

Awake!

IS TITHING FOR CHRISTIANS?

Radioactive Fall-out

Violence Erupts in Singapore

**Criminal Tactics of Quebec Police
Shown to Supreme Court of Canada**



JULY 22, 1955

SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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

Printing this issue: 1,450,000

Five cents a copy

Languages in which this magazine is published:
Semimonthly—Afrikaans, English, Finnish, French,
German, Hollandish, Norwegian, Spanish, Swedish.
Monthly—Danish, Greek, Portuguese, Ukrainian.
Offices
America, U.S., 117 Adams St., Brooklyn 1, N.Y. \$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. 8/-
Canada, 40 Irwin Ave., Toronto 5, Ontario \$1
England, 34 Craven Terrace, London, W. 2 7/-
New Zealand, G.P.O. Box 30, Wellington, C. 1 7/-
South Africa, Private Bag, Mlandsfontein, Tvl. 7/-

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



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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

Brooklyn, N. Y., July 22, 1955

Number 14

Anguish in a Nation's Capital

TERROR and neuroses are stalking through the capitals of the world. It was certain to be that way, for it was the great Prophet Christ Jesus who foretold that in the time of the end there would be mounting woes and "on the earth anguish of nations, not knowing the way out." (Luke 21:25, *New World Trans.*) This anguish would inevitably strike heavily at capitals of nations, where the top-ranking employees of government are centered. Not strange, then, that today's national capitals have become seething caldrons of fear. Indeed, frightful anguish in one nation's capital, that of the United States, has boiled over so that, according to mental health specialists, Washington is flooded with terror and helplessness.

It was not just the threat of a nuclear war that has brought on this flood of anguish. There is more. In a way, the very fight against fear, the very attempt to find a solution to a frightful problem—how to ferret out "security risks" in government jobs—has churned up mountainous waves of fear and anguish.

Thus under the heading "Capital Is Called Neurosis-ridden," the *New York Times* of March 3, 1955, reported: "A tangle of neuroses [nervous disorders] is creeping through Washington under the heat of the Federal security program, mental health specialists were told today. As

loyalty investigations continue, government employees already in stages of mental or emotional disturbance are developing additional neurotic symptoms, the experts were informed. The problem was held to threaten to become one of 'national proportions.'"

At this meeting of mental health experts, a psychiatric social worker, Mrs. Charlotte A. Kaufman, warned "how easily a man who believes himself innocent of all wrong may feel the increasing terror and helplessness in the face of an *unknown* and overwhelming force; how, as has occurred with some of our patients, he may feel reality grow dim as he is swept irresistibly into a world of nightmare fears and guilt." Mrs. Hoffman's report, which was supported by Dr. Robert D. Gillman, psychiatrist at the Arlington County Mental Hygiene Clinic, said that "panic and paranoid trends have appeared in some patients, to the verge of psychosis [serious mental disease] in two cases, and to the point of hospitalization in another." There was "reason to believe," the report said, "that the security program embodies a special kind of threat, which seems more difficult to face than other kinds of problems."

One of the reasons the security program has brought about "a special kind of threat" with a resultant soul-piercing anguish is the use of anonymous evidence.

Thus a United Press dispatch in the New York Times of March 4, 1955, throws more light on the anguish in the nation's capital:

"The Eisenhower Administration told the Supreme Court today it might imperil the security of the country to give Government employees charged with disloyalty a chance to confront their accusers. . . . The Justice Department said the Government depended to a great extent in its security operations on 'undercover agents, paid informers and casual informers.' It said they must be guaranteed anonymity."

That is something to think about—the remarkable argument that evidence necessary to support firing a man from a government job should not be subject to the same rules as evidence submitted in normal criminal cases.

In its brief filed with the Supreme Court the Justice Department admitted that much of the evidence used in security cases would be "rejected" in criminal cases. Still the informers, casual or otherwise, must be "guaranteed anonymity." So in this age of fear a double standard of justice has cropped up: "second-class" justice for government workers and "first-class" justice for those accused of criminal violations. Reasonable? It matters little to the government, because, as Dr. Robert Lindner, one of America's leading psychologists, said: "We are entering an era that will be domi-

nated by primitive emotional appeals, rather than reason."—New York Times, April 17, 1955.

That the federal security procedures are without doubt dominated by emotional appeals was the charge made by Dr. F. H. Sanford, executive secretary of the American Psychological Association, who said that they were "influenced by politics, by the climate of opinion, and by any hysterical wind that blows." No wonder waves of terror and helplessness swamp the capital.

And so America, though professing to be Christian, and whose presidents are sworn in on the Bible, moves farther away from the Bible. For the use of anonymous evidence is foreign to Jehovah's Word: "In case a witness scheming wrong should rise up against a man to bring a charge of revolt against him, then the two men who have the dispute must stand before Jehovah, before the priests and the judges." (Deuteronomy 19:16, 17, *New World Trans.*) But it is the Bible, too, that is being fulfilled by the present "anguish of nations" and the inability of governments to find a way out. The fulfillment of Jesus' prophecy becomes more striking as a government, in trying to find a way out, only winds up with its capital terror-stricken and neurosis-ridden.

Diagnosis of "Mounting Disorder"

Back in 1938 noted columnist Walter Lippmann brooded about the "mounting disorder in our Western society." He began to put his thoughts in book form. Then came the Japanese attack on Pearl Harbor. Lippmann put aside his book and decided to watch the world to see if his diagnosis of "mounting disorder" was a passing illness or a deep-seated sickness. When Lippmann returned to his task and finally finished his book (*The Public Philosophy*, published this year), he found that the diagnosis he made nearly twenty years ago was indeed correct, that "something had gone very wrong in the liberal democracies. . . . They were unable to make peace and to restore order." Thus another notable is forced to point to the very conditions foretold by Jesus for the time of the end: intensified fear, "anguish of nations" and "the increasing of lawlessness."—Luke 21:25, 26; Matthew 24:12, *New World Trans.*

Is Tithing FOR CHRISTIANS?

Many religious organizations require their members to give a tenth, or the tithe. However, it is said that many churchgoers give only a tenth of the tithe. The law of Moses required various tithes. Is tithing for Christians also? What does the Bible say?

TITHING is being stressed more and more by professedly Christian organizations. Thus a spokesman for the National Council of the Churches of Christ reports: "We can see that the emphasis on Christian tithing is rapidly developing as a main theme in the churches" associated with that council; and that it would promote tithing through movies, literature and speeches.—*New York Times*, December 2, 1951.

Among the strongest advocates of tithing is the Church of Jesus Christ of Latter-day Saints (Mormon), regarding which it is said that "each convert is expected to contribute one tenth of his property at conversion and to give one tenth of his income thereafter." Another group that strongly stresses tithing is the Seventh-day Adventists. According to one of their publications failure to "keep the requirements of the whole Law of the Tithe to assist in advancing His Kingdom upon earth, and for charitable purposes, is reflected in increased troubles and difficulties for our nation." After quoting Malachi 3:8-10, it goes on to say: "Shall we continue to rob God and suffer under a curse, or will we pay our tithes and receive His blessings?"

Also stressing the tithe was an article in *Our Sunday Visitor*, January 2, 1955, foremost Roman Catholic weekly in the United States. Among other things it stated: "Tithing always works. It's fantastic that so few have tried it." But apparently there is a reason therefor, for we further read: "It isn't easy to do. After giving God the leftovers all your life, tithing is quite a change." In summing up it gives six reasons for tithing: "It is God's idea"; "It was endorsed by Jesus"; "It is a typically businesslike way of acknowledging the fact that we are God's stewards"; "It will enrich our lives spiritually"; "It usually brings financial blessings," and "It always brings increased happiness, for we are conscious of doing our best 'to love the Lord our God with all our heart'"; "Try it for a year. Take God into partnership with you. Share your profits with Him. Then watch things hum!"

A Scriptural Precedent

True, tithing 'was God's idea'—for the Israelites—but is it his idea for Christians? The mere fact that God commanded the Israelites to pay the tithe is no argument that Christians should do likewise, for the Israelites also had to bring animal sacrifices, celebrate the passover and other annual feasts that certainly do not apply to Christians. On the contrary, we are plainly told that 'God nailed the law to Christ's torture stake, thereby blotting out the handwritten document that was against the Gentiles,' and that Christians "are not under law but under undeserved kindness."—Colossians 2:14; Romans 6:14, *New World Trans.*

Besides, the very reason for the institution of the tithe shows why it does not apply today. It was to serve as compensation to the tribe of Levi for their not re-

ceiving any inheritance in the land. Each tribe received a greater share of the land by reason of Levi's not getting any, and so it was no more than right that the other tribes should support the tribe of Levi with the tithe, thereby also freeing them for the temple service.—Numbers 18:21-24.

Nor can the tithe be exacted on the basis of Abraham's paying a tithe of his spoils to the king-priest Melchizedek. There is no record that he ever offered tithes again or that he commanded his descendants to pay tithes. It was simply a spontaneous expression of gratitude to God for having won a victory over the kings that had kidnaped his nephew Lot together with all his possessions. And the same is true regarding Jacob, who vowed that, if God would give him a safe journey, "I will surely give the tenth unto thee." Had the tithe been obligatory Jacob could not have stipulated his paying it on the basis of his safe return; he would have been obligated to pay it regardless.—Genesis 14:18-20; 28:20-22.

Is it correct to say that 'Jesus Christ endorsed tithing'? Yes, but here again, only as regards the Israelites. Jesus was talking to men under the law of Moses when he said: "Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cummin, but you have disregarded the weightier matters of the Law, namely, judgment and mercy and faithfulness. These things it was binding to do, yet not to disregard the other things. Blind guides, who strain out the gnat but gulp down the camel!"—Matthew 23:23, 24, *New World Trans.*

Yes, for those Jews under the law it was fitting that they observe every feature of the law, including the tithe. That is why Jesus commanded those whom he cured or healed to show themselves to the priests, why he observed the annual feasts and why he practically limited his ministry to the Jews. But not a word do we read anywhere

in the Christian Greek Scriptures of his commanding his followers to collect the tithe, nor of their collecting it.

The underlying idea of tithing is compulsion, which is entirely foreign to Christianity. Christianity is not based on "you must not," but on love, and so we find that "the multitude of those who had believed had one heart and soul, and not even one would say that any of the things he possessed was his own." (Acts 4:32, *New World Trans.*) It was only after there was a falling away from pure worship, when a paid clergy made its appearance, that tithing was considered obligatory. It was first made so by the Council of Tours in 567, and, not content with that, the second Council of Macon in 585 made the payment of the tithe mandatory under threat of excommunication.—McClintock & Strong's *Cyclopædia*, Vol. X, page 436.

Regarding this method of raising money *The Encyclopedia Americana* states: "Tithes proved a source of great trouble in every country in which they were collected and a constant cause of bickering between the clergy and the people. They have, therefore, been abandoned in nearly all countries." Christ Jesus authorized no clergy-laity distinction, but said: "One is your teacher [Christ, under God], whereas all you are brothers." And when he sent out the twelve, and later the seventy, not a word did he say about imposing a tithe on the people who heard their preaching, but commanded them: "You received free, give free." Paul, though an apostle, preferred to work with his own hands rather than to burden those to whom he preached.—Matthew 23:8; 10:8; 1 Corinthians 4:12; 1 Thessalonians 2:9, *New World Trans.*

The Tithe a Picture

The law of Moses, including the tithe, was "a shadow of good things to come," a new system of things that Christ Jesus put

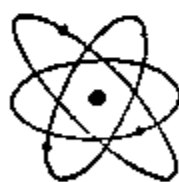
into effect. And what did the tithe foreshadow? It pictured our all and foreshadowed that when we dedicate ourselves to do God's will and follow in the footsteps of Christ Jesus we must give up everything. That is why Jesus, on the one hand, commended the widow who had given "all the means of living she had," and, on the other hand, told the rich young ruler: "If you want to be complete, go sell your belongings and give to the poor and you will have treasure in heaven, and come be my follower."—Luke 21:4; Matthew 19:21, *New World Trans.*

The tithing idea may seem to be "practical and businesslike," but it is not based on justice, for today many can easily give more while many cannot give that much. If we can give more it will not mean spiritual happiness and blessing if we limit ourselves to the tithe; it is then not loving God with all our heart. And if we are not able to give a tithe, we can have spiritual blessings and happiness and prove that we love God with all our heart by giving less. That is in keeping with the rule stated by Paul, namely, that each was to give "according to what a person has, not according to what a person does not have."—2 Corinthians 8:12, *New World Trans.*

As for gaining material prosperity by means of the tithe, if one gives for the

purpose of realizing material success, then he is not contributing to God's cause but merely making an investment and is giving for selfish reasons and not out of love, and so will not be profited at all. Jesus did not promise that generous giving would bring material riches in this system of things, but that it would result in realizing riches in the new world.—1 Corinthians 13:3.

As far as the Israelites were concerned, the tithe was a part of the law of Moses that primarily compensated the tribe of Levi for not having any inheritance in the land. And as far as Christians are concerned, it came to an end with the rest of the law when it was nailed to Christ's torture stake. The early Christians did not need the compulsive tithe to make them give, neither do true Christians today. They appreciate that their all belongs to Jehovah and so they give what they can, be that but one per cent of their income or ninety per cent of it, and they do not feel embarrassed because they cannot give a tenth, or proud because they can give more, but each rejoices in the privilege of giving what he can. Their giving is in line with Paul's counsel: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—2 Corinthians 9:7, *New World Trans.*



SCIENTIST DISPUTES A.E.C.'S BLAST DATA

¶ Under the above title the *New York Times*, May 30, 1955, reported the following Associated Press dispatch: "A Yale physicist charged tonight that the Atomic Energy Commission had given what he called misleading information about the danger from atomic test blasts. Franklin Hutchinson, assistant professor of radiation physics, said that if Atomic Energy Commission officials 'have data to back up their contention that there are no harmful genetic effects from the radiation, that's just wonderful.' 'The trouble is,' he added, 'I don't know of any such data, and neither does anyone else to whom I've talked.' He warned that the radioactive fall-out from such blasts was producing genetic effects in mankind that would be showing up for 'thousands of years to come.'"



RADIOACTIVE FALL-OUT

Is it Ruining the Earth?

Helping you in this series described the known effects of atomic radiation on human creatures. Acute exposures, from 100 to 600 roentgens, cause severe damage to the intestines and to the blood cells, leading to sickness, diarrhea, hemorrhage, infection and death. Chronic overexposures, as little as 1 roentgen a day, eventually cause cancer, anemia, leukemia, premature aging and death. Smaller exposures may cause mutations, leading to defective offspring, sometimes many generations removed. This effect may be already present, although small, at the .3 roentgen a week permitted in atomic energy work.

The radiation exposures in everyday life range from cosmic rays and radioactive elements in the body, which are believed to be harmless, to the definite hazards in the diagnostic uses of X rays. But the atomic bomb has introduced new problems of radiation hazards, far transcending the hazards of the preatomic era.

In an instant 25,000 lives were snuffed out when the atomic bomb found its first human targets over Hiroshima in 1945.

After the mushroom cloud drifted away, and while the fires still raged uncontrolled, there came the sickening realization that this was more than just the largest bomb ever to rack a war-torn city. Among the survivors it had left an aftermath of radiation casualties. Fanning out beyond the fringes of immediate destruction by blast, invisible radiation had planted the seeds of a lingering death among tens of thousands. Already, as the fires died down, they began to sicken and die. The bomb's heat burned many who were in the open, but penetrating atomic rays had accompanied the heat and the burns proved to be deep within the victims' bodies. Within a month 50,000 died from heat and radiation burns. Among those who survived many were disfigured with huge growths of horny tissue that stiffened their backs and limbs. But still the death toll is not complete. Today leukemia has begun to crop up. Already fourteen cases of the fatal disease have appeared among 750 who were within a kilometer of the center of the explosion, a frequency that is 600 times the normal incidence of leukemia in Japan.

The Fall-out

But the death-dealing radiations are not limited to the moment, nor to the immediate vicinity of the explosion. As the fireball rises and forms the cloud that billows up into the stratosphere, it carries a seething mass of deadly radioactive elements born in the furnace of atomic fission. Much of this radioactivity becomes attached to par-

ticles of dust sucked up from the ground into the cloud, and falls back to the earth in the vicinity of the target. More of it is carried by winds to far-distant points, gradually settling out in a pattern that literally encircles the earth. When the radioactive dust falls it exposes to its nuclear rays millions of persons, hundreds or thousands of miles away. Almost every part of the United States has been subjected to this radioactive fall-out from the test bombs that have been shot in Nevada. Industrial radioactive instruments used in Salt Lake City went off scale and were out of commission for days. Colorado scientists noted high readings on their Geiger counters within a matter of hours after a test. One cloud recently dropped a large dose of fission fragments on Chicago. A production run of photographic films was ruined because the straw used in one stage of its manufacture had been contaminated with traces of long-lived atomic ashes that had fallen on the Illinois field where the straw was grown. Rain and snow wash the radioactivity out of the air and concentrate it on the ground. Water puddles reading as high as .5 roentgen a day were reported after a rain in Chicago.

Sensational as the radioactive dispersion from fission bombs may be, it is minor in comparison with that set loose by the explosion of fusion, or hydrogen, bombs. The 14-million-ton explosion (in terms of TNT) set off at Bikini, March 1, 1954, spewed a huge poisonous cloud clear into the top of the atmosphere, with radioactivity equivalent to millions of tons of radium. The area to the leeward of the bomb was supposed to have been cleared by patrols, but a shift in wind took the cloud in an unexpected course over a group of the Marshall Islands. In its path, 160 miles away, lay a Japanese fishing boat, the *Fortunate Dragon*. A few hours after the burst, a white ash began to settle out on the crew and the load of

tuna on deck. The threat to the islands brought quick action. The Marshall Islanders were promptly evacuated, and suffered no worse injury than burns on the head and neck and the loss of their hair. They all recovered, and their hair grew back in. However, the danger from the fall-out was not recognized on the boat until it returned to port, and the men were found to be suffering from radiation sickness. One of them eventually died, some time after the others had recovered. The fact that the immediate cause of his death was jaundice, which he had apparently contracted through blood transfusions given as treatment for his radiation injuries, has not lessened his stature as a martyr, the first death caused by the hydrogen bomb.

The U.S. Atomic Energy Commission has now disclosed the full extent of the range of radioactive fall-out from the hydrogen bomb tested at Bikini. An area of 7,000 square miles, in the shape of a long cigar extending 220 miles downwind from the bomb, was seriously contaminated. Even at 140 miles, the radiation was so intense that a fatal dose could be received within thirty-six hours. Hiding underground, even in a basement, would afford considerable protection at this range. But all out-of-doors would be coated with radioactive poison for months and years.

Danger Minimized

Most newspaper and magazine articles interpreting this A.E.C. report have shown diagrams with a circle or oval extending out to 140 miles, to indicate the area of 100 per cent fatalities to unprotected persons. Accompanying explanations have left the impression, however, that such simple precautions as staying indoors would save everyone in this area. Reference to the A.E.C. report shows this to be a misleading impression, so far as the great part of the 140-mile radius is concerned. Ten miles

away from the explosion the radiation dose was 5,000 roentgens. Even a hundred miles away it was down only to 2,300 roentgens. Cutting these exposures in half by staying indoors would not save anyone. Serious effects and many fatalities would occur even among people seeking the best basement shelter throughout the area up to a hundred miles distant.

The Civil Defense organization, already desperately trying to adapt survival techniques worked out for the common atom bomb to the overwhelmingly greater hydrogen bomb, was forced again to revise its formulas. Only two signals are now to be used. One says to run while there is time. The other says to duck, there is no time to run. Since the radioactive fall-out would render many areas unsafe for indefinite periods following a bombing, the all-clear signal that was formerly to call people out of the shelters after the bombing raid was over has been dropped from the book. Radio announcements will be used to give notification that specific areas have dropped to tolerable radiation levels.

In the area blanketed by fall-out from an atomic bomb, the greatest care will be necessary to avoid taking any of the radioactive materials into the body. Especially dangerous is radioactive strontium, with a half life of twenty years. Because it is chemically similar to calcium, it lodges in the bones. The maximum safe quantity of radiostrontium in the body has been set at one millionth of a curie. A single atomic bomb releases 4,000 curies, enough to give every person on earth twice the tolerance amount. The soil becomes contaminated with this and other long-lived fission products. Plants grown in such soil will be active, and whether used directly for human food or used to feed livestock, radioactivity eventually finds its way into the human body. Fish in the sea will be similarly affected. In the bone marrow, the long-

continued effects of even minute quantities of activity will cause anemia or bone cancer. This can be the long-term result of atomic warfare or of uncontrolled "peacetime" testing of atomic weapons.

The explosion of these weapons in the air also raises the radioactivity level in the atmosphere. The neutrons from the chain reaction, escaping into the atmosphere, are captured by nitrogen atoms to make carbon-14. It is calculated that the neutrons released from one hydrogen bomb are sufficient to make more carbon-14 than already exists in the earth's entire atmosphere. This increase has not yet been reported from any measurements of atmospheric carbon dioxide, but every bomb adds its bit, and the 5,000-year half life of carbon means that it will continue to be around for a long time. This is presumably the basis for the warning by Sir Winston Churchill that an "undue number of atomic and hydrogen bomb explosions might have serious effects on the earth's atmosphere for 5,000 years."

Heredity Hazard

The worst hazard of all, in fact, may lie neither in the explosion of the bomb nor in the radioactivity in the locality of the blast. More harmful yet may be the long-term effects of radiation on heredity.

Many scientists have already become seriously alarmed by the prospects of genetic damage to the entire human race through the uncontrolled release of huge quantities of radioactivity into the atmosphere. Nobel prize winner H. J. Muller says that every mutation, whether it is in a dominant or a recessive characteristic, results eventually in the death of some individual. If it is dominant, it will cause a stillbirth or a defective individual in the first generation. If it is recessive, it will be hidden for a number of generations, com-

ing to light finally when it is coupled with a similar mutant gene in reproduction. In either case, the mutation is eliminated from the race by death or failure of the defective individual to reproduce. Muller warns that "atomic warfare may cause as much genetic damage, spread out over future generations, as the direct harm done to the generation exposed."

Another Nobelist, British physiologist E. D. Adrian, states: "We must face the possibility that repeated atomic explosions will lead to a degree of general radioactivity which no one can tolerate or escape. The human race cannot stand more than a few thousand large atomic explosions whether they hit their target or miss it."

His countryman, Frederick Soddy, pioneer in radioactive research, says bluntly of the atomic blasts that "they are fouling the air with radioactivity. It is nonsense to say it is harmless."

Linus J. Pauling, recipient of last year's Nobel prize in chemistry, called for a halt to atomic bomb testing because of the world-wide effects of radioactive fall-out. He said continued dispersal of radioactive material into the atmosphere is creating a critical situation, the final effects of which can only be guessed at and feared.

Biochemist Eugene Rabinowitch is fearful that man's explosion of sufficient hydrogen bombs would amount to his "creeping suicide." The generation alive at the time could survive, but the eventual fate of mankind would have been sealed and nothing could be done about it.

The Federation of Atomic Scientists, claiming "it should be clear that future accelerated H-bomb test programs by several atomic powers will ultimately reach a level which can be shown to be a serious threat to the genetic safety of all people of the world," proposed that the United Nations study the problem.

Aftereffects in Japan

Has the predicted effect of mutations appeared yet among the Japanese survivors of atomic bombing? This is debated. A report in the German paper *Kirche in der Zeit*, quoted in the *Christian Century*, states that Hiroshima has seen a large number of abnormal births since the bomb fell. Babies have been born with deformed bones, noses, ears, lips and internal organs, according to the National Congress of Japanese Midwives. In some the brain has been deformed, in others, entirely missing. Some have lacked eyes, and even eye-sockets. But Dr. Shields Warren, speaking for the Committee on Atomic Casualties, claims that this report is inaccurate and misleading. The committee's report, published in *Science*, avers that the only effects they have seen yet are an increase in stillbirths and a slight shift in the sex ratio. Which of these conflicting reports are we to believe? Is it possible that the difference in conclusions is due to the reluctance of Japanese medical doctors and nurses to co-operate with the American Casualty Commission? The persistent refusal of the Japanese to permit American doctors to examine the injuries of the fishermen from the Fortunate Dragon hints at the possibility that the American Commission may not have access to all the facts. Dr. R. H. Holmes in his televised report from Japan did not categorically deny the occurrence of malformed children. He stated that "we have no evidence that this will occur. The families *that we have seen* have given no indication." (Italics ours.)

The Atomic Energy Commission minimizes the danger from this continued spreading of radioactive fall-out. The official position of the commission, stated in a report by its chairman Lewis L. Strauss, is that "none of the extensive data collected from all tests shows that residual radioactivity is being concentrated in dangerous

amounts anywhere in the world outside the testing areas." In regard to a single element, radioiodine, in the fall-out, the official statement is: "The average exposure of people in the United States from radioiodine in the fall-out from the entire series of tests in the spring of 1954 was only a few per cent of the annual dose that can be received year after year and still have no noticeable effects."

If all the people in the United States averaged this much, many of them must have received more than the annual dose that can be taken without ill effects. Furthermore, iodine comprises only 2 or 3 per cent of the dozens of elements that are formed together by the bomb burst, all of which add their part to the total radiation. Thus, upon inspection, the A.E.C. statement, which appears at first glance so calm and reassuring, leaves room for serious doubt.

As to the genetic effects of the radiation, the A.E.C. states that the "exposure of the general population of the United States from our nuclear weapons-testing program will not seriously affect the genetic constitution of human beings." However, they admit that "at our present stage of genetic knowledge, there is a rather wide range of admissible opinion on this subject."

A.E.C. Opinion Biased

It would not be realistic to expect A.E.C. spokesmen to be unbiased in their official opinions on this subject. After all, it is their business to build and test nuclear weapons, and, naturally, they wish to justify their continued activity. As chairman Strauss puts it: "Until the possibility of an atomic attack is eliminated by a workable international plan for general disarmament, the study and evaluation of the effects of weapons which might be used against us and the improvement of our

means of self-defense are a paramount duty of the Government."

One of the admissible opinions that ranges far from the official A.E.C. view is that of Alfred H. Sturtevant of California Institute of Technology. He takes issue with the claim that the level of radiation reaching populated areas after atomic or hydrogen bomb tests is "far below the levels which could be harmful in any way to human beings." He calculates, on the basis of the mutation rate in fruit flies, that 1,800 of the 90,000,000 children born in the world last year suffered from mutations. Hence, he says "it is inexcusable to state that no hazard exists."

The danger may actually be much greater than Sturtevant has calculated. The seventeenth semiannual report of the A.E.C. to Congress reveals that "the effect of radiation on the mutation rate in the mouse is ten times as great as that observed in fruit flies in previous experiments. Estimates of the genetic hazards of radiation in man based on fruit fly mutations were revised in the light of this new knowledge." Sturtevant's figures should be revised in line with this to indicate 18,000 such children born last year.

In spite of the growing concern of many scientists with the long-range effects of the nuclear arms race, it appears certain that it will continue, and that bombs will be tested in peacetime by more and more nations as they step into the role of atomic powers. Counterbalancing the humanitarian views of scientists quoted above, there are many who hold with Professor G. Faila: "The question of how many H-bombs can safely be exploded is irrelevant. To remain free we must develop powerful nuclear bombs. We must continue our test program." With world politics what it is today, political rulers are more likely to accept this view.

Is there no hope then, that world-wide radioactive contamination can be avoided? Is it inevitable that power-mad rulers will ruin the earth with their poisonous mushroom clouds? Will the human race be doomed to extinction by a creeping genetic

suicide as a result of World War III? Will God's purpose to establish a new world be thwarted by man's diabolical genius for self-destruction? These questions will be considered in the third and concluding article of this series.



Johannesens Idrottsplats

SO YOU are coming to Sweden? You will find this a charming land of great variety. The population here is small, just a little over seven million, but the country is rather large, reaching even north of the Arctic Circle. Sweden is so long, in fact, that if it were pivoted on its southern tip, the northern part would fall into the Mediterranean Sea south of Rome. Due to its great length, there is a striking dissimilarity between the country's different parts, and between the people who inhabit them. As a little schoolgirl once wrote in a composition: "Sweden is an oblong country.

No wonder the Swedes are different at both ends."

In the north are snow-clad mountains, glaciers and, of course, the midnight sun. There are bears, wolves, reindeer flocks and the habitations of the picturesque Laplanders. In the south is Scania with its big cornfields, tree-lined roads and ancient moat-surrounded castles. The people of this southern area do not like to hurry. They are good-natured and fond of food, and thus both their temperaments and their bodies have a certain pleasant roundness. It is said that at a November festival, when they traditionally eat roasted goose, they find that one goose is too big for one person and too small for two.

Between the northern and southern extremes are vast forests, rivers, agricultural districts and many of Sweden's more than 86,000 lakes. Whether in small idyllic towns, big industrial cities, in country villages or on farms, the Swedes are a calm and quiet people of few words and still fewer gestures. They are, however, much interested in foreigners and have a secret longing for faraway places, where their fortune may await them. In earlier days, when the poverty in the land was great, many young people ventured the long voyage across the ocean to America, and in most country homes you can see pictures of relatives "over there."

The people here are much concerned about what others will think, and this, of course, hinders their associating with Jehovah's witnesses and other 'unpopular people.' Most of the people belong to the

Lutheran State Church, although the vast majority attend only at the great festivals, such as Christmas and Easter. There are many so-called Free Churches, but when you come right down to it the Swedes in general are not very religious. However, real truth-seekers continue to take the bold step of declaring themselves for Jehovah and joining in Kingdom preaching.

Visiting Sweden

Journeys are comfortable in Sweden. Modern trains are driven by "white coal," the electricity from big waterfalls in the north. Third-class travel here equals the usual second class, and second class is as good as Continental first class. There is a well-organized bus service, and circular tours are available at reasonable prices. Then, too, in the summer small white, skerry boats, sometimes called "the street-cars of the Archipelago," cruise between the thousands of islands that lie along the coast.

Of special interest is the famed three-day Göta Canal cruise between the cities of Stockholm and Gothenburg. The canal consists of a series of narrow connecting links that cut through the Swedish countryside between numerous lakes and rivers. The entire distance is 385 kilometers (more than 200 miles), though the interested tourist need take only a small part of the trip.

Sweden has good hotels, although their number is somewhat limited. Breakfast is not automatically served where you lodge; so the tourist probably will go to a coffee-house or a restaurant and buy, as the Swedes do, just coffee and a roll for breakfast. There is an abundance of restaurants and cafeterias. At a simple, yet clean and nice cafeteria, you can get lunch or dinner for about 3 kroner (approximately 60c). There is a greater variety of food at the restaurants, but here you will have to pay

at least six or seven kroner (a minimum of approximately \$1.20 to \$1.40). As for the famed Swedish smörgåsbord, it is not now found everywhere, but many restaurants offer *assietter*, a sort of junior smörgåsbord that the waitress brings to your table. As a final point, Swedish friends might caution you against places having a sign with the word "Öl" (meaning beer), because these beer houses are of a character different from that in some other lands.

Ancient Stockholm

Stockholm, Sweden's capital, is a comparatively old town built partly on islands between Lake Mälär and the Baltic Sea. Like Amsterdam, which we visited in this magazine's previous issue, it too is called "the Venice of the North." Stockholm is a beautiful town, and there are many things to catch the visitor's eye. There was a great building activity here in the seventeenth century when Sweden was a so-called great power—a position to which she rose through many wars and conquests—and some of these buildings are well worth our attention. The Royal Palace was erected 1697-1760, and certain parts are open to the public. The Palace of the Nobility is another seventeenth-century building of great beauty. The newer town hall also is a unique structure with a certain Venetian touch, and it is beautifully situated right on the edge of the waters of Lake Mälär. Also, the courthouse and the city library may be mentioned.

A tour by taxi boat under the bridges of Stockholm offers a good view of many of the most prominent places, and if it is made by moonlight it shows this city, "the Queen of Lake Mälär," from her most romantic side. There also are sight-seeing buses, and some of the suburbs with their noted modern architecture are easily reached by the bright new subway.

A visit to Skansen, the famous open-air museum, will also prove interesting. Among other attractions there are many old houses and cottages from all parts of the country. There is even an old manor house, fully furnished according to the style of its period. As another feature, you can see glass blowing done according to the old method, and can buy the newly made glass or vase as a souvenir. Close to Skansen is the Nordic Museum of cultural history, and also nearby stands Waldemarsudde, the residence of the late Prince Eugene who arranged for his estate and art collections to be open to the public.

An hour's train ride north of Stockholm is Upsala, the seat of the oldest and most important Swedish university, founded in 1477. In the library here is found the Codex Argenteus, a beautiful manuscript from about 500 A.D., with silver and golden writing on purple vellum. It contains parts of Ulfilas' Gothic Bible translation.

The Major Interest

But to Jehovah's witnesses who will be visiting Sweden this summer another nearby place is of far greater interest than all those previously mentioned. It is Jakobsberg, about half an hour's railway trip from Stockholm's Central Station. Here we find the Bethel home of the Watch Tower Society. This newly erected building houses the office and printery, and is very well suited for its purpose. It is from here that the local work of Jehovah's witnesses is directed, and it is from here too

that a total of 130,000 copies of the Swedish *watchtower* and *Awake!* magazines are produced and sent out each month. What sweet music the sounds of the presses make to these brothers who formerly had to avail themselves of the services of an outside printery!

Jehovah's witnesses in Sweden are especially looking forward to having many delegates from abroad visit them in just a few weeks from now, as, on the same week end, Stockholm and The Hague jointly play host to the final assemblies of the 1955 "Triumphant Kingdom" series held throughout North America and Europe. Already Swedish newspapers have told the people that of the many conferences and assemblies to be held in Stockholm this summer, this gathering will have by far the largest number of delegates.

Arrangements have been made for the Johanneshovs Idrottsplats (a football and runner's ground) on the southern outskirts of the city. The assembly place is served by the subway and many bus lines, and from August 17 to 21 it will be the scene of joyful New World activity. We here in Sweden certainly hope that you will be with us, that you will accept our invitation to attend this final "Triumphant Kingdom" Assembly and to participate with us in praise to Jehovah's name. Remember, we are looking forward to your arrival and to extending to you a very hearty welcome. Will you be our guest for this assembly in Sweden?

An Accident Defined

☐ At Guttenberg, New Jersey, a 47-year-old woman employee suffered severe shock to her nervous system when a mouse crawled out of a packing box and jumped onto her apron. She claimed a workmen's compensation award for \$3,262. In court the judge upheld the award, ruling that the mouse's jump was "an external physical force" that "constituted a happening of an unexpected occurrence and hence was an accident."

VIGOROUS RELIGION?

"A Prostitution of the Christian Faith"

Many are the clerics who exult over the increase and popularity of radio and television religious programs. The happy clerics blissfully point to this as a sign of a wide religious revival. But not all agree. Recently, Dean Liston Pope of the Yale Divinity School fired a salvo of devastating verbal missiles at the popular religious programs. Of the "peace-of-mind cult" programs the dean said: "The mambo is popular, and innumerable people have been helped by patent medicines, hospitals and social-work programs, but not every popular or helpful thing is to be described as Christian or presented under Christian auspices." Then there are the programs that offer solutions to personal or social problems under the guise of religion. "This kind of thing," said Dean Pope, "represents a prostitution of the Christian faith."

Next, the dean turned a verbal flame thrower on another class of religious programs: "There are the popular skits about wholesome families, presumably model Christian families; some of them are the best argument for celibacy advanced since the Middle Ages. I would never have believed that anything could be stickier than some of the soap operas, but religion has outdone even Lever Brothers. The difficult art of Christian family life is reduced to little moralisms and pleasantries, and to the cheerful conclusion that it pays in the end. . . . Religion is introduced as a fragment of ritual, or a moralistic cliché, or an offstage voice quoting Scripture in a mellifluous voice."

Does a so-called mass audience for religious programs really exist at all? Dean Pope thought not: "No matter what we do, we will not compete successfully with Jackie Gleason for the audience out there, not even if we give away free trips to Palestine or old church pews for use as lawn benches."—*Time*, March 14, 1955.

Churches Not 'Upsetting the World'

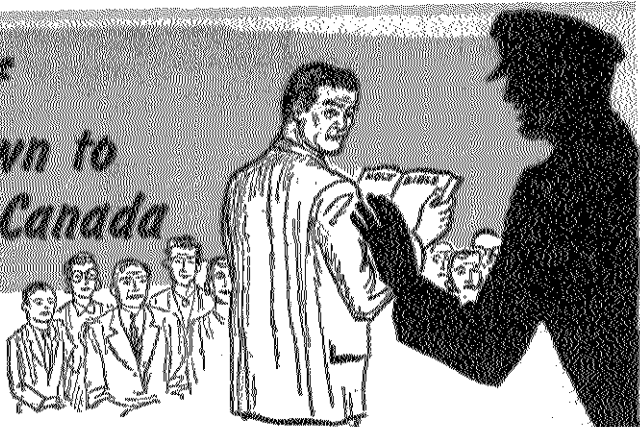
The Bible shows that true Christians, those who fearlessly bear testimony to the good news of Jehovah's kingdom, have never been liked by the world. Jesus said that the Kingdom proclaimers would be hated. The apostle Paul was so thoroughly hated that he was classed as an upsetter of the world. (Acts 17:6) A new Bible commentary, *The Interpreter's Bible*, provides a thought-provoking comment on this scripture:

"It was in Thessalonica that Paul and Silas were described in words that the world has never forgotten. 'These men who have turned the world upside down have come here also.' Or in Moffatt's translation, 'These upsetters of the world have come here too.' As an upsetter of the world, Paul was in the direct succession of prophets. They had always been 'troublers of Israel.' From Elijah, Nathan, Amos and Jeremiah to John the Baptist, the line was unbroken. . . . One often wonders who the successors to the prophets are today. Leaders of the church, by and large, do not often upset anyone if they can help it. Too much depends upon satisfied customers."

Bird with Built-in Decoy

Most birds, by their own diligence, have to ferret out their dinners, spending their waking hours in an unflagging, energetic quest for juicy bugs. But not so with a bird dwelling on some of the Indonesian Molucca islands, south of the Philippines. This bird, the frog mouth, is an owl-like bird of murky brown. So amazingly easy is the frog mouth's way of catching dinners that it makes a spider's efforts to snare a fly with a web seem like hard work. For the frog mouth bird has its own built-in decoy, an alluringly colorful palate that attracts the bird's daily fare while it sits effortlessly on its haunches. When the frog mouth feels a pang of hunger or the need for a nibble, it just sits quietly on the ground in the jungle and opens its mouth, exposing its brightly colored palate. Then presto! dinner is served. Insects from surrounding plants, attracted by the light and color reflection, zestfully zoom into the bird's gaping mouth. So, thanks to its built-in decoy, this bird consumes several hearty meals and a few in-between snacks everyday—all without so much as a flap of the wing.

Criminal Tactics of Quebec Police Shown to Supreme Court of Canada



CAN you imagine police walking into a quiet church service to destroy the sanctity of divine worship? Imagine their seizing a Bible and other religious literature; kidnaping a minister in the midst of his sermon; ordering the congregation to leave. "Why," you say, "it could happen only in a police state like Russia. It could not happen in a democratic state like Canada."

Well, it could; it did happen in Canada! The sordid story of persecution by the Quebec police unfolded before the Supreme Court of Canada at Ottawa during a three-day hearing held the 4th, 5th and 6th of May, 1955. Freedom-loving Canadians were outraged and astonished as the public press and radio reported the disgraceful facts.

The incidents from which the case arose occurred on a Sunday afternoon, September 4, 1949. In the quiet little village of Chapeau, Quebec, the local congregation of Jehovah's witnesses was holding its regular weekly service of worship at the home of Mr. Esymier Chaput, presiding minister of the congregation. A visiting minister was addressing the group of some thirty persons on the Bible subject "Safety in the World Crisis." The meeting began at 2 p.m. and was to continue for one hour. At 2:40 p.m. all was peaceable. Then into the yard of the home rushed a squad of the Quebec provincial police, three constables named Chartrand, Romain and Young! Mr. Chaput allowed them on request to enter the house. When they entered the minister

was reading from the Bible, a Roman Catholic *Douay* version. Without warrant or other authority the police took the Bible out of the minister's hands and confiscated it; they seized all the Bible literature on the table, ordered the worshipers out of the house, kidnaped the minister and took him to the ferry a few miles away and ordered him to leave the province. The Bible and other literature were held by the provincial police and never returned.

And who do you suppose was responsible for this highhanded outrage? The police were obliged to admit under oath that the local Catholic priest, D. J. Harrington, had telephoned them and insisted that they come to break up the meeting of Jehovah's witnesses exactly as they did. So it was priest-inspired.

Mr. Chaput sued the police for damages for trespass to his home, insult to his friends and seizure of his Bible and other publications. Suit for damages was the only means of getting the police into court so the illegality of their actions could be declared. The pleadings in the case also asked for a constitutional ruling that would put a stop to the actions of the Quebec authorities who seek to destroy freedom of worship.

In the Quebec courts Jehovah's witnesses lost all the way. The highest court in Quebec even justified as lawful these evil and

criminal actions of the police. The constitutional questions were contemptuously dismissed, as an attempt by Mr. Glen How, one of Jehovah's witnesses and lawyer for Chaput, "to stretch the case beyond its natural boundaries." The Quebec court even made the ridiculous statement that a seditious offense was being committed by Jehovah's witnesses, in the face of the police's own admission that the minister at the service was only reading the Bible.

The case was then taken before the nation's highest tribunal at Ottawa. Nine justices listened with care for almost three full days as the hateful facts of religious persecution from Canada's dark province unfolded before them. Attorney How argued for Chaput that the police were guilty of four different criminal offenses: interrupting a religious service, interfering with a minister, theft of literature and kidnapping the minister.

When his turn came the police attorney, Mr. Labelle, tried to defend their illegal actions, but questions from the nine justices demolished his weak defenses. He pretended the police were in good faith; they had complaints; there might have been a riot, etc.

The *Ottawa Journal* (May 6, 1955) quoted from the argument before the court: "Mr. Labelle was asked how the complaint originated against the meeting. Mr. Justice Taschereau answered the question in a nutshell. He said, 'Father D. J. Harrington (parish priest at Chapeau) had made a phone call and as a result a police sergeant had despatched the three officers to disperse the meeting and seize the literature.' 'But why did they seize the Bible?' asked Mr. Justice Locke. Mr. Labelle contended that they were acting to prevent a criminal violation. 'What was the crime: reading the Catholic Bible?' Mr. Justice Taschereau commented. 'They didn't even investigate. They should have seen when

they got there that their apprehensions were unfounded.' 'They went there on specific orders to disperse the meeting,' put in Mr. Justice Abbott. 'And it was for the sole purpose of stopping the meeting,' added Mr. Justice Taschereau. 'Close the meeting first, investigate after' interjected Mr. Justice Rand."—*Montreal Star*, May 6, 1955.

The police attorney contended the police had acted in good faith. The *Montreal Star* quoted further: "The holding of the religious meeting itself was not considered seditious; good faith can't be a justification for an illegal act,' Mr. Justice Rand said."

From the *Ottawa Citizen*: "Justice Taschereau: 'I have never seen a crime being committed in good faith. The invasion of the house was a violation of Section 199 of the Criminal Code (which forbids interrupting religious services). Would it be justified for the police to have come into a Protestant church or a Roman Catholic church to break up a service if they thought it illegal?'"

On the police allegation that they *thought the meeting was seditious*, Mr. Justice Taschereau said also: "My lasting impression is that sedition was an after thought. They went there under orders for the sole purpose of stopping the meeting."—*Ottawa Citizen*.

When Labelle, attorney for the police, argued that the meeting might have aroused violence, Justice Kellock said: "Then why did the police not go there to protect the meeting against the lawbreakers instead of themselves breaking it up?"

The judges of the Supreme Court appeared to be unanimous in their disapproval of the police action. The case presented, however, an issue of civil and constitutional liberties of much more importance than damages for the actions of these officers. The constitutionality of the statutes of the province relied on by the police

was also in question. At the last moment Labelle, the police attorney, withdrew his reliance on these laws so as to ask the Supreme Court not to decide the constitutional question.

Counsel for Jehovah's witnesses still urged the court to give a decision on the lack of constitutional authority by the province to interfere with the religious liberty of the people. He pointed out that the province had passed, in January of 1954, a new statute designed to allow the police to break up meetings just as had been done in this case, and that therefore the court must eventually rule on the question.

A prominent Canadian columnist, Judith Robinson, shows what the judges did: "The Supreme Court of Canada rose, reserving judgment in the amount of damages and refusing to give judgment on the principle: the constitutional right to religious freedom . . . This was the flat end of more than five years of struggle to bring the issue to judgment. Through months and years of legal delays and evasions, while persecution of their faith continued, against two adverse judgments in superior courts of Quebec, the religious group known as Jehovah's witnesses had carried their case for

freedom of worship through to a hearing before the nine judges whose court is supreme in Canada and whose decision is final. They had their hearing, a sympathetic and careful one. They had seen their opponent's case demolished by the court's own questions. But on the one point which matters to them and their opponents alike they will have no decision. Judgment will not be on the issue of religious freedom . . . Counsel for the appellant, Glen How, protested the decision in vain . . . The Supreme Court decided unanimously not to take cognizance. This sort of approach to justice takes great and special gifts."

Jehovah's witnesses have suffered bitter persecution in Quebec, over many years. In the interests of justice and of putting an end to such outrages, the Supreme Court could have given a conclusive constitutional ruling. Even if they limit the case to damages, the defeat of the police will be beneficial in keeping Quebec police within limits and stop abuses of freedom of worship. The police will no longer think they can do as they see fit. Jehovah's witnesses will use the courts as long as they are open but they rely upon Jehovah God and Christ Jesus to protect their preaching work.

'Serious Music a Dead Art'

¶ Taking a dim view of the stream of jazz that has flooded the United States and most of the rest of the world, Henry Pleasants in his *The Agony of Modern Music* writes: "Serious music is a dead art. The vein which for three hundred years offered a seemingly inexhaustible yield of beautiful music has run out. What we know as modern music is the noise made by deluded speculators picking through the slagpile. . . . The last really modern serious composer, modern in the sense that he spoke with the full authority of the cultural forces of his time, was Wagner. With him ended the long evolution of the art of music in the harmonic or European sense. All that has followed has been reaction, refinement--and desperate experimentation. Those of his successors who have achieved genuine celebrity—Bruckner, Mahler, Strauss, Debussy, Ravel, Sibelius, Schoenberg, Bartok, Berg, Rachmaninoff, Prokofiev and Shostakovich—may be described as Strauss once described himself, as triflers 'who had something to say in the last chapter.' They have had at least a public. For the younger men there has been none. Nothing they have written has been keyed to any considerable segment of contemporary taste or met any contemporary musical requirement other than their own ambition to be composers."

We Visited Hawaii's Volcanic Eruption

By "Awake!" correspondent in Hawaii

THE lady next door halloed over: "The volcano erupted! Have you heard yet?" "No, where?" "Over on Puna." "But there isn't any volcano there." "Yes, in Puu Honua-ula crater by the cinder cones." "But those have been dead for years." "I know, but look over the desert; you can see the smoke from it on Puna side." Sure enough, we could see across the Kau Desert, about fifty miles away, a huge cloud in the clear blue sky like a giant thunderhead hanging over the hills in Puna direction. (Puna is a section southeast of Hilo on the Big Island of Hawaii.) No volcanic activity had been recorded in that area since 1840. But on Monday, February 28, fiery geysers of lava burst into existence, geysers that sent some spurts of lava to heights of 500 feet. ¶ Shortly after radio announcements that sight-seers could view this showy volcanic attraction, about 100 cars lined up at Pahoa junction about four miles from the eruption. Only a mile farther in the path of the lava nestled Kapoho village. Huge cracks across the road stopped all traffic in that direction. Soon fourteen feet of red-hot lava streamed across the road, leaving a volcano-made road block. Now the only way into the village and the scene of the eruption was to take the other fork of the road toward the famous black sand beach at Kalapana and then double back on a narrow rough road along the ocean toward Warm Springs.

¶ After a long hour's wait the police permitted the sight-seers to make the twenty-mile trip. We joined the stream of cars; and while driving through fields of bending sugar cane, over hills and gulches marked with lush tropical growth, we could catch glimpses of the orange-red pillar of fire marking the eruption site. At Kapoho school we were stopped again as new outbreaks made it unsafe to drive to the selected parking spot. We began walking the remaining two miles through the now deserted village.

¶ Arriving close to the flowing lava, we watched with awe and wonderment as a giant fountain spouted molten rocks and material 100 feet into the air. From time to time smaller fountains along a rift in the newly planted cane field would begin to spout like a giant fireworks display. Due to the flatness of the

field the lava was quite sluggish, although it moved at the rate of about 250 feet an hour. As trapped gases in the lava sought a way to escape, sharp explosions shattered the air. When the main fountains became violent, they erupted with the sound of giant cannons. The slowly moving, molten fiery mass sounded like truckloads of clinkers being continually dumped on the field. Huge rocks rode to the edge of the flow and suddenly burst to pieces in a flare of white heat.

¶ The volcanologist standing nearby was checking the flow constantly with his pyrometer, an instrument that checks temperature by color. The flow, now only ten feet away, averaged about 940 degrees centigrade (1,724 degrees Fahrenheit) while the central fountain was 1,030 degrees centigrade (1,886 degrees Fahrenheit).

¶ We had to move away from the heat and watch with helpless wonderment as the lava kept eating up the tiny cane plants in this, the richest soil in Puna, covering it with a layer of useless, molten rock. At the height of the eruption some days later, there were dozens of volcanic fountains, some of which spewed their incandescent lava 500 to 1,000 feet into the air. After we left that night, lava broke out in new spots; large cracks opened up in the earth. Some of them were ten feet wide and 300 yards long. Because of the new break-outs, sight-seers were no longer permitted in the area.

¶ During its activity the flow broke out in four different locations, keeping the whole area in uncertainty. It followed a rift line that began at Kilauea crater and extends about thirty miles along a chain of craters ending in the sea at Warm Springs. This eruption was described as the most destructive in Hawaii in the twentieth century. Damage is estimated at \$3,000,000. The lava ruined houses and buried over 500 acres of some of the world's richest topsoil. Fortunately, because a volcanologist was able to predict the eruption, it destroyed no human life. But what of those evacuees who lost fields and homes? Insurance will not cover damage from volcanic activity. It takes months for lava to cool, and the land is worthless. And so an old affliction, volcanic activity, has returned to plague Hawaii.

VIOLENCE ERUPTS IN SINGAPORE



By
"Awake!" correspondent
in Singapore

FOR the second time in four years mob violence raised its ugly head in the streets of Singapore, leaving in its wake four dead and thirty-one injured. Among those fatally wounded by the mob was an American, Gene Symonds, United Press manager in the Far East. The brutal mob-murder of a foreign news correspondent aroused feelings in many parts of the earth. The facts of this riot were indeed astounding. What was behind it, and how did it occur?

On April 2 this colony took the first step from colonial rule toward self-government. It was on that date that elections were held under a new constitutional arrangement that transferred authority from the existing colonial administration to a locally elected government of the people's choice.

On April 24 the Singapore Bus Workers Union, which controls eight Chinese bus companies, called a strike of 229 employees of the Hock Lee Amalgamated Bus Company. Some 150 employees of the same company and members of the rival company-sponsored Hock Lee Bus Employees Union refused to join the strikers. The company promptly fired the strikers and engaged new men who were willing to join the HLBEU. To prevent the buses' moving out on the road the SBWU strikers staged repeated sit-down strikes in the gateway of the depot. The men had to be forcibly evicted by the riot squad.

Meanwhile the dismissed employees continued to encamp across the road from the depot, where they were visited by repre-

sentatives from some twenty different unions that pledged support to the strikers in protest "against the strong-arm tactics of the police." The situation was aggravated by thousands of students from some eight Chinese middle and high schools.

Adding fuel to the already smoldering fire were the mass labor rallies held in the city on May 1. It is alleged that union leaders and other agitators made inflammatory speeches before thousands of workers on that day, arousing antigovernment feelings. Allegations have been made that the political parties are exploiting the labor unrest to achieve their own ends. Mass rallies by the Trade Union Congress, which claims some 30,000 members, were addressed by members of the Labor Front party, while on the other hand the rival left-wing Peoples Action party leaders spoke before another group consisting of powerful unions also claiming a membership of some 30,000 workers. The chief minister of the present government has charged rival political parties with fomenting a labor crisis to cause the downfall of the government.

Backed by this general labor unrest, the bus dispute went on for some ten days with negotiations between the management and the two rival unions meeting with little success and finally breaking down altogether.

After several days of nonoperation, the buses went back on the road. On May 10 the picketers once again formed a human barrier by squatting in the gateway of the bus depot. Police officers failed in their efforts to persuade the men to disperse peaceably. Consequently water hoses were turned on to drive them from their post. The pickets dispersed.

May 11 a repetition of events of the previous day took place when the picketers were dispersed by fire hoses and some who persisted in blocking the gate were forcibly scattered by the riot squad. A number of buses went on the road but were attacked by hooligans who threw stones and ripped the cushion seats. The morale of the strikers was boosted when the Singapore Bus Workers Union called all its members out on a general protest strike, bringing some seven bus companies to a standstill.

Violence Reaches a Climax

Thursday, May 12, dawned to find dark clouds menacing on Singapore's industrial horizon. At 5:40 a.m. some fifty strikers once again squatted in the bus depot gateway. Orders to disperse issued by the assistant commissioner of police and the police superintendent were ignored by the men, who defiantly shouted: "We would rather die than disperse." The picketers were joined by about 500 others including some girls who joined in singing and shouting defiant slogans at the police.

Buses attempting to leave the depot were stoned, three being badly damaged. While a magistrate pleaded with the men not to break the law but to disperse, loud-speakers blared out defiant songs. Once again hoses streamed powerful jets of water at the pickets, causing many to crawl away while the riot squad moved in to evict those who doggedly stuck to their posts. As more buses went on the road the police proceeded to break up the camp where the strikers

had been living for three weeks. More stones and insults were thrown at the police who had to draw their batons to disperse the crowd that had now grown to a few hundred.

At 8 a.m. the secretary of the Bus Workers Union urged the men "to hold out if they were brave enough." Police warnings to the crowd were jeered. In the meantime attacks continued upon the buses, a number being wrecked and some casualties resulting among drivers and public. All buses had to be escorted by the police and were once again taken off the road. At 2:30 p.m. twenty truck loads of students arrived on the scene while thousands of other strikers and sympathizers converged upon the troubled area. The police set up road blocks stopping all trucks and buses carrying workers or students, but many abandoned their vehicles and traveled on foot through the open fields.

The crowd now had grown to 5,000. From 5 p.m. Radio Malaya broadcast repeated warnings to the public to keep out of the danger zone. With darkness falling at 7 p.m. it is reported that the mob grew to 10,000. Under cover of darkness the mobs made concerted attacks upon the road blocks, individual police and police radio cars. Repeated hit-and-run attacks of stoning and assaults were made on police units. The police mobile reserve units and riot squads fired tear gas bombs to keep the crowds on the move. Violence flared up on all sides.

Two volunteer special constables returning home in their car were assaulted by the mob and severely beaten, their car was burned. One later died of injuries received.

A police radio patrol car was attacked and overturned while the rioters set fire to the vehicle and severely beat the occupants. One of the police fired four shots in the air, one of which hit a student in the chest, wounding him in the lung. This was at 9:30 p.m. Four students brought the

stretcher bearing their comrade to the general hospital at 1:10 a.m. They had paraded the wounded boy around all that time showing him to the mobsters to further inflame their passions. During that time he died. It is claimed by the authorities that his life may have been saved had he been rushed to the hospital. The four stretcher-bearers were thereupon arrested and charged.

Reporter, Murdered

It was at this stage that the inflamed rioters began attacking civilians, especially Europeans, who happened to stray into the danger area. A European man and woman in a car were assaulted and their car burned while they escaped with some injuries. At 11 p.m. Gene Symonds left the American Club and took a taxi to the riot area, carrying his camera with him. Warned by police not to proceed, he showed his press card and said it was his job to get into the area and that he would take full responsibility.

He then took his camera and began to approach a large band of rioters who were shouting and gesticulating. When the mob began to converge upon him he turned around and started running back toward the taxi, but was overtaken by the mob, who assaulted him as well as damaging the taxi. The driver escaped while Symonds was left lying unconscious by the roadside. The taxi driver reported the incident to the police, who attempted to reach the victim but, due to many attacks upon police, units were not able to get that far. An ambulance was summoned by radio but its arrival was also delayed by the mob. By that time two Chinese civilians took Symonds in their van and were escorted by the police to the hospital, where he died the next day.

At midnight troops were alerted to stand by, and by 3 a.m. quiet was reported on all

fronts, although tension was felt in the area for a few days thereafter.

The government called an emergency meeting of the legislative council, which held a fiery session on the riots. Blame for the trouble was laid squarely upon the leaders of the Peoples Action party and the student body who, the chief secretary and the chief minister claimed, fomented the workers into mob violence. The Assembly reimposed the curfew law, which had been recently rescinded as the first step to do away with the emergency regulations that had been in force since the outbreak of Communist-inspired hostilities in Malaya in 1948; closed temporarily all Chinese schools that participated in the riots; and set up an interparty commission to investigate Chinese education and culture.

Through untiring efforts by the chief minister the bus dispute was settled, the company giving in on all points to the strikers. All sympathy strikes were forthwith canceled.

One discordant note remained, however, as the students refused to abide by the government ruling. Some 3,000 students barricaded themselves in the schools where they encamped day and night, singing and listening to their leaders haranguing against the government.

Considering the labor unrest and general discontent among the people the future looks black indeed for southeast Asia's youngest democracy. The leaders are in great fear of the perils they foresee in the future. This is just as foretold by Jesus when speaking of the signs that would mark the "time of the end" of this old world: "And on the earth anguish of nations, not knowing the way out because of the roaring of the sea [masses of humanity] and its agitation, while men become faint out of fear and expectation of the things coming upon the inhabited earth." —Luke 21:25, 26, *New World Trans.*

"YOUR WORD IS TRUTH"



Can the Pope Interpret the Bible?

THE Paulist Press refers to the Bible as "the voiceless Volume," and, after declaring boldly that "the pope is infallible!" it goes on to say: "By the consent of all antiquity the Bishops of Rome are the successors of St. Peter. Denial of the supremacy of Peter's successors is a denial of the Gospel. A denial of all history and tradition. A denial of the Reason and Intelligence of God. To place a Bible abounding in difficulties and apparent contradictions in the hands of all to draw a thousand different, conflicting meanings out of it would be to challenge God's wisdom. But when beside the voiceless Volume is placed a living voice [meaning the pope] to interpret it, protecting from error in this duty, then, and only then, the system is complete, and worthy of Divine authorship." And the late James Cardinal Gibbons, in his book *The Faith of Our Fathers*, Chapter XI, entitled "Infallibility of the Popes," page 133, asks: "If God could make man the organ of His revealed Word, is it impossible for Him to make man [meaning the pope] its infallible guardian and interpreter? For, surely, greater is the Apostle who gives us the inspired Word than the Pope who preserves it from error."

Many students have made this grievous mistake of thinking that God has inspired men to interpret prophecy. The holy prophets of the "Old Testament" were inspired by Jehovah God to write as his power or holy spirit moved upon them. The writers

of the "New Testament" or Christian Greek Scriptures were clothed with that same power and authority to write as Jehovah God directed them. However, since the days of the apostles no man on earth has been inspired to write prophecy, nor has any man been inspired to interpret prophecy. The apostle Peter emphatically says: "Understanding this first: That no prophecy of scripture is made by private interpretation." (2 Peter 1:20, Catholic Douay) The *New World Translation* renders this text: "No prophecy of Scripture springs from any private release." And according to the footnote: "comes out of private disclosure." The interpretation comes from Jehovah God in his own due time. When his due time arrives to bring about the physical facts of history, which facts those devoted to him can see are in fulfillment of prophecy, then the prophecy can be understood. The truth does not belong to any man or any other creature. God's Word is truth. In his due time he makes it clear to those devoted to him, and not before. —John 17:17.

To his faithful apostles Jesus said: "And I will request the Father and he will give you another helper to be with you forever, the spirit of the truth, which the world cannot receive, because it neither beholds it nor knows it. You know it, because it remains with you and is in you." "However, when that one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming." The spirit of God was given to these disciples at Pentecost after Jesus' resurrection and ascension to heaven, and thereafter they spoke or wrote under the supervision of the spirit of God. By his spirit God did show them things to come, and some of them uttered words of prophecy.

—John 14:16, 17; 16:13, *New World Trans.*; Acts 2:4.

There is no Scriptural proof, however, that the apostles had successors, and therefore we must conclude that theirs was a special mission from Jehovah to understand and speak according to his will. Without doubt some of them at least had a better understanding than they were permitted to disclose to others. Paul the apostle speaks of himself as receiving a vision from God and of hearing words that were not lawful for him to utter. Once Paul had to preserve Peter from error: "However, when Cephas [Peter] came to Antioch, I resisted him face to face, because he stood condemned. . . . when I saw they were not walking straight according to the truth of the good news, I said to Cephas before them all: 'If you, though you are a Jew, live as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice?' " As the Bible discloses, there is no man since the days of the apostles that has had any vision not lawful for him to utter.—Galatians 2:11-14; 2 Corinthians 12:4, *New World Trans.*

From the words of Jesus we must understand that even his disciples would be permitted to understand God's purpose only in his due time. To illustrate: A dispute having arisen in the early church, "the apostles and the older men gathered together [at Jerusalem] to see about this affair. Now when much disputing had taken place, Peter rose and said to them: 'Brothers, . . . we trust to get saved through the undeserved kindness of the Lord Jesus in the same way as those people also.' At that the entire multitude became silent, and they began to listen to Barnabas and Paul relate the many signs and wonders that God did through them among the nations. After they quit speaking James [evidently the chairman of the meeting]

answered, saying: 'Brothers, hear me. Symeon [the original name of Peter] has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name. And with this the words of the Prophets agree, . . . Hence my decision is not to trouble those from the nations who are turning to God.' Who interpreted the Bible here? Did Peter? No; he was not the "living voice" that did so. Peter merely stated some physical facts, as did also Paul and Barnabas, and the apostle James applied those facts, comparing them with Bible prophecy; and thus Jehovah God, who both caused the prophecy to be written and caused the physical facts to come in fulfillment of the prophecy, gave the interpretation. There was no "private interpretation."—Acts 15:6-19, *New World Trans.*

Interpretation of prophecy has been attempted time and again by men, and many have believed such interpretation to be true. Afterward, when they found out that the interpretation was not true, many have become discouraged and have turned away from the study of God's Word. This is a great mistake. If we always keep in mind that the truth is God's, and not man's, and that no man can interpret prophecy, but that the true follower of the Lord Jesus can see it after it is fulfilled, then the student of God's Word, the Bible, will be less liable to become discouraged. He will then be giving all honor and glory to Jehovah and not to any man. By faith the true Christian goes on doing what he can in harmony with God's will, and then God shows him how he has been used by God. Evidently the great God of prophecy does this for the purpose of encouraging the Christian and increasing his faith. The student who relies upon man is certain to be led into difficulties. When he relies upon Jehovah God, he will be kept in perfect peace.—Isaiah 26:3.

So You're Going to Europe

WHETHER you are packing your bags for a quick trip by air or a relaxing voyage by sea, one thing is certain: You will not be traveling alone. If the present trend continues, more than one and a half million Americans and Canadians will descend upon Europe, for recent innovations in the travel industry have brought the luxury of traveling abroad down out of the rare atmosphere of the moneyed few into the reach of the budget-conscious work-a-day man.

It is unfortunate, however, that many of the once- or twice-in-a-lifetime trips abroad have been marred by disappointment simply because of failure to observe some of the fundamentals of travel. There are numerous travel tips that can, if heeded, add to the enjoyment of the long-anticipated vacation abroad. Here are a few.



searching for elusive porters at stations, packing and unpacking and wasting valuable time passing through customs, it is inevitable that the First Timer returning from abroad will solemnly

declare: "Never again will I take so much luggage!" If he has learned this lesson well he has in effect added hours of enjoyment to future trips. Actually you will probably need only about 50 per cent of the things you considered "essential" in the heat of packing at home.

In this age of plastics and miracle fibers the traveler can reduce his load by making full use of the numerous durable, lightweight articles on the market—shirts, blouses, undergarments, socks—that wash easily, dry quickly and require no ironing. Your luggage should receive the same discriminating attention as the clothing you select. The trend in today's luggage is to lightweight designs and such practical and easily carried pieces are most desirable for the tourist "on the go." By wise selection of travel necessities the modern traveler is enabled to carry a minimum load and still remain clean and well clothed.

By all means take all the necessary travel documents—passport, tickets, etc. Not only take them, but take good care of them. Carry them in a safe place, preferably on your person. When you are abroad your passport can be more valuable than money. Remember, too, that you will be asked to present your passport and other documents when boarding ships and planes,



To travel right, travel light. After struggling under the burden of excessive luggage, paying for taxi rides to haul the heavy load,

at frontier stations, when registering at hotels, when changing money and on numerous other occasions. Therefore, DO NOT pack your passport in your luggage. Always have it handy. Should you be so unfortunate as to lose your passport, go directly to the nearest American consulate or the consulate of the country issuing your passport and report the loss. If there is no consulate nearby, report the loss to the local police.

"What About Money?"

Needless to say, you should not carry large amounts of cash when traveling. It is ostentatious and unwise to flash thick rolls of currency when paying checks, fares, etc. Travelers' checks have become the customary means of carrying money. But be sure to purchase your checks from some well-known international firm such as American Express or Cook's. The reason for exercising some discrimination is simply that travelers' checks are not as readily acceptable as the ads would have you believe, especially checks issued by firms that are unfamiliar to Europeans.

Each country has its own currency system, so that in traveling about Europe the First Timer will meet up with such new terms as pounds, shillings, francs, guilder, lire, marks, kroner, etc. On entering a country one of the traveler's first projects should be to learn the rate of exchange, that is, local currency equivalents to the U.S. or Canadian dollar or whatever currency you customarily use. Some large banks and airlines have printed lists, showing the rates of exchange, and such lists are of value to the tourist unfamiliar with foreign exchange. Once you have the proper ratios in mind there is less chance that you will be overcharged or shortchanged or that you will haggle needlessly over the price of a taxi ride or a dinner check.

It is always well to provide yourself with some bank notes and coins before entering a country, for you will need small change for porters, taxis, etc., as soon as you arrive. This can be done at any bank or "bureau de change," usually located at railroad stations and airports, before leaving one country for another. Beware of black-market money-changers who approach you on the street offering to buy your dollars at extremely favorable rates.

Other things you should know

TO TRAINS



Here are some other tips that may make your trip more enjoyable. Trains in Europe are crowded in the summer months, especially the second and the third class. You can reserve a seat beforehand for about 25 cents, and it is worth doing so. (This would not apply to Watch Tower Society special trains, on which seats will be available for all passengers assigned.) Remember that your railroad ticket does not guarantee a seat. If you fail to reserve a seat, it might be well worth the tip to hire a porter to carry your luggage and get aboard before others and locate an unreserved space for you. Porters will carry your luggage for about 12 cents a bag. Save money by not traveling first class. Travel third class in England, Switzerland and Scandinavia; go second class in all other countries. If you carry a great deal of luggage you will not find room for it in crowded compartments. So we repeat: Travel light.

It is always a good idea to reserve hotel rooms in advance. Should you arrive without a reservation, check your luggage at the railroad station and search for your room. A hotel porter will usually be glad to bring your bags from the station to the hotel for a nominal tip. If the larger hotels are filled, do not hesitate to try pensions or the low-priced hotels. No hotel manager will be affronted if you ask to inspect the room. Be sure to take along a supply of soap; you may not always find it provided in hotels where you stay. You will not find it amiss to carry a small supply of toilet tissue. To avoid unpleasantness and unexpected charges, ask the hotel manager if there are any extra charges.

Almost everywhere in Europe the price of the room includes breakfast and sometimes dinner. So ascertain what meals you are being charged for and take those meals at the hotel if convenient. If you eat out do not scorn the less pretentious restaurants, which will probably serve good food at lower cost.

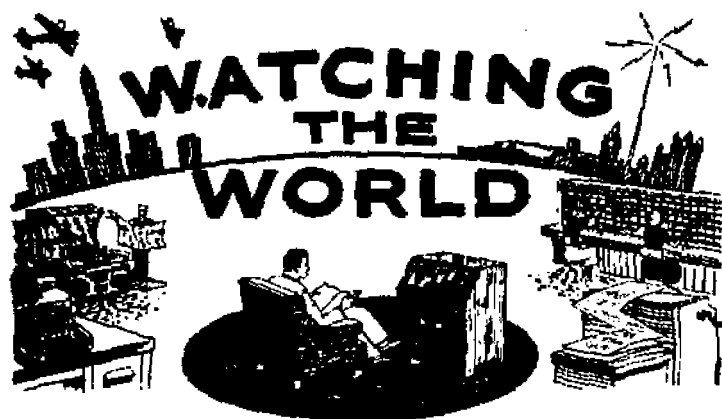
In France and elsewhere there is a great

difference between a table d'hôte (prix fixe) meal and an à la carte meal. With the latter you pay extra for almost everything: napkin, bread, butter, potatoes, etc. Thus an à la carte dinner on which the entree costs but 200 francs might actually cost over 500 francs before you are finished. Remember that when ordering à la carte, every suggestion of the waiter that you accept is added to your bill. Indignant Americans recount this procedure and point out how they were cheated, whereas this is customary to Europeans. Therefore, order table d'hôte wherever possible and tactfully tell the waiter to go wait on other guests when he suggests a second helping of one thing or another.

While there are many other helpful hints that could be given and there are many good travel books available on these pointers, you will learn most of the do's and don't's of travel through experiences, experiences that will add color to your trip, experiences that will be long remembered. We wish you a pleasant journey and, in the words of those whom you will visit, *cheerio! au revoir! arrivederci! auf Wiedersehen!*

- What causes the increasing neuroses in the U.S. government today? P. 3, ¶3.
- Why the Biblical reason for tithing has now passed away? P. 5, ¶5.
- What underlying idea of tithing is entirely foreign to Christianity? P. 6, ¶4.
- What the radiation results of the Hiroshima atomic bomb actually were? P. 8, ¶3.
- The extent of the radioactive fall-out from the first hydrogen bomb test? P. 9, ¶2.
- What fears noted scientists have expressed about atomic dangers for the entire human race? P. 10, ¶5.
- What hinders the people of Sweden from associating with Jehovah's witnesses? P. 13, ¶5.

- What things make Stockholm interesting to visitors? P. 14, ¶4.
- Where police walked into a quiet church service, ordered the congregation out and kidnaped the minister? P. 17, ¶3.
- According to the present government, what was behind the recent labor crisis in Singapore? P. 21, ¶5.
- How did an American reporter meet death when violence erupted in Singapore? P. 23, ¶2.
- The only way divine prophecy can be properly understood? P. 24, ¶2.
- How to save money on European trains? P. 27, ¶4.
- How to order meals in France? P. 28, ¶3.



Blunders in Belgrade

◆ The spotlight of the world was on Yugoslavia. Russia's most powerful men emerged from the seclusion of the Kremlin and were on display at Belgrade. What amazed the world was a series of ludicrous antics and blunders. It started with Nikita Khrushchev's airport speech. At Belgrade's White Palace, Khrushchev asked the Belgian ambassador if his country was free; when assured that it was, the Russian insultingly remarked that the Belgian could say so only because the U.S. ambassador had just left. Premier Bulganin blundered when he toasted to neutrality; Tito bluntly responded by saying Yugoslavia was not neutral but independent. Bulganin said lamely he meant Switzerland. Later Khrushchev shocked his hosts by springing bad jokes, swilling lemonade from a pitcher-sized glass and gnawing on an orange with much of the fierce intentness of a dog with a bone. The visit ended with a party. A river of wine, champagne and vodka flowed. At the end of three and a half hours the river reached flood stage. Said the reporter for *Time* magazine: "The door flew open and there stood Nikita Khrushchev. His face was fiery red and his jaw was slack. He was, to put it mildly, slobbering drunk. He stumbled over the doorsill and blinked

happily at the assembled crowd. He waved at everybody and teetered uncertainly. . . . [Then] he started kissing every woman in sight. Two solidly built goons, obviously with experience in this sort of thing, surrounded Nikita. Each grabbed an elbow, literally lifting him off his feet and carried him to his car." So ended the Belgrade conference.

Outcome of the Conference

◆ The Russians failed in their objective of the Belgrade conference—to lure Tito back to the orbit of a satellite. There was general agreement that Marshal Tito had scored a considerable diplomatic success. The Russians promised that they would "normalize" trade, repatriate Yugoslav nationals, and negotiate some settlement for goods not paid for when relations were broken off in 1948. Tito, in return, made only a vague concession to Russia's attempt to renew friendly relations on a party basis; he agreed to a statement that the two countries would "facilitate" the establishment of "contacts" of their "social organizations" and the "exchange of Socialist experience." Tito also endorsed a U.N. seat for Red China, Peiping's claim to Formosa and the "prohibition" of atomic weapons without mention of controls. Though Russia failed to lure Tito back

under Kremlin discipline, the fact remained that Yugoslavia had endorsed several Soviet objectives. This was bound to have a considerable effect in Europe and to strengthen Moscow's position at the Big Four talks.

Safer Tests for Polio Vaccine

◆ When the U.S. withdrew the Salk polio vaccine from the market in May, there was no little excitement among the people; for 114 inoculated children had contracted polio. The alarming thing was that 79 of the 114 received vaccine made by California's Cutter Laboratories. Experts suspected that some live virus slipped through the formaldehyde bath. In June, for the first time, an expert on polio virus flatly asserted that he found live virus in Cutter specimens. He was Dr. Louis P. Gebhardt, director of the polio research laboratories at the University of Utah. Earlier, Dr. W. H. Sebrell, Jr., director of the National Institutes of Health, testified that the vaccine was not safe under present testing procedures. He held that tests to detect any live virus proved to be "less than satisfactory." On June 10 the U.S. Public Health Service placed the major blame for the breakdown of the antipolio program on the incompatibility of the original Salk formula with necessary mass production methods. A special symposium on polio, in which Dr. L. A. Scheele, surgeon general of the U.S. Public Health Service, Dr. Salk and a dozen of the nation's experts participated, stated that man is incredibly sensitive to the presence of live polio virus. Safer testing procedures have been devised and new rules prescribe longer "cooking" of the live virus in formaldehyde. The experts stated that the vaccine will definitely prevent a "high percentage of paralytic poliomyelitis cases," especially in children between the ages of 6

and 9. The benefits of vaccine for children of other ages and for adults, the experts said, remains in doubt.

First Transatlantic

Telephone Cable

◆ Transoceanic telephone conversations are now conducted by way of radio impulses bounced off the ionosphere. The trouble is that atmospheric disturbances cause noise and may make a circuit unusable. So for years research has been under way to perfect an amplifier that would make transoceanic telephone cables practical. Unless it is amplified, the human voice is usually unintelligible after it has traveled 60 miles by cable. The big problem was to develop an amplifier that could be built into a cable, last for at least 20 years and withstand pressures of 3 tons a square inch at depths up to 15,000 feet. After 25 years of research, the Bell Telephone Laboratories perfected such an amplifier called a "repeater." (Each repeater takes 60 weeks to make and costs \$70,000; a single transoceanic cable requires 52 repeaters.) With the amplifier perfected an agreement was signed in 1953 by the American Telephone and Telegraph Company, the Canadian Overseas Telecommunication Corporation and the British post office for the laying of the first transatlantic telephone cable. In June a ship began laying the cable from Newfoundland to Scotland. Next summer the ship will lay cable for west-going conversations. Each cable will span a distance of 2,250 miles and will be 2,372 miles long, because of valleys on the ocean floor. The two cables together will handle up to 36 simultaneous conversations. When the \$40,000,000 project is completed and service begins in 1956, conversation should be clear and unaffected by anything except an earthquake on the ocean floor.

"Perón, Yes; Priests, No!"

◆ When President Juan D. Perón recently addressed hundreds of thousands of Argentine workers massed in the Plaza de Mayo, his talk was interrupted with cries of "Perón, yes; priests, no!" Observers pointed to this as further evidence that the Roman Catholic Church does not have any great hold on the loyalties of the mass of Argentine people, although church authorities have long claimed more than 90 per cent of the population as their own. Under the editorial heading "The Apostasy of the Masses," the semiofficial newspaper *Democracia* recently offered the reason for the people's loss of faith. The editorial blamed clerics and said that the clergy's talk of "apostasy" suggested that the masses have totally deserted the faith—"which the masses have not done, they have simply lost it." This occurred, *Democracia* declared, because those entrusted with maintaining faith have denied it by their acts. Charging that the clerics have become more interested in material riches offered by oligarchs, the editorial set the matter straight: the clergy have abandoned the people rather than the people abandoning the church. To talk about apostasy, it continued, is an easy way of justifying the clergy's "incapacity, their absence of virtue and the inoperativeness." This editorial attracted special attention because it was printed in a space reserved for "Descartes," which is popularly accepted as President Perón's pen name.

Guns Rumble on Gaza Strip

◆ The Gaza strip juts out from northeastern Egypt on the coast between the Mediterranean Sea and Israel. It has been the scene of almost constant tension. During the past months clashes have become so common that civilians go about their business unruffled by the distant thump of mor-

tar bursts. Militarily, an average day begins at about 8:00 a.m. with routine artillery and mortar exchanges. By the time U.N. observers reach clash scenes, the firing has shifted elsewhere. U.N. observers now say that Israeli mortars and field artillery are kept permanently zeroed in on the nearest Egyptian position and begin firing whenever they hear shooting on the line. Rarely are the observers able to determine who actually opens fire on the line—Israeli patrols or Egyptian positions. The Egyptians say that they are zeroed in too. The U.N. observers do not doubt it, since they file into their headquarters almost daily with gunny sacks of shell fragments and duds. In June Egypt made a statement that Western observers interpret as a blunt warning to Israel that Egypt is ready for full-scale war if border clashes cannot be prevented by the U.N. Premier Nasser was quoted by Cairo newspapers as having told a truce supervisor: "I am afraid the Jews might attempt to seize the Gaza Strip. If such an attempt takes place it means war and if war starts this time it will not be like the 1948 war. I shall not stand with folded arms and no force can restrict my freedom of action. This time I will not allow the Egyptian army to be fooled by armistice or cease-fire decisions issued by New York."

"No Honor to Switzerland"

◆ In 1927 Switzerland issued a law against its citizens' joining foreign armies (except the Papal Guard at the Vatican). Yet between 300 and 500 young Swiss join the Foreign Legion each year. It is little known that at Dienbienphu 250 Swiss were killed. In June Swiss Army Minister Paul Chaudet addressed a letter to Swiss youth: "The French Foreign Legion offers none of the adventurous romance you dream of. It has bitter experience in store for you. You risk your life. You

may come out maimed, or ill, or morally weakened. He who enlists in the Legion brings no honor to Switzerland."

New U.S. Passenger Jet

◆ To date only one passenger jet airliner has been put in service anywhere—the British Comet, now grounded for modifications. In the U.S. the Boeing Airplane Company has produced a jet aircraft, the 707, that can be adapted for commercial airline use; but it was designed primarily as a tanker plane for the air force. A number of U.S. airlines, anxious to move into ultra-high speed transport, have been contemplating buying planes from Britain in absence of tangible developments in the U.S. In June a new development came to light: the Douglas Aircraft Company announced "the nation's first passenger jet trans-

port." Douglas said it has been working on it for three years. By December, 1957, it expects to have ready for flight testing the DC-8, a swept-back-wing jet with four Pratt & Whitney J-57 engines. It will be capable of carrying from 80 to 125 passengers at speeds up to 550 miles an hour. Despite its speed, the plane will operate from major air terminals "at costs even lower than current passenger models." Flying time from Los Angeles to New York would be four and a half hours, from New York to Paris six and a half hours.

U.S.: "A Highway Epidemic"

◆ During the Memorial Day holiday week end, an estimated 40,000,000 cars were whizzing across American highways. With so many cars on the roads, the National Safety Council forecast that 360 per-

sons would die on the highways before the week end was over. When the Associated Press compiled the figures, it found that deaths exceeded the prediction and even set a new record for U.S. highway deaths: 368 persons lost their lives because of auto accidents. The former high for the same holiday week end was set in 1952 with 363 deaths. N. H. Dearborn, president of the National Safety Council, commented on the new record for highway deaths: "If that many people had died over the week-end in a nationwide epidemic, you can bet that the whole country would be taking frantic steps to see that it would never happen again. Well, these people did die from an epidemic—a highway epidemic. We might call it the three I's—Incompetence, indifference and irresponsibility."

"THIS GOOD NEWS OF THE KINGDOM," said Jesus, "will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matthew 24:14, *New World Trans.*) The publication of the booklet by the title

"This Good News of the Kingdom"

is playing its part in making this prophetic utterance an accomplished fact. Obedience to the instructions of Jesus prompts its distribution. Read what the Kingdom will mean to people of good will toward God in all nations. A copy is available for 5c, or you may have seven copies for 25c.

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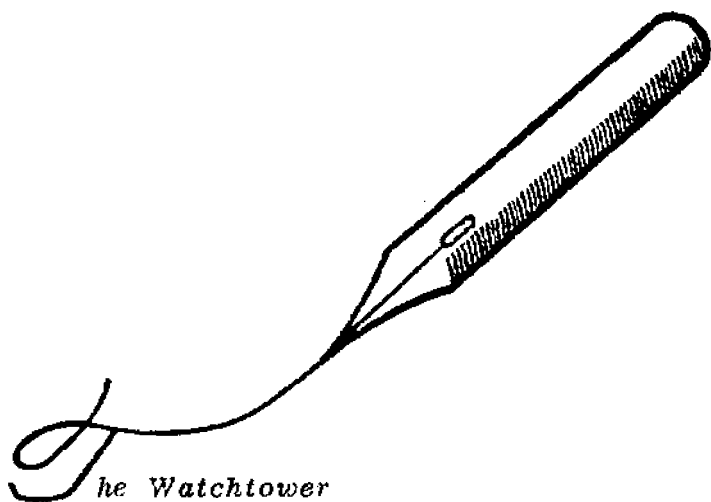
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