

Awake!

Snake-handling Religious Rites

11-12-1962

The Thalidomide Tragedy

11-12-1962

The Problem of Shyness

11-12-1962

Iran's Worst Quake

11-12-1962

NOVEMBER 8, 1962

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AS - American Standard Version	Dy - Catholic Douay version	Mo - James Moffatt's version
AT - An American Translation	ED - The Emphatic Diaglott	Ro - J. B. Rotherham's version
AV - Authorized Version (1611)	JP - Jewish Publication Soc.	RS - Revised Standard Version
Dz - J. N. Darby's version	Le - Isaac Leeser's version	Yg - Robert Young's version

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Awake!

"It is already the hour for you to awake."

—Romans 13:11

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Number 21

NEW YORKERS have a reputation of being people in a hurry. As a rule they talk fast, eat fast, drive fast and many die fast. The millions of tourists who come to visit the city each year never cease to be

amazed at the pace of the city. But before their two-week vacations are up, they too become engulfed in the hurried rhythm of things, so much so that often it becomes hard to distinguish the visitor from the native New Yorker. In fact, some even like the excited pace and dread to return to the slow gait of their hometowns.

But why the hurry? A private secretary who was about to leave her office was asked the question. She answered: "I have a home to go to, meals to cook and a couple of children waiting for me. That's why I hurry." After she leaves the office, there are buses and trains to catch and shopping to do. To miss a single transportation connection may mean the loss of as much as fifteen or twenty minutes. "Think what I could do at home in twenty minutes!" she said.

An electrician, like so many workers who drive to and from work, is always conscious of the traffic problem. "I hurry to beat the traffic," he said. "It's no picnic after a hard day's work to buck traffic for an hour. You've got to make every second



count or else you won't have time to enjoy the wife and kids." He rushes to avoid traffic or he fights traffic to be with his family.

Of course, there are a number who have no idea why they hurry. Everybody else is hurrying, so they hurry too. They often lack patience. If they are driving, they will frequently pass on dangerous curves or hills and honk their horns at the slightest delay. When shopping or dining out, they demand immediate attention or else they will make life miserable for themselves and others. And about the first thing they do when they get home is to collapse exhausted in a chair and wonder what makes them so tired. If they would but slow down a little, they would know.

But why do people hurry? No doubt many have legitimate reasons for hurrying, but do they all?

Poor judgment, perhaps, should head the list of reasons why people hurry. Many just do not allow themselves time enough to do the things they want to do. They do not allow time for the unforeseen to happen. Their schedules are always so tight that when some mishap does occur, they become people in a hurry. As a rule, they are worried people, worried about missing a train or an appointment. So they rush.

Another reason for the big rush can be traced to ambition. Many people are trying to crowd too many activities into an already overcrowded schedule. To escape this killer one must learn to be content with getting less done. Be conscientious, but do not be a worrier. "Sufficient for each day is its own evil," said Jesus. (Matt. 6:34) No doubt it would be nice to have and do many things. Since we cannot have and do all things, some things must be sacrificed. So why not sacrifice the non-essentials? Be reasonable. Learn to slow down so that you can see and appreciate the things that you already have.

Without doubt the critical times in which we live have also had some influence on the increased tempo of living. People are saying the same things the ancients said: "Let us eat and drink, for tomorrow we are to die." (1 Cor. 15:32; Isa. 22:13) Their outlook is fatalistic, hopeless. So they hurry through life.

There was a time when neighbors would sit together on the front porch and enjoy good, wholesome conversation. But who has time for that anymore, especially in the larger cities? People have become too busy chasing rainbows. They do not have time even to enjoy a meal. They exist on snatches here and there and gobble their food down as if they were on the way to a fire.

The same can also be said about good reading. How many read the Bible anymore with the thought of letting its wisdom soak in and do its building work? "We have no time to ponder over such things or to be absorbed in them," say they. "We are too busy making a living." But is that really living?—1 Tim. 4:15, 16.

Of what profit is all this haste? One thing is sure, the quickened pace has contributed to poor health, unpleasant relations and jagged nerves. In moments of rush people often forget that they are hu-

man. They shove their way into buses and push others aside carelessly or rudely. Frequently their behavior causes tempers and fists to fly. Ulcers and nervous breakdowns are a common fruit of the hurried.

Impatience and haste are also chief causes of accidents on the highways, in the homes and in factories. An impatient car driver will risk passing on a hill rather than creep along behind another vehicle. This move of his too often ends in disaster. An impatient housewife may call a repairman and then try to do the job on her own before he arrives. As a result, often she injures herself, and greater damage is caused to the equipment. The old proverbs are still true: "One that is impatient is exalting foolishness." (Prov. 14:29) "Haste makes waste."

Some people rush, not only in and out of books, buses and trains, but also in and out of marriage, in and out of their prayers and in and out of their vows to God. Solomon said: "Have you beheld a man hasty with his words? There is more hope for someone stupid than for him." "Do not hurry yourself as regards your mouth; and as for your heart, let it not be hasty to bring forth a word before the true God." (Prov. 29:20; Eccl. 5:2) So there are times when it is wise to curb the tongue and consider one's course in life.

However, there are times when haste is also necessary. We should be "swift about hearing" the commands of God. Jesus said: "Be about settling matters quickly with the one complaining against you at law." And righteously disposed persons are urged to flee to God's provision for protection and not delay. So there is a time to hurry. But even then, such hurry must be mingled with the good sense, the love, mildness and self-control that keep one balanced and cause him to consider others.—Jas. 1:19; Matt. 5:25; 24:16; Gal. 5:22, 23.



IF YOU were to enter one of the churches where snake-handling rites are conducted, what would you find? Mass excitement! Music, singing, shouting, thumping, clapping, rhythmic throbbing, jerky body movements, women dancing about with eyes closed and mouths open, all contributing to the mass excitement that lifts the devotees to the threshold of hysteria. Poisonous serpents such as rattlesnakes, copperheads and water moccasins are being passed from hand to hand; some snakes are draped around the necks and over the heads of emotional worshippers.

Where and how did such snake-handling religious rites begin? The cradle of this unconventional approach to religion is found in the southeastern part of the United States; namely, Grasshopper Valley, Tennessee. The year was 1909. Then it was that George W. Hensley began to wonder about the meaning of the text found at Mark 16:17, 18. It reads, according to the *Authorized Version*:

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

In view of this textual support Hensley concluded that picking up snakes must be a test of one's religious faith. He set out to prove this. Upon climbing a nearby mountain and after a bit of searching, he finally located a rattlesnake and captured it. Lo and behold! It had not bitten him. Convinced that his interpretation of Mark 16:17, 18 was correct, Hensley set out to preach his new-found doctrine far and wide. Before long, scores of followers were converted to this novelty in religious rites.

All was not to be rose-colored for long, however, for one snake handler by the name of Garland DeFriesse was bitten by a rattlesnake. Though he recovered, the snakebite put a temporary damper on the development of the movement, this despite the fact that it was claimed the bite was due to his having backslid.

In due time serpent handling developed with greater momentum, until it gained widespread publicity in 1938, when the Associated Press reported on a court case involving snake-handling rites at the Church of God at Pine Mountain, not far from Harlan, Kentucky. A farmer by the name of John Day brought charges against three members of the church because he objected to his wife's handling of poisonous snakes. Subsequent events led to greater publicity, much of which was adverse be-

cause of deaths resulting from snakebite during religious services and which brought the snake handlers into conflict with the law.

In 1948, in Durham, North Carolina, there was held an interstate convention of snake cultists. Snake handling has thus spread throughout the southeastern section of the United States and still exists there in varying degrees.

Snakes in Worship Nothing New

Religious rites in which serpents are used are not something peculiar to the twentieth century or to the United States. Snake worship was very prominent in ancient Egypt, and serpents appear quite frequently on Egyptian sculptures. The same is true of Hindu monuments and temples, the Hindus venerating the cobra to this day. Serpents also appear in Mexican, Japanese, Chinese and other ancient mythologies. The ancient city of Pergamum had a celebrated temple of Aesculapius, which deity was worshiped in the form of a living serpent.

Then there is the Dahomey cult in Africa, about which *The Encyclopædia Britannica* says, with regard to their python deity: "In addition to his ministrant priestesses, the god has numerous 'wives' who form a complete organization. . . . These 'wives' take part in licentious rites with the priests and male worshippers, and the python is the reputed father of the offspring."

One of the pagan groups that bear considerable resemblance to the so-called Christian snake handlers is the Hopi Indians of Arizona, who handle poisonous reptiles in their snake dances. In these dances live rattlesnakes are used as representatives of their sky god. These dances are regarded as among the most spectacular of all American Indian ceremonies, since the snakes are not deprived of their

fangs or poison glands. Yet the Indians handle the rattlesnakes fearlessly, usually with no fatal consequences, even when the poisonous reptiles are carried in the dancers' mouths!

The so-called Christian snake handlers, however, are hardly outdoing the pagans, for Hensley's followers do get bitten and die. Even George Hensley, the sect's founder, paid with his life.

Being bitten, however, does not necessarily mean a fall from grace, they say, for it is rationalized that some must suffer martyrdom to prove to unbelievers that the snakes have not been tampered with, that they have not been defanged or their mouths sewed up.

Snake cultists say that the purpose in handling the serpents is not to be bitten and then prove one's faith by recovering without medical treatment, although invariably medical treatment is refused by those bitten, but rather to handle the snakes without suffering snakebite.

Why Not More Fatalities?

No explanation appears to be wholly adequate as to why more snake handlers are not victims of fatal snakebites. There are many factors to be considered when snakebite is incurred. Whether death will result depends on a number of variables, such as the age and health of the victim, as well as the serpent, the place of bite, depth of penetration and amount of venom injected. One factor of significance may be that snakes in captivity usually become somewhat tame.

One of the most celebrated snake women of modern times, Grace O. Wiley, claimed she could tame all kinds of deadly serpents, though not for religious purposes. She was often photographed handling her pet, a fifteen-foot king cobra whose fangs were never pulled. Over the years she handled with her bare hands some of the

world's most poisonous snakes. In her paper, "Taming King Cobras," she said: "Snakes are very intelligent and 'catch on' much sooner than we do to indications of sympathy—that is, they are not, as a rule, afraid to trust you first." Referring to the snakes she "tamed" (including thirteen species of rattlesnakes, the Australian tiger snake, and the Gaboon viper), she sums up: "Somehow they know very, very soon that I am friendly, and that I like them. They appear to listen intently when I stand quietly at their open door and talk to them in a low, soothing voice. In some unknown manner my idea of sympathy is conveyed to them." She believed it was only the "untamed" snakes that ever bit her. She experienced some forty bites but was finally bitten fatally by a cobra that she had not yet "tamed."—*Natural History*, November, 1951.

Thus experienced keepers of snakes know that once a reptile has become accustomed to conditions of captivity and to the presence of people, it can often be handled, but never without some risk.

But the explanation that snakes are "tamed" is not entirely satisfactory with regard to the snake cultists, because snakes are often used that have just been captured.

So there are other theories. One of them is that cataplexia or loss of muscle power occurs when the reptiles are held dangling by their middles. This may be induced by a strong emotional stimulus and is characterized by clear consciousness but loss of muscular control. There is also the question of whether the snakes are not confused or "charmed" by the mass excitement or music accompanying the rites. It is known that snakes such as cobras can be charmed by sounds. Thus Kerman, in his article entitled "Rattlesnake Religion," presents this observation: "Beyond suggesting that the strong, monotonous beat

of the saints' music might have a numbing or hypnotic effect on snakes and that hysteria does curious things, I offer no explanation of the strange religious rites." And in his book *They Shall Take Up Serpents*, La Barre states: "I regard the question of why more snake-handlers are not bitten as being unsolved and still open."

Whatever the factors involved in there not being more fatalities, this should be obviously clear: The pagans such as the Hopi Indians do just as well if not more remarkably than the so-called Christian snake handlers. So snake handling does not make a Christian distinctive from the pagans, who also handle snakes for religious reasons.

Concerning the snake cultists professing to be Christians, reporter Kerman stated: "This was a ritualistic matter, an act of worship, for which scriptural sanction was claimed." Expressed in the vernacular of a snake cultist, as quoted by writer Koblner, "Life is jest a dressin' room for eternity. Hit's either take up serpents or hell." It seems that snakes are viewed as Satan incarnate, whom man must dominate to save his soul.

At this point one may wonder whether Satan has turned the tables on the cultists and instead of being dominated by them is really receiving the worship of the communicants. The answer depends on what God's Word, the Bible, shows regarding proper Christian worship. But first, what about the textual support, Mark 16:18, claimed as a foundation for snake-handling rites?

Christian or Pagan

Many Bible translators regard the texts found at Mark 16:17, 18 as being an uninspired addition to God's Word. They believe Mark's inspired Gospel, as we have it, comes to an end at 16:8, that the original conclusion was somehow lost, and that

to avoid an abrupt ending some person or persons added an uninspired conclusion. Thus Dr. Edgar J. Goodspeed, the Bible translator, says on page 127 of *The Goodspeed Parallel New Testament*:

"The Gospel of Mark ends in four different ways in ancient manuscripts of the original Greek or of the versions.

"1. It stops abruptly at the end of 16:8 in the two best and oldest Greek manuscripts, the Sinaitic and the Vatican [of the fourth century], and a few others; also in the Sinaitic Syriac and in a few manuscripts of the Georgian, Armenian, and Ethiopic versions. The few lines that must have followed when Mark stood complete may be recovered from the narrative of Matthew, which continues that of Mark in 28:1-10 and 16:20 and records just such a reunion in Galilee as Mark has foreshadowed in 14:28 and 16:7.

"2. Of the ancient efforts to supply the conclusion the gospel so evidently needed, the simplest was the addition of the so-called 'Short Conclusion' . . . which follows 16:8 in the Old Latin Codex Bezae Cantabrigiae of the fourth or fifth century [but does not contain 16:17, 18].

"3. But the great majority of Greek and other manuscripts follow 16:8 with the so-called 'Long Conclusion' (16:9-20), though it does not connect well with Mark's narrative and is, in fact, inconsistent with it, for it says nothing about such a reunion in Galilee as Mark anticipates in 14:28 and 16:7.

"4. Both conclusions appear, the Short one preceding the Long, in the Codex Regius (eighth century), the Codex Laurensis (eighth or ninth century). . . .

"The Short Conclusion connects much better with Mark 16:8 than does the Long, but neither can be considered part of the Gospel of Mark. The most reasonable explanation of the loss of the closing lines of Mark seems to be that . . . when the plan of collecting the Four Gospels and publishing them together was made, about A.D. 115-20,

no complete copy of Mark was to be found, and the editors of the collection had to be satisfied with one that broke off just before the end. This might easily arise through wear and tear in a papyrus roll, which, like a modern leaf book, would first lose its beginning or end."

Hence the authority for handling snakes cannot be said to rest on an authentic

Christian foundation. Indeed, handling snakes as a religious rite is no practice of true Christianity. Christ himself never handled snakes! Never did the apos-

tles of Christ practice such a rite. The apostle Paul once carried a bundle of sticks to a fire, and a snake came out and coiled around his hand. But what did Paul do? Start handling it and putting it around his neck? No! He quickly shook it off into the fire.—Acts 28:2-5.

Paul and the other apostles showed their faith, not by snake handling, but by preaching, "for with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation." (Rom. 10:10) Moreover, Matthew closes his gospel account with the inspired conclusion about preaching: "Go therefore and make disciples of people of all the nations." And what was it that Jesus foretold would mark the "last days" of Satan's world? Not snake handling by true Christians, but rather the preaching of God's kingdom worldwide for a witness to all the nations.—Matt. 28:19; 24:14.

Snake handlers are not contributing to this all-important work of preaching worldwide the Kingdom good news. And little wonder! Snake-handling religious rites are not of Christian origin. They are pagan.

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- The Encyclopædia Britannica
—Unquestionable Fact?
- Sleeping to Survive.
- Disputed Territory: South-West Africa.
- Christian View of Those Who Oppose.

THE THALIDOMIDE TRAGEDY

FOR more than a year now it has figured prominently in the world news, in the press, radio and television. "The worst disaster in pharmaceutical history."

"One of the greatest medical tragedies in history," it has been called. Yes, the thalidomide (tha.lid'o.mide) tragedy is all of that, for it means that upward of 12,000 mothers will have given birth to deformed babies. Of this number, some 10,000 have been or will have been born in West Germany, upward of 1,400 in Great Britain, with the majority of the rest in Sweden, Australia and Canada.

One half of these babies are so badly deformed that they either are born dead or die within a matter of hours or days. Of the remaining half, from two to three thousand are without any limbs at all, or with deformed limbs or with either their arms or their legs missing. This particular type of malformation is known as phocomelia, from the two Greek words *phoke*, meaning "seal," and *melos*, meaning "limb." It is so named because in this malformation babies have tiny seal-like flippers instead of normal limbs.

What a life of hardship awaits these children! What a challenge their condition presents to their immediate families! And all because of thalidomide.

What is thalidomide? It is a synthetic, that is, an artificially produced drug. First synthesized by a Swiss firm in 1954, it was discarded because, to the extent of their

Could it have been prevented?

observations, it produced no effects upon animals. It then was taken up by West Germany's chemical firm, Chemie Grünenthal, which, while experimenting with it upon epileptics, discovered that it made the "perfect sleeping pill." For one thing, there was apparently no danger of taking an overdose and it seemed to be free from the side effects usually accompanying sleeping pills. Sold under the trade name Contergan, it was by 1960 West Germany's most popular sleeping pill, with its fame rapidly spreading to other lands—but not without a sinister shadow appearing. Already in 1959 there was a 1,000-percent increase in the number of deformed babies born as compared with previous years. By May, 1962, there was a 16,000-percent increase.

Needless to say, physicians in West Germany began to be disturbed by this phenomena. What could be the cause? It was not until late in 1961 that a discerning Hamburg physician, Widukind Lenz, discovered the relationship between this epidemic of malformed babies and their mothers having taken Contergan during the early stages of their pregnancies. Upon his findings being made public Contergan was removed from the market.

About the same time Dr. W. G. McBride in Australia discovered the same relationship, as a result of which Distaval, the trade name under which thalidomide was being sold in Australia as well as in Great Britain, was withdrawn even before it was in West Germany. Gradually other lands followed suit. It was April, 1962, however, before Canada took action against Kevadan, the name by which it was known there. By this time thalidomide was being marketed worldwide under fifty-one different trade names.

That the United States had among the least instead of the most victims was due to the conscientiousness of a pharmacologist in government employ. When she received the application for approval of thalidomide she found so many suspicious things about it that she held it up pending clarification. Then news came out of Germany that prolonged use of the drug resulted in inflammation of the nerves. But only when it was learned that thalidomide was responsible for the phocomelia epidemic did the firm making the application withdraw it.

Could this thalidomide tragedy have been prevented? No! is the vociferous shout of the pharmaceutical industry. And that also seems to be the consensus of opinion among the medical profession. Even such a reputed foe of the pharmaceutical industry as Dr. Mark Nickerson, professor of pharmacology at the Manitoba Medical School, is quoted as saying: "In this case, I don't see how they could have caught it." Are these judgments correct, or could it, after all, have been prevented?

Drug Therapy

Of course, if men had limited their therapeutic efforts to what is known as "physical medicine," this tragedy would not have happened. Physical medicine is said to be the oldest of the healing arts and consists

of treatment by heat, cold, water, massage and manipulations. But drugs are used, and they have been for centuries.

For many years organized medicine employed only natural elements in animal, vegetable and mineral realms for its drugs, but in the nineteenth century it began to turn to synthetic drugs. The introduction of sulfa drugs in 1935 was widely heralded, although followed by many disappointments, and the adoption of antibiotics during World War II was greeted with even more enthusiasm. Currently the production of medicinal chemicals in the United States has reached the amazing total of \$2.5 thousand million annually, and that at the manufacturer's level of value. In 1960 the pharmaceutical industry produced 120,000,000 pounds or 60,000 tons of synthetic medicines and developed more than three hundred new products for use by doctors.

"A Calculated Risk"

Just what constitutes a drug? A fine, enlightening and comprehensive definition appears in *Webster's Third New International Dictionary*: "A substance intended for use in the diagnosis, cure, mitigation, treatment or prevention of disease in man or other animal." This, of course, is from the standpoint of organized medicine; other schools or therapies might dispute that definition.

Regarding the use of drugs one doctor stated: "We don't really know what is happening at the cellular level. When we take drugs it is always a calculated risk." But the manufacture and use of drugs is not generally marked by appreciation of this fact on the part of either the drug industry, physicians or the public. Certain basic principles simply may not be ignored. Not only is the size of the dose important, but also the frequency with which it is administered and whether orally (by mouth),

parenterally (by injection), or in some other way, as by sprays; but even the location of the injection and its dispatch or speed can mean the difference between life and death at times. Certain drugs work harm to certain parts of the body and so care must be exercised lest, when giving a drug, say for the stomach or lungs, a weak heart be put out of commission. Then again, various drugs affect each other in differing ways and some should not be used together. Also to be kept in mind are such factors as age, weight, sex, health, pregnancy, allergy, sensitization and the patient's degree of tolerance.

We simply cannot escape it. As Dr. I. Kerlan of the United States Food and Drug Administration observed: "There is an element of danger in all drugs—even in aspirin." And as another doctor put it: "Every drug upsets some function of the body—that is how it works."

Testifying in the same vein, Dr. Louis Lasagna, professor of pharmacology at Johns Hopkins, one of America's leading hospitals and medical schools, said: "There is a very good chance that there are drugs whose full toxicity we don't understand. Look how long aspirin has been on the market, and it was only in the last decade that it was found to produce gastrointestinal hemorrhage in some cases." And Dr. Modell, who holds a like position at Cornell University, warns: "As the number of new and active drugs increases, and both knowledge and experience with each become smaller and proportionately more difficult to obtain, it is mathematically inevitable that drug reactions will mount. Even now the situation is alarming—but the future looks dismal indeed." This was said in 1959.

Note also the testimony of Dr. L. Meyler of the Netherlands, who has made a specialty of the subject. In his book *Side Effects of Drugs* he states, among other

things: "As a consequence of the present-day tendency toward the preparation and marketing of synthetic drugs, many of which are of complicated structure and very different from the natural elements of the body, more and more drugs with possible untoward side effects will become available. . . . A drug may be taken weeks, months or years before it produces any unpleasant side effects; but on the other hand this may occur at the first dose. There is always a certain risk entailed in the prescription of drugs, and in every case the physician must ask himself whether the condition he is treating justifies that risk."

Recent medical history bears out the foregoing. Warnings were sounded, in particular in Great Britain, regarding the indiscriminate use of Imferon, which is given to build up the blood. Chloramycetin stands convicted of causing many deaths by reason of its blood-destroying chemical that plays havoc with the bone marrow. Repeatedly it has been necessary to discontinue treating arthritis with cortisone because of untoward side effects, among which was even diabetes. Mer-29 was withdrawn earlier this year because of its side effects, namely, cataracts of the eyes, skin rashes and hair damage.

Teratogenic Drugs

Bearing most directly on the question as to whether the thalidomide tragedy could have been prevented or not is the evidence that for some time has been mounting as to the harm done to the unborn when drugs are taken by the mothers during pregnancy. The development of a malformed fetus is termed *teratogenesis*, from two Greek words, *teras*, meaning "wonder" or "monster," and *genesis*, meaning "to be born." A drug having the power to affect a fetus in this way, as did thalidomide, is termed *teratogenic*. In thalido-

mide the teratogenesis took the form of phocomelia, flipper limbs.

That the matter of teratogenesis occupied medical minds, even if it was ignored by many in the drug industry, can be seen from such works as *Congenital Malformations*, which summarizes what specialists in various fields knew about the subject in 1959. Among other things, it stresses that most drugs that are teratogenic or cause malformations of the fetus have few if any side effects on the mothers taking them. It also shows that both insulin and thyroid extract are teratogenic, extended research showing that where mothers took these drugs during pregnancy as many as 70 percent of them experienced either miscarriages, or gave birth to premature, malformed or dead babies. Obviously, the teratogenic effect of certain drugs did not need to wait for thalidomide to underscore it.

In much the same strain a British specialist recently noted that "much work has been done in experimental animals on the effects to the fetus of various drugs given during pregnancy," even though "until recently the subject has been somewhat neglected in clinical medicine." He points out that certain drugs are to be avoided in the early stages of pregnancy, others in the late stages: "It is particularly important to avoid treatment during the first three months with any hormone preparations which have [sex] effects, however slight." Failure to heed this warning may result in malformations of a masculine nature in infant girls. And included in the drugs to be avoided in the final stages of pregnancy are the sulfa drugs, barbiturates or sleeping pills and anti-coagulants, those that prevent undue clotting of the blood.

Still another physician issuing a warning regarding the possible harm to the unborn by reason of their mothers taking teratogenic drugs is Dr. J. D. Ebert, di-

rector of Carnegie Institution's department of embryology. Calling for tighter controls so that drugs with teratogenic effects are kept off the market or properly labeled, he said: "Many of the staggering number of children now born each year with congenital defects—conservatively estimated at five per cent—might be spared lifelong misery and their parents spared endless distress if the unborn were protected against some of the new wonder drugs taken by their mothers during pregnancy . . . We must recognize that the chemistry and the physiology of the embryo are unique and that the current practice of testing new drugs only on adult animals offers no assurance that they are safe for administration during pregnancy."

The Drug Industry's Responsibility

From the foregoing it is not at all surprising that the thalidomide tragedy happened, and it forces the conclusion that the tragedy could have been prevented. In view of what was known about certain drugs having teratogenic effects, why should any drug have been released without its first being tested for such effects? The fact is that after this tragedy took place thalidomide was tried on pregnant animals, with the same results to their offspring as to humans. This fact alone stamps the manufacturers of thalidomide as guilty of criminal negligence. So does the course of the alert United States pharmacologist who saw all manner of grounds for suspicion in the application for thalidomide as presented by the William S. Merrel Company, which had sent 2,500,000 samples to more than 1,200 physicians. Why not resolve doubts on the safe side? Why endanger thousands of lives for a few thousand dollars?

While many who do drug research and preparation no doubt desire to improve the lot of their fellowmen, the ruthless greed

of the drug industry in general is well known. It fights against any control and seeks to influence legislation. In the United States it succeeded in having an honest pharmacologist responsible for checking drug applications removed because she did not let the drug industry have its way but insisted on safeguarding the interests of the public. But her successor was made of the same stuff and so spared United States parents untold misery by challenging thalidomide when it was presented to her.

One drug company waited five years to report to the government that its muscle relaxant had caused fifty-four cases of jaundice and hepatitis and fifteen deaths. Regarding another drug, Mer-29, a government official stated: "It should never have gone on the market in the first place," and a grand jury is investigating the company for fraudulent advertising in connection therewith; incidentally, it is the same company that tried to put over thalidomide in the United States. And when Drs. Lenz of West Germany and McBride of Australia advised the drug companies of their suspicions concerning thalidomide, they both received high-handed treatment.

Responsibility of Politicians

and Physicians

Only slightly less reprehensible in regard to the thalidomide tragedy are the politicians. Not all of them but the majority of them have worked hand in glove with the drug interests, so that the drug industry has had things pretty much its own way. For several years honest men sought to improve the drug picture in the United States but got nowhere until the thalidomide tragedy. Then when a bill was discussed that was in the interests of the people and that had been vigorously opposed by the drug interests one United States senator had the temerity to exclaim: "What a magnificent job the pharmaceu-

tical industry of this country has done. We had better salute them." What rank hypocrisy! And yet even with this bill it has been debated whether it is necessary for a physician to tell his patient that he is using him as a guinea pig! Nor does it limit the number of doctors to which a drug company may send samples for using their patients as guinea pigs, before the drug is approved for sale to the public!

What about the physicians? Voltaire once said: "A physician is somebody that administers drugs of which he knows little to a body of which he knows less." Clever? Yes, but it has more than a modicum of truth in it, as can be seen by its being quoted in a book for physicians, warning them of the side effects of drugs. Physicians time and again serve as the willing tools of the drug industry, a case in point being their willingness to go along with the highly questionable practice of prescribing mixed drugs, especially mixed antibiotics.

Physicians have known that there is such a thing as teratogenesis, but many have all too frequently ignored it when prescribing drugs for pregnant women. In fact, one of the leading physicians in the United States, an editor of a medical weekly and who for many years was the president of the American Medical Association, complained that to test drugs for their effect on the unborn was needless expense! But a more humane physician stated, "The fact is that the medical profession deserves to be censured for not demanding more rigid controls." Also, physicians generally are prone to prescribe drugs for minor ills, such as morning sickness associated with pregnancy, when a placebo would do as well and be far safer.

Because of this scandal involving the side effects of drugs, in recent years two aids for the conscientious physician have been brought forth. One is *The Medical*

Letter, a biweekly. It is impossible to read issue after issue of it without feeling righteously indignant as to the tactics used by the pharmaceutical industry in the United States and Great Britain. Serving a similar purpose is Mediphone, a telephone service available to physicians. It is prepared to give all the available data regarding any drug to its clients. But both seem to be "voices in the wilderness" as far as most doctors are concerned. A conscientious doctor, however, is not going to slight the welfare of his patient for a fast treatment.

The Public

The public too are not altogether free from censure or blame. Pregnant women who do not want to miss out on "a good time" and so resort to drugs such as thalidomide to help them keep burning the candle at both ends share the blame. Says one doctor: "We are too soft. There is too much demand on the part of the public for relief of mild or even moderately severe symptoms. People won't put up with the slightest discomfort or headache; they demand medication from their doctors. If they can't get it from one, they'll go to another." And a leading professor of pharmacology says: "Too many people are taking too many pills . . . Taking any pill is a risk. If you really need the pill, it's worth the risk. Never take a drug without a good reason, and not without the best reason if you are pregnant."

Yes, the modern public has become pill-happy. As one Canadian pediatrician expressed it: "I find patients are eager to try out a brand-new drug, can hardly wait to get at it. You'd think that they'd be reluctant, prefer someone else to go first. Maybe they will be less enthusiastic after thalidomide." Athletes take pep pills to win games. Teen-agers take pills for "kicks." Physicians have even found young children suffering from paralysis of the jaws because of the tranquilizer pills that their mothers gave them to serve in the place of baby-sitters.

Calmly viewing the drug situation, it must be admitted that the thalidomide tragedy could have been prevented. The fact that further experiments have proved that thalidomide affects the lower animals the way it did humans convicts the drug firms of rank negligence. Physicians who do not show concern as to whether drugs have been tested for safe use of pregnant women or not and even object because of the cost involved are also reprehensible. And to the extent that the public, including pregnant women, have followed the line of least resistance, demanding pills to compensate for a lack of moderation, good judgment and self-control, they also must share the blame. The thalidomide tragedy is but a reflection of the selfishness, the lack of neighbor love and the lack of self-control that mark the world in these last days.

Finding Hope and Happiness

I WAS seven years old when World War I broke out. My father was the son of a Scottish marine engineer, and he and his two brothers sailed as chief engineers. During the war we moved from our home in Ireland and came back to England. My first really

vivid impression is of us all on the deck of the ship with our parents, with my father saying, "Well, if we go down, at least we'll all be together." Because of danger from U-boats, the ship was in complete darkness.

Back in England, my grandfather provided

us with a nice house on the Lancashire coast. We all lived in the shadow of a grandfather whose motto was, "Nothing succeeds like success." However, when my grandfather was dying he said, "Too late, too late, shall be the cry, Jesus of Nazareth hath passed me by." This greatly affected my outlook on life.

When I was sixteen I spent seven weeks of my summer's vacation with an aunt in Whitehaven in Cumberland. She had a little cottage, and I spent hours on the beach looking for unusual shells. It was on the beach at Seascale that an earnest elderly lady started talking to me about God. Under her guidance I made what I thought to be a dedication of myself to God. I did not tell a soul about this, certainly not the family. Although they were great talkers and would talk about almost anything, one subject was never discussed; that was religion. So I kept my newfound knowledge to myself.

When my grandfather died in 1927, my parents bought some property in a pretty village in Cheshire, and in due time I met the man who became my husband. After our marriage we started farming. Nearly three years later our son Robin was born; and two years later, our daughter Barbara was born during the blackout conditions of World War II.

I have always had a happy disposition, being contented with my lot, but always at the back of my mind I was dissatisfied with world conditions generally. Periodically I would explode over the awful things I would see happening in the world. But, up to 1942, my lot had fallen in very pleasant places, and I had not been touched by real trouble.

One dreadful day in August, 1942, I drove to my mother's home about nine miles from the farm. Robin was at school, Barbara was beside me. My father's ship was overdue and my mother was distraught with worry. I stayed longer with her than I should have and then drove home to get Robin from school. I was about ten minutes too late—ten minutes that brought disaster to us. As soon as I arrived at the farm, I could see that something was wrong. Robin, crossing the road from the car of a neighbor who had given him a ride, had been struck by a ce-

ment lorry right at our own gate. He died two days later of internal injuries. We buried our little son. An apologetic policeman came for his ration books, and life went on.

But I went to pieces. Well-meaning friends kept saying, "Pull yourself together." I tried to "pull myself together." I read and reread my Bible. It gave me solace, but I had questions. I went to my friends and relatives, asking them, "What happens to you when you die?" and, "Where do people go when they die?" No one seemed to know. I read the Bible from cover to cover and then started over again.

One day a young woman came up the drive. When she knocked, I called out, "Come in." She came in and explained her mission, as one of Jehovah's witnesses. She offered me six booklets about Bible topics for a shilling contribution. I took them and told her of our tragedy. Three days later who should come again but this young woman. Again I asked her in and made a cup of tea. She gave me a booklet called "Hope." I promised her I would read it. I did, that evening. I checked every scripture. I think I can say that I learned the truth that night. At last I had found the real hope for mankind, and, yes, I had learned about the hope of the resurrection of the dead. I ached with every fiber of my soul for the young woman to come again so that she could answer my questions.

This young woman and her companion now became regular visitors at the farm. My husband soon became interested. The following year, exactly one year to the very day after Robin died, I symbolized my dedication to Jehovah God by water baptism.

In 1946 we started our greatest adventure of all, by becoming pioneers or full-time preachers of God's kingdom, helping others learn of the hope of everlasting life in God's new world. Our daughter also started to pioneer as soon as she left school. My husband and I both continue in the pioneer ministry, having many wonderful experiences. I thank Jehovah that those two faithful Witnesses returned time and again to our farm to help us find true hope and happiness.—K. S., Andover, England.

THE PROBLEM OF

Shyness



SHYNESS can be a problem not only for children but also for adults. Since shyness, for the adult, can be a barrier to accomplishing things in life, it may

be no small problem.

Many kinds of problems may thus arise. Shyness may make it difficult to make new friends; it may impair one's efficiency either when one is working with others or when under special observation. For some persons shyness may even make it an ordeal to go into a restaurant and sit down at a table by themselves. Even to speak up for their rights and to declare their beliefs to or before others may seem too difficult.

Despite such problems, shyness should not be viewed entirely in a negative way. How so? Because shyness so often reflects what is highly commendable, and that is modesty. Yes, modesty is commended in the Holy Scriptures: "Wisdom is with the modest ones." (Prov. 11:2) Modesty, which is an absence of any undue self-confidence and an awareness of one's limitations, is

appealing. That is why a small measure of shyness can endear a person to others. Yet when modesty becomes excessive, the shyness or diffidence that results may lead to a measure of weakness.

So one must be careful not to let becoming modesty turn into im-

potent shyness, for shyness can shade into weakness and hobble necessary action. This is what happened in the days of ancient

Israel, just before Saul was made king. It was commendable when Saul of the tribe of Benjamin modestly told Samuel: "Am I not a Benjaminite of the smallest of the tribes of Israel, and my family the most insignificant of all the families of the tribe of Benjamin? So why have you spoken to me a thing like this?" But soon the time came for Saul to respond to a need, for he was selected as king. But where was Saul? In hiding! "They went looking for him, and he was not to be found. Hence they inquired further of Jehovah: 'Has the man come here as yet?' To this Jehovah said: 'Here he is, hidden among the luggage.' So they went running and took him from there."—1 Sam. 9:21; 10:21-23.

Saul's modesty was commendable, but when it turned into impotent shyness he held back from responding to the call. An unwillingness to meet a necessary call for service because of excessive modesty is not becoming, especially when it is God's work that is involved. So a major problem with shyness is to keep modesty in proper balance, not letting it cause one to evade responsibility or to go into hiding when activity and speaking are properly called for.

Besides modesty, there is something else

closely related to shyness; that is fear. Yet shyness is generally distinct from fear in the ordinary sense. A shy person may not particularly like to initiate conversations with strangers, but he may not really be afraid of them. What the shy person may fear is that he will be snubbed or that he may say something that will embarrass him. Hence there may be too much self-consciousness.

The self-conscious person feels he is more the object of other people's interest than, in fact, he really is. This heightening of the awareness of one's self, both as an object of one's own awareness and of the awareness of others, is most common in adolescents, and is associated with the well-known accompaniments of shyness, blushing and general embarrassment.

Aiding Young People

Parents can do much to resolve this problem of shyness in their children, so aiding them to reach adulthood without being self-consciously shy. This does not mean that parents should become disturbed about some shyness in their children. Parents may well reflect on the fact that the opposite in children, a rash boldness and an unbecoming lack of modesty, can be most unpleasant. So parents want their children to be balanced, neither being immodestly bold nor too modest and shy. How can parents help their children in this regard?

For one thing, they should not become unduly upset about shyness in their children, constantly drawing it to their attention; for that may only aggravate the situation. It may make the child feel more self-conscious. Nor is teasing and ridiculing a child for being shy the way to approach the problem.

Approach the problem constructively, realizing that shyness eases up under affectionate, sympathetic treatment. Build

up a child's confidence by commendations when things are done well. When things are not done well, make appropriate corrections, doing so in a manner that will not be hypercritical. Some trivial mistakes may need to be overlooked so as not to be overly critical. The hypercritical parents may make a child say, "I can't do anything well; whatever I do is wrong." To avoid putting a child in such a downhearted state, the Holy Bible directs Christian fathers this way: "You fathers, do not be exasperating your children, so that they do not become downhearted."—Col. 3:21.

Making children downhearted is not the way to approach the problem of shyness. Hence parents would not want to correct their children in an exasperating way, such as by scolding a shy child for a minor mistake or accident in the presence of others. For example, a self-conscious fourteen-year-old girl was taught by her mother to do a certain amount of serving at dinner when they had guests. After the main course the girl got up to take off the dishes and, in doing so, reached her arm across in front of a guest to get the plate. The mother snapped out loudly: "Look what you're doing, Mary. How many times have I told you how to remove dinner plates! I should think you could remember!" Aside from the embarrassment guests may suffer, such type of correction does not lessen the shyness and may only exasperate children. The constructive way would be to correct the girl privately after the guests were gone, and the mother would avoid giving the impression of being overly critical or somewhat hysterical. Christian parents need to be "long-suffering and kind," for such is the way of love.—1 Cor. 13:4.

Love does not magnify mistakes. Making an obvious mistake is embarrassing enough to shy children, and when parents lovingly lessen the embarrassment by

avoiding public reprimands, this is appreciated. For instance, during a dinner at which there were guests a shy boy accidentally spilled his glass of milk. The mother, instead of bursting out with hysterical remarks, merely said to her son, as he began to stem the flood with his napkin, "Dish towels will be better, Michael—take the ones on the rack." The boy's father got up and laid a newspaper on the rug. There were no cross looks and no tenseness of anger withheld for company's sake. Such loving treatment will help any child, especially the shy ones.

Shy children often need more confidence, and the best way to give them this is to bring them up according to Bible principles. Then the children will know where they stand; they will know what is right and what is wrong. Being taught early in life to trust in Jehovah God, they do not grow up being proud and arrogant, nor do they shyly hold back from doing God's work. They learn the need to do as Proverbs 3:5-8 counsels: "Trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight. Do not become wise in your own eyes. Fear Jehovah and turn away from bad. May it become a healing to your navel and a refreshment to your bones." Thus the Christian youth learns to seek guidance and wisdom from God, and the result is healing to his flesh, the body being invigorated, with a corresponding wholesome effect upon the mind. Such a Christian youth will have neither too much nor too little self-confidence; he will be firm in his determination to do the good and reject what is bad. This firmness for doing God's will greatly lessens any tendency to shyness.

Moreover, when parents take their children from an early age to congregational

meetings of God's people, they are doing an excellent thing to build up their children to be strong spiritually. They learn to have the mental attitude of Jesus Christ, and this fortifies them for courageously doing God's will. (1 Pet. 4:1) Being regularly at meetings of God's people also gets children accustomed to being in groups of people and to speaking to others.

Prepare Well, Be Absorbed in Ideas

Not all persons have been brought up in an ideal Christian atmosphere, and a measure of shyness may carry over into adulthood. What may one do to prevent such shyness from becoming weakness? One great aid to shy persons is thorough advance preparation. Even in the matter of shopping, forethought helps considerably. If the shy person finds that fast-talking salespeople tend to foist products upon him that he does not want, he should make up his mind beforehand just exactly what is wanted. If a substitute is being forced upon one, very pleasantly one can say: "I evidently did not make myself clear. I want such and such and nothing else." Shy people find that usually gets results.

Likewise shy persons should prepare well when they are to speak publicly. When they prepare well, shy people often do exceptionally well in public speaking. So shy persons should not hold back from learning how to speak before groups.

Whatever the occasion, when a person finds that he has too much awareness of himself, then something must be done. But what? He should think of something else besides himself and self-consciousness will disappear. Become absorbed in the subject. If the subject is a Bible topic, the Christian should be so absorbed in the message, when he is giving a talk, that he will no longer be preoccupied with the impression he is making on the audience.

When one is trying to make an exceptionally good impression upon someone who is held in high regard, self-consciousness may get in the way. Fearful of not making a good impression, one keeps thinking about oneself; and so a good impression is not made. But divert the attention from oneself to ideas, to a study of the interests and needs of others; this takes the attention from oneself, and self-consciousness is no longer in the way.

Living by the Bible

The greatest aid for overcoming shyness and self-consciousness is to put Bible principles to work in one's life. Even though one has long passed the age of adolescence, one can take Bible counsel to heart and by means of accurate knowledge and God's spirit he can "put on the new personality," with resultant "courage to speak the word of God fearlessly."—Eph. 4:24; Phil. 1:14.

The Bible counsel to take a greater interest in other persons is most helpful for shy persons. "Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:24) Christians will be on the alert to seek the spiritual advantage of others; they will not deprive others of this spiritual advantage on account of shyness. How hospitable is the atmosphere of a Christian congregation when shyness does not hold back people from being friendly and from initiating conversations! Shy persons should realize

that other persons are reserved, not because they are unfriendly, but because they have some shyness too.

When any Christian has some difficulty with shyness, he does well to take Paul's words to Timothy to heart: "God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord." (2 Tim. 1:7, 8) Whether Timothy had become a little fearful we do not know, but the apostle encourages him not to hold back either out of fear or of diffidence in speaking God's truths to others. And what good reason there is for not holding back! God has given his true worshipers no spirit of cowardice but that of "power and of love." Hence the true worshiper can draw on God Almighty for power; and with the spirit of Christian love he drives away restraining forces such as fear and shyness: "There is no fear in love, but perfect love throws fear outside, because fear exercises a restraint."—1 John 4:18.

So the Christian will want to pray to God for this spirit of "power and of love." Then, lovingly trusting in God and drawing power from him, he will not hold back out of any shyness. Thus, whether shyness is engendered by some fear, by self-consciousness or by lack of confidence in one's abilities, following Bible counsel is the best way to overcome the problem.

What Are They Doing to Wine?

- Did you know that some wines are filtered with oxblood? It does not sound very appealing, does it? Especially not to one who respects God's law, which requires that men abstain from blood. (Gen. 9:4; Acts 15:28, 29) Marsala wine from Italy is one in which blood is used in the clarification process, according to the Italian Encyclopedia Dictionary (*Dizionario Enciclopedico Italiano*) and according to persons who live in Marsala. But that does not mean that all wines are prepared in this way; not at all. If you are in doubt about a particular kind, the best one to ask about it is the producer.

How Churches Raise Money

IN RECENT months the churches in the United States have been sponsoring a stepped-up program to increase their income. Last year they received about \$4,000,000,000 in donations and it has been estimated that about 70 percent of these donations were raised through formal campaigns directed, for the most part, by professional fund raisers, or churchmen trained by them.

Receiving professional help to extract money from their parishioners is favored by many clergymen. According to T. K. Thompson, director of stewardship for the National Council of Churches: "Retaining professional counsel for fund raising is not essentially different from retaining architectural counsel in the construction of a new church." The following excerpts from a letter written by the American Institute of Motivation Research to ministers throughout the United States give an insight on the extent that such professional help is employed.

"Dear Reverend Pastor:

"We are pleased to report that our three-year study of the psychological factors that motivate people to give generously to the financial support of their church—requested by numerous Protestant and Roman Catholic pastors—has been successfully completed. . . .

"The only thing required is a knowledge of the SEVEN KEY MOTIVATION FACTORS, and how to put them to work for you when you preach or write on the subject of church support. These super-powerful psychological agents—fully described in our Analysis—are your primary interest and sympathy generators . . . they give your words MAXIMUM WEIGHT . . . MAXIMUM IMPORT . . . MAXIMUM IMPACT ON THE CONSCIENCE. . . .

"Your appeals for increased church support will have a new eloquence, a new ring of importance and urgency, that will command attention, and demand response. . . . Instead of dimes, quarters and one-dollar bills, you will get considerably more 5, 10 and 20-dollar bills—and a surprising number of three-figure checks—in the collection. Yes, it sounds too good to be true . . . but take our word for it, we are not exaggerating."

The letter went on to describe how over 1,000 Protestant and Roman Catholic pastors

have used the psychological stratagems described in their Analysis.

Time magazine of February 16, 1962, also reports that "many pastors have turned to professional fund-raising firms. One such company is St. Louis' Dazey Enterprises, Inc. The firm provides manuals of instruction, outlines for Sunday sermons on tithing and conscience-pricking bulletins for distribution at services (sample headline: HAVE YOU BUDGETED YOURSELF AWAY FROM GOD?). . . . Boasts President Harry Dazey, himself a tither: 'We sell 95% of the pastors that we call on.'"

Professional fund raiser Powell Smily, writing in the September 26, 1961, issue of *Maclean's* magazine in Canada, describes the high-pressure methods that are necessary in order to be a successful fund raiser. "In church campaigns (I have directed five) the pressure is particularly great," he explained. "On one campaign in a small Ontario town, the wealthiest member of the congregation had been putting a two-dollar bill in his Sunday envelope. I wanted to raise this offering to twenty dollars weekly, so I took the special gifts chairman with me on a visit to the man in question. We arrived at his house shortly after seven-thirty in the evening, and we were still there at one-thirty the following morning. For long stretches, half an hour and more, we all sat there in the living room without saying a word.

"Finally, about a quarter to two, our host said, 'D— you, Jim, go home, will you? I've got to get up and go to work in six hours.'

"So do I, John."

"Will you settle for fifteen dollars a week?"

"No, John," the chairman said, "we think you can afford twenty."

"Oh, give me the blankety-blank pledge card. I'll sign for twenty just to get to bed."

Professional tactics may be successful in separating people from their money. But instead of bringing joy and happiness to the giver, he is often resentful; it hurts him to give. How different from the first-century Macedonian Christians, who were not solicited for funds but "of their own accord kept begging us with much entreaty for the privilege of kindly giving and for a share in the ministry destined for the holy ones"—2 Cor. 8:4.

Iran's

WORST QUAKE

DAY: September 2, 1962.

TIME: 10:52 p.m.

PLACE: Western Iran.

The delicate instruments at Tehran University indicated no disturbance in the earth beneath. Then suddenly the seismograph needle gave a sharp lurch, and in the sixty seconds that followed, Iran suffered its most severe and disastrous earthquake. A one-minute temblor was followed by a series of lighter shocks over a six-hour period, leaving sections of Iran devastated beyond description.

The earthquake destroyed more than 200 towns and villages. An 8,500-square-mile area, about a hundred miles from Tehran, in a triangle formed by the towns of Kazvin, Saveh and Hamadan, was affected by the quake. Over 10,000 Iranian peasants were buried instantly when their flimsy mud and stone huts fell in on them. Over 25,000 others were left homeless. They had no food, no water, no medical care.

In Tehran, a hundred miles away from the epicenter, the severe shocks terrorized residents, hundreds of them rushing out of their homes in only their night clothes. Then before daybreak reports began to reach the capital telling of the horrible calamity that had struck the villages not far off. In less than a minute, in an area where some 40,000 people lived, an estimated 13,926 persons were dead or dying.

Twenty-five thousand others were crawling or digging themselves out of their crumbled dwellings to sit or lie stunned in the settling dust as the cries of the injured began to pierce the black silence.

Shah Mohammed Riza Pahlevi, vacationing at a Caspian resort, ordered Premier Assadollah Alam to use all possible means to provide immediate aid. The Shah himself hurried to the stricken area to direct operations

to save any victims who might have been buried alive. Dr. Hussein Khatibi, director of the Red Lion and Sun Society (equivalent to the Red Cross), personally inspected the ruined areas. In a report to Premier Alam he said: "Everything is incredibly bad." The disaster scenes were desolate, gloomy, desperate, with parents of dead children near hysteria. Families of victims clustered together to weep and pray.

The village of Dan-Isfahan, in the center of the disaster area, was one of the hardest hit. Of the village's 4,200 residents, only 700 survived. The rest were crushed to death. In another village it was reported that only six out of approximately 500 inhabitants remained alive. Of the village of Bouin in the Zahra-Qazvin area there was not one house standing. Chunks of brick and pieces of whitewashed wall were



Where an Iranian village used to be

strewn over the area, while ugly roofing logs jutted up here and there through the debris. Some villages were flattened so completely that *Life's* photographer said there was nothing left to show that a town or village ever existed. Some of these resembled plowed fields. Overhead, however, a huge dust cloud hovered. The mud huts collapsed with such force and suddenness that the dust of these dwellings formed the ominous cloud above.

Individual tragedies were many. A little boy knelt beside the bodies of his father, mother and seven brothers and sisters and cried: "What shall I do, God, what shall I do?" One man, with his head swathed in bandages, begged the Shah: "Give me back my family." Others pleaded for food, shelter and water. A woman was reported to have given birth to a baby on top of the ruins. She named her baby "Earthquake."

The wail of prayers and the odor of death hung over the crumbled mud-walled villages. Lines of weeping workers, joined by veiled women frantically crying for help, dug bodies from the ruins, then carried them off to graves away from the villages. Others, stunned into silence, searched among the piles of mud, bricks and wood for something of theirs—a kerosene lamp, an empty basket, some quilts or clothing.

The World's Response

Shortly after Premier Alam returned to Tehran from his tour of the disaster area, he appealed for help. He begged for "anything possible" in the way of material assistance and said, 'The calamity is unbelievable.' Village wells were clogged. There was little or no drinking water. Disease was a constant threat. How were the shocked, grief-stricken Iranians to cope with this tragedy? Then suddenly the peasants found that they were not alone in the world. From many parts of the earth re-

lief began to pour in. News agencies reported aid from Australia, Great Britain, Canada, Ethiopia, Italy, the Netherlands, Sweden, Finland, New Zealand, Turkey, the United States and other lands. Beds, blankets and nurses were flown in. Food trucks arrived from the main roads with canned goods and bread. Lines of men carrying flat loaves on their shoulders edged their way past others carrying the dead. An airlift had been organized to carry 10,000 blankets, 1,000 tents and a 100-bed hospital unit from United States forces in West Germany to Tehran.

Iranian army troops joined local inhabitants in the urgent task of burying the dead before an epidemic could get started. Every means was employed to remove and bury bodies. Broken doors were torn from walls and used as stretchers; so were signboards. In some cases fathers carried the bodies of their dead children in their arms to mass graves. Some of these graves held up to five hundred victims. It will take many weeks, no doubt, before all the dead will be accounted for. The injured were still being airlifted to collecting points at the time of writing. An American mobile field hospital team, flown in from West Germany, was working with local doctors in the treating of injured persons at Bouin. Some of these were brought down from villages located in inaccessible mountain regions. Pack animals were used to bring the wounded out, and food was airdropped to these isolated places.

The people of Iran themselves responded generously with some 12,000 trucks, taxis and buses loaded with food, clothing and other necessities for the quake victims. So great was this movement through the stricken area that many vehicles returned at the close of the day still loaded, because drivers were not able to find villagers in need. Many villagers had a greater number of possessions after the quake than be-

fore, because of the generous response of the people. Their greatest immediate need, however, is housing. Here is why.

October is the rainy season. After the rain comes a long, cold winter. To survive, they need shelter. Stunned disaster victims are waiting for the government to do something. Many have the attitude of the villager who, pointing to the mud hut that collapsed, said: "Shall I build another house like this one? I need money to build a better one. But I have no money to hire a carpenter. And I don't want another mud house like this one." With winter at hand, this man and many others like him have no alternative but to build mud houses and live in them, if they wish to shield themselves from the bitter cold of the winter.

The reason why people hesitate to build these mud huts is that they offer no resistance to earthquakes. Many houses in the villages of Iran are made principally of mud walls raised to a height of about seven feet. Straw is added to the mud to give it some binding power. The roof of the house is made of logs overlaid with a woven mat or mats and covered with mud smeared with clay. Over many years the thickness of the roof may reach 40 cm. (15½ inches) and the walls are often 75 cm. (29½ inches) thick. The main cause of death in this earthquake was cave-ins. These heavy roofs and walls simply gave way and fell in on the sleeping people.

Earthquake Prevention

Iran is taking steps to face up to the fact that it lies in one of the two major

earthquake zones, known as the Alpine Seismic Belt. It has set up two seismograph stations and more are under consideration. It has participated in the world conferences on earthquake engineering arranged under the auspices of UNESCO and other societies.

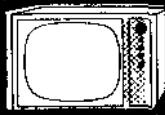
Yet how much can be done to help the people? Iran has an estimated 57,000 villages, the majority of which are poorly constructed. Financial difficulties have caused the government to cut back its third development plan some 25 percent. Future prospects do not indicate an immediate economic boom in the nation, at least, not one big enough to house its 20,000,000 inhabitants in quake-resistant structures. In fact, there is little likelihood that even cheap wire mesh will be added for an absolute minimum or less than minimum degree of protection.

Nevertheless, if the money now being poured by the nations into weapons of destruction were to be diverted for even six hours, just one-fourth of a day, to provide earthquake-proof housing for those rendered homeless by this earthquake in Iran, there would be more than \$3,000 for every man, woman and child involved. And if those funds were to be diverted for this peaceful use for six months, there would be at least \$3,000, not merely for each family, but for each individual in the entire country. The resources of the earth are adequate to care for its inhabitants, but only if the people live together in peace.

What a Sneeze Can Do

- A man in Hamburg, Germany, sneezed so loudly that his cat jumped out the third-story window, landing on the head of a woman driving a convertible. The frightened woman almost ran over another cat, then collided with a truck, and the traffic jam lasted for three hours.
—*Die Welt*, Hamburg.

TELEVISION



AND

FOOTBALL



*They Brought Us
to Chile*

"FASTEN SEAT BELTS," flashes the sign as the giant jet, *El Inter-Americano*, glides ever closer to the mountains below. Just thirty minutes earlier it began its descent from its almost six-mile altitude, and to slow from its almost 600 m.p.h. airspeed. Suddenly the mountains drop behind. The jet roars in over an enormous valley. The faces of the 119 passengers are turned expectantly toward the porthole-like windows. Now the illusion of a slow glide is lost as the rooftops of a city of 1,875,000 people rush by. The city is Santiago, Chile, prominent in the world's newspapers as the site of the 1962 World Football championships; and for us a new home.

The choice of Chile as the location of the *Mundial*, shortened form of *VII Campeonato Mundial de Fútbol*, was as much a vehicle of our move to the Southern Hemisphere as was this jet. For most of the passengers the trip had started seventeen hours ago in New York; for the two of us it had begun four years and four months earlier.

How It Happened

July 3-7 of 1957 found us with many others in attendance at a district assembly of Jehovah's witnesses in Miami, Florida. It was there that the expression "serving

where the need is great" entered the vocabularies of Jehovah's witnesses to describe ministry in those areas where there were more people wanting to study the Bible than there were available teachers. "Those of you working for companies with foreign offices might well inquire of the possibilities of transferring to other lands to serve as publishers in distant congregations where you are needed," suggested the speaker. The invitation to serve as part-time missionaries stirred our hearts.

From then on we turned our attention to the international division of our company, an internationally famous electronics manufacturer. Months passed.

"Would you like to go to Lebanon?" we were asked by the company. Our enthusiasm for that dimmed when we were informed that the company would not permit wives to travel in the then turbulent Middle East. We waited. Our chance came with the World Championship Football games in Santiago, Chile.

Chileans are happy, exuberant people. They are among the world's most enthusiastic supporters of football. The four stadia, each in a different city, in which the games would be played would seat only a fraction of the fans who would want to see games. Television was the only answer.

The problems of televising a large out-

door event are enormous. Technicians and much new equipment would need to be imported. Equally important, television sets would have to be manufactured and marketed in time for the games. It was therefore Chile's request for television for the *Mundial* that brought us to Chile and gave us the opportunity to live in this beautiful country among its warm, friendly people.

TV Takes Hold

In all the 2,700-mile length of Chile there are only two television channels. Both of these are in the capital, Santiago. These channels were going through the same "growing pains" that other countries had experienced in the early days of TV. Transmitting was only for two hours on certain days of the week, and was non-commercial. Expansion of these facilities was not being encouraged. President Jorge Alessandri opposed bringing some of the television's excesses, which he knew existed in other countries, to Chile.

Reluctantly, qualified approval was given, approval that was not enthusiastic until the new installations were operating. Then, for the first time, the president of Chile gave his annual report before television cameras. When President Alessandri was told that 50,000 Chileans heard and saw him—one out of every one hundred and twenty citizens—he recognized television's great potential for instruction.

If fifty thousand saw the president by TV, how many saw the individual games on screens? Electrical appliance stores had crowds of fifty and sixty people spilling into the streets in front of their windows watching the televised games on tiptoe. Homes with TV became private theaters.

"How many neighbors came in to see the game this afternoon?" I asked an acquaintance whose living room I knew to be about 12 feet by 12 feet.

"Sixty-nine!" was the prompt reply.

Chile Makes Preparations

Chile's Carlos Dittborn had started it all by working to bring the *Mundial* to South America for 1962. Having achieved that, he then worked to have Chile named as the host country. For Chile it had been a long wait. The Jules Rimet Cup is at stake once in four years. Two years before the last games, Carlos Dittborn succeeded in having his country named as the site for the 1962 games. Even winning the privilege of holding the games in Chile did not bring to an end the problems that the nation faced.

Chileans are a proud people in a pleasant way. They take pride in the beautiful land in which they live. Chile is framed on the west by the Pacific and on the east by the magnificent cordillera, as Chileans call the Andes. The Andes, a marvel of the Creator's handiwork, dominate the land.

Neither the people nor the land can be described in a few words. The country is rich in beauty. Snuggled in between the sea and the mountains is an amazingly long and varied country. In the north the Atacama desert is one of the most arid regions on the globe. In the central valley the fertile soil sometimes reaches to a depth of forty-five feet. In the south are snow-covered volcanoes. In the far south one finds a "nursery" for the icebergs of the South Pacific. Far, far south Chile cuts a pie wedge to the very bottom of the earth at the South Pole. Included in her possessions are Easter Island, 2,000 miles to the west, and the fabled island of Robinson Crusoe, Juan Fernandez. Against this natural backdrop, the host cities of Santiago, Arica, Viña del Mar and Rancagua went to work to dress themselves for their expected world visitors.

Using Santiago as an example, because we have been able to see some of these

changes with our own eyes, we can tell you of the extensive work done to the streets. The city is ribboned with beautiful parkways. They are not just simple patches of grass and bushes, but elaborate gardens with benches, pathways and fountains. In downtown Santiago, buildings have been scrubbed and steam-cleaned. One veteran observer told us: "The *Mundial* has telescoped Santiago into ten years of improvements."

Flags of the participating nations, Brazil, Chile, Czechoslovakia, England, Hungary, Italy, Yugoslavia, Russia, Switzerland and West Germany ringed the huge fountain of the Plaza Bulnes. Little more than 7,000 foreigners appeared for the games, but they were all duly welcomed by signs in their native languages expressing Chile's *bienvenidos* (welcome) to each one.

What kind of game is this "football" that generates such fantastic support? Outside the United States of America it needs no explanation. In the States another game bears the same name. To almost all the rest of the world "football" is soccer. It is played with ten men and a goalie on each team. To some it would appear to be basketball played on the

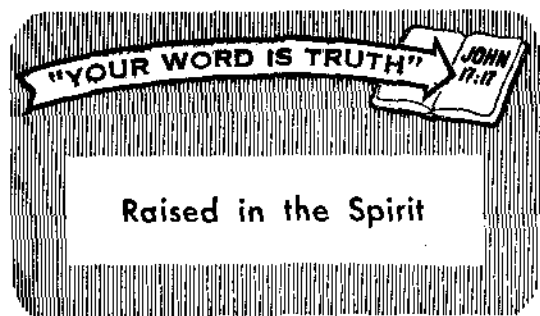
ground, since it has a system of guards and forwards. As in hockey there is a large scoring area, backed by a net, and feverishly guarded by a goalie. There are no substitutes. An injured man or a penalized man is removed from play without replacement. The ball while in play on the field is propelled by any part of the body except the hands. Other than skill at play, stamina is a necessary requisite for the player.

The proper combination of these put Brazil in first place as retainer of the Jules Rimet Cup. Czechoslovakia and Yugoslavia claimed second and fourth positions respectively. Third place was claimed by Chile, and celebration was loud and long from Arica south to the Straits of Magellan!

Now the *Mundial* is behind us, but are we headed homeward? No; we have other work to do. There is another more important medium of instruction that the people need to learn to use. The Bible, the Word of God. Many are those who appreciate their need, ask for a Bible and welcome help in understanding it. What a privilege it is for us to be able to live among them and share in giving them that help! —Contributed.

Archaeological Discoveries in the Sahara

Until recently a certain section in the Sahara Desert—an area 1,200 kilometers long from north to south and called "a desert within a desert"—had never been crossed by a European. A young European geologist ventured into the area for the first time some thirty-five years ago, but he just barely escaped with his life after having gone only thirty kilometers (18.6 miles). French officers have often tried to cross the territory since, but always without success. Finally a French expedition made up of sixty persons and a number of trucks succeeded. Interesting discoveries were made. The remains of small villages, said to have existed long before the time of Christ, were found in the Adrar Mountains on the edge of the desert. The discovery of hippopotamus teeth, fish skeletons and crocodile remains proved that this territory had at one time enjoyed a warm, humid climate. Evidences were found that the area's early inhabitants had lived in an area with pine and cypress trees, much like the Mediterranean area of today. Algerian Professor Quézel discovered an old cypress tree with a base diameter of three meters, which had withstood the Sahara's dry climate all these years. It was estimated to be three to four thousand years old.—*Wiesbadener Kurier*.



EVERY true Christian has faith that God raised the Lord Jesus up from the dead. (Rom. 10:9) But in what form was the Lord resurrected? Many have assumed that God revived Jesus' entombed body with its nail and spear marks and took it into heaven as a glorified, immortal physical form possessing spiritual characteristics. To support this conclusion they point to Jesus' empty tomb and quote his post-resurrection statement: "See my hands and my feet, that it is I myself; feel me and see, because a spirit does not have flesh and bones just as you behold that I have." After saying this, Jesus even ate a piece of broiled fish.—Luke 24:36-43; John 20:19-29.

Does this prove that Jesus' body of flesh and blood was raised up into heaven? No, for Paul later declared under inspiration: "Flesh and blood cannot inherit God's kingdom." (1 Cor. 15:50) Neither does the miraculous disposal of Jesus' body prove that it went into heaven. By removing it God took away an obstacle to the disciples' faith in Jesus' resurrection. Previously God had disposed of Moses' body, taken Enoch, who was "nowhere to be found," and lifted Elijah up in a whirlwind. (Deut. 34:6; Jude 9; Heb. 11:5; 2 Ki. 2:11) Yet none of these three entered the heavenly spirit realm, for Jesus expressly declared: "No man has ascended into heaven."—John 3:13.

Eager to prove that Jesus' body is in

heaven, some quote his words, "a spirit does not have flesh and bones," and yet miss their import. The statement actually proves that no one in the spirit realm has a fleshly body, as Paul confirmed. It also argues that when Jesus appeared in a locked room and spoke those words the disciples were seeing a materialized body, not an apparition such as they imagined they saw when Jesus walked on water. (Mark 6:49) There can be no doubt that Jesus had to materialize clothing as well as a body, because the Roman soldiers had taken his inner and outer garments, and his grave bandages remained in the empty tomb. (John 19:23, 24; 20:5-7) In earlier times spirit creatures materialized, ate physical food, married and raised offspring! (Gen. 6:1-4; 18:1-8; Judg. 6:11-22) Jehovah raised Jesus up as a spirit son and granted him the authority to materialize so the disciples could be positive witnesses of Jesus' resurrection from the dead.—Acts 10:40, 41.

Jesus did not always materialize in a form identical with his human existence. On some occasions his disciples were not permitted to recognize him because of his different appearance. (Luke 24:16) When he performed some familiar action, such as breaking bread, or spoke in a familiar voice, then they realized he was the resurrected Christ. (John 20:14-16; Luke 24:30, 31) Had he always appeared in a body bearing wounds, they would have recognized him immediately. So neither his appearance in a wounded body nor the absence of his body from the tomb proves that he was resurrected in the flesh.

That Christ was raised up in the spirit and not in the flesh we can believe on the authority of Paul's inspired statement: "The first man Adam became a living soul.' The last Adam became a life-giving spirit." (1 Cor. 15:45) Peter verified this when he referred to Christ's "being put to

death in the flesh, but being made alive in the spirit." (1 Pet. 3:18) The *King James Version* obscures this thought by reading: "being put to death in the flesh, but quickened by the Spirit." However, all Greek manuscripts are agreed on the text. It puts the flesh in contrast with the spirit. In the Greek text the word "flesh" and the word "spirit" are both in the dative case so that if a translator renders "flesh" one way he should consistently render "spirit" in the same way. If he translates "by the Spirit," then he should consistently translate "by the flesh." If he translates "in the flesh," then he should consistently translate "in the spirit."

And how do modern translations render 1 Peter 3:18? The *Revised Standard Version* reads: "being put to death in the flesh but made alive in the spirit." The Catholic *Confraternity of Christian Doctrine* edition renders it: "Put to death indeed in the flesh, he was brought to life in the spirit." Similar is the translation of J. B. Phillips: "that meant the death of his body, but he came to life again in the spirit." The *Syriac New Testament* also reproduces this thought: "he died in the body, but lived in the spirit." The *New English Bible* (1961) expresses it this way: "in the body he was put to death, in the spirit he was brought to life."

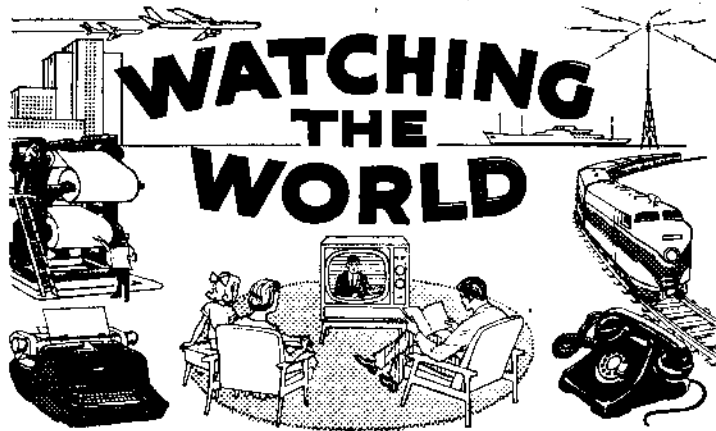
The accuracy of all these translations of 1 Peter 3:18 is confirmed by these additional facts: If the disciples saw the glorified heavenly body of Christ and not a materialized body, then they knew what their future existence would be like and John erred when he wrote: "As yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is." (1 John 3:2) That the disciples did not see Christ's glorious heavenly form "just as he is" we are as-

sured by Paul's statement that the King of kings "dwells in unapproachable light, whom not one of men has seen or can see." —1 Tim. 6:16.

In order to come to the earth as our Redeemer "the Word *became* flesh and resided among us," taking on a human, fleshly form that was lower than the angels. (John 1:14; Phil. 2:7) Just before his death Jesus prayed that the Father should give him the glory that he used to have alongside God in heaven. (John 17:5) Christ received that glory and Paul described him as the "exact representation" of God's very being. (Heb. 1:3) God is a spirit, just as the angels are spirits; therefore the glorified Christ is spirit, not flesh in any form. (John 4:24; Heb. 1:7) Were he now in a glorified human form, he would still be lower than the angels. This is contrary to his high station next to God himself. (Phil. 2:9-11) Moreover, Jesus said: "The bread that I shall give is my flesh in behalf of the life of the world." (John 6:51) If he kept that flesh, then he did not ransom us and we still have no means of release from sin.—Matt. 20:28.

The Scriptural evidence shows that flesh and blood cannot inherit the kingdom of heaven; that angelic materialization of physical bodies was not unknown in ancient times; that miraculous disposal of a human body is not proof that it went to heaven; that no man has seen Christ's glorious heavenly form; that if Christ took his body to heaven he is lower than the angels and we are unredeemed.

For all these reasons it is necessary for true Christians to disagree with Christendom's traditional belief that Christ was raised in the flesh. The weight of testimony agrees with Peter: Christ was put to death in the flesh, but made alive in the spirit.



U.N. Assembly

◆ On September 18 the seventeenth session of the United Nation's General Assembly opened and Muhammad Zaf-rulla Khan, former foreign minister of Pakistan, was elected as its president. The first item of business was to place before the Assembly the applications for membership of Ruanda, Burundi, Jamaica, Trinidad and Tobago. They had already been approved by the Security Council, and their acceptance by the Assembly brought the total United Nations membership up to 108.

Missile Failure

◆ On September 4 H. R. Willis, a psychologist assigned to assessing compatibility of men and machines, reported a recent incident where a \$2,000-000 missile failed because of human error. In fact, Willis said in his paper, an analysis of data from missile and aircraft industries revealed that human error was responsible for 26 to 50 percent of the failures and malfunctions. Some studies, he asserted, put the figure as high as 65 percent.

Mariner Escapes Earth's Pull

◆ For more than three weeks the U.S. Venus probe, the 447-pound Mariner II, had gradually been losing speed from

its August 27 takeoff velocity of 25,551 miles an hour. By September 18 the gravitational pull of the earth had slowed it to its lowest speed of 6,448.38 miles an hour. At that time, however, it was picked up by the pull of the sun and gradually began to pick up speed. Its acceleration is expected to continue, until, as it nears Venus on December 14, it will reach a maximum speed of about 96,000 miles an hour.

U-2 Planes Still Fly

◆ Two years ago the Russians shot down a United States U-2 spy plane over their territory. On September 4 this year the U.S. was again accused by the Soviet Union of conducting such flights. The United States replied with a note of apology, asserting that the pilot "was flying a directed course well outside Soviet territorial limits but encountered severe winds . . . and may, therefore, have unintentionally overflowed the southern tip of Sakhalin." Top U.S. officials admitted that U-2 planes have been flying along Soviet borders and that they will continue to do so.

On September 9 a U-2 plane, which the United States had sold to the Chinese Nationalists, was shot down over Communist China. It was charged by the Chinese Communists that the flight by the Ameri-

can-made plane was part of the United States' spy program.

World Hunger

◆ On September 18, at the opening session of the first International Congress of Food Science and Technology, it was reported that between a third and a half of the world's population suffers from chronic hunger or malnutrition. Dr. Norman C. Wright, deputy director of the United Nations Food and Agriculture Organization, said that from 300 million to 500 million people in the world were "actually hungry in the sense of not having enough total calorie intake," and that an additional billion suffered from outright malnutrition.

Telescope Junked

◆ Several years ago the Congress of the United States voted \$126,200,000 for a research station at Sugar Grove, West Virginia, to be equipped with the largest movable radio telescope in the world. After spending \$41,700,000 on the project the defense department reported that the 700-foot-high, 50,000-ton telescope was obsolete because better ways had been found to do the work originally planned for it. So this summer the project was junked.

Preparation for Peace?

◆ This past summer seventy Brazilian university students visited the White House, and President Kennedy invited them to ask questions. One youth asked, as reported by the *Washington Post* of August 1, 1962: "Mr. President, how do you reconcile the fact that in spite of all the talk of peace that you say your country advocates, apparently the youth of this country is being prepared for war through all types of aggressive war propaganda, through all the mass media—radio, television and

newspapers? For instance, last Sunday on television we saw three hours of military programs. It would seem in this country instead of orienting the conscience of the people toward peace, it seems that you are orienting them in a way that reminds us of the way of Germany, the militaristic Germany of Hitler." The stock answer that military preparations are for the purpose of preserving the peace just did not satisfy.

Population Growth

◆ United Nations statisticians announced that the total world population passed the three-billion mark sometime during the middle of last year. At its estimated rate of growth of over 150,000 a day the total population was figured to have reached 3,115,000,000 this past summer. The statisticians said that girl babies born in twenty-five different countries have a life expectancy of more than seventy years, while boy babies in only five countries can expect to reach that age. It was also discovered that in all parts of the world married persons lived longer than single men and women. The suggestion offered for the reason for this was that "married people have a reciprocal concern about each partner's well-being and a sense of responsibility about preserving one's own health."

Source of Protection?

◆ It is reported that the earthquakes that hit southern Italy toward the end of August rendered about 60 percent of the buildings in the Iripinia area uninhabitable; this district is not far from the coastal cities of Naples and Salerno. Thousands chanted prayers throughout the night, especially beseeching the intervention of San Gennaro, the patron saint of Naples. Eyewitnesses state that some even removed a statue of the saint from the wall and took it along with them as a source of protection.

Banks with Over a Billion

◆ A survey conducted by the *American Banker* revealed that there are now seventy-two banks in the non-Communist world that have deposits of more than \$1,000,000,000. The Bank of America National Trust and Savings Association, San Francisco, had the largest deposits of any other bank. At the end of 1961 they totaled \$11,475,436,000.

Active Christians

◆ The September 21, 1962, issue of the Catholic West Virginia *Register* carried an editorial designed to encourage laymen to participate in spreading their faith. "Popes Pius XI, Pius XII, and John XXIII have repeatedly called them to all phases of the active apostolate, especially to that of sharing their faith with churchless friends and neighbors," noted Catholic priest John A. O'Brien. "They have a long way to go, however, before they catch up with Jehovah's Witnesses," he observed. "Every adult Witness is considered a minister because he tries to win adherents. Think of the number of converts that could be won if every Catholic adult strove to share his faith."

Railroad Crossing Accidents

◆ On September 19 the Interstate Commerce Commission reported that in the United States last year 1,291 persons were killed and 3,514 were injured in accidents at railroad crossings.

Abortions Outnumber Births

◆ The United Nations statistical yearbook reveals that the birth rate in Hungary has fallen steadily since 1954. It was down to 13 births per 1,000 in the first quarter of this year, as compared to 19.5 in 1956. Why the drop? Because of the increase of abortions. Fifty thousand were registered in

the first three months of this year, while during the same period there were only 33,000 births.

Hovercraft Demonstrated

◆ A UPI press dispatch from the Isle of Wight, England, reports that a hovercraft traveling about a foot above the water on a cushion of air reached seventy miles per hour in a public demonstration there. The craft is capable of carrying seventy-five passengers, although during the demonstration it just carried thirty. As of now it can only operate over calm water.

In Case of Nuclear War

◆ Dr. H. Bentley Glass, geneticist at Johns Hopkins University, Baltimore, Maryland, drew attention to the effect a nuclear war would have on cockroaches as compared to how it would affect humans. Glass said that a radiation dose of 600 roentgens can kill a man, but a dose of 100,000 roentgens does not even cause a cockroach discomfort. He concluded that the foolishness of man might make the cockroach king.

World Travelers Increase

◆ A study made by Pan American World Airlines revealed that 21,240 persons circled the world by air in 1958, but that the number more than doubled, to 45,336, in 1961. Some 50,000 are expected to make the trip this year. Introduction of jet transportation in 1958 was credited with expanding the round-the-world travel.

Filter Cigarettes

◆ According to the *Journal* of the American Medical Association, even filter cigarettes produce tar that causes skin tumors and eventual cancer in mice. Tests were made on six brands of cigarettes, two of which were filter type. The

Science News Letter for September 8, 1962, reported the following findings: "The experimental procedure consisted of condensing the smoke from machine-smoked cigarettes to obtain the tar. Each cigarette was puffed ten times at one-minute intervals at the same pressure, although an individual might puff harder on filtered cigarettes because of their increased resistance. The tar was dissolved in a solvent, acetone, and applied to the shaved skin of the mouse in amounts equivalent to 8.3 smoked cigarettes per day, they said.

"Skin tumors were produced in 41 of 76 mice in the standard brand group, they said, and in 15 of 60 mice in the filter group. In both groups of mice, a total of 19 skin tumors progressed to cancers within a one-year period."

Germination of Seeds

◆ Scientists are puzzled by the fact that most seeds will not germinate at the time of harvest, but a few months later these same seeds will germinate and grow. Studies conducted by Michigan State University scientists indicate that certain chemical compounds are present in the seeds that inhibit germination, but that these compounds undergo chemical change to allow germination later on. Efforts are now being made to learn what compounds inhibit germination.

Fixing Traffic Tickets

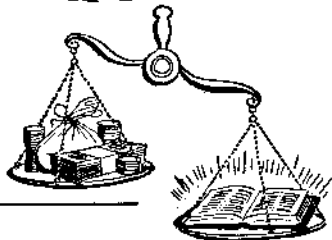
◆ It is reported that in Manila a resident can have a traffic ticket legally canceled by giving a pint of blood. A pretty nurse is in attendance at traffic courts, and a great deal of blood has been collected. In effect, one who disobeys man's

law is excused if he will be a party to transgressing God's law.—Acts 15:28, 29.

Heart Attacks

◆ According to publications put out by insurance agencies in West Germany, most heart attacks occur during cold weather and on Mondays. Specialists say this is due to the necessary readjustment of the organism from a day of rest to a new day of work. The statistical research work, done by West German insurance agencies, confirmed the long-observed fact that persons who do no physical labor are most susceptible to heart attacks. More than half of those struck are merchants, employers or clerks. The investigations further revealed that men are generally struck by heart attacks when they are between the ages of 55 and 59.

What BASIS for HOPE?



Security in this world is fleeting. But what assurance do you have that God can provide more? You may be a believer, but can you produce proof that God's promises will be realized? What *has* God promised? What hope does it offer? For satisfying answers obtain and read

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"The Word"

-who is he?

For many centuries controversy has raged over the identity of the "Word," who the apostle John says "was in the beginning with God." (John 1:1, 2) Christendom has long claimed that the Word, the One who became Jesus Christ, was God as part of a trinity. But this explanation leaves many sincere Christians puzzled. How could he be *with* God and still *be* God?

For a satisfactory answer to the controversy we must turn to the writer, John himself. Certainly he knew who the Word was and he knew the Word's relation to God. So it would only be reasonable to conclude that this understanding of his would be reflected in everything else he wrote.

Do you know what in all he did actually say that bears on this vital subject? For a frank and unbiased report, read "*The Word*"—*Who Is He? According to John*. After you have read it you will be so thrilled with the clear and reasonable answer to this perplexing question that you will want to share it with your friends. Send the coupon below for a number of copies of this revealing 64-page booklet and share with your friends your new appreciation of the apostle John's unmistakable understanding of "The Word"—Who Is He?

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