

AWAKE!

MAGNA CARTA MYTH

Why not a Bill of Rights to which to anchor liberties,
instead of an impotent Magna Carta?

World Blackness Shattered by Song!

Report of a Theocratic assembly of Jehovah's witnesses

Cutting the Cost of Heating Homes

Experiments in sun-heat, earth-heat, air-heat and
radiant heat

The Fight for Free Medical Care

Arguments pro and con



JANUARY 8, 1948 SEMIMONTHLY

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CONTENTS

Magna Carta Myth	3	Cutting the Cost of Heating Homes	17
Origin of Magna Carta	4	Radiant Heating	17
Charter Fails Cause of Freedom	6	Earth-Heat, Air-Heat, Sun-Heat	19
Freedom Denied in Quebec	8	The Fight for Free Medical Care	20
Why Not a Bill of Rights?	9	Opposition by AMA	21
Write Letters! Letters! Letters!	10	Arguments for Free Medical Care	22
Will, Can't U?	10	Points to Consider	24
World Blackness Shattered by Song!	11	"Thy Word Is Truth"	
Making Friends with Mammon	12	Watch That Tongue!	25
"The Signal to the Peoples"		Religious Flies in the Ointment	27
and a Resolution	13	Disillusioned War Veterans	28
"Why We Are So Different"	16	Watching the World	29

AWAKE!

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

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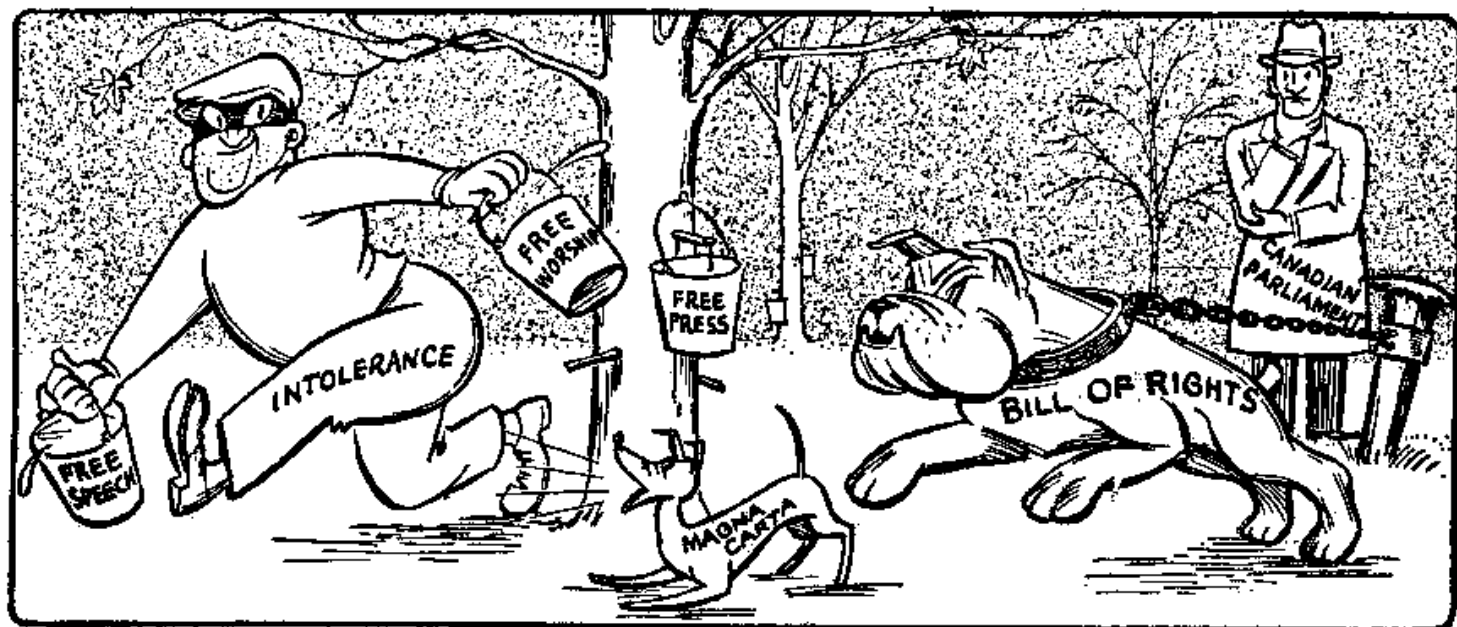
Number 1

MAGNA CARTA MYTH

LET us never forget that we already possess in this country the rights affirmed in Magna Carta on the 19th day of June, 1215." Thus rhetorically spoke the Honourable Ian Mackenzie, lawyer-member of the Canadian Cabinet to the House of Commons of Canada in 1947. This was his reason for opposing a move in the Canadian Parliament for a written bill of rights guaranteeing freedom of speech, press and worship to Canadians. His statement contradicted Professor A. F. Pollard, of Oxford University, in his book *Factors in Modern History*. He wrote that the belief that the Magna Carta is a security of the people's liberty is a mistake, in these positive words: "... the modern conception of Magna Carta is, in fact, a myth

invented in the seventeenth century."

On such a vital matter as freedom of speech, press and worship of the subjects of the British king, such conflict of opinion between these two authorities drives the vigilant and cautious person to ask: Are those precious rights actually secure? What is the Magna Carta? Why was it brought forth? What is its purpose? Of what benefit is it to the common people? What liberties has it actually protected? Has it been an effective restraint against tyranny? Is it any restraint at all against the present rulers of the British Commonwealth of Nations to protect the people against encroachment of their rights? Is it an integral part of the British constitution? Does it actually protect freedom of speech, press



Why not release the bulldog?

and worship, as does the Constitution of the United States? What is the truth?

If it does not protect the liberty of the people, then is there need for security? Should the people of the British Commonwealth of Nations take steps to secure their liberties in the same manner as have people of the United States? How can they be protected? The propounding of these probing questions constrains the inquiring mind to review the history of the Magna Carta and appraise the present condition of freedom of the people in the British Empire.

Origin of Magna Carta

The name Magna Carta actually means Great Charter. The two Latin words refer to the charter of liberties wrung from evil King John at Runnymede, England, A.D. 1215. It was a contract or agreement whereby the king bound his government to abide by certain principles in ruling the people of England.

What precipitated the Magna Carta was the villainy and rascality of John Lackland, king of England. He was tyrannous, treacherous, murderous and greedy. Shortly prior to 1215 his wars had drained the treasury. Desperate for money, he intensified his demands for revenue by invasions of the people's homes and property to collect them, which outraged the nation to the point of rebellion. Imagine coming home at night to find your family destitute because the tax collector had ravished your house and taken furniture and clothing, without previous warning! Or that your farmhouse and barn had been burnt because the king wanted a place to shoot grouse! How would you feel if, for some minor infraction of a small law, you were fined ten thousand dollars and sent to prison for five years? It is a fact that the greedy king imprisoned and tortured men to get their wealth. The king's agents would often seize all the farm carts and animals just at harvest time

in order to mulct large payments from the farmers at the time these things were most needed. Men starved that beasts of the forest could increase for the royal amusement. These are but typical of the cruel and studied injustices of that unhappy period.

"How," you ask, "could such things possibly happen? Did they not have any laws or courts to protect people from such violent misdeeds?" There were laws and customs of a sort, with courts, but they were merely traditional. Nothing was written. The king would not adhere to laws. They were so indefinite that no one could prove him wrong.

The barons, goaded into action by these outrages, took steps to protect the nation (especially themselves) from John's injustices. They formed armies and were ready for civil war. John was weakened by his wars. Broke, he was in no position at that time to fight. So he capitulated to the aroused barons. As a condition of the withdrawal of their armies, they demanded that John sign a prepared statement of the laws and customs by which he must thenceforth abide. What he signed became the Magna Carta.

Law Put into Writing

The Charter set forth the law in black and white, a definition of where King John's and the barons' rights began and ended. It restrained his greedy tax gathering and arbitrary multiplying fines due. The king and his corrupt officials could no longer plead ignorance of their real duties, but could break the law only by force. They could not pretend they were violating the law in ignorance.

The law, by being written, was made definite. There could be no argument about what it said. The king and his officers were subject to it the same as everyone else. In that crude age, when absolute rulers' motto was "The king can do no wrong!" the idea of forcing a king to himself abide by law was revolutionary.

The tyrant's arms, the barons thought, were pinned with a pen.

The so-called "Great Charter of liberties" was no sooner sealed and the armies of the barons dispersed than the king set out to sabotage it. With an army of foreign mercenary minions he began to lay waste the land of some of the leading barons. Nor was he alone. Pope Innocent III arrayed himself on the king's side against the Magna Carta and joined the king's hirelings. He denounced it in a papal bull saying: "We utterly reprobate and condemn any agreement of this kind forbidding under ban of our anathema the aforesaid king to presume to observe it, and the barons and their accomplices to exact its performance, declaring void and utterly abolishing both the Charter itself and the obligations and safeguards made for its enforcement." The death of King John about a year after the signing of the Charter ended the struggle to destroy it. So it remained as part of the law of the land. Magna Carta has since become one of the most famous documents of world democracy. In the United States of America many states borrowed from Magna Carta. Frequently excerpts of it appear in their constitutions. In British lands it is held almost in awe. In the field of individual rights Magna Carta has been a charm against tyranny looked to for protection of the people for over seven hundred years. Outraged citizens have always cited it for protection, saying, "Don't forget that I have my rights. We still have the Magna Carta in this country."

The Magna Carta has given little, if any, aid to the people. The facts show that the bulwark which the people saw in the Magna Carta was a mere phantasm. It faded and disappeared like fleeting smoke in the wind and the ephemeral fog before the sun. It has been a mere gossamer shield of the people's liberty. Let us examine some of the terms of the Magna Carta in the light of history.

Typical of these fallacies is the idea that Magna Carta made all citizens free and equal before the law. Sir Edward Creasy, in his *English Constitution*, makes a very broad claim that the effect of the Charter was "to give and to guarantee full protection for property and person to every human being that breathes English air". Can this be true? Nothing could be farther from the truth! The provisions of the Charter dealt almost entirely with the rights of "freemen", who were the barons. The term "freemen" did not have its modern significance. It embraced less than one quarter of the population. The remainder were not freemen, but "villeins", hapless serfs who were merely chattels attached to the land, the common people. This unfortunate class had no more rights than cattle. Under the Magna Carta they could not even move off the land of their owner. To pretend, therefore, that "full protection of person and property" was guaranteed to all is to skate lackadaisically over the indisputable facts. The principle of due process of law for all people of the realm was not even within the conception of the barons who drafted John's Charter.

Professor McKechnie, an authority on constitutional law, declares that it has not been its actual legal provisions that has enabled Magna Carta to play its leading role. But he says in the moral value its name and reputation have provided much. "In many a time of national crisis, Magna Carta has been appealed to as a fundamental law too sacred to be altered . . . It is no disparagement of Magna Carta, then, to confess that part of its power has been read into it by later generations, and lies in the halo, almost of romance, that has gathered around it in the course of centuries. It became a battle cry for future ages, a banner, a rallying point, a stimulus to the imagination."

It was in the seventeenth century, during the struggle between Parliament

and the despotic King Charles I, that Magna Carta gained its greatest fame and sentimental attachment. Cromwell's parliamentary supporters argued that Charles could not lawfully impose taxes without the consent of Parliament, citing Magna Carta in support of their claim. It was in such times of political crisis that the name of the Great Charter of liberties and its resounding clauses provided rallying point for liberal people battling against despotism.

It was during this turbulent period that the terms of the Magna Carta were extended to cover all the subjects—the common man as well as the magnate of the realm. This extension was attained through the Petition of Right promulgated in 1628. The deficiencies of the Great Charter were partly filled by the further Habeas Corpus Act of 1679.

Charter Fails Cause of Freedom

While these roseate views are held by the gullible, informed people are more accurate in their analysis of the scope of protection in the Magna Carta. Professor Pollard shows clearly the Magna Carta is not a modern-day guarantee of civil liberties. Those who envisage it as a bulwark protecting individual rights, such as freedom of speech, press and worship, behold an apparition. It is only because the imagination of wishful thinkers of later times enshrined the Charter as a guarantee of liberty that the myth of security of individual rights in it has become so readily accepted. Professor Pollard and other realists have a much more solid foundation for their views than has the inflated rhetoric of those who have placed around this ancient document an idealistic nimbus. To argue that due process of law, equal protection, free speech and freedom of worship are guaranteed to the subjects of the British king by the Great Charter is a legal misrepresentation, a fraud.

Freedom of speech, assembly and worship were not even remote dreams in the

days of King John. They are, moreover, not today given any specific protection under English law. It is true that some of the gaps of the Magna Carta in this respect were filled by the so-called Bill of Rights of 1689. The Bill of Rights stated that it was a declaration of the "true, ancient and indubitable rights of the people of this realm"; but the facts of history prove that such rights were repeatedly emasculated by inroads and incursions upon the people's liberty in the courts. That such afforded no strong instruments for the British courts to use is attested by the impotent "hands-off" policy of the courts in respect to the measures of the government used to prohibit freedom of speech and worship.

At one time there was a fine for *failure to attend the established church* at least once a month. Under the Conventicle Act of 1664 it became a crime for more than five persons to meet for worship other than according to the ritual of the Church of England. Under this Act the police locked the church of the famous Quaker, William Penn; so he preached to the congregation in the street. For this he was arrested and charged with rioting. At his trial the judges would not allow him to speak to the jury and, when he protested, cast him into a dungeon. The jury refused to convict him after being ordered to do so by the court. For this they were imprisoned for two days without food or water to force them to return the desired verdict. But they refused to deny what they knew to be right, and these jurymen then were fined 40 marks each and committed to prison. Imagine putting the jury in jail for acquitting the prisoner!

The fight for freedom of worship resulted not only in imprisonment, but torture and death were often the portion of those who disagreed with the state church. They were heretics. The penalty for heresy was burning at the stake. Even to the early seventeenth century—

mind you, after the Magna Carta—this horrible torture was the price paid by many who desired to worship God according to the dictates of their own conscience. We are told by Foxe's *Book of Martyrs*: "It was enacted, among other things, that whoever read the Scriptures in English should forfeit land, chattels, goods and life; and be condemned as heretics to God, enemies to the Crown, and traitors to the kingdom; that they should not have the benefit of any sanctuary; and that, if they continued obstinate, or relapsed after being pardoned, they should first be hanged for treason against the king, and then burned for heresy against God." Where was the security of the Magna Carta? It was to them an illusion, as it has been to all minorities since 1215.

Religious persecution reached its height, after the promulgation of the Charter, during the reign of "Bloody Mary" Tudor. This fanatical daughter of the papacy tried by torture, fire and gibbet to drive the English people back to the Vatican. Foxe's *Book of Martyrs* lists more than 250 victims of this grisly practice during a four-year period. All these outrages occurred under the law of the land which Magna Carta 'guaranteed to preserve'!

The claim of freedom of the press under the Magna Carta receives no support from history. This was long denied in England, even after it was permitted in other parts of Europe. The earliest copies of Tyndale's English Bible had to be printed in Flanders and smuggled into England in flour barrels. A statute of Henry VIII made it an offense for women and artificers to read the New Testament in English. Presumably it would be lawful if they read it in French or Latin. Noblewomen and the Lord Chancellor were magnanimously excepted from this law.

A further limitation of the freedom of the press was the Licensing Act of the days of Charles II whereby nothing

could be printed without the approval of the censor, the local bishop. William Penn once spent seven months in the Tower of London for one of his Biblical pamphlets, printed without license under this act. On one occasion a censor approved for printing a book that the British Parliament had already ordered to be burned.

Invasions of free speech occurred in the form of prosecutions for sedition and seditious libel. These were often for the most innocuous criticisms of the rulers. According to English law, sedition could mean almost any statement that disagreed with the government. Take the case of Wraynham, who said of King James I: "He is but a man, and so may err." The judge decided it was a great scandal in that it implied error to the king. He was convicted of seditious libel, fined one thousand pounds, made to ride with his head to his horse's tail, and had his ears cut off. Magna Carta did not give him free speech!

Another outstanding example of attacks on free discussion was the prosecution of Leigh Hunt during the Napoleonic wars. At that time discipline in the British Army was based on the most brutal floggings, which could be administered to a soldier on very slight provocation. One man had been sentenced to a thousand lashes—such a penalty could mean that the victim was lashed to death. Hunt wrote an article criticizing the savagery of this inhuman practice. He was charged with seditious libel. The judge, Lord Ellenborough, urged the jury to convict him. But this they refused to do. The principles of injustice laid down by this same judge are still standard English references. It follows that almost any Britisher undertaking to criticize the government could still be convicted under the same law. This should make it clear that the people of the British Commonwealth do not have an unwritten, or common-law, right to freedom of the press and speech!

On this point a scholarly English judge, Sir James F. Stephen, in his book *History of Criminal Law*, has said: "The public at large understands freedom of the press as meaning the right of unrestricted discussion of public affairs, carrying with it the right of finding fault with public personages of whose conduct the writer might disapprove. It seems to me from the history just given that this was absolutely opposed to the law and I think the rhetoric commonly used about liberty of the press derived some part of its energy and vivacity from the consciousness which the lawyers who used it must have had of the insecurity of its legal foundation." It is clear from the words of this eminent lawyer that liberty of the press and speech is not a part of the law of England.

Freedom Denied in Quebec

The proof of the present insecurity of the subjects of the British king recently has piled as high as a beacon light in the Province of Quebec and the Dominion of Canada. In that priest-ridden province from 1944 to 1947 Jehovah's witnesses have been persecuted in the same manner as were the liberty lovers of England in medieval times and early Christians in Rome. In the Province of Quebec some 1,500 prosecutions have been launched and pressed against these Christian missionary evangelists because they have persisted in preaching the gospel from door to door and publicly as did Christ Jesus and His disciples. Their primitive preaching resulted in scores of sedition cases because they distributed leaflets complaining against unlawfully enforcing by-laws and statutes not applicable to their preaching work by Quebec officials. Indeed many hundreds of cases have been falsely made against these Christian ministers under by-laws charging them with peddling without a license and distributing literature without a permit. Hundreds of men and women, faithful Christian missionaries, have

been forced to spend days and nights in filthy jails. They have obtained their releases only at a high premium. They found that when they regained their freedom they were hounded and arrested under the same charges because they refused to stop preaching or leave the province. *The history of these modern-day persecutions in the benighted Province of Quebec has heretofore been related in the columns of this magazine. (Awake! December 8, 1946, page 21)*

Freedom by Tolerance, Not by Right

It is true that the subjects of the British king have, in general and especially in the British Isles, enjoyed much freedom of speech and worship. Such freedoms they have enjoyed not as a matter of right but purely by tolerance of Parliament and others. In spite of the Petition of Right, and the Bill of Rights of 1689, intended to augment the Great Charter, they have no specific legal guarantee against encroachments by Parliament, to which they can appeal when haled into court, whereby they can claim such rights. The Bill of Rights does not mention the freedoms by name. Also, it does not explicitly or implicitly forbid Parliament from encroaching upon freedoms of speech, press and worship. If oppressive politicians and officials choose to abrogate fundamental liberties through an act of Parliament or a local by-law, the people are defenseless. The Magna Carta and the Bill of Rights of 1689 cannot be appealed to. They are not effective. Britain is no longer an absolute monarchy, but, since the seventeenth century, is a limited monarchy with Parliament assuming full power of government. Under this changed condition the Magna Carta is wholly inoperative, because its restraints are limited to the king, who no longer exercises real power, being a mere figurehead. The Charter does not reach the present absolute powers of Parliament.

Neither the Petition of Right of 1628,

the mirror which reflected the nebulous rights of the Charter upon the common people, nor the Bill of Rights protects the people's liberties of press, worship and speech against the supreme power of Parliament in England, or the colonies, or in the dominions or in the commonwealths.

The unwritten constitution of the British Empire is not available. It, like the Magna Carta, is a will-o'-the-wisp. It is doubtful if the British unwritten constitution can be said to protect anything. Of it Professor Pollard, of Oxford University, remarks: "The British Constitution is a miscellaneous, uncollected undigested mass, of statutes, legal decisions, and vague understandings or misunderstandings some of which have never been put down in writing." This indefinite constitution leaving undefended the basic human liberties, free press, assembly and worship, places the modern-day rights of the British peoples in much the same position as the medieval barons of England were prior to Magna Carta.

At the present time the fundamental freedoms of the people are undoubtedly endangered throughout the whole world. The totalitarian spirit increases despite the peace of the postwar era. More restrictions continue to be placed upon the people's liberty. The subjects of the British king are liberty-loving people. They treasure the right of free thought and free expression. Fresh in their minds are the promises of free speech, free press and freedom of worship which were made by their leaders during war-time. Are these promises likely to be fulfilled in the postwar crisis? Will liberties based only on tolerance provide sufficiently strong anchorage against the storms and cross-currents of this day?

Why Not a Bill of Rights?

Since there is grave doubt about the security of liberties of the king's subjects, why not have these basic human rights and personal liberties anchored

to something solid, firmly imbedded in the constitution of the country? This can be done only by reducing the vague traditions to statutory declarations of human rights. Should not the people of Britain, its colonies and its dominions wring from the unlimited and unrestrained politicians in Parliament a modern-day Magna Carta? Even as the barons found it necessary to have their misty rights under the king and vague traditions of the land reduced to writing in the Magna Carta, so also it appears imperatively necessary that the people of the British Empire secure from their parliaments a plain, written, understandable statement of their freedoms of conscience, thought, speech, press and worship.

It is not a sufficient answer to say that the people may change the government by electing a new parliament at the polls. Elections are not held frequently enough to protect the people. Moreover, it is usually minorities whose rights are more often denied. Minorities have no power in the election. To win at the polls a majority is required. The very purpose of the bill of rights is to protect minorities—not relegating them to the polls—so that a power-seeking government cannot by step-to-step encroachments stalk upon the liberties of all the people and destroy them. This harks back to the turbulent days of the post-revolutionary period of the American colonies, when the United States Constitution was in its nascent stage. Thomas Jefferson, fighter for freedom of the people, said: "A Bill of Rights is what the people are entitled to against every government on earth, general or particular, and what no just government should refuse or rest on inference."

When the fundamental rights of the people are legally declared by Parliament to be beyond their reach by law in a written document, then they can be raised up as a barrier to such laws in the courts. The judges will then be in

position to declare invalid any law or by-law that abridges or deprives the people of these rights.

Write Letters! Letters! Letters!

The subjects of the British king throughout the whole world can help themselves establish a precedent for a demand for a bill of rights in every colony and dominion of the Empire through their backing the present move in Canada for a written bill of rights. The need of assistance by everyone, throughout the earth, whether he be a British subject or not, by writing letters in favor of the bill of rights is IMMEDIATE. The demand for a Canadian written bill of rights will again be brought before the Dominion Parliament of Canada at Ottawa in January, 1948. The move is wholeheartedly supported by thousands of Canadian citizens, alert and thoughtful lawyers, doctors, other professional men and leaders of communities throughout all of Canada. They and thousands of other citizens of Canada have joined enthusiastically in such demand for a written bill of rights. Regardless of whether you live in Canada or any other colony or dominion of the British Empire, you can aid in this campaign by writing the Prime Minister of Canada, a member of Parliament, endorsing the move for a bill of rights, stating your reasons why you think it should be enacted by the Dominion Parliament. Sub-

jects of the British king residing in the British Isles and the colonies and dominions (other than Canada) scattered around the earth also can write the Colonial Secretary (or, if he lives in a Dominion, then to the Dominion Secretary) at London or the Governor-General of the dominion or colony in which they reside, protesting against the deprivation of civil rights in Canada and recommending the passage of a bill of rights now pending before Parliament at Ottawa. Ask that the letter of protest be forwarded to the appropriate authority in Canada having jurisdiction.

The privilege of help, as indicated above, is not limited to Britishers. It extends to all interested ones in all countries. Persons residing outside of the British Empire, in the United States or any other country, can, in addition to writing the Prime Minister of Canada at Ottawa, write a similar letter to the Canadian minister or ambassador in the capital city of the country where they reside. Thus, all liberty-loving persons throughout the whole earth may have, if they wish, a part in the rally for free speech, press and worship in the Dominion of Canada. By so doing you who write will contribute your part to block the stream of tyranny and tide of oppression that threatens to spread from the Province of Quebec into other colonies and dominions of the British Commonwealth of Nations.



Will, Can't U?

Under the above title the following appeared in the August issue of *The Curtis Courier*: "Armed with his trusty editorial scissors, the Pittsburgh typographer, Eddie Stuart, snipped this out of some paper: Mch hs bn wrttn abt refrmd splng as a savr of spe. Possibly ths wld b a gd pln. Bt it wld b a bttr pln if it wr carrd frthr. If a systm of abbrvtns wr adptd as mch as 49 pct of spe cld be savd. It wldn't b so hrd as u mght thnk. U cn read ths, cn't u?" And, incidentally, from this Bible scholars can see how the ancient Hebrews could easily read their Bible manuscripts, despite the absence of written vowels.



"Song of Praise" Assembly of Jehovah's witnesses, held at Philadelphia, Pennsylvania, November 21-23, 1947, a noteworthy singing of the song that dispels darkness

GOOD news travels on the melodious notes of song. It overflows the heart and bubbles from the lips in a spontaneous joy that soars beyond the power of spoken words, to find its full expression in unrestrained singing. And the song's outburst comes with a power that shatters world blackness! Strange singing, that! It could hardly be the restful folk songs or sentimental ballads of our day. Nor is it the crashing chords or thundering tones of grand opera, with its intermingling of lilting arias and surging marches and tempestuous dramatics, beautiful musically but whose words reek with demon mythology and whose composers are pedestaled and worshiped. Ah! perhaps the strident and raucous blasts of the world's jarring jazz and swing, with their accompanying upheavals of words overloaded with lustful meaning? Shattering it certainly is, but only to the nerves. No, none of these links words and notes with force sufficient to shatter world blackness. The songs that muster such enlightening power are those whose lyrics proclaim good news to men and praise to God.

To man's knowledge the first song ever sung was one of praise to God, a duet of indescribable beauty by the "morning stars" when Jehovah "laid the foundations of the earth". (Job 38:4-7) Since that time many earthly singers praised God in song. Why, the one book of Psalms alone contains 150 praise-songs!

Singing out Bible truths dispels the darkness of this world under Satan by making known Jehovah God the Father of lights and Christ Jesus the light of the new world. (James 1:17; John 8:12) Isaiah 60:1-3 reads: "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light." (*Am. Stan. Ver.*) The light now come is Christ Jesus and His kingdom, and the songs that shatter the blackness of this dark world are those that reflect this light. With dazzling brilliance was it reflected at the "Song of Praise" Assembly of Jehovah's witnesses, held at Philadelphia, Pennsylvania, November 21-23, 1947.

Space does not permit a view of all the rays of light that were flashed out during those three days, so we content ourselves with the high lights only. The four discourses of the afternoon of November 21 and the initial one that evening beamed out with steady strength on how the enlightening song of praise was spreading throughout all nations and being sung in an organized way, confessing that Christ is the king established in heaven, and that by such public confession the singers of the song gain salvation and prove true love for their neighbors. But with the clock's hands pointing to 7:30 p.m., the light

blazed with increased intensity. Then it was that the president of the Watchtower Bible and Tract Society, N. H. Knorr, launched a discussion on "Gaining Entrance into Permanent Dwellings" that did not come to a halt till after 9:00 p.m.

Making Friends with Mammon

Welcome light was shed on Jesus' parable of the unjust steward, recorded at Luke 16: 1-13. The principle Jesus developed through the parable is, in His own words: "Make friends for yourselves with your ill-gotten wealth, so that when it fails [or, so that when you die], they may take you into the eternal dwellings." (Vs. 9, *An Amer. Trans.; Moffatt*) Right use of money and material possessions would make God and Christ one's friends, with the good effects that when either material wealth fails to save or death overtakes one the generous giver will be received by God and Christ into permanent dwellings. Hence even material wealth can be made to sing praise as you "honour the Lord with thy substance", and right use of material things can open the way for the song of praise to expand into all nations and swell in volume! The speaker proceeded to cite a specific illustration.

He reminded his more than 15,000 hearers of the convention last August in California, where he had told of arrangements to send food to Europe for Jehovah's witnesses in need there, and when he expressed hope that \$100,000 could be raised within the next six weeks. Well, it was with thrill and amazement that his audience heard his report that in a wave of generosity Jehovah's witnesses in the United States and Canada had flooded in contributions totaling over \$310,000! What a pool of material wealth out of which to channel aid to needy brethren! Surely a wise use of money that will knit even closer unity among the Witnesses the world over, and a use of the unrighteous mammon that will

strengthen their tie of friendship with God and Christ!

Already the Society's president has placed an order with the CARE organization, the biggest order that organization has up to this time received from an individual. Food packages to the number of 25,583, of 21½ pounds each, are to be distributed as follows: Germany, 20,000; Austria, Hungary and England each, 1,000; Rumania and Poland each, 500; France, Netherlands, Finland and Czechoslovakia each, 300; Italy, 200; Greece, 100; Belgium, 65; Bulgaria, 18. This means that in some of these nations, such as Germany and Bulgaria, every one of Jehovah's witnesses whose address the Society has will receive a food package. Other countries not so hard hit by hunger will have packages for all the full-time pioneer ministers of the gospel and specially needy part-time publishers. These food supplies were to have been shipped around December 1. Additional shipments of food will be made later, and all of the \$310,996.15 contributed to relieve the wants of Jehovah's witnesses in Europe will ultimately be spent for that purpose.

And to top all this wise use of material wealth, the president announced a clothing drive among all of Jehovah's witnesses and persons of good-will in the United States, to be completed during December, and which clothing will be distributed free to Jehovah's witnesses in parts of Europe! How all this bounty will make the hearts of the Witnesses in Europe sing, and, physically warmed and strengthened by the material blessings, the song of praise to Jehovah that rings in their heart will pour out of their lips and into hearing ears of good-will persons! Thus will all efforts work toward spreading the song of praise.

Yearbook and Calendar Released

But still other grand news for the audience this night, even though it al-

ready be limp from surprises and thrills and bursting applauses. The president gave some figures for singing in the field service during the 1947 service year: world-wide there was in the field each month an average of 181,071 publishers of the Kingdom, and in the peak month 207,552 reported activity; they placed 20,472,739 Bibles, books and booklets; put in 43,842,305 hours preaching from door to door, in the homes and on the streets; 12,049,344 copies of the *Watchtower* and *Awake!* magazines distributed by the publishers (in addition to the even larger number mailed direct to subscribers); and these singers of the song of praise to God made 11,710,832 revisits on persons showing interest at the initial call. All this activity, in addition to time and energy, called for the expenditure of much money and material wealth; but in expending it they were spreading abroad the song of praise and making fast the ties of friendship between them and God and Christ. They will gain entrance into permanent dwellings by so doing, and as the talk striking this keynote closed it hit a resounding finale: release of the 1948 *Yearbook of Jehovah's witnesses* and the 1948 calendar specially prepared for Jehovah's singers!

The second day of assembly, Saturday, November 22, early burst into high gear. At 8:30 a.m. a baptism talk was delivered, and thereafter 321 were immersed to symbolize their consecration to Jehovah God. New singers for the ranks to help rout the darkness that envelops this present evil world! Morning singing of the song of praise in the field gave way to afternoon discourses that admonished the singers to endure till the last stanza has been sung, to devote their life to it, to report their activity and be able to say to God when the work is completed, "I have done as thou hast commanded me." (Ezekiel 9:11) Thus will true worship of God be promoted in this darksome earth. And

as this activity is pursued, all should be tolerant of the human weaknesses of one another, was the Scriptural counsel of the talk that opened the evening session. Its close again lands us at the hour of 7:30, and again time for another discourse by the president of the Watchtower Bible and Tract Society.

"The Signal to the Peoples"

and a Resolution

His words threw a strong shaft of light on Isaiah chapter 62. They dissolved past misunderstanding of the command to "lift up a standard for the people" (vs. 10), about which even Jehovah's witnesses had been in the dark. Neither the flag or ensign of any earthly nation nor banner representing The Theocracy; not a flag or pennant of any kind; not even the standard of truth. The word "standard" is better given in modern versions of the Bible as "signal"; hence the title of the talk was "The Signal to the Peoples".

The signal now raised up is Christ Jesus established in his throne, and to this signal the people must gather for salvation. Jehovah's witnesses lift up this signal by declaring proof that the Kingdom is established, by pointing the people to the signs showing it is there on high, by causing the signal to be seen or discerned by the mind's eye and thereby lifted up for those perceiving ones. With vigor the speaker showed how obstinate and rebellious nations had set up a competitive signal and fake savior in the form of the United Nations, to which makeshift they point the people and urge their support. This dim usurper of world rulership has no power to end darkness; it increases it by keeping the people in the dark about Christ's kingdom as the only hope for the world. But with power to shatter blackness and enlighten human minds came the resolution adopted by the audience of more

than 20,000. Because of its importance, it follows in full:

RESOLUTION

WHEREAS the Holy Scriptures plainly teach and show that the "seven times" of uninterrupted Gentile domination of the earth would end in the year 1914 and that at such expiration date the due time would have arrived for the Universal Sovereign, Jehovah God, to take His great power and reign as such, with Christ Jesus as His anointed King, to represent Him in the throne and to rule in the midst of the enemies in heaven and in earth (Revelation 11:15-18); and

WHEREAS the world events from and after 1914, beginning with the first World War, fulfill the prophecies concerning the end of this world and thereby disclose themselves as the visible sign of the establishment of Jehovah's kingdom by His Christ in that notable year (Matthew 24:3-15; Mark 13:3-14; Luke 21:7-26); and

WHEREAS the evidence continues to grow with the passing of time that Jehovah God has 'set His King upon His holy hill of Zion' and has thus set up His reigning Son as the royal Signal for the peoples of all nations, that they may assemble to the promised kingdom of God as mankind's only means for New World unity, prosperity, abolition of war, justice for all, abundance of food, perfect health and life (Isaiah 11:10); and therefore the kings, rulers and judges of the earth have good and sufficient reason for fearing Jehovah and kissing or doing homage to His reigning King and yielding over to Him their world power lest their continued resistance should result in their destruction (Psalm 2:6-12); but,

WHEREAS prior to the close of World War II the allied nations drew up the Charter of an international organization known as "United Nations", and successor to the former League of Nations; and on October 24, 1945, which was 31 years after the end of the Gentile Times, this United Nations world-security organization came into existence by the sufficient number of ratifications and its Charter became thereby a part of the law of the nations of this world, and to date the United

Nations organization has grown to include 57 member nations, with a population of 1,613,802,000 inhabitants, with hundreds of religions, and embracing 35,562,000 square miles of earth's surface; and the religious clergy of Christendom put their trust in this political organization for world stability and peace and hold church masses for it and keep on praying for Almighty God to bless it, and the pope believes there should be church participation in the deliberations of the United Nations by having a religious spokesman who would receive a sort of honorary non-voting membership in the UN to take part in debates of the General Assembly; and the chief executive of the United States, possessor of the first atomic bomb, declares the United Nations to be not a "temporary expedient" but a "permanent partnership"; and

WHEREAS this continued conduct of political, commercial and religious rulers is a defiant repudiation of Jehovah's universal sovereignty and an attempt to turn the peoples of the nations away from gathering around Jehovah's royal Signal to the peoples, Christ Jesus the King;

THEREFORE WE, Jehovah's witnesses assembled in the "Song of Praise" convention at Philadelphia, Pa., U.S.A., this night of Saturday, November 22, 1947, do resolve and declare:

THAT we have gathered unitedly, regardless of race, nationality, language, color, or previous religious affiliation, to Jehovah's enthroned King of the new world, Christ Jesus, who now stands on Mount Zion as a Signal to the peoples;

THAT we repudiate the United Nations as "mankind's only hope" and regard it as a manifestation of the foretold "abomination of desolation" which Christendom has caused to stand in the "holy place" as a man-made standard to substitute for Jehovah's exalted Signal (Matthew 24:15); and

THAT we will fearlessly and faithfully continue to lift up as the only hope Jehovah's royal "Signal to the peoples" by singing its praises and by preaching, both publicly and from house to house, the rightful rule of His kingdom, thereby making it conspicuously

known to all peoples of all nationalities that they too may gather to the great Signal and take their stand on the side of God's kingdom of enduring peace, endless happiness and everlasting life.

The Final Day

Sunday morning, November 23, the conventioners were regaled by three stirring presentations. Mr. P. Chapman, Branch servant of the Society in Canada, spoke on "Singing Amid Tribulation". His discourse sketched the onward march of Jehovah's singers in the very dark province of Quebec, despite the hundreds of arrests, persecutions and prosecutions on false charges. Three years ago in Quebec City there were only three publishers; today there are 55 and they have their own Kingdom Hall. More than 110 full-time workers are busy in the province now. And when jailed for singing Jehovah's praise, they sing there. He recounted an instance where a group of Witnesses were put in a cell, there they sang Kingdom songs, and the other prisoners applauded. They even requested a Bible lecture be given them, which was done! It reminds one of an experience of the apostle Paul. His preaching riled religious racketeers, they had him imprisoned along with his coworker Silas, at midnight they sang God's praises as the other prisoners listened, they experienced a miraculous deliverance, and the jailer and his household were baptized.—Acts 16:16-34.

This speaker gave way to the Society's attorney, H. C. Covington, who loosed a barrage of proof that Jehovah's witnesses, all of them, regardless of age or sex, were ministers of the gospel. He not only cited many Scriptural examples of youngsters serving as ministers, but pointed out that Calvin presided over a congregation when only twelve years old and that Benedict IX became pope at the tender age of twelve. Jehovah's witnesses' congregation is the people in their homes, and their pulpit is the doorstep and private home as well as the public

platform. All of this proof was presented in courts relative to draft cases involving Jehovah's witnesses that were improperly classified by draft boards that believe a minister must follow in the footsteps of religious clergy who practice ceremony and ritual and don flowing robes and reverse their collars, instead of following in the footsteps of Christ Jesus and preaching the gospel as He and His apostles did.

Succeeding this speaker before the microphone came F. W. Franz, the convention chairman and the Society's vice-president. He pointed out that though the bulk of printing was done in America, that did not make the message American. No more so than the apostle Paul's geographical location in Greece made his epistles written from there Grecian, or his letters penned from Rome Roman. The governing body, through whose services the Kingdom singers stand "Organized for Theocratic Song", is not to be located in a geographical sense either, but its members operate wherever they are taken by their duties. Also remember, these earthly members of the governing body of the church change, but the one member that always remains is the Head One, Christ Jesus; and He is not geographically located anywhere on this earth, but abides in heaven. Organization is imperative; by it Jehovah's 'singers are as one, to make one sound in praising the Lord'. (2 Chronicles 5:13) The jangling discords and clashing sounds of many religious sects please not Jehovah.

Attendance swelled to 28,000 for the public talk by the president that Sunday afternoon, on "Permanent Governor of All Nations". To properly cope with this subject it was necessary for Mr. Knorr to show the fallacies of the claims of the United Nations as being a permanent governor or bringer of peace and unity. Irresistibly the points piled higher and higher, till at the close it was apparent that only Christ and His king-

dom would bring permanent peace to persons of good-will from all nations. Audience agreement with the material and audience appreciation of the spirited delivery were manifested by repeated and vigorous applause. At the conclusion all present received free a copy of the new booklet, *The Joy of All the People*. Its contents had been previously presented by the president to audiences in many nations, both heathen and so-called "Christian" nations.

"Why We Are So Different"

The above words titled the closing talk of the convention, delivered by the president Sunday evening. Space here allows only for sketchy coverage, but you can read its full substance in the January 1, 1948, *Watchtower*. Harking back to Judge Samuel's words that rebellion and stubbornness are as witchcraft and idolatry (1 Samuel 15:23), the speaker denounced this world as stubborn in chasing its own schemes. They tried a league of nations after World War I. It flopped. Now they try the same thing again. The world is just plain stubborn, idolizing its own will in this matter. Jehovah's witnesses are different: they forget their own will and follow God's will and support God's kingdom under Christ. Because they do they are charged with sedition. They have been slandered as being Communists; but in Russia they are sent to work camps in Siberia. Why, if they are Communists? They have been labeled Nazis; but in Nazi Germany 10,000 of them spent long years in concentration camps, 2,000 of them not coming out alive. Why, if they are Nazis? But the world stubbornly sticks to this false name-calling.

The clergy hate Jehovah's witnesses because the Witnesses are different from them. The Witnesses go from house to house, study with the people in their homes, preach on the street corners, dress like ordinary people, do not wallow in hocus-pocus rituals of ordina-

tion, but preach as ministers whether young or old, do not retire when they reach a certain age, do not quit when persecution blazes hotly against them, do not murder one another in wartime because they live in different nations, do not allow national, racial or language barriers to divide them, and with all their strength of body and mind and with all their material resources they preach the gospel of Christ's established kingdom! In all these ways they are different from the clergy of Christendom, and because the clergy suffer in comparison they venomously hate the Witnesses and oppose them. But Jehovah's witnesses are glad they are different from this world's clergy!

Closing his presentation, the Society's president told of new arrangements to assist full-time workers to stay in the ministry. The requirement of hours spent in preaching was lowered from 150 a month to 120, with the quota put on a yearly basis. This will allow for some "tent-making" or secular work so that the general pioneer can pay his own way, and yet make the yearly quota of 1,400 hours. (Acts 18:3) This arrangement was welcomed with joyful applause. It will doubtless mean more pioneers, more singing, and more blackness shattered.

This will mean more opposition, for Jesus rightly said certain men love darkness more than light because their deeds are evil. (John 3:19-21) As the singing work advances the faces of such men "shall gather blackness" and they will react stormily against the singers. (Joel 2:6) But Jehovah's witnesses will live up to their chosen yeartext during 1948: "I will sing praises unto thee among the nations." (Psalm 57:9, *Am. Stan. Ver.*) And after 1948, will their songs of praise cease to shatter world blackness? Never! for each one determines by the grace of God: "I will sing to the LORD as long as I live; I will sing praises to my God as long as I breathe."—Psalm 104:33, *An American Translation*.

Cutting the Cost of HEATING HOMES



THE problem of heating his dwelling place is one that has confronted man since the time he began migrating toward the poles. Today the problem of adequately heating the great majority of homes has not yet been solved. Even in countries where there is an abundance of fuel the high cost of such rests as a heavy

burden on the common people. Consequently much research and many experiments continue to be made in an effort to provide better methods and facilities for heating homes at a cheaper cost.

Heat is transmitted by one of three methods or by a combination of them: radiation, convection and conduction. When man took his bonfire indoors and put it in an open fireplace he began warming his household by *radiation*. In principle radiated heat follows the law of light radiation. The heat rays, flowing at the speed of light in a straight line, have a similar wave pattern, vary inversely as the square of the distance from their source, do not heat the air through which they pass, and are capable of being absorbed or reflected like visible light rays. Hence, when standing in front of a fireplace one is heated on only one side. By taking the fire out of the open hearth and enclosing it in a stove placed in the middle of the floor man found that he could heat the whole room. This was due to the fact that the air coming in contact with the stove became heated, expanded, became lighter in weight, rose to the ceiling, and spread

out to the far corners of the room. Such circulation or movement of hot currents of a gas or liquid is called *convection*. Heating by *conduction* occurs when heat travels up the handle of a spoon that is placed in a cup of hot tea. The fire inside the metal stove heats the outside surface by conduction. Various materials differ so greatly in their conductivity that some of them are used as insulation.

In addition to these fundamentals heating engineers have studied the effect of humidity and the biological heat requirements of the human creature. Because dry air evaporates moisture from the skin, thus cooling the body, a relative humidity of 40 to 60 percent should be maintained. But in the winter if the walls and windows are too cold a high humidity causes condensation. As for the heat requirements, the body generates about as much as a 100-watt bulb and uses only about one-fifth of this amount to run its internal mechanism; so, if the balance is drawn off at the same rate that it is generated one feels comfortable.

These studies have revealed that the conventional methods of home-heating leave much to be desired. The central heating system that circulates hot air, water or steam, while doing away with the necessity of having separate stoves in each room, still warms the rooms principally by convection. Scientific investigation, however, shows that radiation heating offers many advantages over convection heating; hence in recent years more and more interest has been shown in the former.

Radiant Heating

This method consists of heating the floors, walls and ceilings so that they

throw out or radiate their heat to those in the room from all sides and angles instead of from only one side as a fireplace does. Preferably copper tubing is placed in the floors and walls (iron piping has been used but is less satisfactory), through which hot water or steam is circulated from a conventional type of furnace. In regions where there is an abundance of cheap electricity, electric panels for walls and ceilings are available. Whereas hot-water and steam radiators give up only 30 percent of their heat by radiation and 70 percent by convection, the heated wall system radiates 60 percent of its heat and distributes the remainder by convection.

There are many advantages offered by radiant heating, among them lower cost of operation. By doing away with radiators more room is allowed, arrangement of furniture is simplified, and architectural advantages in the form of novel window construction are afforded. Also a uniform room temperature with a difference of only 2 to 7 degrees Fahrenheit between floor level and ceiling is given by radiant heating, to compare with a 5- to 20-degree difference with convective heating.

The great advantage of radiant heating is found in its economy. As stated, heat rays pass through the air without warming it, and give up their energy upon the objects on which they fall. Hence, in a radiant-heated room where the thermometer reads only 65 degrees Fahrenheit a person feels far more comfortable than in a convective-heated room having a higher thermometer reading. Cold walls in a room draw heat from the body. Incidentally, breathing the cooler atmosphere without a steam-heat smell makes one feel crisper and more alert, and when going out doors the actual temperature change is not so shocking, consequently there is less danger of sickness.

In actual saving it is estimated that as much as 33½ percent less fuel is used with a radiant heating system. It is true

that the initial cost of installation is high, at least 20 percent higher than other systems, but this is taken up in a period of four years by the fuel savings, *provided care is taken both to install reflective type insulation rather than an absorbent type and to bond the plaster to concrete walls so that there is no unnecessary loss of heat.* Indirect savings in washing, cleaning and repainting are made when there are no hot air currents surging up from radiators and registers *that soil curtains, walls and draperies.* The cost of installing an elaborate air-cooling system is also saved simply by circulating a coolant through the tubes during the summer.

Radiant heating, while coming to the fore in recent years, is not a new discovery. As long ago as the time of Christ copper tubing was used in warming the floors of the famous baths at Pompeii. Toward the close of the last century the radiant heating of homes in Europe and England began. The system is suitable for custom-built or prefabricated cottages, mansions, hospitals, factories, greenhouses, airport hangars, stores, schools and swimming pools. Such institutions as the Bank of England, the Liverpool cathedral, Johns Hopkins hospital in Baltimore, the British Embassy in Washington, the Johnson Wax building in frigid Racine, Wis., are all radiant heated. One corporation building in Illinois is heated by 180,000 gallons of hot water pumped through its 40 miles of tubing every hour. *Airplane hangars with high ceilings and large doors located in Colorado, where the temperature drops to 30 degrees below zero, Fahrenheit, have been heated more satisfactorily with radiant heat than by other means.* Auxiliary installations under sidewalks and driveways turned on during *snowstorms eliminate shoveling, in the northern latitudes.* By the beginning of the last war there were 1,000 buildings in the United States heated by radiation; now there are over 5,000.

Experiments in home-heating are also being conducted along other lines, with the end in view of lowering costs by increasing efficiency. One of these ideas uses a central furnace to heat a compound made from fuel oil and sand, called tetracresylsilicate, to a temperature of 550 degrees Fahrenheit. This in turn is used not only to heat the home and water but also to do the cooking and run the refrigerator.

Another furnace named "Jet-Heet" adopts the jet principle and burns fuel oil with a superabundance of air. Its heat-transfer chamber is so efficient that only 5 percent of the heat is lost up the chimney, and it is capable of raising the air temperature in a five-room house from 55 degrees to 70 degrees in 25 minutes.

Earth-Heat, Air-Heat, Sun Heat

A novel way of heating homes cheaply, as yet in the experimental stage, is by using the heat stored in the earth itself. The mean temperature of water in a 200-foot well is 58 degrees Fahrenheit, so by circulating water or some other liquid through a coil in a deep well, pumping it up, transferring its heat to a refrigeration liquid like "Freon", then compressing such liquid, it is possible to raise the temperature considerably and use it to heat the house. The only cost of operation is for the pump and compressor. By using this principle, the town of Chattanooga, Tenn., is thinking of extracting the heat from the Tennessee river and using it to heat the whole town.

Ninety-three years ago the distinguished British physicist Kelvin suggested that the heat from the outdoor air in the winter could be extracted and used to heat homes. Today such a device has been perfected, but for all practical purposes it is efficient only in mild climates where only a small room needs warming. Both the "air-heat" and "earth-heat" systems can be reversed in the summer to cool the house by extracting

the heat from the house instead of from the earth or air.

Various types of mirrors have been used for concentrating the sun's rays to generate steam. Parabolic mirrors 32 feet in diameter, known as helioboilers, are being used in Russia. They follow the sun around its course and develop a boiler pressure of 150 pounds at a temperature of 1,500 degrees. It is not surprising, with such enormous supplies of free energy available, that experiments are being carried on with "solar houses". One type has a south wall of double-pane glass, 100 square feet of which is sufficient to heat a house with an over-all exterior insulated wall surface of 570 square feet. Contrary to popular opinion, such a south-wall window gives more heat on a clear day in the dead of winter than in the middle of summer.

The University of Colorado has developed a solar-heated house using the "greenhouse" principle with a shallow glassed-in framework mounted on the rooftop. Inside this heat-trap absorbing glass plates heat an intake of air to a temperature of 200 degrees Fahrenheit, which in turn is used to heat the house. With solar-heated houses a furnace has to take over on cloudy days and at night, but even then actual installations have shown a 20 to 30 percent saving on the fuel bill. Experiments with various heat bins or chambers that store up heat during the day for use at night promise to cut the cost of heating even further.

Such engineering developments, while of interest to many homeowners who are harassed by the rising cost of living, hold out little comfort or hope to the great multitudes in these desperate times who are without a home to heat. As long as man is unable to solve these greater and more terrible problems and woes, let him not brag on his feeble accomplishments aimed at easing his lesser pains. Better would it be for him to frankly admit that only by God's kingdom will this earth be made a paradise.



The Fight for Free Medical Care

THE United States is the wealthiest nation. We have the highest standard of living. Since 1900 our general death rate has been cut about forty percent, now about 10.8 per thousand. But America is not the healthiest. It is outranked, according to prewar statistics, in life expectancy by Norway, Sweden, Denmark, the Netherlands, Australia, Germany, Italy, and other countries. Eleven outrank America in life expectancy for persons of sixty.

The general criticism of American medicine, held partly responsible for that condition, has not been leveled at its quality or efficiency, but rather at its cost and poor distribution. Critics accumulated some heavy ammunition to fire at the present system from the detailed records of the eight million draftees rejected or discharged later for non-service defects or diseases. Even with constantly lowered standards this amounted to about half the men examined. The question was urgently asked: Why so many young Americans defective or unhealthy? The critics, bringing their big guns to bear on Congress and the American Medical Association, charge: "We lose at least half a billion working days each year to illness, one third of it considered preventable. Out of 13,000,000 men drafted, almost 4,000,000 were rejected as unfit. (Rejected or discharged, nearly 8 million, later figures) Of the unfit, at least one-sixth suffered from 'easily remedied defects', and a larger proportion from 'defects that were preventable'. Furthermore, they pointed out, the infant mortality rate was as high as ten percent in New Mexico, where half the births occurred outside

hospitals. The obvious remedy, already adopted by thirty-one more progressive countries, claim the social-minded supporters, is, spread the cost of medicine and increase and distribute its facilities, doctors, hospitals and equipment. Like education, they urge, medical care should be supported by taxation, by wage deductions or apportionment of income taxes.

Issue Before Congress

Compulsory health insurance, paid for by deductions of approximately 1½ percent from your payroll, to be matched by the employer, is the heart of the National Health Insurance and Public Health Act to be voted on in the January session of Congress. This bill is also called the Wagner-Murray bill or the improved Wagner-Murray-Dingell bill and officially referred to as S. 1320. It should not be confused with the substitute bill introduced by Senator Taft, and known as S. 545.

The names, rather than the arguments, of the opponents of the bill assure it tough sailing and stormy passage if it survives. The big names are the Roman Catholic Hospital Association of the United States and Canada, that inveterate foe of change, the American Medical Association, several large drug chains, some private insurance manufacturers, a group of patent medicine and drug manufacturers, the American Bar Association, and the American Hospital Association. Besides these "big shots" with powerful lobbies, there are a good many Americans who do not want any more government in our affairs than we already have.

In a battle of such great heat it is to be expected that both sides will make exaggerated claims. As a vital and compelling issue that is bound to affect the lives of all Americans, a presentation of some of the factors involved is attempted here to clear away some of the smoke

of misrepresentation sure to cloud the issue.

The fight for free medical aid came to the fore in 1943. The medical bill which was estimated to cost four billion dollars failed of passage. Later the government, through the department of agriculture, offered almost complete medical care in Georgia, Alabama and Texas at about 6 percent of the cash income of the farmers in the rural sections in which it was instituted. This amounted to about \$50 per family and had to be subsidized 60 to 80 percent by the government. Even this 'good buy' was never accepted by more than 50 percent of the indigent southern families for whom it was provided. Based on this experience and a national survey Truman proposed a national health act in November, 1945. The chief feature of this was compulsory health insurance, intended to spread the cost of medical treatment by levying against all the people.

Opposition by

American Medical Association

The AMA fought the passage of this earlier Wagner-Murray-Dingell bill, but has now shifted to support the "charity bill" by Taft because this insufficient compromise bill virtually leaves medical treatment in the hands of the same medical bureaucrats, the same pressure groups. Thurman Arnold, former assistant attorney general, revealed the "monopolistic practices" of the AMA, which he charged with usurping public powers by its system of expelling doctors who advocated group health plans, pre-payment clinics, and concluded that the Taft bill, S. 545, would leave medicine in the same throttle grip of this reactionary group.

The AMA is coming in for much criticism for its opposition to co-operative groups, such as farmers associations and other non-medical groups that form clinics of their own in order to extend medical services at a nominal cost. Raymond

Rich Associates recently resigned as AMA's public-relations counsel, "claiming that the association's leadership is neglecting 'to put the public first and to seek the truth on the economic and social aspects of medicine'."

Like a great flood the demand for free medical care is threatening to sweep aside all opposition. Recognizing that Congress may accede to the people's wishes, which, polls indicate, are more than half in favor of compulsory health insurance, the AMA is fighting for time and compromise. It does not want any change in the status quo, but, since change seems certain, in fact, knocking grimly at the door, AMA favors the least change possible. The Taft bill is that least change, a purely political measure, not intended to pass, but to gain votes for the prospective Republican nominee without offending the AMA.

Most people familiar with the facts feel that wresting of power away from the AMA can only be for the better, and such are found even in its own ranks, notably the *Physician's Forum*. They feel that the medical dictatorship has not had the people's best interests in mind. They claim that its organization is concerned with the distribution of money rather than the distribution of services, now proved to be so inadequate. They point out that the AMA fought the first hospitalization plans, which started



with the one in Dallas, Texas, in 1929; bitterly opposed the three most famous voluntary medical insurance plans: "Ross-Loos of Los Angeles (charges of \$30 per annum, with provisions for office calls at 50c each and operations for \$25, made this organization popular but caused its founders to be expelled from the local American Association); Group Health Association, of Washington, D.C. (which won a conviction in the Supreme Court against the American Medical Association under antitrust laws, 1938); and the Farmers Union Cooperative of Elk City, Oklahoma (whose founder, through persecution by the AMA, almost lost his license to practice).

Past readers of *Consolation* (now called *Awake!*) will not be surprised at this review of AMA tactics. They will remember how AMA caused the arrest of several chiropractors in the state of New York in a ruthless attempt to squelch any competitive practice; how they have urged compulsory vaccination and allied themselves with the drug trusts; and threw the weight of their powerful lobby against every effort to limit the heartless torture of animals in the vivisection laboratories; and generally, in detriment to public interest, fortified their self-constituted position as ruler of American medical practice. Good evidence exists to prove that the hundred-year-old AMA has not improved with age.

Arguments Against Free Medical Care

There are, however, others, besides the hoary medical hierarchy, that oppose free medical aid, generally called "socialized medicine" or "state medicine" by its opponents. Their arguments are worthy of consideration. Included in this group are those who regard it as an infringement of civil liberties, claiming that the one quarter of the population who never go to doctors should not be forced to pay for medical aid, especially when they would no longer be free to choose their

doctor. Admitting, as they do, that the nation's health needs improving, they contend that poor housing and improper nutrition has as much to do with this as medical care. Preferred solution, they aver, is voluntary employer health insurance, such as the Northern Pacific Mutual Beneficial Association, which renders complete hospitalization to its employees (Northern Pacific RR) for 1 percent of their earnings. Stanacola, a Standard Oil Association in Alabama, renders such service to dependents also. Blue Cross, already with 28,000,000 enrolled, which provides for prepaid hospitalization, or some such co-operative or voluntary plan, claim opponents, is the answer. They insist that in communities without hospitals a mobile unit may be requisitioned from the government.

Further arguments against include: patient-quotas of favorite doctors will be filled in a rush, and so most will be forced to go to third-choice doctors; the law will "pay off" for sickness, encouraging malingerers and hypochondriacs. As to doctors, it will destroy the fee-for-service and private practice, lay heavy burdens on the good doctors without increasing their compensation, and consequently diminish incentive; nor can the system provide doctors in the sparsely settled areas or low-income areas, such as in Alabama, which has at present only one doctor for each 2,800 population, as doctors will not go where hospitals, equipment, libraries and friends are absent. It will inject government into medicine, it is costly, from \$5 billion to \$14.6 billion. It will not encourage preventive medicine, because many people do not go to doctors, due to fear, shame or laziness, and thus compulsory insurance would not bring many people to doctors, for advance check-ups. These are the main arguments against.

Arguments for Free Medical Care

Backers, on the other hand, urge: "Far from losing faith in their social-

insurance programs, the people of England, France, Belgium, Sweden, Denmark and the Netherlands have united in efforts to expand these programs or other provisions for health security or both."

Supporters reaffirm the provisions of the bill: without charge all Americans receive the services of family physician, specialists, surgeons, hospital care, X-rays, laboratory tests, eyeglasses, special appliances, unusually expensive medicines, and limited dental and home nursing care. Furthermore, with certain limitations, you may select the doctor and hospital of your own choice, who will present bills, not to you, but to the national health insurance fund. It means the elimination for life of that irritation to most families, and destroyer of many, the doctor bill.

Present medical practice fails to reach many Americans because: fifteen million, living in 40 percent of all U. S. counties, have no recognized general hospital; some areas have only one doctor for every 3,000 persons, to compare with one for every 600 in cities; forty million U. S. citizens live in communities that lack a full-time health service. An example of this lack is the permitted occupation in the South of 657,799 rural homes that "have not so much as an outdoor privy, much less an indoor toilet". Authorities contend that lack of attending doctors and of hospital care account for the death of half the women dying in childbirth, and one-third of the babies. Other proponents contend that detection centers throughout the nation would save 40,000 lives annually from cancer.

From this point, supporters break down their arguments to meet the specific objections of (1) the people, (2) the employers, and (3) the doctors. As to (1) the people's objection that the cost of another 1½ percent of income if employed, and 3 percent if self-employed, is like the tax straw that broke the budget's

back, they say that since the cost for medical services is now 4.6 percent, or about five billion dollars, the tax is a bargain. In other words, under the new law the people would pay from 1½ to 3 percent of their income for medical treatment instead of the present 4.6 percent. Of course, the healthy, especially the healthy rich, would be temporarily worse off; but who is there who can remain healthy?

As for (2) employers, the additional cost of 1½ percent to them would be compensated for by better health of employees. One authority says the loss in man-days per year through sickness and accident is more than 600,000,000. Besides the gain in man-days of work that might be expected, the employers would also be relieved of the burden of co-operative systems that are now maintained by so many firms.

Coming to (3) doctors, the profession is divided on the question; but it is safe to say that the majority of the members of the AMA follow the lead of their *Journal's* head, Dr. Morris Fishbein, in opposition. But doctors are advised of these benefits: no further losses of 25 percent of collections, the present estimate; no further necessity to give charity services; the opportunity to practice in less congested areas without loss of income, in the country perhaps where fishing and outdoor life would appeal. Nor is the doctor required to join the co-operative system, but may retain his private practice, even as private schools are now profitably operated. Doctors' fears of reduced incomes do not seem to be warranted; as, in Saskatchewan, it was pointed out that the twenty-five doctors in a certain area made an average of \$16,000 yearly income. The bill also permits payment of doctors by salary, per capita, or fee. Opponents of the bill are thus bombarded by strong arguments.

Points to Consider

To summarize the best features of the bill, it seems that it will definitely spread the cost and practice of medical care to the benefit of the sick and needy of the nation. But the real test of any measure is not so much in its printed provisions but according to its practical operation. If it is corruptly administered, then the people will have bought an expensive and burdensome service.

In the final analysis the preventive, diagnostic and curative (therapeutic) value of medical practice must be weighed. Would it be best for your health if you had a doctor at hand every time you thought you needed one? Would your life be longer if you had an operation every time a surgeon suggested it, or at least you were not deterred by financial reasons? What if you had all the expensive medicines, the sulfa drugs, penicillin, the vaccines, and antitoxins? How much health-restoring, if you could have your teeth extracted, your illness hospitalized, your aches pampered? Perhaps the answers to these questions are as varied as there are people. But little doubt remains that medical attention might well do considerable good in needy and underprivileged and rural communities. (Statistics revealed that draft rejections were twice as great among Negroes and farmers than among urban professional and factory workers.) On the other hand, the value of medical care is limited, despite its multiple specialization.

Medical practice has indeed been divided into a maze of branches. Every field has its special investigators, its interminable experimentation. But, despite painstaking search by the most brilliant minds, the span of life has decreased to a tenth since the days of Adam, and to a half since the flood. And, unchecked by a valiant battle, death is still the undisputed enemy that eventually collects every life as forfeit. But who does not want to put off "the day"?

These facts merely emphasize the truth that the Scriptural qualifications for life are more important than the medical. Many would like to place the responsibility on a physician to avoid the necessity of thought and self-control so necessary in the quest for life. More needful than all the clinics is the admonition: "Be not wise in your own eyes, Revere the Lord, and withdraw from evil; this will be health to your flesh, and refreshment to your bones. How happy is the man who finds wisdom, the man who gains understanding! Long life is in her right hand, . . . She is a tree of life to those who grasp her, and happy is every one who holds her fast."—Proverbs 3:7, 8, 13, 16, 18, *An Amer. Trans.*

That Jehovah has reserved to His Son Christ Jesus the privilege of restoring the righteous people to health and life should not be taken as a censure of medicine. The Bible writer and companion of the apostle Paul was called the "beloved physician". (Colossians 4:14) On the other hand, Jesus calls attention to the fact that the physician has not been able to heal himself. (Luke 4:23) To all, without partiality, therefore to the doctor and to the layman, the words of the Great Healer are commended: "Then I saw a new heaven and a new earth, . . . See! God's dwelling is with men, and he will live with them. They will be his people and God himself will be with them, and he will wipe every tear from their eyes. There will be no death any longer, nor any grief or crying or pain. The old order has passed away." (Revelation 21:1, 3, 4, *An Amer. Trans.*) Also, "I will bring it health and cure, and I will cure them"; "the inhabitant shall not say, I am sick." (Jeremiah 33:6; Isaiah 33:24) These words are prophetic of the new world to be completely ushered in during this generation. (Matthew 24:34) It is of more lasting importance, therefore, to learn of the new world than to gain the acknowledged benefits of medical care in this sick old world.

"THY WORD IS TRUTH"

JOHN 17:17

Watch That Tongue!

HAVE you ever read the "sermon on the mount"? If so, have you given any thought to Jesus' words: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire"? (Matthew 5: 21, 22) Or, as rendered in modern English by James Moffatt: "You have heard how the men of old were told '*Murder not*: whoever murders shall come up for sentence, whoever maligns his brother shall come before the Sanhedrin, whoever curses his brother shall go to the fire of Gehenna.' But I tell you, whoever is angry with his brother without cause will be sentenced by God."

Jesus here spoke of the use of speech during anger, and of the explosive outbursts in name-calling that often occur, to the point of calling a person with whom one is angry "Raca", or, "You worthless, useless, good-for-nothing!" and "You cursed fool!" Certainly Jesus took this matter under review and commented upon it because of the seriousness of it to Christians. Violent speech can often involve one with earthly courts, as in the case with the Jews, with the Sanhedrin their highest court. But a Christian can also involve himself with the Lord God, the great Judge, because of violent talk against a fellow Christian

or other person with whom one is angry for no righteous cause or something of no great consequence. It is a fact that Jesus indulged in the use of "Ye fools and blind" and "hypocrite", but He had righteous cause for so speaking to those who were reproaching God's cause and deceiving their trusting brethren. (Matt. 23: 17, 19; John 8: 55) He desired to expose such condemnable ones to the people that looked up to them as teachers and guides. But it little befits us as Christians to lapse into such great anger against our brethren as to lose self-control and to fly into such expressions as "You confounded fool!" "You (accursed) liar!" or any filthy expressions. It does not benefit the person against whom such vile expressions are hurled, and it does not benefit or give proper relief to the angered speaker.

Says the disciple James: "Slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." (James 1: 19, 20) What we want to do is do the righteous service of God and help others to do so. When we yield to a violent fit of temper and anger we are in no condition to accomplish any righteousness; we are liable to fall into filthiness and vileness. Hence the disciple adds, after the above exhortation: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (James 1: 21) In accord with this the apostle Paul offers a like exhortation to his brethren, including ourselves today: "Speak every man truth with his neighbour: for we are members one of another. Be ye

angry, and sin not: let not the sun go down upon your wrath." (Ephesians 4: 25, 26) His words seem to have also the thought, When angry, be careful that you do not sin.

When we are provoked, therefore, we who profess to be Christians will show wisdom if we will but muzzle our mouths and thus dam up what might otherwise turn into a rushing, uncontrolled torrent of words of a filthy, abusive, violent kind that pollute the atmosphere and are not corrective and upbuilding in righteousness. You might be committing transgression against your brother and against your God unless you do so. The proverb warns us: "In the multitude of words there wanteth not transgression; but he that refraineth his lips doeth wisely." (Proverbs 10: 19, *Am. Stan. Ver.*) So, then, if we talk at all, let it be with words well measured to the situation before us, words in harmony with the good counsel of God's pure, clean Word. Let us talk for the upbuilding of the person or persons provoking us and whatever listeners-in there might be. It merely gets us into worse difficulty to let go and make slips of speech that poke the fires of anger and heat up more strife and contention. Words are powerful in the effect they have both upon us who utter them and upon those who hear us, and listeners-in will often draw conclusions by the hot-tempered words we utter. If we know these things, then let us follow the sage advice of the proverb: "He that spareth his words hath knowledge; and he that is of a cool spirit is a man of understanding. Even a fool, when he holdeth his peace [under provocation], is counted wise; when he shutteth his lips, he is esteemed as prudent." (Proverbs 17: 27, 28, *Am. Stan. Ver.*) How does a fool thus suddenly become wise and prudent? Because by keeping tight rein upon himself and his tongue, he spares himself from serious consequences to which angry speech might lead.

To be really wise, and not just a wise fool as above referred to, we can get help by following the apostle's words: "Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Colossians 4: 5, 6) The adverb "alway" means also when one is angered. To speak then with grace means to speak with fitting words that do not set the speaker off as an ill-mannered, uncouth, loud-mouthed, loose-tongued person, but rather that show him to be wise, self-controlled, and moved by the spirit of God. That is the way to answer men, even those who provoke us and who would throw us off our balance into foolish and damaging speech. To season our speech with salt means not only to make it speech of a preservative kind, that is wholesome and nourishing, but also tasty. Salt is added to stimulate appetite for the thing salted. What we want people to do is to listen to our speech and to appreciate it. We do not want them to get nauseated or to be shocked because of foulness and filthiness of language. We want them to come back for more of the good things we have to say. Hence we must create appetite for it by what we say and how and in what language or terms we say it. That is what is meant by seasoning your speech with salt, making it tasteful to the hearer so that he enjoys it and has his appetite whetted for more speech of this kind from us.

So, watch that tongue of yours! Back it up by filling your mind with the proper knowledge and with an appreciation of the right rules to follow under different circumstances. Remember we are in the day of judgment of the nations. Jehovah's Judge, Christ Jesus, is at the temple. Do not be careless in utterance. Avoid being sentenced to the penalty of Gehenna, eternal destruction without hope of resurrection, by words that do not justify us as deserving of eternal life.

Religious Flies in the Ointment

Drumming Up Another Crusade

☞ With nauseating regularity Americans are trotting to the pope to learn how to run the United States, all in the wake of President Truman's driveling love letter of last August. A United Press dispatch of October 8, from the pope's castle, related how the pontiff warned American Legion pilgrims that the Bill of Rights might be lost in a bloodless battle. As if that totalitarian leader cared about bills of rights! Again, he told a U. S. House of Representatives committee that "only force could bring to terms some enemies of justice". Meaning the Russians, of course. Then to a joint U. S. congressional committee this war fomentor babbled that the present situation was like the one that called forth the crusade of 1571, when "powers representing Christian civilization united to defeat the colossal threat from the East". This presumptuous "vicegerent of Christ" that lives in a castle and champions force and bloody battles is about as Christlike as Satan, whose vicegerent he is in actuality.—John 8:44.

Libelous Name-Callers

☞ The Catholic *Sunday Visitor* recently spouted off: "The zeal of the Communists can be matched only by that of the Jehovah's witnesses who, attacking organized religion, Catholic and Protestant, are probably the best agents the Communists have for the execution of their program to destroy religion. . . . Their teaching contains almost all the heresies which are known in the history of the Church. They reject almost all dogma. They deny the existence of purgatory, hell and the immortality of the soul. They throw out of the houses the images."

Before World War II the Hierarchy labeled Jehovah's witnesses Communists, during the war the label was changed to Nazi, now the popular label is again Communist. It is true Jehovah's witnesses reject the dogmas of purgatory and hell-fire as punishment; they cannot do otherwise if they believe Jehovah when He says, "The wages of sin is death," not torment. (Romans 6:23) For the same reason they reject the immortality of the soul doctrine, so they can hold fast to God's statement that "the soul

that sinneth, it shall die". Also true Christians obey God's Word: "Thou shalt not make unto thee any graven image."—Exodus 20:4.

Incidentally, on October 16 the New York Court of Appeals ruled that a false charge that a person is a Communist or Communist sympathizer is basis for libel action. The Catholic Hierarchy libels Jehovah's witnesses with the name Communist and libels God with its unscriptural teachings.

Worse After Conversion

☞ State president of the Aborigines' League in Australia attacked the tactics of church missions in dealing with the natives, saying: "The missions have failed to help our people. They have taken a primitive people and tried to get them to live by the law of the Ten Commandments. But how can an aboriginal learn a moral code by which the white people themselves cannot live?" He added that natives were taught religion by different sects, and were thus set one against another. Before the white man came there were no prisons and no divorce.

Finally Awake, but Still Too Lazy to Work

☞ The clergy rant at Jehovah's witnesses for going from house to house, but now some realize it is the effective way. Bishop Sherrill urged the clergy of the Protestant Episcopal Church in the United States to reach the 60,000,000 non-churchgoers, to discard the idea that clergymen were like physicians with whom office appointments were made, to realize that those needing religion most were the ones least likely to ring rectory doorbells. "The fundamental task of a pastor," he said, "was to go into the homes of people." Retired Bishop Darst said: "Too many people look on the Episcopal Church as a nice, clean refrigerator in which a few select souls can be saved from spoiling. We need something that will set them on fire." Now that Bishop Sherrill has had his little fling with this idea of preaching the apostolic way, he will doubtless yawn and doze again, without pounding any pavements in house-to-house preaching. As for the fire-building Darst, he has already retired and is on ice.—Isaiah 56:10.

Disillusioned War Veterans

OUT of the editorial columns of the *Christian Century* of September 10, 1947, comes the following comment on the notorious "American" Legion:

THE LEGION RUBBER-STAMPS UNIVERSAL MILITARY TRAINING

A reporter from the *New York Times* has visited Rushville, Indiana, the Willkie town, to size up the present state of mind of an average American community. Among other things, he wanted to know how the veterans feel and what part they are taking in providing community leadership. He found out. "Some of us came back [from the war] waving a torch," a veteran told him, "hell-bent to take over the town. But it didn't take long for us to get back in the groove. You can get a good drink for 35 cents at the Legion or V.F.W. That's about all there is to it. I guess that's the way most people want it."

We couldn't help thinking of that report from Rushville while the American Legion

was in session at New York. All the high talk of the days when its members were in service of what they intended to do on their return to civilian life to straighten out the way the country is run had petered out to the familiar rubber-stamping of resolutions handed down from the organization's higher-ups. Truman, Dewey, Baruch, Eisenhower and a procession of big names and big brass made the convention an occasion to call for universal military training. Neither the premises nor the promises of their speeches were challenged, although most of them became anachronistic with the arrival of atomic warfare. The legionnaire, if he can march in a parade and get his drinks cheap, is content to let headquarters do his thinking for him.

For a more detailed painting of the typical convention-attending American Legionnaire you need only read "America's Lost Week-End", an article on the Legion convention in New York city, published in *Awake!* October 22, 1947.

World Travelers Often Say

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Big Four Failure

◆ As the Foreign Ministers Conference continued in London the first half of December it was quickly apparent that any kind of agreement would be frustrated by Russia. Hopes for an Austrian peace treaty were blasted at the start. From all press accounts the deliberations were far from amicable. Russia consistently opposing all the propositions made by the other three members of the conference. Attacks by Molotov upon the U. S. were met by Marshall's cold statement that Molotov could not be taken seriously and that he did not believe his own charges. First Molotov wanted a German government set up immediately. The other delegates objected that the boundaries of the territory to be governed would have to be decided first, and were part of the treaty negotiations. Another point of difference was Russia's claim for \$10,000,000,000 reparations. More fireworks. Then Molotov proposed putting off further treaty discussions for two months, while each of the members of the Big Four drew up separate treaty drafts. The representatives of Britain, France and the U. S. refused to further delay treaty discussions, and Molotov quickly withdrew his proposal. Charges by Molotov that the U. S. was seeking to enslave Austria brought from Marshall the statement that Molotov's tactics were intended "to disrupt the great co-operative

movement which is being launched for the economic recovery of Europe". In mid-December the conference broke up without accomplishing its purpose.

European Aid Approved

◆ The bill for aid to Europe moved steadily through the U. S. Congress the first half of December. The Senate approved the measure 83-6 on December 1, making no change in the \$597,000,000 figure. The House wanted to make some deductions and voted to authorize \$530,000,000 for France, Italy and Austria, with an additional \$60,000,000 for China—\$590,000,000 all together. More than half of this figure was intended to cover grain shipments. The House stipulated that where U. S. products were available only in limited supply purchases for Europe would be made from other nations. Governments receiving the aid must agree that no persons or organizations identified with Communism now or in the past will be permitted to distribute the food, fuel or other supplies made available under the relief program. Senate-House conference on the measure resulted in raising the over-all figure for the four nations to \$597,000,000, the figure originally set for the three European nations. The House on December 15 approved the final measure by a vote of 313-82. It only remained for the president to affix his signature.

Anti-Inflation Program

◆ The U. S. Congress in its consideration of anti-inflation measures took into consideration the president's aims in that connection early in December, but had different ideas as to how they were to be attained. They agreed with the proposal to regulate commodity exchanges, but wanted speculation controlled by voluntary agreement and sought to have the Federal Reserve banks maintain gold reserves up to 40 percent of currency they had in circulation, as instead of the present requirement of 25 percent. The president sought to control exports and transportation, and to allocate industrial commodities that are in short supply. The Republicans agreed on export and transportation control, but not on the matter of allocations, proposing an amendment to the anti-trust law so as to permit industry to make voluntary agreements in assignment of scarce commodities. The president wanted scarce commodities rationed, price controls set at levels of last June, wage ceilings to maintain prices, and an extension of rent controls. On these things the Republicans took no action. The Republican substitute for the president's program was defeated in the House by Democratic opposition.

Ninety Groups Called "Disloyal"

◆ U. S. Attorney General T. C. Clark, in response to an Executive order, on December 4 made public a list of about ninety organizations which were designated as "totalitarian, fascist, communist, or subversive". The list included eleven schools, called adjuncts of the Communist party. There was considerable criticism of this stigmatizing of American citizens because of their association with certain organizations. Said the New York Times editorially: "Our Federal Government is certainly under no obligation to employ persons who do not believe in our form of government. But it seems to us that the Government will be on safer ground, well within the principles

of the Bill of Rights, if it makes its decisions as far as possible on individual merit, if it abandons the rule of 'guilt by association' wherever it possibly can, and if it gives every organization designated as 'subversive', just as it would give an individual, a public day in court." In other words, give them an opportunity to defend themselves.

Treaty of the Americas

◆ The U. S. Senate on December 8 ratified the Inter-American defense treaty signed on September 2 by all the nations of the Western Hemisphere, excepting Ecuador, Nicaragua and Canada. The treaty, known as the Inter-American Treaty of Reciprocal Assistance, lines up the Pan-American nations against possible aggressors.

Venezuelan Election

◆ Romulo Gallegos, the Democratic Action party candidate for the presidency, won a decided victory in the elections on December 15. Incomplete election returns indicated that he received nearly 500,000 votes to 148,145 for Señor Caldera, the Communist candidate. The Democratic Action party also won large majorities in the Senate and Chamber of Deputies in this, the first, election held in Venezuela for a long time.

The Italian Situation

◆ Communist-led disorders, accompanied by strikes, disturbed Italy in early December. On December 7 some 20,000 well-drilled Communist Partisans, who had gathered in Rome under cover of darkness, marched through the streets, past the tomb of the Unknown Soldier, and were reviewed by Communist leaders. Reports invidiously mentioned that nearly every marcher wore something red and that some red flags were carried. The Partisan marchers, however, were entirely orderly and left Rome again the same day. Next day 20,000 men, women and children turned out for the funeral of a young workman who was killed in the riots

of the preceding week. December 10 the Communist-dominated labor unions called a general strike in the city and province of Rome as a show of strength. Factories, shops, schools, banks and courts were closed. All transit lines were halted. The number of strikers was given variously as 500,000 and 1,500,000. The government, after making some concessions to the strikers, which were refused, called out the troops and had some 50,000 men on duty the next day. There was scattered violence. On December 12, when a compromise was reached on labor's demands, the strike came to an end.

Troops Leave Bulgaria, Italy

◆ Moscow on December 15 announced that Russian troops had completed their evacuation from Bulgaria the day before, in harmony with the stipulations of the satellite peace treaties, which called for withdrawal of Allied troops within three months after September 15, when the pacts became effective. The same day the last of U. S. troops left Italy, President Truman assuring the Italian government that a watch would be kept on the tense situation with a view to uphold Italian freedom.

French Strike

◆ In France the struggle between the Communists and the government was marked by the breaking up of the French National Assembly early in December. The Communist deputies then staged a sit-down strike in the Parliamentary chamber, but were finally forcibly ejected. There were some 2,000,000 workers on strike, and there were riots and violence that approached insurrection. The government called out reserve troops with orders to fire if public order demanded it. The government also voted heavy penalties for those who incited to strikes by threats, false news, violence, physical force or fraud. After further action on the part of the government, including a bonus offer and an increase in family

allowance, striking miners and factory workers began to go back to work. Thereupon the Communist leaders of the unions involved called off the strike, and things began to return to normalcy.

French-Russian Relations

◆ About mid-December French-Russian relations neared the breaking point. The French had expelled the Russian Repatriation Mission on charge of stirring up internal disturbances. The Russian government, on December 9, in turn expelled the French Repatriation Mission in Moscow and further retaliated by breaking off trade talks concerning emergency delivery of wheat to France. The French government, ignoring Russian notes of protest, launched a more intensive drive against "Soviet subversive activities" in France.

Russian Inflation

◆ Moscow, on December 14, announced a decree devaluing the ruble, in an effort to control inflation. One new ruble would be given in exchange for ten old ones. Exceptions were bank savings and bond holdings, which were given a more favorable rate of exchange. Wages were not affected. At the same time Russia abandoned all rationing of food and other goods, with the result that there was wild buying everywhere.

2000-Year-Old Bodies Found

◆ A Soviet archaeological party, on December 13, found a 2000-year-old tomb in Siberia in which the bodies of a young girl and a young man were discovered, nearly perfectly preserved. The tomb was located 25 feet beneath a burial mound.

Greece Bans Strikes

◆ Strikes are prohibited in Greece "for the duration of the rebellion", by a decree adopted in the Cabinet on December 6. The decree came at a critical time, heading off scheduled bank and utility strikes. Said the premier, "The fight in the moun-

tains is enough. We cannot afford to fight the Communists on two fronts." The decree severely provides death sentences for violators.

Palestine Turmoil

◆ Arab dissatisfaction with the partition plan of the U. N. found expression, at the beginning of December, in further violence. The number of Jewish victims mounted and Arab mobs in Jerusalem attacked Jewish stores. Jews set fire to an Arab theater and other buildings. The Jewish defense organization Hagannah began to take a hand, with the result that British police began to arrest its members. Hagannah then issued an ultimatum to Arabs to stop their attacks within 24 hours. But clashes between Jews and Arabs in various places continued. There were also demonstrations against the U. S. as well as against the Jews and the U. N. in Egypt, Iraq and Syria. Toward the middle of the month the death toll in Palestine mounted to near 200.

The U. N. made preparations for a commission to go to Palestine to implement the Partition plan. The commission was composed of representatives of Bolivia, Czechoslovakia, Denmark, Panama and the Philippines.

Meanwhile the U. S. placed an embargo on all arms shipments to Palestine and the Near East. The British asked the U. N. to terminate its Palestine mandate on May 15, and let the independent Jewish and Arab states come into power two weeks later. British troops will be withdrawn by August 1, 1948.

Constitution for Jerusalem

◆ The United Nations on December 2 named representatives of Australia, China, France, Mexico, Britain and the United States a working committee to draw up a draft constitution for Jerusalem, which, with its environs, is to become an internationalized zone in the midst of partitioned Palestine. The committee will work as a subsidiary of the U. N. Trusteeship Council.

India-Pakistan Accord

◆ In early December the Dominion of India press information bureau announced that more than 8,000,000 refugees had crossed the India-Pakistan borders in both directions as the result of the division of India into two dominions: Hindustan and Pakistan. It was the most extensive mass migration in history. The two dominions were striving to complete the evacuation of the remaining half-million non-Moslems from Pakistan by the middle of December, using all available means of transportation. Meanwhile relations between the two dominions were said to be improving and differences in course of adjustment. Agreement was reached on the division of financial resources of the old government of India.

China's Corruption Trials

◆ The Chinese Ministry of Justice on December 3 announced that it had tried 17,454 government officials on charges of corruption, over a period of 2½ years. Of these officials 36 percent were found guilty, one being sentenced to death and 32 to life imprisonment. The rest received prison sentences of varying duration. There are about 13,000,000 persons on China's public pay rolls, not including those in the armed forces or students drawing government subsidies. The corruption is said to have been largely the result of high prices and low salaries.

High Prices in China

◆ Officials of UNRRA, December 9, stated that the Chinese government failed to curb a government-regulated monopoly which, seeking to keep prices high, prevented UNRRA vessels from landing with 150 tons of fish. This was one incident of many. The American-owned Shanghai *Evening Post and Mercury* stated, editorially, "Foreign countries try to help China at great sacrifice to themselves while both the Government and private interests of China—often

extremely close—combine to frustrate such help or turn it over to their own pockets." The UNRRA fishing projects, together with other UNRRA provisions for China, were scheduled to end in December. About \$100,000,000 worth of UNRRA facilities were to be turned over to a commission of 10 Chinese and 5 foreign members for disposal.

Atomic Energy Developments

◆ Early December both Columbia and Harvard Universities announced the near completion of new giant cyclotrons. The Columbia synchro-cyclotron will be located at Irvington-on-Hudson, N. Y. It weighs 2,500 tons, and is capable of accelerating protons to the extent of 400,000,000 electron-volts. The entire magnet is 33 feet long and 21 feet high. The weight of the Harvard cyclotron is more than 700 tons. It has a 95-inch magnet.

In Washington it was announced by the Atomic Energy Commission that construction had begun of "proving grounds for routine experiments and tests of atomic weapons" at Eniwetok Atoll in the Marshall Islands. Peaceful as well as military application of atomic energy will be studied there. Prof. John A. Wheeler, in a lecture, reported the existence of a particle with a mass 900 times that of the electron. He pictured mesons, particles 200 times as heavy as the electron, as capable of releasing energy 50-percent greater than that released by the ordinary atomic bomb. In certain reactions they could release 300,000,000 electron volts of energy, the equivalent of 30,000 tons of TNT per kilogram of uranium or plutonium used.

A New Comet

◆ A new comet seen in the Southern Hemisphere in early December was sighted by U. S. astronomers at Fort Davis, Texas, on December 14. The comet is described as having a tail 75,000,000 miles long. If it is found to be actually a new comet, it will be the fourteenth discovered in 1947.

To Watch Means: To be awake, attentive, expectant;
to keep vigil, to keep in sight.

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