

# AWAKE!

## THE MODERN REFORMATION

—Reform or relapse?

### Do You Believe in Vivisection?

Its scientific importance is questionable,  
but its moral wrong is certain

### Nature Builds a Twentieth Century

Natural wonders first proved modern design practical

### The Waldenses and Their Form of Worship

Their doctrine, trials and significance  
in history



MAY 8, 1952

SEMIMONTHLY

## THE MISSION OF THIS JOURNAL

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

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

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

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



PUBLISHED SEMIMONTHLY BY  
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.  
117 Adams Street  
N. H. KNORR, *President*  
Printing this issue: 975,000  
Brooklyn 1, N. Y., U. S. A.  
GRANT SUITER, *Secretary*  
Five cents a copy

Languages in which this magazine is published:  
Semimonthly—Afrikaans, English, Finnish, French,  
German, Hollandish, Norwegian, Spanish, Swedish.  
Monthly—Danish, Greek, Portuguese, Ukrainian.  
Offices Yearly subscription Rate  
America, U.S., 117 Adams St., Brooklyn 1, N.Y. \$1  
Australia, 11 Beresford Rd., Strathfield, N.S.W. 8s  
Canada, 40 Irwin Ave., Toronto 5, Ontario \$1  
England, 34 Craven Terrace, London, W. 2 7s  
South Africa, Private Bag, P.O. Eldrandfontein,  
Transvaal 7s

Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are here stated in local currency. Notice of expiration (with renewal blank) is sent at least two issues before subscription expires. Change of address when sent to our office may be expected effective within one month. Send your old as well as new address.

Entered as second-class matter at Brooklyn, N. Y. Act of March 3, 1879. Printed in U. S. A.



## CONTENTS

Religion's Diagnosis—Ailment and Remedy	3	'Patriotism—the Last Refuge	
The Modern Reformation		of Scoundrels'	20
—Reform or Relapse?	5	Do You Believe in Vivisection?	21
What Real Reform Would Mean	6	Vivisection Abuses Man's Dominion	23
Atomic Age Hard on Corn	8	The Bible or Evolution—Which for	
Nature Builds a Twentieth Century	9	Your Child?	24
Modern World Only Nature's Imitator	12	"Your Word Is Truth"	
The Waldenses and Their Form of Worship	13	The Heavenly and the Earthly Hope	25
Silent Weapons Puzzle Army	16	Eighteenth Class Swells Proclamation,	
Study Pays Off When Before Caesar	17	"Go Forth"	27
Night-Shift Watchdogs Patrol Warehouse	19	Watching the World	29

# AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., May 8, 1952

Number 9

## Religion's Diagnosis — Ailment and Remedy

THE scientists had high hopes for our day, but the grafters beat them to the punch. They had dreamed of calling this the "Brain Age". It better deserves the title, "Corruption Era." And it is not tribal chieftains of the Congo that must have themselves and their political cronies investigated by specially appointed examiners of vice. No, but this embarrassing condition is found in the "enlightened" Western world which boasts of its "Christian" religion. Clergymen themselves have made devastating admissions of guilt.

On September 30, 1951, New York's "Rev." Dr. Benjamin F. Farber alluded to immorality in society and corruption in government, and added that "it is crystal clear that a revival of religion is imperative". This theme was hinted at by the pope of Rome on February 10, 1952. He declared: "Now is the time to take decisive steps and shake off this fatal lethargy. . . . It is time we rise from sleep, for our salvation is nigh!"

If admittedly in a "fatal lethargy" is it an early *salvation* that they so much fear? Then why such grim words as the following from the Baptist publication, *The Watchman-Examiner* of October 4, 1951: "The Christian church has often denied a revelation of God to man by substituting evolution, a seared conscience, and an emasculated and irrelevant Bible. It is the Christian church that has forgotten God

and . . . spawned a host of Bible rejectors who, not without a measure of success, have drawn into dimness the person and work of Jesus Christ."

Does the religious conscience feel guilty? On September 7, 1951, a British clergyman told the World Conference of Methodists: "We live in an age when millions never read the Bible and have little if any personal knowledge of the gospel." Who failed to teach them? Here is "Rev." Joseph D. Huntley sermonizing from a Congregational pulpit in New York city on September 9, 1951: "The Christian Church's first business is religion, and not economics or politics. . . . Though I may personally prefer a competitive society, I cannot honestly equate any social scheme of men with the Kingdom of God. . . . Our great temples of worship are empty today because we have not proclaimed that Christianity is a living and vital thing."

Are they ignorant, then, of what reforms are needed? Listen to the words of the "Rev." Dr. Peter K. Emmons, president of the Board of Foreign Missions of the Presbyterian Church in the United States, on February 17, 1952: "The Christian religion is God's good news, and the purpose of good news is to be proclaimed to as many people as possible. . . . Anyone who hears and receives this good news becomes a herald of God's word, and has an obligation to go out and tell others." Within

Christendom anyone might talk this way; everyone might wonder why it is not done; but no one knows why not, and no one seems to care.

Figures show the sharp losses brought by increasing public apathy toward worldly religion. From 1929 to 1951 the population of the United States increased twenty-five per cent. But during the same time the number of persons employed in religious pursuits decreased from 222,000 to 218,000—a lag of twenty-seven per cent behind the population. In 1929 the average religious worker collected \$1,610, thirteen per cent more than the national average earning of \$1,421 a year. In 1950 the average clergyman reported an annual income of \$2,276. This was twenty-five per cent less than the national average income of \$3,024. That means thirty-nine per cent less in earnings during the twenty-one-year period. A 1947 survey revealed that the \$1½ billion Americans spent that year on religious contributions lagged behind their nearly \$1½ billion on jewelry and just over \$1½ billion for motion pictures. Even soft drinks drew a billion dollars and expenses for alcoholic beverages soared to over \$9½ billion.

Religious News Service on October 20, 1951, published an inglorious report, summarizing the Department of Commerce' analysis as follows: "In a twenty-one-year period in which employment has increased in occupations covered by the report from 37 million to 50 million only two major occupational groups have shown a decline in number—the clergy and housemaids." Are the clergy plunging toward extinction? With the housemaids will they follow the Indian as "vanishing Americans"?

Clergy confessions make them seem to be aware of this serious ailment and its cause. But is their anxiety to cure as sharp as their ability to diagnose? Christendom's clergy continue to meddle in politics. Chris-

tendom's flocks continue in Bible ignorance. Corruption-ridden, war-torn Christendom does indeed mourn her empty temples. But do they mourn the parishioners' losses, or the clergy's? How could parishioners be missing much when even the clergy admit they were not giving much? So any "reforms" would probably be calculated to bring relief to those suffering most.

Proposed remedies seem to follow out this logic. On December 1, 1951, the *New York Times* reported: "Most American and Canadian Protestants will be asked to give at least ten per cent of their income to their church in 1952, the National Council of Churches in the U. S. A. said today." As for Catholics, *A Simple Dictionary for Catholics* informs us: "Their payment is recognized fulfillment of the natural obligation incumbent on the faithful to contribute to their support of their pastors, which is also reckoned among the precepts of the Church."

The church-book population is supported by thirty million wage earners. Averaging \$3,024 apiece, this bloc receives \$90 billion in income. If this request is totally subscribed, the tenth part donated to the clergy in 1952 will total \$9 billion.

No plans to pull out of politics, no program for bringing better knowledge of God's Word to the truth-hungry people, nothing in the way of reaching more ears with the "good news" as preached by Christ. Spurning her much more serious spiritual bankruptcy, Christendom moves only to relieve her financial crisis. Not concerned really with combating false teachings, she is too involved in fighting off her competitors for the parishioners' income in the business world. Since she is admittedly not clad in the armor of Christ, how will she fare while stalking her prey in today's money-loving, pleasure-mad world? For answer see the following article.

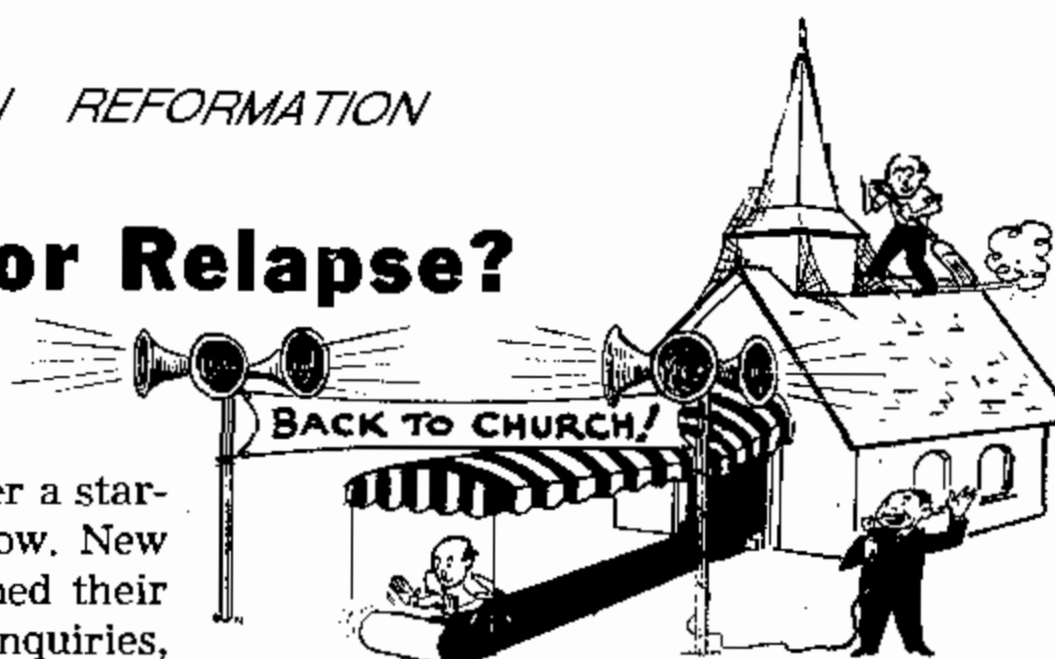
## -Reform or Relapse?

SPRING, 1951. The Kefauver crime investigating committee climaxed in sensational manner a startling exposé of crime high and low. New York and Washington, D.C., turned their TV cameras on the corruption inquiries, combining the magic of television with the public's roused curiosity. New York city's whole routine was violently altered for a week. Washington's citizenry was behaving similarly when one day television stations in the nation's capital decided to interrupt the crime show long enough to televise the Baptist Church Hour. Angry headlines flared: "VIEWERS PROTEST RELIGION, CLAMOR FOR CRIME INQUIRY." A paragraph from the Associated Press story reads:

"Station WTOP-TV had planned to televise the Senate Crime Investigation Committee's hearings this afternoon. In a last-minute switch it decided to carry 'the Baptist Church Hour' instead, starting at 3 p.m. An official said the station was swamped with telephone calls protesting the switch. Another station, WNBW, had started televising the afternoon hearings. . . . When it switched to a religious film at 2:53 its telephone switchboards were swamped with calls demanding a return to the committee. It resumed the crime inquiry broadcast at 3:03 p.m."

WNBW thus ran the religious film for ten minutes.

Sectarian religion did not need this disaster to convince its heads that their influence was on the wane. The past several years have witnessed a vigorous religious advertising campaign to rebuild the lost



prestige. Careful analysis was made of the product just as when any commercial venture goes on the market. Emphasis was laid on stressing any selling points and phrasing ear-catching appeals. Clergy salesmen have been cautioned against offending the consumers as when Methodist cleric Dr. Samuel H. Sweeney uttered aloud this thought: "We are failing to see the beauty of religion." He was reminded by Dr. Robert J. McCracken of New York's Riverside Church that the customer is always right when that dignitary almost said in so many words that maybe there is not much beauty there to see.

"Religion in our time has little 'kick' in it," announced Dr. McCracken. "It scarcely gives any offense. As a rule it is much too timid to make its influence felt outside its own immediate sphere. On most public issues it shows itself over-anxious to placate and accommodate the state and the world at large. . . . That is why all kinds of injustice, oppression and immorality can flourish right under its eye." He added: "Great numbers of people think of the Master as a meek and gentle soul who went about everywhere breathing mild benediction. . . . On the other hand, he went about giving the most violent offense to all kinds and conditions of folk—his relatives, the disciples, the scribes and the Pharisees, the



people with vested interests like the money changers in the temple." On another occasion this same diagnostician had said plainly: "Americans often speak of Russia as atheistic. It is openly and frankly atheistic. Ought we not to ask, however, in what significant or realistic sense we can apply the name 'Christian' to ourselves or to our national life?" The Church of England's Frederick A. Voigt had gone on record with the thought that "we believe that the Gospels must conform with our time and not our time with the Gospels".

### ***Campaigning for Favor***

How these men and others who see part of the trouble with worldly false religion feel about current advertising campaigns to restore to grace that great organization and its sprawling sects we will not attempt to say. But the campaigns do not sound very much like fearless offensives against evil. Rather, the old idea of making everybody happy comes again to the fore. Added glamor has been sought through use of television, the movies and numerous promotion stunts. Special incentive joined the drive last year when the Federal Council of Churches, the Synagogue Council of America and eighteen other national religious bodies started buying newspaper space and radio time at a cost of a million dollars a week. They experimented with a three-week trial program, from November 1 to Thanksgiving Day. Sponsored by the Advertising Council, the campaign material was contributed by the J. Walter Thompson Company, top advertising firm in the nation.

The theme selected was heavy on sentiment: "Find yourself through faith—Take your problems to Church Sunday; Millions leave them there." The advertising copy dramatically pointed to the "added strength given by spiritual faith in meeting everyday worries as well as critical problems

that afflict both the high and the lowly". Such melodious phrases were joined by pleas from twenty-nine governors in their Thanksgiving proclamations to attend church.

The Consumer's Union makes a practice of submitting highly touted commercial products to laboratory tests. What if they could test to see how many people leave their problems behind them in church? What if the Federal Trade Commission, the "watchdog" that guards unwary consumers against frauds, called for Christendom's clergy to show proof that their religious concoctions bear the most remote semblance to Bible precepts?

Those now trying to revive world religion are forever talking about a return to Bible teachings, but their talk never materializes. When the International Council of Christian Churches held a promotion clinic in Geneva in August, 1950, Baptist pastor Kenneth R. Kinney, an American delegate, cried out, "Crowns are falling, nations are crumbling, the whole world is shaken." It was thought that some golden theme of revival was needed. The second congress of the Geneva clinic concluded with a declaration that "only a return to biblical principles could bring order out of 'present chaos'".

### ***What Real Reform Would Mean***

A noble theme. But if world religion returned to Biblical principles, it would be the first thing cleaned up. By no stretch of the imagination would you be able to recognize the old product. There would be no more "reverends", "rabbis," "fathers," hierarchies, sectarianism, trinities, hell-fires, immortal human souls or other pagan theology. All such basic evils left entirely unscathed by the Protestant Reformation four centuries ago would be at once attacked and eliminated in any honest

modern-day reform. Best of all, these superstitions would be replaced by strengthening Bible truth and its "fruitage of the spirit [which] is love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control".—Matthew 23:8-10; 20:24-28; 1 Corinthians 1:10-13; 3:1-4; Galatians 5:22, 23, *New World Trans.*

But far too noble, too "out of this world" are these principles for the corrupt modern world and its worldly clergy that insist on "brotherhood" with it. Fellowship with evil cannot hope to reform it—not for all the blessings religious organizations shower on individual nations or the prayers they publicly offer over the United Nations.

Therefore, committed as they are to such a pattern, one is not to be deceived by professions of reform made by the most distinguished religious dignitaries. For example, July, 1951, found the Central Committee of the World Council of Churches meeting in Toronto. More than two hundred of the brightest lights in the religious world, from 156 Protestant and Orthodox varieties of religion in forty-four countries, were present representing some 160 million nominal "Christians". This august council was dedicated to concoct a religious promotion potion that would set the world on fire. But no reform of false doctrine was proposed. No resolve to follow the one who said, "My kingdom is not of this world," came forth. (John 18:36, *New World Trans.*) Political issues were considered. Someone complained that the church has come to "isolate itself in a spiritual ghetto with a language and pattern of its own". The point is, sectarian religion is hedged about by fast-stepping competitors for the people's time and money. To compete they called for not less worldliness but simply a different approach. They must speak more and more this world's language, not the "pure language" of the Bible.

### ***What "New Language" Will They Speak?***

Already discussed was sectarianism's sorry rout in its popularity clash with the Kefauver Committee. But not only, real-life crime; fictional desperadoes, too, have taken their toll. At a time when we are told that not more than one out of five juveniles shows any real interest in religion, TV crime epics are holding them spellbound. During the first week of May, 1951, there were, on seven Los Angeles television stations alone, 692 crimes committed on the video screen. The casualty list included 127 outright murders, 101 "justifiable" killings, 359 attempted murders, 93 kidnappings, eleven jailbreaks and three hot-iron brandings. Eighty-two per cent of these gory details were staged for the chief benefit of youngsters. Only 5.5 per cent of the guns blazed and knives slithered across bare throats after "Junior's" bedtime. This is stiff competition indeed in the face of which one is trying to put over a nine-billion-dollar tithing campaign!

The same month as the Toronto conclave the World Baptist Congress met in Cleveland and called for "a fresh vocabulary", "a new language," declaring that such soulful phrases as "the precious name of Jesus"; "coming under the Blood," "saved by grace," for all their "profound truth" and "biblical background", simply "do not register in the mind of the average American listener". But note this vital reservation: "We can unite in co-operative endeavor in the preaching of the good news of Christ. We not only can do this *without the sacrifice of one iota of our Baptist message*, but we should do it and are doing it." [Italics ours]

None of the Bible's "one Lord, one faith" plea for them. (Ephesians 4:5) Little hope then is there that such a program will even unite the twenty-four split-ups of Baptist denominations, to say nothing of the na-

tion's 285,000 churches run by 166,000 clergymen who are split into 265 conflicting religions. And if so unsuccessful in uniting herself and overcoming the competition of secular commercialism and worldly pleasures, how successful will this generation's sects be in their global contest with communism? In the late spring of 1950 some 3,000 delegates to the Annual Assembly of the Congregational Union of England and Wales in London's Westminster Chapel heard this point made in the following cheerless words of Dr. Lovell Cocks, principal of Western College (Bristol):

"Can faith as halting as ours outrun the fierce dynamism of the Marxist creed? Can we hope to beat the Communists until Christians know their stuff as well as the Communists know theirs? Till we do, the Communists need not be afraid of us."

Criticizing religious emphasis on surface appearances like imposing (but ill-attended) church edifices, he continued: "These fellowships have come to believe that the cause of the kingdom means keeping these buildings going, and everything else is sacrificed. . . . May it not be that what Christ really wants them to do is to sell out, to get rid of their buildings and hire a room over a shop—an upper room, and begin all over again in an apostolic way?"

To this we can add only the words of Christ to a similar religious society of his day which was completely blind to the real significance of its time: "The kingdom of God is not coming with striking observableness, neither will people be saying, 'See here!' or, 'There!' For, look! the kingdom of God is in your midst."—Luke 17:20, 21, *New World Trans.*—Contributed.

## *Atomic Age Hard on Corn*

FOR some time now evolutionists have espoused the mutation theory to explain their view of human growth from more primitive levels. Over ages of time mutational changes in genetic make-up supposedly altered the species, lifting it from one stage to another. However, repeated experiments have burst this bubble, illustrating that mutations are harmful, not uplifting. Note the following case where such changes were induced in corn exposed to radiation from the Bikini and Eniwetok atomic bomb tests. An Associated Press dispatch, quoted from the *New York Times* of December 16, 1951, tells us:

"Kernels of corn that start growing on the ear, and others that glow under invisible light are among the freaks resulting from atomic radiation, a plant geneticist reported today. [December 15] Hundreds of specimens of dwarfed, twisted, frail or partly sterile plants are the progeny of seed corn subjected to radiation in the Bikini and Eniwetok bomb tests, said Dr. Ernest Anderson of the California Institute of Technology. These plants are giving scientists their first detailed picture of what

atomic radiation does to plant heredity and how damaging changes in offspring can appear after many generations. Studies are being made of first post-atomic generation babies at Hiroshima and Nagasaki for possible signs of first slight hereditary changes but there have been no reports of results.

"Dr. Anderson's corn has gone through five or more generations. To get five-generation results on humans will require at least 100 years. In the Bikini tests of 1946, many packages of seed corn, each containing 1,500 to 2,500 kernels, were put aboard the test ships. . . . Bikini seed produced about sixty different kinds of hereditary changes. Most of them showed up as patchiness or paleness of the chlorophyll or green coloring matter. The others included all the hereditary changes previously recognized as natural ones, plus many new ones. Some of the new ones included corn plants that looked like grass. Some produced no ears, others had no silks or kernels. The ones with the preliminary growing kernels sprouted 100 or more little plants on a single ear."





# NATURE *- a -* BUILDS TWENTIETH CENTURY

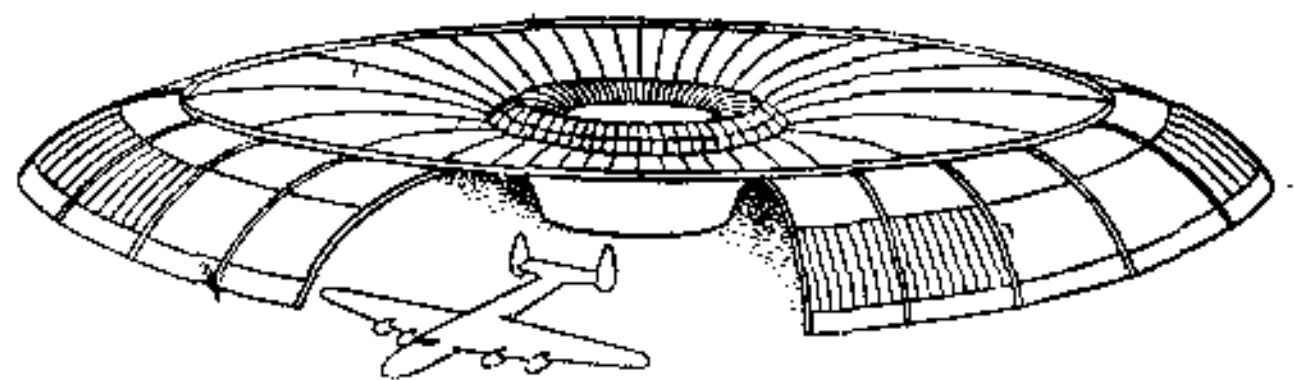
**W**ISE King Solomon did not know everything. He confessed that one of the things he could not understand was "the way of a serpent upon a rock". (Proverbs 30:19) Not strange. Insect, bird, fish, land animal, even the vegetable kingdom, still teach a highly technical modern world. How then, you might ask, do we *learn* from nature?

For centuries earth-bound man longed to join the birds. But he imagined that to do so he would have to contrive a pair of flapping wings and attach them to his body. Perhaps, however, he was not aware of Midway Island's "goonies", turkey-sized birds, low on brain power but apparently equipped with strong legs. To take off, these birds run at top speed down a clear runway with wings outstretched stiffly. At flying speed they leave the ground in a low climb, then begin belatedly to flap their wings. In landing they also resemble modern aircraft. They glide down to one end of a runway, then run madly to lose speed, sometimes executing an ignominious ground loop in the process.

Closer to home, nature's earth stage is crowded with continuous exhibits of its architectural genius. The German magazine, *Kosmos*, in its issue of July, 1951, discussed, "Are the Accomplishments of Nature Attainable by Technical Science?" The article unearths interesting facts on the relation between the diameter and the height of

natural objects, or their "slenderness ratio". In man's works of construction this ratio under the most desirable circumstances favors the height of structures like chimneys, radio towers, etc., at from one to ten to one to twenty-three. But the open fields burst with natural examples over twenty times more breath-taking than this. The above-named article pointed to the stalk of rye a mere eighth of an inch thick and approximately five feet high, a ratio of about one to five hundred.

Closer inspection increases the marvels. It is far from likely that any construction engineer would even consider placing a weight of 3,000 tons atop a structure weighing but 100 tons. But in a relative way the rye stalk bears the load of an ear of grain thirty times the weight of the stalk. Modern skyscrapers must be built to accommodate a slight degree of sway. That stalk of rye which helped teach man this valuable principle is, of course, dwarfed by such structures as New York's Empire State Building that apply it. But this proves true only in size, and surprising things turn up in small packages. Compared with the Empire State's imperceptible sway, the rye stalk can bend in the



breeze to an extent of sixty or eighty per cent without coming to grief.

The amazing elasticity of living cells accounts for such superiority. Also to be borne in mind is the ability of a living organism to regenerate itself. A feature of this trait displays itself when a broken bone may be improperly set. It is weakened, unable to perform its normal tasks for the body's support. But then secondary parts of the organism build themselves up at the expense of the now weakened part, the needs of which these "substitutes" now fill. Thus does nature, the teacher, remain well ahead of technical science, the student.

### *Nature's Designs on Us*

Recent years have found construction engineers turning on a 'back-to-nature' movement in order to achieve the utmost for their craft. A devoted advocate is Fred N. Severud, an engineer of wide experience, who expressed his views on the subject in *The Architectural Forum* for September, 1945. Analyzing a simple blade of grass, he explains how it derives depth and stability from its triangular cross-section. This is a simple but very efficient example of corrugation.

Nature itself has demonstrated the practical use of the blade form in the construction of the stunning morning glory with its five corrugated blades flowing up from the stem. Architect Frank Lloyd Wright put a lesson from the morning glory to work in supporting the roof of Milwaukee's Johnson factory with thin-stemmed columns that sweep outward at the top. Structural beauty and great strength result.

Engineer Severud employed a morning-glory-inspired pattern to design a beautifully modern aircraft hangar. The structure consists of a central tower (the "stem") sixty feet across, from which the roof fans out, reaching a maximum height

of forty feet before sloping on a continuous curve to the ground along a point 120 feet from the "stem". The designer permits a look behind the scenes that we might visualize how this artistic building supports itself, saying: "Tension rings at the perimeter-prevent the shell from splitting and permit very thin steel members or concrete membranes. Compression rings in the stem—necessary because of the acute angle at which the cup joins the throat—absorb the forces tending to collapse it."

There is no mere coincidence in the art and strength derived from such architectural curves. They find their all-out example in the continuous, compound curves of the eggshell. Certainly the eggshell depends entirely upon its shape, not its building materials, for strength. Nor is it unsuccessful. Applied pressure gradually administered can run up to twenty pounds' worth without smashing the frail shell which is but 7/1000 of an inch thick. Auditoriums requiring no aggravating, sight-and-beauty-destroying pillars, industrial storage tanks, even some experimental automobiles, have all explored this basic design of nature. The Eskimo did not miss this trick in formulating his renowned igloo. In recent years some architects have been striving to benefit more of the world with what has hitherto been an Eskimo monopoly—private homes based on the circle.

In 1940 the *New York Times* published an idea for economical prefabricated homes that could be turned out in mass production. Harvard's Professor Martin Wagner had fathered the idea, calling for a cone-shaped design able to hold its own against harsh storms or earthquakes. Individual circular rooms were connected by covered passageways, lending a futuristic appeal. Evidently the idea was never fully developed, but time has increased the general prominence of circles in modern housing.

### ***Nature's Blueprints Have an Architect***

A close ally of the egg is the turtle shell. But here the unique animal has substituted a tension plate for the under half of the shell. This provides the turtle with highly protective cover from beneath. It is the center portion of the shell, with the tension plate as a tie, that bears the load. In building, this principle allows for a middle tubular section of whatever length desired, as in blimp hangars, exhibition halls, circus tents, etc. A tension plate to co-operate in load bearing is found in or beneath the floor. The supporting end portions can be stationary or, as with hangars, movable.

And speaking of strength, everyone knows that the walnut is a tough nut to crack. The hastiest examination of its shell tells why. Firm rings bind it at the fissure where the two halves join, and inside, two membranes intersect at right angles, providing a double tension-plate design. Lay a half walnut shell on a table open side up. Do you see what an excellent plan it furnishes for building foundations? The horizontal membrane covering the nut itself on a plane with the opening corresponds to the basement floor. Beneath it would lie the subbasement. The vertical membrane which has been split in opening the shell takes the form of upright supports that continue up through the structure as columns or pillars. This proves specially effective for poor soil where equal load distribution is essential.

In short, the twentieth century's modern design seems to be largely a result of doing what comes naturally. Where, until man looked to nature, did anyone fancy a *flexible* building? But the jellyfish, blowfish, even the human lung all make superb use of such construction. At last man has found out how to copy it. Such materials as aluminum and magnesium make it practical, and designs for structures like the air-supported roof of the proposed Balti-

more Arena seek to convert it to reality. This unique design calls for sealing the building and pumping air in until pressure becomes a little above atmospheric. This allows the magnesium plates of the roof to theoretically float; in the words of one source, "as safely as a jellyfish in the sea." Similarly, *Life* magazine of May 9, 1949, described an entire building of fabric as thin as a raincoat that could be blown up with a vacuum cleaner. Used by the army for housing radar installations, it was claimed able to withstand a 100-mile-per-hour gale.

The industrious spider has an unshakable reputation in the field of suspension building. Adaptations of the principle in our spectacular suspension bridges have, to be conservative, proved very successful. Consider, too, elementary supports like the rod that nature employs along with supporting membranes in the lily pad; or the tube, which is illustrated so favorably in bamboo. Even the natural blend of gray sea and sky came to replace the former patchwork design for naval camouflage during the last war. And when someone was once inspired by falling propeller-guided seed pods from maple trees, the "sky hook" of today began to form. This implement, a box capable of carrying about thirty pounds and landing where desired, delivers supplies to marooned soldiers.

Yet, more wonderful than all such natural blueprints that have contributed to building the twentieth century is the fact that behind them all is the hand of a Master Architect. His visible works rightly draw attention to the Great Jehovah who "laid the foundations of the earth . . . Who enclosed the sea with doors, . . . And said, 'Thus far shall you come and no farther, and here shall your proud waves be stayed.'"—Job 38:4, 8, 11, *An Amer. Trans.*



# Modern World Only Nature's Imitator

**L**OOK magazine stated in its issue of September 30, 1947: "Man has spent a lot of time and effort inventing mechanical gadgets. Strangely enough, many of his inventions already existed—in a more perfect form—in his own body. And if a part of the body breaks down, the body can often mend it."

To support its point the magazine illustrated how the camera is but a duplication of the principles of the eye. The brain acts as a switchboard to the nervous system, which set-up corresponds to a modern telephone network. The sensitive nose, which turns away dust and some bacteria and warms and moistens the air breathed, provided a matchless model for air-conditioning systems. The heart, which pumps 246,175,000 quarts of blood per average human lifetime, is the unchangeable pattern of the pump. From the lungs came the principle inspiring the bellows; the finger conceived the hinge; and the hip joint brought forth the invaluable ball and socket.

Modern man has become a talented engineer. However, insects have had much more experience at it. What of that pioneer in suspension bridge building, the spider? Or consider the "trap door spider" and its underground tunnel and swinging door at the entrance. Note the nest cells of the paper wasp fitted together in the precise hexagons of accomplished students of geometry. And the apparently frail walls of the hornet's house are said to be better insulators than glass wool.

Nor has man stolen the march on insects in developing societies. Says an ancient inspired proverb, "Go to the ant, thou sluggard; consider her ways, and be wise." (Proverbs 6:6) Ants, like men, give particular care to the rearing of offspring and divide their communal tasks. Talented engineers honeycomb great anthills with tunnels of the highest-grade construction, their carpenters chop through dead trees and fence posts, and they have their soldiers too. In fact, soldier ants of the South American jungle launch ruthless blitzkriegs, destroying any victims in their path and striking terror into native villages, which, in their vast numbers, they loot with the same savage efficiency. This may not be a good example to follow, but it shows that some of man's bad habits are not original.

The "great white ways" of the mighty metropolis lend a fabulous glow to the stone and steel accomplishments of modern man. Yet the luminescent organs in some marine, animal and insect life were producing wonder-attracting cold lights long before man's luminescent watches or neon signs mastered the principle.

Modern technical science has been much enhanced under force of necessity introduced by military needs. Thus, for example, has the submarine come into its own as a prober of the ocean depths. However, the normally air-breathing, land-dwelling fresh water spider has never required any surrounding body of steel to get along under water. There it spins a web in the depths, anchoring it to stones or weeds on silk threads. Along a line attached to a floating surface plant the spider distributes air bubbles under the web after picking them up with silk shreds adhering to her hair. After repeated trips up and down the line, delivering the air bubbles acquired at the surface, the web at length becomes buoyed up and forms an oxygen-equipped chamber. There the spider dwells, lays its eggs and rears its young.

To fly the great aircraft that have made the twentieth century the century that caught up with the birds, numerous complicated instruments are needed. Among them are the very things insects use to guide their flight. Dr. Talbot H. Waterman of Yale has stated that studies of insect anatomy uncover organs corresponding to airspeed indicators, turn indicators and polarized light compasses. The Sperry Gyroscope Company, while studying means of improving the gyroscope (instrument providing air pilots with an artificial horizon when they cannot see the real one), found that insects like the fly had been long users of the proposed improved variety. Behind the trailing edge of each wing were found small rods with balls on the end that vibrate from 160 to 210 times per second. Regardless of the insect's maneuver at the moment, the natural gyroscope strives for vibration on the same plane, keeping the "pilot" advised of his position.



# The Waldenses and Their Form of Worship



AT ONE time during the gross darkness of the Middle Ages the torchbearers for the cause of freedom were the Waldenses. Their noteworthy past shines brightly from the pages of history. They claimed to be an unbroken chain, separate and distinct from the Roman Catholic Church, linking the reform churches with the apostles of Christ. And yet today only dying embers remain of that Middle Age torchlight, and the number of people in Christendom who have a general knowledge of the origin, beliefs and history of that unusual and interesting sect are about as few as present-day Waldensians themselves.

It is thought by some (an idea fostered by the Roman Catholic Hierarchy) that the Waldenses suddenly sprang into existence about the year 1179 as a dissident sect under the leadership of a certain Peter Waldo, a merchant of Lyon. However, there are reasons for believing their origin was at a much earlier time. Statements made in manuscripts dated 1530, 1544 and 1580 repeatedly state that their beliefs had been handed generation to generation "from the time of the apostles". Another manuscript dated 1587 says that while documentary evidence shows this sect has been existing in the Piedmont valleys in northern Italy for the past five hundred years, yet, "according to the beliefs of the inhabitants of the valleys, it has been from time immemorial, and from father to son, since the time of the apostles." Why documentary evidence goes back only as far as the year 1100 is that "about the year 1559, the Roman Catholics, with a view to exterminate the protestants of the valley, cruelly butchered them and, in order to obliterate

every memorial of them, diligently searched for their records, which they committed to the flames".\* Among the few MSS. to escape that Inquisition bonfire were two dated 1120, "The Ancient Discipline of the Evangelical Churches, of the Valleys of Piedmont" and "A Confession of Faith of the Waldenses", and another, the "Noble Letter", dated 1100.

Admittedly then, Peter Waldo, although a shining light among them, did not form this religious body in 1179. The sect, incidentally, was not named after him, but rather, the English name Waldenses, or the European name Vaudois, is drawn from a root word meaning "valley" and refers to the geographical location of these people who lived in the valleys of the Po river and its tributaries. So the question of the origin of this religious denomination is still open for discussion.

Some have said Berengarius of Tours, who died a hundred years earlier, in 1088, was their founder. Others have said it was Claudius of Turin, who died in 840. There is a strong belief among certain authorities that this sect arose in the days of Constantine, in the fourth century, when Sylvester was the pope of Rome (314-335). In rebellion and protest against that powerful, extravagant and wicked combine of Church and State, so it is said, a few sincere and devout Christians withdrew from the immediate domain of Rome and moved northward under the leadership of a cer-

\* *The Waldenses*, compiled by the Presbyterian Board of Publication, 1853, p. 29.

tain Leo, and there continued a form of worship in simple poverty which they considered apostolic piety. Hence, in earlier times they were called "Leonists".

One of the strongest proofs that the withdrawal of this group of people from the rest of Christendom was at a very early date is their peculiar dialect. It stems from a very primitive form of Latin, thus showing that they were separated and cut off from Roman influence before that empire broke up under the infiltration of Teutonic powers.

Another conjecture is that the Waldenses are descendants of refugees who fled from Rome during the fiery persecutions against Christians, beginning with Nero and continuing thereafter down to the time of Diocletian. There is also a theory put forth by some that when the apostle Paul journeyed to Spain, as he proposed to do (Romans 15:24, 28), he stopped off in the valleys of Piedmont and there established a group of believers in the faith, and these thereafter held firm to the primitive teachings of Christianity. However, an examination of their beliefs and doctrines shows they are contaminated with the common errors adopted by Christendom at the Nicene Council in 325. In fact, a close look at the teachings and activities of the Waldenses will shed more light on their possible origin.

### ***Contaminated Christian Doctrine***

A.D. 325 the adroit Emperor Constantine produced a fusion religion, a fusion of apostate Christianity and outright paganism, and since then and out of that fusion Catholic cults and hundreds of Protestant sects have sprouted. Waldensianism is one of them, for like all the rest it, too, from its earliest times has tenaciously held on to what is known as the "Apostles' Creed", first composed in the third or fourth century, and which contains that notorious

pagan doctrine, the trinity. The Waldenses also believe in the heathen doctrines of immortality of the soul and hell-fire damnation. Consequently, their claim of apostolic origin falls flat, for these three principal doctrines did not originate with the apostles but are hand-me-downs from the pagan philosophers, picked up and adopted by cultists after the apostles fell asleep.

There is, however, evidence in their teachings to support the belief that the Waldenses isolated themselves from the Roman cult at a very early date, perhaps as early as pope Sylvester's time. These inhabitants of the northern valleys have always believed the inspired Scriptures as the only source of divine truth. They have believed the office of pope to be a creation of man. Papal pardons and simony they have considered a racket, nunneries and monkeries an invention of Satan, celibacy of the clergy a snare of the Devil, and confession before a priest and death-bed repentance of no consequence. They never believed in the doctrine of the mass, but held that the Memorial bread and wine are only symbols. Image worship, worship of the cross and temples they believe to be idolatry. Likewise the worship of Mary as the "Queen of Heaven". They have always believed that purgatory is a fable invented by men, that pilgrimages are only a means of emptying one's pockets, that holy water is no more valuable than rain water, that the so-called holy relics are nothing more than *dead men's bones*. They were also opposed to the shedding of human blood even in a so-called "righteous" war.

During the dark Middle Ages prior to the Reformation, these humble and sincere people demonstrated, not only in their beliefs but also in their activity, that they were of a very ancient order. They were most energetic in preaching what they believed and in carrying on an activity in harmony with what they preached. Their

missionary zeal and the method of their preaching showed the markings of primitive Christianity. They trained and sent out missionaries two by two, usually a younger one with an older veteran. While these ministers received food and clothing as contributions from those to whom they preached, they also worked with their hands to maintain themselves and their families. Some were merchants, others were artisans of various trades, and some were practicing physicians. Almost all of them had training in farming and stock raising.

These Waldensian ministers placed great stress on reading and studying the Bible, even back in those days before printing from movable type was invented and when copies of the Bible were very scarce. They memorized great portions of the Christian Greek Scriptures as well as passages from the Hebrew Scriptures. They also made handwritten copies of portions of the Bible and distributed these in the form of Bible tracts. Then, in the days of Peter Waldo, not later than 1180, they produced the Romaunt version of the so-called New Testament in what was known as the Provençal language which the common people spoke. This translation was therefore much older than any complete version in English, German, French, Italian or Spanish.

### *Victims of Religious Persecution*

At one time a large number of people in France, Spain and Italy embraced this religion. "There was no kingdom of Southern and Central Europe to which these missionaries did not find their way; and where they did not leave traces of their visit in the disciples whom they made."\* Little wonder then that this expansion of Bible preaching and missionary work brought upon itself the crushing wrath of the Roman Catholic Hierarchy. Exposing the

wanton lewdness of the clergy, teaching people that a sincere man's prayer in a closet is more likely to be heard than a hypocrite's petition at the altar in the cathedral, proclaiming that masses for the dead are of no value—and proving from God's infallible Word the Bible that such things are the truth—surely such a good work as that was bound to come under the condemnation of the Roman Hierarchy as the work of heretics worthy of death.

Many papal bulls were issued, no fewer than five between 1056 and 1290, demanding the extirpation of these humble and sincere people. In 1179 Pope Alexander III, backed up by the Eleventh Ecumenical Council, condemned the Waldenses and prohibited them from preaching without permission of the bishop, but they replied in the words of the apostle Peter: "We must obey God rather than men." (Acts 5:29, *Am. Stan. Ver.*) The excommunication weapon was used in 1184 by Pope Lucius III, but it too failed to stop them, and for the next five hundred years the Hierarchy employed every conceivable means, every foul scheme, in an effort to annihilate this sect. Says McClintock & Strong's *Cyclopædia* (vol. 10, p. 855): "So general and widespread became the so-called heresy, that Innocent III, one of the proudest and most bigoted of the Roman Pontiffs, determined to crush it out—'exterminate the whole pestilential race' was the language of which he made use." In this he was sustained by the Twelfth Ecumenical Synod in 1215, said to be "by far the most important council of the Middle Ages".

Political vassals of Rome, dukes and governors, princes and kings, were sent forth to bear the papal sword in this "holy war". When the Jesuit-sponsored Inquisition was invented, its flames and fiendish instruments of torture took a heavy toll among the Waldenses. In 1453 the sect was placed under papal interdict by Nicholas V,

\* *History of the Waldenses*, J. A. Wylie, p. 16.



and later Sixtus IV (1471-1484) vigorously fought against them. In 1487 Innocent VIII issued a bull of extermination and launched a crusade against them. Vagabonds, ambitious fanatics, adventurers and assassins, together with an army of 18,000 troops, marched out and ruthlessly butchered them. Some of the most horrifying pages of history are those recounting how these devout people were imprisoned in dungeons, burned at the stake, beheaded before their children, hurled over precipices. *Their homes and villages were burned; their womenfolk were stripped naked and outrageously violated; their innocent children were massacred.*

An instance or two will suffice to portray the suffering. For example, in 1545 after a ruse had forced an entrance to the fortified Waldensian town of Cabrieres in the territory ruled by the pope, the soldiers found most of the women and girls, between four and five hundred of them, in the church. What followed was most terrible. "The soldiers seized them, stripped them naked, outraged them in the most brutal manner, and then threw some of them from the tower to the ground, while others, after being dragged forth to glut the ruffianism of other soldiers who came up, were finally dispatched by being eviscerated [by being disemboweled]. The horrors perpetrated on this, and on many similar oc-

casions, were such as it is impossible to describe."\* In another town some years later, another victim of this same religious persecution, after being unmercifully tortured, was hurled out of his place to the pavement below. There he lay, half dead, yet still breathing, moaning. So the hungry pigs were turned loose to feed on him, and for quite a while he twisted in agony beneath the tearing teeth of the animals before death finally came.

Today the Waldenses, essentially Presbyterian in order and Calvinistic in order, are only a small inarticulate voice among the great Protestant organizations. Nevertheless, in times past they made a tremendous impression on history. While not of apostolic origin, yet by their love for the Bible and their understanding of many Scriptural truths, by their zealous missionary activity in imitation of the early Christians, and by their enduring fight for freedom of worship and liberty of speech, even though persecuted most severely, the Waldenses of medieval times will long be remembered. They may properly lay claim to being the forerunners of the Reformation which brought some freedom and enlightenment to a benighted and dark world that was groaning under the superstitions, fears and enslavements of Rome.

---

\* *The Waldenses*, compiled by the Presbyterian Board of Publication, 1853, p. 76.

## SILENT WEAPONS PUZZLE ARMY

An Associated Press dispatch of May 16, 1951, asked why "a significant number" of soldiers do not shoot their weapons in the heat of battle. It was implied the army would like to be the first to know when someone turns up with the answer. Actually, a number of causes may contribute. The dispatch, as reported in the *New York Times* the following day, offered some suggestions as follows: "Official experts list some of the explanations that have been advanced: paralysis of fear; lack of confidence in the weapon; hoarding of ammunition; lack of confidence in one's own skill in using the weapon; lack of motivation or the will to fight and kill a specific enemy soldier, rather than the anonymous 'enemy'—a failure to realize it is a matter of kill or be killed; fear of provoking the enemy to direct, immediate retaliation—a desire to keep the front 'all quiet'; apprehension about disclosing one's presence or the location of a friendly position by opening fire; a distorted notion of sportsmanship, and just ordinary indolence."

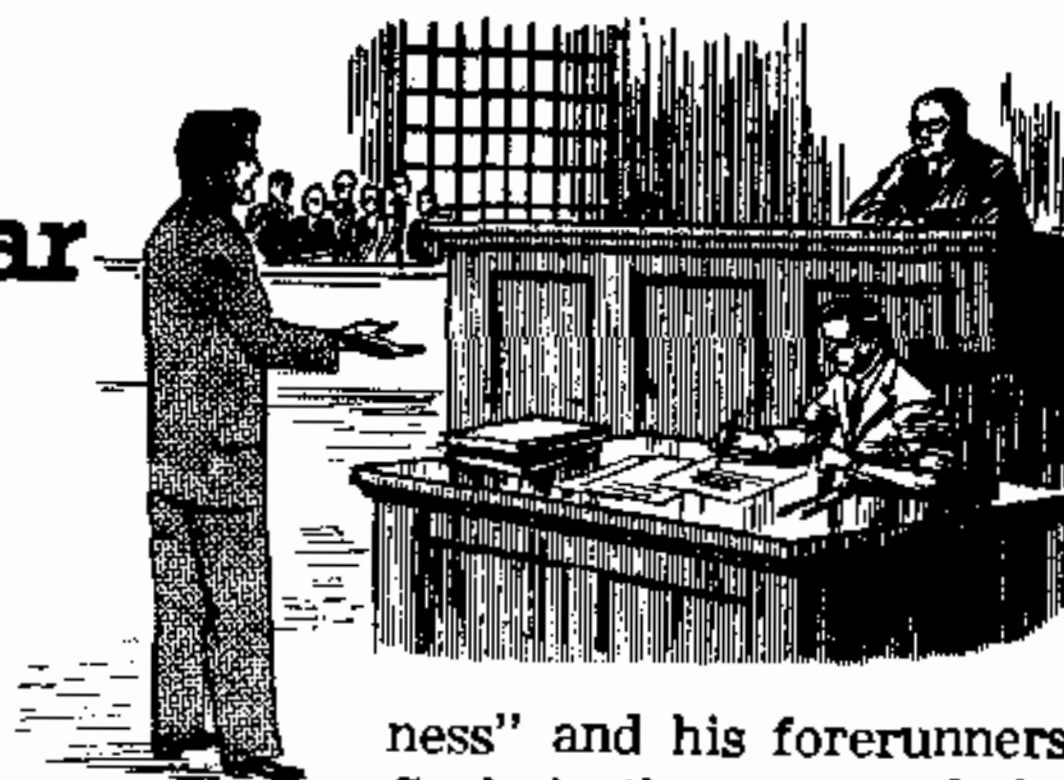


# Study Pays Off When Before Caesar

**P**REPARATION to answer is in the heart of man; but the answer is from the Lord,' instructs Jehovah God's revealed Word. (Proverbs 16:1) For a man to be prepared to answer a matter is for him to be forearmed. Such counsel followed points the way to success. It assures success. For Christian ministers and ambassadors of Christ, preparation is an absolute necessity.

Christ, when walking in the flesh as a man, felt strongly about being prepared to answer and relied on the strength and confidence that it gives. He said, as recorded by the historian Mark, chapter 13, verse 11 (*New World Trans.*): "But when they are leading you along to deliver you up, do not be anxious beforehand about what to speak, but whatever is given you in that hour, speak this, for you are not the ones speaking, but the holy spirit is." Christ himself studied for forty days in the wilderness so that he might properly answer the Devil when he was tested by him. He did this to fill his mind with intelligent thoughts, God's thoughts, which he knew would be his only effective armor against this wicked one. (Matthew 4:1-11) In rebuffing this sly deceiver with words of wisdom, he said, in respect to Jehovah's Word, as recorded by the prophet Moses in his record at Deuteronomy 8:3, when he was asked by the Devil to turn stones into bread, "It is *written*, 'Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth.'"—Matthew 4:4, *New World Trans.*

If one feasts upon the thoughts of Jehovah as revealed in his written Word, he will be thoroughly prepared and equipped to meet any test of his integrity. Such was the case with "the faithful and true wit-



ness" and his forerunners. Such is the case with his modern-day footstep followers and fellow witnesses of Jehovah.

Thousands of experiences could be related of modern-day witnesses of Jehovah. They have occurred on doorsteps, in parks, on streets, in courts, before draft boards, and whenever and wherever a Christian minister is called upon to give an answer of the hope that is in him. They prove the necessity of *preparing* to answer.

One recent case which will be related here is that of D. J. Stegenga, an ordained minister and one of Jehovah's witnesses, in the little country of the Netherlands. It was early in the spring of 1951 when he was called by those responsible to appear for a physical examination prior to induction into the armed forces of the Netherlands.

The regulations are that anyone filling a religious office is not required to respond to this call. Minister Stegenga took his stand. He did not report for military examination.

As a result of this action he was obliged to write to the burgomaster or mayor of Haarlem, who was in charge of ordering him up to the army. He explained his course of action, based on the Bible. The burgomaster replied that he would have to prove his claim as a minister. The mayor asked for some sort of official document to prove this. He asked the Watch Tower Bi-

ble and Tract Society, the legal governing body of Jehovah's witnesses in the Netherlands, to supply him such a document which showed his ordination date, and other information. The branch office of the Society issued a certification of his being an ordained minister and one of Jehovah's witnesses, together with other needed facts. This was filed with the mayor.

The burgomaster, after receiving this affidavit, forwarded it to the Minister of War. The Minister in turn wrote Stegenga stating that he could not recognize him as a minister of the gospel, because Jehovah's witnesses and the Watch Tower Bible and Tract Society do not appear on the list of churches recognized by the Dutch State. It was also stated that if Stegenga had objections to this decision he would have to write for permission to appear before the Council of State.

Being a real disciple of Christ and not a minister in name only, Stegenga prepared himself in advance for this meeting with the council. This meeting took place on September 21, 1951. In a somber setting the chairman read the charge, as well as the remarks of the Ministry. He then gave a fine opportunity for minister Stegenga to make his defense. Stegenga spoke about fifteen minutes.

He expounded to the tribunal the pure, unadulterated truths of God's Word, in defense of his stand as a minister and witness for Jehovah. The president of the council was not well pleased with this interview. The chances of getting a favorable decision did not seem very bright at the moment. In respect to his sincerity, however, the president promised to bring the matter before the queen.

Weeks passed and finally the decision from the Crown came; plea rejected! Shortly before this decision from the Crown was received, D. J. Stegenga was called before the tribunal in Alkmaar to

answer the charge of refusal to appear for examination. His defense was that the Crown had not as yet rendered a decision. In view of this it would seem reasonable to wait for this important decision. The decision that the plea had been rejected by the Crown came through on December 11. All appeared lost. Success was not in sight. Very shortly, however, Stegenga was called to appear for the second time before the court in Alkmaar. Because of advance preparation a good testimony was given and a good fight put up. The officer of justice, who was judging the matter, brought down a verdict demanding 40 days or a fine of 100 florin (\$26.31). For some reason not known the justice postponed the verdict until December 20.

### ***Surprise Decision Favors True Ministers***

Why was the decision delayed? When would it be made lawful? The decision came as a great surprise. Through the pages of a local newspaper, *Het Vrije Volk* (The Free Nation), of December 20, they found the answer. D. J. Stegenga and another full-time minister, who came before the same court on the same charge, were declared to be recognized as ministers by the Crown according to the law of the land. The tables were turned. They had proved their ministry. This decision gave them their ministerial right of exemption from any obligation to do military service in the armed forces, leaving them free soldiers of Christ. The article, under the heading "Judge Decides Witness of Jehovah May Be Minister", read as follows:

"The two youthful witnesses of Jehovah, Dirk J. Stegenga of Heemstede and Napoleon J. K. of Haarlem, who stood trial before the Alkmaar court for failing to appear for medical examination for military service, have been acquitted. The court considered in its verdict that both of these young men occupy a religious office so that

they are not eligible for military service. They failed to respond to the call to appear for medical examination because on the call it is stated that practitioners of the office of preacher, or those in training therefor, are exempt from service.

"Their applications to the burgomasters of Heemstede and Haarlem for exemption from military service were at the time rejected. Their appeal to the Crown did not yield any success either. Both the suspected had been able to make it acceptable before the court that their religious work did constitute a day's work. The Officer of Justice with the Alkmaar court has not registered an appeal against this fundamentally important acquittal."

The apt and appropriate answers made by these young men in their defense evidently carried the power of the spirit that rested on them as Jehovah's witnesses and ministers, a power of thought and reasoning that could not be denied. How well could the Proverb (16:23) be applied to these youthful ministers: "The mind of the wise man imparts intelligence to his speech, and adds persuasiveness to the teaching of his lips."—*An Amer. Trans.*

In a few days the complete success of

their preparing to answer was made plain in what was to follow the decision. On December 21, 1951, the Netherlands branch office of the Watch Tower Society and Jehovah's witnesses received communication from a member of the Advisory Committee, the task of which committee it is to determine if one really has conscientious objections and is a minister. This man, who was a preacher, asked for official information on the stand of Jehovah's witnesses as regards military service. He admitted that due to lack of understanding, now made clear by the stand of these young men, many difficulties had arisen in properly classifying Jehovah's witnesses as ministers. He expressed his desire to receive further information explaining in detail the views of Jehovah's witnesses, which he felt would better aid the Advisory Committee in the future to properly classify Jehovah's witnesses as conscientious objectors and ministers.

Casting the bread of truth upon the waters by these young ministers resulted in its returning to them many days later, as fruitage of their ordained ministry. (Ecclesiastes 11:1) It pays off to study to answer when before Caesar.



## NIGHT-SHIFT WATCHDOGS PATROL WAREHOUSE

¶ The German shepherd's mental prowess is a well-known high light of dogdom.

Adding to this animal's past laurels is an account out of Chicago relating successful enlistment of four German shepherds for watchman duty in a building owned

by Marshall Field and Company. The dogs make regular inspection tours throughout the warehouse. After each completes its "beat" the canine "sharpshooter"

presses a pedal with its paw, setting off a bell to notify the regular watchmen that

all is well. The *New York Times* reports that these dog detectives provide added protection to the watchmen and "save them some nine miles of walking each night". This enlightens one on the many profitable uses to which animals can be

put. The article on vivisection, starting on page 21, unveils a most disgraceful use society has found for them.



# *'Patriotism-the Last Refuge of Scoundrels*

WE HAVE heard a great patriotic clamor in denunciation of "un-American activities", "Communism" and "espionage agents". Could it be that such patriotic fleece was used to cover up the scraggly fur of wolfish scoundrels?

There was John Parnell Thomas; no other chairman of the House Un-American Activities Committee ever exceeded him in patriotic zeal. As the result of a Drew Pearson exposé, Thomas was indicted on 32 counts of defrauding the government and convicted of robbing the government by padding his payroll and of robbing his own employees by demanding "kickbacks", part of their salary for the privilege of keeping their jobs. He was sentenced to prison for 6 to 18 months and given a \$10,000 fine, the judge stipulating that Thomas was not to be released until he had paid his fine. At last reports Thomas had bought into a newspaper chain and the government was still trying to collect the \$10,000. Shrewdly, Thomas had put his home in his wife's name.

Then there is that shining example of sanctimonious patriotism, Mr. Louis Budenz, always ready to smear the reputation of others. According to one keen Washington analyst, "In the files of the senate committee is information indicating that Budenz was married to two women at the same time, that three children were born out of wedlock, and that he also had relations with a third woman." It seems that for fifteen years he lived with his first wife, and then for fourteen years with another woman before he legally married her. His first wife got a divorce on the grounds of desertion seven years after he left her for another woman. Who can take seriously the testimony of such a man who has so little regard for the rights of others and the laws of common decency? And especially when such testimony smears others, is unsubstantiated and is flatly contradicted by others as well as by the ones smeared? Incidentally Budenz is making a very profitable thing of his reconversion to the Catholic faith and his anticommunism in the way of writing books, magazine articles, giving lectures, etc.

And, of course, there is the publicized Joseph R. McCarthy, Jesuit-trained senator from Wisconsin. Though such a good Catholic

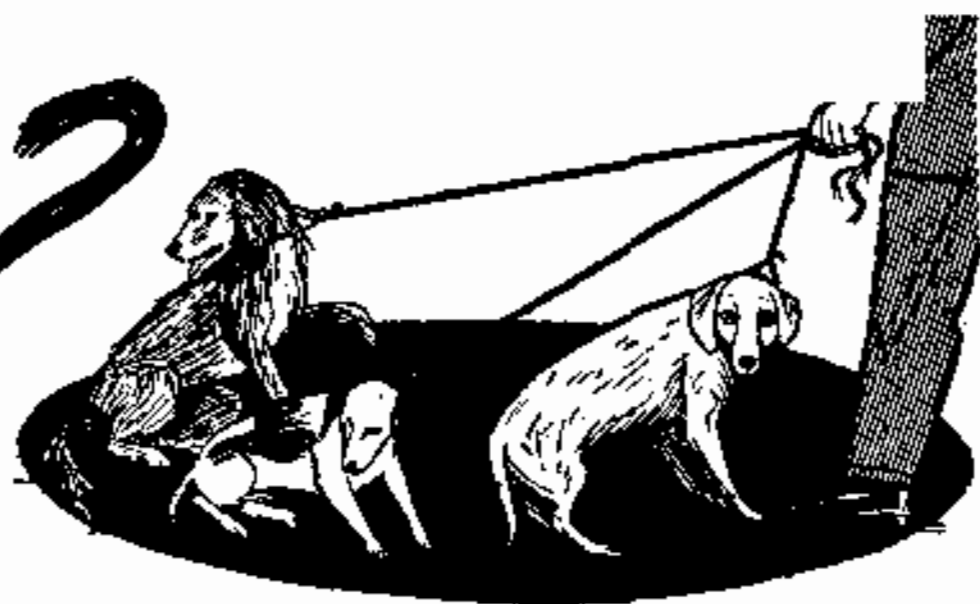
that he hardly ever misses mass on Sunday, he somehow managed to square with his conscience the running of such a divorce mill that his friends referred to him as "Reno's No. 1 Rival". On the other hand, he successfully knifed MacArthur's designation for presidential candidate in the Republican primaries with a letter in which he charged that MacArthur was unfit to be president because of having remarried after obtaining a divorce.

In 1941 the Supreme Court of Wisconsin censured McCarthy for destroying his final statement and notes on a case in which he had reversed himself to the advantage of a big dairy concern. Said the chief justice: "Ordering the destruction of these notes was highly improper . . . In this proceeding this court is the only judge of the materiality of these notes, and it should not be necessary to labor the point that the trial court [McCarthy] . . . misconstrued his function and mistakenly arrogated to himself the powers of this court . . . The destruction of evidence under these circumstances could only be open to the inference that the evidence destroyed contained statements of fact contrary to the position taken by the person [McCarthy] destroying the evidence."

In 1943, while absent from his judgeship and serving with the Marines, he failed to file an income tax report on his \$40,000 income on the novel grounds that he was not a resident of the state that year! For a number of years he has managed to list speculation losses and interest payments in excess of his income. When asked how he lived, he snapped back: "Who I borrow from is none of your damn business!" The United States Department of Internal Revenue has managed to collect \$3,500 in back taxes from McCarthy but the tax collector's office of his own state is still trying to catch up with him. Or is it? His relatives, who are in modest circumstances, are as amazed to learn that according to McCarthy's tax returns they have received thousands of dollars as interest payment for loans they made to him as they are to learn that they have contributed thousands of dollars to his political campaigns. *'Patriotism the refuge of a scoundrel?'*



# Do You Believe in **VIVISECTION?**



Early this past March the New York State legislature made it legal for scientific laboratories to secure impounded domestic animals and use them for research purposes. Chief argument for the law lay in the claim that the animals were indispensable to medical progress. Vivisection thus received another green light. But is it really necessary and is it humanitarian? Do you believe in vivisection? Many informed persons do not, and their reasons deserve examination.

**I**T IS not undue emotionalism but simple human nature for man to love the lower animals. This feeling undoubtedly remains from the original perfect mind which God gave the first man whom he made caretaker of the earth, including its animal population. It is true, of course, as the vivisectionist argues, that man holds a higher responsibility toward his fellow man and that any human life is more important than an animal's. But it is certainly not true that the maintenance of human life necessitates the agonizing torture of animal life. Few patients would feel uneasy in the hands of a doctor whose scruples forbade bringing harm or needless pain to animals. But of those trained by vivisection, the words of George Starr White, M.D., F.S.Sc. (London), Los Angeles, California, are: "It robs them of their finer feelings, and turns them out coarse, vulgar, thoughtless physicians."

However, while passage of New York's provivisection bill was pending, the air was filled with the difficulties scientific laboratories were having in securing animals they asserted were so all-important to them. One state assemblyman declared that, as it was, research groups were often

dependent upon "illegal channels" for their specimens. A university professor of pharmacology gave way to the sweeping claim that "the whole of medical science is dependent upon basic research on animals". Another proponent said the bill affected the "future destiny of the human race".

As for point number one, surely the most rabid supporters of vivisection will concede that no crime is ever lessened by being legalized. If the practice is *morally* wrong no legislation on earth can make it right. It is granted that many medical and scientific authorities favor it. But this does not at all prove that "the whole of medical science" is dependent upon it. Let us see what other confirmed authorities say.

## **Doctors Denounce Vivisection**

Is vivisection indispensable to medical research? Lucas E. Hughes, M.D., M.R.C.S., L.R.C.P., London, England, exclaims: "Page after page of theory, theory built upon useless results of animal experiments, nothing but theory; and what is worse, one learned professor's theory flatly contra-

dicts another learned professor's theory." A. Eugene Austin, M.D., New York, says plainly: "No truths have been learned by animal experimentation that could not have been learned in other ways." Cancer is often singled out by vivisectionists as a prime excuse for animal experimenta-



tion. But E. M. Perdue, M.D., Director of Johnson's Pathological Laboratory in Cancer Research, denies ever using an animal in many years of conducting America's largest cancer research laboratory, and adds that such use of animals, in his opinion, has hampered the progress of the great research laboratories.

A favorite argument relates the supposed benefits young student doctors receive from practice on animals due to claimed similar reactions between animals and humankind. Of this Erwin Liek, M.D., of Danzig plainly says: "That mistaken idea has been very harmful to the art of healing and to the patients themselves." Dr. Hans Zimmerman, executive secretary, National Medical Society, concurs. Space will not allow the details voiced by other qualified physicians who have variously branded vivisection as "a crime", "not to be tolerated," "a snare and a delusion," "entirely unnecessary to the advance of science," "a veritable hell on earth," etc. (William Blackwood, R.D., M.D. Brig. Gen. Engineers, U.S.A., Phila.; Forbes Winslow, D.C.L., M.R.C.P., London; William Held, M.D., Chicago; J. B. S. King, M.D., Editor *Medical Advance*, emeritus professor, chemistry, Herring Medical College, Chicago, Ill.; Charles Bell Taylor, M.D. FRCS.)

The arguments of vivisection's opposers are frequently passed off as "sentimental reasons that do more credit to the heart than to the head". Would you say that of the above doctors, and many more like them? Charges of untold animal suffering are serenely labeled "mostly fictional". Did "fiction" prompt Dr. Taylor's "hell on earth" charge (above)? Surely more than fiction made Dr. Albert Leffingwell, Aurora, New York, call it "intense torture". And it tries the strongest imagination to believe that New York city's Dr. J. Howard Crum was so fooled by mere fiction that in 1946, after nearly forty years' experience

in medicine and surgery, he called vivisection "this barbaric form of experimentation and cruelty".

Without elaborating on reports of crushing animals' paws, pouring boiling water through their intestines, tearing out nerves with forceps, shocking them with electricity, beating and starving them, we simply refer our readers to the following words of Arthur V. Allen, M.D., Fellow of the American Medical Association and a doctor with a distinguished past record:

"The vivisector is aware, also, that I know of the fatal flaw in the American Medical Association's code for the handling of laboratory animals. This code sets up some fine provisions—and then stipulates that any or all of them may be set aside whenever any vivisector wishes to ignore them. . . . I realize perfectly well that exhaustion tests, poisoning experiments, and outright investigations into pain itself cannot be conducted under anaesthesia because of their very nature. And any doctor knows such tests go on and on, because he reads about them regularly in the standard medical journals which the public never sees." An amendment to the New York bill was offered before the bill was passed, and an attempt was made to add it after the bill was passed and signed by Governor Dewey, which would have authorized the state commissioner of health to appoint, for quarterly inspection of laboratories using animals in research, a person selected from a list submitted by the New York State Humane Society. The New York State Society for Medical Research cried "Sabotage!" at any such suggestions of inspection. No humaneness wanted to tie their hands!

And even if and when anaesthesia is used the poor animal must suffer post-operative pain and spend the rest of its days in whatever tampered-with condition the vivisectors have left him. It is all as

useless as the knowledge of practical science gained by the high-school child who cuts up a frog. In the end what revelations have the "scientists" uncovered? That pain hurts, that animal nerves are sensitive, or that they get along better with their natural organisms than they do following the vivisector's "alterations"!

### ***Who Are the Humanitarians?***

Vivisectors are exalted as "humanitarians". Are they? In the United States, where vivisection has enjoyed a field day, shameless illegal trafficking in domestic animals has repeatedly flared up in open scandal. Certainly the vivisection laboratories that create the demand for such animals can justly be classed as "partners" to the merciless "dognapers" and traffickers that supply them. Nor have they been particular about the methods used to supply them. Countless stolen pets have fallen victim. Face this fact too: Supplying the demands of vivisectors for animal sacrifices will not safeguard humanity from their insatiable desire to experiment! It has not done so. It did not safeguard 12,000 children in 1935 from an "experimental" anti-poliomyelitis vaccine. The American Medical Association had to ban the doctor responsible when conclusive proof showed the vaccine responsible for the paralysis and death of many of the children.

Vivisectionists like to place the burden upon their opponents to suggest a substitute for animals in experiment. But this is fallacious reasoning, since, if the practice is wrong, it should be discontinued whether or not a "substitute" is supplied. We are not contending that no discoveries of scientific importance are ever made through or contributed to by animal experimentation. Our contention is that the practice is morally wrong, that it violates divine principles, and hence cannot be reconciled to a Christian conscience, notwithstanding

all of the highly publicized ends that are supposed to justify the cruel means.

Those interested in the "humanitarian" viewpoint may point to the support of New York State's new law by many prominent religious leaders whose endorsement appeared in the papers. A Catholic cleric, the "Rev." Eugene A. Gisell, head of Fordham University's Chemistry Department, testified in the bill's support before the state legislature. Afterward a press report read: "He said there was nothing in Roman Catholic doctrine that would prevent any Catholic from supporting the bill for any but personal reasons." He was, of course, correct in this. The Catholic Church has long championed the after-death torture of countless human souls in a "hell" or "purgatory" of fire and excruciating torment. There is nothing whatever out of harmony between those teachings and the belief that it is all right to torture dumb animals in "scientific" laboratories. With similar lack of logic Catholic priests have sometimes pointed to the incident in Luke 8:32-34, where Jesus sent the demons he had cast out of a man into a herd of swine and the swine subsequently threw themselves over a cliff, as proof that Jesus approved the principle of general animal sacrifice. But the anxiety and zeal of such priests for vivisection far outstrips their zeal for God's Word. This Scriptural passage makes it quite plain that the demons, not Jesus, drove the swine to their doom.

### ***Vivisection Abuses Man's Dominion***

The Word of Jehovah God, creator of earth, man and the animals, removes the matter from all controversy. The Bible's two opening chapters identify Jehovah as the great mutual Benefactor of man and beast. Man was made the beast's superior caretaker in this command: "Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing

that moveth upon the earth." (Genesis 1:28) Following the flood of Noah's day man was specifically allowed to kill animals for food, but was prohibited from wantonly shedding the blood of man or beast. (Genesis 9:3-6) Thus man's dominion over the lower animals makes him responsible for their proper treatment. But remember this: Man cannot escape accounting to the Maker of both man and beast who reminds us that "every beast" and all the cattle, etc., are his. (Psalm 50:10) Let those who have made a little god of science in this twentieth century ask themselves if they think God's justice will be satisfied at Armageddon with the lame excuse that the reckless spilling of animal blood in the laboratories was justified by the demands of the great "science" of vivisection!

Jehovah's Word measures, finds wanting and casts aside the pious cry for blood in

the name of "science" and "humanitarianism": "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." (Proverbs 12:10) How true a picture of the modern world this proves to be! Experimenters, backed by religious heads, supposedly to save human life unite to call for animal blood in time of peace; then divide to shed human blood in time of war.

How practical and sensible for righteous men now to practice living in accord with God's instructions as they affect man and beast! Do you believe in the fruits that the violation of these instructions has reaped? Then do you believe in the hope of a new world where they will be followed?—"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."—Isaiah 11:6.

## THE BIBLE OR EVOLUTION—WHICH FOR YOUR CHILD?

THAT evolution is taught in public schools is an accepted fact; whether the Bible should be taught is a point of great argument. In 1950 the United Secularists of America went to court in an unsuccessful attempt to prevent New Jersey schools from reading just five verses daily from the "Old Testament", while with little protest evolution continues to be crammed down the throats of young Christians as though it were an undisputed fact.

In New York questions about polluted water's carrying typhoid and vaccine's being developed for smallpox have been removed from high school examinations because Christian Scientists contend that these conflict with the church's teaching. In December New York's Academy of Medicine together with various teachers' groups demanded repeal of the ruling. Yet no comparable outcry is heard from religious groups over the state's teaching a theory diametrically and dogmatically opposed to the Bible, on which both Christian and Jewish religions claim to be based.

Persons who reject the Bible do not want even small parts of it read in schools. But

those who accept it certainly would not want the evolution doctrine thrust down the throats of their unsuspecting children. The intelligent and proper thing regarding evolution would be to teach it as just a theory, for that is all it is, having never been proved.

Those who hold to the Bible have no fear that such evidences will disprove its statements, so they do not object to free and open discussion of evolution, but they do object to its being presented to school children as though it were as thoroughly established as the provable principles of mathematics.

It is not, however, the schools' purpose to teach the Bible, nor could they properly succeed in doing so. Even regular Bible reading would not properly teach doctrine. That responsibility rests solely on you as the parent. It cannot be passed off to paid teachers. To follow divine instructions, you must get sufficient knowledge to teach your children. The instruction is given, "Train up a child in the way he should go; and even when he is old, he will not depart from it."—Proverbs 22:6, *An Amer. Trans.*



# "YOUR <sup>WORD</sup> IS TRUTH"



## The Heavenly and the Earthly Hope

**F**ALSE doctrines can no more stand the test of reason than they can stand the test of Scripturalness. Take, for example, the popular teaching in Christendom that man has an immortal soul whose destiny is fixed at death, at which time it goes to either heaven or hell. Those holding to this teaching have as difficult a time trying to reconcile it with reason and their sense of justice as they do in trying to harmonize it with the Bible.

Very plainly the Bible shows that to gain salvation one must first of all exercise faith in God and in Christ Jesus, and then follow a consistent course of action. (John 3:35, 36; Hebrews 11:6; James 2:14-26) But since, according to this teaching, there is no place for the supposedly immortal souls to go at death except heaven or eternal torment, and it is held that one's destiny is eternally fixed at death, most of those holding to this belief consign all, except the very wicked, to heaven at death, including the babes, the mentally unbalanced and the heathen who never had an opportunity to hear the gospel.

But how unreasonable! Can babes, can the mentally unbalanced, can the heathen who never heard of God and the Bible, exercise faith in God and in Jesus' sacrifice for their sins? Can they be faithful to the true God as Jesus was? Besides, if all the heathen are to be saved on the basis of ignorance, why not keep all mankind ignorant and save all? Clearly this orthodox teaching has its believers on the horns of a dilemma.

The Catholic religion has endeavored to solve the problem by means of a purgatory. It holds that, with perhaps very, very few exceptions, imperfect men are not fit to go to heaven at death and so all first go to a purgatory to be purified. To help matters along there is the provision of the mass whereby prayers are said for those suffering in purgatory. As to how long those who do not have the benefit of such prayers have to remain in purgatory is not clear.

However, is it reasonable that one's stay in purgatory should be mainly governed by the accident of his birth, whether of Catholic, Protestant, Moslem or Hindu parents (etc.), by the amount of money one is able to leave behind for the saying of masses for his soul, or by the financial ability of one's survivors to have masses said for one? So, while the teaching of purgatory may sound a little more plausible than the heaven-or-hell teaching, it also cannot be reconciled with justice and reason.

The Bible, being the Word of a just and reasonable God, teaches no such doctrines. According to it, when man willfully sinned in the beginning he was sentenced, not to a hell, a purgatory, a limbo, or sent to heaven, but was sentenced to return to the ground out of which he was taken, 'dust to dust.' Where was Adam before he was created? There was no Adam. Where was he after he had returned to the dust? Again, there was no Adam. He ceased to exist. The Bible plainly tells us that sin's wages are death, that in death man is sleeping, unconscious. As for man's soul, it does not exist apart from his body, for man at creation "became a living soul" and

the "soul that sinneth, it shall die".—Genesis 2:7; 3:19; Ecclesiastes 3:19; 9:5, 10; Ezekiel 18:4; Romans 6:23.

Then are these lost forever, meaning, dead forever? Such would have been the case had God not provided for the ransoming or buying back of the human race by the sacrifice of his Son. (Matthew 20:28; John 1:29; 1 Timothy 2:4-6) Since all of Adam's offspring up to the present generation have gone down into death, it follows that if any are to get the benefit of this ransom they would have to be resurrected from the dead, and so the Bible assures us that there will be a resurrection of the dead.—Acts 24:15.

God's Word further tells us that the first to benefit from Christ's ransom are those whom he has called and chosen and who have been faithful to death. These will have part in the "first resurrection", and are referred to as a "little flock", of sheeplike ones, because their number is comparatively small, only 144,000. (Luke 12:32; Revelation 7:3-8; 14:1-3; 17:14; 20:5) These have the promise that they will reign with Christ, judge the world and have a part in blessing all the families of the earth as the seed of Abraham.—Genesis 22:18; 1 Corinthians 6:1-3; Galatians 3:16, 29; Revelation 20:6.

These are the ones to whom Jesus' words apply: "In the house of my Father there are many abodes. . . . I am going my way to prepare a place for you." (John 14:2, *New World Trans.*) And concerning these heavenly hopes the apostle John wrote: "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is." (1 John 3:2, *New World Trans.*) Note that what this heavenly hope will be like is not made manifest, for the human mind cannot comprehend spiritual bodies.

Over whom will those who receive the heavenly reward reign? Whom will they judge? Whom will they bless? Clearly such promises show that others will benefit from Christ's sacrifice and gain life in addition to those who gain the heavenly reward. Yes, and what their hope is, is very manifest now. They are assured that they will live in a warless world. Where, in heaven? No, on earth, where wars have prevailed till now. They will bring forth children to life, will build houses and inhabit them, plant vineyards and eat the fruit of them. Where, in heaven? No, on earth, of course. Then there will be no more death, neither sorrow nor crying, nor any more pain. Where? Clearly where such things have been prevailing, right here on earth.—Isaiah 2:2-4; 9:6, 7; 65:17-25; Revelation 21:1-4.

Bible prophecy shows that we are living at the threshold of that new world in which all these promises will be realized. (Matthew chapter 24; Revelation 11:15-18) Those who now seek Jehovah, righteousness and meekness may hope to pass into that new world without having first to go down into death. (Zephaniah 2:1-3; John 11:26) At Revelation chapter 7 these are described as a great crowd standing before the throne of God and numberless, in contrast to the spiritual Israel of 144,000. Jesus also referred to these in his discourse on the good shepherd and the sheep: "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16, *New World Trans.*) Yes, a heavenly *fold* and an earthly *fold*, but together constituting one *flock*, under the one good Shepherd, Christ Jesus. How reasonable the Bible is! And how unreasonable and unscriptural are the teachings of orthodox religion!

# Eighteenth Class Swells Proclamation, "Go Forth"

**E**IGHTEEN times since its first class in 1943 the Watchtower Bible School of Gilead in beautiful upstate New York has dispatched classes of graduating missionaries to scattered parts of the earth that they might extend Christian education and liberate captives from superstition and bondage. Full-time ministers of Jehovah's witnesses journey to Gilead for training from all parts of the earth, though upon graduation they rarely return to their native soil, but enter fields entirely foreign to them. The eighteenth class,\* which graduated on February 10, 1952, will say "Go forth" to prisoners of false religion's superstitions in the United States, Quebec, Bahamas, Central and South America, parts of Europe, the Near East, India and Africa. (Isaiah 49:9) Telegrams from all parts of the world reflected the interest of Christians in these students' future activities.

In his graduation address to the class, the school's president, N. H. Knorr, took as his theme, "Working Together with Him," from Second Corinthians, chapters five and six. Not only did he offer advice on the proper use of the rich Bible knowledge the students now possessed, but he earnestly urged that they not let this "go to their heads", give them a superior attitude and thus undo all the good works the school had equipped them to perform. With their diplomas and new service assignments the graduates received the following letter:

"DEAR GRADUATES OF

THE EIGHTEENTH CLASS OF GILEAD:

"Today you are considered qualified to engage in educational work and devote

your efforts in behalf of permanent peace among all peoples loving righteousness. A great deal is expected of you on the part of your brothers everywhere. They believe that now that you have finished the course at Gilead School you are mature. Your brothers expect you to set a proper example in word and in deed. You have the knowledge. You have had the opportunity to make your mind over considerably during the five months of study.

"Will this training reflect itself in your daily actions? Are you going to show love and patience toward your brothers? Are you going to be long-suffering in helping the babies in the truth grow up? Briefly stated, Are you going to show your maturity in the Lord's organization? 'Of him that has much the more will be required.'

"Never for a moment treat any future assignment in the Lord's organization lightly. There is so much expected of you by your brothers in all parts of the world. Don't fail them. Show real devotion and sincere love toward all your brothers; and say to those who are still prisoners, 'Go forth.'

"Here is a little gift to help you get started now that you are leaving school. Use it wisely to keep in the work. Plan your affairs to keep really busy in preaching the gospel. Our prayers are for you in this behalf. We love our brothers world-wide, and we want you to share in that love of helping them. Our best wishes go with you.

Watch Tower Bible & Tract Society

N. H. Knorr, President."

February 10, 1952

\* Class picture on page 28.

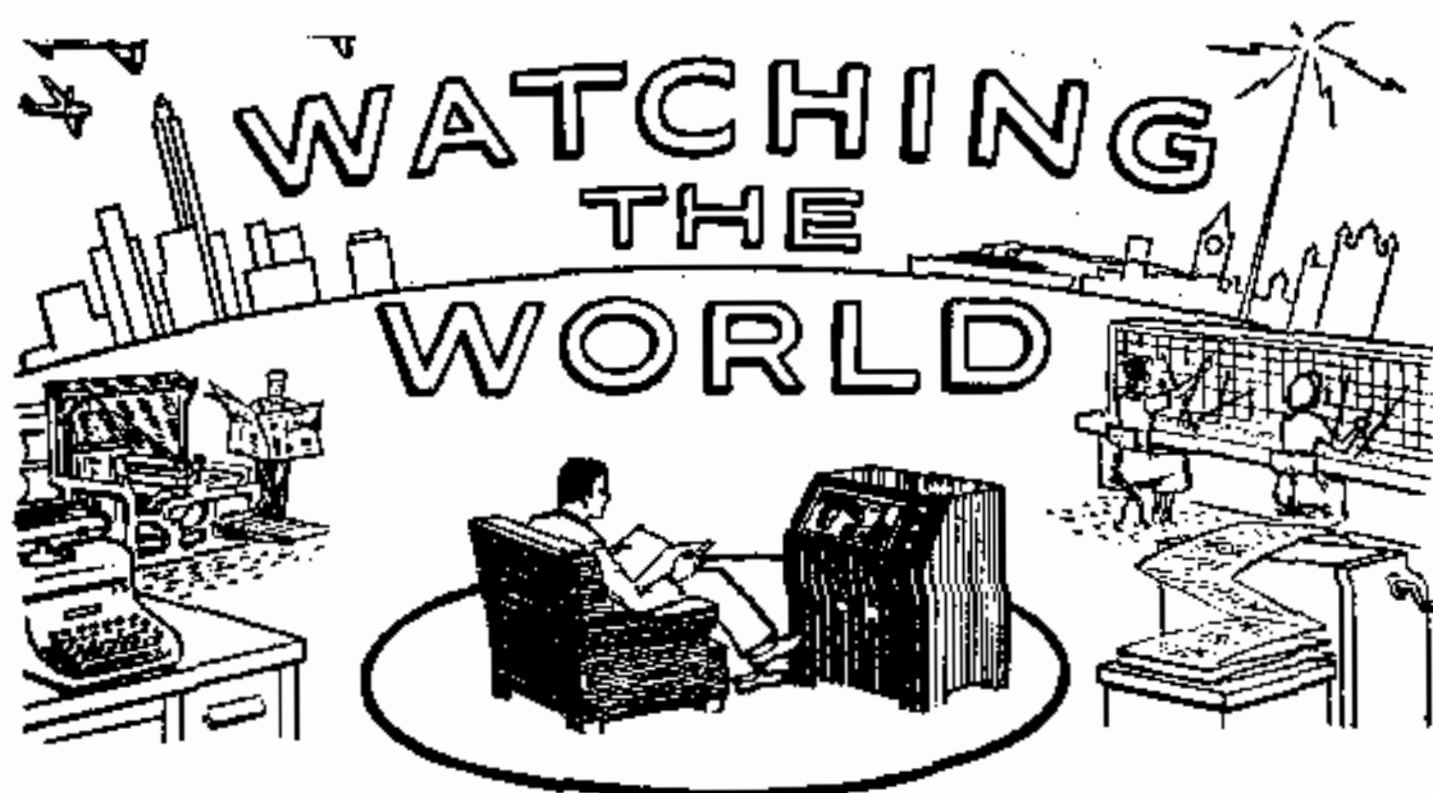






### **Eighteenth Graduating Class of the Watchtower Bible School of Gilead**

Left to right: **Front row:** Weigl, D., Hexum, M., Burnside, V., Malaspina, G., Chyz, Z., Klukowski, G., Zimmerman, A., Alexander, M. **Second row:** Lassonde, J., Erb, N., Weiland, M., Parker, B., James, J., Selesky, L., Weigel, L., Deamude, P., Claus, I. **Third row:** Synoground, J., Baxter, N., Davies, J., Pine, D., Harrington, T., Wagg, D., Aragon, I., Perkins, E., Wettach, R., Desrosiers, E., Butler, J. **Fourth row:** Johnson, B., Leinonen, A., Matanzas, C., Fernandez, F., Dolton, D., Rodriguez, N., Halterman, P., Senyko, E., Taylor, R., Johnson, E., Boyko, R. **Fifth row:** Rosam, C., Killian, M., Monroe, R., Bown, D., Joubert, L., Tadié, E., Leveris, T., Johnson, F., Olson, V., Zimmerman, H., Boshnyak, M., Baxter, L. **Sixth row:** Bauer, D., Gonzalez, B., Udoh, R., Almeida, H., Wagg, C., Fezyck, E., Powell, D., Klakamp, C., Akpabio, A., Hayhurst, B., Fern, L., Prighen, M. **Seventh row:** Malaspina, P., Fraser, D. L., Griffith, J., Jones, J., Fraser, D. J., Olson, R., Klakamp, B., Weiland, R., Claus, H., Rosam, E., Parker, C., Johnson, D., Haupt, D. **Eighth row:** Bown, C., Rains, G., Dolton, E., Taylor, J., Bittner, G., Boshnyak, C., Weigel, W., Burnside, F., Boyko, W., Newell, L., Killian, R., Weigl, F. **Ninth row:** Calsbeck, C., Davies, R., Egilson, R., Johnson, R., Griffith, D., Wettach, G., Baker, S., Moyle, R., Butler, J., Goyen, J., Harrington, F.



### The Peace Talks

◆ The Western world's view of the Korean truce talks was well stated in *Time* magazine (4/7), which said: "Those who are hopeful of a Korean truce believe that the Reds are testing U.N. patience to the utmost in order to squeeze out the best possible terms for themselves: when they see they have nothing further to gain, they will make a deal. The pessimists—among whom General Ridgway must be counted . . . —believe that the Communists make minor concessions from time to time simply to keep the talks going indefinitely." They are certainly a test of patience. By April 6 there had been 319 meetings: 10 to agree on the agenda; 59 to agree on demarcation of a truce line; 130 without agreement on enforcement of truce provisions; 112 without agreement on prisoner exchange; 8 ending in tentative agreement on a political conference.

### Germ Warfare

◆ Throughout cities, towns and villages of the U.S.S.R. mass meetings have been held charging the U.S. with germ warfare against the Communists in Korea and China. Peking newspapers printed (3/15) photographic "proof" (including pictures of insects that scientists said could not carry

the germs and what the Reds called "one type of germ bomb", but which the U.S. army said contained merely 22,500 propaganda leaflets). Communist protest parades were staged throughout Europe, and in Iran a parade touched off a riot of 10,000, killed 12 and injured 250 (3/28). The Communist campaign was considerably discredited outside the Iron Curtain after Moscow flatly refused to let the Red Cross investigate the germ-warfare charges.

### Strength Beyond Challenge

◆ In his first annual report as Supreme Allied Commander in Europe, General Eisenhower said (4/2), "Visible and within grasp we have the capability of building such military, economic and moral strength as the Communist world would never dare to challenge. When that point is reached, the Iron Curtain rulers may finally be willing to participate seriously in disarmament negotiations." To build such strength the tax rates of all countries of the European Defense Community, with possible exception of Italy, are at or above the amounts usually accepted as the limit for nontotalitarian peace-time economics, yet such high taxes still cannot pay for all the arms necessary to reach the point where they will

begin destroying the arms that have been produced. What could be done instead? No one knows, because this old world's governments have rejected the only source of peace, God's kingdom, and even their apparent successes have led to further failures. The only safe course today is to put confidence in that kingdom, because it alone has strength beyond challenge.

### "Bipartisan" Corruption

◆ "The more you read and observe about this Politics thing," said Will Rogers, "you got to admit that each party is worse than the other. The one that's out always looks the best."

President Truman recently promised continued drastic action to counteract current corruption scandals, and he appointed Newbold Morris as corruption investigator. Attorney General McGrath fired Morris (4/3) and a few hours later McGrath's "resignation" was announced by Truman, who designated James P. McGranery as his selection to replace McGrath. McGranery said he would not appoint an investigator to replace Morris, who had charged he was fired because "I meant business", and "I guess . . . Washington doesn't want to be investigated". The Republicans also were not free from corruption charges. In late March Senators Brewster and Bridges were questioned for embarrassing connections with influence peddling, and Truman commented (3/29): "The Republicans make a great whoop and holler about the honesty of federal employees, but . . . these Republican gentlemen can't have it both ways—they can't be for morality on Tuesday and Thursday, and for special privileges for their clients on Monday, Wednesday and Friday." Increasingly evident is the fact that corruption is thoroughly bipartisan.

### Judicial Laxity in France

◆ U.S. politics are not the only ones being charged with corruption. In late March French newspapers charged that incompetence or scandal were evident in the handling of recent criminal cases. Paris' newspaper *Presse l'Intransigeant* charged: "The judicial profession as a whole came out of the occupation, and the period following the end of the war, diminished morally and materially." On the front page of the influential *Le Monde* Maurice Gargon of the French Academy attacked both police methods of obtaining forced confessions and judicial winking at such methods. An example is a man in Brittany from whom the police forced a murder "confession" four years ago and who has now been released since others confessed to the crime. In the courts' favor, however, is the fact that most of the revelations of injustice have resulted from judicial efforts to correct them.

### Bombs in Germany

◆ A stranger gave two small boys three marks to mail a package to Chancellor Adenauer (3/27). They became suspicious of him and the police got the package, which turned out to contain only a book. But the book was not innocent. Meant for Adenauer, it contained a bomb that killed one police official and injured three others. A letter from an "Organization of Jewish Partisans" made further bomb threats, but a World Jewish Congress spokesman said there was no such Jewish body, and the German Ministry of the Interior had no information that a Jewish organization was connected with the attempted assassination. A second bomb identified with this unknown group was sent to West German delegates to the conference held at The Hague, Netherlands (4/1), on German payments to Jewish refugees. Officials were far from sure

a Jewish group was involved, and that this might be an act of provocation by non-Jews.

### Trouble in Tunisia

◆ In North Africa the French protectorate of Tunisia has posed thorny problems that probably will not be settled for a long time to come. Nationalists want self-rule. France is concerned with the 150,000 French who own 65 per cent of the land and 95 per cent of the commerce. In October two years of French-Tunisian negotiations collapsed. In January the Tunisian position was carried to the U.N., nationalists were arrested by the French, and serious violence broke out. After three months of violence the French cracked down (3/26), arrested Tunisian ministers, proclaimed martial law, forced appointment of a pro-French prime minister. Then they announced a home rule plan which the nationalists promptly denounced as further French domination. Violence continued with no solution in sight.

### Indian Jews Leave Israel

◆ Last November 150 Jews from India staged a sit-down strike in Israel because of bad treatment and color discrimination. "We were fired with fanaticism. We had heard and read much about Israel. We were going to our own country, our own people," said one of their spokesmen (3/30). Other objections: "We could stand pioneering, but we couldn't stand the delays and bureaucracy, and we found no opportunity. . . . Whenever we dealt with the authorities, it was, 'Go to this office, see that man, fill this form, get that stamp.' But we got nowhere. . . . Our ladies are gentle. No good in queues. They don't argue—they go home and cry." Their protest finally prompted the Jewish Agency to return them to India (4/2) from which it had brought them to Israel two years ago.

### Violence in South Asia

◆ Southeast Asia is one of the several spots where a great stir is under way. Dissatisfaction has provided a fertile field for communism. In eight days in March and April 1,200 rebels were killed and 1,200 captured in Indo-China. Burma, whose policy is "to fight anyone invading Burma", was fighting both Communists and the Chinese Nationalist troops who had fled into northern Burma to escape the Communists. In Malaya, at Tanjong Malim, where 40 acts of terrorism occurred within three months, the British high commissioner cut the rice ration of 5,000 villagers and restricted them to their homes (3/27), allowing them out only between noon and 2 p.m. He personally told 300 village elders, "It does not amuse me to punish innocent people, but many among you are not innocent. You have information which you are too cowardly to give." Statistics show 1,902 civilians, 1,000 policemen and 2,879 guerrillas have been killed in the Malayan fighting since June, 1948.

### Mass Migration in Philippines

◆ There are 7,083 islands in the Philippines. One of them, Luzon, is overpopulated and overcultivated. Another, Mindanao, has rich undeveloped lands. Since 1938 the government has encouraged migration, but with irregular results. Postwar poverty and unrest caused by the Communist Hukbalahap rebellion have suddenly produced a change. Now possibly 15 to 20,000 persons enter Cotabato and Davao provinces monthly. Some go to established government reservations. Others settle on likely looking land near highways, where many have been preyed upon by others who waited until the new family was settled and then claimed ownership (often falsely) and demanded a cash settlement. Converted Hukbalahaps fare well be-



cause the government promised them free transportation to Mindanao plus aid to get settled in the new land.

#### 10 Million Suffer from Famine

◆ In the state of Madras in southern India five years of continuous drought have made more than 10 million peasants victims of a serious famine. They have been undernourished even in the best of times during the past two centuries, but now, due to lack of work in the sunbaked fields, they have no money to buy food even when it is available. Wells, streams and rivers have dried up. Many villages do not have drinking water. Even the birds have left the Chittoor district. Special government employment has been given 40,000 men who are paid one rupee (21 cents) a day, which is considered sufficient to feed them. Emergency "gruel centers" have been set up to provide those who cannot work

with just one pint daily of the cheapest grade of grain mixed with water. The government called the drought conditions "unprecedented".

#### Oaxacan Tax Riots

◆ Trouble began Friday afternoon (3/21). Groups of young men gathered in the streets of Oaxaca, 300 miles south of Mexico City, to protest the new tax law which taxed not only luxuries like refrigerators and radios, but also beds and dogs. The law was quickly repealed, but not early enough to stop the riots. The governor's palace was attacked and property was destroyed in the business section. Armed with machine guns, federal troops stopped the demonstrations, but business life came to a standstill. Food supplies were running out and a black market sprung up. Progovernment newspapers said the disorders were Communist inspired. Others said residents who had suffered

severe economic difficulties for years were rebelling against the state's financial policies.

#### What Does It Mean?

◆ This look at the world has taken us through failing peace talks, germ-warfare charges, fear of another major conflict, corrupt politics, judicial scandals, attempted assassinations, riots, foreign domination, dissatisfaction, violence, starvation and death. Much of this has occurred in lands claiming to be godly. But are they? These conditions exist because in neither democratic nor totalitarian lands do men love their neighbors (commanded at Leviticus 19:18; Matthew 22:39), and yet this is part of the sign that such conditions will soon end. There is a group today who show such love, who point to the end of these conditions, who are looking toward God's kingdom. Under its blessings neighbor love will cover earth as the waters cover the sea.

## —Evolution versus The New World—

THE sincere God-fearing person often needs to effectively and intelligently answer or refute the atheistic nonbeliever's views and the general lack of belief in the existence of an all-wise Creator. A definite aid to this end is found in the booklet *Evolution versus The New World*. Presented in an interesting manner are documentary evidence from scientists and the convincing testimony and facts found in the rocks, in the animal realm, in plant life, in man himself. These are all brought forward to give clear and conclusive proof of the existence of a Creator. Here, too, are logical grounds upon which to base refutation of the unscientific viewpoint held by the evolutionists. This colored-cover 64-page booklet will be mailed postpaid on a contribution of 5c.

WATCHTOWER

117 ADAMS ST.

BROOKLYN 1, N. Y.

Please send me the booklet *Evolution versus The New World*. I enclose a contribution of 5c.

Name ..... Street .....

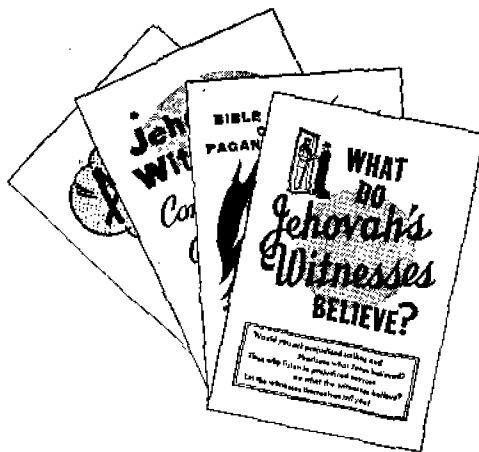
City ..... Zone No. .... State .....

MAY 8, 1952

Here

They

Are!



Pithy,

Pointed,

Powerful

**A**TTRACTIVE, pocket-size, two-color tracts. Four different ones, dealing with important, current topics. They offer a convenient and ideal medium to enable you to help another person—friend, neighbor, or relative—to have the truth on these vital subjects and benefit from the valuable information they contain. In this perplexing time why not make it possible for others to have their doubts and uncertainties dispelled by the truth from God's Word? The confusion of false theories and claims in regard to these subjects will be readily cleared up, and any misconceptions and misrepresentations removed. Many thousands of sincere, fair-minded persons are willing to consider the facts and to have their questions satisfactorily answered. Why not assist them to be alert to the dangers of these perilous days? You may send for a supply of any one or all four of these tracts and use their vital messages to further the truth. 200 for 25c; 500 for 40c; 1,000 for 75c.

**WATCHTOWER**

**117 ADAMS ST.**

**BROOKLYN 1, N.Y.**

Please send me ☐ 200, ☐ 500, ☐ 1,000 of the tracts, for which I enclose ☐ 25c, ☐ 40c, ☐ 75c.

Please indicate tract or tracts desired.

☐ 1. *What Do Jehovah's Witnesses Believe?*

☐ 3. *Jehovah's Witnesses—Communists or Christians?*

☐ 2. *Hell-Fire—Bible Truth or Pagan Scare?*

☐ 4. *"Awake from Sleep!"*

Name .....

Street .....

City .....

Zone No. .... State .....