

AWAKE!

Supreme Court Approves Uniting Church and State

Rules taxes may be used to aid Catholic schools

Mental Institutions: A Growing Problem

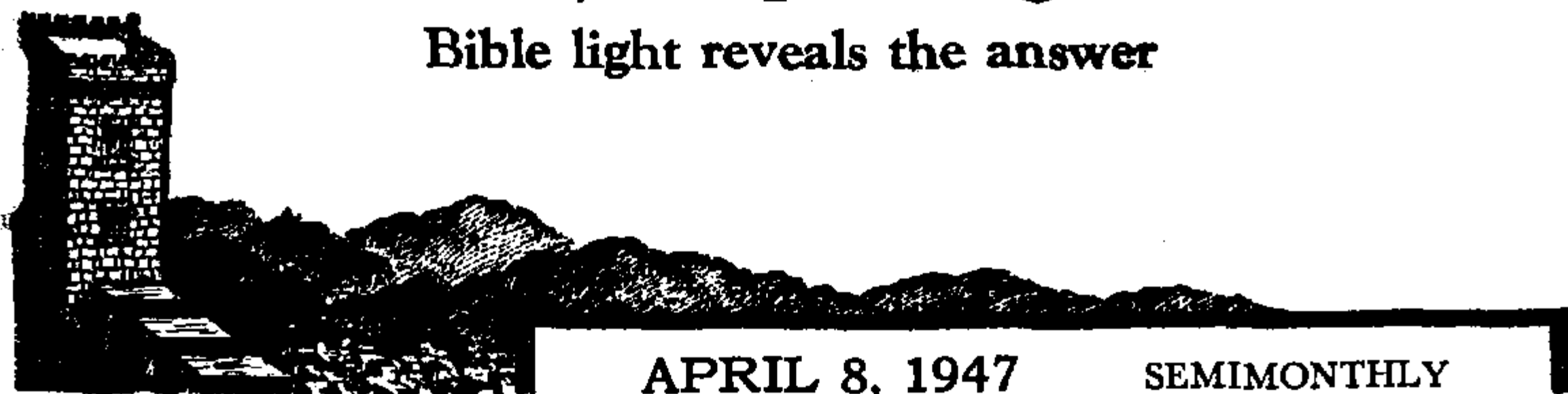
Adequate care needed for rising numbers of insane

Bulbs Are Spring Favorites

Their splashy colors set the flower garden ablaze!

Your Heavenly Hopes, Right or Wrong?

Bible light reveals the answer



APRIL 8, 1947

SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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

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

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

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



PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
117 Adams Street
N. H. KNORR, *President*
Five cents a copy
Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*
One dollar a year

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.

Offices	Yearly Subscription Rate
America, U.S., 117 Adams St., Brooklyn 1, N. Y.	\$1
Australia, 7 Beresford Rd., Strathfield, N.S.W.	6s
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1
England, 34 Craven Terrace, London, W. 2	5s
South Africa, 623 Boston House, Cape Town	5s

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



CONTENTS

Supreme Court Approves		How Many Are Mentally Ill?	16
Uniting Church and State	3	Causes of Different Forms of Insanity	17
The Majority Opinion	4	Faster than Sound	19
Fallacies Riddled by Dissents	5	Bulbs Are Spring Favorites	20
History of First Amendment	6	Planting and Caring for Bulbs	21
Parochial Schools Primarily Religious	7	"Psychoanalysis and Confession"	23
Discrimination in Unneutral New Jersey	9	Washing Blood from Clergy Hands	24
Congressmen Seek to Unite		"Thy Word Is Truth"	
Church and State	11	Your Heavenly Hopes, Right or Wrong?	25
First Step Back to Inquisition	13	Bible School Graduates Eighth Class,	
Rising Tide of Crime	13	Enrolls Ninth	28
Mental Institutions: A Growing Problem	14	Watching the World	29

AWAKE!

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

Volume XXVIII

Brooklyn, N.Y., April 8, 1947

Number 7

Supreme Court Approves Uniting Church and State

PRESIDENT Ulysses S. Grant, in 1875, proclaimed:

Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that either the state or the nation, or both combined, shall support institutions of learning sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical dogmas. Leave the matter of religion to the family circle, the church, and the private school supported entirely by private contributions. Keep the church and state forever separate.

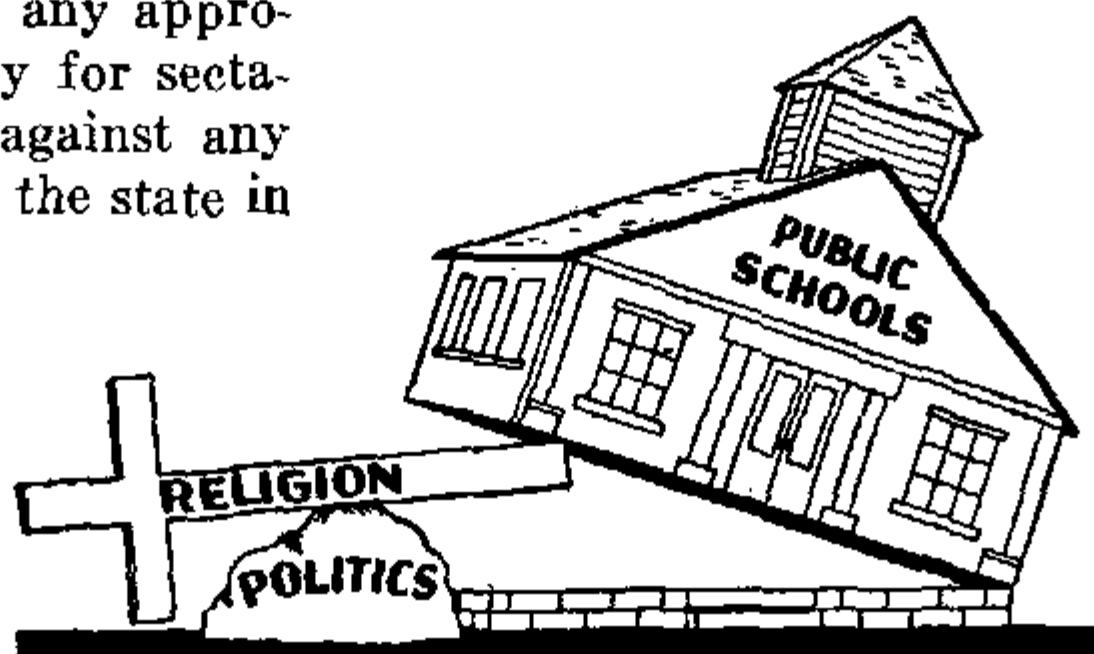
President Theodore Roosevelt, in his book *American Ideals*, declared:

We stand unalterably in favor of the public school system in its entirety. We believe that English and no other language is that in which all the school exercises should be conducted. We are against any division of the school fund and against any appropriation of public money for sectarian purposes. We are against any recognition whatever by the state in any shape or form of state-aided parochial schools.

Heated controversy has swirled about this issue. When Grant and Roosevelt

spoke as they did, both had in mind the historical background of the First Amendment on separation of church and state. But on February 10, 1947, the Supreme Court majority displayed an utter lack of appreciation of this basic American principle. They approved the use of taxes for public schools to pay for the transportation of pupils to Catholic parochial schools. Clearly they violated the First Amendment of the Constitution, which reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ." This restraint upon the federal government was extended to state government by the Fourteenth Amendment.

Notwithstanding this, many states have violated such restraints by passing legislation bestowing special favor upon parochial schools. The unconstitutional trend has been pressured along at accelerated pace by the Roman Catholic Hierarchy. In sixteen states and the District of Columbia some form of transportation to church-operated schools is provided, expense being borne by the public treasury. In four states parochial schools receive



free textbooks, at public expense. This misuse of public funds for sectarian school books was upheld by the Supreme Court in 1930. Since then the Catholic Hierarchy has untiringly pounded on this opening wedge to widen the breach, that she might dig still deeper into the public purse for support of her Catholic schools. Now, seventeen years later, the Supreme Court is again her pawn in maneuvering another Vatican victory; but the cost to Americans has been the abrogation of the First and Fourteenth Amendments and the shelving of the principle of separation of church and state.

Unsatisfied, the greedy Hierarchy presses hungrily on for further funds, for needed equipment, for essential buildings, and for teachers' salaries. Already there are communities in Maine so under the papal thumb that they see nothing amiss in dipping into the public funds to pay the salaries of nuns and priests at parochial schools, and in forcing non-Catholic children either to attend these sectarian schools or to travel at great inconvenience to remote schools more nearly matching the American pattern. It is disturbing to see constitutional barriers to church-and-state rule bowled over and the public school system imperiled. But what is more disturbing to note is the little protest raised over the felling of American principles to give way to Catholic plotters. If you think the issue involved has been overdrawn, carefully read the review of the Supreme Court decision and of the dissenting opinions.

Facts of the Case

A New Jersey state statute authorizes its local school districts to make rules and contracts for the transportation of children to and from schools. The board of education of the township of Ewing thereby authorized reimbursement to parents of money expended by them for bus transportation, on regular public

busses, to get their children to school. Part of the reimbursement went to parents of children transported to Catholic schools. These schools are for the primary purpose of imparting instruction in the Catholic faith. The school superintendents are Catholic priests. Arch R. Everson, as a taxpayer, filed suit in a state court challenging the right of the board of education to reimburse parents of parochial school attendants, claiming such action violated the state and federal constitutions. The state court decided in his favor, but a New Jersey Court of Errors and Appeals reversed it and the case reached the Supreme Court.

The Majority Opinion

Justice Black handed down the majority opinion on February 10. In it he was joined by Chief Justice Vinson and Justices Reed, Douglas and Murphy. The contentions raised were that for the state to take by taxation the private property of some and bestow it upon others to be used for private purposes violates the due process clause of the Fourteenth Amendment, and that such action constitutes state support to sectarian schools in contradiction of the First Amendment forbidding the state to establish a religion. These contentions were overruled by the majority opinion on the ground that, though tax money so used was necessarily an aid to the parochial schools, it contributed to the public welfare. The gist of the majority decision is, quoting:

New Jersey cannot consistently with the "establishment of religion clause" of the First Amendment contribute tax-raised funds to the support of an institution which teaches the tenets and faith of any church. On the other hand, other language of the amendment commands that New Jersey cannot hamper its citizens in the free exercise of their own religion. Consequently, it cannot exclude individual Catholics, Lutherans, Mohammedans, Baptists, Jews, Methodists, Non-believers, Presbyterians, or the members of any other faith, be-

cause of their faith, or lack of it, from receiving the benefits of public welfare legislation. . . . Measured by these standards, we cannot say that the First Amendment prohibits New Jersey from spending tax-raised funds to pay the bus fares of parochial school pupils as a part of a general program under which it pays the fares of pupils attending public and other schools. . . . That amendment requires the state to be a neutral in its relations with groups of religious believers and non-believers; it does not require the state to be their adversary. State power is no more to be used so as to handicap religions than it is to favor them.

The sum of this judicial floundering is that while tax-paid transportation aids it does not to any degree support parochial schools; that if New Jersey (and hence all other states) did not so aid it would be hampering the free exercise of religion; that tax money allocated to a school fund should be misappropriated and shifted to "public welfare" expenditures; that any state that does not furnish transportation to parochial schools out of the public coffers is not neutral in its relations with religionists and non-believers; that the state withholding such aid is the adversary of religion; and that states failing to switch school funds to "public welfare" uses by putting pupils in parochial school seats for Catholic indoctrination are guilty of handicapping religion. The majority opinion weaves a maze of sophistries about impartiality and state neutrality in religion, but it studiously overlooks the rank discrimination in this case whereby state aid goes to parochial schools but no other sectarian institutions. Unneutral New Jersey favors the Roman Catholic religion over other sects. It certainly is not neutral. The dissenters did not allow the majority's convenient oversight to pass unmentioned.

Fallacies Riddled by Dissents

The majority decision renders verbose but parrot-like lip-service to the First

Amendment and its historical background, and to the lofty principle of separation of church and state. But it blasts that high principle right out of the Constitution. The weakness of the majority opinion and its flagrant fallacies are manifest when one reads the sterling dissenting opinion written by Justice Rutledge and joined in by Justices Frankfurter, Burton and Jackson. Step by step, methodically and with sweeping power, Rutledge's dissent batters down the specious reasonings of the majority and gives a masterful lesson in American constitutional history. A further torpedoing of the majority holding comes in the dissent written by Justice Jackson, in which he remarks wryly:

The undertones of the opinion, advocating complete and uncompromising separation of church from state, seem utterly discordant with its conclusion yielding support to their commingling in educational matters. The case which irresistibly comes to mind as the most fitting precedent is that of Julia who, according to Byron's reports, "Whispering 'I will ne'er consent,'—consented."

The minority dissent by Rutledge probes to the very roots of the First Amendment by bringing to light the circumstances surrounding enactment of the Virginia statute guaranteeing religious liberty and separation of church and state, which statute was, admittedly by the majority opinion, the basis for the First Amendment. Justice Rutledge quoted from the Virginia bill for religious freedom, and continued:

"To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." I cannot believe that the great author of those words, or the men who made them law, could have joined in this decision. Neither so high nor so impregnable today as yesterday is the wall raised between church and state by Virginia's great statute of religious freedom and the First Amendment, now made applicable to all the states by the Fourteenth.

New Jersey's statute sustained is the first, if indeed it is not the second breach to be made by this Court's action. That a third, and a fourth, and still others will be attempted, we may be sure. For just as *Cochran v. Board of Education*, 281 U. S. 370, has opened the way by oblique ruling for this decision, so will the two make wider the breach for a third. Thus with time the most solid freedom steadily gives way before continuing corrosive decision.

History of First Amendment

After these introductory words and a sketching of the facts of the New Jersey case, the minority dissent plunges into the historical background of events giving birth to the First Amendment. It was James Madison who waged a long struggle in the Virginia legislature against bills taxing the people for support of religions. The climax came over the Assessment Bill, which was guilty of no discrimination but allowed aid to all sects and even permitted the taxpayer to indicate which sect should receive his tax. Nevertheless, its passage was killed by Madison's historic Memorial and Remonstrance, and the way was paved for passage of Jefferson's bill establishing religious freedom. That was in 1786. The next year Madison became a member of the Constitutional Convention, and when he later fought for ratification of the Constitution he pledged that he would work for a Bill of Rights guaranteeing religious freedom. It was on the basis of this pledge that Virginia and other states ratified the Constitution. He fulfilled that pledge in the form of the First Amendment as the first article of the Bill of Rights. Thus after his Remonstrance had bowled over efforts for state-established religions Madison continued to spearhead the battle for religious liberty right down to the adoption of the First Amendment. Hence the

struggle for religious liberty in Virginia became warp and woof of the First Amendment, and Justice Rutledge accordingly draws heavily upon Madison's Remonstrance to give solid foundation to the dissent. The minority opinion continues:

Madison's Historic Remonstrance

As the Remonstrance discloses throughout, Madison opposed every form and degree of official relation between religion and civil authority. For him religion was a wholly private matter beyond the scope of civil power either to restrain or to support. Denial or abridgment of religious freedom was a violation of rights both of conscience and natural equality. State aid was no less obnoxious or destructive to freedom and to religion itself than other forms of state interference. "Establishment" and "free exercise" were correlative and co-extensive ideas, representing only different facets of the single great and fundamental freedom. . . . With Jefferson, Madison believed that to tolerate any fragment of establishment would be by so much to perpetuate restraint upon that freedom. Hence he sought to tear out the institution not partially but root and branch, and to bar its return forever.

In no phase was he more unrelentingly absolute than in opposing state support or aid by taxation. Not even "three pence" contribution was thus to be exacted from any citizen for such a purpose. Remonstrance, Par. 3. Tithes had been the life blood of establishment before and after other compulsions disappeared. Madison and his coworkers made no exceptions or abridgments to the complete separation they created. Their objection was not to small tithes. It was to any tithes whatsoever. "If it were lawful to impose a small tax for religion the admission would pave the way for oppressive levies." Not the amount but "the principle of assessment was wrong." And the principle was as much to prevent "the interference of law in religion" as to restrain religious intervention in political matters. In this field the authors of our freedom would not tolerate "the first experiment on our liberties" or "wait till usurped power had

* The case wherein the Supreme Court decided that the state might use public funds to provide textbooks for parochial schools.

strengthened itself by exercise, and entangled the question in precedents." Remonstrance, Par. 3. Nor should we.

Transportation an Essential Part

The dissents written by both Rutledge and Jackson riddle the majority opinion contention that transportation to the parochial schools can be separated from support of religion. Tax-paid transportation brings the pupil to the Catholic schools where they get, not just some secular instruction, but the religious instruction that is the very purpose of the parochial school. The public funds are used to fill the seats of the sectarian schools, to put the pupils within reach of the school facilities and the instructing nuns. Hence when a non-Catholic is taxed to convey a child to be so indoctrinated with Catholicism he is furnishing "contributions of money for the propagation of opinions which he disbelieves", a sinful and tyrannical exaction. Transportation of children to public schools is not considered public welfare, but is reckoned with as a part of the public school system function and is paid for out of public school funds, not public welfare funds. The cost of transportation is a part of the cost of education. The minority dissent declares:

Payment of transportation is no more, nor is it any the less essential to education, whether religious or secular, than payment for tuitions, for teachers' salaries, for buildings, equipment and necessary materials. Nor is it any the less directly related, in a school giving religious instruction, to the primary religious objective all those essential items of cost are intended to achieve. No rational line can be drawn between payment for such larger, but not more necessary, items and payment for transportation.

This strong logic throws the majority in the position where, to be consistent, they must agree to the use of public school funds for all other educational expenses of parochial schools. If the transporting of children to a Catholic school

for education is public welfare, how much more so is the education itself! That is why they are taken there; that is why the transportation becomes "public welfare". In recent years politicians courting religious favor have clamored for "more religion" as essential for the public welfare. Perhaps the five justices of the majority decision would like to subsidize all religion, on the basis of their "public welfare" creation. This new "public welfare" fable of interpretation was ably refuted by the dissenters, but before leaving the matter of transportation to investigate such refutation we should note a strong point made in Justice Jackson's dissent. The majority opinion splits off the secular from the religious instruction given in parochial schools and reasons that public funds convey children to Catholic schools for the secular education. Jackson's dissent shows the primary aim of parochial school training:

Parochial Schools Primarily Religious

They [parochial schools], in fact, represent a world-wide and age-old policy of the Roman Catholic Church. Under the rubric "Catholic Schools," the Canon Law of the church by which all Catholics are bound, provides:

"1215. Catholic children are to be educated in schools where not only nothing contrary to Catholic faith and morals is taught, but rather in schools where religious and moral training occupy the first place. . . . (Canon 1372.)"

"1216. In every elementary school the children must, according to their age, be instructed in Christian doctrine. The young people who attend the higher schools are to receive a deeper religious knowledge, and the bishops shall appoint priests qualified for such work by their learning and piety. (Canon 1373.)"

"1217. Catholic children shall not attend non-Catholic, indifferent, schools that are mixed, that is to say, schools open to Catholics and non-Catholics alike. The bishop of the diocese only has the right, in harmony with

the instructions of the Holy See, to decide under what circumstances, and with what safeguards to prevent loss of faith, it may be tolerated that Catholic children go to such schools. (Canon 1374.)" . . .

I should be surprised if any Catholic would deny that the parochial school is a vital, if not the most vital, part of the Roman Catholic Church. If put to the choice, that venerable institution, I should expect, would forego its whole service for mature persons before it would give up education of the young, and it would be a wise choice. Its growth and cohesion, discipline and loyalty, spring from its schools. Catholic education is the rock on which the whole structure rests, and to render tax aid to its Church school is indistinguishable to me from rendering the same aid to the Church itself.

It is of no importance in this situation whether the beneficiary of this expenditure of tax-raised funds is primarily the parochial school and incidentally the pupil, or whether the aid is directly bestowed on the pupil with indirect benefits to the school. The state cannot maintain a church and it can no more tax its citizens to furnish free carriage to those who attend a church.

Catholic confirmation of the fact that in parochial schools religious instruction takes first place and secular subjects are secondary comes from the former educational director of the National Catholic Welfare Conference, George Johnson. He said: "In the Catholic school, religion is not regarded as just one branch in the curriculum. It is not confined to mere religious instruction. It is the foundation, the heart and soul of all other disciplines."

"Public Welfare" Legislation

The majority opinion holds that the appropriation for parochial school transportation is for a public, not a private purpose, namely education (but ignores that the primary education given is religious). The minority opinion reasons that "if that is true and the Amendment's force can be thus destroyed", then there

can be no possible basis for "the state's refusal to make full appropriation for support of private religious schools, just as is done for public instruction". But this bickering over "public welfare" is beside the real question and serves only to "obscure the all-pervading, inescapable issue. Stripped of its religious phase, the case presents no substantial federal question. The public function argument, by casting the issue in terms of promoting the general cause of education and the welfare of the individual, ignores the religious factor and its essential connection with the transportation, thereby leaving out the only vital element in the case". After pointing out that "education which includes religious training and teaching, and its support, have been made matters of private right and function, not public, by the very terms of the First Amendment", Justice Rutledge exposes the court as contradicting itself:

It was on this basis of the private character of the function of religious education that this Court held parents entitled to send their children to private, religious schools. *Pierce v. Society of Sisters*, *supra*. Now it declares in effect that the appropriation of public funds to defray part of the cost of attending those schools is for a public purpose.

In the closing paragraphs of Justice Jackson's separately written dissent (in which Justice Frankfurter joined) additional battering-rams of logic find little resistance in the flimsy "public welfare" concoction of the majority opinion. Consider their logic:

It [the state] may make public business of individual welfare, health, education, entertainment or security. But it cannot make public business of religious worship or instruction, or of attendance at religious institutions of any character. There is no answer to the proposition more fully expounded by Mr. Justice Rutledge that the effect of the religious freedom Amendment to our Constitution was to take every form of propagation of religion

out of the realm of things which could directly or indirectly be made public business and thereby be supported in whole or in part at taxpayers' expense. That is a difference which the Constitution sets up between religion and almost every other subject matter of legislation, a difference which goes to the very root of religious freedom and which the Court is overlooking today. This freedom was first in the Bill of Rights because it was first in the forefathers' minds; it was set forth in absolute terms, and its strength is its rigidity. It was intended not only to keep the state's hands out of religion, but to keep religion's hands off the state, and above all, to keep bitter religious controversy out of public life by denying to every denomination any advantage from getting control of public policy or the public purse. Those great ends I cannot but think are immeasurably compromised by today's decision.

... Religious teaching cannot be a private affair when the state seeks to impose regulations which infringe on it indirectly, and a public affair when it comes to taxing citizens of one faith to aid another, or those of no faith to aid all. . . . If the state may aid these religious schools, it may therefore regulate them. Many groups have sought aid from tax funds only to find that it carried political controls with it. . . . I cannot read the history of the struggle to separate political from ecclesiastical affairs, well summarized in the opinion of Mr. Justice Rutledge in which I generally concur, without a conviction that the Court today is unconsciously giving the clock's hands a backward turn.

Discrimination in Unneutral New Jersey

Catholic political prelates wail that it is discrimination against Catholics not to support parochial schools out of the public treasury. It may be a hardship for Catholic parents to pay taxes to the public school fund and also support parochial schools. But that is not discrimination against them; it is their free right. The state provides non-discriminatory schools for secular education. Catholics are welcome; millions do attend those

public schools. Students professing many different religions attend; none are discriminated against. Their religious beliefs and instruction are their private affair, to be shaped privately by the home or church. The state does not interfere. Secular education divorced from all religion meets the principle of separation of church and state. But the very fact that religion is a private right has made way for private sectarian schools, and if parents wish to send their children there that is their free choice. However, the cost of exercising that choice must be borne by the parent, not the state.

Nevertheless, there is discrimination, but it is against all other religions and secular private schools and favors Catholic schools. Justice Jackson struck out at it in upsetting the majority opinion's strained analogy that providing transportation to school was like providing police and fire protection to children and schools. After showing the absurdity of a policeman's having to ask whether a person is a Catholic before he protects him, or a fireman's asking whether a burning building is a Catholic institution before he fights the flames, Jackson smashes the majority contention thus:

But before these school authorities draw a check to reimburse for a student's fare they must ask just that question, and if the school is a Catholic one they may render aid because it is such, while if it is of any other faith or is run for profit, the help must be withheld. To consider the converse of the Court's reasoning will best disclose its fallacy. That there is no parallel between police and fire protection and this plan of reimbursement is apparent from the incongruity of the limitation of this Act if applied to police and fire service. Could we sustain an Act that said the police shall protect pupils on the way to or from public schools and Catholic schools but not while going to and coming from other schools, and firemen shall extinguish a blaze in public or Catholic school buildings but shall not put out a blaze in Protestant church

schools or private schools operated for profit? That is the true analogy to the case we have before us and I should think it pretty plain that such a scheme would not be valid.

Earlier in his dissent Justice Jackson drew notice to discrimination:

The Court also insists that we must close our eyes to a discrimination which does exist. The resolution which authorizes disbursement of this taxpayer's money limits reimbursement to those who attend public schools and Catholic schools. That is the way the Act is applied to this taxpayer. . . . Thus, under the Act and resolution brought to us by this case children are classified according to the schools they attend and are to be aided if they attend the public schools or private Catholic schools, and they are not allowed to be aided if they attend private secular schools or private religious schools of other faiths.

Issue Broader than Discrimination

In the minority opinion Justice Rutledge did not overlook this discrimination, either:

I have chosen to place my dissent upon the broad ground I think decisive, though strictly speaking the case might be decided on narrower issues. The New Jersey statute might be held invalid on its face for the exclusion of children who attend private, profit-making schools. I cannot assume, as does the majority, that the New Jersey courts would write off this explicit limitation from the statute. Moreover, the resolution by which the statute was applied expressly limits its benefits to students of public and Catholic schools.

Discrimination, however, is not the vital point here. Remove it, and the New Jersey statute remains unconstitutional. The discrimination only shows that the abuse Madison fought against and claimed would surely arise, that is, the favoring of one religion over others, has arisen in this uniting of church and state. But whether the aid is to one religion, or to every religion, it is still unconstitutional. If aid were indiscriminately given to all religious schools it would still force

non-believers to pay for teaching things they do not believe. It was the furnishing of "contributions of money for the propagation of opinions which he disbelieves" that the constitutional lawmakers outlawed. The Constitution requires, not the identification of the state with one religion or several religions or all religions, but complete separation of the state from each and every religion.

The American public should not be asleep to the shrewdness of the Roman Catholic Hierarchy's assault on the Constitution and the public school system. The amount of bus fares may be trivial, and for that reason objections to it may be taken indifferently, or answered by sentimental arguments, or brushed aside with such belittling remarks as "Don't be stingy". That is cunning papal strategy. Jesuit scheming aims to crack the constitutional principle where it will excite no great concern or notice, and where sentimentalism will tend to obscure the breach. Breached once, the second breakthrough is easier, and successive onslaughts eventually level the constitutional barrier and the nation is saddled with the Catholic Church and her parochial schools.

Unlike the dozing Supreme Court majority, Madison was awake to such religious tactics. He warned: "At least let warning be taken at the first fruit of the threatened innovation." Seventeen years ago the Supreme Court allowed the first innovation. Now comes the second. Only the gullible simpleton will believe the Hierarchy will not attempt a third and fourth and persist till separation of church and state is no more. Justice Black contends that the Court does not mean to go farther than transport. But the Hierarchy means to go farther, much farther. And on what legal basis can the Supreme Court stop her? The court has destroyed the only basis on which rational distinction can be made. They have ruled that education at parochial schools is public welfare meriting public sup-

port by getting children to it. On that un-American foundation public taxes could be used to cover all Catholic educational expenses. Exercise has strengthened the breach; corrosive precedents have set in.

Only the Beginning

The majority opinion rules that transportation to parochial schools is "within the state's constitutional power even though it approaches the verge of that power". The minority opinion puzzled over this bit of rationalization, not being able to "understand why the state cannot go farther, or why this case approaches the verge of its power" if the majority holding remains in force. With the corrosive precedent established and the First Amendment by-passed, it is obvious that the state has not approached the verge of its power, but has battered through constitutional restraints and stands at the very edge of an open field for uniting of church and state. Greedy papal religion will not view the transportation concession as the verge of the state's power; she is poised on the verge of a continued and more far-reaching drive for state aid to establish religion. This bit of appeasement will only sharpen the Hierarchy appetite. Proving that the Supreme Court has helped the Hierarchy advance another step along a planned divide-and-conquer road of conquest over the public school, note the following paragraph taken from *The Parochial School*, a book written by a priest and copyrighted in 1905:

I have had many conversations with members of the American Catholic Hierarchy during the past eighteen years about the public and parochial schools in America. The ecclesiastical champions of the latter have stated that the insistent demand of the Catholic hierarchy for a division of the public school money would eventually be granted; that the American people would grow weary of the school contention and to escape it would adopt the Catholic view; that then every effort

would be made to secure the largest possible grants of public money; that the other sects would, out of envy, demand similar grants for their various schools, and that they would be encouraged by the Catholic dignitaries to press their claim; that the consequence would be the disruption of the public school system by the competition and antagonism of such sectarian bodies; and that the ultimate result would be *the supremacy of the Catholic Church in secular teaching* by virtue of her strong organization and great resources through her various teaching orders. [Page 83]

Congressmen Seek to Unite

Church and State

But the Supreme Court is not alone in pushing the Hierarchy along its Jesuitic course. At the last Congress, the 79th, the Mead-Aiken Bill was introduced, which, if passed, would have authorized federal funds for sectarian schools as well as public schools. However, at committee hearings on the bill it was revealed that literature and drafts that were distributed among teachers and other groups concealed the fact that aid would go to sectarian schools. In this way support was mustered under false pretenses. Backing this bill, and opposing a federal bill that would have aided only the public schools, was a primarily political priest, "Monsignor" Frederick G. Hochwalt, educational director of the National Catholic Welfare Conference. It was this same Hochwalt that predicted, in 1944, that a federal aid bill for education would eventually be passed, and that instead of opposing federal aid (as the Hierarchy had been doing) Catholics should work for it on the condition that it benefit parochial schools also. And, as many states either by constitution or statute forbid the use of public funds for parochial schools, he advised concerning these federal bills that Catholics "demand that some provision be included that would allow the federal government to by-pass the states and deal directly with the non-tax-supported schools".

This Mead-Aiken Bill dutifully (to the business firm of Hochwalt & Hierarchy) provided a subterfuge to circumvent state laws prohibiting church-state schools. When witnesses before the committee holding hearings were asked who prepared this provision, they just did not know. "Shield the priests" is the inviolable maxim. A witness opposing the bill castigated this maneuver to outflank the state constitutions, saying: "What a flagrant misuse of federal power is here proposed! . . . 'They [the state constitutions] are not to be ignored or circumvented by Congress.'" Proponents of the Mead-Aiken Bill readily admitted it was designed to elude state prohibitions.

The bill did not pass, but that did not discourage the Hierarchy. If it does not succeed at first try, then it tries and tries again and again to batter down constitutional restraints and burst open the public money-bags and to dip its greedy paws into the public purse. Now the 80th Congress is in session, and once more Senator Aiken has introduced a similar bill providing federal support for parochial schools. These proposed federal grants are to be distributed to the various state educational authorities who will distribute the sums proportionately to public schools and sectarian schools. And when it says "sectarian" it means primarily "Catholic", for five-sixths of the sectarian schools are Catholic. Like its predecessor, this bill provides that if any state authority is not allowed by law to distribute the sums to the parochial schools, then the federal authority will deliver the public tax money to such schools direct. Representative Welch has introduced a similar bill in the House. In addition, Senator Taft has introduced a bill to the 80th Congress on federal aid to education. This bill would give federal tax money to the various states, and the state would be free to distribute it to public or parochial schools, according to the state policy. Thus this bill would only breach the federal constitution and

not state constitutions. If the Catholic agitators cannot blast the big hole by passing the Welch-Aiken version, it will content itself for a short time with a smaller rent. In either event, these bills would open the federal pocketbook to a scramble of religious sects, grabbing and fighting for public funds.

Consequences to State and Religion

The unhappy truth is that the American public in general does not perceive the consequences closing in upon them. The Supreme Court first unlocked and then opened the door slightly for the use of taxes to establish a religion. Now legislators seek to open it still wider. The Roman Catholic Hierarchy hopes to eventually knock the door down. What then? Many sects will enter the stampede for state support. Each will desire more for itself, less for competitor sects. Inescapably, one or a few sects will benefit more than the others. The political squabbles over religion that will follow will fester and swell. The various fighting sects and cults will seek to embroil the state in their dissensions. And they can do it, too, because the state itself will have entered the field of supporting religion. Imagine the 256 sects in the United States operating state-financed schools! The public school would either die out or become an insignificant 257th. The state, in refereeing all the battles of the divisive 256 sectarian schools, would be forced to step in and to regulate, to control. That would end religious freedom. The First Amendment is religion's friend and protector. Religion had better not kill its friend, even by degrees.

Face facts. The principle of separation of church and state is being trampled under. Not only is religion grabbing public funds for sectarian schools, but it is invading the public schools. The attack strikes from several fronts. In fifteen states public schools have classes in sectarian religious instruction in the school buildings. In twenty-seven states the

public schools release time for sectarian training that should be spent in secular study. Hence forty-two states allow encroachment on public school time by religion. Each encroachment may be small, but totaled up they make a deep penetration in the bulwark separating church and state. Already drowsy Americans have delayed 'till usurped power has strengthened itself by exercise and entangled the question in precedents'.

More lamentable, this religious attack comes when the public schools are under special strain. They need more money, and can ill afford a division of their funds to transport children to parochial schools for Catholic indoctrination. The rich United States spends 1.5 percent of its national income on public schools. Great Britain spends 3 percent; Russia, 7.5 percent. Many public school teachers are inadequately trained. Most of them are underpaid. There is a crying need for federal aid to public schools, but in the pathway of such assistance the Roman Catholic Hierarchy plants herself and refuses to budge to allow passage of a federal-aid measure unless her money-sucking parochial schools can be stuck onto it like leeches.

First Step Back to Inquisition

Will the American public ever awake? Will it raise such a protest that the din will awaken slumbering court justices to

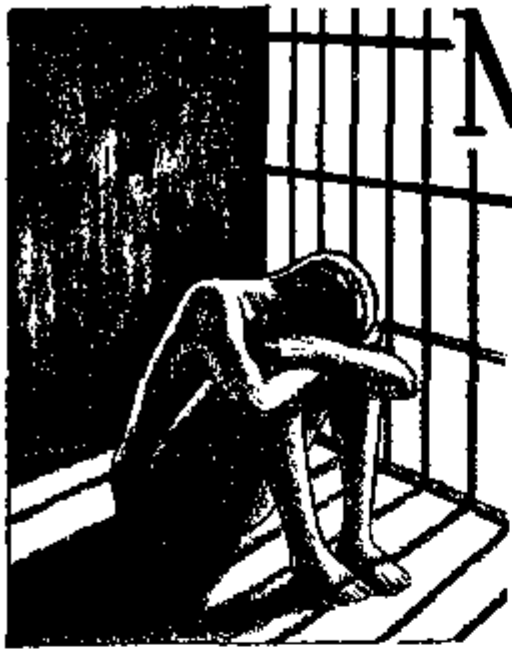
dangerous encroachments? Will it check the papacy's political puppets as they march like blind simpletons and shock-troops in the Hierarchy's blitz against the First Amendment? Will the public complacently blink as bit by bit the clock's hands are inched backward more and more, and come to its senses only when defeat is total and church and state are reunited? Yes, reunited; for then the clock's hands will have been whirled back all the way to the dark Middle Ages, when kings reigned by "divine" right and popes were lords over all. Then any religious sects or sectarian schools other than Catholic ones will be pronounced heretical. Re-enter, Inquisition. A fantastic view? To most Americans and to many honest-hearted Catholics it will undoubtedly seem so; but the Hierarchy's history justifies it. Moreover, that view of matters does not originate with *Awake!* It was the view of Madison, the American who figured so prominently in the First Amendment. On this very issue of taxing believers and non-believers (even if only "three pence") to support religious teaching James Madison declared: "Distant as it may be, in its present form, from the Inquisition it differs from it only in degree. The one is the first step, the other the last in the career of intolerance." Will the American people awake before that last step has been taken?



Rising Tide of Crime



J. Edgar Hoover, director of the Federal Bureau of Investigation, recently reported that on an average every 5.7 minutes during 1946 there was a murder, manslaughter, rape, or assault to kill. During the average day thirty-six persons were slain. The report estimated that principal crimes for the year totaled 1,685,203, the greatest number in ten years, and 119,662 more than in 1945. Between 1945 and 1946, murders and non-negligent manslaughter rose 23.3 percent; robbery, 15.7; rape, 5.0; aggravated assault, 12.9; larceny, 8.8; burglary, 11.3. Other statistics disclose that during 1945 boys and girls under twenty years of age committed two murders a day, a 25-percent increase over 1944. Preliminary figures for 1946 indicate another sharp rise in teen-age homicides. We live in perilous times.—2 Timothy 3:1-4.



Mental Institutions

A Growing Problem

NOTICE has recently been drawn to mental illness and the institutions

for care of the insane. Such books as *The Snake Pit* and *Private Worlds*, *The Crack-Up*, *Brainstorm*, *The Lost Week-End* (which has been made into a picture), and the motion pictures "The Seventh Veil", "Shock", "The Lady in the Dark" and "Spellbound" have catapulted psychiatry into the news as much as have the many newspaper and magazine articles. Some of the above, such as *The Snake Pit* and *The Lost Week-End* (an alcoholic's mental derangement), concern the experiences of the insane, who are said to be suffering from psychoses; while others, like "The Seventh Veil" and "The Lady in the Dark", deal with those 'borderline' mental disorders known as psychoneuroses, whose symptoms are frequently imaginary illnesses and unnatural fears.

the Nazi prisons and follows with this general indictment of American institutions for the mentally ill:

Pennsylvania is not unique. Through public neglect and legislative penny-pinching, state after state has allowed its institutions for the care and cure of the mentally sick to degenerate into little more than concentration camps of the Belsen pattern. Court and grand-jury records document scores of deaths of patients following beatings by attendants. Hundreds of instances of abuse, falling just short of manslaughter, are similarly documented. And reliable evidence, from hospital to hospital, indicates that these are but a tiny fraction of the beatings that occur, day after day, only to be covered up by tacit conspiracy of mutually protective silence and a code that ostracizes employes who "sing too loud".

Not one, but dozens of photographs depicted naked inmates in rooms completely bare except for the accumulation of filth and human excrement. Pitiful indeed were the views of psychotics, their hands bound by long camisoles tied behind, or barefooted on concrete floors, with gaping sores untended. Down in the basement ward known as Byberry's "dungeon", on the wall there is a legend that tells its own shocking story: "George was killed here 1937."

Many of the reports come from the 3,000 conscientious objectors, "Methodists, Quakers, Mennonites and Brethren," who volunteered to help out in the mental institutions. One of their reports from a New York State hospital depicts it as hardly different from the Nazi Dachau: "The testimony revealed that these four attendants slapped patients in the face as hard as they could, pummeled them in the ribs with fists, some

Spurred, no doubt, by these revelations, especially the sensitive dramatic novel *The Snake Pit*, the author of which, Mary Jane Ward, identifies herself as the character Virginia, institutionalized for several years, the pictorial magazines *Life*, *Time* and *Newsweek* have exposed some very horrible conditions found in state institutions for the insane. Particularly disgusting was the photographic exhibition of a "dilapidated, overcrowded, undermanned mental 'hospital'" in Philadelphia known as Byberry. *Life* compares conditions in Byberry and the Cleveland State Hospital to horrors of

being knocked to the floor and kicked. One 230-pound bully had the habit of bumping patients on the back of the head with the heel of his hand, and on one occasion had the patient put his hands on a chair, then striking his fingers with a heavy passkey." *Time* magazine of November 11 gives a brief but telling summary of the 180 state institutions crowded at present by more than 600,000 inmates: "Patients are beaten up and murdered by attendants . . . [They] are starved . . . [They] live in antiquated, unsanitary buildings [amid] filth, vermin and overcrowding . . . Care of the mentally ill is a national disgrace." *The American Journal of Public Health*, in an article entitled "A New Force in the Reform of Mental Hospitals", avers: "The status of our public mental hospitals is one of the least admirable aspects of our civilization." Dr. Fremont-Smith, vice-president for the National Committee for Mental Hygiene, declared in October: "Conditions in mental hospitals in nearly all states 'now border on disaster'," and blamed shortage of buildings and personnel and "a policy of concealment of mental hospital inefficiency". Dr. George H. Preston, Maryland state commissioner of mental hygiene, laid the lag in mental care to lack of help.

However, the average in Maryland of one attendant to fifty patients is much above the national average. In many institutions one attendant takes care of 400 patients. Attendants in mental institutions start at pay below that of penitentiary guards, often less than \$1,000 per year, and, because of shortage of help, most often work 60 hours per week. Mrs. Edith Stern, author of *Mental Illness, A Guide for the Family*, may have explained the large number of attendants in Maryland institutions when she charged that "mentally ill patients occasionally have been placed in charge of entire buildings at the Springfield State Hospital in Sykesville, Md., because of the shortage of ward attendants". In this

same institution fourteen doctors must care for 3,000 inmates, and throughout the state the allotment for food per day per patient is only 26c. *Collier's*, in an editorial of January 25, hits the budgetary weakness: "The insanity problem is one of our big ones; yet in the entire country we spend only about \$150,000,000 a year on state mental hospitals [for 600,000 inmates], whereas \$3,000,000,000 a year would be about right." In 1941 the total of expenditures in state hospitals was \$142,282,480. *Time* estimates that approximately \$100 per year per patient is allotted for the care of each patient, but this appears rather high nation-wide in view of the total of 150 million dollars to care for more than a half million patients. In Maryland the allotment for each patient is only 92c a day.

Other authorities aimed their criticism at further defects in the care of mental illness. Owen J. Roberts, former justice of the Supreme Court, blamed "lack of informed citizens" for the sordid plight of "America's 8,000,000 mentally ill". Dr. Paul H. Stevenson, U. S. Public Health Service, deplored the legal machinery for admission to a mental institution, wherein an affidavit is filed with the police or U. S. District Court, then the party is "apprehended" like a criminal; thereafter a court hearing is required wherein the psychiatrist treating the patient is excluded. He urges a clean sweep of present mental laws. (Washington, D. C., *Times-Herald*, May 19, 1946) Declaring that faulty diagnosis and care of the mentally ill are a medical scandal, Dr. A. E. Bennett, head of A. E. Bennett Neuro-Psychiatric Research Foundation, pointed out: "Above all, medical men must learn that psychoneuroses and psychoses are mental illnesses, and that no form of rest cure, drug therapy or any approach directed to treating an emotional problem at a physical level is scientific." Several other doctors, including Dr. R. P. Mackay, of Chicago, and Dr. Walter C. Alvarez, of Mayo

Clinic, Rochester, Minn., disclosed that thousands of mental cases were receiving entirely useless and harmful medical and surgical treatment.

On the defense side of the ledger, analyzing why these conditions noted prevail, the condensation of "Facts Behind *The Snake Pit*" (*Reader's Digest*, December 1946, p. 121) points out that many of the insane are left without clothes because they foul and tear off all garments as soon as dressed. The description of the manic-depressive, third on the list of common types (which are given later consideration), reveals why some hospital rooms are kept bare:

Manic-depressive may rise to superhuman heights of fury and strength. At other times he sinks into an apathy as deep as death. In full manic fury his energy explodes like a bomb. He may tear his clothes, even strong canvass strait jackets, to shreds, or break his iron cot to pieces with bare hands. . . . A manic has been known to tear his cheeks off by hooking his fingers in the corner of his mouth and jerking them. When he sinks to the depressive state he scarcely breathes. He cannot stand. He cannot eat, see, hear, feel, smell. He lies, a mere lump of lifeless matter, sometimes for days.

Undoubtedly care of the violent and incontinent raises difficult problems, but the best hospitals use no form of mechanical restraint and even the most unrestrained receive a tunic so that none are absolutely naked. Danville, Pa., has one of the nation's few "non-restraint" institutions for the mentally sick. In general, the charges of abuse, neglect, overcrowding, starvation, and inefficiency, both as to diagnosis and treatment, all stand uncontradicted.

How Many Are Mentally Ill?

Actually hospitalized in state institutions there are approximately 600,000, according to some statistics. But this does not begin to answer the question. Dr. Carl Binger estimates that there is a total of 700,000 to a million in in-

stitutions, adding, "There are probably three to five million non-institutionalized cases." Several other authorities agree that half the hospital beds in the country are occupied by the mentally ill, and fifty percent of those applying to doctors have sick minds. "It can be stated conservatively," said Dr. Thomas Parran, surgeon general and chief of U. S. Public Health Service, "that 8,000,000 persons, more than 6 percent of the population, are suffering from some form of mental illness." (*Chicago Sun*, March 3, 1946) "One out of every 13 Americans will require hospitalization for mental illness at some time during his life!" (Parran, *Chicago Sun*, April 1, 1946) Owen Roberts, above quoted, corroborated this estimate and added: "In addition to the 8,000,000 mentally ill persons in the country, there are 2,000,000 mentally deficient . . . There are only 4,000 certified psychiatrists to care for them, as compared with 180,000 physicians for the physically ill." Furthermore, the U. S. Public Health Service, repeating this almost unbelievable figure of eight million, forecast "an increase of mental cases out of proportion to the increase in population" estimated. Many other organizations vouch for these astounding facts.

Draft boards, psychiatric reports from the armed forces, and veterans' bureaus, bring forth facts indicating that it is the nation's youth that is cracking up! Twelve out of every 100 candidates for Selective Service were rejected because of "disorders of the personality". For each 100 men rejected for all causes 39 were refused for this cause, a total of mental rejects, 1,600,000. Having thus weeded out the mentally diseased or deficient, it would seem that the armed forces would have a pretty high percentage of strong or normal minds. But even after this sifting process, the army admitted over *one million men* to the neuropsychiatric wards, seven percent of which were actually insane. As for med-

ical discharges 457,000 were released because of neuroses, anti-social behavior, inadequacy, mental deficiency and bed-wetting. Three out of five disability claims in the Veterans Administration are due to neuropsychiatric disorders (mental ills), and the peak will not be reached, according to the Army, until 1975! This was roughly the situation in the armed forces, *after screening and eliminating the unfit!*

In regard to the increase in rate of insane the number has increased to twelve times in the past sixty years, while the population increased by half that number. In 1880 there were about 183.3 psychotics per 100,000 population, which rate began to increase about the turn of the century until the 1943 average was 366.7. But even in 1943 there were only 430,958 patients in state institutions, according to the U. S. Department of Commerce bulletin *Patients in Mental Hospitals*, Table III, page 8; whereas reliable sources estimate the number as 600,000 in 1946. In 1934, just twelve years before, there were only 341,485 in state institutions. (In general, the number in the state institutions runs about 80-85 percent of the total number hospitalized, including those in government, private and city and county institutions.) At present there are more patients in hospital beds because of mental illness than all Americans killed in war from the Revolution through World War II! And the end is not yet!

Causes of Different Forms of Insanity

In view of this appalling increase at the present, the question arises as to what relation world conditions have to this mental decline. *War*, bringing its depleting pestilences and famines, its corroding fears, its burning hatreds, undoubtedly breeds psychoses, as well as the border-mental disturbances called psychoneuroses or simply neuroses. (A neurosis is defined by Webster's dictionary as "a functional nervous disorder,

without demonstrable physical lesion (diseased or injured region)". Thus a man may complain of various pains, such as headache, lameness, etc., without anything the matter with head or legs. Psychoanalysis may sometimes get at the root of this trouble, pointing out that some repressed fear or shame or aversion is responsible for the physical symptom. In all its combinations the form psych-, or psycho, has reference to the mind or mental processes. Thus psychiatry is defined as the medical specialty that deals with mental disorders, especially with psychoses (but also with neuroses). It is thus seen that of the neuroses especially each is an environmental disorder, and it is common to the armed forces because "the combat soldier exists in the world's worst environment. Unable to escape it he is certain to become a psychiatric casualty if he is kept in the line long enough". (*Newsweek* September 9, 1946, p. 66; also note *Science News Letter* September 7, 1946: "The danger of being killed or maimed imposes a strain so great that it causes men to break down.") It is no wonder that over a million soldiers had to be treated.

The great increase of insanity during fairly peaceful periods, however, indicates that war is not the entire answer. According to the Census bulletin the number of admissions to mental institutions in the state hospitals were, in order of prevalence, first, dementia praecox (schizophrenia is the general term including dementia praecox appearing in three forms: hebephrenic, characterized by silly behavior; paranoid form, delusions; and catatonic form, by taking rigid and often peculiar positions and postures without moving for hours), 23,794; second, cerebral arteriosclerosis, 13,530; third, manic-depressions, 11,849; fourth, senility, 10,500; fifth, general paresis, and other forms of syphilitic central nervous system disease, 7,602; sixth, alcoholism, 4,966; seventh, involutional psychoses (those connected with

"change of life"), 3,829; all other causes, including brain tumors, trauma (injuries or shock), drug addiction, epilepsy, visceral diseases, gland diseases and tuberculosis, etc., 30,628. "In far more cases than would be supposed, insanity is precipitated by some actual physical condition, injuries to the brain, epilepsy, brain tumors, encephalitis (inflammation of the brain), cerebral palsy, and many others." This bears out the truthfulness of the statement found in the work already mentioned, *Mental Illness, A Guide for the Family*: "The most important thing for your patient's chances of recovery and for your own peace of mind is to realize that mental illnesses are illnesses like any others." The author adds that the patients should be looked upon as ill, not wicked.

The mental diseases incident to old age, such as numbers two and four above, often continue until death; the same for paresis, although it is now treated with malaria fever; neither the cause nor the cure for epilepsy is known; some of the other physical causes of insanity may sometimes be removed; but it is those that have a constitutional origin, schizophrenia and manic-depressive psychoses, that have aroused greatest curiosity, since they evidence hidden worries, fears, sense of guilt. "Insecurity and fear are rife in a famine-haunted, atomic-bomb-threatened world." (*Forum*, September 1946, p. 209) In other words, it is likely the mental processes that have brought these two types of sufferers to mental illness. The difficulty of treating schizophrenia, the most prevalent type of insanity, is suggested in the description of the disease. Dr. George D. Lovell, psychologist at Greinell College, writes: "Patients suffering from schizophrenia have become split off from the rest of the world, not split off from themselves. . . . Sufferers from it exist in a small world of their own, which they themselves have made. . . . Influences to which normal people react have become dead-

ened and meaningless to the schizophrenic." In the article written by Jane Eliot, written for the *Ladies' Home Journal* (October 1946), describing "My Way Back to Sanity", the writer evidently had a form of schizophrenia, as she "could hear God's voice calling me to arise and prepare myself to lead a crusade to open the doors of insane asylums the world over". In her case, overwork, nerve strain and dieting apparently contributed to her breakdown.

Both this writer and Mary Jane Ward describe in some detail the treatments of their psychoses. Miss Ward describes subjectively her reactions to the use of the hypnotic medicine paraldehyde (which caused her and others to smell like a lion cage); the forced labor; the electric shock, in which the patient has a low current passed through the brain, inducing momentary unconsciousness (metrazol injections were used on Miss Eliot to produce similar convulsions); the toilets without doors; dramatically she depicts her lapse from the first ward, the discharge ward, back to Ward 33, during which degression she had lucid intervals of vivid awareness and wonderment, then forgetfulness and aberration; and finally she forced herself to look at that black death, which meant responsible living, and forego the more attractive white light of idiocy, and returned to her normal life of novel writing. Moreover, it seems that *The Snake Pit* has started a crusade.

Also for psychoses insulin is used to produce relaxation of tension. Work, occupations and music are also used in therapy. Music often aids, but will not cure. At times musicians, artists, sculptors and poets retain their ability unimpaired while their personalities continue in psychotic deterioration. At times lactic acid is prescribed, since this is produced during the electric shock. The psychiatrist asks many questions to probe at the bottom of the trouble. In psychoanalysis the doctor sometimes resorts to hyp-

nosis, especially with neuroses. A revolutionary treatment of the neurosis is the injection of the truth serum, the barbiturates, amytal and pentothal. In the examination of William Heirens he was given an injection of sodium pentothal, a drug which belongs to a family of the barbiturates, and afterwards questioned concerning the Degnan murder. While under the influence of the drug he admitted the slaying of the Degnan child and two other murders. Before this sodium pentothal had been used to aid soldiers suffering from war neuroses ("shell shock", now generally called "battle fatigue"). He may have some repressed and horrible memory. After the injection the doctor asked questions to simulate the battle scene: "You are on the battlefield. Shells are bursting all around you. One has landed close by. Overhead planes are roaring. What's happening now?" The patient picks up the clue and talks. He imagines that the doctor is a buddy and calls out, "Duck for your life" or "Help me drag Jack out of danger". Thus the scene that has such disastrous effects is reconstructed, and he is aided to forget by first suffering the pain of remembering.

Perhaps most would like to know how both insanity and neuroses can be prevented, that is, those forms of mental illness that appear to be produced by the kind of mental work or thinking in which one engages. Contributing factors to bad mental outlook are insecurity, frustra-

tion, fears of the minority of underprivileged, unnatural apartment-house life, back-breaking, mind-drugging assembly line operations, but most important of these is disturbance in the family background. By this is not meant heredity, as heredity is not considered an important direct cause of mental disease. One investigator reports that out of 200 men with neuroses, only 8 came from normal homes; the others came from homes distorted by death, divorce or neurotic parent. "Mental disturbances between couples are to blame for child neuroses." (Clara Bassett's *Mental Hygiene in the Community*, p. 163) Buckley also advises against putting pressure on the brilliant child, and adds: "[Neuroses] are largely the result of faulty education, and bad mental habits, chiefly developed in childhood through example and unsuitable training." Furthermore, mental illness has warned factories and business to make pleasanter and more beautiful working conditions, give employees opportunities to exercise full personality potentialities, desire for improvement, acquisition of property, satisfaction of curiosity, approval of justice.

Although the new type of practitioner will consider mind and body together in psychosomatic treatment, much as did the old country doctor, it is evident that the great cure of mind, as well as body, will come from the Master Worker, the Mighty One who fashioned the frame of man. He will do this in the New World.

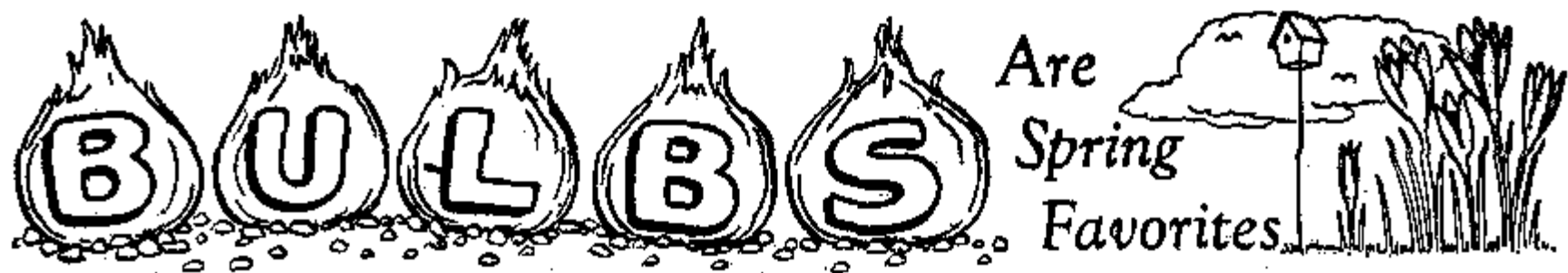


Faster than Sound



The navy's new turbo-jet plane, the D-558 Skystreak, is designed to explore speeds beyond the speed of sound, 500 to 850 miles per hour. Test flights are yet to be made, but the stubby little Skystreak is propelled by the most powerful jet engine ever devised, a General Electric turbo-jet "which equals the horsepower delivered by the four motors of the B-29, wide open". As an emergency safety device, the entire forward section of the plane can be jettisoned. By a lever the pilot can break the cockpit and nose of the plane from the rest of the fuselage, thus slowing the free-falling compartment sufficiently to permit the pilot to parachute to safety.

BULBS Are Spring Favorites



WHEN the winter snow melts away and the ground thaws out, the first shoots of the crocus and tulip push themselves up in the garden and around the borders of our homes to tell us that springtime is at hand. Their appearance is a welcome sign, and our hearts are made glad that flowertime has once again returned. Were it not for the fact that these plants spring from bulbs that were planted the year before, these early flowers would never dare to thrust themselves out so early; for the nights are still cold and seedtime is yet a few weeks off.

The bulb family of herbaceous plants includes a great variety; only a few are early precursors of spring. To the expert, tulips and daffodils are bulbs, dahlias and begonias are tubers, gladioli and crocuses are corms, and flag irises are roots or rhizomes. But to the average person bulbs are bulbs, and all of the foregoing they call bulbs. This fact, however, does not change their individual personality. Each has its particular likes and dislikes and its particular time to bloom, as well as its own particular beauty.

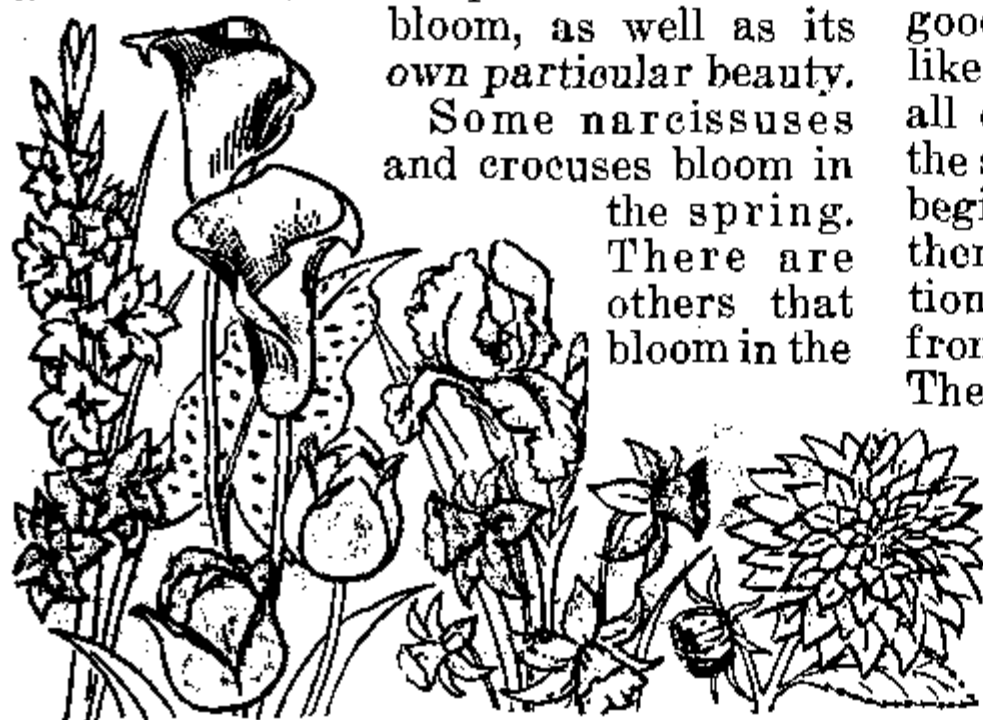
Some narcissuses and crocuses bloom in the spring. There are others that bloom in the

fall. Some, like the Tigridia, or tigerflower, are summer flowers. The Madeira vine and cinnamon vine are climbers. Then there is the short spring hyacinth as well as the tall summer hyacinth. Some, like the caladium (elephant ears), prefer the cool shade, while the canna insists on standing in the bright sunshine. Then there are other bulb plants, like the amaryllis, montbretia, oxalis, ranunculus, dahlia, gladioli and the lilies.

The amaryllis is a very showy plant having an immense lilylike flower of rich scarlet, red or rose, or red and crimson markings on a white background. The montbretia, with its spiked flowers, looks somewhat like a miniature gladiolus and is scarlet, orange and yellow in color. The oxalis, though small, is also a showy plant. The ranunculus, like many others, is not a hardy plant in the north. The American Dahlia Society has codified dahlias according to their flower formation as formal decorative, informal decorative, cactus, and semi-cactus.

Gladioli will be found in almost any bed where beautiful flowers are grown. A good and well-drained soil is what they like. The little trick that makes the buds all open up at the same time is to cut the spike at the top when the bottom buds begin to show color. Like the gladioli, there are many varieties and modifications of lilies. Their bulbs vary in size from one to three inches in diameter. The crocuses are among the most popular

garden flowers because their corms are not expensive and they are easily grown. At one time, before aniline dyes were discovered, the dried stamens of the *C. sativus* crocus produced a dye known as



saffron. For centuries the narcissus has been a favorite flower because of its beauty and fragrance and its ease of cultivation. The daffodil is a species of narcissus having a large bell-shaped corona.

The Oriental hyacinth is a great favorite with florists. As a native of Syria and Persia it was made popular in Europe by the Dutch in the sixteenth century. The soil and climate of the Lowlands work together to produce huge bulbs that bear flower spikes as long as nine inches with thirty-eight flowers on them. For five years the bulbs are cultivated before they are exported to the rest of the world. An interesting thing about the hyacinth is the fact that its greatest fragrance is given off after eleven o'clock at night, when principally only the insects and moths can enjoy it.

Each of these plants has bulbs of its own particular construction. Some have paper-like scales, some have overlapping scales like the tiles on a roof, and some have scales that adhere very tight to the center. There is one thing that all bulbs have in common, and that is, the centers are made up of thick fleshy tissues that serve as a storehouse of food for the young plant. These bulbous plants not only produce seed through pollination but also form new bulbs each year from which new plants may be propagated.

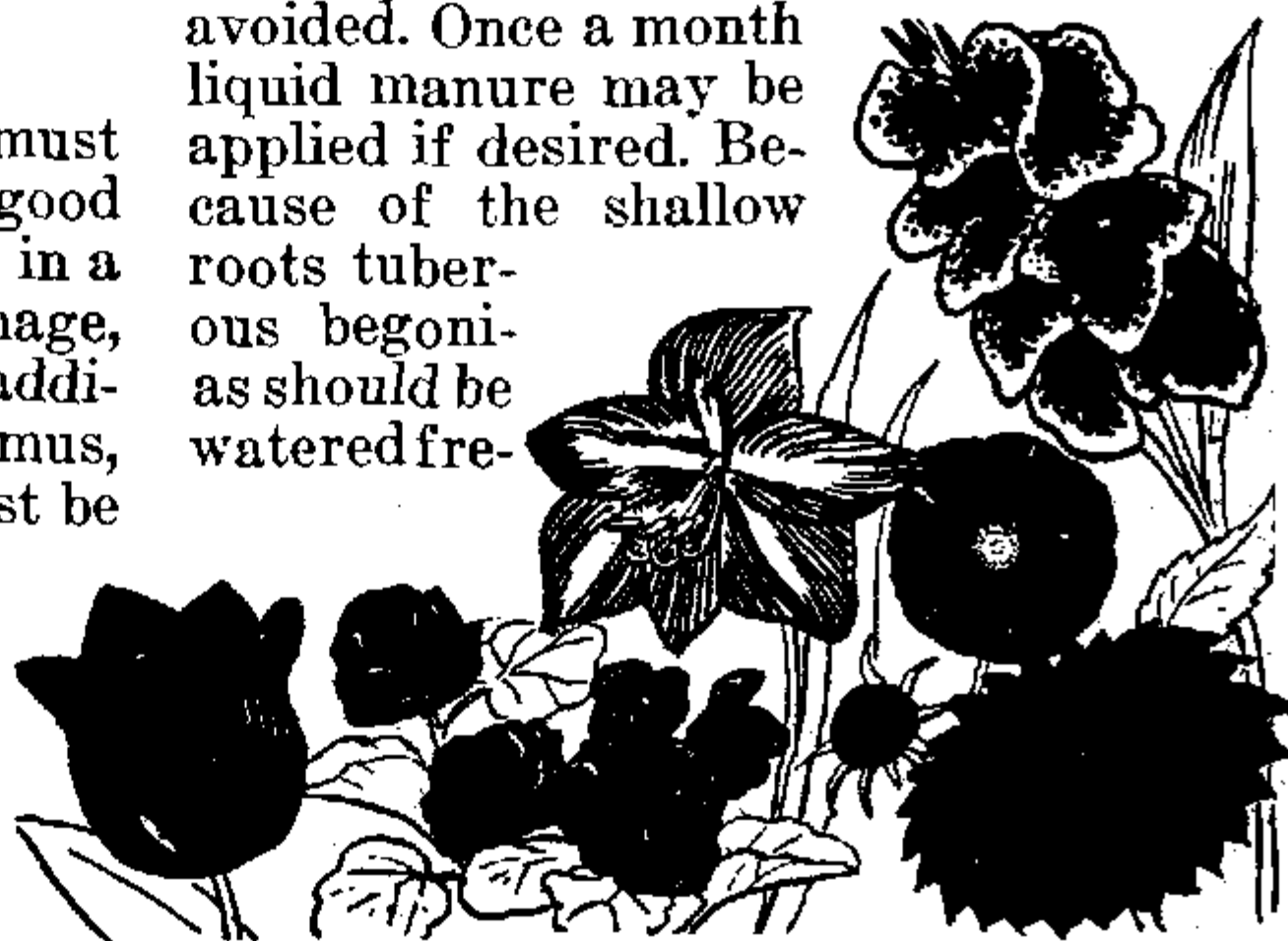
Planting and Caring for Bulbs

If you want gorgeous flowers you must have not only good bulbs but also good soil. This is the starting point. Sand in a soil is important to give good drainage, but if too sandy or clayish, large additions of organic matter such as humus, leaf mold or well-rotted manure must be added. Fresh manure should be avoided. Old hotbed or mushroom-bed material will serve. An addition of superphosphate, five pounds to 100 square feet, is also good. The value of good soil and climate to successful bulb-raising is well

illustrated in the following: In a certain section on the Pacific coast land sold for \$40 an acre until it was found particularly suitable for bulbs. Now the same land is worth \$1,000 to \$2,000 an acre.

Different bulbs require different depths, but the general rule is to plant them rather deep. A two-inch bulb should be set about six inches below the soil line. Crocus corms are set three inches. Avoid trapping air pockets below the bulbs. Plant in the fall before the ground freezes, and then after it becomes frozen hard it is a general practice to mulch it over with straw or salt hay. This prevents alternate thawing and freezing of the ground. After blooming the bulbs are not dug up until late summer, thus allowing them to replenish their storehouse with food for the next season.

At one time begonias were considered tricky things to raise, but now their strains have been strengthened so that it is possible to add their beauty to the garden. They like a soil that is about one-third each of sand, humus and good soil. Start them indoors in six-inch pots, and then by May they can be transferred to the garden, pot and all, sinking the pot to the soil line without disturbing the delicate root system. Shredded cattle manure is the best fertilizer. Chemical fertilizers high in nitrogen cause extremely brittle stems, and should be avoided. Once a month liquid manure may be applied if desired. Because of the shallow roots tuberous begonias should be watered fre-



quently. When it comes to storing these bulbs vermiculite, grain chaff or peat moss is recommended.

Tulips, crocuses and narcissuses, on the other hand, are not so particular. Tulips do well in a friable loam of moderate richness and texture. Nor is it necessary to dig up the bulbs of these plants every year. However, if they are not divided after three years they will show a failing.

Value of Hybridization

Wild flowers of this unfinished earth are rather small and unimpressive compared with the cultivated varieties. In addition to good soil and care larger and stronger plants are produced by scientifically controlled pollination. This "hybridization", as it is called, also has increased the varieties and beauty of many flowers. The tuberous begonia originally came from the South American Andes, but our hand-pollination has so altered it that only a botanist is able to see the resemblance between it and the garden variety.

Wild lilies from distant lands like Australia, Africa, Syria and Europe are imported and crossed with domestic hybrids to improve the characteristic. The tiger lily, candlestick, regals and Madonna lilies are blended together to produce a flower of greater beauty, strength or resistance to disease.

One of the most remarkable phenomena about hybrids, as in the case of tulips, is known as the "break", occurring between three and seven years after hand-pollination. Suddenly after several years the colors and markings and shape of the flower may change radically, even reverting back to the originals. Thereafter it is spoken of as a "rectified" flower. Propagation in times past has generally been from offset bulbs rather than from seed. However, specialists today frequently renew the strength and vigor of standard varieties through pollina-

tion. The zinnias and marigolds are examples of this.

For thirty years bulb breeders have tried to produce a strong pink-colored daffodil, but without success. Anyone wishing to join in this chase for a pink daffodil need not be an "expert". The rules are simple. Mr. Jan de Graaff, one of the foremost daffodil explorers, explains in the *Saturday Evening Post* how to go about it:

Raising daffodil hybrids is a very easy game. Simply buy a few good varieties as pollen and seed parents, take out the anthers from the seed parents, put some pollen from other flowers on the stamen, gather the seed when ripe, sow it and grow it for five years, and you will have your own hybrid daffodils in flower. During the five years, transplant twice or three times. The chances are good that you will have something better than any of the old varieties, and it might be that, with luck, you will raise that elusive flower for which we have all been seeking—the perfect pink daffodil!

Big Bulb Business

The business of raising bulbs is a big and profitable one for those that know their bulbs. Take the tulip for example. There are about 100 distinct species of tulips, 40 of which are cultivated. But tulips as we know them have been crossed and recrossed so many times that most of us probably have never seen a natural one. The 2,000 or more varieties are divided into four main groups called selfs, roses, bizarres and by-bløemens.

After the tulip was introduced into Europe from Turkey, in the sixteenth century, Holland became the leader in the bulb business. In 1634 "tulipomania" as it was called, swept over Holland with the people going wild over the money-making possibilities of bulbs. They paid as much as \$5,200 for a single bulb. Shares were sold, like stocks and bonds, oftentimes on bulbs that never existed, until thousands of people were bankrupt.

The bulb bubble burst in 1637 when the government took a hand in the gambling. Since then the bulb business in the Low Countries has been a very profitable one, with millions of bulbs exported yearly.

During the recent war many of the starving people of the Netherlands ate tulip bulbs to stop the hunger pains from gnawing their stomachs. They also used the bulbs as a coffee substitute. Now the Netherlands are rebuilding their bulb business and have already brought forth several new varieties.

Since the tulip business began to develop in the United States it has become big business. Here the big growers plant, cultivate and harvest bulbs by machinery. They plant on one farm 1,000,000 little bulblets the size of marbles, worth a dime each, and harvest jumbos that sell for a dollar. Thirty million dollars' worth of Easter-lilies are sold per year. One

section of the country annually reaps 100,000,000 iris, tulip and daffodil bulbs. Some of the "big fellows" spend \$25,000 a year on their experimental hybrid gardens in search of new varieties that will catch the public's fancy.

In his famous *Sermon on the Mount* Christ Jesus called attention to the beauty of the bulb-producing lily, saying: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." (Matthew 6:28, 29) So men of good-will today can rejoice that the Anointed King of the righteous New World is a lover of flowers. Under His prosperous millennial reign the whole earth is to be a Paradise garden, and people will learn more about the care and cultivation of bulbs and flowers. What a prospect!



"Psychoanalysis and Confession"

¶ Under the above title Msgr. Fulton J. Sheen sermonized, on March 9 at St. Patrick's cathedral, against psychoanalysis, assailing it as "a form of escapism" that produced "morbidly and disintegration" and failed to relieve "the unresolved sense of guilt of sin". Of course, Sheen contended that "there is no morbidity in confession. . . . Confession is the key to happiness of the modern world". He especially condemned a psychoanalytic method described as "transfer of the affection to the analyst". "This method," Sheen taunted, "is only used when the patient is a young and very beautiful woman. It is never found to work among the ugly or the poor." Such hypocritical gall! Confession is notorious as a priestly breeding ground of morbidity and immorality, what with the calculatedly suggestive questions on sex that the confessor-priest propounds to badger and break down the moral integrity of beautiful Catholic women. But undoubtedly Sheen preaches that guilt from such base sin can be resolved by money and favors granted the priest. Jeremiah told religious priests in his day that they caused the people to trust in lying words, that after persons stole and murdered and committed adultery they believed they could come to the building called God's temple and say, "We are delivered to do all these abominations." (Jeremiah 7:8-11) Religious absolution on a money basis is a racket and resolves no sin in Jehovah God's sight.

Washing Blood from Clergy Hands



BEFORE the American public press provided visiting Conrad Cardinal von Preysing with the necessary soap and water for washing his hands of Nazi blood-guilt it should have reviewed the historical association of this man (then a bishop) and the organization he represents with Hitlerism.

In April, 1933, three months after Catholic Hitler came to power, the Catholic church lifted the ban on its members' joining the Nazi party, and expressly permitted the swastika to be draped in the churches. (AP dispatch, April 17, 1933)

In June, 1933, a pastoral letter was issued in which the Catholic bishops of Germany, including von Preysing, gave approval to "the new Germany founded by Hitler's accession to power". "It is far from our thoughts," said the bishops, "to underestimate the National Awakening or to try to hinder it. The principle of authoritarianism in the Catholic Church has always been emphasized and thus it is not difficult for Catholics to recognize the new State." (AP, June 19, 1933)

In January, 1934, that old wolf, Franz von Papen, the Vatican's chambermaid who was recently sentenced to eight years of hard labor, as a papal knight declared: "The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the Papacy." (*Der Völkischer Beobachter*, January 14, 1934)

In 1936, when Hitler ordered a plebiscite on his seizure of the Rhineland, the Catholic bishops told their flocks: "To make it possible for you to vote a decisive Yes, we German Bishops [including von Preysing] declare that we give our vote to the Fatherland." (*National Zeitung*, Basel, March 26, 1936)

In 1937, another pastoral letter was read in the Catholic churches: "The Fuehrer and Reich Chancellor saw the

onmarch of Bolshevism from afar. . . . We German Bishops [including von Preysing] regard it as our duty to support with all means at our disposal the head of the German Reich in this struggle." (AP, January, 1937)

In August, 1940, after all resistance to Hitler's Catholic crusade had been crushed in Poland, Belgium, Luxembourg, the Netherlands and France, the bishops of Germany, including von Preysing, extended their thanks to the Wehrmacht and solemnly pledged their allegiance to "the Fuehrer, Adolf Hitler". (AP, August, 1940)

In July, 1941, immediately after Russia was attacked by Hitler, the Fulda Conference of Catholic Bishops, including von Preysing, declared that "it is a matter of course for every German to defend the Fatherland". (UP dispatch, July 7, 1941)

On December 7, 1941, the same day, mind you, that Pearl Harbor was bombed by Hitler's Japanese partner, the *New York Times* told of a special "war prayer" adopted by the German Catholic bishops which was "to be read at the beginning and end of all divine services". Further quoting the *Times* dispatch: "The prayer implored Providence to bless German arms with victory and grant protection to the lives and health of all soldiers. . . . The German Catholic clergy [including von Preysing], while strongly objecting to certain aspects of Nazi racial policy, has always taken care to emphasize the duty of every Catholic to his country as loyal Germans in the present war."

The hands of the clergy may appear to be washed of Nazi crimes against humanity, but the truthfulness of Jeremiah's prophecy still stands: "In thy skirts is found the blood of the souls of the poor and innocent."—Jeremias 2:34, Catholic Douay Version.

"THY WORD IS TRUTH"

JOHN 17:17

Your Heavenly Hopes, Right or Wrong?

MANY religious people take it for granted that when they die they will go to heaven, even direct or by the midway station of a "purgatory". But do you know that all those who have the seal or authoritative guarantee from God that they have been called to a heavenly heritage have been begotten by His spirit? Do you also know that His spirit or active force operates toward such favored ones and testifies to their being inheritors of valid heavenly hopes? This spirit actively works in their behalf with appreciable evidence. It may be viewed as an advance installment or "earnest" or first deposit on what is in store for them in the heavens when they get there in the future after death. Therefore these persons know they have been called heavenward, and they continue to do what Romans 12:1, 11, 12 says, "present your bodies a living sacrifice." How? By being "not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer". Are you one of these persons?

The realization that they are spirit-begotten, and also the present installment of God's holy spirit or active force operating upon them in their spiritual behalf, fill the heaven-bound sons of God with the "hope of glory", glory with Christ in heaven. Rightly they rejoice "in hope of the glory of God. And not only so, but we triumph also in afflictions, knowing that affliction works out endurance; and endurance, approval [of God];

and approval, hope; and this hope is not put to shame, because the love of God has been diffused in our hearts, through that holy spirit which has been given to us".—Romans 5:2-5, *The Emphatic Diaglott*.

God's holy spirit not only floods their hearts with love for Jehovah God and for His service in the footsteps of His Son Jesus Christ; it also makes them see plainly the hope that is set before them and to appreciate that it is for them and they must walk worthy of it now on earth. To this end God's holy spirit opens up the Bible to their understanding and appreciation. The rulers of this world, namely, the religious clergy, the commercial magnates, and the politicians, do not have such knowledge or revelation in the things of God's Word and hence they persecute those Christians that actually do have it. "Which none of the princes of this world knew: . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit: for the spirit searcheth all things, yea, the deep things of God." So we read, at 1 Corinthians 2:8-10.

No man can know the inward thoughts or the ideas of another man, no matter how trained a psychologist, so called, he may be. Only that other man's spirit or power of discernment within him can know; and he alone can make known what is in his mind. "For what man knoweth the things of a man, save the spirit of man which is in him? even so

the things of God knoweth no man, but the spirit of God." Hence to know the things of God we have to have His spirit. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words [technical, philosophic language of the world] which man's wisdom teacheth, but which the holy [spirit] teacheth; comparing spiritual things with spiritual," that is to say, expressing the spiritual things with the spiritual language that the Bible uses as a book inspired by God's spirit.—1 Corinthians 2:11-13.

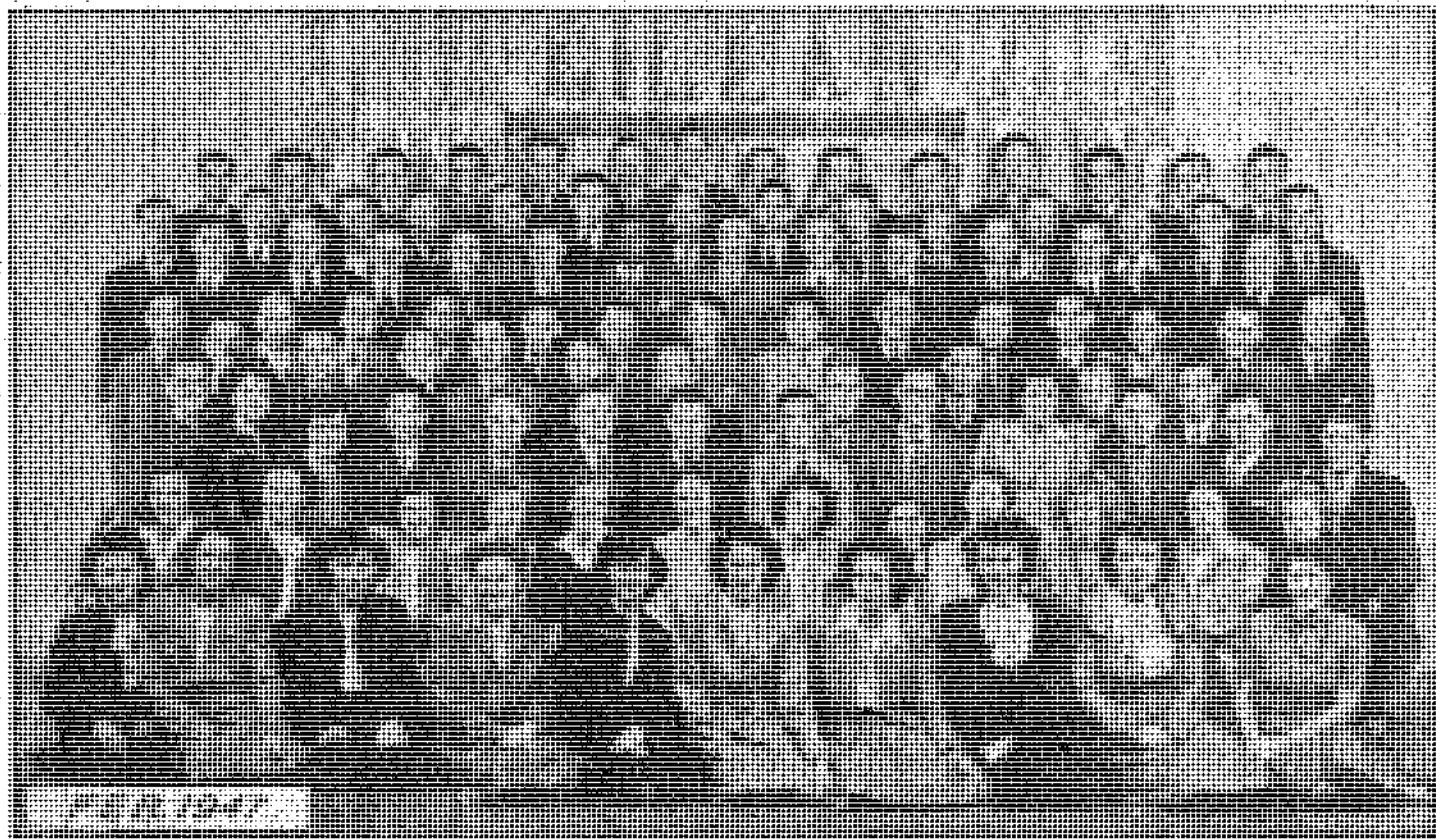
A man that has the psychology or way of thinking of this world is a man of this world and has its spirit and he favors and supports this world. Such a man does not have any desire for these spiritual things disclosed by God's spirit, and he cannot enter into any understanding of them. "But the natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things [of the spirit], yet he himself is judged of no man [of the world]. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ," and hence have His thoughts.—1 Corinthians 2:14-16.

Persons that have been begotten of God's spirit and that have the seal that they are His sons have received of His spirit and know so because they have its manifestations. They must be careful to retain His spirit and to increase it. We can receive more and more of the spirit or activating force of God as we increase in the knowledge of the Bible and as we faithfully and obediently strive to apply that sacred Word in our lives, rather than to copy this world.

Jesus said: "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are

spirit, and are life." It is by the knowledge of God's Word of truth, and then by the putting of the truth to work in our lives, that we become more and more possessed of the spirit of God. That was why Jesus called it also "the spirit of truth". (John 6:63; 14:17, *Am. Stan. Ver.*) The apostle Peter says the spirit-begotten ones "with heavenly hopes must be "obeying the truth through the spirit" in order to keep their lives pure and to have pure love. (1 Peter 1:22) Naturally, then, before a person is begotten and receives of God's spirit, he has to hear and believe the truth. Jesus brought truth. He also said he is the way, and the truth, and the life. In Scripture water is used to symbolize truth, because it has cleansing power. This helps us understand what John writes concerning Jesus, saying: "This is he that came by water [truth] and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the spirit that beareth witness, because the spirit is the truth. For there are three who bear witness, the spirit, and the water, and the blood: and the three agree in one." (1 John 5:6-8, *Am. Stan. Ver.*) It follows, then, that the spirit, Jehovah's active force, is not given to Christians apart from His written Word of truth.

Those begotten of God's spirit and hence having heavenly hopes are admonished not to go contrary to His Word and the way of truth that it shows. To do so they would be going contrary to the spirit of truth and acting grievously against it. "Grieve not the holy spirit of God, by which you were sealed for a day of redemption." "Quench not the spirit. Do not disregard prophecies: but examine all things. Hold fast the good. Abstain from every form of evil." (1 Thessalonians 5:19-22 and Ephesians 4:29, 30, *The Emphatic Diaglott*) Are you, Mr. Reader, if you have heavenly hopes, following these Scriptural instructions? Let each one examine himself to see if his hopes are right or wrong.



Eighth Graduating Class of the Watchtower Bible School

Left to right: First row: Wargo, C., Van Bortel, G., Burch, R., McKay, E., Pemberton, M. F., Van Bortel, M., Wilkes, D., Pearson, D., Pearson, A., Finlay, N. Second row: Quell, E., Karshens, S., Monroe, D., Pulver, F., Porter, N., Taylor, C., Phillips, S., Berner, A., Fairweather, K., Bobb, G., Fognarelli, A., Monroe, M. Third row: Pulver, N., Pemberton, L. F., Burrows, V., Hissam, L. T., Nironen, E., Larsen, L., Lukac, F., Fergusson, J., Coysh, E., Rountree, N., Wilkinson, S., McKay, H., Pulver, H. Fourth row: Finlay, R., Copequa, S., Rendell, D., Attwood, A., Cotterill, R., Masinick, H., Borys, E., Bowdary, S., Hoffmann, F., Jones, S. Fifth row: Griffiths, G., Porter, G., Baker, G., Brown, H., Taaivitsainen, E., Stebbing, F., Rasmussen, J., Garcia, S., Miller, S., White, V., Yaremchuk, W., Lewis, N., Taylor, F., Phillips, G. Sixth row: Jorgensen, W., Lemmon, F., Checksfield, W., Torvinen, A. V., Matthews, R., Jacobs, E., Barnes, A., Skinner, F., Smith, E. K., Gale, H., Woodburn, S., Gonzalez, R. Seventh row: Framberg, J., Siemens, L., Kopp, M., Hall, S., Diehl, W., Rasmussen, C., Danley, J., Rees, P., Bridle, P., Carmichael, H., Cuthforth, J., Moraton, E., Powell, G., Stewart, E. Eighth row: Bruhn, C., Prince, C., King, H., Cooke, J., Salavaara, K., Smith, G., Jansen, G., Cooke, E., Bobb, E., Reynolds, S., Smedley, F., Wargo, J., Fleury, M., Arnett, H.

Bible School Graduates Eighth Class, Enrolls Ninth

THE Watchtower Bible School of Gilead, located in upstate New York, graduated, on February 9, 1947, its first international class. This eighth class was made up of students drawn from Australia, Britain, Canada, China, Costa Rica, Cuba, Denmark, Finland, Germany, Hawaii, Mexico, Netherlands, Newfoundland, Siam, South Africa, Sweden, Switzerland and the United States. Graduation exercises were attended by 714. Principal addresses were made by Watchtower directors H. C. Covington, Grant Suiter and N. H. Knorr, who is president of the Society. Of the 102 students, full-time ministers, who had enrolled for the five-month course of advanced ministerial training for missionary work, 99 completed the course. Of this number 94 were granted diplomas for meritorious scholarship. A letter from the graduating student body expressing appreciation for the training received and determination to apply it in missionary service was read. The mis-

sionary assignments given this class will take its members to the following countries: Australia, Bahamas, Bermuda, Britain, Canada, Ceylon, China, Costa Rica, Cuba, Denmark, Egypt, Fiji, Finland, Gold Coast, Hawaii, Iceland, India, Malta, Mexico, Netherlands, Newfoundland, Nigeria, Palestine, Philippines, Portugal, Siam, Singapore, South Africa, Sweden and Switzerland. (Picture of the eighth class appears on page 27.)

On February 26 a new class was enrolled and opening exercises conducted. Sixty-four of the enrollees were from Canada, where they as Jehovah's witnesses combated the freedom-suppressing totalitarian tactics of the Roman Catholic Hierarchy in Quebec province. Forty ministers from the United States filled out the ninth class to its total of 104. They were welcomed by H. C. Covington, and heard F. W. Franz, vice-president of the Pennsylvania corporation, deliver the principal address.

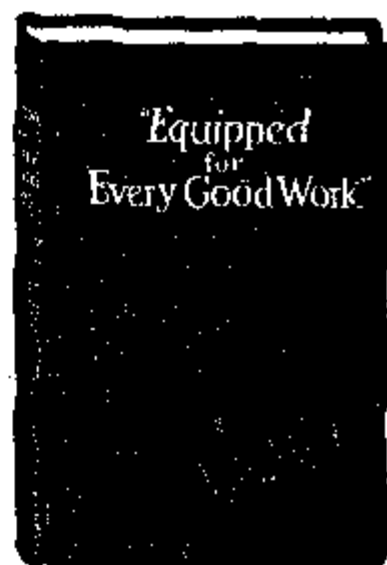


Get acquainted with your Bible!

Read how this library of books came into existence. Live the vivid events surrounding its fight to survive. See how each of the many books of the Bible contributes a part in explaining the purposes of the Creator. This information is contained in the 384-page cyclopedic Bible handbook

"Equipped for Every Good Work"

With the historical background of the Bible and an analysis and summary of each book of the Bible, this book is available on a 50c contribution. Order now, using the coupon below.



WATCHTOWER

117 Adams St.

Brooklyn 1, N. Y.

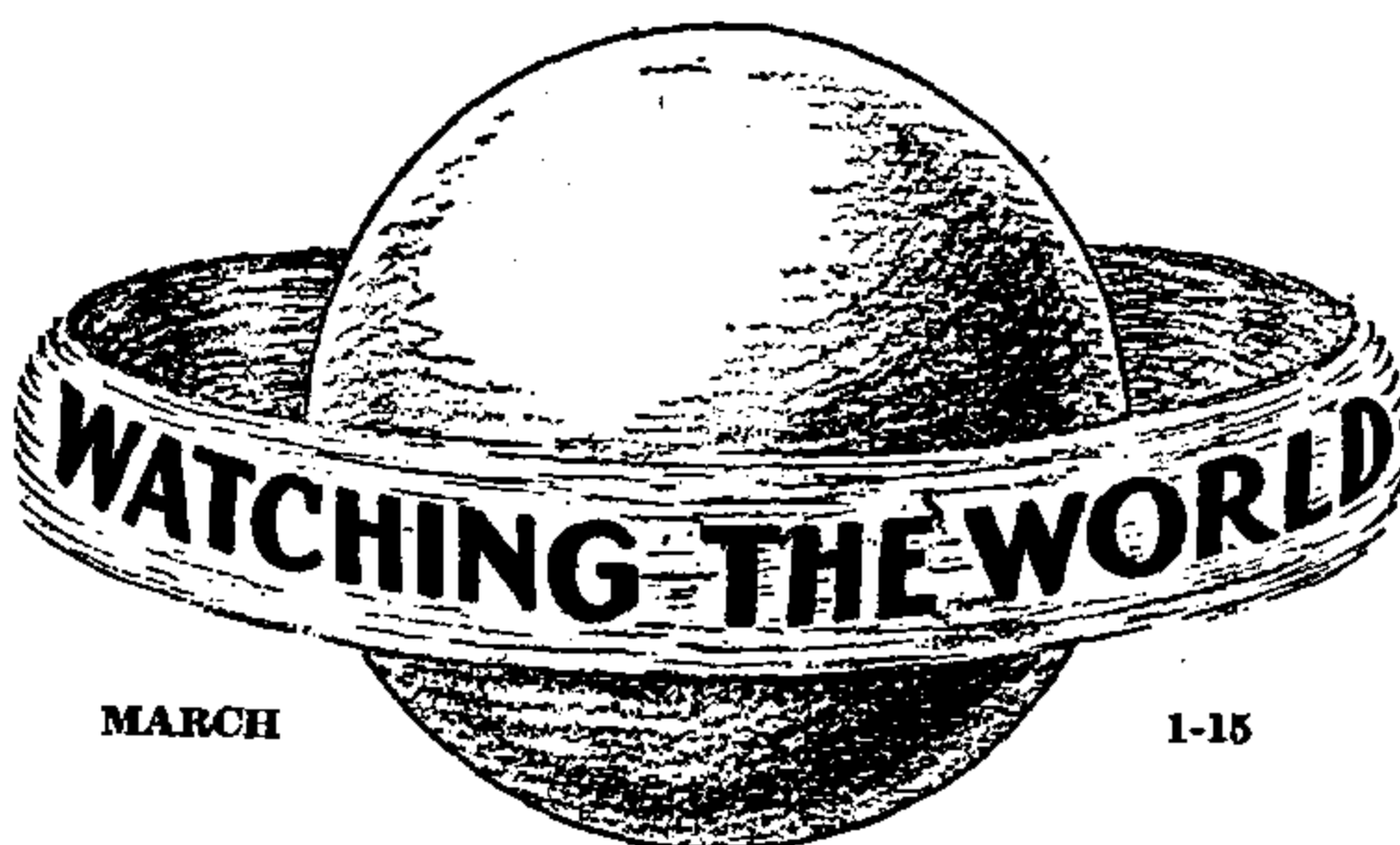
Enclosed find a contribution of 50c. Please send to me postpaid a copy of:
"Equipped for Every Good Work"

Name

Street

City

Postal Unit No. State



Saving Greece and Turkey

◆ Early in March the United States government made public a note received from Greece which stated that the country was bordering on collapse. Aid was called for. The note was preceded by one from Britain which said that the economic and financial condition of Britain would not permit it to continue aid to Greece. It mentioned the need of £80,000,000 (\$320,000,000) to maintain Greek stability for the next three years. Urgent conversations were held between the secretaries of state, war, and navy. It was concluded that it was in the interests of the United States to help Greece. Secretary of State Marshall considered the matter one of key importance to the United States. Congressional leaders were summoned to the White House. Inquiries on the part of the press received no response from the president. It appeared, however, that the president had discussed the situation with high government officials. There were wide implications. Senators L. Saltonstall, of Massachusetts, and Frank P. Bolton, of Ohio, said in a broadcast that Britain's diminishing role in world leadership meant that the United States must assume responsibility or else other nations would look to Russia.

Such were the preliminaries to President Truman's world-shaking speech of March 12, advocat-

ing aid to Greece, and also to Turkey. Said he: "I believe that it must be the policy of the U. S. to support free peoples who are resisting attempted subjugation by armed minorities or by outside pressures." In addition to recommending a loan of \$250,000,000 to Greece and \$150,000,000 to Turkey, the president asked approval by Congress of the detaching of civilian and military personnel to Greece and Turkey, on request, to supervise the use of material and financial aid and the training of Greek and Turkish personnel.

Foreign Ministers at Moscow

◆ The first week of March saw delegations from the United States, England and France converging upon Moscow, which was to be the scene of the Foreign Ministers Conference on peace treaties for Germany and Austria. Incidentally, the conference would seek to end the East-West rift in which Russia stands on one side, the United States (together with Britain) on the other, and France seeks to maintain a precarious balance. Britain's Mr. Bevin reached Moscow March 8. There was no reception fanfare, although the red carpet was rolled out at the station, between great statues of Stalin and Lenin, the Russian demagogues (not to say demigods). M. Bidault and Secretary Marshall, from France and the

United States respectively, arrived the next day. Mr. Bevin quickly made a courtesy call on Secretary Marshall. These courtesy calls are often immensely useful, even if brief. The next day the sessions got under way. Among other things agreed upon was the permanent abolition of the Prussian State, the center of German militarism and reaction. The conference also agreed on an early discussion of economic principles and reparations, indicating the importance of the money angle. Prisoner-of-war statistics were called for and presented. Russia still held 890,532 German captives. The Soviet delegate made efforts to introduce the Chinese situation. This was emphatically ruled out by Marshall as no part of the purpose of the conference. M. Bidault made a proposal designed to forestall the formation of an overcrowded Germany, offering a haven in France for many expatriated Germans and urging emigration to other regions for still more. He also recommended that displaced persons now in Germany be repatriated quickly. At the end of the sixth meeting (and the longest) the Soviet representative attacked the co-operation between the Western Zones of Germany as prejudicing the future political structure of the country in favor of federalization rather than unification.

China Rejects Moscow Move

◆ China was not at all pleased to have Moscow suggest that its problems should be discussed at the Foreign Ministers Conference currently held in that city. It has flatly rejected Molotov's proposal that China participate with the United States, Russia and Britain in an informal discussion of the Chinese civil war. Foreign Minister Wang Shihchieh declared: "It cannot be overstressed that the internal problems of any state represented in the Council of Foreign Ministers do not lie within the scope of deliberations by the Council nor can such problems be allowed to form the sub-

ject of agreement among the other members of the Council." Dr. Sun Fo, president of the Chinese parliament, said: "It is at least an insulting attitude if not an unfriendly act . . . China is rigorously opposed to any international intervention in her internal affairs, either by Russia, the United States or any other country. No decision made by the Big Four conference without Chinese participation will be acceptable. China is not an international colony."

Fifty-Year Anglo-French Pact

◆ Representatives of Britain and France met at memorable Dunkerque March 4 and signed a fifty-year pact. Said a statement issued by the foreign ministers of the two countries: "The Anglo-French treaty of alliance and mutual assistance defines the arrangements worked out between the two powers for establishing, on a firm basis and within the framework of collective security as laid down by the Charter of the United Nations, the reciprocal and special guarantees which they contemplate to prevent the recurrence of the German menace."

The pact is so drawn (after consultation with the Soviet Union and the United States) that it could, in case of necessity or emergency, provide the basis for four-power action, much as if all of the Big Four had signed it.

Conservative Attack

◆ Britain's Labor government is in a tight spot. Manpower is scarce, exports are below imports, money is low and retrenchment is necessary. The whole population is inclined to feel blue and the government has called for increased production and reduced consumption of goods. Toward the middle of March the Conservative party saw fit to make a concerted attack on the Labor government's entire economic program, with Winston Churchill spearheading the attack, saying that the Socialist party must either crash and take the country with them or they

must make an effort to free industry and enterprise from the trammels that are holding them back. Churchill called for a "no confidence" vote, which, however, was defeated 375 to 198.

"Operation Scuttle"

◆ In spite of a slashing attack by Winston Churchill on Britain's Labor government the House of Commons voted its approval of the move to get out of India by June, 1948. Churchill referred to it as "Operation Scuttle".

Disasters in Britain

◆ Toward the middle of March the most disastrous flood of the century ran wild in a 9,000-square-mile area of Britain as a result of spring thaws. Thousands of Britons were made homeless. Paralyzing blizzards in other parts of the country continued to hamper transportation and industry. The water supply for more than a million persons in London's East Side was cut off.

Palestine Violence

◆ At the beginning of March widespread violence again broke out in Palestine and resulted in twenty deaths. An officers' club was bombed in Jerusalem. Britain countered by imposing statutory martial law on more than a third of the Jewish population, after Zionist organizations had refused to co-operate in bringing the perpetrators of the atrocities to justice. A Jewish quarter in Jerusalem, and all of Tel Aviv and adjacent towns, were isolated by the imposition of the restrictions. Churchill in Commons denounced the "squalid warfare" in Palestine, urging rapid action by the UN. Meanwhile violence continued in the "Holy Land". Secretary General Lie of the United Nations proposed that a special committee be formed to study the Palestine question. The U. S. alone of the Big Five withheld approval of this proposal. Further outbursts of violence in Palestine resulted when the High Court in Jerusalem refused for a

second time to halt the deportation to Cyprus of illegal Jewish immigrants. Finally 78 persons, 51 of them terrorists, were arrested with the assistance of members of the Jewish community.

Rioting in the Punjab

◆ During the first half of March religious rioting in the Punjab was accompanied by arson and heavy casualties. The number of dead was placed at 1,036, and the seriously injured at 1,110. Hindu temples and houses were burned and robbed in Khushab, 130 miles from Lahore. It seems that the Hindus and Moslems do not quite understand each other. Or do they?

Y.M.C.A. Workers Jailed in Yugoslavia

◆ March 12 the Y.M.C.A. of New York declared that it had tried in vain for two months to confirm the information that its activities in Yugoslavia have been halted and the members of the organization there, all Yugoslav nationals, jailed by the Tito regime. Their first knowledge of the Yugoslav action came as a result of the visit of a photographer who had been asked to take pictures of "Y" activities in Yugoslavia. He cabled from Rome, "The entire Y.M.C.A. organization in Yugoslavia has been shut down, workers and committee members are in jail." The photographer said the "Y" workers were accused of "Fascist and Pro-monarchist activities" as the result of a movie shown to Yugoslav members.

U. S. Participation in IRO

◆ With the beginning of March the U. S. state and war departments earnestly urged participation in the International Refugee Organization, as a means of reducing the cost of American responsibilities abroad. Secretary of State Marshall sent a letter to the Senate Foreign Relations Committee chairman, A. H. Vandenberg, urging consideration of the Senate Joint Resolution 77, a measure authorizing U. S. par-

tiicipation in the IRO. March 11 the Committee unanimously approved the move, but barred any easing of U. S. immigration restrictions. A maximum contribution of \$75,000,000 for the next fiscal year was authorized.

U. S.-Philippine Pact

◆ On March 14 the United States and the Philippines signed a 99-year agreement for American military and naval bases in the Philippine Islands. According to the agreement (signed in the Malacanan Palace) any of the bases may be made available to the Security Council of the United Nations if at any time the interests of international security require it. There will be no bases in the center of population.

UMW Decision Upheld

◆ The United States Supreme Court, on March 6, handed down the decision (7-2) upholding the contempt conviction against John L. Lewis and the United Mine Workers and sustaining the \$10,000 fine against the leader, but ordering the \$3,500,000 fine levied against the union reduced to \$700,000. By a 5-4 ruling the high tribunal held that the government was not prevented by the Norris-LaGuardia Act from asking for an injunction against Lewis and the miners.

Pecora vs. The Watchtower

◆ Holding, in effect, that an apartment owner has the right to pass on who shall visit or call on the tenants of his apartment, Judge Ferdinand Pecora, of the State Supreme Court in New York city, denied an injunction sought by the Watchtower Bible and Tract Society. The Society sought to restrain the Metropolitan Life Insurance Company from interfering with its representatives when calling on occupants of its Parkchester development. The Insurance Company claims it has the right to admit those whom it approves, such as Roman Catholic nuns, and to exclude whom it does not approve, such as Jehovah's witnesses.

APRIL 8, 1947

Archbishop Opposes

Anti-Bias Bill

◆ Appearing at one of those religio-political rallies known as "Communion Breakfasts" Archbishop McIntyre, of New York, raised objection to a bill harring discrimination on the ground that it was "communistic" and assigned the education of children to the state. The bishop said it was the function of the parent. (The position of the Roman Catholic church is that education is its exclusive prerogative.) Chad Poller, vice-president of the American Jewish Congress, issued a reply to the archbishop, stating: "To label public responsibility for education 'communistic' is to undo more than a century of American tradition and practice. Nor will these labels obscure the single purpose and the complete soundness of the Austin-Mahoney bill. That purpose is simply to assure that no parent will be deprived of the opportunity to send his child to a non-sectarian school because of his race, color, creed or ancestry." Persons in close touch with the legislature at Albany concluded that the bill, which before seemed certain of passage, would now be sidetracked to appease the Hierarchy.

Pope Has an Anniversary

◆ It would not seem that it is news when the pope has an anniversary, he has so many of them. But then anniversaries give the Roman Hierarchy an opportunity to remain in the public eye, like the proverbial cinder. So the pope had an anniversary and took advantage of it (the 8th of his "reign") to say that the nations must aid peace. This profound observation, delivered to correspondents in the red and gold library, gave the press an opportunity to spread it out over more than a column.

Stop Praying, Says Vatican

◆ The Vatican has instructed the Roman Catholic churches in Italy to stop praying for ex-king Victor Emmanuel. He is no longer popular or useful, so why should

the churches pray for him? The Vatican, it should be stated, gave a new interpretation to Article XII of the concordat with Italy, maneuvered by Mussolini in 1929, and instructed all churches to now sing and pray for the Italian Republic and its president. Ho-hum! After being prayed for for over a period of some sixteen years the king got the hook. "Let the president beware" seems to be the moral.

Lovely Locks for "Men"

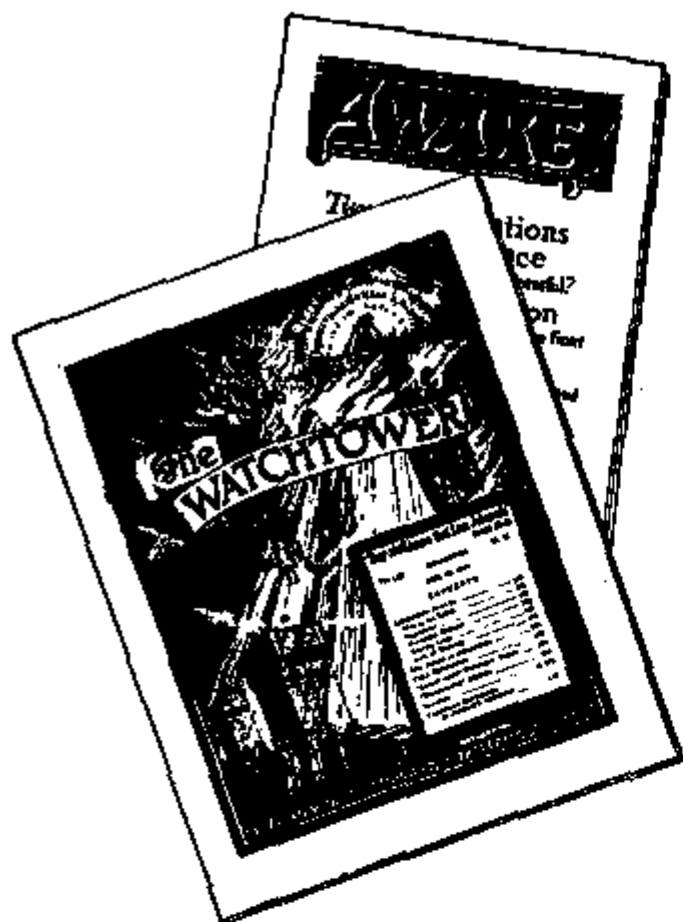
◆ Male patronage of beauty shops, chiefly for the purpose of getting permanent waves, is reported to be increasing alarmingly. It is confidently expected on the basis of past figures that more than a million American men will seek the improvement of their "charm" in this manner during the current year. Hard-headed businessmen and professional men are said to be included among those who visit the beauty shops via the backdoor.

First Facsimile Newspaper

◆ The latest thing in streamlined journalism was realized March 10 when the Miami *Herald* transmitted the first facsimile newspaper edition ever to go on the air. The compact news, including a fashion picture, foreign and domestic news roundups, comic strips and a local feature story, was relayed to 1200 high school students in Miami by the *Herald's* station WQAM through frequency modulation.

Fatal Tonsillectomy Drug

◆ At least fifteen deaths of children, all under six, were reported in New York and neighboring states to have resulted from the use of a drug known as Analbis after performing tonsillectomies. The Analbis came in the form of suppositories, and all supplies were called in when the fatal effect of its use became apparent. Warnings were cabled to Bolivia, Chile, Colombia, Ecuador, Paraguay, Uruguay and Peru. Exports to Canada, Mexico and Cuba were halted.



Vital Education in your home!

Such is the value of

The Watchtower

This semimonthly, 16-page magazine is published to enable people to know Jehovah God and His purposes as expressed in the Bible. It arranges systematic Bible study for its readers.

Awake!

Issued semimonthly, this 32-page periodical is free to publish facts. Its earth-wide, on-the-scenes news reports expose hidden dangers and reflect the hope of a righteous New World.

A joint year's subscription for these magazines may be had for \$2.00.

Subscribe now and you will receive free the Bible-study helps

"Let God Be True"

A complete doctrinal treatise on such subjects as Messiah, Hell, Trinity, The Church, Prayer, Sabbath or Resurrection is in each of the 24 chapters of this 320-page book.

"The Kingdom Is at Hand"

Taking up the vital subject of the day, this 384-page book tells, in narrative style, the development of the Kingdom promise from its first utterance down to its fulfillment.



WATCHTOWER

117 Adams St.

Brooklyn 1, N. Y.

Enclosed find \$2.00. Please enter my joint year's subscription for *The Watchtower* and *Awake!* and send free the gift books "*Let God Be True*" and "*The Kingdom Is at Hand*".

Name

Street

City

Postal Unit No. State