

# ***Awake!***

**Happiness Not from Things**

**The Cult of Ancestor Worship**

**The Nixon Good-Will Tour**

**Central Africa's Queen City**

SEPTEMBER 8, 1958

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## CONTENTS

Happiness Not from Things	3	"Transfusion Dangers"	20
Enjoyment in Work	4	Why the Unhappiness in Denmark?	21
The Cult of Ancestor Worship	5	Mileage Plus	24
Why a Bullwhip Cracks	7	"Your Word Is Truth"	
The Nixon Good-Will Tour	8	What Was Paul's "Thorn in the Flesh"?	25
Trinidad Tigers	11	Jehovah's Witnesses Preach in All the Earth—Brazil	27
Good Water from Bad	12	Watching the World	29
Aruba Overcomes Its Water Shortage	16		
Advertisement for Books	16		
Central Africa's Queen City	17		

# Awake!

"Now it is high time to awake."

—Romans 13:11

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## Happiness NOT FROM THINGS

**WHAT** does your happiness depend on? Does it depend on things? Many persons never learn that true happiness cannot arise from things; their futile quest for happiness by amassing possessions, acquiring creature comforts and getting gadgets should have revealed the truth to them.

Some persons do learn from experience. For a time they pursue things. They may go into debt to obtain the thing that they feel will ensure happiness. They engross themselves with it, especially enjoying the pride of ownership. Inevitably the luster of possession wears off; they see that they now need a new thing to restore the gloss of their ebbing happiness. Eventually they may come to realize how fleeting is the pleasure that things produce, how empty is the life of those who have been dazzled by things.

What is wrong? People have been misled. They have been led to believe that happiness comes from things, that man's goals in life are material, that an abundance of material things will readily compensate for any or all spiritual deficiencies. How

wrong they are! It was the Son of God himself who declared that, though man cannot live without bread, neither can he live by it alone. Man has spiritual needs, and unless these are met his happiness cannot be complete.

Not long ago a professor of English at Wayne University, Detroit, Michigan, gave a talk to the members of the graduating class. Said Professor W. O. Ross: "It is my suspicion . . . that our culture—that you—are fundamentally wrong in your understanding of the basic nature and needs of man. You and all of us are wrong, I suspect, because within the last century we have become materialists. . . . We also believe, or act as if we believe, that man's *needs* are principally material, whereas his true material needs are few and simple, and his needs for certain mental or spiritual qualities, such as love . . . are greatly out of proportion with these material needs. In other words . . . man's needs are religious, not material.

"Man, I suspect, is primarily a religious creature, and is best comprehended in religious terms. And the precise error which the intellectuals of the Western world have been making for the last century or two is to deny this fact and insist that men are only complicated pieces of matter, whose true gratifications are ultimately those of the senses. To think thus, I suspect, is an error. . . .

"Perhaps we all ought to be stronger and be able to resist the temptation of *things*, but we aren't, and the inventions and discoveries of scientists and the achievements of technicians tend to keep us on an endless wheel, always in quest of a satisfaction which tomorrow will eclipse that of today. . . .

"I suspect that physical luxuries are red herrings with a vengeance, drawn across the path of our proper development. This, I suspect, is what is wrong with them! They divert us from our true course. I suspect that our true purposes should be to attempt to become saints, not men of wealth. Isn't it curious? We have traveled—we people in this world—so far from the ideal of sainthood that when a professor ventures to suggest to a graduating class that it may be more important for them to be saints than to be doctors, or lawyers, or dentists, everybody has difficulty in taking him seriously. Surely he's cracking a rather dreary joke. But I assure you that I mean quite literally what I have been saying. . . . And so—I suspect you all, every one of you. I do not suspect you of any generally recognized crime. But I do suspect you of being materialists, and I suspect that materialism is a crime against humanity."—*Vital Speeches of the Day*, March 15, 1954.

The first definition of the word "saint" in the *Thorndike-Barnhart Dictionary* is "true Christian." This is the proper goal

in one's life; it is the paramount goal and it is a spiritual one. Making true Christianity one's goal requires learning about God and his purposes, the searching out of God's will for man and then the doing of that will. This is the way to lasting happiness; this is the way to gain everlasting life in God's new world.

Material things all too often tend to obscure man's main goal. Things should be an aid to one's attaining the right goal rather than a goal themselves. People who are gadget-happy are not really happy; they are deluding themselves, cheating themselves of the happiness that comes from practicing true Christianity. Happiness is not the possession of things; it is the fruitage of love and service to God.

In the sermon on the mount Jesus showed the way to true happiness: "Happy are those who are conscious of their spiritual need."—Matt. 5:3.

Those who are conscious of the need of only material things will find that discontent will be their lot. "Someday people will learn," once said research scientist Charles P. Steinmetz, "that material things do not bring happiness. . . . Then the scientists will turn their laboratories over to the study of God."

To find happiness you must turn to the study of God. Learn his will. Do his will. Things of this world will pass away, "but he that does the will of God remains forever."—1 John 2:17.

## Enjoyment in Work

4. "We have all become accustomed to rate the value of work by a purely money standard," writes English writer Dorothy L. Sayers in *Unpopular Opinions*. "The people who still cling to the old idea that work should be served and enjoyed for its own sake are diminishing and—what is worse—are being steadily pushed out of control of public affairs and out of contact with the public. We find them odd and alien—and a subservient journalism . . . persuades us to consider them absurd and contemptible. It is only in times of emergency and national disaster that we realize how much we depend upon the man who puts the integrity of his job before money, before success, before self—before all those standards by which we have come to assess the value of work."

**R**AIN had not fallen in the Indonesian village of Kalingooa for many weeks. The threat of drought was getting serious. What could be done about it? Why, appeal to the ancestors, of course! So the natives, known as the Torajas, visited the grave of a famous chief, the grandfather of the present one. They began to pour water upon it and to pray: "O grandfather, have pity on us; if it is your will that this

year we should eat, then give rain." For those primitive folk their dead chief not only was very much alive but was endowed with even greater powers than he was supposed to have had before he died.<sup>1</sup>

The cult of ancestor worship, we are told, "is one of the great branches of the religions of mankind. Its principles are not difficult to understand, for they plainly keep up the social relations of the living. The dead ancestor, now

# The Cult of ANCESTOR WORSHIP

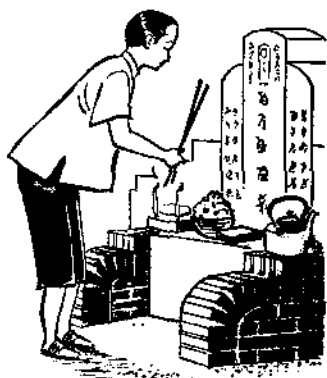
*Not only are there many forms of primitive and Oriental ancestor worship throughout the world but something akin to it and equally as false and foolish is widely practiced and believed in throughout Christendom.*

passed into a deity, simply goes on protecting his own family and receiving suit and service from them as of old; the dead chief still watches over his own tribe, still holds his authority by helping friends and harming enemies, and still rewards the right and sharply punishes the wrong."<sup>2</sup>

How far back ancestor worship goes cannot be dogmatically stated, but among its earliest manifestations doubtless was

the worship of the slain Nimrod, as promulgated by his wife-mother Semiramis.<sup>3</sup> In its cruder forms it is still found among primitive peoples throughout the world, particularly in Africa, Asia, Australia and their surrounding islands.

While ancestor worship at times is prompted by affection or reverence for the dead, more often than not it is need or fear that motivates it. Thus, "when a North American Indian fell into the fire, he believed that the spirits of his ancestors pushed him in because their worship was neglected."<sup>2</sup> In certain parts of Australia the natives "regard as very sacred certain trees which are supposed to be their de-



ceased ancestors transformed; hence they speak with reverence of those trees and are careful that they shall not be cut down," lest they reap dire consequences. Similar beliefs are held by certain natives in the Philippines and in Korea.<sup>1</sup>

The same can be said about the ancestor worship of the African. Elaborate ceremonies and sacrifices are performed to appease dead chieftains. In these not only do the medicine men take the lead but even the clergymen of the sects of Christendom take a prominent part.<sup>4</sup>

### ***Foolish and False***

The cult of ancestor worship has done incalculable harm, materially as well as spiritually. It accounts not only for the extreme backwardness of China for so many years but also for China's being overrun by communism. Concerning its ancestor worship we are told that it "is perhaps the most unique element in Chinese religion. . . . In no other nation has the intimate connection between a man and the spirits of his forebears been developed with such an elaborate ritual or had such an effect on Society as a whole."<sup>5</sup>

Likewise, ancestor worship must largely bear the blame for Japan's modern ambitious policy, which brought it as well as other nations so much grief. Says one authority: "In modern Japan the interaction of ancestor worship with Shintoism has been of major importance for the national character and indirectly in its effect upon international relations. . . . In early times nature gods became associated with imperial ancestors. Japanese ancestor worship was at first imported from China."<sup>6</sup>

As for the spiritual harm it has done: The cult of ancestor worship is credited with being one of the origins of idolatry. Thus "at Santa Cruz, when a man of distinction dies, his ghost becomes a *duka*. A stock of wood is set up in his house to

represent him. Offerings are made to it in times of danger at sea, at the planting of a garden, on recovery from sickness."<sup>7</sup> At times such stocks of wood are given a head made of earth or clay resembling as closely as possible the deceased.

Then again, note the ancestor worship of ancient Rome, which was a communal rather than a familial worship of ancestors, the *manes*. It was closely associated "with apotheosis, the deification of a person after his death, applied chiefly to emperors."<sup>8</sup> Many were the Christians that suffered martyrdom rather than take part in this form of ancestor worship. This example, together with the previous one, highlights the most serious objection to ancestor worship, namely, that it represents a course of rebellion against God's plain command: "You must never have any other gods against my face . . . because I Jehovah your God am a God exacting exclusive devotion."—Ex. 20:3, 5.

How this perversion came about God's Word tells us: "Although they knew God, they did not glorify him as God nor did they thank him, but they became empty-headed in their reasonings and their unintelligent heart became darkened. Although asserting they were wise, they became foolish and turned the glory of the incorruptible God into something like the image of corruptible man . . . even those who exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created, who is blessed forever."—Rom. 1:21-25.

Nor is that all. The cult of ancestor worship has done great harm by reason of its teaching that the dead are actually more alive than the living, that the dead can help and harm more than they could before they died. This very basis of ancestor worship makes a lie out of God's Word, which expressly teaches the oppo-

site: "Do not put your trust in nobles, nor in the son of earthling man, to whom no salvation belongs. His spirit goes out, he goes back to his ground, in that day his thoughts do perish." "For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages, because the remembrance of them has been forgotten. Also their love and their hate and their jealousy have already perished, and they have no portion any more to time indefinite in anything that has to be done under the sun." "The soul that sins shall die."—Ps. 146:3, 4; Eccl. 9:5, 6; Ezek. 18:20, *RS*.

### **What About Christendom?**

Most persons, if not all, in Christendom will agree that all such forms of ancestor worship, primitive and Oriental, are very naïve and foolish. However, the fact is that Christendom itself is saturated with the same beliefs and practices basically, being only superficially different. Do not its religious organizations, with very few exceptions, teach that man has an immortal soul? that at death man knows more and is more powerful than before he died? that he goes either to heaven or to hell or to purgatory, from which latter place one can be rescued by efforts in his behalf on the part of the living?

Note also the widespread veneration or adoration given "saints," religious ancestors, as it were. Do not the devout appeal

to them, especially in times of stress, instead of praying to God in Jesus' name? Is not the very making or beatifying of supposedly holy persons as saints a form of ancestor worship? And is not the practice of devout persons in Latin-American lands of placing food before the statues of their "saints" identical with that of primitive peoples' placing food at the base of a tree for the benefit of their ancestors whom they believe to be inhabiting the tree?

The worship of Nimrod, the deification of Roman emperors, the beatification of "saints" are all forms of ancestor worship, even as are its Oriental and primitive manifestations. Such are not only futile but also displeasing to the one true God, Jehovah. He alone is entitled to our veneration, adoration and service. He alone is able to help us, and therefore to him alone should we pray or make our supplications. Fittingly he commands: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." Those who are wise will not be "inciting Jehovah to jealousy," but, knowing He "is also a consuming fire," will give him the "exclusive devotion" due him.—Matt. 4:10; 1 Cor. 10:22; Heb. 12:29; Ex. 20:5.

### **REFERENCES**

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- <sup>2</sup> *Encyclopedia of Religion and Ethics*, by Hastings, Vol. 3, pp. 426-433.
- <sup>3</sup> *Qualified to Be Ministers*, p. 272.
- <sup>4</sup> *1954 Yearbook of Jehovah's Witnesses*, p. 248.
- <sup>5</sup> *Religion in China*, E. R. and K. Hughes.
- <sup>6</sup> *The American Peoples' Encyclopedia*, 1-913.

## **Why a Bullwhip Cracks**

❧ Could it be that a bullwhip cracks because its tip breaks the sound barrier? According to Dr. Horace M. Trent of the Naval Research Laboratory, that is the reason. At a recent meeting of the Acoustical Society of America Dr. Trent and his colleagues explained the principle to newsmen. "The motion of the whipper's hand—only thirty or forty feet a second—eventually develops into a velocity of 1,400 feet a second at the whip's tip," reported the *New York Times*. "The tip slaps the air. Because of its speed it forces the air ahead of it to pile up, producing a sharp rise in air density and pressure. The pressure tries to relieve itself by going forward. At the point between the high pressure a shock front is produced, resulting in the sharp sound."



## THE *Nixon* GOOD-WILL TOUR

Why did it flounder?

Small wonder that Vice-President Nixon has called for a "reappraisal" of United States policies in Latin America.

Many observers have already made a reappraisal. They find that the riots cannot be written off merely as "Communist-inspired," that the basis for the hostility is less Communist incitements than long-standing

and newly caused resentments and grievances.

**"COMMUNISTS"** is the word usually heard to explain why the Nixon good-will tour to Latin America floundered. Vice-President Richard Nixon, speaking of the riot that caused his tour to collapse under a shower of spit and stones in Caracas, said: "Those who organized it were subject to central direction and are without a doubt Communist-dominated." Yet he added: "A great majority of those who participated in the riots were not Communists."

Similarly, Tad Szulc, the New York Times correspondent in South America who covered the Nixon tour, said: "Granted that Communist hands were pulling strings that set the crowds in motion, it remains the shocking fact that the majority in them were not Communists and that a climate of unadulterated hatred must have existed to lead men, women and children to degrade themselves to the point of spitting in the faces of the Vice-President and his wife."

### *Purpose of the Tour*

The inauguration, May 1, of Argentina's president, Dr. Arturo Frondizi, gave Washington the opportunity to send Vice-President Nixon on a tour to Latin America. The purpose of the expedition was made up of about equal parts of attempts at fact-finding and efforts to explain United States policies. When the eighteen-day tour ended, some of the words the press used to appraise it were "fiasco" and "debacle."

Why did the tour fail so miserably in its good-will aspect? Some of the blame for the tour's floundering is now being charged up to inadequate preparation.

Though the good-will feature of the expedition came virtually to naught, the fact-finding phase, presumably, was productive. At the various stops, such as Uruguay, Argentina, Paraguay and Colombia, the vice-president heard some sharp criticisms of United States policies. Fact-finding began in earnest at Lima, Peru. Arriving



at the gates of the San Marcos University, the Nixon party was met by some 2,000 demonstrators. While some screamed such words as "Nixon is a viper!" others hurled eggs and stones. Later, when trying to return to his hotel, the vice-president was spat upon by the San Marcos mob. Peruvians were shocked; Lima newspapers called the incidents "shameful."

The vice-president's courage in the face of a howling mob won respect for him with many Latin Americans. Yet some of this respect, apparently, was soon lost. Explained *The Christian Century*: "Mr. Nixon won respect from shocked, intelligent South Americans for the fortitude with which he met the mean situation in Lima, Peru. Then he dribbled it away by rushing into the Quito soccer field to billy-goat with his head. Whatever amusement his clowning provided local sport-fans, . . . he won only general contempt for himself and his country. The Latin American [demands in his leaders] dignity—and after all Nixon is the vice-president of the United States. Solemnly in frock coat and pin-stripe trousers to lay a wreath on liberator San Martin's monument, then rush forward with a salesman's grin to backslap *hoi polloi* and go cavorting around a soccer field—this is too much for Latin Americans."

But if the dignity of Vice-President Nixon had suffered, the prestige of the United States had suffered far more. Especially in Venezuela was United States prestige at a low ebb. At the Caracas airport the Nixon tour was confronted with several hundred students who shouted and spat at the Nixons as they walked to waiting limousines. On the outskirts of Caracas, a traffic jam halted the Nixon car. About fifty adults moved menacingly toward the car, but a truckload of soldiers blocked them off. The Nixon car moved, only to be halted again by another traffic

jam. This time the truckload of soldiers had disappeared. A crowd estimated at about 150 persons set upon the car with clubs, pipes and stones. The Nixons were covered with shattered glass, and the Venezuelan foreign minister, riding next to the vice-president, was struck in the eye by a piece of glass. Both the United States and Venezuelan flags were ripped from the car. After about twelve minutes, the battered car moved again.

Mobs roamed the streets for a day, burning the United States flag, denouncing the government it stands for. Thus the Nixon tour, which began April 27 with high hopes, ended, to all intents and purposes, on May 13 in near disaster.

The leaders of Venezuela's political parties, with the exception of the Communists, called the day of the attack on Vice-President Nixon and his wife "Venezuela's day of sorrow." Comments in South American newspapers soon brought to the surface many of the grievances that accounted for much of the hostility toward the United States.

### *Trade Grievances*

"Any interpretation attributing all the origin to Communist inspiration does not represent all the truth," said the Rio de Janeiro *Diario Carioca*. "The United States Government has not tried to avoid reasons for friction and crisis, which become points of infection to good continental relations—petroleum and prices of basic commodities which we export and on which we base our economic survival."

At the heart of these trade grievances are United States tariffs, import restrictions and the so-called dumping of farm products that compete with Latin-American exports.

"In Uruguay, Nixon was told," reports Carleton Beals, "that our wool policy and our subsidized wheat dumping abroad have

brought that country close to economic ruin. Argentina has the same complaints. . . . Moreover, Argentina still smarts, as she has for more than a generation, over the exclusion of her meat from the United States on the specious charge of hoof-and-mouth disease. In Bolivia, Nixon was told that our policy on tin, plus Soviet dumping, had brought that country also to economic ruin. Peru likewise suffers from low prices and curtailed demand for copper and other raw products, and is bitter over proposed duties that would necessitate further cutback in production. Colombia has grievances over coffee and oil."

In Venezuela petroleum makes up 93 percent of the country's exports. Thus when the United States imposed a voluntary cut on its oil imports from Venezuela (also from Canada), cutting down Venezuela's sales by more than 10 percent, it was a serious matter to a country where oil wells are the mainstay of its economy.

Many Venezuelans are incensed, not only by the restrictions on oil shipments to the United States, but also by the United States policy toward Latin-American dictators. In fact, one of the most often raised criticisms of United States policy, as Vice-President Nixon learned, is that of coddling dictators. At virtually every press conference the vice-president heard this criticism. This sentiment is especially strong in Argentina, Colombia and Venezuela, countries that have ousted dictators since 1955. When the United States granted asylum to former Venezuelan dictator Pérez Jiménez and his police chief, it deeply disturbed many Venezuelans.

Placing the charge of dictator-coddling high up on the list of Latin-American grievances, the New York Times said that Washington's "alleged support for Latin-American dictators—and it would be speaking less than the truth to deny that Washington frequently has been leaning

over backward to show cordiality to local *caudillos* as the price of anti-Communist policies in their countries—unquestionably has done the United States more harm since the war than anything else."

### **"Inadmissible Forgetfulness"**

But Washington's treatment of dictators and its trade policies are not the only important reasons for Latin-American resentment. After the Nixon tour fiasco, Senator John Sherman Cooper declared: "This is more than just a Communist show. I think it represents some deep-seated grievances. Perhaps the Latin-American countries feel that we have been too preoccupied with Europe and Asia and have forgotten our closest friends."

Similarly, the Buenos Aires *Bianco* said: "Inadmissible forgetfulness and unjust treatment seem to be the two dominant factors of United States policy toward its southern neighbors in recent years."

How has South America fared as a recipient of United States gifts, compared with Europe and Asia? Since the end of World War II Europe has received \$29,700,000,000; Asia, \$18,800,000,000; and South America, \$700,000,000. This is less than 1.5 percent of the grants to Asia and Europe.

A recent cause of resentment against the United States is a foreign-aid bill passed by the House of Representatives in May. The total sum is for \$3,000,000,000. Of this only \$100,000,000 was earmarked for Latin America. That is about 3 percent of the total.

Latin Americans are hoping that the floundering of the Nixon tour will result in what the vice-president has called for, a "reappraisal of our policies" in Latin America. The State Department has already launched one, and so now has a Senate committee.

# TRINIDAD TIGERS

By "Awake!" correspondent in Trinidad

**A**RE there tigers in Trinidad? Well, not really, but still the name given by the Trinidadian to these creatures is appropriate. Just as real tigers are long, stealthy and deadly, so are Trinidad's tigers. They are bold, and when they strike, death can ensue in a short time.

¶ Really two different kinds of snakes, Trinidad's tigers are known locally as "Mapepire Z'Ananna" and "Mapepire Balcin"; you may know them by the names bushmaster and fer-de-lance. These tigers are well equipped for cutting down a foe or putting meat on the dinner table.

¶ The bushmaster is some snake. He carries two long, deadly hypodermic needles that fold away against the upper jaw when not in use; they jut out when the tiger is in the process of fetching a snack. This tiger's size is almost enough to frighten a victim into submission. Though more slender in build than rattle-snakes, Mr. Bushmaster may reach as much as twelve feet in length; in Trinidad eight feet is considered large. Mr. Bushmaster is thus one of the largest vipers in the world and the largest of the poisonous snakes, with the exception of the king cobra!

¶ Small wonder Mr. Bushmaster makes a striking figure! He is quite a fancy dresser in a rough sort of way; and he is rough. His skin, or scales, is about as rough as a wood rasp or a green pine cone, but it has an attractive color scheme. It has a basic pinkish or reddish yellow covered over with black splotches of a rectangular shape. For reasons best known to himself Mr. Bushmaster wears a streak of black from the eye to the corner of the mouth, reminding one of the mustached stage villain of days gone by.

¶ This Trinidad tiger minds what he considers to be his own business and does not look for trouble, but he will take the offensive if trouble does come. He is a gentleman about it, however, and vibrates his rattleless tail against the leaves to produce a warning sound. It spells "halt!" in any man's language. He will even advance slightly, keeping his body in an S-shaped striking loop. People here

swear that he measures the distance and is unerring in his strike.

¶ Balcin, or Mr. Fer-de-lance, is the smaller of the two tigers. Its unusual name comes from French, meaning "iron [tip] of a lance," and refers to the shape of its head, one that is almost the shape of an arrowhead. Usually five to six feet in length, the fer-de-lance strikes without warning.

¶ There seems to be some sort of agreement between the two tigers as to dwelling places. The bushmaster takes the high road and the fer-de-lance the low road, since the latter prefers lower ground. It can be found around abandoned buildings or places where rats gather, such as old corn storage places or cane fields.

¶ Neither of these snakes is especially abundant in Trinidad; in fact, daytime hunters seldom come across them. Night hunters may meet them more often, because the snakes win their living at night, wandering about in search of prey. If a hunter is bitten it is usually due to carelessness.

¶ The effect of the venom of these tigers is immediate and fearful. The poison is a powerful hemotoxin that attacks and destroys the red blood cells. It also attacks the walls of the blood vessels. Profuse bleeding occurs from the wounds, and in a short time bleeding from the throat, mouth, stomach and kidneys takes place. The tissue around the wounds is practically dissolved. Instant action is vital if death is to be averted. A man bitten in the thigh has been known to die within ten minutes.

¶ Emergency treatment consists of applying a tourniquet around the bitten member between the wound and the heart and gashing crosswise both fang marks. Suction is then applied. Prompt injections of the proper anti-snakebite serum are highly necessary to combat the effects of the venom. Even then there is grave danger. Gangrene may set in at the bite due to the breakdown of circulation in that area. Recovery is a slow process.

¶ In view of the lethal power of the mapepire's ever-ready weapons and his willingness to use them, it is easy to understand why the Trinidadian coming across one will say he met a tiger.



**I**T SEEMS strange that a man can die from thirst while floating in water; yet it has happened time and again. The victim of a shipwreck is surrounded by hundreds of miles of water, but there is not a mouthful he can drink. The sea water will poison his system.

There are about three and a half pounds of chemicals in every hundred pounds of sea water. That is far more than the body can safely handle. The impurity content of safe drinking water should be about one thirty-fifth of this amount.

But what would happen if a castaway should drink sea water? If his body is in water balance he can take in small amounts without too much harm. If he should continue drinking it, however, he will shorten his survival time. How it affects a person is described in an article that appeared in the magazine *Natural History*:

"Excretion of the salts in the sea water was taking water from his body, and he would have been dangerously dehydrated if he had continued drinking sea water. . . . The U.S. Naval Aero-Medical Safety Journal stated in 1955 that 'all physiological knowledge at present indicates that sea water is inimical to the human organ-

ism and that its use will shorten rather than prolong survival time.'"

Must a castaway depend upon uncertain rainfall or perhaps even die from thirst while floating in a life raft? Is there no way to make sea water drinkable? There is a way, and the necessary equipment is usually supplied now with life rafts. They have desalting kits that consist of a plastic processing bag and several cakes of silver aluminum silicate. Each cake will purify one pint of sea water by causing the impurities to precipitate into solids.

Another device that comes with life rafts is the solar still. This consists of a plastic bag that is inflated into a ball when needed. It distills about two pints of fresh water a day by using the sun as its source of heat. Several stills and desalting kits are needed on each raft to supplement its water supply.

### *Thirsty Cities*

Since sea water can be converted to fresh water for castaways, why can it not be converted on a large scale for thirsty cities? Many cities in water-short areas have a serious water problem. Even cities that are located where water is more abundant

are worrying about a water shortage because of the increasing demand being placed upon their supplies.

In the United States, from 1950 to 1955 water consumption leaped from 185 billion gallons a day to 262 billion gallons. By 1980 it is expected to range from 400 billion to 600 billion. Modern industry is the biggest cause of this water problem. One steel mill can use as much as 500 million gallons a day. About 65,000 gallons of water are needed to make one ton of steel, 500 gallons to make a yard of woolen cloth, and 100 to 200 gallons to produce a pound of rayon.

With growing industries and growing populations, is it any wonder that many cities are worried about their water supply? Some are coastal cities that have to bring in water from hundreds of miles away. Yet at their back door is an unlimited supply of sea water. Other cities may have large supplies of brackish water near at hand, but neither of these water sources can be used.

If these cities had big purifying plants that would convert bad water to good water, they could then draw from these untapped reservoirs and their water problem would be permanently solved. What is holding them back?

### ***Expensive Water***

Converting bad water into good water is an expensive process. In the Caribbean island of Curaçao distilled sea water costs about \$3.80 a thousand gallons. This is more than ten times the cost of natural fresh water in other parts of the world. Converted sea water at this price is practical only when natural water is scarce and expensive. It will have to be brought down in price to the neighborhood of what municipalities now pay before they can use it.

You may wonder why the cost of converted sea water should be so high when

there are no expensive dams to build, no long pipelines to lay and maintain, and nowhere near as many pumps needed. The expense is due to the energy and special equipment needed. If fuel is expensive, the cost of converted sea water is very high. Even when fuel is cheap the production of distilled water costs about two dollars a thousand gallons.

There is another method, however, that has promising prospects. It is the electric membrane system. A large plant that is designed to treat three million gallons of brackish mine water a day is being built in South Africa. The builders estimate that they will be able to produce good water at a cost of about thirty-five cents a thousand gallons. This is nearer the price cities are willing to pay. Of course, pumping costs and other distributing expenses will bring up the cost for the consumer, but even so it is cheap enough to give water-hungry cities hope.

### ***Distillation***

There are two approaches to the problem of purifying sea water. Either the water can be separated from the salts or the salts can be separated from the water.

The distillation method is commonly used by the world's navies and ocean liners. It follows the approach of separating water molecules from the salts. When water is heated it is changed to vapor. As water molecules separate from the body of liquid they leave behind the salts that had clung to them. When the vapor is cooled it condenses into fresh water. This procedure is expensive.

Production costs can be kept down by using several tanks with water under successively lower pressures. The boiling point of water is lowered when the pressure on it is lowered. Vapor from the first tank is condensed by passing it through sea water in a second tank. The heat given off

by the vapor is sufficient to boil the water in tank number two because pressure on the water is lower. The vapor from tank number two can then be passed through the sea water in tank number three, which is under a still lower pressure.

Even when several of such tanks exploit to the fullest the heat used in the first tank, energy costs are still high, about seventy cents a thousand gallons. Total costs may be three or four times this figure.

The cheapest distillation method is compression distillation. In this system sea water is heated to 212 degrees Fahrenheit, and then the vapor is compressed until the pressure is about 22 percent more than it was. This mechanical action raises the vapor's temperature to 275 degrees. It is then passed through the sea water in the tank from which it came. Since the boiling point of water is raised when pressure is increased, this compressed vapor will condense at a higher temperature than the 212 degrees needed for boiling the water. The compressed vapor thus supplies all needed energy to heat another batch of sea water. Once this cycle has been started, no further fuel is needed for heating.

The energy that continues to be used by the process goes into the compressor. The cost of this method of distillation will depend upon the price and quantity of fuel used in generating electricity for the compressor. It is still expensive for large operations. Perhaps further research will bring its cost down to where water-hungry cities can use it.

### ***Freezing***

It is possible to separate sea water from its salts by freezing it. Since seven times more energy is required to evaporate water than to freeze it, this would appear to be a cheap way to produce large quantities of fresh water at low costs. But an

obstacle stands in the way. It is very difficult to separate ice crystals from the salts.

As sea water is frozen its salts are left outside the ice crystals in the form of a highly concentrated brine. The big problem is how to remove this brine in a cheap manner from the microscopic cracks between the ice crystals. At present additional energy has to be used to keep the crystals from growing large and to spin them at a high speed. The centrifugal force throws out the brine. The crystals must then be melted to produce fresh water.

A pilot freezing plant has been built in the desert of southern Israel to convert sea water from the Mediterranean into fresh water. It uses freezing and compression distillation together in an effort to cut down production costs. But the freezing method is still too expensive for general use.

### ***Solar Heat and Chemicals***

A solar still works satisfactorily for producing small amounts of drinking water, but it cannot be used to meet large demands. Equipment costs are too great whether solar heat is used at a low temperature or at a high temperature by focusing it with mirrors. To produce enough pure water to supply the needs of an eighteen-mile-square piece of farm land would require some 200,000 acres of glass-covered trays. That would be out of all reason.

Chemicals are also out of the question. There are approximately three hundred pounds of impurities in a thousand gallons of sea water. The amount of chemicals needed to remove them must be about the same in weight. In a large plant producing one billion gallons of fresh water a day it would be necessary to add 150,000 tons of chemicals daily to cause the impurities to solidify and fall out of solution. The cost

of the chemicals alone would make the price of the water prohibitive.

### ***Electric Membrane Method***

The impurities in sea water consist of atoms or groups of atoms that have either a negative or a positive electrical charge. They are called ions. Sodium ions are positive, whereas chlorine ions are negative. When joined they form sodium chloride or common table salt. They make up 86 percent of the impurities in sea water.

Since about a third of sea water consists of impurities, it should require less energy to separate them from the water than to remove the greater bulk of water molecules, as is done in distillation and freezing. It is possible to do this electrically.

When two electrodes, one positive and the other negative, are placed in a tank of sea water the impurities that are nestled tightly among the water molecules are pulled away. The negative ions are drawn toward the positive pole and the positive ions toward the negative pole. But it has been found that simple electrolysis requires too much energy and does not purify sea water satisfactorily.

If specially constructed membranes are placed in the tank to act as sieves, a workable system is then possible. One membrane must pass only negative ions and another must pass only positive ions. With a large number of these membranes placed alternately between the two poles of an electrolysis tank, small chambers are formed. Each chamber has a negative membrane on one side and a positive one on the other.

When sea water is poured into all of these chambers and electrical power is turned on, the positive ions in the water are pulled through a membrane into the next chamber, which is toward the negative pole. They are stopped in this chamber by a membrane that passes only negative ions. The negative ions in the first chamber are, in turn, pulled in the opposite direction into the chamber on the other side, where they are stopped by a membrane that passes only positive ions. This leaves the water in this first chamber free of impurities. Every alternate chamber in the tank will thus have fresh water, whereas the others will have concentrated brine because of the ions that are trapped in them. The brine is drained off into the sea and the fresh water is piped to a storage reservoir.

Electrodialysis, as this process is called, appears to be the most promising method of extracting fresh water in large quantities at nominal expense. It works best in brackish water. The salt content therein is lower than in sea water and requires less energy to remove. It is believed that this method can produce good water from bad at about thirty cents a thousand gallons.

A great amount of money is being spent for research on this problem of getting fresh water from bad water. The United States government is spending ten million dollars on it. It is hoped that between the government's efforts and those of private industry large conversion plants can be developed that will successfully supply thirsty cities and arid lands with an abundance of moderately priced water from the sea.



# Aruba Overcomes Its Water Shortage

By "Awake!" correspondent in Aruba

ARUBA is a small island of some seventy square miles with a population of about 55,000. It lies in the Caribbean Sea, off the coast of Venezuela, and belongs to the group of islands known as the Netherlands Antilles. It has a healthful climate and boasts of year-round sunshine. One urgent problem, however, Aruba seems to have always had: a lack of fresh water.

Aruba has no streams. With few exceptions its wells furnish only brackish water and there is only one spring, in a remote corner of the island. It gets little rainfall because of the trade winds and its lack of high hills. Its water shortage has become more acute in recent years due to industries moving in, such as the world's largest oil refinery.

Then, twenty-six years ago, technical science began to come to the rescue. In July, 1932, a still went into operation that utilized salt water. It produced 60,000 gallons of pure water a day—far from enough, however, for its 28,000 inhabitants. More stills were built and by 1950 there were ten of them, producing 600,000 gallons daily. However, the population and industry kept increasing also and a shortage of water still plagued Aruba. This has made it necessary for industry to import water by ship tankers from both Venezuela and the United States.

So early in 1957 the cornerstone was laid for a \$10-million plant with five additional stills of a very economical type, which at the same time will provide the island with electricity. These stills, by employing an entirely new principle, the exact nature of which is still a secret, are able to distill water without having any scale-removing problem, one of the costly factors in producing fresh water from salt. When these new evaporators are com-

pleted, sometime in 1959, the island will be able to supply water at half the present cost. Then, too, the system will pay for itself, while now there is a deficit that has to be made up by taxation.

When the new evaporators are completed, the capacity of the island will be 2.7 million gallons of water a day. This will mean plenty of fresh water for the population, for the oil refinery, for a 150-room resort hotel and for a hydroponic farm project (growing vegetables with their roots immersed in a water solution containing the essential elements instead of being planted in soil). At the same time the new plant will be generating 12,500 kilowatts of electricity a day from high-pressure steam. One new industry will utilize the residue from the distilled sea water, chlorine for making insecticides and caustic soda for oil refining. And no longer will it be necessary for the oil refinery to get its water by tanker from Venezuela.

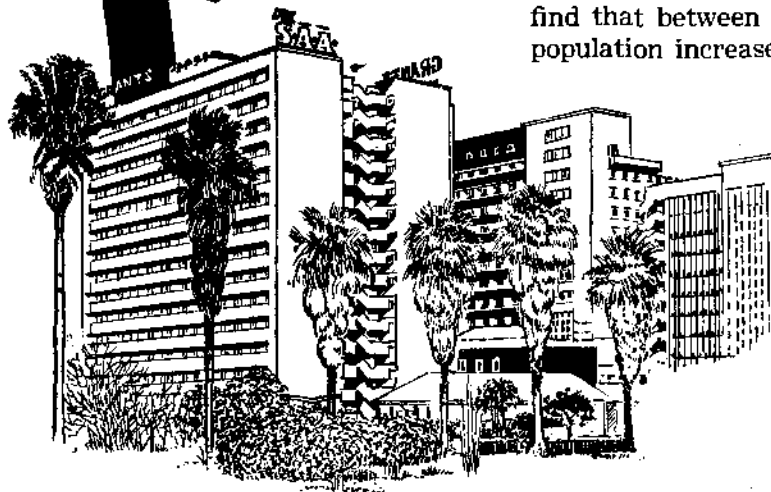
Another thirst, that for truth and righteousness, is also being provided for in Aruba today. Supplying this spiritual water had its beginning some twenty-five years ago when the "New Testament" was translated into the local dialect, Papiamento. Later a little more was provided with the appearance of a Catholic version of the four Gospels. And today, just as technical science is helping Arubans to get plenty of pure fresh water, so the modern rotary printing presses of the Watch Tower Society are turning out publications in readable Papiamento and neighboring languages. These have spread far and wide throughout Aruba and the rest of the Netherlands Antilles. As a result, today there is one witness of Jehovah for every 550 Arubans regularly calling upon their neighbors, telling them to come and take of life's water free. —Rev. 22:17.

## ADVERTISEMENTS FOR BOOKS

An advertisement in the *Saturday Review*: "Ladies and gentlemen, these things are books. They keep quiet. They do not suddenly dissolve into wavy lines or snowstorm effects. They do not pause to deliver a message from their sponsors. And every one of them is three-dimensional: they have length, breadth, and thickness for convenience in handling, and they live indefinitely in the fourth dimension of time."



## CENTRAL AFRICA'S QUEEN CITY



BY AWAKE! CORRESPONDENT IN SOUTHERN RHODESIA

**WOULD** you be willing to pay \$250,000 for an acre of land in the heart of Africa? No diamonds or oil or anything, but a plain square acre of land. Well, that is what you would have to pay for some business plots in the city of Salisbury, the fast-growing Queen City of Central Africa.

Little would anyone have imagined such a price when in 1870 a pioneer column of European settlers from the South, traveling by oxcart, braved the fears and dangers of unexplored bushland and crocodile-infested rivers to land at the foot of a hill and began a settlement on a piece of land that was then covered by a native kraal. Today that little settlement has grown into a thriving modern city of almost a quarter of a million people, a city described by some recent American tourists as 'the city most like American cities of any we have seen outside the United States.'

Salisbury is reputed to be the fastest-growing major city in Africa and one of the fastest in the world. The facts certainly seem to give good support to this claim. Numerically Johannesburg in South Africa has increased more in population than any other city in Africa. But when we take it by percentages we find that between 1951 and 1956, Salisbury's population increased by 47 percent, well over three times as much as the city with the closest rate of increase! That represents growth!

What has contributed to this phenomenal growth? There are many factors. One is the climate. Though in the tropical zone, Salisbury sits on a high plateau, about five thousand feet above sea level, and this makes its weather almost ideal. However

hot it may be in the sun, the shade is always cool and pleasant. In the entire history of weather keeping the temperature has never gone above 95 degrees Fahrenheit nor lower than 30 degrees, and these extremes are rare. Usually it is a pleasant 75 to 85 degrees, with the temperature dropping sharply at sundown, ensuring a pleasantly cool night for sleeping. Though Salisbury has moderate temperature, its being in the tropical zone gives it tropical fruits and flowers in abundance.

So, along with its ideal climate, Salisbury's high standard of living, high wages and good education facilities have enticed many an emigrant from Britain, Europe and other places, making the population truly a cosmopolitan one. Salisbury's new Kentucky airport can handle more passengers in a shorter space of time than any other airport in Southern Africa. It

is less than twenty hours' flying time from London. It boasts the world's largest single tobacco auction floor. Its new multi-racial university provides excellent opportunities for advanced education, hitherto available only outside the Federation. Indeed, there is much to attract the immigrant to Salisbury.

### ***Housing Difficulties***

The population of this city is divided according to race. In 1956, the time when the last census was taken, there were 62,000 Europeans, 3,740 Asians and coloreds and about 151,000 Africans. European immigrants are coming in at the rate of about 850 to 900 a month. Africans are coming to Salisbury at about 35,000 a year. This, plus local births, has created a real housing problem. Both government and private enterprise are trying to alleviate this situation.

Private enterprise has enjoyed a remarkable boom and money continues to pour in from South Africa, Britain, America and other countries. Interestingly, the more than £15,000,000 (\$42,000,000) worth of building plans passed for Salisbury in 1957 was about evenly divided between industry and residence. One scheme involving over £20,000,000 (\$56,000,000) is already under way that will result in an entirely new suburb of about 6,000 houses for over 25,000 people. Plans are being made to provide these homes with "closed-circuit" TV and even to connect them with the city by installing a monorail system. Other smaller ventures are seen cropping up in several places around the city.

The government and City Council have not been slow in doing their part to cater to those from other countries who are seeking greener fields. One government scheme, started in March, 1957, is using £4,000,000 to provide nearly 2,000 homes in one suburb for people with low incomes. This is the biggest government-sponsored

housing scheme in all Southern Africa and the money for it all comes from outside the borders of Southern Rhodesia. The City Council has also put up many houses and apartment blocks throughout the city.

The African population, too, has received the attention of the government and the council. Up until comparatively recently no great effort was made to provide homes for the Africans who were seeking employment. Aside from Harari, an African township, employers were expected to make provision for accommodation for their employees, but no provision was made for the families. As a result Africans would come into Salisbury, work for a year or two in industry, and then go back to the reserves to their families. Because of this, industries were never getting maximum efficiency. They never had the employees long enough to train them properly. Now, however, the government and City Council have built African townships and villages and provided them with bus service. Employees now have their families with them and are more content to stay put. The government now has a plan for African housing involving 12,000 acres of land within a ten-mile radius of Salisbury Center.

All this has meant a great hum of activity and a great building boom for Salisbury. Everywhere you look you see office flats and residential apartment buildings going up. The avenues in Salisbury Center, once lined with quaint old-fashioned houses in spacious gardens, are now lined with graceful, ultramodern three- to six-story apartment blocks. The old-style business houses of one and two stories with their lazy, small-town atmosphere have given way to beautifully designed twelve- to sixteen-story buildings with the latest in modern architecture. Even now buildings are going up and up, with some planned to go as high as twenty-two stories.

## ***A Beautified City***

All this change of face has made a new Salisbury, but as yet it has not detracted from the charm and beauty of the place. It is merely beauty of a different kind. Who can refrain from expressing himself in admiration at many of the suburban homes with trimmed hedges and shady driveways, with their swimming pools (a pleasure by no means confined to the privileged few) and tennis courts? Who can close his eyes to the breath-taking beauty of Victoria Park with its six- to eight-foot sweet peas in the wintertime and lovely flowering vines and trees in the summer? Some decry the passing away of old Salisbury, and long for the "good old days." But they must confess that Salisbury, with all its rapid growth, is growing up in a graceful and charming way.

One certainly appreciates the foresight of town planners in making Salisbury a "rose among thorns," for though surrounded by uninteresting "bush" country, Salisbury's flowering tree-lined streets would be hard to surpass in any other city. Whole streets are lined with the beautiful jacaranda tree, and in "jacaranda time" along the whole length of the street one sees a canopy of purple with a purple carpet underfoot. When these blooms begin to fall, the entire next street bursts into an orange-red glow with the flamboyant tree. Cross streets are lined with yellow flowering trees, and then come the vivid African flame trees, the bougainvillea vines with their soft, many-colored flowers, trees with pure white flowers. Constantly changing, these beauties of nature never cease to call forth one's admiration.

We must not conclude that all is a bed of roses, however. It is inevitable that with the rapid growth in population comes an increase in crime, delinquency, road accidents, etc. Youth gangs are cropping up; immorality and divorce are becoming in-

creasingly common. But this is to be expected and must be accepted as part of the growing pains in this world.

## ***Protests Against Salisbury***

Not all are happy about Salisbury's present spate of prosperity. Many claim that everything is being pushed toward the capital at the expense and to the economic hurt of other places. It is like a lot of little piglets. The biggest ones crowd in and get all the milk. Many claim that this is just what Salisbury is doing. In fact the expression *Bamba Zonke* ("Take all"), applied to Salisbury, has become so common that they had to ban its use in parliament. Bula-wayo, for instance, felt that, as it was the second-largest city of Southern Rhodesia and the Federation, it should at least have become the capital of Southern Rhodesia when Salisbury became the Federation's capital. Then, too, why concentrate everything on one city when other places have the necessary amenities? As one city official put it, "Why push ourselves up to the sky in one small area when we have the wide-open spaces around us?"

Actually a committee was formed to look into the question of decentralization and it has already made its recommendations to the government. These recommendations include industry in smaller places, extending of rail lines and improving of roads. And it seems the government is working on it. Plans have been made to spend £11,000,000 (about \$31,000,000) during a four-year period on roads alone. Excellent progress has been made during the past five years, resulting in good asphalt roads to all the main centers of the Federation, except where the road goes through foreign territory. The Federation of Rhodesia and Nyasaland is rich in minerals, a recent discovery of emeralds adding to the mineral wealth. Tobacco and agriculture are more and more catching the eye

of overseas interests. The tremendous amount of money being invested in it speaks well indeed for its stability, a stability that is as solid as can be expected in this shaky old world. As long as it can maintain that stability Salisbury will no doubt reign as queen of Central Africa. It will continue to grow and prosper.

It has been pleasant telling you about this city of ours and we say that the half has not been told. But we could never think of letting you go without letting you know a bit about the most phenomenal growth of all, and that is the growth of the New World society of Jehovah's witnesses. This group of Christian people who enjoy the reputation of being 'the world's fastest-growing religion' is keeping up its reputation here in Salisbury. In 1950 there were two congregations of Jehovah's witnesses, one African and one European, with about 125 active ministers. At the end

of 1957 there were thirteen congregations, with a total of nearly a thousand active ministers! A 700-percent increase!

This also represents a great building program, building up a society of honest-hearted persons who long for Jehovah's new world with its peace and security. Then they will "build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . my chosen shall long enjoy the work of their hands." (Isa. 65:21, 22, AS) Instead of huge monopolies buying sections of land for exorbitant prices and using it for commercial purposes, this land will be given to its inhabitants as a trust for which they will be responsible to God. Then there will be no fear of a "slump" or economic ruin, for Jehovah will be with his people and will bless them with peace and prosperity.

Yes, that is something to look forward to, something now not very far away.

### " TRANSFUSION DANGERS "

**U**NDER the above title the March, 1958, issue of *Modern Medicine of Canada* published the following thought-provoking editorial as a matter in the "Forefront of Canadian Medicine":

"Dr. Bruce Chown, director of the Rh Laboratory, Winnipeg, and of the Manitoba Erythroblastosis Service, has recently stated that at least one-half of all transfusions are unnecessary. He goes on to say that he believes the proportion to be much higher. It is far too common, in the stress of some emergency, to give a potential mother a transfusion which may injure or kill her unborn children or prevent her from bearing any living child. It is important to note that transfusions given to women under the age of 45 are frequently in connection with pregnancy, for example, in those cases where bleeding is related to an abortion, or a vaginal delivery, with Caesarean section. Dr. Chown believes that a very small fraction of transfusions given in such circumstances may have been life-saving.

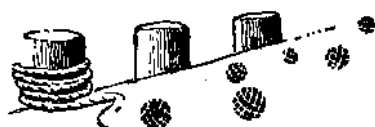
"It is not easy to be a witness to conditions following such transfusions that have a lethal significance. Many illustrations are available in which a transfusion was given, for example, to a patient bleeding after an abortion. Some years later a child with erythroblastosis\* resulted not from the Rh factor but from an entirely unrelated blood group system.

"At the present time the most careful selection of blood donors could not prevent the sensitization of the mother and the result is the death of the baby. Sometimes transfusions are given when the mother is not in danger, and as Dr. Chown puts it: 'the giving of transfusions seems to be a conditioned reflex: abortion, transfusion, abortion, transfusion.'

"Too much emphasis cannot be placed upon the gravity of the risks involved in transfusing a mother in the child-bearing age." Signed, W. R. Feasky, editor.

\* Erythroblastosis, a disease of the erythrocytes, or the red corpuscles in the blood.

# Why the unhappiness in DENMARK?



BY "AWAKE!" CORRESPONDENT  
IN DENMARK



**L**OCATED where the northwest winds blow the North Sea into the Baltic is the little country of Denmark. In the shelter of Jutland, Denmark's strip of mainland, which serves as a breakwater against the North Sea, lie the 483 smaller and larger islands making up the rest of Denmark, anchored like a "fleet with wanderlust," as one poet expressed it. The whole thing in all its glory is no more than 250 miles from east to west and 220 miles from north to south, and only 600 feet from sea level to the highest point of land. Even though the highest hill of Denmark is called "Himmelbjerget" (Sky Mountain), there is no place where you can climb higher than 600 feet above sea level without leaving the earth.

The friendly, tranquil and unperturbed nature of the country's physical features—no wilderness, no deserts, no rugged mountains, no volcanoes, no violent rivers—is reflected in the nature of the people. It is difficult to get the Dane to express strong feeling. A sense of modesty inhibits all but the milder forms of his expression. However, it is a rather simple matter to get him to smile or laugh, which no doubt is the reason for the expression "good

Danish humor." The Danes have often been referred to as the "Bob Hopes of Europe."

Perhaps this was once more the case than it is now. The pendulum has swung considerably in the other direction. And there is an overabundance of evidence depicting him as "the melancholy Dane," the "sour Dane," and not the happy Dane that he once was. Despite the good years, materially speaking, enjoyed by the people of this land, with a social security developed to an extent seldom seen in the world, Denmark has one of the world's highest suicide rates, in relation to population. What is the cause for this? What is behind the apparent unhappiness in Denmark? How can it be remedied?

Politically the people have no doubt gained all that democracy can offer along the lines of freedom and equality. Everything from government to church and from school to home has been democratized, to such an extent that the once-recognized authorities in human conduct—the state, the church, the Bible, the moral standard, the teacher and the parent—have all but vanished. And with this there is a disappearing of discipline over juvenile and adult alike. The Danes have identified themselves very much with the idea that a man is responsible only to him-

self and his neighbor. "Each one should have the right to decide for himself," is the most oft-heard expression. This is their moral code.

Some argue that the unhappiness of the people is due to their being coddled by the state and their not shouldering the personal responsibility that goes with extensive freedom. Others think the problem is of a religious nature. The religious revivals of the nineteenth century resulted only in the stagnation and further isolation of the small minority that held to the church and religion in the strict, old-fashioned way, while the majority went farther away from religion, developing their thinking along national and democratic lines. Fed up with hypocrisy and sanctimonious piety, they went to the other extreme.

Many Danes were attracted by the "fresh" appeal of the liberal theologians who emphasized that the Bible is not an authority, that a Christian should not believe in a book but believe in a person, Christ, that the individual has to decide for himself which stand he will take. The word of Christ, they say, is heard in the preaching of the church, especially in the words at baptism and the Lord's supper. This became the special Danish form of evangelical Lutheran Christianity.

### ***Evolution and Bible Criticism Extolled***

The theory of evolution and other Bible criticism are openly and widely accepted. Typical is the following statement by a known liberal clergyman: "The theologians have long ago abandoned the Old Testament, and I don't think that there are many believers of the old-fashion style left . . . Even the darkest *Indremission* [an evangelical fundamentalistic group within the Church of Denmark] may have realized that the creation story doesn't fit into

the modern Church."—*Ekstrabladet*, November 11, 1953.

This same point of view is held by many clergymen with respect to the so-called New Testament, as came to light in an open debate that flared up in 1952 over the subject of eternal life, which shook up much of Denmark's theological thinking. The debate was initiated in a speech by Aarhus University's Professor P. G. Lindhardt, D.D., delivered at Denmark's largest adult high school. What he had long preached as a clergyman and taught as a professor he now expressed in a way that aroused country-wide attention. His premises were: the Bible does not promise a life after death, the soul is mortal, of Jesus' resurrection we know nothing, and what the Gospel writers and Paul have written on the subject is only what they themselves thought. In other words, he strongly indicated that he did not believe in the inspiration of the Bible.

After this meeting someone in the audience remarked: "Now no one here will dare die in the immediate future." The implication was that the professor's comments had completely shattered their religious foundations and left them quite hopeless for the future.

In an interview to *Berlingske Tidende*, Professor Lindhardt declared: "The Christian faith is a hope in God, but it does not contain promises of any kind concerning a future existence. All expectations about that are dreams which no one can vouch for. I shall not deprive anybody of faith in life after death, but will only say that eternal life is in the present and not in the future; dreams about the future are not Christianity . . . What about the word of Jesus: 'Today shall you be with me in paradise'? One often reads that as if it reads 'tomorrow.' If that should have any meaning, it must mean that where Christ is—even if he is in utmost misery—there

is paradise. As a promise for the future it is of no value. It applies to *now*."

Of all that was written back and forth on the subject it was clear that many of the clergy were of the same opinion, more or less. The people were left with still less faith in the Bible and even more a prey to the idea that definite doctrines are unessential, doctrinal differences are trifling, that the Bible cannot settle doctrines, and that the promises of the future found in the Bible are nothing for us to be concerned about because "no one knows anything about it."

### ***Churchless or Strangers***

Although 97 percent of the Danish population are affiliated (through birth) with the Church of Denmark (which is called, not a "State Church," but a "Peoples' Church"), one may describe the majority, if not churchless, as church strangers. Speaking about church attendance, a well-known clergyman said in 1953: "In one parish the church attendance was stated as 6 to 7 percent in 1922. In 1934 the percentage in the same parish had dropped to 4, and in 1950 to 2. How accurate these statements are, I don't know. A priest is the source. And because priests, as mentioned, often see double, the number is at least not too low, that we can be sure of. But almost everywhere the trend is the same."

A sign of the waning interest in the church on the part of the people is the comparison of populations in the parishes given in the *Kirkelig Haandbog* ("Church Manual"). In the 1951 edition a priest on the outskirts of Copenhagen mentions that church attendance in his parish is 1 to 2 percent. "Besides very little interest . . . the material things make up the chief concern, religion is a private matter (no matter at all in most cases) and the moral standard is merely relative." The material

things often mean the comforts of home, work in the garden, a trip in the car and family get-togethers.

### ***Cause and Remedy***

A Bible type in Israel is being fulfilled upon Christendom as its antitype. As gloom and doom fell upon ancient Israel for its waywardness, so now the same cast is sweeping the face of Christendom along with the rest of the earth. To the house of Israel Jehovah said: "Hath a nation changed its gods, which yet are no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith Jehovah. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Jer. 2:11-13, AS.

How can a nation, Denmark or any other nation, be happy if it has forsaken God, the Source of true happiness? What happiness is there in giving ear to hopeless, helpless, dying men and organizations of men, "broken cisterns" all, that preach their own righteousness and not the righteousness of God? How can a people be happy that have devoted themselves to gods of their own making, gods made of wood, metal and stone? What source of inspiration, hope and happiness lies in pursuing things that do not profit?

Little wonder that people mourn! "When the righteous become many, the people rejoice; but when anyone wicked bears rule, the people sigh." Wicked men have sown the wind with their meaningless traditions and evolution theories, with their empty philosophies and fruitless materialistic thinking, and now they are beginning to reap the whirlwind, the harvest of their futility, evidenced in earth's bumper crop

of dejected, depressed souls and in the rising number of suicides.—Prov. 29:2.

The way to happiness, then, must be away from the thinking of men and back to the thinking of God. There must be a return to the true God, Jehovah, and his Word for guidance. For "the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23, AS) There must also be a proper appreciation of his spiritual need. For "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." (Matt. 4:4) There must also be a sincere thirst for righteousness and peace and an exercise of the quality of mercy before true happiness can find roots to expand and grow. Jesus emphasized these truths in his sermon on the mount, saying:

"Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them. Happy are those who mourn, since they will be comforted. Happy are the mild-tempered ones, since they will inherit the earth. Happy are those hungering and thirsting for

righteousness, since they will be filled. Happy are the merciful, since they will be shown mercy. Happy are the pure in heart, since they will see God. Happy are the peaceable, since they will be called 'sons of God'."—Matt. 5:3-12.

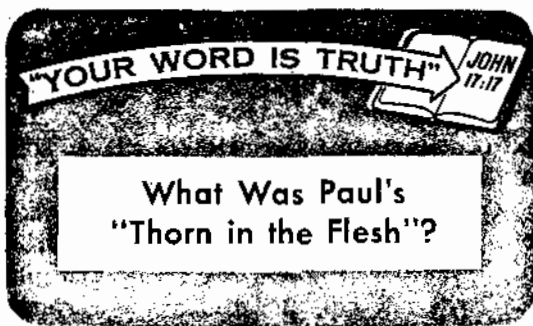
Lasting happiness is not the possession of a worldly nation or people. It is the fruit of God's spirit, the outgrowth of righteousness. A nation famished for spiritual truth and righteousness, whether that nation be Denmark, Israel, the United States, or any other nation, can never be happy. And all the philosophizing in the world will not save it from its mournful end. However, peoples of all nations can be made happy by turning to God, the Source of true happiness, and by exercising faith in the hope that he inspires, the hope of a new world. This hope engenders confidence for the future; it nurtures love and incites to happiness. So "happy is the nation whose God is Jehovah, the people whom he has chosen as his possession." Let all nations take heed and be made happy.—Ps. 33:12; 2 Pet. 3:13.



### MILEAGE PLUS

Q The distances insects can travel on a gallon of nectar are truly amazing. The *Manchester Guardian Weekly* reports that a British scientist "has produced some fuel-consumption figures for such familiar domestic pests as flies and mosquitoes which any airline executive (or motorist) must surely envy. He has discovered, for example, that on a mere gallon of nectar a mosquito can go for about 450 million miles. Flies are far more extravagant: at a respectable cruising speed of ten miles an hour they can only manage 2,000,000 miles to the gallon. The scientist who made these remarkable observations is Professor Brian Hocking of the University of Alberta. Using a kind of flying treadmill—a delicate arm which was free to rotate round and round—he took his unfortunate subject, cemented it on to the tip of the arm, and then let it buzz round until it was exhausted. This, he assumed, happened when its nectar tanks were empty. He then refuelled the insect with a measured amount of nectar—a tricky business, he says—and left it to its own devices again. Off it would go, round and round, until its tank was empty a second time and it again stopped flying through sheer exhaustion."





**I**S IT proper for us to pray to God about our physical sickness and speak to him about it? Yes, it is. But we are not to pray for divine healing. That day has long passed. That gift of the spirit passed away with the decease of the apostles and their immediate associates. Furthermore, this miraculous healing was to be a sign to outsiders and to be performed upon them. It was not to be used for the selfish comfort of the faithful believers.

True Christians do get physically sick. The Bible testifies to that. The apostle Paul had some physical affliction, which he likened to a "thorn in the flesh." Paul prayed about his affliction. He desired to be healed of it. Despite all his faith, all his gifts and all his miraculous powers, Paul failed to get divine healing in this respect. God did not heal him. Paul says: "That I might not be overly exalted, there was given me a thorn in the flesh, an angel of Satan, to keep striking me, that I might not be overly exalted. In this behalf I three times entreated the Lord that it might depart from me; and yet he really said to me: 'My undeserved kindness is sufficient for you; for my power is being made perfect in weakness.'" Nevertheless, Paul labored far in excess of any of the rest of the apostles. His case shows that we do not have to have divine healing of our physical infirmities and sicknesses in order to accomplish something in active service as a

witness of the Most High God.—2 Cor. 12:6-10.

What was this "thorn in the flesh" that Paul speaks about? Some think it may have been poor eyesight or a pussy affliction of the eye. This may have been a hang-over from the three days of blindness with which Jesus struck him down when, as Saul of Tarsus, he was on his way to Damascus to extend his violent persecution to Christians there. To stop Saul abruptly and to convince him instantly that Christ was resurrected to heavenly glory and that it was the followers of the living, glorified Christ whom Saul of Tarsus was persecuting, Jesus miraculously appeared to him in the way to Damascus. But while not being killed by the vision or having his eyes burned out of their sockets, he had to pay dearly for it. It was only by another miracle that his eyesight was restored, but likely to only a limited degree.—Acts 9:1-19.

Paul seems to refer to dim eyesight when he writes the Galatians: "I bear you witness that, if it had been possible, you would have gouged out your eyes and given them to me." This, too, may be why he added this line to them: "See with what large letters I have written you with my own hand." For that reason also, it may be that he dictated most of his letters. Poor eyesight seems to be betrayed when, in the Jewish court, he looked intently at the Sanhedrin and spoke back sharply to the high priest and then apologized, saying: "Brothers, I did not know he was high priest. For it is written, 'You must not speak injuriously of a ruler of your people.'" At any rate, a pussy, weak pair of eyes in those days without spectacles could have been quite a handicap and hindrance to Paul at work and study. It could have irked him, making him long for its correction, and making him pray about it.—Gal. 4:15; 6:11; Acts 23:1-5.

### ***Thorn That Plagued the Israelites***

But Paul's "thorn in the flesh" may correspond with something that plagued the Israelites after they had entered the land of milk and honey. On the plains of Moab, Moses said this warning to them: "If, though, you will not drive the inhabitants of the land away from before you, then those whom you leave of them will certainly become as pricks in your eyes and as thorns in your sides and they will indeed harass you on the land in which you will be dwelling." And Moses' successor, Joshua, repeated this warning before he died.—Num. 33:55; Josh. 23:11-13.

The Israelites failed to heed these warnings and did not push the campaign of ridding the land of the pagan, demon-worshipping peoples, and so Jehovah sent his angel and said to them: "You have not listened to my voice. Why have you done this? So I in turn have said, 'I shall not drive them away from before you; and they must become snares to you and their gods will serve as a lure to you.'" The *Authorized Version* says: "They shall be as thorns in your sides, and their gods shall be a snare unto you." So the apostle Paul may have had some such thorn in the flesh like those pagan, demon worshipers of Canaan who plagued with their presence those Israelites who were trying to go straight according to Jehovah's law. If so, what do the Scriptures allow for such "thorn" in Paul's side to be?—Judg. 2:2, 3.

Since Paul was here writing a letter to the Corinthians to follow up his first letter in which he deplored the disunity that had crept in among them, and the sectarian spirit that led them to follow human leaders, the "thorn" may have been their "superfine apostles." These were not in harmony with Paul's teaching, and they denied Paul's apostleship. So Paul said to the congregation: "For I consider that I

have not in a single thing proved inferior to your superfine apostles." He spoke of them as "false apostles, deceitful workers, transforming themselves into apostles of Christ." "But their end shall be according to their works."—2 Cor. 11:5, 6, 12-15.

He also mentioned to the congregation in Galatia those men who were gnawing away at Paul's work and threatening it with ruin among them. So he said: "I wish the men who are trying to overturn you would even get themselves emasculated." "Henceforth let no one be bothering me, for I am carrying on my body the brand-marks of a slave of Jesus."—Gal. 5:12; 6:17; 1:6-9.

Paul calls the "thorn in the flesh" an "angel of Satan, to keep striking me, that I might not be overly exalted." And such these false apostles and disturbers and assailants of Paul's apostleship and work would be, to keep him from getting too elated over his ministry.

On the other hand, if the "thorn" was an irremovable affliction of his eyes or other part of his body, it could serve as an angel of Satan to prick him with pessimism or an inferiority complex and a consequent discouragement. Whatever the thorn's nature, Paul prayed three times for its removal. Another thing, he prayed at a time when the gift of the spirit for healing was still bestowed and operated. The thorn, Satan's angel, weakened Paul. He would have been glad to be rid of it. But the Lord did not answer Paul's triple prayer. Instead, he fortified him with these words: "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness." Because Paul was left weak by the unextracted thorn, it gave the Lord the opportunity to give Paul a strength to do things that was not his own.—2 Cor. 12:9, 10.



## Jehovah's Witnesses Preach in All the Earth



### Brazil

**B**RAZIL is the largest country on the South American continent. Its population of some sixty million inhabitants is made up of whites, Negroes, mulattoes and Indians. The predominant religion is Catholic and the language is Portuguese. There are about 10,000 churches and 400 temples in the nation. The capital city is Rio de Janeiro, the "white city," which is famous for its beautiful buildings of modern architecture and late-model automobiles.

The pride of Brazil is the Amazon River, which is 3,690 miles long and discharges more than 80,000 cubic yards of water a second into the Atlantic Ocean, four times as much as the Mississippi River. Some of the thickest jungles in the world are found in the vicinity of the Amazon. And the country is noted for its rich supply of hardwood and mineral deposits.

It was during the year 1919, while the Brazilian cruiser "São Paulo" was docked at the New York harbor for repairs and remodeling, that six of its Brazilian crew members first learned about God's kingdom from one of Jehovah's witnesses. The ship with the newly converted crew members returned to Brazil in the month of March, 1920. A congregation of Jehovah's witnesses was formed and in 1923 there were two pioneers and six publishers preaching the good news of God's kingdom. That same year there were eighteen persons baptized in water in symbol of their dedication to Jehovah God.

Since then there has been a small organization gradually growing. The year

1928 saw eighteen ministers preaching, and twenty years later, 1948, that number had grown to 1,077 active ministers. Since the year 1948 the organization began to expand at a much faster pace so that in November, 1957, there were actually 12,105 ministers of Jehovah's witnesses preaching and teaching in Brazil. Their work has spread to the border towns of Uruguay and Paraguay and into the state of Matto Grosso as well as the interior of the Amazon region.

Very good increases have been realized in the cities of Salvador, São Paulo and Rio de Janeiro. There are thirty congregations of Jehovah's witnesses in São Paulo city, with a total of 2,300 publishers or preachers of the good news. In Rio de Janeiro there are seventeen congregations and 1,345 publishers. In Salvador, where there were more than 365 churches, one for every day of the year, there are now twelve congregations and a thousand publishers. There are also congregations in Recife, Belém and Pôrto Alegre.

### *Legal Fight*

Jehovah's witnesses have been doing their work in Brazil but not without a legal battle. In 1949 a decree was passed by the late president of the republic to suspend the activities of the Watch Tower Society in Brazil. Proceedings were to start by the Public Ministry for the dissolution of the society according to law. A security mandate was filed immediately with the Federal Supreme Court against the action of the president of the republic. This served as an injunction against the executive powers in carrying out the de-

cree of the president. All available information and material was filed with the Ministry of Justice to show and prove that Jehovah's witnesses are Christians and that their only interest is to preach the good news of the Kingdom in fulfillment of their God-given commission.

After the change in the administration of the government following the suicide of the then president of the republic early in 1956, the case was reconsidered. On April 8, 1957, the president of the republic handed down a favorable decision. In handing down the decision it was said: "Our constitution really assures freedom of belief and the free exercise of religious worship, except that which is contrary to public order and good usage." Also, "Nothing exists in the activities of the said Society that can be of interest from the politico-social point of view." Much publicity was given this important decision.

Transportation presents many problems in this vast country. But Jehovah's

witnesses have learned to overcome such obstacles, as was demonstrated at a recent circuit assembly held at Paraná da Éva, a small town in the Amazon jungle. The only means of transportation available in that part of the territory is by boat. In fact, that is the only means of communication with the outside world. Jehovah's witnesses managed very nicely with their several canoes and other types of boats. The peak attendance at the assembly was 380, which is excellent when taking into consideration all the difficulties that had to be met.

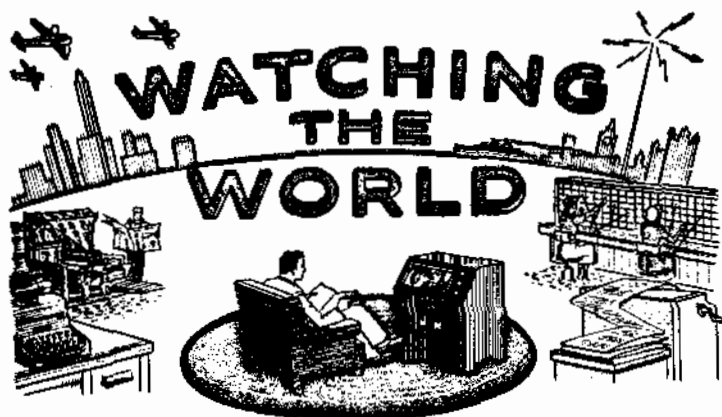
In some isolated towns and cities much opposition is manifested on the part of the clergy. In one town the local Catholic priest gave an order to all the town's inhabitants to bring all magazines, books and Bibles obtained from the witnesses to the churchyard to be burned.

When the priest announced that the Bible would also be thrown into the fire, the people revolted. Since then they have become more receptive to the good news.

*And they shall fight against thee; but they shall not prevail against thee:  
for I am with thee, saith Jehovah, to deliver thee.—Jer. 1:19, AS.*

- What must be had for human happiness to be complete? P. 3, ¶3.
- Who believe that ancestors influence rainfall? P. 5, ¶1.
- What harm ancestor worship has done in China? P. 6, ¶2.
- What wool and wheat have to do with bad relations between the United States and some countries in South America? P. 9, ¶7.
- Why the United States has been charged with dictator-coddling? P. 10, ¶3.
- Where there are tigers without legs? P. 11, ¶2.
- Whether a human can safely drink sea water? P. 12, ¶4.

- How frozen sea water can produce fresh water? P. 14, ¶5.
- Why a plot of land in the heart of Africa can cost \$250,000? P. 17, ¶1.
- How a blood transfusion can affect an unborn child? P. 20, ¶5.
- What materially prosperous country has one of the highest suicide rates? P. 21, ¶3.
- Why divine physical healing cannot be expected today? P. 25, ¶1.
- What was a tormenting thorn to the Israelites? P. 26, ¶2.
- What river discharges four times as much water as the Mississippi River? P. 27, ¶2.



### Revolt in Iraq

◆ The dawn of July 14 brought to power in Iraq a new regime, and events there drew increased world attention to the troubled Middle East. In but a few hours a military coup had overthrown the government of King Faisal, head of the Arab Union of Iraq and Jordan. Rebels killed Faisal, Crown Prince Abdul Illah and Premier Nuri as-Said. The revolutionaries held that they had liberated the nation "with the aid of God Almighty" and stated that the "new national government will now be called the Iraqi Republic." Major General Abdul Kareem el-Kassim was named premier and minister of defense and of the interior, and under him was installed a 13-member cabinet and a three-man council of state. The new Iraqi regime signed a mutual defense treaty with Gamal Abdel Nasser's United Arab Republic (7/19). Haskim Jawad, the government's delegate to the U.N., has stated: "Iraq has never renounced the Baghdad Pact. It has never been considered." Western oil interests in Iraq were declared by the regime to be in no danger, and the flow of oil from that country continued despite the revolt.

### Jordan Reacts to Iraqi Coup

◆ The death of King Faisal and the dissolution of his gov-

ernment in Iraq were matters of serious concern to Jordan. Only in February the two lands had been joined in the Arab Union, of which Faisal had been the head. Declaring, "We shall pilot the ship toward a safe harbor, relying on our loyal people and army," Jordan's 22-year-old King Hussein, Faisal's cousin, proclaimed himself the new chief of the Arab Union. On July 17, fearing a revolt in Jordan itself, Hussein sent to Britain an urgent request for assistance. This resulted in the movement of 2,000 British troops to Amman and the flight of 50 U.S. planes over the land in a show of support of efforts to deter rebel acts.

### U.S. Troops to Lebanon

◆ Shortly after hearing of the revolt in Iraq, U.S. President Eisenhower received a formal request from Lebanese President Camille Chamoun that U.S. forces be sent to Lebanon. After separate consultations with the National Security Council, Vice-President Nixon, Secretary of State Dulles and a group of senators and representatives, a decision was reached, and Eisenhower issued a statement saying: "The United States has dispatched a contingent of United States forces to Lebanon." Consequently, over 5,000 U.S. marines landed near Beirut, took

control of the international airport there and marched on to positions around the capital city (7/15). These forces would be "augmented as required," Eisenhower said, and they would be "withdrawn as rapidly as circumstances permit." While most nations of the West supported the U.S. move, the United Arab Republic denounced it as "another Suez" and the Soviet Union termed it an "open act of aggression."

### U.N. and Lebanese Landings

◆ The U.N. recently sent an observation group to Lebanon to check into charges of Syrian infiltration into that land during the current period of unrest there. Though the unit had reported no "massive infiltration," U.S. delegate to the U.N. Henry Cabot Lodge declared, after the landing of U.S. marines in Lebanon, that the U.N. observer group had achieved only "limited success." He held that the U.S. troops dispatched to Lebanon would remain there "only until the United Nations itself is able to assume the necessary responsibilities." A U.S. resolution requesting the deploying of U.N. troops to Lebanon to replace U.S. contingents there was approved by representatives of nine nations, but was opposed by Russia (7/18). A resolution presented by the Soviet Union demanded that the U.S. and Britain "cease armed intervention in the domestic affairs of the Arab states." Only Russia itself voted in favor of this proposal. As a result of the apparent failure of the Security Council to find a solution to the new problem in Lebanon, both the U.S. and Russia asked for discussion of the matter in the General Assembly. Sweden had proposed the withdrawal of the U.N. observer group, in view of the U.S. marine landing in Lebanon, but the proposal was not upheld by vote. Rejected also was a compro-

mise measure suggested by Japan, which proposed the strengthening of the U.N. observation group in Lebanon, so that U.S. forces might be withdrawn. U.N. deliberations had thus brought about no solution of the new Lebanese situation.

#### **Middle East and the Summit**

◆ Referring to the crisis in the Middle East and what he termed an "awesome moment of history," Soviet Premier Khrushchev recently (7/19) went on record in favor of an immediate summit conference. The Russian leader's proposal called for a meeting whose participants would include U.S. President Eisenhower, British Prime Minister Macmillan, French Premier de Gaulle, Indian Prime Minister Nehru, U.N. Secretary-General Hammarskjöld and himself. In reply (7/22) Eisenhower told Khrushchev to go to the U.N. Security Council if he desired a top-level parley on the Middle East. Britain's Macmillan hoped that "fruitful agreements" might result from a summit talk in the Security Council, but De Gaulle did not believe it to be a suitable place for a heads-of-government meeting. In notes containing only minor conditions, Khrushchev accepted the proposal of a top-level conference in the Security Council (7/23) and suggested an early date when he could be on hand in New York city for the commencement of such a parley.

#### **Russian Disarmament Plea**

◆ An appeal for limited disarmament was sent by the Soviet Union on July 15 to European nations and the U.S. The notes proposed, among other things, the establishment of an atom-free zone in Central Europe, aerial inspection and the reduction of foreign troops in Germany and other European countries. On July 13 Russian Premier Khrushchev had declared that a lack

of trust between the East and the West made complete controlled disarmament impossible at present. Only "when there is full trust," said Khrushchev, "when we see that nothing is being lined up against us and our country, then we will be ready to open up all our borders and to show all we have." Conflicting East-West views on the disarmament question thus continue to constitute a major world problem.

#### **Hungarian Government**

##### **Condemned**

◆ The trials and executions of leaders of the unsuccessful 1956 Hungarian revolt have resulted in a series of discussions by the United Nations Special Committee on Hungary. In issuing its report on the executions the committee condemned the Hungarian regime. The U.N. unit called the trials and executions of Imre Nagy, General Pal Maleter and other revolutionaries "striking, but unhappily not isolated, examples of the continued policy of repression carried out" by the Hungarian government. The Budapest regime was charged by the committee with thus violating the United Nations Charter and the Declaration of Human Rights.

#### **East Germans Release**

##### **Americans**

◆ An inadvertent violation of East German air space by a helicopter on June 7 resulted in the detention by authorities there of nine U.S. Army men attached to the Third Armored Division. Negotiations regarding their release were complicated by the fact that the U.S. does not recognize the East German regime. After remaining in custody for about six weeks the army men were released (7/19) through an arrangement effected by the combined actions of the American Red Cross and the East German Red Cross. Conse-

quently, the U.S. was not compelled to grant diplomatic recognition to the East German government.

#### **Cyprus: Curfew and Arrests**

◆ In an effort to cope with strife between its 420,000 Greek and 80,000 Turkish inhabitants, an island-wide, round-the-clock curfew was imposed July 13 throughout Cyprus. Additionally, under the direction of Cypriot Governor Sir Hugh Foot, all persons known or believed to have taken part in murder or other violence were arrested by government forces (7/21). Within two days 1,494 persons had been taken into custody, of whom 1,450 were Greek Cypriotes and 44 were Turkish Cypriotes. The curfew, arrests and detentions only partially curbed the unrest on the island.

#### **Cuban Rebels Free Captives**

◆ Insurgents battling government forces of Cuban President Fulgencio Batista recently claimed considerable attention by a series of kidnappings. Within a few days the rebels captured 47 U.S. citizens and three Canadians. Among these were 30 U.S. sailors and airmen. At various times during the weeks that followed, and usually at a rate of four a day, the rebels released their captives. On July 18 the last 14 U.S. military men were set free. The rebels had released them reportedly because of "the Lebanese situation" and a desire not to interfere with U.S. efforts in the Middle East.

#### **Venezuela Quells a Coup**

◆ On July 23 Venezuelan's junta government, empowered after the overthrow of former dictator Pérez Jiménez, gained victory over an attempted coup of military men led by Defense Minister General Jesús María Castro León. In support of the junta, Venezuelan citizens staged a general strike and day-long dem-

onstrations throughout the land. All the country's political parties issued statements in support of the present Caracas government. The coup failure resulted in the resignation of General Castro León, who was replaced as defense minister by General José López Henríquez. According to junta president Rear Admiral Wolfgang Larrazabal, the present provisional government will remain in control only until a constitutional government can be established in Venezuela.

#### Canadian-U.S. Ties

◆ Speaking before the Canadian parliament (7/9) during a recent three-day visit to that country, U.S. President Dwight D. Eisenhower defended the economic and trade programs of the U.S. Some of these poli-

cies, such as the sale to other countries of surplus U.S. wheat and other farm commodities, have been objected to by the Canadians. Canada's Prime Minister John G. Diefenbaker and President Eisenhower later (7/10) issued a statement announcing the establishment of the Canada-United States Committee on Joint Defense, which will direct defense arrangements of the two nations on the cabinet level. The committee, it was stated, will, "in a supervisory capacity, supplement but not supplant existing joint boards and committees." After the Eisenhower visit, Diefenbaker reported that, following consultation between Ottawa and Washington, Canadian subsidiaries of U.S. corporations might at times be permitted to sell cer-

tain products to Communist countries.

#### U.S.-Soviet Trade

◆ Russian Premier Khrushchev sent a letter to U.S. President Eisenhower on June 2 proposing new Soviet-U.S. trade arrangements. Khrushchev suggested that the U.S. extend to Moscow long-term credits whereby the proposed trade might be financed. Eisenhower, in reply (7/14), rejected the plan for credits, holding that it "would raise complex legal and political questions." The U.S. president declared that the Russians "are free right now, without any need for special action by the United States Government, to develop a larger volume of trade with firms in this country."

## Which Do You Prefer?

**THIS—**

"But be ye chaunged [in youre shape] by the renyunge of youre wittes that ye maye fele what thyngs that good that acceptable and perfeite will of god is."

**OR**

**THIS—**

"And quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God."

Both quotations are from the Bible at Romans 12:2. The first is from a translation made in 1526, the second from the *New World Translation of the Christian Greek Scriptures* made in 1950.

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**"THE SHEEP  
FOLLOW HIM,  
BECAUSE  
THEY  
KNOW HIS  
VOICE."**

**—John 10:4.**



**DO YOU  
FOLLOW HIM?  
DO YOU  
KNOW HIS  
VOICE?**

Christ Jesus is gathering into one flock a great crowd of people who are conscious of their spiritual need. As sheep follow their shepherd, so these people respond to the Right Shepherd's voice and follow him. It means life for them. Do you recognize his voice as it is heard in the world-wide preaching of the good news of his kingdom? Do you know what is required to be one of his sheep?

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