

AWAKE!

SPECIALISTS IN SPOOKERY

Quack mediums, fortunetellers and allies
clean up on million-dollar "ghost stories"

"Let Them Have Dominion"

How man betrays trust as animals' caretaker

Bootleggers Back in Business

One of rural America's "family traditions"

Help Wanted —Part-Time Job for Woman

Facing modern woman's economic problem



APRIL 22, 1952

SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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

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

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

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

PUBLISHED SEMIMONTHLY BY

WATCHTOWER BIBLE AND TRACT SOCIETY, INC.

117 Adams Street

N. H. KNOX, President

Printing this issue: 975,000

Brooklyn 1, N. Y., U. S. A.

GRANT SUITER, Secretary

Five cents a copy

Languages in which this magazine is published:
Semimonthly—Afrikaans, English, Finnish, French,
German, Hollandish, Norwegian, Spanish, Swedish.
Monthly—Danish, Greek, Portuguese, Ukrainian.

Offices Yearly subscription Rate
America, U.S., 117 Adams St., Brooklyn 1, N.Y. \$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. 8s
Canada, 40 Irwin Ave., Toronto 5, Ontario \$1
England, 34 Craven Terrace, London, W. 3 7s
South Africa, Private Bag, P.O. Elandsfontein, Transvaal 7s

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

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

CONTENTS

Has the Clergy Failed?	3	Quoth the Clergy	1
Specialists in Spookery	5	Help Wanted—Part-Time Job for Woman	1
Seances with "Built-in" Spooks	6	Netherland's Religious Dikes	2
Author Spillane Makes Mind Over	8	"Amy" Visits the Visayas	2
Bootleggers Back in Business	9	Moral Deterioration in Japan	2
A Family Business	11	Trailer-Park Ministers Upheld	2
"Brain Age" or "Comic Age"?	12	"Your Word Is Truth"	
"Let Them Have Dominion"	13	"A Ransom for All"—Why and How?	2
Man's Best Friend Has Man as		Juan Chapin Is No Communist!	2
Its Worst Enemy	15	Watching the World	2

AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., April 22, 1952

Number 8

HAS THE CLERGY FAILED?

“WE HAVE made a mess of telling the world about God. The mess the world is in is eloquent testimony to our failure.”

From the lips of a modern clergyman are these words taken. Their source is Alson J. Smith, pastor of Roxbury Methodist Church in Stamford, Connecticut, and a religious writer. He contributed an article titled “Have We Ministers Failed?” to *Tomorrow* magazine of May, 1949, in which he freely admits clergy shortcomings and deplores the inconsequential things that are allowed to substitute for weighty Christian teaching. He thus admits what cannot be denied. The absence of firm Bible truths from the mouths of the large orthodox religious organizations has evoked a tide of ridicule from critics and scoffers who charge that the Bible is impractical and its principles foolish, even childish in a modern world.

But Pastor Smith thinks the average parishioners ask for the spiritual famine that descends upon them. He says on this point: “The parish wants a minister who has ‘presence’ and ‘bearing,’ and if it can get a minister who has these qualities, and a mellifluous voice, its cup of joy is overflowing. He does not have to use the mellifluous voice to say anything; in fact, it is better if he says as little as possible—especially anything controversial.” It seems the parish’s chief concern is to acquire a

pastor who will “stand out” at community functions while vying with other clergymen. “In selecting a new shepherd,” Smith goes on, “its ‘call’ invariably goes to the candidate who seems to represent the best available combination of looks, manner, voice, and that quality which is known in less dignified circles as ‘sex appeal.’ What is in his heart is not particularly important.”

Note what they said of the apostle Paul, that “his letters are weighty and forceful, but his presence in person is weak and his speech contemptible”. But none who followed the advice of this inspired apostle suffered from spiritual hunger or moral breakdowns for which this modern world is known so notoriously. Paul himself explained: “Let such a man take this into account, that what we are in our word by letters when absent, such we shall also be in action when present. For we do not dare to class ourselves among some or compare ourselves with some who recommend themselves. Certainly they in measuring themselves by themselves and comparing themselves with themselves have no understanding.”—2 Corinthians 10:10-12, *New World Trans.*

Modern false religion’s habit of straining at gnats and swallowing camels was hammered hard when Smith said: “The church unerringly points out the rum blossom on the nose of the drunkard, but at the same

time manages to overlook the cancer on the face of all human society. . . . Hitler's blood baths were justified, in some Protestant circles, on the grounds that he did not drink, smoke, or run around with women (although it now appears that he double-crossed us on all points). Sentimentality and moralism erode the body of Protestantism as destructively as the lust for temporal power and arrogant anti-intellectualism corrupt Roman Catholicism. Through these lesions the life-giving power and authority of the church drips slowly away."

This minister admits opening his career with the usual high-sounding vows, "to preach the Word, baptize, marry, bury the dead, comfort the afflicted, solace the dying, and visit from house to house." But what does all this amount to in practice? Smith's observations quickly hack down clergy pretensions of true Christianity. He says the clergyman "is a specialist in something that doesn't matter. . . . He is not an authority on anything. . . . He has a ceremonial function in the community as a marrier, baptizer, funeral orator, and pronouncer of invocations and benedictions at public functions. These are but vestigial remnants of a prehistoric age of faith".

As for the weightier matters, how much "house to house" preaching in the manner of Christ and the apostles do they do? Smith's article relates the tedious routine of sick calls and other visits around the parish which both clergyman and parishioner usually dread and deplore. No such activity among the general public for which Jesus set the example is carried on. (Matthew 10:5-15; Luke 8:1) And whether in pulpit or in the home of a parishioner, the "Word" preached by the clerics is far removed from the message of hope contained in the "good news" Christ preached. Christendom's many creeds are well-known. Equally well-known is how little

these say about the Bible's true teachings, God's purposes, his kingdom and the blessings it is destined to bring to the earth and man upon it.

So obvious have clergy shortcomings become that even official church hierarchies are forced to notice the problem. The Rural Church Department of the Drew Theological Seminary (Methodist, too, incidentally) issued a clever bit of satire concerning how some modern clergymen might respond to the call once received by the apostle Paul, to "come over into Macedonia, and help us". *Time* magazine published the seminary's version of what the cleric would say in reply, which, in part, went: "You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized? I recently had a fine offer to return to Damascus at an increase in salary, and I am told that I made a very favorable impression on the church at Jerusalem."

Has the clergy failed? Yes. It has failed to bring God's Word of truth to the laity. Overriding any pretensions of Christianity are the all-impelling motives of pay, prestige and position. To be sure, wrong example by Christendom's religious hierarchies, for centuries apostate, contribute to the cause. Also, parishes that choose their pastors for the surface appearance they make come in for their share of blame. But the evil remains inexcusable. Persons of good will, seeking the truth, are turned away famished from such systems. The deplorable condition heaps reproach and disrepute on God's name and Word. Jehovah's prophet recorded that they were a people that drew near with their mouth but kept their hearts "far remote; since" he says, "their religion is a mockery, a mere tradition learned by rote."—Isaiah 29:13, *Moffatt*.

Specialists in Spookery



Quack mediums, fortune-tellers and allies clean up on million-dollar "ghost stories"

THE Middle Ages had it, ran it in the ground and almost killed it. Then it was attributed to

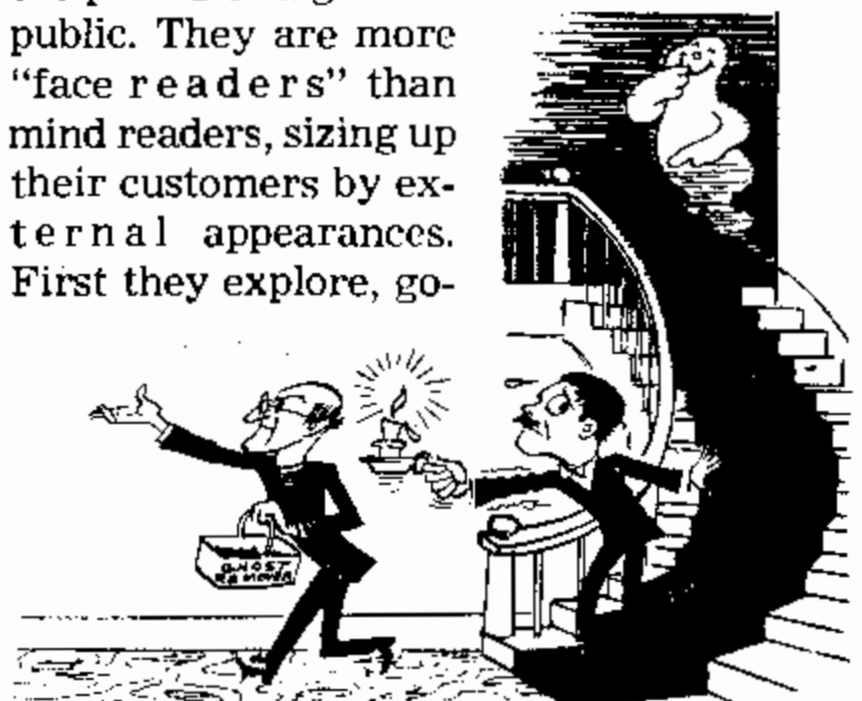
evil spirits, known more accurately as witchcraft or demonology, and came near to being scrapped as superstition. Just in time the "Brain Age" revived "it", that is, the practice of contacting the "other world" of the spirit. Now it is heresy to connect evil spirits with the matter. The phenomenon is at present attributed to "the operation of certain tenuous and imponderable laws that permeate the Cosmos". Not demon worship but "Extra Sensory Perception" they call this gift today. Far from superstition, in the fashion of the times the art has been exalted to the level of science, its study dignified with names like "Para-psychology".

A strange fascination for the unseen has drummed up trade for mystics of all ages—the sibyls, prophetesses of the ancient world, the famed Greek Oracle of Delphi, etc. In the twelfth century B.C. the same craving rushed Israel's apostate King Saul to the door of the witch of Endor. He got exactly what he deserved, a slick impersonation by a demon of the dead prophet Samuel. (1 Samuel 28:7-19) At the very best (or worst) that is all that any consultant of a medium before or since has received for his trouble. Modern haunted-house tales help keep interest at high pitch.

There was the incident in January, 1950, when residents of a house in Bristol, England, complained to their vicar of "haunting" by what was thought to be the ghost of the former owner, dead some eighteen years. The vicar rolled up his sleeves, studied up on an ancient church ritual for sparring with spooks, and went through the house, spreading his "ghost remover" behind him. But, alas! only two weeks later the inhabitants announced the return of the unwanted one, noisier than ever. The vicar had lost the first round and whether he wished to answer the bell for another was not revealed.

However, when and if man crosses the path of a real demon the damage is purely mental. But modern racketeers, "demons" of another sort, were bound not to let it go at that—not forever. And when they caught up with this great field of human interest, they converted it into one of history's best-paying rackets.

Most fortunetellers today are interested only in the fortune they can glean from the purses of a gullible public. They are more "face readers" than mind readers, sizing up their customers by external appearances. First they explore, go-



ing on what little the surface shows. Usually the client's facial expression will begin to register the hits and misses like a scoreboard and it becomes a simple matter of experienced "artists" to enlarge on the right guesses. The field narrows, becomes easy to follow. Then a sensitive point is touched and the customer, now the *victim*, opens up and tells all. Quickly, the fortune *teller* becomes fortune *listener*. He carefully notes the details, which he will fire back at the wide-eyed one later while he or she swears such knowledge is unbelievable.

To get things started the same general subjects are exploited on nearly everyone, things in which all are interested—love, money, business, ambition, health, friends, enemies, desires, dangers, etc. A character analysis, mostly flattering, will come in, a general air of mystery, a little advice and plenty of sympathy. One thing more, the victim's pocketbook is too bulky. The fortuneteller will offer immediate assistance there.

Coronet magazine reported in March, 1949, on the results of a survey made to trap these frauds in the act. The same person received reports from different seers that differed like day from night. More seriously, even immoral, illegal and highly dangerous advice was given. "Marriage" without legal sanction was mentioned approvingly, and a specific drug was named and suggested for medical treatment. Yet victims like sheep before the slaughterers will pay from \$2 to \$25 or more for such sessions. It is estimated that Americans swell the fortunes of such fortunetellers to the tune of over \$200,000,000 a year.

For those who prefer their forecasts by horoscopes and starlight, astrology is on the scene to take their orders—and astrol-ogers to take their money. Three million rabid followers will tell you that your entire character is determined by the exact positions of all the heavenly bodies, stars,

sun, moon, planets, at the moment of your birth. Devotees of the stars provide a glowing example of twentieth-century superstition. The late cinema actress, Maria Montez, was a typical astrology enthusiast, watching the stars for approval of contracts, working conditions, etc. Once she defied the stars and went motoring when the planets were "angry". A serious accident ensued. Ever after she maintained that she owed her life to Jupiter. Good old Jupiter alone of all the planets that day was disposed to help her and condescended to snatch her from death's door.

There is usually little to be done legally as long as seers keep reminding their following that they have "no occult powers to foretell the future". This brings up the amazing and amusing "Fast Luck Brand Incense" advertised by circular and sent out from Chicago. The ad was labeled, "16 Incense Lucky Numbers Tablets." Quaintly the burnt ash of the incense would form into numerals. But the fine print reminded, "We make no claims to lucky numbers." The circulars insisted that no claims of supernatural powers were made. But they were covered with "testimonials" relating phenomenal social and spiritual uplift experienced by users, all somewhat out of the ordinary for incense. Amid fumes from the product a girl was pictured with money falling into her lap. "Your Luck May Change," screamed the bold type. But, "We make no claims that it will," the fine print reminded.

Seances with "Built-in" Spooks

Probably the most outstanding spook specialists are the mystic mediums who "illustrate" their ghost stories with specters to match. These "artists" take their cues direct from the witch of Endor; but many of them lack the "contacts" necessary to conjure up a real, live demon to

imitate the customer's dead relative. Still, they reason that mediums must live too, so they "build in" their own spooks. Furniture that moves about without help is a fine aid in this direction. The customer never detects the thin rubber hose beneath the carpet connecting a bulb on one end by the magic one's foot with a balloon on the other just under a table leg. The general setting and the jiggling table fill the minds of the credulous with other conclusions.

Of course, courteous spooks must answer when addressed. But "ghost talk" is not difficult. The medium may gird his midsection with a belt and spring-steel attachment. Mere flexing of the stomach muscles and a little practice can make the spectral visitor very talkative! Three weird snaps for "yes", two for "no", one for "that depends". An old favorite is a wax hand, supposedly a replica of the hand of a dead medium, or, more interestingly, of Cleopatra, Enoch or Moses. Placed on a wooden tray, it can be made to tap out answers with its fingers. Inside, a steel ball bearing upsets the hand's balance at the slightest movement, causing the fingers to roll forward and tap on the wooden sounding board as the hand rocks on its heel. Or there is the imitation human skull that clatters out the messages with its jaws. A charming conversationalist this! Actually the jaw is set upon a wire pivot inserted through the cheek bones. A lever from beneath can turn this pivot like a crankshaft, and this in turn sets the jaws swinging.

Of course, some of the smarter victims are sure they know just what a "disembodied spirit" looks like. Have they not seen many of them in the comics, dimly outlined shapes resembling a bed sheet? So accommodating, up-to-date mediums turn out the lights, arrange the traditional circle, and provide for an assistant to enter, draped in cheesecloth specially treated with chemicals. He pauses at the right

spot and the medium turns on an ultraviolet ray light, the beams of which are invisible to human eyes. But it catches the reflection of these chemicals. When this runs its course the medium turns off the ultraviolet rays, the assistant removes the cheesecloth and retires.

Television has cut in on virtually every form of entertainment. But some enterprising mediums got a jump ahead and started telecasting their "spirit messages". After a widow would arrange to attend a seance, a fake "telephone inspector" would call, while unnoticed make a photograph from a picture of the deceased, later have it developed and touched up somewhat. At the darkened seance room, the poor widow would fix her eyes on a large television screen while strange, unearthly sounds belched forth from the set. Then, slowly, the slightly altered photograph would appear to convince the bereaved one that she had seen a telecast from heaven.

East and west, in heathendom or so-called Christendom, stark superstition makes possible the rise and spread of such merciless rackets. At the bottom of it all is the Devil-inspired doctrine found running throughout the tenets of false religion, that the human soul is immortal, it cannot die. In Christendom practitioners of the racket repeatedly quote the Bible to justify their wicked deeds. But the Bible says plainly that the human soul is mortal, it *can* die. The Bible condemns sorcery, fortunetelling, astrology, etc., whether faked or real. (Ezekiel 18:4, 20; 2 Chronicles 33:6; Isaiah 47:13, 14) "And when men say to you, 'Consult the ghosts and spirits that chirp and gibber! Should not a people consult its gods? On behalf of the living should they not consult the dead for instruction and direction?'—of a truth, they shall keep making a statement like this, in which there is no light."—Isaiah 8:19, 20, *An Amer. Trans.*

AUTHOR SPILLANE MAKES MIND OVER

A NEWSPAPER headline in his hometown Newburgh (New York) *News* shouted "Spillane Forsakes Lusty Books, Seeks Greater Story in Religion." The next day the Pittsburgh *Press* proclaimed, "Author Quits Sex Writing, Joins Jehovah's Witnesses." Other headlines from around the country: "Hot Novelist Sees Light" and "'Whodunit' Spillane Believes His Books Aided in Moral Breakdown". What had happened?

☞ Mickey Spillane, whose lusty novels are plastered over America's pocketbook racks and translated into several languages, whose writing is reportedly being sought by Hollywood and TV interests, suddenly quit writing filth. His five books in four years had become among the fastest-selling mysteries of the decade, skyrocketing in sales to ten million copies. The most recent one made the biggest first-printing splash in quarter-book history, 2,500,000 copies.

☞ Why the change from sex writing? One of Jehovah's witnesses had called at his home and placed the book *"Let God Be True"* with Mrs. Spillane. The author scoffed at first, then discovered there was truth in what was said. His belief in evolution was shattered by *Evolution versus The New World*, after which he sought more knowledge. Now, instead of describing the notorious night life of his favorite detective and that detective's favorite girl friends, Mickey Spillane issued this sharply written, worth-while statement to the United Press, February 22:

☞ "This world of ours has become a madhouse with a million kill-crazy problems trying to be solved by even bigger kills and bigger problems. We've been knocking down the spider webs without killing the spider. But it's all a planned madhouse and I've found out who's planning it, why and what the conclusion is. All it requires to learn is a little study and a little understanding, but it takes you to the Bible and because it does people are ready to laugh or condemn or put the finger of fanaticism on you. There are millions today associated with Jehovah's witnesses who are learning this truth and will live because of it, and not just for a little while, either.

☞ Because of what I was, what I did and the way I wrote, the public, critics and columnists have slapped the stigma of the same old worldlyism on Jehovah's witnesses, but know this: I haven't written a book after my old fashion since I became a publisher for Jehovah's kingdom. [The latest book, just out in paper cover but circulated in hard cover for some time, was written before Spillane became associated with Jehovah's witnesses.]

☞ "And know this, too: there are more books on the way, but they won't contain the things that bolster the excuses for the moral breakdown of this present generation. I've changed my work and course of action to be in harmony with Jehovah's kingdom and be a favorable example as one who publishes the good news of this kingdom.

☞ "This world has been screaming for leadership, it has been getting leadership—but look where it has been led. Great, isn't it? Along with millions of others I've found the answer to the problem the world is going mad trying to solve, and the answer is a greater surprise than anything you or I will ever find in fiction.

☞ "The Kingdom of God so many have prayed for is not only going to be established, it's here! The physical proof is absolutely conclusive and open for anyone to see. Ask yourself this: Can you live forever in happiness on earth? and find out what I have found out and see why I've changed.

☞ "God says it can be done. Soon, too. And it's easy."

☞ The principle of making your mind over upon learning the truth was set long ago by the apostle Paul who had himself contributed to a delinquent world's delinquency (though in a different manner): "Quit being fashioned after this system of things, but be transformed by making your mind over." (Romans 12:2, *New World Trans.*) Only the truth will enable you to do this. Not more of the old world's religion, but more true religion is what is needed. Paul's advice to gain right knowledge and make your mind over is good advice. Those who do change from the old system's course, seeing, as did this author, that no comparison exists between what is discarded and what is gained.



Bootleggers Back in Business



BOOTLEGGING is a multimillion-dollar business. According to the Licensed Beverage Industries, Federal government losses are \$650,000,000 a year in taxes! Add the loss in state and personal taxes and this figure will leap into a billion dollars a year.

Florida officials estimate that in their state alone moonshine business exceeds \$100,000,000 a year. Wilkes County, North Carolina, known to many as "The moonshine capital of America", is said to have made 500,000 gallons of whiskey in 1949, which brought some \$2 million into the county and cheated the government out of several million dollars in revenue. Some counties in Kentucky are operating as many as 100 stills. Georgia leads the 48 states in illicit whiskey-making. She and her three sister states, Florida, South Carolina, and Alabama, produce more than half the illegal whiskey in America.

However, recent seizures disclose big-time city operators have dwarfed the small-fry mountain moonshine stiller both in production and circulation of the "stuff", as it is called. Dwight E. Avis, chief of enforcement for the ATU (Alcohol Tax Unit), told the Senate committee investigating interstate crime that seven or eight moonshine syndicates operate in interstate commerce in the Middle Atlantic states and southern New England. A giant-size still producing 1,000 gallons daily was seized near Philadelphia and destroyed. This still provided moonshine for Philadelphia and New York markets. Another 1,000-gallon-a-day still was destroyed in

Atlanta, Georgia. More recently, 526-gallon-a-day stills have been uncovered in Camden, New Jersey, also in New York city. *New York Times*, August 18, 1951, reported the Treasury agents' seizing a "seagoing bootleg still that netted its operators up to \$3,000,000". The *American Mercury*, November 1950, shows still seizures have been 50 per cent greater during 1950 than in 1946. There were some 10,000 stills seized and as many arrests made.

Nobody knows definitely how much illegitimate whiskey is made each day, nor the number of illegal stills in operation. The State Liquor Authority pointed out "that stills seized in United States in 1949 could produce 12,000 gallons more a day than licensed distillers were producing in the same period". *Business Week*, October 21, 1950, states: "Best estimates are that home-cooked output of hooch has jumped 300 per cent in the past few years. The distillers say their illegal and taxfree competitors are cooking up the stuff at a 4-million-dollars-a-day clip." The article further asserts that stills "exist in every state of the union, and in every town and city of any considerable size".

Reason for Boom

What is it that has put the boom in bootlegging? Both the retailer and the consumer agree—TAXES. High Federal and state taxes make bootlegging a profitable business. To begin with, the bootlegger escapes

a \$10.50 Federal tax and a state and local tax exceeding in most cases \$2 on every gallon of legal whiskey. In addition, he is not concerned with corporate taxes, social security taxes, welfare taxes, personal taxes, stamps, high rents, etc. Erwin B. Hock, alcoholic beverage control director in New Jersey, said it was "generally accepted that illegal distilled spirits can be produced and distributed to the consumer under current conditions for \$1 a gallon or even less", which is less than the Federal tax alone on a pint of legal whiskey!

His overhead expenses amount to almost nothing. To set up a medium-size basement or backwoods still costs as little as \$100, which can be paid for with the first run. Years ago moonshiners took pride in their ability to make good "cawn likker", but today commercialism and expediency have corrupted their pride and the art of hooch-making. Usually "Kentucky squirrel", "white lightning," or "panther sweat" were concocted from corn meal, malt and sugar. This mixture takes close to nine days to ferment. With the Treasury Department's ATU men combing the mountains and cellars, the distiller cannot afford to wait; so he leans heavily to a sugar-and-water mash which takes less than three days to ferment. During the war, when sugar was scarce, candy was used.

To rush fermentation when business is buzzin', Kentucky moonshiners are said to use "silo drippings or prepared cattle feed". In some cases, to give the whiskey a touch of daintiness, 'sprouted corn is buried in barnyard manure, then turned through a food chopper and mixed with the malt'. Not exactly appetizing, but it does the trick. Also, to add flavor and the famous "kick", "a little glycerin or fusel oil was added. Some cutters, however, used a sulphuric-acid compound. . . . To customers who demanded that their whiskey have more fire and bite than the usual stuff . . .

iodine was added. . . . In some of the larger cities manufacturers of hooch sometimes used embalming fluid to give their whiskey an even greater kick."

Ordinarily 1,000 gallons of live mash will produce about 100 gallons of moonshine. A wholesaler will buy this mountain or basement "dynamite" for less than \$3 a gallon at the still site. The driver who delivers the goods to the market averages close to \$1,500 a week. The wholesaler in the city will average about as much and the retailer will clear about \$300 for his troubles.

Battle of Wits

The job of catching bootleggers is mainly assigned to the ATU, Federal men attached to the Treasury Department. They are known to be the best bird dogs in the business. He speaks the mountain language, goes to their prayer 'meetin's', and sometimes gives the mountain folks a plain talkin' to. In this game of matching wits with the mountain folks every trick, old and new, is used, plus mystery, bluff, woodcraft and intuition. Spotter planes and coast guard planes are used to locate stills. Walkie-talkies are used in raids. Even wives eager to get their husbands or sons home are a source of a surprising number of tips. Bootlegging is a highly competitive business. When one is captured and his still destroyed, in many cases he will give information regarding the whereabouts of other stills, to keep his fellow moonshiners from profiting from his temporary inability to supply his customers.

To make an arrest the operator must actually be caught "with his hands in the mash". This is about as simple as trapping an Alaskan bear in South America. It just isn't done. Owners seldom if ever come near the plant. Young long-legged mountain boys are hired to operate the stills on a 50-50 basis. These boys vanish from the still site at the first sign of suspicion or

warning. Their long legs and know-how in the hills almost ensure them perfect safety. The familiar cry of American folklore, "Maw, git the guns, it's the revenooers!" has been greatly exaggerated. These young boys know better than to try to shoot it out with them, and be sent up for a murder rap. Treasury Department regulations forbid ATU men to use their guns unless their lives are endangered, which is very seldom. The mountain boys run like scared deer through the underbrush confident that they will not be shot in the back. But when caught the game of tag is all over. Rules forbid him to run again, so he stays put. The mountain moonshiner is a man of his word. When captured handcuffs are dispensed with. Arrangements are made to meet the next day at the U. S. Commissioner's office for a hearing. The prisoner never fails to appear. That same informal code of relations also says that the "revenooer" must never abuse a prisoner, never seem vindictive about getting a conviction, never lie on the witness stand. Court sentences are lenient. In at least one case "a chronic still operator proved to have had more convictions than he was years old". Jail stretches are not considered a disgrace, just an occupational hazard.

A Family Business

Moonshining is generally considered a family business and the birthright is usually the family still. In some locations a loosely knit co-operative exists. When the Federal officers destroy several stills, the moonshiners in that vicinity all pitch in and help the unfortunates get back into business again. To protect the family still, every ingenious art of camouflaging is used. Wire netting strewn over with branches and leaves, army camouflage cloth, retractable smokestacks, and to lessen the smoke chestnut wood or coke is burned, which are practically smokeless.

An alarm system equal to any radar screen covers the area. Tin cans are fastened to brush to rattle, thread is webbed along the earth, spotters are placed near ATU headquarters to flash the whereabouts and descriptions of any new Federal men, boy runners are sent out and dynamite explosions are set off to warn the entire community of the presence of officers.

To protect the transporters hauling the moonshine to retailers an elaborate lookout system operates. Some big-time bootleggers on the West Coast have used a radio station that sounded the all-clear signal by certain records that were played. The lookout system operates so efficiently that revenue officers are seldom able to intercept a loaded automobile.

To prepare for an emergency, the drivers practice for months to learn how to take hairpin curves at great speeds, and drivers and guards are always prepared to shoot it out with officers if they are cornered. Regular hopped-up Fords with superchargers, multiple spark plugs and twin carburetors, gear-ratio change, auxiliary fuel pump, oversized cylinders, aluminum pistons; also multiple rear-vision mirrors and a special switch for snapping off the taillight are used. When police cars could match them for speed, the bootleggers switched to Offenhauser engines made for racing cars. These young daredevil drivers streak down the highway at night with or without lights on at 110 to 125 miles an hour, with a pilot car in front and a block car behind. They stop at nothing.

It is admitted by bootleggers and ATU men alike that bootlegging is a battle of wits or an adult game of hide-and-seek or cops and robbers. Many stills are destroyed. Some operators are caught and prosecuted. Others are killed, but the business flourishes. Will it spill over with mobs, crime and cold-blooded murder as in years gone by? That remains to be seen.

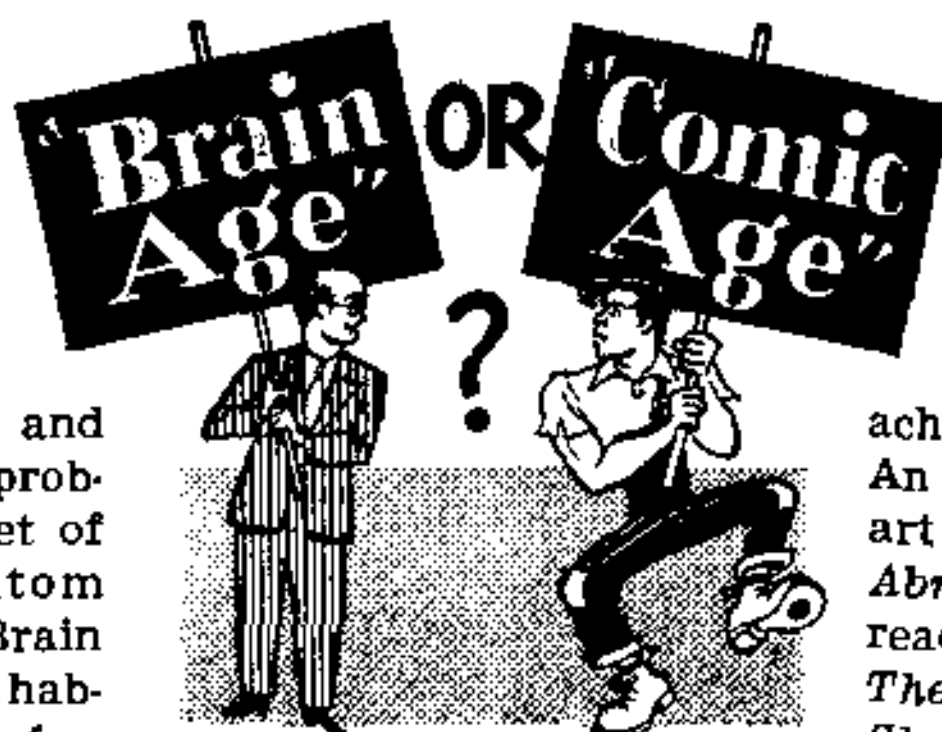
CONFUCIUS is supposed to have fathered the popular saying that "one picture is worth 10,000 words". If he did, that venerable old Chinese gentleman proved himself a shrewd observer; and were he living now would probably lay claim as a prophet of the "Age of Comics". Atom smashers prefer the label "Brain Age", but popular reading habits might rather favor the former suggestion. Only now, with that in view, the statement should probably read, "one picture is worth \$10,000."

¶ Perhaps many factors make the comics the sellers they are. Adults show the same tendencies in all ages by their enjoyment of the prevalent picture magazines. Also, the air of mystery, of the unknown, plays its part, accounting for the love for such comic strips as "Buck Rogers" or of motion pictures dealing with space travel. In a sense comics are a juvenile edition of science fiction.

¶ Beyond denial, readers take their comics seriously. "Smiling Jack" fans implored Pan American Airways to dispatch a rescue plane when their hero was lost in the Pacific. "Captain Marvel" receives a reputed 30,000 letters a year, many from foreign lands. And a spinach-growing section in Texas raised a monument to "Popeye". The fabulous strong man's creator, E. C. Segar, received a tide of appeals from mothers asking that he make his hero stop opening spinach cans with his teeth. Comics are impressionable!

¶ American folklore and customs have become enriched by comic contributions. "Sadie Hawkins Day," the annual big day for all unwed gals of cartoonist Al Capp's fabled "Dogpatch" to literally "catch" a mate in a free-for-all marathon, has become a nationwide event. Dances or other social events are held to which the girl must treat her escort. But when comic books came in for a cut of

ECA funds, many thought that was carrying the realism too far. *The Christian Century* questioned whether such expenditures were for "relief and reconstruction".



¶ Satire has ever proved a potent weapon in newspaper editorial cartoons that graphically depict prominent evils or complaints of the day. In some comic strips it has

achieved a similar prominence. An outstanding master at the art is the above-named *L'il Abner*-creating Al Capp. He reached a high point in his book *The Life and Times of the Shmoo*, released at the close of

1948. The work capitalized on the success of the mythical little cure-all animal that appeared in *L'il Abner's* life earlier the same year. At once the shmoo's '*Life and Times*' proceeded to outsell the then nonfiction best seller, *Roosevelt and Hopkins*.

¶ Pointing to the satire present, *Life* (December 12, 1948), in editorial review of Capp's work, said: "For in *The Life and Times of the Shmoo* the happy little animal unfortunately gets caught in the crossruff of the class war. With shmoo meat providing a free living for everybody, Brewster McRewster, the egg tycoon, and J. Roaringham Fatback, the pork monopolist, are, naturally, outraged. They are gluttons of privilege and they don't like shmoo meat. And so, in spite of a few feeble yips from liberal capitalists who propose to make a living by producing shmoosical comedies, McRewster and Fatback hire a goon agency to kill all shmoos. Reaction is triumphant."

¶ So while atomic and military science set off explosions of untold significance on a Nevada desert, other citizens of the "Brain Age" relax on their porches to peruse their favorite comics. It is a strange contrast, but perhaps not without meaning. Possibly such trends betray a tense world's efforts to find relief and letup from its otherwise critical existence. Or maybe learning what is wrong is not so bitter a pill when delivered in the comic technique. But whatever the source, finding fault is always easier than correcting. Even the "Brain Age" has learned this. It is badly in need of a sure guide, something more stable than the comics it reads for diversion, or than even its atomic formulas.



LET them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Thus man was empowered with authority by Jehovah God to exercise dominion over the lower animals. (Genesis 1:26, 28) As serious as is instructing the student in cruel and inhuman practices, there is a more terrible crime: the abuse of man's God-given dominion over the animals.

History condemns man as being guilty of the foulest, most degenerate crimes against the animal kingdom. Animals can look upon man's dominion over them as a reign of terror: being starved to death, ripped apart, burned alive, crushed piece by piece, skinned alive, torn to shreds, all to delight his master in games of sport or to satiate his lust for blood.

The abuse of this divine authority dates back to the world's first-known dictator, Nimrod, ruler of Babel, the first human political government after the Flood. Thanks to his carnage of animal flesh, all for the sake of "sport" and his own fame as a great hunter, he scattered the wilds with the carcasses of the animals he cut down, and contributed to the fear and enmity of the beast for man. (*What Has Religion Done for Mankind?*) The taste for more brutalizing spectacles grew apace. Wild animals were pitted against one another or against men in mortal combat. The first certain instance on record of this is in the year 186 B.C., when M. Fulvius exhibited lions and tigers in the arena. For a single show Sulla provided 100 lions, and Pompey 600 lions, besides elephants, which were matched with Gaetulian hunters. Julius

Caesar is said to have invented the bullfight. At the inauguration of the Colosseum 5,000 wild and 4,000 tame beasts were killed, and to commemorate Trajan's Dacian victories there was a butchery of 11,000 beasts.—*Encyclopædia Britannica*. During the seventeenth and eighteenth centuries "bull fights were held on Sundays or on Feast days in an almost religious light". Cities petitioned for the privilege of bullfighting "to encourage the worship of God", but no one ventured to say how this was possible with such brutalizing spectacle and desecration of God's authority.

"Over the Cattle"

In order to thrill the crowds the bull ring became a scene of terror. To infuriate the bull "baiters sawed through the horns to the quick", "exploded gunpowder in the face of the expiring animal," "boiling water was poured down its ears," and if the bull collapsed from exhaustion, "fires were lighted against or under it," "spikes were commonly thrust into the most tender parts of its body," "tail was frequently twisted to dislocation," all of this and more to quench the thirst of the crowds who lusted for the bull's blood. (*Brutes and Beasts*, published 1933) *Collier's* magazine of November 16, 1946, reports: "A new feature has recently been added to bull fighting in Spain to increase its excitement. The barbed darts



plunged into the neck of the animal to enrage it are now equipped with an incendiary device that, on contact, bursts into flame and inflicts pain that the bull virtually goes insane. In the first fight with these fire darts, a crazed bull gored one horse through its heavy protective mat and tossed another horse and its rider several feet off the ground." A similar fire dart was outlawed by Royal Decree published in the Spanish *Official Gazette*, on June 14, 1928, as being "unnecessarily cruel and repugnant to the majority of the spectators".

The horse, which has no doubt served man more faithfully than any other animal, tasted its share of humanity's inhumanity to beasts. Old worn-out horses were led into the arena "blindfolded" and with their "ears plugged", so as not to avoid the vicious attack of a wild bull. The furious charge of the maddened bull usually left the horse on "the ground in its own blood, its entrails gored out, perhaps with a leg or two broken". Not a sound from the writhing animal. You may wonder why. The cry of a horse in agony is one of the most pathetic sounds that can be heard. The cry might clear the arena! In consideration for the paid customers the humane bull-tenders "have ripped out its vocal cords before it comes into the ring"! His overlord has deprived him even of a relief of a scream of pain.—*Brutes and Beasts*, by John Swain.

The abuse of the horse does not end in the bull ring. The so-called "sport of kings", or horse-racing, has pushed many jockeys and owners to inhuman abuses, which are frequently winked at by racing officials. In an article dealing particularly with Maryland racing, published by the *American Weekly*, March 7, 1948, entitled "Horrors Mar the Sport of Kings", shocking disclosure was made that a slow-starting horse was regularly shot in the

rump by a blast of rock salt. Other investigations disclosed a trainer had his own sinister method of exacting the last burst of speed from his mount. In the privacy of the stall he would mercilessly beat the thoroughbred with a length of chain with such regularity that the animal began to associate his torment with the rattle of the chain. Then in the race the jockey would secrete a length of chain on his person, or have it handed to him with the last pat of the owner, and when the need was greatest for speed, he rattled the chain in the horse's ear. In a desperate effort to escape the horror of further beating, the racer burst ahead, driven by fright. Even after racing days are over miseries do not cease. (*American Weekly*, April 18, 1948) Dan Parker charges: "For every star of the turf that retires in comfort there are ten thoroughbreds abandoned with cruelest neglect."

Man to Man magazine, issue of December 1949, charges that a "veritable craze of gambling has taken over rich and poor alike throughout the Far East"; that "ancient and traditional sports which have not stirred the imagination of the people for centuries are revived". *True* magazine, June 1951, remarks, "bull fighting . . . cock fighting, fish fighting, cricket fighting, and even ant fighting" are among the popular sports of Thailand. All of these creatures are bred to bring out their "combative strains".

Fish of the Sea, Fowl of the Air

Gambling and a thirst for pleasure and excitement make fish fighting popular in Thailand. Fish are matched, bets are placed, then the fish are put together in a jar—the fight is on! Their supporters bend forward on hands and knees, eyes glued to the jar, giving their favorite fish shouts of encouragement. After several minutes and sometimes after four, five or six hours

one fish will show signs of weakness. The stronger will rip mercilessly into him until he sinks motionless to the bottom of the jar. A cheer goes up for the winner—losers walk away or place bets on the next match.—*True* magazine, June 1951.

Awake! correspondent in El Salvador reports "cock fights are most popular, but the excitement of the fight is not the only attraction. There is another—betting". To make the fight thrilling for the audience metal spurs as sharp as razors are placed over the natural spurs of the cock. These spurs range from 1½ inches to 2½ inches in length. They allow the birds to literally tear each other to pieces. After being pitted against several opponents the birds are mutilated, with eyes gouged out, neck covered with blood, the breast and body torn to shreds. The dens and spectators are splattered with blood. Here also winners smile, but losers may pacify their wrath by roasting the "poor cock" to death. A case of this kind was reported in "An Essay on Humanity to Animals", 1798.

The commercial lust for gain has swept the forest of some of its most beautiful birds. The feathers from the heron, the beautiful plumes from the male bird of paradise and the sea-swallows, all are massacred to provide a few feathers for milady's hats. The slaughter of birds during breeding season means that countless young ones must die too. Great Britain alone imported every year over thirty-five million birds for hat trimmings, not counting those that were killed on the island. This was before the Importation of Plumage Act.

Man's Best Friend

Has Man as Its Worst Enemy

The dog is often called man's best friend. But this friendship ends, as far as man is concerned, when he lusts for filthy lucre or thirsts for blood. This depraved mind has turned the dog into a killer and has

gone to almost no end to satisfy its brutality. Fighting dogs are bred for a price. John Swain wrote: "A newly whelped bitch had its feet hacked off one by one by its owner, when pinning a bull to show its courage and enhance the value of its litter." *True* magazine, October 1951, tells of an owner wagering that his dog would not let go of a bar even if its forepaw was chopped off. The dog's paw was chopped off to win the bet, while the dog held its grip on the bar. The beast was made to fight on three legs until finally killed. Such torture is nothing short of demoniacal.

How cruel would one have to be to skin a domesticated animal alive? Yet this was a common custom in England until prohibited by the Act of 1835. *A Century of Work for Animals* reports: "A woman and her two daughters, who made their living by selling skins, were found with the remains of 150 cats that had been skinned alive." Dr. Gordon Stables, R.N., writes in *Story of the Arctic Ocean*: "I have seen . . . living flayed seal [pitched] into the water to see whether it would move off or not."

These are only a few of a host of similar cases to prove a point. Multiply their number, their horror, their wickedness a thousandfold, and you will have a truer picture of the demonic abuse of man's dominion over the animal creation. In retribution for such cruel dominion over the lower creation, the Scriptures denote that Jehovah God will employ animals in the battle of Armageddon to act against those who have defiled the earth by such hideous practices. Jehovah God will not take joy in the death of the wicked, but justice will be done. "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." (Proverbs 12:10) For such inhumanity and disrespect of authority wicked men will die. God will give animals rest under the righteous reign of Christ.

Quoth the Clergy

IN REFERRING to conditions among the clergy, there would seem to be no more appropriate place to go than to the gentlemen involved. So with interest we note an article in the British paper *Evening Chronicle* of November 15, 1949. Writing is the "Rev." Rowland Jones, a Manchester vicar, and excerpts from his revealing article follow:

¶ "I know parsons, since I am one of them, and I say that if in the national crisis they were all liquidated we should be nearer to genuine Christianity than we are with them. . . . They swallow up millions with their stipends, they occupy their lordly vicarages and palaces, and periodically cry out about their 'starvation' wages. . . . But you ask a parson to go into the bar parlour, like Jesus did, and chat with the men there, or gossip with the bus conductor at the Tote window at Belle Vue, or ask him to leave his cosy vicarage fire and preach side by side with pacifists and escapologists on the Market-street 'blitz' site, and what will you get for an answer? . . . These professional parsons are as different from the hunch-backed Paul tramping the hard roads of the Roman Empire as their theology is different from the Sermon on the Mount. . . .

¶ "What kind of a gospel is all this? The measure of the Church's failure is surely the measure of the mile-distance between the parson and his master. The truth about this modern 'pagan' world is that while it will have little to do with the Church and her parsons, it is yearning for the true message of the Christ. But who is there with courage to give that message? Make no mistake, it is not easy to declare the uncompromising precepts of Jesus. They run counter to the basic fabric of our modern civilization. They make nonsense of our military pacts and our atom-bombs.

¶ "But, none the more for that, those precepts are the only hope for this rapidly disintegrating world. . . . You can rebuild all your blitzed churches and staff them with brand-new clerical collars from the universities, but

as long as you allow the Sermon on the Mount to be blitzed and shattered, as it has been by two world wars, then so long will this modern 'pagan' world run on down its crazy path to ruin."

¶ Across the Atlantic, in the United States, the *New York World Telegram and Sun*, on October 25, 1950, reported an interview by a staff writer with retired Congregational and Reformed minister Dr. Frederick Keller Stamm. Stamm, who spent forty years in the pulpit, expressed his fervent desire to hear voiced from the pulpit the preacher's impression of the faces before him. Putting it in his words:

¶ "He sees some stuffed shirts who have no interest in saving souls, but who insist that the preacher shall be their hired man, that he shall preach the types of sermons they prescribe, raise money for the budget and keep busy at any kind of work the church committees want done. . . . If more preachers would tell what these committees do to them, the public would learn why there isn't more of the spirit of primitive Christianity in the churches. People need to have their consciences disturbed. They need a minister to be rough and plain with them. That might make the preacher unpopular. It might make things tough for him and his family. But if the preacher wants to be popular he can behave like a politician, be good at back-slapping, tell terrible parishioners how wonderful they are. I know these things from my own experience."

¶ Such candid remarks must be appreciated by lovers of truth and honesty who have wondered at the clergy's failure to diffuse knowledge of God. Pointing to the same evils in his days on earth, Jesus once said: "You hypocrites, Isaiah aptly prophesied about you, when he said: 'This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines.'"—Matthew 15:7-9, *New World Trans.*

I tell you that every unprofitable saying that men speak, they will render an account concerning it on Judgment Day; for by your words you will be vindicated, and by your words you will be condemned.
—Matthew 12:36, 37, *New World Trans.*



"Almost no firms answered 'position wanted' newspaper advertisements when looking for part-time workers," reported the survey made by the Women's Bureau during the period from June 1949 to June 30, 1950. While the statistical information below is exclusively for women as a result of the survey, the practical information can be of benefit and just as applicable to men seeking part-time work. Consider the following information carefully before you start out part-time job hunting.

PART-TIME work has a place in the business world. It is not a full-time job squeezed into a couple of hours each week, or a "hang-over" from war years, nor a temporary job. It is well-planned and scheduled work time adjusted to meet the requirements of the business.

Eating places, stores, recreation services, beauty shops, etc.—businesses with regular rush-hour periods—often depend on part-time help to regularly supplement their full-time working force during these periods. Extra workers are needed to relieve full-time workers on days off, or as "relief workers" to cover over-all hours beyond the normal working week. And, too, there are small establishments that cannot afford a full-time bookkeeper or stenographer, but can use a part-time worker. Limited budgets and limited work restrict full-time employment in social agencies, hospitals, and educational organizations. Openings are made for part-time workers.

Married women fill most of the part-time jobs. Few have children. Many were

full-time workers, now doing the same work only part time. Most part-time workers are between 35 and 55 years of age. Over three-fourths live in small families of from two to four persons. Almost half of these do their own housework without outside help. About two-fifths have completed high school, one-fifth have grade-school education, and less than one-fifth have attended college. Over half have no vocational or specialized training.

Few part-time workers depend entirely on their earnings for a living. Their primary motive for working is the need to ease the strain on the family budget or to increase the regular family income. Widows sometimes said it helped them overcome loneliness, and housewives stated that part-time work overcame the boredom of housework. Some said that they felt the need for outside contacts, since their children were either in school or grown up. Professional or technical workers and those with special abilities accepted part-time jobs mainly to keep abreast of the latest developments in their respective field and to keep from getting "rusty".

Pioneer ministers of Jehovah's witnesses, devoting more than 100 hours each month in door-to-door preaching, often find it necessary to do part-time work to care for their material needs. They find pleasure in supporting themselves in the ministry. Their case is like that of the apostle Paul, who supported himself in the full-time ministry by working part-time as a tentmaker. (Acts 18:3; 20:33-35) Christian ministers of Jehovah have no desire to sponge off their brothers, even though 'a workman is worthy of his hire'.—Matthew 10:10.

Those experienced in part-time work highly recommend the system. Married women often say it contributes to the "enrichment of married life" and that it is a "morale builder for a housewife". Other part-time workers say they "feel better",

and are "happier", also that their "mental and physical health" has improved. Some appreciate the sense of "independence" that it creates.

A part-time job carries with it the same obligation and responsibility as does a full-time job. Just because it is part time does not mean that it is not important. If it is worth being paid for, it is worth your first attention during working hours. Lack of sense of responsibility and lack of dependability are two outstanding charges leveled against part-time workers. Employees appreciate receiving their check on time and a little consideration from employers, do they not? In the same way, employers appreciate employees that arrive at work on time and share some of the attitude of responsibility. Your indifference may mark you a liability and not an asset to his business.

Suggestions for Women

Seeking Part-Time Work

Those seeking part-time employment should ask themselves these questions: Why do I want a part-time job? A full-time job may suit your needs better. Part-time work means fewer promotions, less chance for growth, perhaps no vacations with pay, and only a rare possibility to use your professional talent and training. If, however, your family obligations and household duties do not free you for full-time work, then arrangements can be made to work part time. If such arrangements are made, ask yourself: What can I do? Do I have any special ability? Am I experienced in any field? What did I do on my last job? If you were a bookkeeper, stenographer or secretary, it may be necessary to brush up on your shorthand, typing, office machine, etc. A few trips to night school or a private business school might improve your chances of getting a better job.

If you are a beauty operator, learn the latest techniques. If a professional worker, teacher, social worker, nurse, etc., bring yourself up to date in your line of work. Ask friends in your line of work what you must do to qualify for the job. Your profession might require a certificate, or a license, or a physical examination; be sure to do whatever is necessary to qualify for immediate employment. Sharpen your talents and skills. Be your best. Employers see you only as you are, not as what you have been or promise to be.

Hours, Cost, Requirements

Do you know what hours you can work? Are you available mornings? Noons? Nights? How early can you begin? How late can you stay? What days can you work? What schedule would you prefer—two or three eight-hour days a week, or two to three hours each day for five days a week? Before deciding, ask yourself: Will such hours interfere with my household and social activities? Are these hours agreeable with my husband? With my children? Will they assist me to make a "go" of part-time work by helping with the housework?

Determine, too, whether a part-time job will be an asset or a liability to you. All jobs cost money. It may prove more economical for you to stay at home. Carfare, meals, clothes cost just as much for a part-time worker as for full-time—only a part-time worker makes less. *Commuting time* is the same for both. It often runs into two hours each working day. Part-time workers find jobs in walking distance a great saver in time and money. Other questions that should be answered are these: Shall I need someone to take care of my child? Shall I be able to do my own laundry and house cleaning? Shall I be able to hire a maid part time on part-time pay? Your expenses may prove to be out of proportion

with your earnings. Will you be able to stand the extra "grind" and make it prove worth while?

Employers expect the same educational qualifications and efficiency of part-time workers as they do of full-time. Education depends greatly on the kind of work that is to be done. In professional fields, college degrees are almost always a "must". Nurses are usually required to have registered nurses' training. Clerical work calls for high school or the equivalent in education. Stores have no hard and fast rules regarding education. Employers often comment that their best workers are older women (35 to 55 years of age) without high school diplomas. Qualifications for motion-picture theaters, cashiers, ushers, and salesgirls are neatness, attractiveness, and good manners. Restaurant employers considered educational background unimportant for waitresses. She must be neat, pleasant, and know how to handle the public. Almost all jobs require these qualifications.

Experience is preferred to education. It is *the* requirement for many part-time jobs. Professional, technical, and specialized clerical jobs call for experience. Stores and restaurants have no hard and fast rules, although they do prefer workers who have experience.

How to Find Part-Time Work

List the industries and occupations that you are best qualified for. Fit local employers into your list. For professional jobs it is often useful to write out a brief digest, not to exceed one typewritten page, of your qualifications and experience. It is a good idea to leave something in writing about

yourself other than a formal application after an interview.

Employers do not use any one special method for recruiting part-time help. Friends, relatives, and former employers helped a majority of the women find their part-time jobs. Unions are significant only in locations where they are strongly organized. Banks, insurance, and real estate offices report they find their part-time workers among former employees or through their other employees. Doctors and dentists often remark that their part-time workers are recruited through friends and professional contacts. Direct applications, newspaper advertisement, or an employment agency might be used for part-time clerical or restaurant work. Professional staffs, however, often find their part-time workers through suggestions from the regular staff or professional acquaintances.

Pay rates for part-time workers for the most part are the same as full-time. Waitresses are paid the lowest hourly rates, but they usually receive tips and at least one meal a day. The highest hourly paid part-time worker is the teacher, but she does not get paid for added hours of homework and study required for her job.

Almost all of the more than 600 women interviewed by the Women's Bureau thoroughly enjoyed part-time work. For those who can arrange it, their part-time employment might prove to be worth while for them. Especially is this true in the case of some of Jehovah's witnesses, who do it to support themselves in the pioneer ministry of preaching the gospel of Christ's kingdom.

*If one can find a good wife, she is worth far more than corals. She is like the ships of the merchant, she brings her food from afar. She rises while it is still night, and gives her household food, with a portion for her maidens. She examines a field, and buys it; with her earnings she plants a vineyard.—Proverbs 31:10, 14-16,
An Amer. Trans.*

NETHERLAND'S RELIGIOUS DIKES

By "Awake!" correspondent in the Netherlands

WHAT has religion done for the Netherlands? Not any more than it has done for any other country in the realm of Christendom. Its religious history dates back to A.D. 350 when Bishop Servaas preached the tenets of Christendom in the city of Maastricht. Charles the Great is credited for spreading Roman Catholicism throughout the Netherlands in the ninth century. The Spanish Catholic overlordism of the Middle Ages finally was the leak in the loosely plastered religious dikes from which the infuriated Dutch broke away to free themselves from the yoke of tyranny. In 1564, before the Council of State, William of Orange declared: "The Netherlands lie between lands where religious freedom exists. The king is mistaken when he supposes that he can retard freedom here by bloody edicts." An envoy to Madrid brought only the answer of: "No more laxity, patience and pardon for the Heretics!"

¶ In the summer of 1566 serious disturbances broke out known as the "beeldstorm" (literally, image-storm). Bitter Protestants invaded scores of Catholic churches, destroying some of the finest and most valuable religious art. Enraged, King Phillip II sent the Duke of Alva with 10,000 men to quell the disturbances. The presence of these troops eventually led to a full-scale war for independence which the Dutch won.

¶ The Roman Catholic Church is the largest single organization in the Netherlands, taking in 38.5 per cent of the population, while the largest of the Reformed churches has 31 per cent, and 17 per cent are said to have no religion. Poverty and ignorance due to want of truth have created in many a bitter disregard for religion and the Catholic Church. Typical is an expression of a Dutch citizen in a letter to the editor of *Het Parool* published in the March 5, 1949, issue: "I read your article about Nijmegen's central section, the quarter of the miserable. Fully astonished I ask myself why so many churches and cloisters are being built and restored, and that in surroundings of hovels and bare fields. Why not one

church less (Nijmegen has plenty of them) and use the money to build homes for the workers?"

¶ Catholic penetration into the Protestant north is met by a constant barrage from those acquainted with her past. The daily *Trouw* of August 17, 1951, reporting on a gathering of officials of the Dutch Reformed Church where complaints against the infringements of the Catholic Church were registered, wrote: "The tax money of the two-thirds non-Catholic population of the Netherlands is being used for Roman Catholic propaganda and to drive the Dutch Reformed Church into a corner." In an editorial under the heading "Church and Politics", L. H. Ruitenberg wrote: "Politics have to do with power whereas in the churches the case revolves about the influencing of the entire lives of the people. In one way or another, each has something to do with the other. Mostly in a different way than one would think." (*Trouw*, January 13, 1951) By many it is yet hoped that religion will provide the solution to the world's woes, as stated by one paper: "There is therefore no other possibility than to fight. That is to say, not always with military means but also by spiritual means."

¶ But the Dutchman's hope is not in these religious dikes. For the dikes tell of wear and show signs of crumbling under the constant drive of the waters of truth that is brought to bear against them. At the diet of the Protestant Union held last August, H. E. Grave-meijer of the Reformed Church of Amsterdam deplored the divided condition of religion and that even within the Protestant organizations themselves.

¶ The Netherlands' religions are not all the same. On her crowded streets, in public places, and going from house to house are seen the world's greatest optimists, Jehovah's witnesses. Beaming with joy, these carry the waters of truth over the warping dikes to bring the message of hope to the sober Dutch. The increase among the ranks of Jehovah's witnesses proves that the Dutch love their freedom and desire the Kingdom.

"Amy" Visits the Visayas

By "Awake!" correspondent in the Philippines

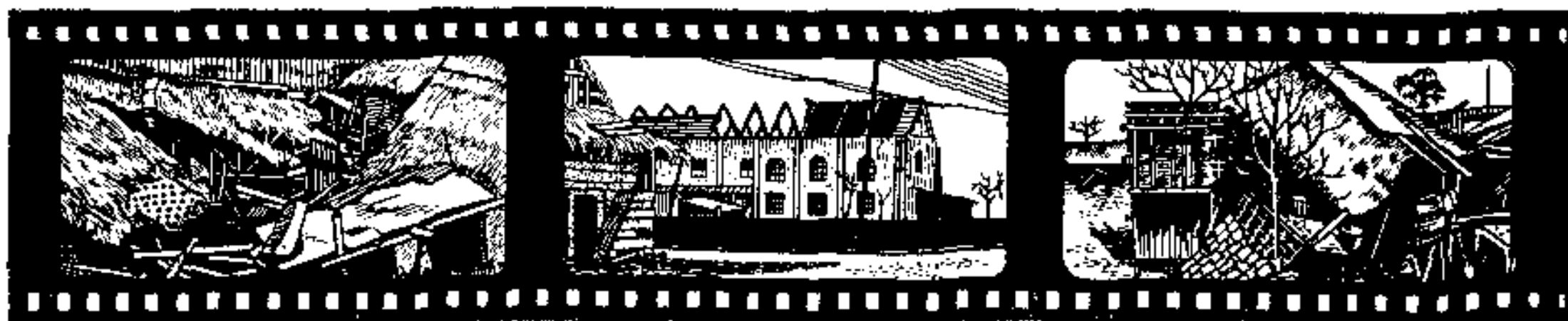
WHEN the announcement in the newspapers of December 7, 1951, told of a typhoon that had formed in the Pacific and was heading toward the Visayan Islands, the majority of the people were unconcerned. Had not many typhoons come in the past and either veered off or slowed down, not causing much damage? Had they not entirely avoided the Visayan Islands so far this year? Why worry about the report of another typhoon? However, some showed concern, for they remembered Typhoon "Wanda" of November, 1949, and how many of them had lost their homes and suffered financial loss. Little did any expect that Typhoon "Amy", as this one was named, would be the worst to hit the Visayan Islands since 1912. (The group of islands that make up the central part of the Philippine Islands is known as the Visayan Islands. Cebu City, the second-largest city in the Philippines, is located in the center of the Visayas. It was in this city that your correspondent observed and felt the vicious attack of "Amy".)

Here in Cebu City on Sunday, December 9, 1951, a light rain began to fall. There is nothing unusual about this, because we are in the middle of the rainy season; but around 6 p.m. the rain began to increase in intensity, and by 7 p.m. the winds had sprung up and had begun to drive the rain

in a furious tattoo on the roof. By 9 p.m. this howling she-monster had announced her presence by ripping up loose boards, peeling off metal G. I. roofing and slamming them against trees and houses and generally making such a racket that it warned the inhabitants that they would get no sleep that night and might even be homeless by morning.

Never seeming able to satisfy her lust, and breathing in heavy, panting breaths, the raging monster began to ravage vulnerable dwellings, spreading destruction and even death. With each mighty breath houses were decapitated, overturned or crushed to the ground and left helpless before the merciless rains which drenched everything in their path. Even in sturdily built homes, such as the missionary home, water squirmed its way through walls and ceilings, driven on by the whirling gusts of wind that penetrated every crack and crevice, determined to leave behind a stained trail in every abode. Souvenirs of "Amy".

If the sturdy homes lost their roofs and heavily built churches were shorn of their massive roofs, what chance did the little nipa and bamboo houses, which make up the majority of dwellings in Cebu, stand of surviving? The wise ones in these nipa homes abandoned them immediately after "Amy" had threatened destruction by lift-



ing the house with a forewarning gasp and allowing it to settle again, now sufficiently loosened to be thoroughly conquered on its next *putsch*. Children and babies were clasped to the sides of anxious parents or carried on the hips of older sisters and hurried through the driving rains to seek safety in some sturdier structure. Almost everyone in these nipa homes spent the night standing in varying depths of water, mud, debris or wreckage, shivering in soaked clothing with the rain pouring through their shelters while they continually whispered prayers or simply said, again and again, "God, stop now. Stop now, God."

Excited by the torrential rains and goaded on by "Amy's" insistence, the usually tranquil river, Guadalupe, rose up like a swollen, greedy, twisting, wounded serpent and lashed at her banks, devouring houses and eating great holes on either side of bridges, and threatening to tear them from their foundations as it hurled bamboo poles, tree stumps and other debris against them. Finally, holding to her course no longer, she leaped over her banks and spread her slimy body over a wide area of the city, spewing out tons upon tons of mud and debris in the streets, homes and stores. The owner of a small business had built his home-store at the approach of a newly constructed bridge. At the height of the storm he instructed his pregnant wife to take their toddling child and follow him to a safer place. The man reached another place and waited in vain for the rest of the family. The body of the child was found in the market place and that of the woman several blocks beyond where the rushing river had finally abandoned it.

In "Amy's" Wake

By dawn "Amy" had left Cebu, her mission being accomplished in a few hours of darkness, but puny man's efforts would

take many months to erase the effects of her visit. As we surveyed the city great was the havoc that met our eyes. Electric light and telephone wires were hanging aimlessly from broken poles; houses had been pushed out of line and now displayed crippled, warped or crumpled frames. Roads were blocked with mounds of mud, broken roofs, telephone poles and other wreckage. The river Guadalupe suddenly returned to her usual trickle of water, almost lost far below the high banks, over which she had so recently overflowed with monsterlike proportions and strength. How innocent she looked now as women sat in the midst of her pounding clothes that she and "Amy" had soaked and muddied in that night of horror.

"Amy" had not spared the large buildings of the business district either. Ungraciously she scalped the roofings from many of these buildings, throwing them untidily throughout the entire business area. Merchants suffered loss from water damage and important books and papers were destroyed or blown away as "Amy's" tempest gushed through office buildings and warehouses.

But Leyte, a neighboring island, had suffered worse than Cebu. There a huge tidal wave caused much damage to towns and barrios, destroying homes and killing many inhabitants. The death toll in Leyte alone was over 600. According to reports received by the *Manila Bulletin*, a giant landslide buried a whole barrio at the foot of Abuyog town, entombing its inhabitants. As if this were not enough, a huge tidal wave hit Abuyog, littering the streets with decaying corpses of men and animals, as 20 per cent of the town's population died in the murderous baptism of the city. The remaining inhabitants were rendered homeless and suffered many privations in addition to their bereavement. In the same area, by the same mighty tidal wave, the

barrio Hilosig was reported swept away, drowning all its inhabitants.

The estimated death toll brought by Typhoon "Amy" in the Visayan Islands was upward of 700. Damage to crops was widespread. Whole fields of corn and rice became fields of mud. Most of the banana plants in the path of the storm were broken or uprooted. Thus the meager earnings of many, dependent upon their crops, were wiped out in a few short hours.

The people in general accepted the storm matter-of-factly and surveyed what they had left with apparent lack of emotion. Those whose homes had been destroyed set about to rebuild them or shift the wreckage around so they could live under it and keep dry until such time as they could improve their abode. Those who could afford it took this opportunity to build larger and more durable structures, whether their former home was badly damaged or not. This sudden spurt of building made the wrecked homes in which people were still living all the more pitiful by way of contrast. Peaked nipa roofs could be seen resting at an unnatural slant on bamboo flooring, and the people had arranged their scanty belongings between the two. The part of the

house which was once the roof became the whole house, and the window in the roof became the front door. One family had cheerfully hung a leafy green plant in the point of the roof which was now so near the ground that it provided very little standing room inside.

As these people continued on in pursuit of the necessities of life, what were they thinking? Everyone we had spoken to had the same idea, "God brought the storm to punish us for our wickedness." None seemed indignant, but all seemed to accept it as "the will of God". But would they silently resolve to make a stronger effort to please their God in the future? How would they respond to a true message of comfort as to the cause of these disasters and the real remedy for man; a message showing God in His true light as a merciful God, a loving God, warning them even now of a real, terrible storm ahead and the way of escape? Some are proving to be meek and teachable and for them a new hope has entered into their hearts: a new world of righteousness where people will be secure in their homes without fear of man or elements.

MORAL DETERIORATION IN JAPAN

Quite a storm was stirred up in Japan over the attempt of Education Minister Teiyu Amano to set up a code to stem the moral deterioration reportedly afflicting the Japanese people. Part of the protest resulted from Minister Amano's belief that "the moral core of the state is the emperor"—a statement that prompted much adverse criticism. Another objection was expressed by *Nippon Times*: "What is more important . . . is that the cesspools which are contaminating the community be cleaned up." A firsthand report in the January 16 *Christian Century* said, "For some time there has been an outcry against the increase of crime, the growth of corruption in official life, the decline in manners. Japan is short on mink coats and tax scandals, but otherwise seems to have all the appurtenances of current American political life." It proposed that "the Christian faith can provide the basis for morality for which Japan is desperately seeking". That is true, but it also shows that not alone Japan, but neither the U. S. nor any other corruption-ridden country can lay honest claim to being Christian.

SOME narrow-minded and prejudiced landlords attempt to fence in the homes of persons to whom they have rented property and deprive them of their constitutional rights to receive callers, such as Jehovah's witnesses, who are ministers. A group of such ministers, on November 4, 1951, went to the Oakdale Trailer Park in Sunland, California, which is privately owned and contains about 100 trailer homes, for the purpose of preaching the good news of God's established kingdom.

☪ Shortly after they began calling on the residents, one of the ministers was approached by a man who identified himself as the husband of the office manager and said: "We don't allow anyone to solicit in this trailer park without first getting permission from the office [which was closed at the time] and you will have to leave." The minister drew from his pocket a copy of his legal booklet *Defending and Legally Establishing the Good News* and with its aid explained to this man that the decisions of the highest courts upheld his right of calling at the homes of the people, even the residents of trailer parks, and preaching to them. However, the man proved to be unreasonable.

☪ Soon, from the amplifying system with which the park was equipped, came the command: "We will give you peddlers and solicitors in this park just three minutes to come to this office." When Jehovah's witnesses persisted and continued their assignment the threat was repeated several times, creating a furor among the occupants of the park and about forty of them congregated around the park office to see what would happen. Enraged by their refusal to leave, the man then, on the pretext that he wanted to water the flowers, turned the water hose on four of them, upon which the captain of the group of ministers summoned the police to settle the dispute.

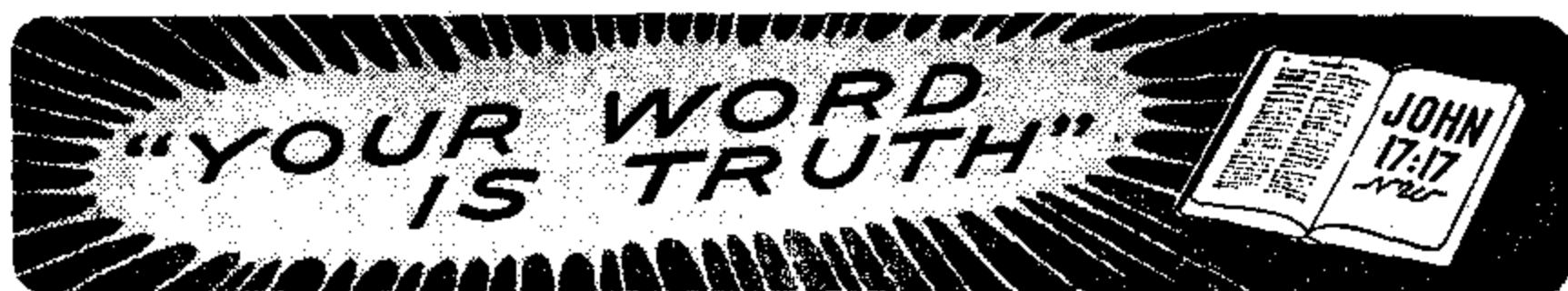
☪ When the officers arrived, two of Jehovah's witnesses went into the office with them and attempted to demonstrate with the legal book-

let that they were doing a lawful work of preaching the gospel. The officers said that they were "neutral" and quickly consented to the suggestion that the matter be taken to the city attorney's office for settlement. Whereupon all, including the owner of the park who was now present, agreed to present the controversy to the city attorney for legal advice.

☪ A deputy city attorney listened carefully as Jehovah's witnesses presented their defense, using *Defending and Legally Establishing the Good News* to show how the courts had decided similar cases. The attorney for the city was glad to obtain a copy of the legal memoranda which was offered to him, and read aloud for almost ten minutes from it (pages 52-55). Each objection by the management of the trailer park was answered with the explanation by him: "You cannot answer for another. It is up to each occupant in the trailer park to decide for himself whether he wants to see these people or not." Then at the close of the discussion, after each one of Jehovah's witnesses was given an opportunity to speak, the attorney asked the question: "You don't wish to push these charges any further, do you?" Jehovah's witnesses replied that they had no animosity toward anyone and that their only purpose was to continue to preach the gospel unhindered. At the close of the hearing the owner shook hands amicably with Jehovah's witnesses, but Sheppard, the man who threatened to throw them out of the park, still was disgruntled.

☪ While some misinformed landlords and managers of property do attempt to build up a wall and keep out of a portion of this country the great freedoms guaranteed by the Constitution, clear and unprejudiced legal minds are quick to point out to them that this cannot lawfully be done. The freedoms of speech, press and religion take precedence even over rights of property owners, assuring that "this good news of the kingdom will be preached" to all.





"A Ransom for All" —Why and How?

MORE than any other one doctrine taught in the Bible, that concerning the ransom presents serious obstacles to those professing non-Christian religions. They ask: Since God, as you claim, is supreme, can he not do as he wishes? Why should he obligate himself to comply with certain legal procedures, such as are indicated by the ransom, in order for him to be able to offer salvation to mankind? Like certain of Jesus' disciples, to whom a similar subject was broached, they are wont to say: "This speech is shocking; who can listen to it?"—John 6:60, *New World Trans.*

Such objectors, however, overlook one of the very cardinal attributes which the Supreme Being must have if he would command our fear, respect and worship. And that is? Justice and the related qualities of dependability and consistency. His judgment of 'dust to dust' for our first parents, because of their willful disobedience, was just. Having warned our first parents that death would be the penalty for disobedience, he had to enforce that penalty, even though, or more appropriately because, he was the Ruler of the universe. Failure to implement his word by consistent action not only would be tantamount to admitting that he had made a mistake, but would constitute in itself an invitation to all his other intelligent creatures to disobey, thus spreading friction and confusion throughout his domain.

But what about God's original purposes regarding the human race: to have it fill

the earth, subdue it, exercise dominion over the lower animals, all of which was to be done in righteousness? (Genesis 1:26-28; Isaiah 45:18) Could God realize these purposes and at the same time be consistent in the execution of his righteous laws?

And further: The rebellion of our first parents reflected upon their Creator, since the instigator of their rebellion, Satan the Devil, boasted that he could turn all men away from God. To prove the Devil a liar God permitted the first human pair to live for a time so that they could bring forth offspring, knowing full well that some of these would not join the Devil in his rebellion. What about these? Adam's sin had deprived them of the right to life. (Romans 5:12) Could it be restored to such deserving ones without God's making void his judgment upon Adam?

The Scriptural answer to all these questions is: Yes, by means of a substitutionary arrangement, whereby one who had the right to life would voluntarily surrender it so as to be able to give those deserving ones of Adam's offspring that of which they had been deprived by Adam's rebellion.

But who could sacrifice his right to life for the benefit of others? Certainly none of Adam's offspring, for none of these had the right to life, being 'born in sin and shaped in iniquity'. Of them it is written, "There is none righteous, no, not one." That being so, "None of them can by any means redeem his brother, nor give to God a ransom for him." (Psalm 51:5; Romans 3:10; Psalm 49:7) This was one of the lessons God sought to teach the Israelites by

means of the law arrangement.—Galatians 3:19-25; Hebrews chapters 9 and 10.

God therefore went outside of the human race, to his spirit creatures, and offered to one of these, his firstborn, the *Logos*, the privilege of becoming the sacrifice that actually would take away sin. But how could a spirit creature atone for man's sin? By having his life transferred from the heavenly to the earthly realm and being born of a woman. The *Logos* agreed to do this and so he was born a perfect human creature, having received his life from God direct and not from condemned and imperfect Adam.—Colossians 1:15; John 1:1, 14; Hebrews 7:26.

When this One, Christ Jesus, came, he was identified by John the Baptist as "the Lamb of God that takes away the sin of the world". And Jesus himself repeatedly gave similar testimony, for example, "The Son of man came . . . to give his soul [life] a ransom in exchange for many." And so did his apostles: "For there is one God, and one mediator between God and men, a man Christ Jesus, who gave himself a corresponding ransom for all."—John 1:29; Matthew 20:28; 1 Timothy 2:5, 6, *New World Trans.*

As a perfect man Christ Jesus had the right to human life and corresponded exactly to Adam before Adam sinned, both having in their loins the potentiality of a human race. By willingly laying down his perfect human life and being raised to spiritual existence, Jesus would still have in his possession the right to life as a human. And what did he do with that right? He appeared in the presence of God, before the court of Divine Justice, and gave this right in exchange for the human race. Having purchased the human race he will set free from the bondage to sin and death all those who prove their love for truth and righteousness.—Hebrews 9:11-15; John 8:31-36.

Then, briefly, how a ransom? By the spirit son of God, the *Logos*, becoming a human creature, voluntarily laying down his life and then, after his resurrection and ascension into heaven as a spirit creature, giving the deserving ones of Adam's offspring the benefit of his right to human life. For thus co-operating with Jehovah's purpose he was highly rewarded.—John 10:18; Philippians 2:5-11.

And why a ransom? (1) In order that God's original purpose regarding the human race might be accomplished: to have it fill the earth, subdue it, make it a paradise, exercise dominion over the lower animals, and that in perfection and with everlasting life.—Isaiah 65:17-25; Revelation 21:1-4.

(2) In order that the injustice that Adam (not God) did to the human race might be done away with, while letting God's just sentence against Adam stand. (Ezekiel 18:1-4, 20) This might be briefly illustrated as follows: Say a family received a portion of the land. Through deliberate wrongdoing the head of this family lost all this land and he and even his family were sold into bondage, as in Bible times. A relative and friend, noting that some of the children were honest and industrious, pays for the release of such ones from bondage and also buys back the ancestral estate and restores it to these. The undeserving children and the wrongdoing parent continue to pay the penalty of the law to the full.

(3) And, above all, in order that God may uphold the majesty of his law and at the same time reward with everlasting life those who share in the vindication of his name by a course of righteousness (in contrast to Adam's course), and thus proving the Devil a liar when he boasted that he could turn all men away from God even as he had turned away Adam.—Job chapters 1 and 2; Proverbs 27:11; Romans 3:26; 4:3.

Juan Chapin Is No Communist!

By "Awake!" correspondent in Guatemala

BECAUSE of its ruthless expansion program throughout the earth communism has become the principal scare and worry of most democratic governments. It is almost impossible to pick up a magazine or newspaper in democratic lands that doesn't contain one or more articles exposing the threat of communism. Many writers have centered their efforts on bringing to light the fifth-column activities of communists in democratic countries. Without doubt these writers have, in many cases, exposed real threats, but in many cases, in their eagerness to break into print on the popular wave, they have given false impressions.

One of the countries that has been singled out as a potential communist stronghold is the Central American republic of Guatemala. Syndicated columnists and magazine writers have charged that there is communist influence in the government and in the labor unions. But from reading these articles many people have come to the conclusion that in Guatemala there is a communist lurking behind every banana plant or peeking out of every coffee tree. But don't believe it! Señor Juan Chapin (Mr. Average Guatemalan) is no communist! This writer has lived five years with Juan Chapin and has never knowingly talked to a communist. Taking as a criterion the editorial cartoonist's portrayal of the communist as a bemedaled military figure, he thought that he had sighted a communist one morning on a hotel balcony. It later turned out that it was just an American general in Guatemala on vacation. Someone said that he was getting away from a deep-freeze in Washington. But obviously he wasn't a communist.

So let's take a look at Juan Chapin and see how he lives and what his hopes and ambitions are. He is likely to own a small business, working by himself or with two or three helpers. He may be a shoemaker, a tailor, a carpenter, run a small store, or work for one of the few small industrial plants. He will average from \$1 to \$3 daily and feed a large family. In spite of his low standard of living he has some very capitalistic ideas of getting up in the world but just doesn't see much opportunity. He would like to have a car, refrigerator, washing machine, and other such commodities, but unless he can lift himself into the upper-income brackets his chances are very poor. If he works for one of the larger companies he may belong to a union, for there are many in the country. He may believe that there is communism in his country, but Juan himself doesn't know much about Russia and isn't very much interested. In fact, one of his favorite jokes goes something like this: It seems that Chepe had been converted to communism and was trying to convert his friend, Pancho. "Look, *amigo*," says Chepe, "communism is like this: If I have two houses, I give you one; if I have two cars, I give you one; if I have two horses, I give you one." "So that's how it is," says Pancho. "If you have two houses, you give me one; if you have two cars, you give me one; if you have two horses, you give me one. And suppose you have two chickens, you give me one, no?" "No," says Chepe. "No? but why?" "Because," says Chepe, "I HAVE chickens."

For the most part, Juan is very friendly toward the *gringos*. From seeing American movies he may have the idea that the West is still filled with pistol-totin' cowpokes and Indians and the big cities are

filled with gangsters. But he still likes the *norteamericanos* in spite of the movies. He admires their way of getting things done, although he is not too sure that he wants to speed up his own work to match it. Some tourists, with an overbearing attitude, cool his affection, but, fortunately, they are a minority.

Although it is claimed that about 99 per cent of the population is Catholic, Juan is not a very religious man. He may be found in the church during so-called "holy week", or at the wedding of a friend, but generally he leaves religion to the elderly women of the family. He still remembers the state-church dictatorships that ruled his country in the past, keeping it in ignorance and poverty. He has had a taste of freedom and he likes it, so he prefers that the priests stay in the church and out of politics. He is suspicious of his Latin-American neighbors that have not followed the same course, especially of dictator Rafael Trujillo in the Dominican Republic, where the old state-church union is ruling with an iron hand. Neither is he a friend of Franco, and he speaks out freely against the tyranny in Spain, even though he be falsely accused of being a communist for doing so.

Juan realizes that there are Communists in his country, for at this writing the Communist party operates freely in Guatemala. But he doesn't want the world to think that this small minority reflects the attitude and thinking of the entire nation. Juan himself is not Communist and doesn't care to live under a leftist "people's" dictatorship any more than he did a rightist au-

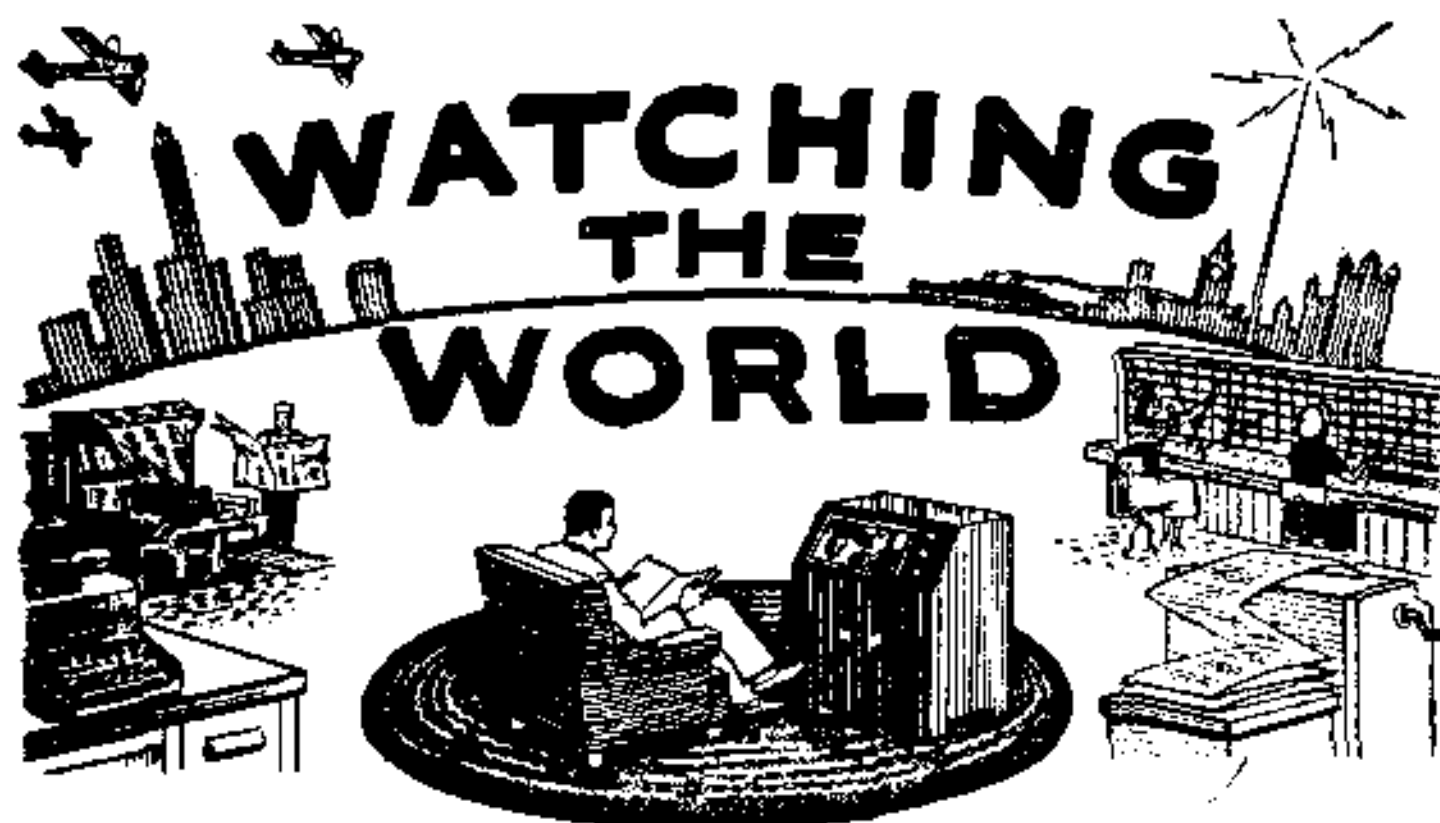
thoritarian rule, and he is beginning to raise his voice in protest against Communist propaganda and influence. He admires the people of the United States for their fight for freedom, and he distrusts Russia. But he has his attention centered in Guatemala. He wants schools, hospitals, good roads, freedom from oppression, whether political or religious, a home, and security for his family. But when he seriously considers the social and economic problems confronting him he realizes that it will take a long time and that, in view of world conditions, he may not have that time. So with the rest of the world he looks fearfully toward the future.

But increasing numbers of Juans are lifting their heads above the dark clouds of confusion, despair and war of this old world to the brilliant sunshine of a new world of righteousness. Through the illuminating pages of the Bible he is directing his attention, not to the United States or to Russia or to any other man-made arrangement, but to the throne of God in heaven, and his heart is gladdened by what he sees. In unity with other peoples of good will throughout the earth he is rejoicing in the knowledge that Jehovah God has begun to reign by means of his King, Christ Jesus, and that soon now that perfect, heavenly government will cleanse the earth of poverty, ignorance and oppression. Then Juan Chapin and his neighbors in all the earth will put their hands to the divinely assigned task of beautifying this globe and converting it into a paradise where the human family may dwell in eternal peace.

And so Jesus went on to say to the Jews that had believed him:

"If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free."

—John 8:31, 32, New World Trans.



Yet No Peace in Korea

◆ With the arrival of another spring, peace was still not in sight in Korea. The slow-motion wrangling continued, occasionally punctuated by moments when a point would be conceded or the talks shifted to a new item to avoid a total deadlock. The issues were old and familiar. The Reds insisted Russia was a fit neutral to police the truce. The U. S. insisted on "voluntary" repatriation of prisoners. Insults over mishandling of prisoners continued. The Reds blamed North Korean epidemics on germ warfare. The U. S. angrily denied it. The Red Cross offered to investigate, but was spurned by Peiping. The U. N. offered assistance in fighting the epidemics. U. S. truce delegate Charles Turner Joy said the Korean truce would not arrive until "we force them to come to terms".

Fear Spurs Rearmament

◆ Soviet Finance Minister Arseny Gregorevitch Zverev said (3/6) the Soviet Union would meet any aggression "fully armed", and proposed a military budget of 113,800,000,000 rubles (about \$28 billion at official exchange rate, which does not represent the actual value). This is the highest Soviet peace-time military appropriation. Shortly thereafter,

speaking for the proposed \$48-billion U. S. military budget, Secretary of State Acheson said (3/18) the duration of mutual security aid to the U. S.' allies would be determined by the size and direction of the Communist threat, and that advance calculations of the cost were out of the question. Both sides continue to arm as the world fears a catastrophe.

Investigator Investigated

◆ President Truman appointed republican Newbold Morris as chief investigator of graft in the present administration. Democrats and Republicans alike are concerned with the scandals—the Democrats want them quieted, the Republicans intend to make political capital out of them. Republican congressmen vigorously attacked Morris during March, linking him with a surplus tanker deal that carried oil to China before the Korean war. His opponents said this helped kill American boys; he replied that the oil was shipped before the government banned trade with Peiping. The charges, however, may have seriously influenced Congress' decision (3/18) to deny Truman's request that Morris be granted power to force answers to his 25,000 financial questionnaires sent to government employees.

The Primaries

◆ By June 3 at least 16 states will have held preferential primaries ("popularity polls") for a presidential nominee. Actual selection is made at the big conventions (Republican, July 7; Democratic, July 21), but the primaries have a decided influence on the delegates' decisions. In the New Hampshire primary (3/11), the first of the year, both Eisenhower and Kefauver got clear and unexpected majorities over Truman and Taft. Even more spectacular was the Minnesota primary (3/18). In what was called a "political miracle" Eisenhower got an overwhelming victory, when over 100,000 persons painstakingly wrote in his name on the ballot, despite the fact that a "favorite son" of Minnesota was also running, and who won by a comparatively small margin. Some authorities felt these votes indicated that party hierarchies and organizations are losing some of their old-time strength.

Big Wind

◆ A tornado is a violent, destructive whirling wind accompanied by a funnel-shaped cloud that spins across the land, twisting out of shape anything it strikes. It occurs in many parts of the world, but most frequently in the U. S.' Mississippi Valley. Tornadoes that struck Arkansas, Missouri, Tennessee and Mississippi (3/21) with 200-mile-an-hour winds resulted from a clash of opposing air masses and a 50-degree temperature drop that helped "spin" the storm. This tornado, the worst in decades, took over 200 lives, injured more than 1,000 and caused fantastic property damage.

Coup in Cuba

◆ Cuba's strong man, Fulgenio Batista, who in 1933 took over leadership of the country, then lost it in 1944 in an election so free that an opposi-

tion candidate unexpectedly won, staged another coup March 10 at 2:43 a.m., and by morning had control of the country. President Prío fled over back roads to Matanzas, 100 miles east of Havana, to organize resistance, but found Batista's men already in control there. He then sought asylum in Mexico. Smiling Batista calls his rule a "disciplined democracy", and said "anarchy and chaos were sweeping the nation". His men charged former officials took \$30 million of last year's budget, that Prío himself profited greatly and planned a coup of his own to make sure of the outcome of the June election. Most Cubans thought politicians had been lavish with the public purse, but Prío denied enriching himself and said the coup charge was a "lie".

France's Budget Crisis

◆ Current French cabinet crises hinge around the budget problem. It stumbled premiers René Pleven (1/7) and Edgar Faure (2/29). In 1952 \$3 billion more must be raised for rearmament, either by cutting other expenses or by raising taxes. Leftists oppose cutting expenses; rightists oppose raising taxes. The new premier, Antoine Pinay, hoped to overcome this hurdle. Some French party leaders believe stability can be reached only through an election law that would prevent returning the same incompatible party groups, as did June's voting. Unwelcome gibes have been directed at French politics, such as, "The general feeling prevailing in Tunis [which wants independence] is that France is not yet ripe for self-government." However, French ambassador to NATO, Hervé Alphand, said (3/13), "From birth I always heard of government crises in France—they seem a permanent element of our structure. But this instability is not as deep seated as you might think."

'Benevolence' to Protestants

◆ A worth-while question and answer in *Time* magazine (3/24): "When a high-ranking Roman Catholic prelate takes a scornful swipe at religious tolerance and storms at 'benevolence towards Protestantism,' as Spain's Cardinal Segura did last week . . . for whom or what does Cardinal Segura speak? The answer is that Cardinal Segura speaks for the oldest tradition of the Spanish church—one that has come down the years with stubborn strength since the power of the Moors was broken in the 13th century." The less than 70 cardinals are the highest Roman Catholic authorities, and the objection of this authority is to just 162 non-Catholic chapels in his land of 26 million people where all but one church is restricted, where a sign cannot identify a non-Catholic place of worship, where closed chapels cannot be reopened, where permits to build new chapels are not granted, and where a person ever baptized by the Catholics, though he has renounced Catholicism, can be married only by a priest. Yet in Segura's eyes, accustomed to Spain's traditions, this is still too liberal a position to take toward Protestant "heresy".

Tignes Yields

◆ "There has always been a Tignes and it isn't really going to disappear," was the attitude of many in this 1,000-year-old French Alps village. Twice they had sabotaged construction machinery at the massive hydroelectric dam down the valley. They refused to accept the payment offered for their homes, and refused to move to the new village nearby. Violence was threatened, but before dawn (3/17) 200 armed troops took the 400 villagers by surprise, enveloping Tignes and forcing the people to move before spring thaws make their position dangerous. Despite villagers' efforts, Tignes will soon disappear.

Concern over Nazis

◆ When Adolf Hitler's armies were defeated most of the world hoped for peace. It did not come. His "political testament", dated April 29, 1945 (released by Allied authorities after the war), predicted a rebirth of the Nazi movement. Most people hoped this would not occur, but Helmut Hamerschmidt, a German radio commentator, charged over the Bavarian radio network (3/17) that 85 per cent of the present Foreign Ministry's personnel are former nazis. The Associated Press said, "Some officials have said privately, 'You can't take a bunch of carpenters and try to make diplomats out of them, so we have to start our new foreign service with some experienced people.'" Is that kind of experience needed?

Anniversary and Dissention

◆ It was in 1652 that Jan van Riebeeck, a Hollander, led the first white settlers to South Africa. As the 300th anniversary was being celebrated in Capetown in March and April, tension between the whites and nonwhites in that land had reached a new peak. Strict apartheid (legal racial segregation) was practiced at the anniversary festival against Coloreds (part whites), Negroes and Indians. A race riot had recently occurred in Johannesburg. A passive resistance campaign was called for by Manilal Gandhi (son of India's late Mahatma Gandhi). Prime Minister Malan said (3/20) that parliament would defy the unanimous supreme court decision that the government's act to place Coloreds in a separate voting status was invalid, and he said he would not tolerate the 200,000-member Torch Commando, an anti-Malan political organization formed a year ago which has been joined by certain prominent business, civic and former military leaders.

India Welcomes Spring

◆ Indians of all classes threw red powder on each other's faces and colored water over each other's clothes during the annual two-day spree of rowdy fun and frolic ushering in spring (3/11, 3/12). Called Holi, the festival's earlier concern with passionate love has retreated to the privacy of homes and villages, but celebrants still pay respect to passion, and the New York Times commented (3/13), "Among the less polished classes the exuberant celebration of Holi is still accompanied by outspoken songs and gestures leaving strong hints as to the ancient character of the spring bacchanalla."

Battle in Burma

◆ In the Arakan province of Burma a small and little publicized war has been under way for two years, with Burmese Muslims fighting Buddhist Communists. Several

hundred thousand Muslims and a smaller number of Buddhists inhabit the area. They have skirmished for many years, but recently the Buddhists have reportedly benefited from organized Communist party help. A detachment of the Burmese national army sent to put down the rebels is said to have sold its guns to them and returned home. With more arms the Buddhists are attacking the Muslims with new effectiveness.

Disease in China

◆ Serious epidemics have been reported recently in China. Delayed information from there indicates tens of thousands are suffering from "such contagious diseases as measles, smallpox, influenza, pneumonia and relapsing fever" in three provinces of north and east-central China. "The diseases spread very fast," the report said. Note was taken of both

floods and "deficient" rain and snowfall in various affected areas last winter. Several thousand medical workers and a special appropriation of grain were provided to fight the outbreaks.

Good News Is Rare, but . . .

◆ A look at the day's news of war, armament races, widespread political graft, storms, revolts, financial crises, religious intolerance, racial injustice, disease and death points to the need of really sound, good news. Good news is rare, but the *best of news* is available. It is that Bible prophecies prove unquestionably that these unjust and unhappy conditions will end within this generation, and that the righteous rule over earth by Christ Jesus will permanently replace the wicked rule of this old world's god, Satan. That is the most reliable of all today's news. It is contained in your Bible.

Millions of Them!!!

MILLIONS of what? Why, millions of *Watchtower* magazines. Yes, millions of copies of this encouraging and enlightening journal are printed every month. *Watchtower* circulation figures have mounted steadily for the past 70 years. Today over 2½ million

copies are printed every month and distributed in over 100 lands in 36 languages. Why such phenomenal increase? Learn the reason for yourself by subscribing for a year for the one magazine that adheres strictly to God's Word, the Bible, for authority to back up

its utterances. You **NEED** *The Watchtower*. As a new subscriber you will, during the month of April, receive free three important Scriptural booklets. All for the year's subscription price of only \$1. You too can enjoy its refreshing truths. Send coupon or write today.

WATCHTOWER

117 ADAMS ST.

BROOKLYN 1, N.Y.

Please add my name to the list of *Watchtower* subscribers. I enclose \$1 to help cover cost of printing. Please send also the three booklets given free to new subscribers.

Name

Street

City

Zone No. State

APRIL 22, 1952

31

Will Religion Meet the

? ? ? ?

TODAY the world faces a most significant crisis. Leaders and people alike recognize that serious and fateful events loom ahead. But why? And is there a way out? How will the crisis be met?

FOREKNOWN and foretold many centuries ago were the very conditions that the world now faces. The same authority that made these predictions and had them recorded also told of the complete solution. Where does religion come into the picture? Is it the solution, or does it have the solution? Is it qualified to meet the emergency? The answers to these and numerous related questions are clearly, absorbingly and authoritatively presented in the new 32-page booklet which bears the thought-provoking title

"WILL RELIGION MEET THE WORLD CRISIS?"

Why not read the booklet and find the answer? If you desire, additional copies may be obtained at a special rate, so that you can pass them along to friends and neighbors.

WATCHTOWER

117 ADAMS ST.

BROOKLYN 1, N.Y.

Please send me the booklet *Will Religion Meet the World Crisis*: I have enclosed [5c for my copy] [\$1 for 30 copies].

Name Street

City Zone No. State