strip the Supreme Court of some of its vital powers.

The Jenner bill, a Congressional cannon aimed at the Supreme Court, would forbid the court to touch a wide range of cases. Though the Jenner bill's chances of getting through Congress were dubious, there is this significance about it: The fact that such an extreme proposal has been seriously considered shows how prevalent is the dissatisfaction with the recent Supreme Court decisions.

The Butler bill—reported out by the Senate Judiciary Committee by 10 to 5—is another Congressional cannon pointed at the Supreme Court. It also indicates the deep resentment against recent Supreme Court decisions.

What decisions have drawn so much fire? Why the resentment at the decisions? What is the central issue?

The Jenner Bill

A brief look at the Jenner bill will explain much of the attack. Senator Jenner's bill would have the Supreme Court stripped of the power to hear cases on appeal in at least five specific areas.

First, the bill would forbid the Supreme Court to touch cases arising from Congressional investigations and citations for contempt of Congress.

This heavy-caliber shell in the Jenner bill cannon was Congressional reaction to a Supreme Court verdict in the *Watkins* case. The Supreme Court reversed a conviction for contempt of the House Committee on Un-American Activities on the ground that the committee had exceeded its authority. Watkins had refused to disclose information regarding past associates suspected of communism. Though he had co-operated generally with the committee, he charged that some of its probings were irrelevant to legislative requirements. In a majority opinion written by Chief Justice Earl Warren, the Supreme Court said that though the power of Congress is broad, "it is not unlimited" and there "is no congressional power to expose for the sake of exposure." The committee had fallen under the "vice of vagueness." Thus the Supreme Court laid down the principle that Congressional committees must be guided by a clearly defined legisla-

tive purpose in their investigations, and that they may not force witnesses to testify against their will on subjects that do not pertain to that purpose.

In Congress there was great hue and cry. "The House Committee on Un-American Activities and the Senate Sub-Committee on Internal Security," Representative Donald Jackson said in a House speech, "have been rendered as innocuous as two kittens in a cage full of rabid dogs." Senator Norris Cotton said: "The court has gone a long way to protect the wolf from Little Red Riding Hood."

A second area from which the Jenner bill would bar the Supreme Court are those cases involving the antisubversion program for federal employees. This was reaction to the Supreme Court decision ruling that the government, in 1951, had wrongfully discharged John S. Service, a foreign service officer, as a security risk.

A number of other high court decisions led to the third and fourth proscriptions of the Jenner bill. These would forbid the Supreme Court to receive cases that involve state laws dealing with subversion and cases involving school board regulations having to do with subversive activities by teachers. Congress feels that some Supreme Court decisions upholding the rights of the individual have made the hunt for Communists far too difficult.

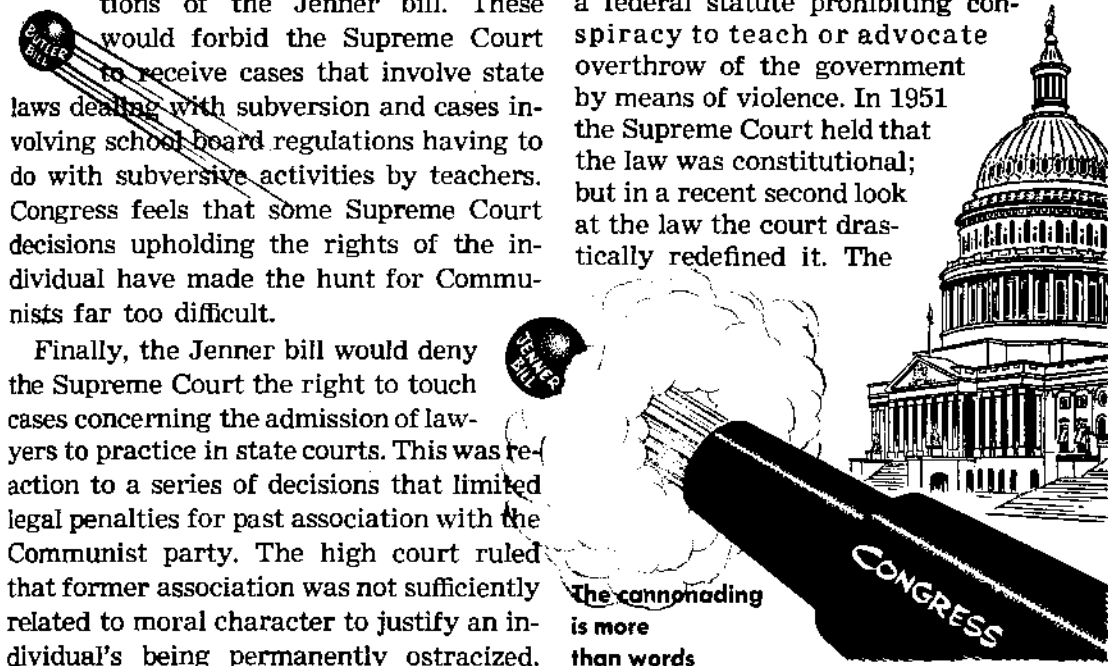
Finally, the Jenner bill would deny the Supreme Court the right to touch cases concerning the admission of lawyers to practice in state courts. This was reaction to a series of decisions that limited legal penalties for past association with the Communist party. The high court ruled that former association was not sufficiently related to moral character to justify an individual's being permanently ostracized.

Thus the Supreme Court ruled out efforts by two states to refuse admission to the bar either because of past Communist membership *OR* because of Fifth Amendment refusal to answer questions.

The Butler Bill

The Butler bill, a modified version of the Jenner bill, would take effect in four fields: (1) It would forbid the court to review any case involving state rules for admission to the bar. (2) It would make Congressional committees final judges whether their questions to witnesses are pertinent to the purpose of lawmaking. (3) It would allow states to enforce their own laws against sedition (this was reaction against the court's ruling that Congress had pre-empted this field of legislation by the Smith Act). (4) It would apply the Smith Act against Communists to "theoretical advocacy" of government overthrow as well as to advocacy that is "incitement to action."

The *Smith Act* case was based on a federal statute prohibiting conspiracy to teach or advocate overthrow of the government by means of violence. In 1951 the Supreme Court held that the law was constitutional; but in a recent second look at the law the court drastically redefined it. The



new decision emphasizes the difference between teaching the overthrow of the government as an abstract idea and of advocating action to that end. The high court ruling resulted in the acquittal of five Communist defendants on the ground of "palpably insufficient" evidence and sent nine others to a new trial. Congressmen by the dozens were furious.

A large part of the Congressional apprehension stems from the fact that those who have benefited by the decisions upholding individual rights have been, to a considerable degree, Communists, suspected Communists or criminals.

Here are a few more decisions in which the Supreme Court upheld the rights of individuals and rejected the claim of authority: In *Rowoldt vs. Perfitto* the court ruled that Congress had intended to reach only "meaningful political association" with the Communist party when it made membership at any time in the past a ground for an alien's deportation.

In the famous "double jeopardy" case, *Green vs. United States*, the Supreme Court re-emphasized its deep concern for protecting the rights of individuals against the power of the state. In reversing a District of Columbia murder conviction, the court rendered a broadened reading of the double jeopardy provision of the Constitution. "The state with all its resources and powers," said Justice Black, "shall not be allowed to make repeated attempts to convict an individual for an alleged offense . . . thereby compelling him to live in a continuing state of anxiety and insecurity, as well as enhancing the possibility that even though innocent he may be found guilty."

In *Lambert vs. California* the Supreme Court held that a Los Angeles ordinance requiring convicted felons to register with police was unconstitutional as applied because the defendant had not had fair notice of the requirement.

Another case upholding individual rights drew so much fire that Congress has already modified the decision. This was the *Jencks* case. The high court held in this case that the government must either dismiss its charges against Jencks or make available to him or to his lawyer Federal Bureau of Investigation reports about which government witnesses had given oral testimony. The case broke down a barrier that had long shielded F.B.I. reports in court prosecutions. So furious was Congress that it rushed through legislation to prevent a feared wholesale exposure of F.B.I. files. Nonetheless, the *Jencks* case is still regarded as a judicial milestone for individual rights.

A Shift to Liberalism

From a look at some of the recent Supreme Court decisions it is apparent that the high court is showing an impressive degree of liberalism. The turn to liberalism is quite new. It has taken place since the chief justiceship of Earl Warren.

Previously the Supreme Court, under Chief Justice Vinson, usually favored the side of officialdom. Under Chief Justice Vinson the court decided, from 1946 to 1953, 113 civil liberty cases that were not unanimous. Of these only 40 (35 percent) were decided favorably to civil liberties.

In the Vinson court Associate Justices William O. Douglas and Hugo L. Black were generally regarded as "the liberal nucleus" of two. Now that nucleus usually includes Chief Justice Warren.

So impressive has been the turn to liberalism that Walter Lippmann wrote last year: "The Supreme Court has waited a long time—some ten years—before it has intervened in what is unconstitutional process, resorted to on the grounds that fire must be fought with fire, that the end, which is to stop communism, justifies any means." And a former dean of law, Sen-

ator Wayne Morse; has said: "In the inevitable march of history, we have reached the point where the Supreme Court has proclaimed the right of equality of justice under the 14th and 15th Amendments."

The Central Issue

Well, then, why the attack? Why attack the Supreme Court when today, of all times, liberalism is needed and the rights of the individual need to be safeguarded?

The issue has come into focus. It is this: To what extent can every guarantee of the Constitution be upheld at a time when these safeguards seem to work in apparent favor of persons who would undermine or destroy that Constitution? Many persons in officialdom fear that the power of the state to protect itself against subversion has been weakened by the enlargement of individual rights.

Critics of the court also fear that, in turning to a definite liberalism, the court tends to ignore precedent and to make its own laws. "The Supreme Court is making law," says Senator Jenner. "It is making political decisions and embodying them in rules of general applicability. It has no right to do this." And Bernard Schwartz, professor of law at New York University, says: "Carried to its extreme . . . judicial libertarianism can lead the court to assume undue authority over the other branches. . . . Even restrictions on individual freedoms must be upheld when they are required for the preservation of other, more vital interests of society. If there is a danger in the recent tendency of the Warren court, it is that the justices may overlook this and permit their personal libertarian convictions to override even necessary restrictions on individual rights."

Answering the Critics

How does the court answer its critics? Justice Douglas disagrees with the criti-

cism on precedent. Instead of being blinded by precedent, Justice Douglas says, the court should "keep one age unfettered by the fears and limited vision of another."

There is really an eloquent defense of liberalism in Justice Douglas' recent book *The Right of the People*. As Justice Douglas sees it, at stake is the entire First Amendment in the Bill of Rights—at stake are the freedom of religion, the freedom of speech, the freedom of press and the freedom of assembly.

Summing up Justice Douglas' book, the *New York Times Book Review* says: "Almost every page of the book shows how callously various legislative, executive and administrative authorities have encroached and continue to encroach on First Amendment rights. Though the courts, as guardians of the Amendment, have occasionally yielded or retreated, it is clear that without their intervention fundamental liberties would have been stripped bare. One does not enjoy contemplating what might happen to nonconformists, religious minorities, ethnic minorities and freedom of the press if Hamiltonian philosophy should induce the judges to lay down their shields."

Justice Black puts it quite succinctly in his concurring opinion in the *Smith Act* case. "The choice expressed in the First Amendment in favor of free expression," he writes, "was made against a turbulent background by men such as Jefferson, Madison and Mason—men who believed that loyalty to the provisions of this amendment was the best way to assure a long life for this new nation and its government. Unless there is complete freedom for expression of all ideas, whether we like them or not, concerning the way government should be run and who shall run it, I doubt if any views in the long run can be secured against the censor. The First Amendment provides the only kind of se-

curity system that can preserve a free government—one that leaves the way wide open for people to favor, discuss, advocate, or incite causes and doctrines however obnoxious . . . such views may be to the rest of us."

"Sinister Import"

What could happen should Congress curb the powers of the Supreme Court, especially a court that has shown a liberal trend? Discussing the "sinister import" of the success of any such bills as the Jenner bill, the *Manchester Guardian* said: "Legal chaos would inevitably result under a system which forbade the Supreme Court on these subjects to declare the law of the land. The principle of equal justice for all American citizens, no matter where they may live, would be in constant jeopardy even when it was not actually overthrown. . . . Some of the lower courts and some courts of appeal, pondering the chastisement of the Supreme Court by Congress, may read the signs of the times in a craven spirit and may disregard the findings of the supreme tribunal lest their own courts should feel the swift and imperious anger of Congress. Judicial review would yield to political expediency. Senator Jenner is making a barren gesture, or else he is engaged in a calculated assault on the Supreme Court."

Ironically, the same day that the Senate received from its Judiciary Committee the Jenner bill to strip the Supreme Court of vital powers, Attorney General William P. Rogers called on the public to support the courts against a "kill the umpire" attitude. The attorney general spoke on

May 1, the newly proclaimed Law Day. With the Supreme Court under attack the major theme at the principal celebrations of Law Day was the need to maintain effective instruments of justice. Before a gathering of lawyers and judges, including several Supreme Court justices, Attorney General Rogers said:

"Periodically, even lawyers have to remind themselves that there can be no adequate protection of individual rights without the alert supervision of the courts. . . . It is the courts in this country that are the last bulwark against intolerance, passion, and usurpation of power. . . . Many of the significant, and what today are regarded as the wisest and most profound, decisions of the courts were very unpopular at the time they were made. There have been periods in our history when the 'kill the umpire' attitude made considerable headway. Fortunately, except in minor ways, the legislature has never taken these attacks seriously enough to alter the judicial system or retaliate against the judiciary."

But this time Congress has taken the attack seriously. The Jenner and Butler bills show how profoundly serious some congressmen are in their attack. Yes, these bills show that there are influential men who would indeed alter the judicial system.

A successful assault on the Supreme Court could have far-reaching consequences. Gradually the Supreme Court could lose its power as guardian of the Constitution. Right now Justice Douglas feels that the whole First Amendment is at stake.



The NORWEGIAN CHURCH SQUABBLES OVER

By "Awake!" correspondent
in Norway

HELL



FOR several years now in Norway there has been a hot dispute over the validity of the doctrine of hell torment and whether the teaching should be considered a necessary part of the confession of the Norwegian state church or not. The controversy began January 25, 1953, when Ole Hallesby, a theology professor, gave an old-fashioned hell-fire sermon over the Norwegian broadcasting system. A few days later Bishop Schjelderup voiced his opinion against such a teaching. That lit the fuse, and the feud within the Norwegian church was on!

The phrase "the confession of the church" appears to be of deep significance and in the center of the controversy. It is repeatedly mentioned in the squabble. Professor Hallesby declared that Bishop Schjelderup had, by what he had said, renounced the confession of the church. Schjelderup appealed to the Department of Church and Education to clarify if he had by his statements placed himself outside the Evangelical Lutheran Church confession. After consulting with the other bishops of the country, the department stated that Schjelderup was within the church confession when he expressed an opposing

view. With that it was thought that the matter was closed; but not so.

At the eighteenth voluntary church conference held in Oslo, October, 1957, a new torch was thrown into the church strife. The conference passed a resolution that said: "That which has been voiced about the eter-

nal penal sufferings as being contrary to the spirit of the revelation of God in Christ has never been recognized as the view of the Christian church, and the Norwegian church must hold fast to its confession and submit itself to the word of the Lord."

The bishops of the land pointed out that the purpose of the resolution was not to force Bishop Schjelderup into retirement but to clarify the position of the church, that it had to stick to its confession. However, a group of zealous church members stated that they did not want to co-operate with Bishop Schjelderup or anybody else who deviates from the confession of the church.

It is obvious that the Norwegian church attaches a great deal of importance to the confession and to one's abiding by it. When priests are ordained they are called upon to give a solemn vow to "preach the word

of God plain and pure, as it is given to us in the Holy Writ, and as our church bears witness of in its confession." At a special inauguration the bishops additionally promise to "adhere to the sound doctrine according to the confession of our church."

Since the confession is so vital to the Norwegian church it should prove of interest to find out exactly what it is and how the church got it. Also, it would be well for people to know just how the Evangelical Lutheran Church was established in Norway as a state church.

The Confession Is Established

When "Saint" Olaf, king of Norway, "Christianized" his nation he did not do it by preaching Bible truths. He did it by *wielding the sword*. It was by sword and fire that the Catholic Church got its dominion over the people. When the Evangelical Lutheran Church was established, it too was forced upon the Norwegians. According to the book *Norsk kirkerett* ("Norwegian Canon Law"), by Kristian Hansson: "The reformation was in Norway as in Denmark carried out by order of the state. The evangelical teachings had been preached in a few places, since 1529, even with the permission of the king, but its acceptance by the people was not worth mentioning. The reformation work was initiated by the imprisonment of three Catholic bishops in Copenhagen in connection with Christian III's coup d'Etat, August 11, 12, 1536. Shortly thereafter the other Danish bishops underwent the same fate. . . . The ecclesiastical turnover was sanctioned by the so-called *reces* of October 30, 1536, . . . A corresponding new arrangement was carried through in Norway within the year 1537 after Archbishop Olav Engelbrektsson had fled and the remaining bishops had laid down their offices or had been taken prisoners."

So it was a coup d'etat that gave rise to the teaching of new doctrines. A later Dano-Norwegian king laid down the statutory provision that established and still defines the confession of the Norwegian church. In the Norwegian law of King Christian V, April 15, 1687, it is written: "The only Religion allowed in the Kingdoms and the Countries of the King shall be that which is in accordance with the Holy Biblical Writ, the Apostles', Nicene and Athanasian Symbols, and the Unaltered Augsburg Confession, submitted in the Year one thousand five hundred and thirty, and Luther's Small Catechism." Thus the Evangelical Lutheran religion became and remains the public religion of the state.

This religion holds to the Athanasian Creed, which teaches that the "good shall go into life everlasting, and they that have done evil into everlasting fire. This is the catholic faith which, except a man believe faithfully, he cannot be saved." The Augsburg Confession enlarges on this dogma of the church. It says that the godly and elect shall be given "eternal life and everlasting joys; but ungodly men and the devils he [Christ] shall condemn unto endless torments." There you have the official "confession" as to the punishment in hell, and it is this confession that the priests and the bishops vow to abide by in their preaching.

The Bible on Hell

Priests and bishops of the Norwegian church appear to be more devoted to the confession than they are to the Bible and what it teaches. The very way the Norwegian Bible, which they claim to abide by, uses the word "hell" (*helvete*) disproves the teaching of eternal torment in hell. The word occurs only twelve times in the Norwegian Bible, each time translated from the Greek word *Gehenna*, which actu-

ally means "the Valley of Hinnom." This valley was situated outside Jerusalem. It was used as a crematory or incinerator, where the Jews dumped all kinds of refuse and the bodies of dead animals and the corpses of some criminals whom they considered too vile to have a resurrection from the dead. Living humans were never thrown into the valley. When Jesus spoke about the "judgment of Gehenna" the Jews would not associate his words with a life in the hereafter, but with a disgraceful death without a possibility of recovery or resurrection.

Ask yourself, What is God going to torment after death? The priests say the soul; the soul, being immortal, can be tormented eternally. But the Bible does not mention any immortal soul. The creation account says: "Man came to be a living soul." It says nothing about his receiving a soul. It was this soul, the creature Adam, who, being disobedient, was judged worthy of death. Being descendants of Adam, we have all inherited the same condemnation. Death is the penalty for sin: "The soul that sinneth, it shall die." "Death spread to all men because they had all sinned." Death is not life in torment, but a cessation of existence altogether. The Bible says: At death "you return to the ground, for out of it you were taken. For dust you are and to dust you will return."—Gen. 2:7; Ezek. 18:4, AS; Rom. 5:12; Gen. 3:19; Eccl. 3:19; 9:5, 10.

Martin Luther himself was aware of the fallacy of the doctrine of the immortality of the soul. He said: "I permit the Pope

to make articles of faith for himself and his faithful—such as 'the soul is the substantial form of the human body,' 'that the soul is immortal,' with all those monstrous opinions to be found in the Roman dunghill of decretals." It was in the twenty-seventh of his original ninety-five theses that Luther thus denied immortality of the human soul, but his followers slashed it out together with another one, and then divided two others so as to keep the number of these theses up to the original ninety-five. The *Alphabetical Appendix of The Emphatic Diaglott* has this to say about the word soul: "In all the 700 times which *nephesh* occurs, and the 105 times of *psuchee* [words from which "soul" is translated], not once is the word immortal, or immortality, or deathless, or never-dying, found in connection, as qualifying the terms." Immortality is held out as a reward to be gained, not something that Christians inherently possess in themselves.

Professor Hallesby and his like-minded companions stand on the sand foundation of the confessional of the church, not on the rock foundation of God's Word, the Bible. To be found standing on the solid rock foundation of God's Word necessitates our separating ourselves from all falsehoods, including this God-dishonoring doctrine of hell torment. " 'Separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' 'and I will take you in.' 'And I shall be a father to you, and you will be sons and daughters to me,' says Jehovah the Almighty."—2 Cor. 6:14-18.

Stop, Look and Pray

☞ A famous Senate chaplain told of the time he was approached by a friend just after a Senate session: "I suppose, Reverend, you've looked at the country and then prayed for the Senate?" "No," replied the chaplain, "I've looked at the Senate and then prayed for the country."

SOME of the thousands of delegates coming to New York for the international assembly of Jehovah's witnesses will arrive a few days early and others may stay a few days after the assembly. These will be interested in looking about this great city. A few suggestions of what to see may help them plan their sight-seeing.

¶ A ferry trip out to the Statue of Liberty is well worth the time it takes and the fare of seventy-five cents for adults and thirty-five cents for children. Nothing additional is charged to go up in the statue. An elevator as well as a circular stairway permits visitors to ascend to the statue's crown, nearly three hundred feet above the water, where they can get a breath-taking view of the harbor and the Manhattan skyline. The 225-ton statue was a gift from the French people in 1884.

¶ Near where the ferry docks at the tip of Manhattan is the city's oldest park, Bowling Green. This was the spot where Peter Minuit bought Manhattan from the Indians in 1626 for a mere \$24 in trade goods. Near Bowling Green is Fraunces Tavern, where General Washington gathered with his officers after the Revolution in 1783 and bade them farewell.

¶ While in this section of the city it would be advisable to walk over to Wall Street and see the New York Stock Exchange. Tours of the Exchange start every fifteen minutes and last one hour. This part of the city is very impressive because of its very narrow streets and extremely tall buildings. This was where the first settlers lived in a small Dutch village 332 years ago. Wall Street marks the place where they built a wall in 1653 to protect the village.

¶ Rockefeller Center at 50th Street and Sixth Avenue is a popular tourist attraction. It is possible to take a guided tour of six of its fifteen buildings. The tour ends at the observation roof on the seventieth floor of the RCA Building, where a person can get a magnificent view of New York city. Another tour that is most interesting is that of the NBC radio and television studios. This network has some twenty-one studios in Rockefeller Center.

¶ The Empire State Building also provides a marvelous view of the city. It has two ob-

servation platforms, one on the 86th floor and another on the 102d floor. On a clear day it is possible to see for more than fifty miles.

¶ Those persons who like animals will not want to miss the Bronx Zoo. This zoological park has the largest collection of creature life of all American zoos. On twenty-five acres of land it has more than 992 kinds of mammals, birds, reptiles and amphibians, 2,700 specimens in all. In its aquarium there are 10,000 specimens of 450 kinds of sea life. The great variety of creatures in this zoo is living evidence of the wisdom and creative power of Jehovah God.

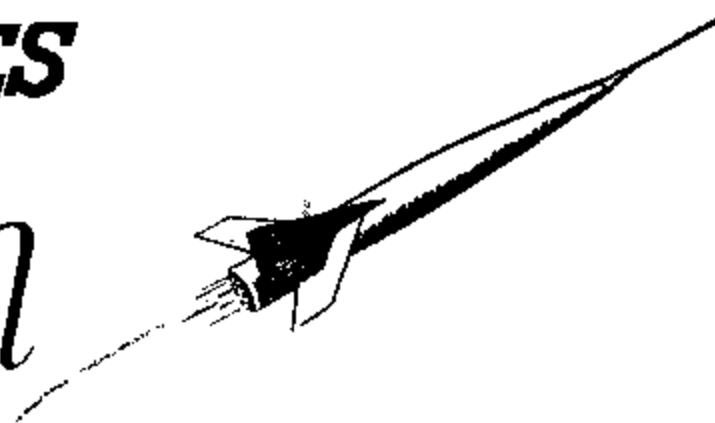
¶ What have been mentioned are only a few of many interesting sights in New York city that delegates to the assembly of Jehovah's witnesses may want to see before and after their assembly. But what will be of primary interest to them will be the Watchtower Society's factory and Bethel home. Here is where more than 121 million magazines, Bibles, books and booklets were printed in 1957 for their use in the ministry.

¶ They have heard much about the thirteen-story addition to the factory and will want to see it with their own eyes. As they walk through the factory they will be able to watch its twenty-three printing presses turning out Bibles, Bible literature, handbills and other printed matter. One press alone produces 170,000 magazines a day. They will be able to watch these magazines pour out of the press at a blurring speed. At the same time some other presses are producing 688,000 handbills a day.

¶ They will see the making of lead plates for the presses, the setting of type by row after row of machines, and the making of ink. They will see the sewing, trimming and binding of books as well as the many other operations necessary in producing the mountainous quantities of Bibles and Bible literature that is turned out by this factory every year.

¶ What they see 388 of their Christian brothers doing in this factory will leave an impression that will outlast by far the many other things they will see in their tour of New York city.

MISSILE BASES IN BRITAIN



THE American plan to set up missile bases in Britain has been the subject of lively discussion, especially since, to many folk, they seem to emphasize Britain's dependence on the United States. An added complication is that since they are sited on Britain's east coast Russia must obviously regard them as a distinct threat to itself and its European satellite countries. A good deal of feeling has been aroused in some quarters—notably among pacifists and the more emotional section of Britain's Labor party—because they feel the project might hinder the success of any summit talks.

However, the majority of people, while not welcoming the project, realize it is perhaps unavoidable in the present state of international tension; the more so since Britain, America and many other nations of the West do not take as genuine most of the Russian proposals to lessen it. Deeds, not words, they claim, is their criterion, and trustworthy deeds by Russia are sadly lacking.

The proposal to set up the bases is, of course, tied in with Britain's defense policy and the desire to remain closely linked with the United States. Those opposed to

further nuclear tests are naturally against the siting of any bases in Britain. However, they are faced with a doubtful alternative, that of Britain's taking action to ban the hydrogen bomb and all other weapons, trusting that Russia will do the same. As it is, the East has a far greater number of men under arms and a greater amount of conventional weapons.

Britain's Labor party, with the exception of a small minority, agrees with the Conservative government's main defense policy but holds that "no physical step should be taken to set up missile bases in Britain until a fresh attempt has been made to negotiate with Russia." In contrast to this, the minority group in the Labor party is conducting a campaign to ban the hydrogen bomb and is unconditionally opposed to the setting up of American rocket bases in the country. The Conservative government, in support of its policy, states that peace has been preserved thus far, not because the West has disarmed, but because an equal balance of power has been maintained.

Government Statements

The British prime minister explained the government's policy recently in a letter to a professor of London's School of Economics. He wrote the letter in reply to a petition he had received from 204 members of the academic staff of colleges of London University calling for nuclear dis-



armament. He stated: "Missile bases themselves are but a development of the policy of establishing bomber bases from which nuclear weapons can be delivered. This policy was begun by the Labour government after the war." He added that the whole purpose of the nuclear deterrent, its supreme justification, was to prevent a war by making it obviously futile and unprofitable. Now, he insisted, it was time to use Britain's bargaining position, not to throw it away. He said the government would continue to strive for reduction in tension and for balanced agreement on disarmament.

On an earlier occasion he referred to the argument put forward by some that Britain should continue to rely on American nuclear power rather than develop its own and commented that "there can be no moral value in this. This course would lead to a great diminution of our influence." About rocket bases he had this to say: "I cannot believe that if we start now to dig the foundations and prepare the cement for rocket bases for weapons which have not yet been delivered, Mr. Khrushchev will be so hurt—or his inner feelings so wounded—that all his policy will change or the whole Russian relationship with Britain and the West be fatally poisoned."

The ultimate aim of the British government was expressed recently by its minister of defense as being "comprehensive disarmament, both nuclear and conventional, and subject to inspection by a world authority and control by a world police force." He said he was opposed to unilateral disarmament by the free nations on the grounds that it would leave Russia in a position to dominate the world.

Opposing Arguments

Britain's Labor party leader has no illusions about the difficulty of negotiating with Russia and agrees that Russian pro-

posals to hold summit talks could be nothing more than propaganda. However, he was careful to say that "if there is any chance of their being serious, it would be criminal folly to neglect the opportunity of summit talks." He also felt, according to the London correspondent of the *New York Times*, that Russia's progress in missile development had made America "rather more dependent" on Britain than Britain was on America in that bases in Britain had become a strategic necessity.

The South Carolina accident when a nuclear bomb dropped from an aircraft provoked a lot of thought and comment in Britain and was even discussed in parliament. To dispel British fears that such an accident might occur in this country, the prime minister explained that only aircraft on special operational exercises and operating from British bases carried nuclear weapons, and these weapons were never made ready for instantaneous use. When some members of the opposition party persisted in their skepticism a member of the government seized on the opportunity to support the plan to have rocket bases in the country, commenting that "rockets do not fly round on operational training."

Should Britain stop the establishment of missile bases on her territory (a) unconditionally or (b) until new attempts have been made to reach agreement with the Soviet Union? This question was included in a referendum paper on nuclear disarmament circulated among over 8,000 Oxford University undergraduates. Less than half replied. But of these, 31 percent said "Yes" to (a) and 49 percent said "Yes" to (b). "No" was the reply of 40 percent, the remainder being doubtful. This means that rather more support a ban on American missile bases until after summit talks than agree with the government that work on bases should proceed.

A minority group of members of parliament in the Labor party are strongly urging the party to alter its policy and follow a "Ban the Hydrogen Bomb" campaign, but it is unlikely that they will see much success. The official policy of the party is that no physical step should be taken to set up missile bases in Britain until a fresh attempt has been made to negotiate with Russia, lest the attempt be put in jeopardy. The party also calls on the government to set a lead to other nations by suspending nuclear tests in the hope that the banning of nuclear weapons and general disarmament would then result. In the meantime the party is not opposed to the government's policy that the Western powers must reserve the right to use nuclear weapons first, if necessary, since Russia has far more men and conventional arms.

Diverse Opinions

Some clergymen and educators have voiced their opinions about the situation, insisting that the moral issue is of the highest importance. They object to Britain's defense policy out of concern for their fellow humans and because mass killing and mutilation of innocent men, women and children would result from any use of the weapons. The arguments involving expediency, self-interest and strategy are, to them, of secondary concern. That these objectors may themselves be threatened with slavery or destruction by either Russian or American bombs is, they contend, quite irrelevant and does not affect the moral issue.

Other folks, equally emphatic, point out that if nuclear defense policy is to be effective there must be rocket sites in Britain from which the missiles can be fired, and that to refuse to make even this modest contribution might lose her the friendship of America, thus leaving the nation at the mercy of Russia. It is then argued that if Britain ever became occupied by powerful forces of the Soviet Union and there was a government similar to the Vichy government in France during World War II, then Britain could become as legitimate a target for American nuclear weapons as occupied France, Belgium and Holland became targets for Allied bombing in the last war.

A number of people hold the view that the hope of defending the West by means of the hydrogen bomb is illusory in any case, because to use this weapon would mean to commit suicide. Others note that it would be equally suicidal for the Russians, and they are keen to emphasize that so long as both sides have the hydrogen bomb each will realize that to use it will be tantamount to suicide and each will therefore refrain from using it.

These various expressions of opinion certainly focus attention on the dilemma now facing Britain. The country will undoubtedly pursue the nuclear defense policy that the government has in mind, unless summit talks are held with Russia and there is some agreement on disarmament. In any case, Britain and America are not likely to part over the issue and will undoubtedly work together.



By "Awake!" correspondent in Sierra Leone

"IN THE sweat of your face you will eat bread until you return to the ground." Those words apply with peculiar force to the rice farmers of Sierra Leone, West Africa, for growing their staff of life is indeed hard work. —Gen. 3:19.

¶ While one half of the world depends upon wheat bread, the other half depends upon boiled rice. The Sierra Leoneans clearly belong to the latter half, for they are known as the "rice eaters" of West Africa. True, other starchy foods, such as the plantain, belonging to the banana family, the yam or sweet potato, the cassava root and foo-foo, a dough, are to be found in the markets. Their supply, however, is very limited, while there is an abundance of rice.

¶ In Sierra Leone rice is eaten every day except Saturday, when cassava or foo-foo is enjoyed for a change. In fact, a meal without rice leaves a Sierra Leonean hungry, regardless of what else he may have had. Not that the Sierra Leoneans always ate so much rice. If not all, at least the better strains of rice were first brought in by the Portuguese in the fifteenth century.

¶ Rice is grown either in the uplands or on the swampy banks of the rivers. The land is first cleared of trees and brush and then, by means of religious ceremonies, the aid of gods and ancestors is invoked to ensure good crops. Since the rivers repeatedly flood these swamp-lands, the rice is first planted on higher ground; then when it is about a foot high it is transplanted to the swamps. While this means added work it is worth it, as the swamps yield as high as ten times as large a crop as the upland regions. In fact, swamp-lands may yield as much as two thousand pounds an acre.

¶ With the planting of rice the farmer's work just begins. From the time he has sown the seed until the rice is ready for harvest, among the enemies he has to combat are birds, grasshoppers, rats, frogs, the bush pig and other small animals, and finally the monkeys that attack the standing grain. So for many weeks the rice fields become battlefields between man and beast, the farmer enlisting the help of his children to scare away birds and smaller animals.

Weeding is also imperative. Rice that is planted in May is nearly choked out by weeds by July. So during that month and again in August the women pull out by hand the weeds from among the two-foot-tall rice stalks. As hard as this work is these women labor from dawn to dusk, often with a baby strapped to their back!

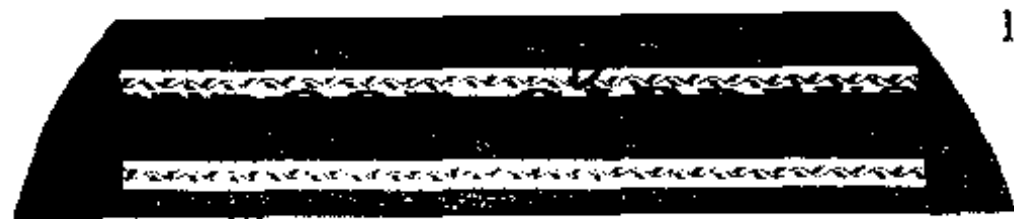
¶ Harvest comes in November and December, and it is a season of joy and gladness. Men, women, children and relatives help. With sharp knives they cut the stalks six or seven inches down from the heads. These are then tied in bundles or put in baskets, which the womenfolk carry on their heads to the village. There the rice is spread out in a stone room, where a slow fire burns to dry out the grain to keep it from rotting and to make it less appetizing to the insects.

¶ Once the rice is dried it is placed in *mon-tars*, wooden containers made of hard logs and shaped like an inverted cone. Again women, with their babies usually asleep on their backs, pound the rice with long poles to free it from its husks. All day long this pounding can be heard in the villages. Then it is washed in a calabash bowl, which is nothing more than half of a huge pod that grows on the calabash tree. These calabash bowls have ridges inside them that make them peculiarly useful for washing rice.

¶ After the first rice of the harvest has been cooked in an iron kettle resting on three stones over an open fire, and before any of it may be eaten, the dead ancestors must first be considered. An offering of rice mixed with red palm oil is made to them. Then only may the Sierra Leonean eat his rice.

¶ Boiled rice is served in many different ways. Monotony is avoided by a variety of sauces, many of which are very tasty. Among the ingredients used are herring, fresh meat, spices and oils. Also providing a change are rice bread, rice water and rice pudding.

¶ Once Sierra Leone was known as the rice granary of West Africa, but in the past three years it has been necessary to import thousands of tons from Italy and Burma. This shortage may be due to many being lured from the rice farms to work in the new diamond industry. Even though this has caused the price of rice to rise 500 percent, rice is still the staple food.



should be one that can get along on small mounts of light. If the table happens to be near a window where it gets lots of light but not sunshine, there are a large number of foliage plants to choose from that would do well there.

IF YOU had your choice, would you choose to live in a barren waste where not a plant can grow or would you choose a place where the bare ground is carpeted with grass and flowers? No doubt you would choose to live where the plants are. They have a restful effect upon man, and he likes to be near them.

It is not strange that man should be attracted to vegetation. His very existence depends upon it. Plants provide his food and purify the air he breathes. They beautify his surroundings, covering the harshness of bare earth and rocks. They have a beneficial effect upon human emotions and state of mind. This is understandable when it is remembered that man began his existence in the surroundings of a well-watered garden and was instructed by God to care for it.

Because a person lives in the artificial surroundings of a modern city far from the restful beauty of the green countryside it is no reason why he cannot experience some of the psychological uplift that comes from being near plants. He can bring them into his home and thus have a small indoor garden. What he puts into this garden and how he arranges it will depend upon his tastes.

One of the places in a room where a plant shows off to good advantage is a coffee table. By placing a small plant on it, such as a holly fern, maranta or peperomia. Since these tables are generally where the light is poor, the plant you choose

Window Ideal Spot

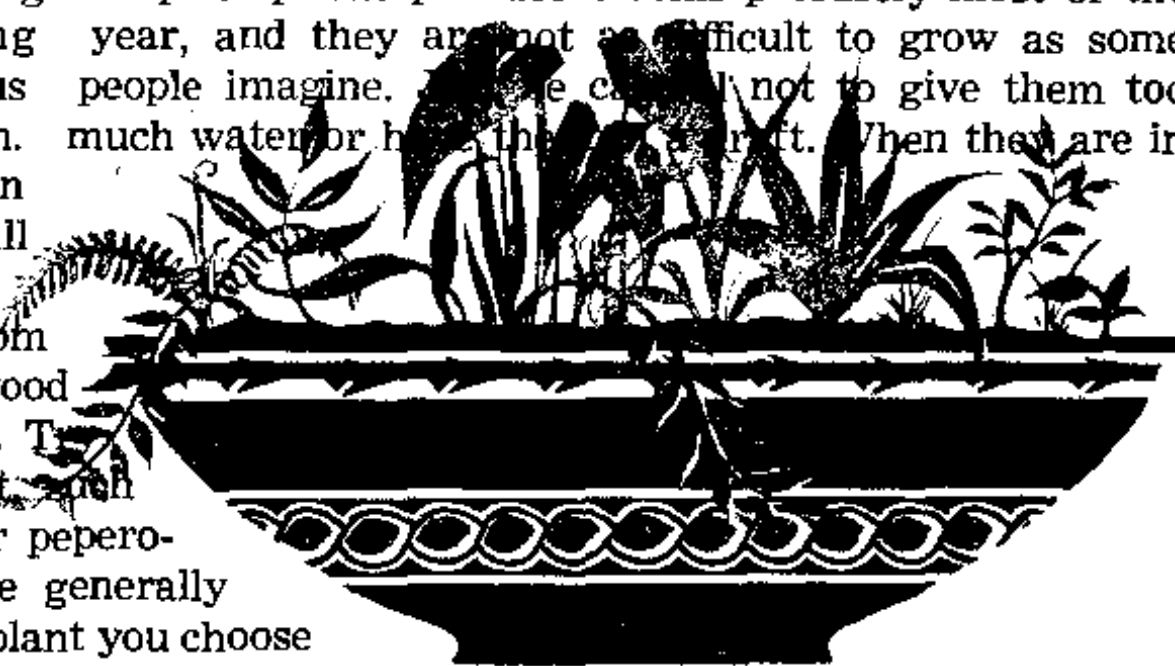
Plants do their best when there is plenty of light. That makes a window the ideal spot for them. They can be attractively arranged here by individual pots, in window boxes, hanging containers or on a

neat stand. Of course, the type of plants you put here will depend upon what exposure the window has. If it is a northern exposure you will want to choose shade plants, such as philodendron, Chinese evergreen, ivy, and so forth. These plants will do very well in nothing but water if plant food is added occasionally.

In a sunny window you can put plants that bloom, as well as the popular coleus with its colorful leaves. If you have a stand or a table

near the window you might try arranging a semi-circle of small pots containing flowers with small blooms around a larger pot containing a large flower. This clustering of small flowers around larger ones can produce some pleasing arrangements.

No home should be without African violets. These tropical plants produce blooms profusely most of the year, and they are not as difficult to grow as some people imagine. Do not give them too much water or heat, and they will thrive. When they are in



a window that gets a little sunlight they do very well.

When potted flowers are tastefully arranged in a window box their cheery blooms will be a delight to the eye as long as they last. When the plants stop blooming and their foliage begins to look bad, take them out of the box and replace them with fresh plants. The same should be done with any that get sick. It pays to keep your garden looking fresh and healthy. Such changes are easy to make when only potted plants are kept in a window box. Tuck moist peat moss around the pots, not only for the sake of appearance but also for humidity.

In some modern homes the indoor garden has expanded from a window box and a few plants on tables and window sills to a garden room. The room is made into a big indoor garden with potted plants sunk in the earth or in gravel around the edges of a concrete floor. The room is a delightful spot, especially in the winter when the ground outdoors is bare of vegetation.

Terrariums, Glass-enclosed Gardens

For those people who cannot remember to water their plants a terrarium is just the thing. Plants will flourish in one even if they are not watered for six months or more. This is possible because the moisture that is transpired by the leaves cannot escape. It condenses on the glass walls and lid of the terrarium and drops back to the soil.

An aquarium with a piece of glass for a cover makes a very fine terrarium. Or you can use most any glass container that does not have colored glass. The glass should be thoroughly cleaned before you use it. A couple of inches of soil on the bottom of large containers is sufficient. Line the sides with green mosses so the soil will not show through. It is best for the soil to be a mixture of loam, sand and

leaf mold, but it must first be sterilized to kill any insect life that may be in it. To allow for drainage, sprinkle some gravel or coarse sand on the bottom before putting the soil in. A little charcoal is good to keep the soil sweet. Now you are all set to begin an indoor garden that will require very little attention and will do well even in a room that has a very dry atmosphere.

Choose plants for the terrarium that grow slowly and have about the same temperature and humidity requirements. You might want to use the small plants that can be found in the woods or you might prefer house plants, such as a wax begonia or an African violet.

If the glass should become fogged it will clear up if the lid is raised a bit for a short while. When the time comes that the soil appears to need water, use a fine spray. If you have an African violet in the terrarium the water will not hurt the leaves as long as the sun does not shine on them while they are wet.

Try Growing Trees Indoors

Beautiful trees that you see outdoors can also be grown in an indoor garden by dwarfing them. This is easily done with small, young trees whether they be birch, crab apple, maple or any number of others.

The procedure for dwarfing a tree is described for us by Kan Yashiroda in an article he wrote for the *New York Times*. "The first step is to thin out some branches and shorten the trunk, if so desired, to make the tree more picturesque in shape. Then pot it in a container that makes you feel sorry for the tree; by this I mean that the container looks smaller than it should be to hold the roots. This is all right. Since a large amount of the foliage has already been cut back, the roots can be reduced to fit the pot without weakening the tree in the future. Naturally the tree will become slower in growth and dwarfer in shape in

a container which limits the growth of roots. In the course of the growing season, that is, from early spring through summer to autumn, branch growth can be regulated by pinching back the tips to keep the tree in its dwarf and picturesque form."

The soil should contain about 30 percent coarse sand and about the same amount of leaf mold. It is advisable to have a drainage hole in the pot to keep the tree healthy. The dwarf should be watered frequently and thoroughly. Let this be governed by the dryness of the soil. Since you are working with a tree, be patient. It does not grow as quickly as flowers. Several years may be required for it to become a mature dwarf.

Care of Garden

Indoor gardens give very little trouble if a person is willing to meet their needs. One of these needs is proper humidity. The hot, dry atmosphere of the average house during winter is not good for plants, but a few pans of water on the radiators or under the pots will solve the problem. It might be mentioned that all plants should be kept away from radiators.

Gas that is used for cooking and heating is damaging to their health. In the interest of your garden's well-being, as well as that of your family, check for gas leaks.

It is a good practice to clean the leaves of your plants periodically. When dust is allowed to accumulate on them it clogs their pores. A soft sponge dipped in soapy water will do the job or they can be washed with a fine spray of water. This, incidentally, is the best protection against destructive insects.

A little plant food once in a while is good for keeping the soil in a nourishing condition, but remember that too much plant food is worse than not enough. The same is true with water. More often than not people give their plants too much water, and to make matters worse they may have their flowers in pots that have no gravel or stones in them for drainage or no drainage holes. In such cases the soil becomes waterlogged, the roots decay and the plants die. Make sure your plants have good drainage, and water them only when they show need of it. If you give plants reasonable care they will flourish for you.

Whether you have flowering plants, foliage plants or a nice little cactus garden, the appearance of your home will be noticeably improved, provided that you do not let them become too numerous and change your garden into an indoor jungle. Try different ideas for your garden and let the natural beauty of plants add to the beauty of your home.

Superstitious Scientists

Not all was pure science recently when the United States Navy launched its satellite, Vanguard I. Navy rocketeers have confirmed that they installed in the rocket a religious medal venerated by Roman Catholics as the patron saint of travelers. "A St. Christopher medal," reported the *New York Times*, "was wired with great precision to the base of a gyroscope package in the second stage. . . . The technical modification was made Feb. 24 following submission and approval of the same form required for any design change. It was signed by the Catholic engineer who suggested the modification, F. Paul Lipinski of the Martin Company, and by eleven others, among whom were Catholics, Protestants and Jews." The action of the scientists was summed up by Washington Episcopal clergyman Charles D. Kean as "blatantly superstitious."

THEN you will be interested in avoiding sea- or air-sickness. Here also "an ounce of prevention is worth a pound of cure." Professional circles refer to such indispositions as "motion sickness," and with good reason, as that one terse term covers train-, sea- and air-sickness.

¶ There are various theories as to why motion makes us sick, as well as different opinions as to how and why certain remedies bring relief or, better still, prevent motion sickness. In common with many other ailments, however, it might be observed that motion sickness can be brought on by the mind. Thus persons fearful of becoming seasick have gone aboard a ship and at once had the symptoms of motion sickness, even though the ship was standing perfectly still and the water calm. The psychosomatic principle of the effect of the mind on the body also works in regard to motion sickness. So first of all, don't worry about it.

¶ If you have a poor liver or a bad stomach you may be especially susceptible to motion sickness. Just plain common sense indicates not overeating just before taking a trip by sea or by air, and especially not overindulging in sweets or liquor. But so often there is a farewell party with its excitement and overindulgence. Self-control at such times can mean all the difference in the world as to how you enjoy the trip. Why ruin it by such folly?

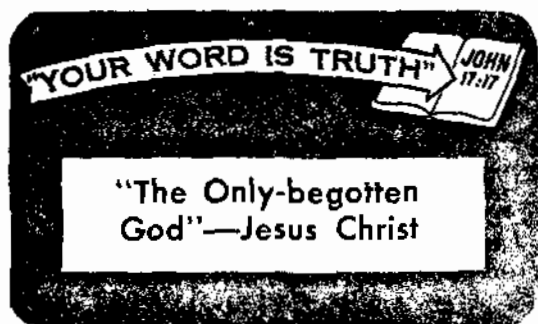
¶ Among the simplest as well as the most recent findings on the subject is that injections of a solution of bicarbonate of soda will prevent seasickness. At least so reports *Science News Letter*, May 25, 1957, on the findings of a Dr. Minoru Muta of Osaka, Japan. His theory is that the bicarbonate of soda causes a change in the amount of potassium in the fluid of the inner ear, by means of which the sensation of motion is transmitted to the brain. In a hundred instances sixty-nine were cured, twenty-three partially helped and eight were failures. According to Dr. Muta, sodium phosphate, sodium citrate and atropine as well as sodium bicarbonate can all be considered effective preventives of motion sickness. An injection proves effective for thirty days.

¶ Then there is the vitamin approach. As far back as March, 1944, the *Ohio State Journal* carried an article on this, written by H. N. Holmes, Ph.D., a professor of chemistry at Oberlin University. He told of the effectiveness of large amounts of vitamin B-1, thiamin chloride, not only for motion sickness but also for nausea otherwise caused. The dose recommended is fifteen milligrams a day, taken two days before beginning the trip and then only on days when the seas are rough.

¶ Twelve years after the foregoing was published an article appeared in each of the two German-language medical journals *Wiener Medizinische Wochenschrift* and the *Münchener Medizinische Wochenschrift*, speaking highly of vitamin B-6, or benadon, in the treatment of motion sickness. This proved effective when taken in tablet form orally and especially helpful when taken as rectal suppositories. In fact, it seems that medicines combating nausea often are more effective when administered by suppositories, as they get into the blood that way without first having to enter a disturbed stomach. These articles also stressed the harmlessness of vitamin B-6, the absence of any untoward side-effects. It has been found to be very effective in all save the severest cases.

¶ And, finally, there are the popular motion-sickness remedies sold over the drug counters, such as Dramamine, Bonamine, Trimeton and Marezine. In discussing these and many other like products the *International Record of Medicine*, in its issues of December, 1954, and January, 1955, singled out particularly the last two for commendation. Also, in the use of these products prevention is to be preferred to cure. Take them according to instructions before you start out and most likely you will be spared much discomfort as well as the need for taking them on the trip. However, a word of caution will not be amiss; when taken in considerable quantities, some of these, more than others, are likely to produce unpleasant side-effects.

¶ If you are traveling by sea or air this summer the foregoing information plus common sense may keep your trip from being spoiled by reason of motion sickness.



JOHAN WESLEY, the founder of Methodism, once preached a sermon on the "trinity" and in support of it. In this particular sermon he quoted with approval the words of Michael Servetus, namely: "I scruple using the words *Trinity* and *Persons* because I do not find those terms in the Bible."

Wesley's belief in the doctrine of the "trinity" was based upon the text 1 John 5:7. Wesley said: "I would insist only on the direct words, unexplained as they lie in the text." He used the *King James* translation, which contains the text. Evidently he did not know that the Alexandrine Manuscript of the fifth century, which was then in possession of the king of England, did not contain the text. He did not know of the Vatican Manuscript No. 1209, which was published in the century following Wesley, nor of the Sinaitic Manuscript that Count Tischendorf discovered in 1859. Since Wesley would not use the words *trinity* and *persons* for not being found in the Bible, what would he have taught had he known that all three of these most ancient Greek manuscripts did not contain those trinitarian words in 1 John 5:7?

Informed Protestant and Catholic theologians today know better than to rely on 1 John 5:7, 8 for support. In the Catholic *Douay Version* those verses read: "And there are Three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there

are three that give testimony on earth: the spirit and the water and the blood. And these three are one." They know that the words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth" (AV) do not appear in the oldest Greek manuscripts available. They know such words appear in no Greek manuscript earlier than the fifteenth century. Most plainly they are a forgery.

In a footnote on 1 John 5:7 in the 1931 Westminster Version of the New Testament, Volume IV, the Jesuit editors explain why they left the words in their translation, saying that according to the opinion of "nearly all critics and of most Catholic writers of the present day" those trinitarian words were not found in the original text written by the apostle John, but that until further action is taken by the pope at the Vatican it is not allowed to Roman Catholic editors to cut out the disputed words from any translation that they make for the use of Roman Catholics. The modern non-Catholic translations are honest enough to omit the words outright.

All trinitarians, however, make a strong appeal to John 1:1 to uphold their idea that the Father and the Son as well as the "Holy Ghost" are one God, one in substance and coeternal. They try to explain away the fact that in this verse the apostle John himself makes a distinction between "God" and "the Word," namely, by speaking of God with the definite article (*ho* in the Greek), but omitting such definite article when referring to the Word as "God." Trinitarians pass over the fact that here only God and the Word are mentioned, but there is no mention of the "Holy Ghost," the "third person" of their trinity, in John 1:1. In fact, no mention of the holy spirit is made by John until later, thirty-one verses later, at John 1:32, 33, where he describes Jesus' being baptized with the

holy spirit, which spirit was visibly represented, not as a person, but as a bird, a dove.

John well knew that Jehovah God and his Son the Word were separate individuals. He intelligently omitted the definite article (*ho*) with reference to the Son in order to show the difference. Hence the verses John 1:1, 2 are properly translated: "The Word was in the beginning, and the Word was with God, and the word was a god. This Word was in the beginning with God." Such translation is not ours. It is that of "The New Testament in an Improved Version, upon the basis of Archbishop Newcome's New Translation," said William Newcome having been archbishop of Armagh and primate of all Ireland till his death in 1800. The grammatical correctness of the above translation can be checked by any possessor of *The Emphatic Diaglott*, by referring to its Greek text and to the word-for-word English translation underneath such Greek text.

The apostle John knew that the Word, who became Jesus Christ, was a creation of Jehovah God, the first creation. How so? Because John wrote his Gospel account, including John 1:1, 2, about A.D. 98, and hence after the Apocalypse or Revelation that Jesus Christ gave to John about A.D. 96. And in this Revelation Jesus Christ said to John: "Thus says the Amen, the faithful and true witness, who is the beginning of the creation of God." (Apoc. 3:14, *Cath. Confrat.*) Here the expression "the beginning" does not mean "the author," but means the first one of God's creation, the creation with which Jehovah God began. Hence John began his Gospel account by writing: "In the beginning was the Word: and the Word was with God." —John 1:1, *Dy.*

One Roman Catholic publication, attacking Jehovah's witnesses and their presenta-

tion of these facts, tried to deny the non-trinitarian translation by saying: "The article was omitted in the expression, 'The Word was God,' merely in accordance with the general rule of Greek grammar that in the simple sentence the subject takes the article, whilst the predicate omits it!"

By emphasizing such a "general rule" do those Catholic clergy attempt to explain away the omission of the definite article before the second *theos* in John 1:1. But their "general rule" of omitting the definite article in the predicate does not hold good in numerous examples in the Christian Greek Scriptures. It does not hold good at their favorite text, Matthew 16:16; 22:32; 26:63; John 1:49; 6:29; 11:27; 20:31 and many other Scripture texts with predicate phrases, which any student can check with his copy of a Greek text. According to their "general rule," why do not translators put "the" before "Spirit" at John 4:24?

John survived the apostle Paul by about thirty-five years. He was well acquainted with Paul's writings. John knew that Paul spoke of the Son of God as a creature of God and an image of God, and not as Jehovah God the Creator. (Col. 1:15-17) Because Almighty God created his Son the Word first, without the collaborating of any other person, Jesus Christ is spoken of as "his only-begotten Son." He is also referred to by John as "the only-begotten god who is in the bosom position with the Father." No other creature enjoyed the distinction of being created directly by Jehovah God alone, for after creating his only-begotten Son the Word, then he used his Son as collaborer in making all other creations.—John 3:16, 18; 1:14, 18.

Many other Biblical facts are to be found to show why the Holy Scriptures do not teach any such thing as a "trinity." Evidence is sufficient to show that the doctrine is an unscriptural pagan teaching.



Jehovah's Witnesses Preach in All the Earth



Greece

AFTER its decline from the ancient glory and its conquest by the Romans, Greece, the cradle of democracy, became one of the first lands where the good news of true Christian faith was preached.

The disappointment of the Greeks with their pagan Olympian gods and the various oracles like that of Delphi, Delos and others, which proved to be centers of delusion and deception, properly prepared the ground for sowing the seed for worship of the one and only true God Jehovah. It was Paul the apostle who traveled from Asia over to Macedonia and on to all the rest of Greece and who brought the rich Christian fruit to this land.

In spite of the reaction and persecution raised against followers of Christianity by the demon-worshipping priests of the crumbling pagan system, Christian congregations were firmly established in many parts of the land, such as in Neapolis, Philippi, Thessalonica, Beroea, Nicopolis, Athens, Corinth, Cenchreae and elsewhere. Indeed, the toils of Paul and his coworkers were "not in vain in connection with the Lord."

Today modern imitators of the apostle Paul boldly preach about the kingdom of God in every part of this beautiful Mediterranean land of Greece. As in the first century of the Christian era, even so in this day: preachers of the good news tour towns and villages and minister from house to house. There are Christian congregations of Jehovah's witnesses today in practically all sections of the country, from the

northernmost end of Macedonia down to the southernmost points of Crete island.

The workers of modern witnesses of Jehovah visited Greece for the first time a few years before World War I. Bearers of the message about the true God were some expatriated Greeks from America. A small congregation was originally instituted by a few persons in Athens, to be followed by other congregations at Corinth, Thessalonica, Beroea and at various other towns of Macedonia and the rest of Greece.

In 1912 the then president of the Watch Tower Society visited Greece and in 1920 another visit was paid. Both of these visits aroused much interest. From 1922 onward there was an intensified witnessing campaign along with a systematizing of the work. A rich crop of Kingdom fruitage has been the result.

This work of increase has been accomplished in Greece amid much persecution and cruel religious intolerance. As in ancient times, even to this very day Kingdom publishers are very frequently brought to law courts, either because they have placed Bible literature with the people or because they have peacefully gathered together at a friendly home to study God's Word. Yet these many arrests, court trials and imprisonments of Jehovah's witnesses have contributed greatly to a wider spread of Kingdom truth.

Greeks, however, are a very hospitable people. They open their doors to anyone bringing good news. This means that they quite readily invite Jehovah's witnesses into their homes. In the open country of Greece, particularly during the spring sea-

son, the Greek peasants are found in an exceptionally good humor. They are a good-hearted race of people, prompt to greet strangers and wish them well. Because of their unusual disposition it has been and is easy to talk and study the Bible with them.

In a circuit near Thessalonica, such a visit to the Greek open country has brought rich fruit. Whereas a short time ago there was no one practicing pure worship, there is now a flourishing congregation of over twenty active publishers of the Kingdom. In the district of Gavalas, Macedonia, where once lay the ancient Nicopolis, there are now many congregations of Jehovah's witnesses. Even in the beautiful sunlit city of Athens, there are about twenty congregations rejoicing with their part of preaching the good news about the Christ. A recent field service report shows that Greece has now close to 6,000 active ministers of Jehovah's witnesses preaching. In 1942

there were only 570 of them. A remarkable increase, wouldn't you say?

Jehovah's witnesses in Greece are deprived of the privilege of holding conventions or even having Kingdom Halls. They confine themselves to practicing their worship in private homes, with a very limited number of attendants. Oddly enough, the Greek constitution guarantees freedom of religion. A provision in the Greek constitution says that every known religion is free and its worship services may be performed undisturbed under protection of the laws. But Jehovah's witnesses have not been accorded this protection or right. *Intolerant religious circles in Greece that exercise great influence on various politicians very often cause government authorities to issue strictest circular orders against the Christian witnesses of Jehovah.* Despite such malicious action, the witnesses endure and the preaching work goes on apace.

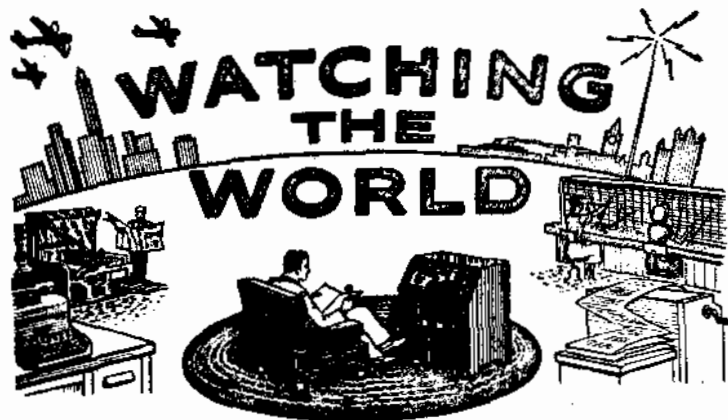
FREEDOM'S FOUNDATION

“It is impossible to enslave mentally or socially a Bible-reading people,” once said American journalist Horace Greeley. “The principles of the Bible are the ground-work of human freedom.”

? DO YOU KNOW? ?

- What very precious thing 20,000 Americans throw away every year and 100,000 more try to throw away? P. 3, ¶2.
- Why it is a mistake to associate a cross with the death of Christ? P. 6, ¶5.
- How some American lawmakers are trying to cripple a guardian of American freedom? P. 8, ¶2.
- Why the principle of equal justice for all American citizens may be put in constant jeopardy? P. 12, ¶1.
- What nation was “Christianized” by the sword? P. 14, ¶2.
- Why Martin Luther condemned the doctrine of the immortality of the soul? P. 15, ¶2.

- How bombers carrying nuclear bombs have helped some British government members in their argument for American rocket bases in Britain? P. 18, ¶4.
- How to grow a tree in your living room? P. 22, ¶8.
- What vitamin will help to prevent motion sickness? P. 24, ¶5.
- What religious doctrine is based upon a passage in the King James and Douay versions of the Bible that is a forgery? P. 25, ¶3.
- What Western land arrests people for gathering in a home for a Bible study or for reading Bible literature? P. 27, ¶7.



Soviet-U.S. Trade Proposed

◆ Russian Premier Nikita S. Khrushchev recently (6/3) sent to U.S. President Eisenhower a letter proposing trade arrangements between the U.S. and the Soviet Union. Russia was prepared, Khrushchev said, to sell to the U.S. such products as asbestos, cellulose, chrome, manganese, platinum, furs and paper products. In exchange, the Soviets would purchase, among other things, machinery for production of synthetic fibers, paper-processing equipment, chemical products, medical equipment and consumer goods, though there would be no requests for military equipment. Inasmuch as Russia might import more products than it would export to the U.S., Khrushchev seemed to indicate that the Soviet Union would desire credits from the U.S. to finance the proposed trade. Among other obstacles to Soviet-U.S. trade is the fact that Russia has not yet settled its World War II lend-lease account with the U.S. Consequently, some sources felt that Congress would not favor the suggested loans needed to implement the trade arrangements.

France Under De Gaulle

◆ Shortly after being placed at the helm of the French government as premier of France,

General Charles de Gaulle made requests for exceptional powers. He demanded a six-month period of full power to deal with his country's affairs without recourse to the National Assembly and also the right to bypass the assembly and submit directly to the populace by referendum any desired changes of the present constitution. Faced with a threat that the general would resign should these requests be denied, the assembly granted his demands (6/3). De Gaulle appointed a new fifteen-man cabinet, in which were included three former premiers, and this also received assembly approval. The French parliament subsequently bowed out, leaving De Gaulle free to exercise his acquired powers in dealing with governmental affairs.

De Gaulle and Algeria

◆ Not long after being installed as French premier, General Charles de Gaulle made a three-day visit to Algeria. Though the junta ruling that country had expressed dissatisfaction with De Gaulle's cabinet and had expected recognition of its political authority, the junta members were informed by the general that, while they had a "great role" to play in Algerian affairs, they had "no revolutions to make because

the revolution is already accomplished." A few days later (6/10) the All-Algerian Committee of Public Safety called for postponement of a plan to hold early municipal elections in Algeria, asked that all French political parties disappear and that a "real Government of public safety" be established. De Gaulle countered with a sharp message challenging the authority of the committee's statement.

Inter-American Relations

◆ Brazilian President Juscelino Kubitschek recently suggested a review of inter-American relations. In a letter to U.S. President Eisenhower (5/28) Kubitschek made reference to "the aggressions and vexations undergone by Vice-President Nixon during his recent visit to countries in Latin America" and held that it was time "for us to undertake jointly a thorough review of the policy of mutual understanding." In reply (6/5) Eisenhower showed a keen interest in the proposed review of relations among the twenty-one American republics. August 5 has been set as the date of a visit to Brazil by U.S. Secretary of State John Foster Dulles, and there is prospect of a meeting of foreign ministers shortly thereafter for consideration of Pan-American affairs.

Toward Test Ban Talks

◆ A proposal of technical talks on methods of inspection and control needed for a suspension of nuclear tests was advanced by U.S. President Eisenhower in a recent letter to Soviet Premier Khrushchev (4/28). To this the Russian leader agreed (5/9) and he later (5/30) suggested that technical experts from Poland and Czechoslovakia should also participate in the discussions. In reply (6/10) Eisenhower consented to the inclusion of the Polish and Czechoslovak technicians and pro-

posed that the talks begin soon in Geneva. The U.S. president has also indicated that experts from Britain and France and possibly some other Western nations will take part in the prospective technical talks.

Macmillan Makes Summit Plea

◆ Britain's Prime Minister Harold Macmillan, speaking before an audience of 7,000 persons at Baltimore's Johns Hopkins University during a recent visit to the U.S., spoke out in favor of a meeting of heads of government (6/10). Macmillan held that a conference of "five or six" government leaders of the East and the West might serve to lessen world tensions. In recent months much discussion and letter writing has taken place on the matter of a summit conference, but considerable disagreement has made prospects of a successful parley seem questionable. Recognizing the problems involved, the prime minister suggested that the talk participants might succeed in making "first, a little progress here, and then a little there and so perhaps bring ourselves out of a condition of stalemate into one of negotiation." Thus was voiced another appeal for an East-West summit conference.

Yugoslavs Under Fire

◆ The 1948 denunciation of Yugoslav Communists by the Communist Information Bureau was upheld recently (6/3) by Russian Premier Khrushchev. Speaking before the Congress of the Bulgarian Communist party in Sofia, the Soviet leader also supported a press attack against the Yugoslavs by the Peiping regime (5/5). Khrushchev further declared that the policies of Yugoslavia's President Tito and other "revisionists" were at variance with the entire Communist camp. The following day (6/4) the Peiping press again assaulted the Yugoslav Communists and shortly there-

after the Chinese Communists' eighth congress adopted a resolution condemning them.

Helicopter Incident

◆ Nine military men attached to the U.S. Army's Third Armored Division recently (6/7) flew by helicopter on a training mission from Frankfurt en route to Grafenwohr in West Germany. The craft reportedly encountered navigational difficulties in a thunderstorm and presumably ran out of gas over East Germany. It was forced to land at Zwickau, where East German authorities detained those on board. The U.S. and nations of the West do not recognize and have no diplomatic relations with the East German government. The Soviet Union refused to intercede in the matter and the East German regime demanded direct negotiations regarding the incident, which it terms a violation of that country's air space. U.S. Secretary of State John Foster Dulles indicated (6/10) that, if it was necessary, the U.S. would deal directly with the East German government in order to secure the release of the helicopter passengers, though such a move, he said, "does not carry any implication at all of recognition."

Violence In Cyprus

◆ Cyprus, a British island colony in the Mediterranean, is inhabited by about 500,000 persons of Greek and Turkish descent. The majority of these are Greeks, who outnumber the Turkish residents by about five to one. Greek Cypriotes favor either the island's complete independence or its alliance with Greece. Turkish Cypriotes, however, are demanding partition of the island between themselves and the Greek populace. Recently (6/8) general unrest there flared into rioting that brought injury and death to many, reportedly the worst disturb-

ances in the history of Cyprus. In order to cope with the violence, an island-wide curfew was enforced by about 10,000 British troops stationed there (6/9). Prospects of consideration of the disturbances by the North Atlantic Council were welcomed by some, while others were awaiting an expected British declaration regarding the future of Cyprus.

Ceylonese Language Riots

◆ Widespread rioting broke out anew in Ceylon recently (5/31). As on previous occasions, the disturbances arose from a language conflict between the island's inhabitants, a Tamil minority and a Singhalese majority. Of Ceylon's 8,000,000 inhabitants there are about 2,000,000 Tamil-speaking residents. Singhalese is the island's official language, but the Tamils are pressing for equal status for their tongue. A declaration of a state of emergency by the Ceylonese government served to suppress somewhat the language disturbances on the island.

Lebanon in Turmoil

◆ The United Arab Republic has been charged by the Lebanese government with the instigation of the recent riots and general unrest in that land. When an appeal of the matter to the eight-nation Arab League proved fruitless, Lebanon sought action on an earlier protest made to the United Nations Security Council (6/6). In order to cope with dissident elements, Lebanese President Camille Chamoun was later (6/9) vested with power to take action against civil servants who politically or physically take part in rebel activities against the Beirut government. Meanwhile, skirmishes continued between the insurgents and government forces and unrest prevailed throughout the nation. The Security Council voted (6/11), in keeping with a Swedish reso-

lution, to send U.N. observers to Lebanon to insure that arms and troops would not be smuggled into that country.

Portugal's Presidency

◆ For thirty years the world's third-largest empire, Portugal and its Asian and African territories, has been under the control of a government headed by Premier Antonio de Oliveira Salazar. Recently (6/8), after a 26-day election campaign during which some public disorder took place, over 800,000 Portuguese citizens cast their ballots. Opposing each other in the presidential race were Rear Admiral Americo Tomas, National Union candidate backed by Salazar, and Lieutenant General Humberto Delgado, the opposition candidate. Election returns were about four to one in favor of Admiral Tomas, who will succeed President

Francisco Higinio Craveiro Lopes and is to be inaugurated for a seven-year term on August 8.

Cuba's Guerrilla War

◆ Cuba has begun to make new efforts to quell the activities of rebel forces led by Fidel Castro. The insurgents have for many months battled with government troops deployed to crush them and have used guerrilla methods in staging night raids on towns for supplies and attacks on troop patrols and government posts. It was recently revealed (6/4) that the government forces are establishing military posts in the foothills of the Sierra Maestra, the rebel stronghold in Oriente province. Members of the Cuban army, navy and police forces have been sent to posts in this locality for training in guerrilla warfare. These increased efforts, it is

hoped by the Cuban government, will soon bring victory over the rebels.

Toward an Antarctic Treaty

◆ A proposal that a treaty be negotiated soon to preserve Antarctica as a continent for scientific investigation was advanced recently (5/3) by U.S. President Dwight D. Eisenhower. Notes further holding that the Antarctic be used "for peaceful purposes only" were sent by Eisenhower to eleven nations now engaged along with the U.S. in scientific exploration and observation there under the direction of the International Geophysical Year. The U.S. State Department has revealed (6/4) that all these countries—Argentina, Australia, Belgium, Britain, Chile, France, Japan, New Zealand, Norway, Russia and South Africa—have accepted the U.S. proposal.

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IS THE WORLD'S END NEAR?"**

BY

N. H. KNORR

President of Watch Tower Society

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Accept an invitation from Jehovah's witnesses to attend this great international assembly in New York city. It will last for eight days, beginning on July 27 and ending on August 3. Of special interest will be the public lecture "God's Kingdom Rules—Is the World's End Near?" Learn why God's kingdom can rule while the world fights, wars and suffers. Learn how a peaceful world will come by means of his kingdom. Learn how you can survive the present world's end.