

Awake!

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JANUARY 8, 1962

THE MISSION OF THIS JOURNAL

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

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

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

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

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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
Da - J. N. Darby's version	Le - Isaac Leseur's version	Yg - Robert Young's version

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Awake!

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

—Romans 13:11

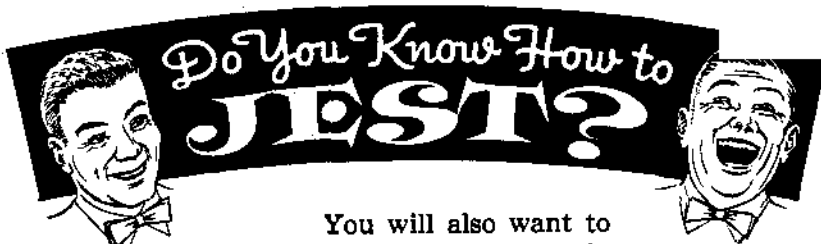
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London, England, January 8, 1962

Number 1

EVERYONE enjoys a fitting jest. It can do much to brighten things up and make the daily routine of life more interesting and enjoyable. That skillful jesting takes a sense of humor, wit, a keen and observing mind and a vivid imagination is generally taken for granted. However, not always appreciated is the fact that good judgment, self-control, honesty and fellow feeling are also required. Otherwise our jesting may well do more harm than good by needlessly offending others. As noted in the definition by Webster: "Jest commonly implies raillery, sometimes a sportive sally, designed to promote good humor *without wounding the feelings of its object.*" Yes, a jest should be such that all are able to join in the laugh.

Do you want your jesting to be in good taste? Then watch, for one thing, your *manner* of jesting. Your jests will offend more than they will entertain if they violate the laws of propriety. If your jests are crude, coarse or unduly boisterous, they are likely to be as much out of place as a pneumatic drill, such as is used to rip up pavements, would be in the hands of a dentist. As one of Aesop's fables concludes: "Clumsy jesting is no joke."



You will also want to exercise *moderation* in your jesting, especially if it is in the nature of teasing. Anything can be overdone, and so also jesting can become a nuisance or a bore if overindulged. After all, jesting is like spice in food; we do not make a meal of spices. So our daily speech should, in the main, be sober and make sense, be informative and constructive, letting jests serve as spice.

For your jests to be fitting you must also watch your *timing*. There is "a time to weep and a time to laugh." When disaster or misfortune strikes, or when another is suffering keen mental or physical anguish, may not be the time to jest, to make light of the situation. On the other hand, a jest properly timed can do oh so much good in the way of easing tensions or relieving embarrassing situations!—Eccl. 3:4.

Above all, if you want your jesting to be in good taste you must consider your *subject matter*. Here in particular you will need good judgment and empathy. Certainly it would be poor judgment to use matters that are of life-or-death concern as the backdrop for clowning.

As for the use of empathy, here husbands in particular need to be on guard. Do not make your wife's weaknesses or failings the butt of your jesting, to the amusement of others but to her deep hurt. Why not try the exaggerated compliment? It also gets laughs and she will love it! If you must jest about weaknesses, jest about your own, as New York's Mayor LaGuardia did on one occasion long ago: "When I make a mistake, I make a good one!" Yes, remember the definition of jest and so steer clear of failings and handicaps of others, especially if they cannot do anything about them.

Also ruled out as fit subjects for jests are correction and discipline. Those who make such "wisecracks" show that they despise counsel and, in the Bible, are therefore properly termed fools. (Prov. 1:7) That is what caused the downfall of ancient Israel: "They were continually making jest at the messengers of the true God and despising his words and mocking at his prophets, . . . until there was no healing." Wisely Christians are counseled: "Do not belittle the discipline from Jehovah," as by such jests.—2 Chron. 36:16; Heb. 12:5.

Closely related to such unfitting jesting is that which makes light of righteous principles and righteous indignation. For example, when there was widespread criticism because United States President Kennedy had appointed his own brother, who it was charged had never had a law practice of his own, as attorney general, he on one occasion dismissed it with the clever jest: "I must say that I am somewhat surprised at the criticism about my appointing my brother to be Attorney General. I don't see what is wrong with giving Bobby a little experience before he starts to

practice law." In a similar vein, when one of his cabinet members created a scandal by overeager activity in selling \$100 seats for a banquet, Kennedy, at this banquet, thanked this erring member for the publicity the banquet had received, doing so with a straight face. A jest, yes, but was it fitting?

Among the most common forms of jest-

ing to be censured is what the Scriptures term "obscene jesting." It more often betrays a lack of ability to jest than skill at jesting and comes in the same category

as the modern novel that sells by reason of its lewd scenes rather than because of its literary merit. While dirty or smutty jokes usually call forth the loudest laughter, it is wholly unbecoming for all who profess to be Christians either to indulge in such jests or to encourage them by laughing at them.—Eph. 5:4.

It has been said that religion is not a fit subject for jesting. As a rule that is true, for more can usually be done to help an individual who has mistaken beliefs by reasoning than by ridicule. But there are occasions when public ridicule of false religion is fitting. A case in point was the time Elijah taunted the prophets of Baal that perhaps their god had gone to the privy and therefore they should call louder.—1 Ki. 18:27.

No question about it, jesting can do much to brighten things and make them more interesting. But let us exercise care that we do not thoughtlessly or willfully abuse our skill by failing to consider what is right and the feelings of others. Let good judgment and consideration for the feelings of others be the two feet that carry our jests forward.

ARTICLES IN THE NEXT ISSUE

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Which Way, UN?
"Finance Counselors" Hastened
Our Business Ruin.
Nature's Rambling Pincushions.

BY "AWAKE!"
CORRESPONDENT
IN FRANCE

IT ALL started on a trip to England. In a historic old church a guide pointed to a portrait of fat, smiling, King Henry VIII—who beheaded two of his six wives—and said: "I'll bet his wife didn't ask him where *he'd* been the night before!"

In surprise I took a second look, and asked myself: "Whom are they worshipping? Why should a man's picture be a part of a church's decoration just because he was a king, especially when everyone knew he violated Christian principles?"

Jesus told his disciples: "You are no part of the world, but I have chosen you out of the world." Yet just a brief look around "Christian" Europe will show that, to an amazing extent, religion has, rather than converted the world, actually become a part of it.

The Sacred Scriptures, read in all of Christendom's churches, call religious leaders who become friends of the world "adulteresses," who do not remain faithful to Christ, the one whose bride they profess to be. (Jas. 4:4) Yet the extent to which religious leaders have swapped favors with violent kings, and have even directly appointed them to their positions, is astounding, as I continued to discover.

In *History of Catholicism in France*

* If that sounds strange to you, read it for yourself in the Gospel according to John, chapter 15, verse 19.

The Church



—PART OF THE WORLD?

(*Histoire du Catholicisme en France*), written by Roman Catholic professors, I read that the church's moralists of the sixth to the eighth centuries "never seemed shocked to see the king enrich himself and part on a war of plunder." How-

ever, they felt he should not use this power "to his sole profit," but should also support the Catholic Church. The obvious result of such a situation was that, as this book says, such kings "lived surrounded by priests."¹

It was in such a climate that Clovis, the fifth-century king of Gaul, lived. A popular French history says: "Intelligent and cunning, without scruples, Clovis knew first how

to gain the powerful protection of the Catholic clergy by his marriage with Clotilde and his conversion."²

In the world-famed cathedral at Reims, I saw a bas-relief of Clovis' baptism. In this church decoration a dove is shown descending miraculously from heaven bearing a "Holy Phial" of anointing oil for the king's consecration. This legend that Clovis' anointing was miraculous is still supported by the Roman Catholic Church, which keeps a reproduction of the phial in the Reims cathedral treasury. The original was smashed by French revolutionaries who wanted nothing more to do with the kings.

History of Catholicism (Histoire du Catholicisme), published by the Presses Universitaires de France, says that "crimes,

debauches, violence, ignorance" mark the entire Merovingian dynasty Clovis started.³ Yet Saint-Germain-des-Prés, Paris' oldest church, served for a thousand years as a mausoleum for these brutal kings.

Dagobert's "Crown of Saints"

King Dagobert, of the seventh century, is said to have been surrounded by a "crown of saints." However, they criticized his "licentious" life only "in secret," and the only one of these "saints" who was willing directly to reproach the king's misconduct was exiled, according to the Church-approved *History of the Church of Paris* (*Histoire de l'Église de Paris*), page 59.

This same book says that "lies, luxury, assassinations, cruelties without name, perjuries of all sorts gush through the entire life" of this dynasty.⁴ While ancient kings may have been expected to act that way, it is impossible to imagine real followers of Christ supporting them. The result of the Roman Catholic Church's having done so, in disobedience to Christ's instructions, is shown in *History of Catholicism* (*Histoire du Catholicisme*), page 25, which says: "After the period of respite of Dagobert's reign (629-639), the Frank church was in complete decadence, like the royalty."

Papal States and Charlemagne

In 751 the Merovingian dynasty was replaced by a new line headed by Pépin, who was solemnly anointed by Pope Stephen II. This act, some historians say, marks "the beginning of monarchy by divine right."⁵

Pépin returned the favor by intervening for the pope against the Lombards in Italy, setting up the Papal States, and thus making the pope a political ruler with land, the need for an army, rebellions to put down and wars to fight, as all histories of the Renaissance show.

After reading these things, I went back to the "Gospels," read in all of Christendom's churches. There I read what Jesus, the Founder of Christianity, had done. I read that he stayed clear of politics, that he refused to be made king, that it was Satan who offered him the kingdoms of the world, that he refused to accept Satan's offer, and that he said his kingdom is no part of this world. (You can verify this for yourself in Matthew, chapter 4, verses 8 to 10, and in John, chapter 6, verse 15, and chapter 18, verse 36.) Yet the pope, claiming to be Christ's vicegerent, became, as French schoolbooks put it, "a temporal sovereign, having lands and subjects like other kings."⁶

Pépin's son Charlemagne was crowned emperor by Pope Leo III in the year 800. This "leader of the Christian world," said to have been "crowned by God," engaged in fifty-five military campaigns in forty-five years, had several wives, and, I learned, slaughtered 4,500 prisoners—yes, prisoners—in a single day!

Knights and Nobles

After Charlemagne died, his descendants fought over his "Christian" realm. His empire split up. The countries of Europe fought against themselves, and for their respective kings and feudal lords, murdering, pillaging, looting and covering the continent with blood.

"Starting with the twelfth century," a history widely used in French schools says, "the ceremony of dubbing [a knight] became a religious ceremony: the young man passes a night in prayer, confesses, communes; his arms are placed on the altar, then blessed, and it is the priest who returns them to him asking him to use them to defend the Church, the widow and the orphan." The blessed arms, often used against neighboring Catholics who served another feudal lord, obviously added to the

number of widows and orphans who needed defending.

The Roman Catholic Church became so wrapped up in the state that even Church-approved histories admit "it could not devote itself entirely to the spiritual."⁸ The nobility and the Catholic Church ruled, but for the masses life was hard. The Isaac-Béjean *History (Histoire)*, used in French schools, says: "Sometimes, in their despair, the peasants rose up in revolt: always the repression was unmerciful."⁹

An example was at the twelfth-century French pilgrimage center of Vezelay, located in a charming area some 140 miles south of Paris. The guidebook now sold beside that famed hilltop basilica tells of conditions under church rule "somewhat more oppressive than under other feudal lords—taxes running as high as one third of their produce, no rights even of fishing freely in the Cure [which runs through the valley below the town], and no possibility of legal appeal."

In 1149 "the abbot ignominiously fled before the menacing citizens," and "the monks were besieged by townsmen occupying even the tower on the façade of the basilica." It was not through improving the conditions, nor through converting the people, but "under threat of imminent intervention from King Louis the Young," that, three years later, "the abbot was allowed to return to his post."¹⁰

Four hundred years later the people of Vezelay again revolted, taking the side of the Huguenots in the Wars of Religion. The guidebook says that, in view of their long-standing quarrel with the religious authorities, "this was probably only to be expected."¹¹

The Catholic Church canonized King Louis IX of France (1214-1270) less than thirty years after his death, making him the famed "Saint Louis." He went to mass every day, wore a hair shirt against his

flesh and had himself scourged on Fridays. He said it was better to be a leper than to have committed a mortal sin, but apparently he did not consider killing his fellow man to be a mortal sin, for his well-known piety did not keep him from spilling the blood of "infidels," demonstrating exceptional cruelty toward "heretics," and showing himself "very favorable toward the establishment of the Inquisition in France."¹²

Protestantism

The Protestant movement, I discovered, was little different. In some Protestant lands the sovereign is the actual head of the church. After all, it was in England that this subject first caught my interest.

In Saint George's Chapel at renowned Windsor Castle, near London, the Church and State are so entwined as to be almost indistinguishable. Each stall of the choir contains "the arms of a knight, placed there upon his installation," says the *Official Guide to Windsor Castle*, page 24. It boasts that "there is no finer assemblage of heraldic enamel in the world."

Martin Luther, in the famous movie the Lutherans made about him, finally decided that he would have to bow to the will of the princes—something Jesus and his disciples never did!

Further, some princes seem to have accepted Protestantism for their own advantage. The well-known Isaac-Béjean *History (Histoire)* charges, page 242: "For the princes, it was above all a means of enriching themselves in stripping the Church of its wealth."

Whether that was true in the majority of cases or not, the sixteenth-century Wars of Religion prove that both sides leaned on political rather than spiritual power.

The French Revolution

In the seventeenth century a French cardinal, Richelieu, became the true head of

the French state. Rather than saying his goal was to preach the truth of God's Word, and the equality Jesus preached for all men, this leader of the Catholic Church said: "My first aim was the majesty of the king, the second the greatness of the kingdom."¹³

Richelieu was succeeded in his political post by another cardinal, Mazarin, who is described in French history books, not as being an honest man of God, but as being cunning, greedy and amassing "a huge fortune by the most scandalous means."¹⁴

But time was rolling on. When the French Revolution erupted in 1789 the Bastille was not the only thing that was destroyed. Wild mobs attacked *both* privileged classes—the clergy and the royalty, both extremely rich amidst terrible poverty. Churches were invaded, ransacked, secularized. Huge Catholic Church properties were seized. A fantastic number of images were smashed, many of them being viewed as symbols of the royalty and feudalism. Broken images and empty niches on the front of churches throughout France still stand as silent witnesses to those violent days.

Napoleon

In 1804, hardly ten years after this destruction, Pius VII crowned Napoleon I in Paris' cathedral of Notre Dame. This further entry into politics did not greatly aid the church, however, since Napoleon promptly invaded the Papal States and took the pope prisoner.

Napoleon, who did his part in covering Europe with blood, is, I learned, still honored by the French Church. The sanctuary of the world-famed cathedral of Notre Dame in Paris is enclosed by a wrought-iron grille that bears his monogram and imperial crown. The Church of the Dome at *Les Invalides* in Paris is almost entirely a monument to his honor. Twelve colossal

figures represent his major military campaigns, and attention is focused on his huge funeral monument in the large open crypt—the church's central position of honor. Whatever Napoleon did for France, and whatever the French think of him, the thousands of tourists who come from lands his armies ravaged must wonder whether this church is not dedicated to a prince of war, instead of to the Prince of Peace who came out of Nazareth.

Modern Results

Today's religions continue their political activities, despite Jesus' statement that his followers are "no part of the world," just as he was "no part of the world." (John 17:14) The entry of Christendom's religions into politics despite Jesus' instructions has not made politics Christian, but has lowered Christendom's standards far beneath those specified in the Holy Scriptures.

Rather than conquering the world to righteousness, Christendom's religion has, by this political activity, "become identified with upper-class élites," as *Time* magazine for April 17, 1961, said. "Christian Democratic" movements have endeavored to appeal to the larger working classes, but even this effort is being made politically instead of spiritually.

The churches have not accomplished their primary duty. They have not done the work to which Jesus and his disciples gave their full time. Despite all the effort they have put into politics, they have not built a solid faith among even the masses of their own members.

This is not just our opinion. The Paris Catholic weekly, *Christian Witness* (*Témoignage Chrétien*), stated publicly that only *one out of ten* members of a typical Catholic parish is a "real Christian," and that the church cannot even make itself understood to the majority of the people.

In the same areas, however, Jehovah's witnesses, who do not meddle in politics, are teaching their neighbors what the Holy Scriptures really say and are building a solid faith among these people.

These Witnesses—the Catholic Church would call them “lay” workers—are ordinary men and women, from all walks of life, who, like Jesus and his apostles, see the need for really teaching the truth of God's Word. They have put aside politics' disappointing entanglements for the far more important spiritual development Christ preached, and they give their time freely, without pay, to teaching it to others.

The results of this truly *Christian* method of building faith are outstanding, as is proved by the tremendous expansion of the Witnesses' preaching, both here in France and in the rest of the world.

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- 11 *Ibid.*, page 9.
- 12 *Le Moyen Age*, page 150.
- 13 *Histoire* (Isaac-Béjean), page 253.
- 14 *Ibid.*, page 255.

The Book of Books

Professor Ernst Würthwein of Tübingen, Germany, in his book *The Text of the Old Testament* makes some interesting observations as to the motives that prompted men to devote their lives to preserving and making understandable the words of the Bible:

"No other book in world literature has been copied, printed, translated, read and studied, as often as the Bible. On no other work has so much effort been expended in an attempt to preserve, understand and explain it. We recall the Sopherim and the Masoretes with their severe rules and punctilious examinations, the translators, the monks during the Middle Ages in their quiet cells drawing letter after letter, the interpreters, first of all Luther, who, as is well known, dedicated the greatest part of his interpretative work to the Old Testament.

"What was the real deep-seated motive behind all this interest in the Biblical Word? Certainly not the interest in a venerated relic that people were striving to preserve because of its antiquity; how much literature just as old or even older than the Old and New

Testaments has disappeared with only scanty reports and gratifying findings made from time to time testifying to their one-time existence. It was something else that caused them to concern themselves with the Bible time and time again and to see to it that it would be preserved for their contemporaries and descendants: the knowledge of its meaning for each and every generation, the knowledge that this was the flowing fountain of life because here God himself was speaking."

"The most widely held opinion among the Greeks who had been affected by the Old Testament was that this book and the entire universe belonged together and were to be treated with equal importance. Regardless of the different opinions they held as regards the book, the one that appeared the safest was that it was a parallel creation to the world, was just as great and complete as it, and that both great creations stemmed from the one same author. What other book in the history of thinking man has ever been similarly appraised?"

IN HIS book *Buy Now, Pay Later*, Hillel Black throws some shadows of doubt on the educational value of teen-agers' buying things on credit: "For the debt merchant teen-age credit promises new vistas of wealth. When the exponents of credit for children contemplate this cornucopia of riches, they manage to achieve a rare glow. One of the most forceful is Kay Corinth, merchandise director of *Seventeen Magazine*, which claims to reach one-third of all female teen-agers in the United States. . . . Here is an excerpt from a speech she made in 1959 before the Credit Management Division of the National Retail Merchants Association. . . .

"O.K., so we have more customers from the teen-age market. (An estimated twenty-seven million by 1967.) But how about the "dough" they have to spend? Are they worth the expense of carrying their accounts? That's what we're really interested in. Bernice Fitz-Gibbon, advertising's greatest woman, coined a wonderful phrase when she named them the "Teen Tycoons, because they are so rich!" A moment ago I told you that 39 per cent of all teen-age girls work, and they earn 2.6 billion dollars. With what this group earns, plus allowances from families, the dollar figure on the female side of the market is 4.2 billion dollars! Add to that gift money. . . .

"The market potential of both boys and girls is at least ten billion dollars, Kay Corinth adds. By 1967, it should reach fifteen billion.

"In their effort to partake of these childhood riches, some debt merchants have actually set up credit plans for twelve- and thirteen-year-olds. . . . Even though almost all stores have predetermined limits as to the amount youngsters can charge, revolving credit, the plan most frequently offered, can keep teen-agers in perpetual debt if they continue to charge new purchases before the old purchases have been paid up.



"While selling debt to youngsters, the credit managers are convincing parents that 'the credit habit' is good for their children. As one credit manager said, it gives 'young adults an early education in how to use credit, planning purchases, and assuming responsibility.' . . .

"Perhaps one could find childhood debt justifiable if it taught youngsters the true cost of credit.

But this lesson is ignored in the debt merchants' appeal to both parents and children. For example, all that one program tells its young customers is:

"The terms will be two dollars

weekly plus a small service charge to be paid for from their own allowance or earnings.' Not even a monthly percentage is quoted. Not only is it impossible for youngsters to calculate the true annual interest rates but the service charges are frequently greater than the charges applied against adult accounts. . . .

"The service charge for revolving credit usually amounts to 1 1/2 percent a month, or 18 percent true annual interest in a year. However, several states have passed legislation that permits minimum charges far in excess of 18 percent. . . . *Consumer Reports* observed: 'In New York State, for example, the legal minimum charge is 70 cents a month. At that rate, a Junior Account of \$25 would cost \$8.40 a year in carrying charges; that's 33.6 per cent in true-annual-interest terms. . . . In California and Florida the legal minimum is \$1.00 a month. This comes out to \$12 a year, or 48 per cent in true annual interest for such an account. In Kansas the minimum is \$15, or 60 per cent at true annual interest. And in Montana the legal minimum is a generous \$20 a year; on a \$25 teen-age account that amounts to an interest charge of 80 per cent.'

"One wonders whether parents would be so agreeable in allowing their children to get the debt habit if they knew their youngsters paid out of their own pockets a tuition of between 33 and 80 percent for their credit education."



IN DEFENSE OF

Liberty

WHEN the Memorial Auditorium in Pittsburg, Kansas, U.S.A., was rented by Jehovah's witnesses for a religious meeting, practically every patriotic group in the city packed out the weekly meeting of the City Commission to express their objections. Although the city attorney warned the commission that it could not legally deny the auditorium to the Witnesses, it bowed to the emotional demands of the patriotic groups and voted to deny them its use.

Before the commission cast its vote against religious liberty the minister of the First Methodist Church in Pittsburg, Lloyd H. Rising, made a plea in defense of freedom. He told the commission: "My thinking here today will be unpopular with those present, but I must point out that the way freedoms have been curtailed in other countries was started with the curtailment of small, weak and unpopular groups such as Jehovah's witnesses. Members of this religious group are citizens and taxpayers. If their rights are curtailed, then the time may come when the rights of Methodists, Presbyterians, Baptists and other groups will be curtailed. It always has been my feeling that the strong should bear the burden of the weak. Thus, I must speak for freedom, lest my freedom some day becomes curtailed."

Radio station KOAM also voiced objection to the commission's action. Among other things, it said: "It is the conviction of the management of this station that the commission could only have reached its decision on the basis of their individual, personal prejudices and the pressure put on them by groups opposing the Jehovah's witnesses. The commission thus completely ignored its legal responsibility to all the people of the city and, further, the commissioners openly flouted the laws which they are sworn to defend. Now, if the legal body of the city of Pittsburg can ignore the law and act on the basis of emotion, how can they expect any citizen to obey any of the laws that the commissioners themselves have passed? It is by such actions that the very legal foundation on which our nation is based begins to crumble.

"Rioters and lynch mobs are groups labeled as acting on the basis of emotion. Elected officials are sworn to act on the basis of law. . . . The Pittsburg City Commission has flouted the law. It has completely ignored the very legal procedure it is sworn to defend. Historically throughout the world and throughout the years such has marked the beginning of the end of liberty and justice for all."

In one of the classrooms at a Pittsburg school the action taken by the commission in denying the auditorium to Jehovah's witnesses became an all-morning discussion. At the conclusion of this discussion, which was conducted by the teacher, a vote was taken of the students. They overwhelmingly were opposed to the commission and in favor of permitting Jehovah's witnesses to use the auditorium. Thus students joined their voices with the many good citizens who manifested their disapproval of the commission's attempt to trample on religious liberty.

One week after the decision was made the commission convened again for its regular meeting. The first order of business was its liberty-destroying decision of the previous week. A man stood up in the gallery and stated that he would like to present a petition signed by thirty-three citizens of Pittsburg, requesting that Jehovah's witnesses be permitted to use the Memorial Auditorium for their three-day convention. After a lengthy discussion the City Commission changed its previous decision and granted permission for Jehovah's witnesses to use the auditorium.

Three weeks before the assembly was due to begin, the Pittsburg Ministerial Alliance passed a resolution asking the police department to provide protection for Jehovah's witnesses so they might have a peaceful meeting. They said they made the request "because of reports of rowdiness planned to embarrass the Witnesses during their convention."

Because of these people who stood up in defense of liberty, liberty was not buried in Pittsburg.

example: 72×11 . Adding 7 and 2, we write 792 as the correct answer. See how simple that is? Now when the sum of the two numbers exceeds 9, all you have to do is to add 1 to the left-hand digit like this: $99 \times 11 = 1089$ ($9[18]9$).

Numbers involving more than two digits can be multiplied by 11 by merely adding them from right to left, with the first and last number of the multiplicand remaining unchanged. As an example, let us take the problem 15923×11 . Working from right to left, the first number in the answer is the 3 in the multiplicand. The next one is 3 plus 2, equaling 5. The next is 2 plus 9, equaling 11. Carrying one, the next is 9 plus 5 plus 1, equaling 15; the next, 5 plus 1 plus the 1 carried, equaling 7, and then put down the final digit in the multiplicand, giving 175153 as the answer. You can understand why this method works when you remember that in multiplying a number by 11, you merely add the number to itself after shifting one of them to the left by one space. It is the same as multiplying first by 10 and then adding to this the multiplicand.

With almost the same ease it is possible to multiply any number between 12 and 19 with any other number in that range. Suppose we consider the problem shown at the right. To find the first part of the product, multiply 7×4 . This gives you 28. Note the 8, then carry the 2 and add it to the sum of 7 plus 4, which gives the result of 13. Put down the 3 and carry 1. Now multiply the tens and add the 1 ($1 \times 1 + 1 = 2$). That gives you the final number in the answer. But what can be done with the multiplying of two-digit numbers between 20 and 99?

With very little more effort you can multiply any two-digit number by another two-digit number. Of course, multiplying

by multiples of 10, such as 20, 30, 40 and so on, involves nothing more than adding a zero to the multiplicand and multiplying by 2 or 3 or 4, as the case may be. It is when you are confronted with such problems as the one shown at the right that you may be slowed down. The short cut for multiplying such numbers is not difficult. The first step is to multiply 4 by 3, getting 12. Put down 2 and carry 1. In the next operation you cross multiply 3×3 , getting 9. To this product add the 1 that you carried, giving you a total of 10. Hold onto this figure while you perform the next operation. Cross multiply 2×4 . Take this product, 8, and add it to the 10 you are holding. This gives you 18. Put down 8 as your next figure in the product of your problem and carry 1. The final step is to multiply 3×2 and add the 1 you carried. This gives you the final digit in your answer. By means of this method you will find that many calculations with two-digit numbers can be done in your head. Although this method can also be used for squaring a two-digit number ending in 5, there is a faster way of doing it.

A splendid short cut for squaring any two-digit number ending in 5 can give you the answer in two quick operations. Suppose we consider the problem shown at the right. To get this answer, multiply 5×5 and put down 25 as the first part of your answer. Add 1 to the multiplier in the tens column, giving you the number 3 in this case. Multiply this with the number in the tens column of the multiplicand, 3×2 . This gives you 6, and that is the final figure in the product. Here is another example as shown at the right. The problem is squaring 35. Seeing that the number ends in 5, you immediately know that the first part of the answer to the right is 25. Increasing the 3 in the multi-

plier by 1, you multiply 4×3 and get the remainder of the answer, 12. Thus you have the final product, 1225. This is easy, but what about numbers that involve fractions?

Fractions in Multiplication

Fractions can complicate calculations, but not all of them need to slow you down. The short cut for multiplying $42 \times 4\frac{1}{2}$ is to change $4\frac{1}{2}$ into a whole number to make calculating easier. Do this by doubling it. The result is 9. To avoid changing the total value of the problem divide the multiplicand by 2. With ease you can now multiply 21×9 and get 189 as the answer for $42 \times 4\frac{1}{2}$. Consider another problem, $369 \times 5\frac{1}{3}$. Simplify the multiplier by multiplying $5\frac{1}{3} \times 3$, changing it to 16. Now to maintain the original value of the problem you must divide 369 by 3. This changes your problem to 123×16 . Note that our friend, number 10, is in the multiplier. Take advantage of it. Multiply 123 by 10, for a product of 1230. To this add 6×123 , which is twice the original number in the multiplicand. Your answer, quickly found, is 1968. This illustrates the point that you are not compelled to solve a problem with only the figures given.

These few examples of short cuts in multiplication can be very useful if you get them clearly in mind and make it a point to look for ways to simplify a problem. Closely related to multiplication is division, and, here too, there are interesting timesaving short cuts.

Division

As the number 10 is very helpful in simplifying the work of multiplication so it is helpful in the process of division. When dividing by 10, 100, 1000, and so on, move the decimal point in the dividend one place to the left for each zero in the divisor. Thus, 4921 divided by 100 is 49.21. When

multiples of ten such as 20, 30 and 40 are used, all you need to do is move the decimal point in the dividend and divide by the digit in the tens column. Let us say you are dividing 162 by 20. First, divide by 10 by moving the decimal point so the dividend becomes 16.2. Now divide by 2, getting the answer 8.1. The same method can be used when dividing by 50, 60 and right on up to 90.

Here is another problem in which you can make good use of the number 10. Let us say you want to divide 3645 by 5. Since the answer will not be changed if you multiply both the dividend and the divisor by 2, let us increase 3645 to 7290 and 5 to 10. Now the problem becomes $7290 \div 10$, and that, we can quickly see, is 729. But suppose the divisor is 25 instead of 5. This too is easy. Simplify the problem by raising the divisor to 100 by multiplying it by 4. Do not forget that you must also multiply the dividend by 4. Now divide by 100. In this case, 3645×4 becomes 14580. Dividing by 100, we get 145.8 as our answer.

Division with fractions can also be simplified. Consider the problem $133 \div 2\frac{1}{2}$. Since we want round numbers with which to work, multiply the divisor and the dividend by 3. This gives us $399 \div 7$. The answer can now be found quickly by dividing by 7, giving us 57.

If the problem is to divide 56 by 14, you can restate it by dividing both numbers by 2. It then becomes $28 \div 7$. Remember that it is always easier to divide by a single digit than by two digits. Sometimes a two-digit number can be doubled so that you have only one digit by which to divide. The number 35 is an example. Doubling it changes it to 70. After moving the decimal point in the dividend, you have only 7 as a divisor. Single digits can often be obtained from a two-digit number by factoring.

Factoring is nothing more than separating a given number into component parts that have the given number as their product when they are multiplied together. Factors of 32, for example, are 8×4 or 16×2 . Suppose we consider the problem $6560 \div 32$. Since we want single digits, we will select the factors 8 and 4. Dividing 6560 by 4, we get 1640. Now we divide this figure by 8 to get the answer to our problem, 205. By thus factoring the divisor, you have a short cut in division.

Addition and Subtraction

Speeding up addition can be accomplished by adding more than one number at a time. In a column of figures, you can add digits in pairs or trios, especially when these groupings add up to ten or less. Note the examples at the right. If the column of figures is very long, you may find it helpful to break it into sections and write down separate totals at the side. After completing the column, add up these subtotals for the final sum.

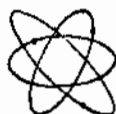
By considering figures as whole quantities it is possible to add columns of two or three digits, working from left to right. For example, consider the addition at the right. Begin first with 15, add to it the next number in the tens column, making it 25, and then add the units, giving you 26, and so on. As you add, say: 15, 25, 26, 46, 48, 108, 115. With numbers of three digits, as shown at the right, begin with the hundreds column, saying: 216, 316, 376, 383. Working from left to right is not limited, however, to addition.

Subtraction can also be done by begin-

ning with the hundreds column. Suppose you are calculating the problem shown at the right. Subtract first 200 from 548, thinking only of the whole numbers. As you subtract say: 548, 348, 318, 312. If the number 236 were 239, you would mentally say: 548, 348, 318, 309. Once you have this method of working with whole numbers clearly in mind you will be able to increase your speed in subtraction.

It should be remembered that it is easier to add than it is to subtract. Therefore, if you have a problem such as subtracting 348 from 624, it is easier to increase 348 to 400 by adding 52 than it is to subtract it from 624. By also adding 52 to 624 the problem is changed to 400 from 676, and the answer becomes obvious, 276. Consider another example: \$17.43 minus \$5.89. The difference between an even \$6.00 and \$5.89 is 11 cents. This is the complement of \$5.89, or the difference between it and the next higher unit of one hundred. Instead of adding this complement to the other figure in our problem, the minuend, as we did in the previous problem, let us subtract \$6.00 from \$17.43 first. Our answer is \$11.43. Now we can add the 11 cents, giving us the final answer, \$11.54. Some persons may find it easier to thus add the complement to the partial answer rather than to the minuend.

Whether you are subtracting, adding, dividing or multiplying, look first for a short cut to the answer. When you learn to recognize short cuts and learn how to use them, you will be able to calculate faster and more accurately. Remember, the quickest route to the answer of a mathematical problem is the shortest one.



Public Welfare

OVERNIGHT Newburgh, New York, had become nationally famous. From almost every part of the United States its city manager was receiving letters, and nearly all of them contained praise. The city also was featured in the public press, but the opinion there was more evenly divided between praise and blame. What attracted all this attention to Newburgh, this city of some 30,000 situated on the Hudson about halfway between New York city and Albany?

It was the announced purpose of its city fathers to have their public welfare make sense. They evolved a thirteen-point program that included the following:

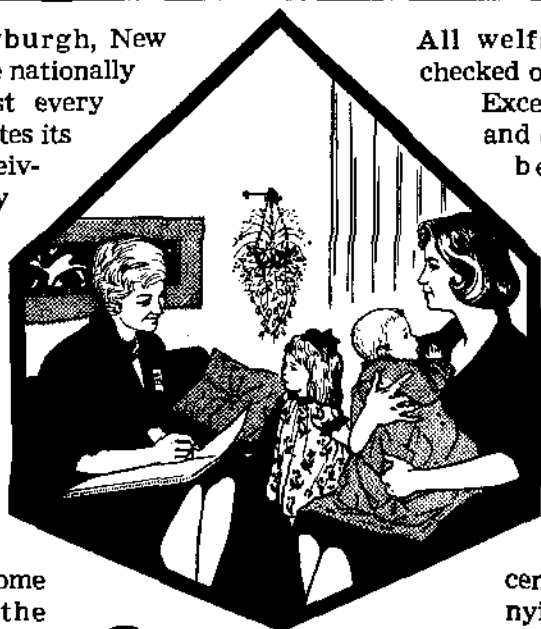
Food, clothing and rent vouchers are to be given in lieu of checks where money is being improperly spent, as on liquor, gambling or moving relatives from the South.

Applicants who voluntarily quit their jobs are to be denied relief.

Any able-bodied person on relief who refuses work offered is to be cut off from relief.

No one family is to receive more money than the lowest take-home pay of a city worker having a family of the same size.

No relief is to be given to anyone already earning more than the lowest-paid city worker.



Does it make sense?

All welfare cases are to be checked on monthly.

Except for the aged, blind and disabled, all relief is to be limited to three months out of twelve.

"All mothers of illegitimate children are to be advised that if they should have any more children out of wedlock they shall be denied relief."

The two points of the program that received the most censure were the ones denying relief for more than three months out of the year and denying relief to mothers continuing to bear children out of wedlock.

Among those strongly condemning Newburgh's action was the Protestant *Christian Century* magazine. It lashed out at the officials of Newburgh as "trying to make cheap political capital out of stinginess, hardness of heart and an immature refusal to bear the full responsibilities of existence." *Commonweal*, a lay Roman Catholic weekly, found it most distressing "the way city officials have harped on the question of immorality and illegitimacy among those on the relief rolls." Others said that Newburgh's course was turning "the clock back to the Dark Ages."

Among those in the forefront in praising the city's action was a leading United States conservative, Republican Senator Goldwater. The news regarding it seemed

to him like a breath of fresh air. A letter to the *New York Times* noted that such states as Oregon and Rhode Island had similar laws governing welfare. And *Life*, America's foremost picture magazine, observed, among other things, that "Newburgh provides a healthy example of a local government assuming due initiative and responsibility."

No doubt the thirteen points did contain some weaknesses. To limit relief payments to three months out of the year was hardly being realistic, let alone humanitarian. And must children starve because they happen to be illegitimate? Apparently more enthusiasm and righteous indignation than clear thinking went into the formation of some of the points. Still the general opinion was that public welfare did not make sense, and Newburgh was to be commended for determining to do something about it.

In fact, statistics bear this out. Back in 1936, when the relief load for the entire United States was \$3 billion annually, President Roosevelt stated that, with his New Deal measures, relief would be a thing of the past. But such proved to be a vain hope. Today, in spite of the New Deal measures, such as Social Security and Unemployment Insurance, which cost the United States \$15.7 billion annually, relief has soared to \$5 billion a year; 7.3 million persons being on relief.

Does It Make Sense?

Yes, it may well be asked if the way public welfare is being administered in the United States makes sense. For example, in Newburgh public welfare required more workers than the police force and cost more than the police and fire departments combined. There a city employee with eight children was earning \$240 a month, whereas his neighbor with eight children and unemployed was receiving monthly

\$400. Does that make sense? As its city manager asked his state welfare superiors who were critical of his program: "What gives you the right to set standards for welfare recipients above that of those who work?"

Equally senseless is the way illegitimacy is being supported. In Newburgh it was reported, "it is not unusual for 20-year-olds among relief clients to have two or three children born out of wedlock," and in many cases "no apparent effort is being made to take legal action to make fathers of the children contribute to their support . . . Girls in their early teens are becoming mothers."

The same condition prevails throughout the United States. Provision for illegitimate children is made in the Aid to Dependent Children program. This is being done so well today that many an unwed mother on relief goes right on bearing children, knowing that she never needs to worry about where the money is coming from to provide for them. In the United States one out of six children receiving aid is illegitimate. In Los Angeles two out of five illegitimate children are conceived by women on relief.

Note some glaring examples: In New Jersey one woman on relief had fourteen children by ten different fathers and in a period of eighteen years had collected \$61,000 relief to support them. In the same state another family, having twenty-three children, fifteen of whom were illegitimate, was drawing close to \$1,000 a month in various forms of public welfare help.

In California a young mother with two children was deserted by her husband. Since then she has borne three more children, each by a different father, and today she receives \$291 monthly to support herself and her brood of five. In that state also a youth, of just seventeen years, married and then deserted his wife after she

had given birth to three children. She now collects \$257 monthly in ADC funds. The young man, after deserting her, went to live with a single girl and caused her to become an unwed mother, and so she now receives \$141 monthly, which will be increased when she bears her second child, which already is on the way. Honest taxpayers who foot the bill for this man's immorality in deserting his wife and begetting children out of wedlock may well ask, Does all this make sense?

Commenting on the situation as it exists in many places, the *Saturday Evening Post*, August 5, 1961, editorialized: "It is rather curious that none of the comment included the suggestion that some effort might be made to round up the evasive father and shake something out of him before passing the responsibility for his get along to the community. After all, when a man who has been misguided enough to marry and have children deserts the same, the state goes to fabulous lengths to track him down and compel him to support his family. But the carefree fellow who fathers his kind without troubling a minister or justice of the peace to make it official is left undisturbed. To many this does not seem entirely fair! . . . According to *Newsday*, a Long Island newspaper, New York City spends \$41 million annually for the care of 54,000 illegitimate children whose parents might have been more careful . . . Surely a community should have some defense against Bankruptcy by Bastardy."

Unemployment Insurance

Still another form of senseless public welfare are some of the provisions of unemployment insurance, which, however, vary from state to state in the United States. The law may allow one to be quite choosy about his job. If it is not exactly the type of work for which one was

trained or that he is used to doing, if it pays less, if it involves considerable traveling or expense to get to it that is not paid for by the employer, the unemployed applicant is not obligated to accept it. In one state the law lets a man wait four weeks before looking for work and even stipulates that it is not necessary for him to look for work if times are very bad, making his efforts, most likely, futile.

Unemployment was originally tied in with need, but in many cases that has changed. Need may have nothing to do with it. Thus a captain of a fishing boat earned \$25,000 during the first six months of the year, it being the fishing season. Then, there being no demand for fishing boat captains, he was able to apply for unemployment compensation in spite of his having earned \$25,000 that year. Collecting insurance for being unemployed was not illegal in his case. As the welfare official observed: "Unemployment insurance has nothing to do with need. It is paid on wages earned. If a captain chooses to file for unemployment insurance at the end of the season, and there is no other suitable employment, he is entitled to it." And that regardless of how much he has earned. Does that make sense?

Then again, in such a state as New York, it is possible to collect unemployment insurance while being on a paid vacation. How so? If one is temporarily laid off immediately before or after one's vacation, he can collect insurance for the time he is laid off as well as for the vacation period immediately adjoining his layoff. Workers therefore scheme to get temporarily laid off the week before their vacations. Thereby they receive a three-week vacation and \$150 in unemployment insurance instead of a two-week vacation and \$100 for working the third week. Does that make sense?

The Remedy?

In criticizing Newburgh's relief program the speaker of the New York State Assembly said: "I'm just old-fashioned enough to think that nobody wants to go on relief if you give them job opportunity and a chance to raise their families decently." The modern tendency, however, is to get as much as possible for doing as little as possible, and, if possible, to get it all for doing nothing. As one employer expressed it: "The dismal truth is that no one today believes it is better to earn a dollar than to collect one. Work is preferred only if it pays twice as well. I have yet to meet the man who would rather work part-time for \$50 at his regular hourly pay than to collect \$50 in benefits." And how much inducement is there to work when, as in Newburgh, the man on relief could get \$400 a month and the man who worked, \$240?

To let public welfare abuses continue does double harm, to the ones paying for it and to the ones taking advantage of it. As President Roosevelt stated in his 1935 message to Congress, "Continued dependence upon relief induces a spiritual and moral disintegration fundamentally destructive to the national fiber. To dole out relief in this way is to administer a narcotic, a subtle destroyer of the human spirit."

As for the remedy: For one thing, a great aid would be to have legislation dealing with unemployment and relief in line with the Scriptural principle: "If anyone does not want to work, neither let him eat." This is what the officials of Macomb County, Michigan, did, with the result that in just one week half of the 650 men on relief had been put to work—and being

made to do it, they found that they liked it!—2 Thess. 3:10.

Most welfare workers are greatly overburdened and therefore not able to discharge their duties properly. Employing sufficient workers and then requiring regular checkups would do much to improve the situation and have public welfare make sense.

While illegitimate children should not be left to starve, certainly the fathers who begot them should be held responsible for their support.

And perhaps most important of all is the instituting of a program of rehabilitation and training. Many persons who are unemployed can be taught to work at something else. Properly educated and trained welfare workers can do much to help a family to gain self-respect and seek to better its circumstances instead of depending only on public welfare. Thus a disabled veteran, who had been collecting more than \$2,900 annually for seven years, was rehabilitated, trained to hold a good position in spite of his loss of a leg, and that at the cost of only \$350.

More than one large city is reporting excellent results with this program: "The rehabilitation potential in ADC families was found to be much higher than expected. In almost half of the families the possibilities of achieving personal and economic independence within a reasonable period of time was excellent."

No doubt about it, by improving the laws, applying them more consistently and by an educational program, public welfare can make sense. But the present carelessly tolerant attitude toward public welfare does not make sense.



WHY PEOPLE ARE *Fighting the Police*



AN UGLY war has erupted between the police and growing numbers of the public. It is not a cold war either. Individuals and mobs are repeatedly assaulting police officers with fists, guns, knives, clubs, bricks, water-loaded bottles, rocks, beer cans, garbage, filth, bats and spiked boards. Patrolmen have been bitten, kicked, mauled, stabbed, beaten with their own clubs and shot with their own guns. Squad cars have been overturned and the roof of one caved in by a hurled cinder block.

The attack has been spearheaded around the world by rampaging youths. Last March, in Sydney, Australia, an English-born youth of fifteen was sentenced to fifteen years' imprisonment for killing a policeman. In East German industrial centers such as Leipzig and Dresden, young gangs have battled the police with clubs, knives and pistols. In Russia's far eastern city of Vladivostok, where thousands of young people have been assigned to new jobs, armed gangs have invaded dormitories and wielded iron bars and knives against unarmed volunteer police.

The most serious outbreak of "cop" fighting has broken out in the United States, where an FBI survey recently reported 48 police officers killed and 9,261

assaulted! Last June at Zuma Beach, twenty miles north of Santa Monica, California, a beach party erupted into a near-riot among thousands of youths. Fifty patrolmen were pelted with rocks, bottles and beer cans. In a Los Angeles amusement park a mob of 200 surrounded two officers who had arrested a boy for causing a disturbance. The mob grew to 1,000 as police reinforcements were rushed in. They were greeted with bats, boards and flying missiles. Five officers were injured and a prowler car was overturned. In San Gabriel, a suburb of Los Angeles, police who tried to enforce a ban on dancing after midnight were met by 300 wedding guests hurling beer cans and whisky bottles. On September 27, outside a police station in Newark, New Jersey, police were fought by several hundred youths, including many girls. A patrolman's gun was snatched and aimed at him until a fellow officer came to the rescue. As the result of being bitten a Philadelphia policeman recently suffered amputation of his arm.

The worst battleground is New York,

where more than 2,400 police officers have been attacked by criminals or mobs in a fifteen-month period. Squad cars carry white helmets to protect police against deadly missiles thrown from tenement roofs. And things do fly with damaging frequency.

When an officer recently asked a nineteen-year-old youth if he had seen the armed sniper who was threatening children, the youth grabbed the policeman's club and began beating him! Neighbors ran into the street chanting, "Police brutality! Police brutality!" From the rooftop came a brick aimed at the officer. It struck and killed a factory worker instead.

A riot recently developed from a Harlem "Calypso Parade" featuring scantily-clad girls. In the struggle a mounted policeman was knocked from his horse by a flying bottle. Eight fellow officers were also injured.

Hostility Increasing

A Brooklyn patrolman said that these attacks have been occurring for a long time, but now the newspapers are giving them publicity. However, veteran police commanders say public hostility is definitely increasing in recent years. FBI chief J. Edgar Hoover called it a "mounting wave of civilian attacks on police." This is supported by statistics in the United States. In the first seven months of 1961 Los Angeles reported 278 assaults—almost as many as reported in all of 1960, when 300 assailants were prosecuted. Attacks in Los Angeles have almost tripled in recent years. Likewise in New York, incidents in July were up one third from last summer. Records show that 1,399 officers were assaulted during the first eight months of 1961. In Philadelphia attacks increased 35 percent last year, when 57 officers were permanently disabled from active duty. An

official there predicts that casualties in 1961 will be "considerably higher."

Why?

Blame for the growing public war against the police has been pointed in many directions. Some police suspect Communist influence behind the chant "Police brutality!" According to Lyman B. Kirkpatrick, official of the U.S. Central Intelligence Agency, the Communist international organization has a manual showing sympathizers how to organize riots against the West's police forces. However, this does not explain why Communist youth battles its own police.

The summer heat has also been blamed, because hot weather brings a noticeable rise in incidents. The weakness of this theory is that summer is always hot, while incidents increase each year.

Suspicion has also been pointed at the police patrol car. In premechanized years pavement-pounding officers earned the nickname "flatfoot," but they also earned the friendship of scores of shopkeepers, householders and children along the beat. When a troublemaker appeared in the neighborhood, the patrolman had friends to warn him. No such friendships can be made by officers cruising by in a squad car. Too often when a patrolman appears now, the neighbors assume he has come to arrest somebody. This is one way the policeman becomes a symbol of oppression.

Some low-income families tend to blame the community for lack of good jobs, housing or aid. Since the patrolman is the servant of the community and, in a sense, its ambassador, he becomes a further symbol of community oppression, real or fancied. When he tries to arrest one of their number, they want to champion the "underdog." However, this does not explain why howling mobs fight greatly outnumbered officers who are also numerical "under-

dogs." Very likely, racial and economic ties cause the public to prefer one "under-dog" over the other.

Immigration from Puerto Rico and the southern states into northern cities of the United States is frequently blamed for increased crime and police troubles. Sociologists say this is to be expected. They recall the troubles in America at the time of past waves of immigrants from Ireland, Italy and Poland. In the difficult period of adjustment immigrants were faced with a shortage of good jobs and housing. Their resentment was aggravated by the burdens of authority and new restrictions. As a retired New York detective said: "The Irish gangs were the big problem when I was a young cop. But there is this difference: We generally had it out with fists or clubs. Now you get a knife or a zip-gun slug in the belly. But I think it will pass. They'll quiet down too, just like the Irish and the Italians and the Poles did. A better job, a better house, more money calms a fellow down." However, increased viciousness is not the only difference. The present immigration involves racial differences with all the prejudices that accompany them.

Police scandals such as the recent one in Denver, Colorado, greatly injure the reputation of law officers in general. By early October, thirty-five Denver policemen had been arrested for operating a safe-cracking ring! Recurring scandals deepen the public belief that police departments are riddled with bribery and graft. This may cause the criminal to ask: "What right does he have to arrest me?" Spectators may be inclined to agree, whereupon the stage is set for violence.

Poor police pay may also contribute to the diminishing respect for law officers. In England, where unarmed bobbies have enjoyed a rare esteem, things are not what they used to be. Said a prominent

government official last year: "In the past the bobby was somebody who amounted to something in his community. But now he is so poorly paid in relation to the average worker that everybody looks down on him and nobody wants to be a policeman any more." Higher pay may reverse this trend.

Stark fear among court witnesses has further broken down the public co-operation upon which successful police work greatly depends. In England and America key witnesses in criminal prosecutions have mysteriously disappeared—a circumstance far too effective in sealing the mouths and dimming the memories of other witnesses. This is also bad for police morale.

Deep-rooted Malignancy

To stem the crime wave and heal the breach between police and public many remedies are urged, including more policemen and prosecutors, stiffer jail sentences, flying "commando" squads and more community-relations programs. But will these measures cure the disease or merely treat the symptoms?

Many police officials acknowledge that we are faced today with a general breakdown of public discipline and growing disrespect for law and order. This breakdown reflects the weak moral fiber of modern man. Everywhere lip service is paid to spiritual and moral values, but how many practice what is preached? Dishonesty in government, misrepresentation in advertising, cheating in marriage, business, schools and colleges, violations of traffic and game laws—all of it betrays the deep-rooted malignancy afflicting this generation. How easy it is for lawless people to view the arrest of a criminal as an attack on one of their kind! How understandably they fight for their own!

Today's smug sophisticated and materi-

allistic society feeds on a steady diet of violence, sex and scientific atheism that gushes from radio, television and printed page. Money has become their god, evolution their religion. Schools and churches honor the Bible as good literature—and little more. Would-be wise men scorn such Biblical wisdom as: "Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol itself." (Prov. 23:13, 14) In place of fear of God parents teach their children to fear what their neighbors think. The need to walk with God is replaced with the urgency of keeping up with the Joneses.

Bible Is Right

The breakdown of public discipline had to follow the abandonment of Bible principles. No wonder Jesus told Christians to expect this "increasing of lawlessness." (Matt. 24:12) It is just this condition that was foretold to mark the end of this wicked system of things. *It is not social reform*

that will change the picture; it is not merely new legislation that will curb lawlessness. It is God's kingdom that will wipe out those who practice lawlessness and it is his spirit that will fill the hearts of all who are granted life in his new world.

The Bible was right in predicting the moral failure. It shows what the outcome will be. It also tells one how to avoid being swept away with the lawlessness that surrounds us even now while this wicked world remains. To this day, where parents teach their youth to love Jehovah God and obey his laws there is the greatest respect for law and order. Loyalty to God inspires loyalty to neighbor. It does not fluctuate with the weather, strange surroundings, racial differences, public scandals or poor jobs and homes. Mob spirit does not break out among Christians with God's spirit. Youth that walks with God has no time to run with gangs. This has been the experience of officials around the world respecting the Christian witnesses of Jehovah. Believing and obeying the Bible is what makes the difference.

Behind the Iron Curtain

"HOW does the work of preaching the good news go behind the Iron Curtain?" asked an American Witness visiting Europe.

"As Scripturally and as fruitfully as on the other side of the Iron Curtain," was the laconic reply. "It may be said," continued the Witness from behind the Iron Curtain, "that there is more zeal and greater unity in view of the dangers. You see, we come together only by handfuls, five or six. That one would come to a meeting without being fully prepared is unheard of; for, after all, you risk your freedom and perhaps your life every time you do meet with other Witnesses."

"An experience?"

"A Witness was making random calls—we cannot risk going from house to house. She met a woman who said she was busy and she should call again. Having some doubts as to

the woman's sincerity and reason for having her return, the Witness failed to call back. Then one day the Witness met this woman in a cemetery and she asked her why she had not called back. She then told the Witness about her husband, who had been a political prisoner and as such was an assistant to the prison physician. One day this physician said to his assistant: "Today we will be receiving some very remarkable prisoners. They are Jehovah's witnesses. I want you to take note of them; they are the finest people in all the world. None can compare with them in honesty, integrity and uprightness. In spite of all they have to suffer, you never saw such happy people. I never miss an opportunity to do them a good turn." Today a Bible study is being conducted with this man and his wife."

GRADUATION DAY AT THE NEW GILEAD SCHOOL

FROM all parts of the world messages arrived at Brooklyn headquarters. "Congratulations on being first class to graduate from the new Gilead school," read one from Korea, "United worshipers in Turkey send their warm Christian love." From Australia: "4,500 down under send love and greetings." In England, Norway, Canada, Peru, Guatemala, Mexico, Japan and other far-flung parts of the globe the thoughts of Jehovah's witnesses on Monday, November 27, focused on the 100 graduating students of the thirty-sixth class of Gilead.

By 3:30 p.m. the main auditorium could hold no more—606 were present while another 114 overflowed into the second-floor lecture hall. At that hour the Society's president, N. H. Knorr, invited all to join in singing Kingdom song No. 88, following which Fred Franz asked Jehovah's blessing, noting that this day of special significance marked a forward step toward victory in the war against all untruth.

Parting admonition was then heard from each of the four Gilead instructors. Fred Rusk urged the graduates not to miss the purpose of their training by calling attention to themselves. They could continue to be something in God's sight only by remaining "good-for-nothing slaves" in their own eyes. Harry Peloyan cautioned that increased knowledge only pleases Jehovah when it is combined with Christian love. Only when used with love will their increased wisdom produce good fruit. Ulysses V. Glass declared that this class had had opportunities unknown to previous Gilead students. The past ten months favored them with more guest lectures, close association with the governing body and fellowship with the Brooklyn Bethel family.

Having received so much to build them up, he said, they must now go out and build others up. Edward Dunlap, instructor and registrar, reminded the students from forty-five lands that they had not learned an American view of things or any other national viewpoint. You have learned "the Lord's way of thinking," he told them, "the methods that Jehovah God is having his people use."

Telegrams and messages of love and greetings were then read by Milton Henschel, one of the Society's directors. On behalf of the factory force, Max H. Larson, factory overseer, expressed the hope that the class had learned the importance of good organization, as the success of their ministry would depend greatly on their coordination of many vital theocratic activities. The Bethel Home servant, George Couch, speaking for the home staff, expressed appreciation for the students' godly devotion, willingness and kindness. He hoped that they would always display this mark of true Christians.

The Society's vice-president, Brother Franz, was reintroduced and said the prophecies of Isaiah 2:2-4 and Zechariah 8:23 came to mind as well as the crowds that came to Jerusalem at Pentecost. After enjoying sweet companionship, instruction and training at the apostles' feet those early servants of God went back home to begin their real work. So the graduates would return home to promote the big work of prophesying, which really edifies. Commenting on a prominent rabbi's statement that the world's great religions are dying, the speaker declared, "In fact, they are dead already, only they haven't buried the corpse—that will be done at Armageddon, but that is not so of the true religion."

He told the students that they must act as stopgap servants in the spirit of Isaiah 58:12, since they were trained to fill in responsible offices vacated in any future emergency.

Attentive ears next listened to Brother Knorr's stirring talk encouraging them to be courageous and let their hearts be strong. (Ps. 27:14) "In the days that lie ahead every one of you and every one of us will need courage," said the president. Warning that Satan is out to make them compromise, he said it would be attempted through persecution and by internal corruption. Disfellowshipping a close associate who goes wrong may hurt more than going into a concentration camp, said the speaker, but it must be done when necessary to keep God's congregation clean. He reviewed the courageous example of such men as Joshua, Jesus and Paul and urged the graduates to use their increased zeal, courage, faith and unified heart to let their light shine everywhere.

Attention then fell on the neat row of white envelopes lying on the flower-adorned table behind the speaker's microphone. The time had come for the students to learn what privilege of service awaited them after Gilead. As they came up on the stage in alphabetical order they were identified by name and country, handed their white envelope, then told their new assignment. Many were the surprises as Brother Knorr announced appointments as branch servants, district and circuit servants, missionaries and special pioneers, translators, pressmen and Kingdom Ministry School instructors. Clearly the new Gilead course did more than train missionaries. The curriculum on doctrine, organization, field ministry and history provided trained servants to fill a wide variety of responsible assignments.

With diplomas and new assignments in hand, their excitement ran high. On be-

half of the student body Leo Greenlees mounted the platform to read a unanimous expression of the graduates' thanks to Jehovah and his wonderful organization for the training received in the past ten months. They felt like plants that were taken in hand for special attention, then transplanted again in the open field. The students resolved to continue growing up as "trees" that would provide shade for others. Brother Knorr acknowledged it as a fine expression on the part of the student body. The graduation exercises were then adjourned for a special dinner to commence at 6:20 p.m.

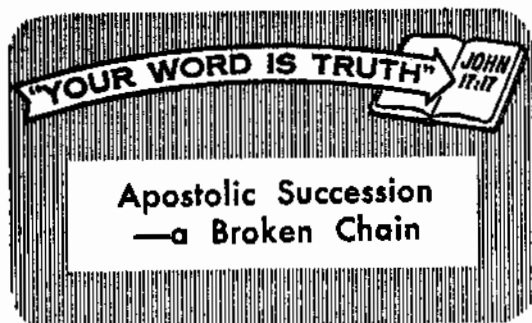
Refreshed by the evening meal, the joyful throngs reconvened at 7:30 p.m. for a streamlined *Watchtower* study. As Brother Knorr propounded the questions, selected students came to the microphone on stage and gave excellent and informative answers. Following the study, students from the various lands represented in the class came forward to give their parting remarks. One by one, forty-four students delighted the audience with heartfelt expressions of thanks to Jehovah and the Society. Mingled with love was good humor and playful satire about the school and hard-working instructors who had shown such patience and willingness to help. There were also some poetry, interesting experiences and deep appreciation for the loving helpfulness of the Bethel family.

When all selected had been heard, the president asked the graduates to take the love of the Bethel family to all everywhere. At 11:30 p.m. the pleasant occasion of Gilead's thirty-sixth graduation ended with Song No. 22 and Brother Knorr's prayer. The next day graduates began to head for fifty-three different lands. Soon the good effects of the new Gilead course would be shared by Jehovah's people around the world.



Thirty-sixth Graduating Class of the Watchtower Bible School of Gilead

Left to right: **Front row:** Higa, E., Eslinger, F., Bachman, G., Ibanga, J., Pysh, M., Spahr, M., Cordonnier, A., Dickmon, J., Seide, M., Rendboe, I. **Second row:** Broad, A., John, W., Masilamant, R., Wenas, N., Kawasaki, R., Pantelidis, G., Brignolo, K., Green, B., Dickmon, T., Gay, D. **Third row:** Au, K., Brignolo, G., Park, I., Shalkoski, L., Bautista, W., Furrer, E., Hagen, R., Iribar, C., McBrine, J., Miura, T., Songor, F. **Fourth row:** Sallis, G., Salvatierra, W., Valentine, L., Wenas, M., Greenlees, L., Hutchinson, N., Jakobsen, E., Kulschewski, G., Opara, S., Psaltis, A., Bazan, J., Rubio, R. **Fifth row:** Allinger, G., Almati, L., Herrera, H., Kuokkanen, R., Gay, V., Eslinger, D., Amado, G., Piispa, V., Spence, S., Aleman, F., Uhlig, G. **Sixth row:** Bjorsvik, G., Campbell, M., Chan, D., Hanson, U., Marshall, G., Nykanen, J., Piet, G., Sinaali, M., Uzomaka, N., Thompson, M., Stepien, E. **Seventh row:** Bahun, P., Hutchinson, R., Bromwich, N., Darko, T., Kaunds, J., Machado, A., Rundel, J., Pysh, E., Archibald, E., Sellars, R., Spahr, D. **Eighth row:** Cowling, R., Furchtmann, H., Fayad, S., Johnson, W., Rendboe, L., Nowills, D., Reuter, G., Remmie, L., Shalkoski, H., Wall, L., Wynn, J. **Ninth row:** Lindstrom, D., Buckingham, G., Gossion, L., Jones, J., Metcalfe, F., Walker, A., Bachman, S., Bosshard, W., Green, A., Hanson, B., Sibrey, D., Tolenaar, J., Hubler, H.



THERE was succession in the Jewish priesthood, and it was a succession that could be verified. However, when, after the seventy years' captivity in Babylon, doubt did arise, those priests who could not find their register among those that were recorded among the genealogy "were barred as polluted from the priesthood. Consequently the Tir-sha'tha said to them that they could not eat from the most holy things until a priest stood up with Urim and Thummim." (Ezra 2:62, 63; Neh. 7: 64, 65) Every precaution was taken to safeguard the priestly chain from doubt or suspicion. Such integrity to divine principle inspired national unity.

But why can no such unity be hoped for as a result of "apostolic succession" as taught in Christendom? One reason is that the so-called apostolic chain is fictitious. The claim of an uninterrupted apostolic succession is incapable of proof, in the first place. And in the second place, it is impossible to prove that Peter was ever in Rome. So the very first link fails to materialize.

If we take the period of four centuries and a half before the Reformation, during which the Catholic Church attained to its greatest height of power and splendor, any unity is seen to be of but a checkered and uncertain sort. Even before the Great Schism of 1378, when for thirty-six years there were two separate and opposing lines of popes, one at Rome and one at Avignon,

again and again we come upon rival popes, both claiming to be the successor of Peter and possessor of Peter's authority. From A.D. 963, when Benedict V was set up as antipope to Leo VIII, down to A.D. 1328, when Nicholas V became the rival of John XXII, there were no fewer than nineteen antipopes, each of them hostile toward the others and in succession claiming to be the only lawful head of the Catholic Church, in opposition to the others. A council of the Catholic Church sat from November, 1380, till March, 1381, for the purpose of determining which was the real pope—Urban VI or Clement VII. This should not have been necessary if the facts were clearly known. In 1411 there were three who claimed to be the pope at the same time. And some years earlier, in 1044, Benedict IX, Sylvester and Gregory VI all lived in Rome and all three claimed to be pope at the same time.

The Catholic Encyclopedia refers to antipopes as "pretenders to the Papal Chair." It lists some twenty-nine of them. Yet some of the antipopes find mention in its list of popes. Why, if they are but pretenders? Catholic authorities admit that little is known about the early so-called successors, "however dim may be the figures of these early pontiffs." Also that "the dates are but approximate before 220." Still supporters of the "apostolic succession" boast an uninterrupted and unbroken succession in the popes of Rome. How can they so claim in view of the facts? If the line were known and uninterrupted it would not be necessary to change the list of popes, but the list has been changed many times.

On January 19, 1947, the new edition of *Annuario Pontificio* of the Catholic Church listed six changes in the list of popes. Thereby Catholic authorities admitted that a list that was supposed to establish direct connection with the apostle Peter and had

been used for many centuries was actually mistaken in six respects, two of the popes being found to be actually nonexistent and four, antipopes.

This new list was said to have been the result of two centuries of research. One might be led to believe from this that this list was final, but not so. The 1961 *Pontifical Yearbook* showed still further changes. This Catholic yearbook eliminated a tenth-century pope, Stephen VIII, from the list of apostolic succession. The *New York Times*, February 12, 1961, mentioned other questionable points. It stated that the *Pontifical Yearbook* for 1946 "listed as the third Pope St. Cletus, who reigned from the year 78 to the year 90, and as the fifth Pope St. Anacletus, who reigned from 100 to 112. The yearbook for 1947 had these two Popes as a single person." In view of the fact that such breaks have been uncovered in the so-called unbroken line of successors, what assurance is there that further investigation might not find still more gaps?

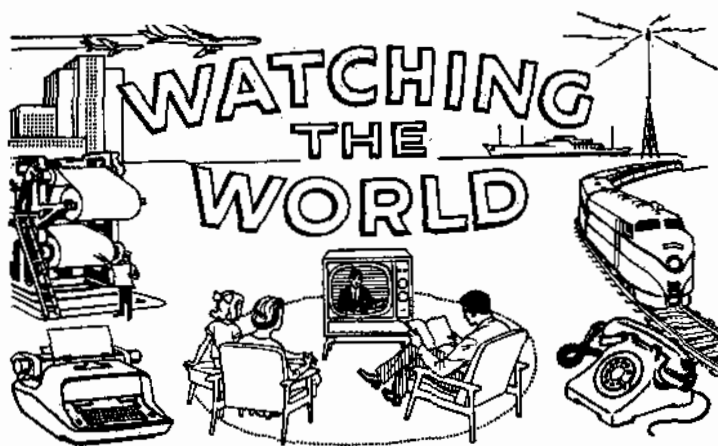
The variations in the list of popes are many. Samuel Edgar, in his writing, states: "Historians, for a century, differed in their record of the papacy; and the electors, in thirty instances, disagreed in their choice of an ecclesiastical sovereign." Even the most eagle-eyed writers, says the historian Cossart, cannot, amid the darkness of the early years of the Christian church, elicit a shadow of truth or certainty in the papal succession. It is also stated: "The rolls of the Pontiffs, supplied by the annalists of the papacy, are more numerous than all the denominations which have affected the appellation of Protestantism." How, then, can there be any certainty about an apostolic chain? There cannot be. Each historian, ancient and modern, has his own catalogue of popes, and scarcely two agree.

The following chart contains the variations of historians in the list of popes of the first century, exclusive of Peter. Cossart could not determine whether Linus, Clemens or some other should be considered second of the Roman popes, for Clemens, according to Tertullian, was ordained by Peter. Linus, however, according to the apostolic constitutions, was ordained by Paul. Yet today Linus is, by the Greeks and Latins, listed as the second pope of Rome.

Augustine, Optatus, Damasus and the apostolic constitutions	Linus	Clemens	Anacletus
Irenaeus, Eusebius, Jerome and Alexander	Linus	Anacletus	Clemens
Epiphanius, Nicephorus, Rufinus and Prosper	Linus	Cletus	Clemens

In his *Apostolical Succession* John Brown writes: "The earliest computation we have is that of Irenaeus (175-190 A.D.), and he leaves Peter out of the catalogue (Adv. Haeres., iii. 3. 3). If we are right in supposing that it is the list of Hegesippus which Epiphanius has preserved (Haer. xxvii. 6)—both Irenaeus and Hegesippus make Linus the first bishop, Anacletus the second, and Clemens the third. Jerome, on the other hand, at the beginning of the fifth century, makes Peter to be the first bishop, as do other early authorities." It is such variations and bold discrepancies that have introduced confusion, disorder and uncertainty that have made the doctrine of succession meaningless. "God is a God, not of disorder, but of peace," said the apostle Paul.—1 Cor. 14:33.

It is upon an extremely feeble foundation that the popes of Rome base their claim to be successors of Peter, a claim that history has boldly rejected and that the Bible firmly shows to be false, when it states that there are only "twelve apostles of the Lamb."—Rev. 21:14.



World's End Predicted

◆ Asian astrologers predict the end of the world on the night of February 2, 1962. That is the news coming out of Kuala Lumpur, the Malayan capital, where astrologers from many countries met recently. One of India's best-known astrologers predicted that on the night of February 2 floods and earthquakes will strike and the United Nations will collapse. Another said the world would explode like an overripe melon.

Nuclear Testing Protested

◆ Thanksgiving Day found college students from at least seven Eastern schools in the United States forgoing holiday dinners with their families to parade in front of the White House in Washington, D.C., in a silent fast and vigil to protest the resumption of nuclear testing. They carried placards reading: "Don't Poison the Air!" "Must We Follow Russia's Example?" and so forth. Students from colleges in upstate New York and the Middle West had maintained the vigil for ten days prior to Thanksgiving.

Religious Growth

◆ Membership in religious organizations continues to increase in the United States, only at a less rapid pace than

in previous years. The 1962 *Yearbook of American Churches* gives a total membership for 1960 of 114,449,217 in 259 religious organizations, an increase over 1959 of 2,222,312 members. This is a 1.9-percent increase, compared to a 2.4-percent membership increase in 1959 and a 5-percent growth in 1958. In all three years the population increase was approximately 1.8 percent. The Roman Catholic Church, which considers as members all those baptized, including infants, registered a 3.2-percent increase in 1960. She reports a total membership of 42,104,900, or 23.6 percent of the United States population. Membership in 227 Protestant bodies was put at 63,668,835, or 35.4 percent of the population. The Jewish faith showed 5,367,000 members, and Eastern Orthodox churches 2,698,663, leaving 609,819 for all other faiths.

High-priced Painting

◆ On November 15 at an art auction in New York city one of Rembrandt's famous paintings was sold for the highest amount ever paid for any picture—\$2,300,000. After only four minutes of bidding, which started at a record opening bid of \$1,000,000, the painting, "Aristotle Contemplating the Bust of Homer," was sold to the Metropolitan Museum of

Art. Rembrandt did the painting for a Sicilian nobleman, Antonio Ruffo, in 1652.

Clergy Response to

Lack of Faith

◆ In its August issue *Redbook* published the results of a survey regarding the beliefs of today's theological students, who represented all major Protestant faiths. It revealed, among other things, that only 44 percent of them believe in the Bible teaching that Jesus was born of a virgin. *Redbook* reports in its November issue that its offices were flooded with letters, telegrams and phone calls, most of them aroused by the students' non-belief in the virgin birth. "Perhaps the most interesting aspect of the response," it reported, "was that our mail revealed a consistent split between the attitudes of the practicing ministers and the churchgoers who wrote to us." Churchgoers generally were surprised and shocked. On the other hand, of nearly two hundred letters from practicing ministers, the large majority were entirely of a different tone. Typical of clergymen responses was that of a Methodist minister from San Gabriel, California, who said: "After twenty-four years in the ministry my basic comment would be that I am surprised that your survey is considered surprising. I was heartened by the dedication and independent thought revealed among our seminary students of the 1960s." A Congregational minister from Butte, Montana, wrote: "I am delighted that you have now found young ministers squaring up to public needs. How else will we build the Kingdom of Heaven on this earth?"

Virgin Birth

◆ Dr. Edward McGrady, vice-chancellor and president of the University of the South at Sewanee, Tennessee, replied to

a request for his opinion regarding the virgin birth of Jesus: "Personally I believe in the Virgin Birth. I know enough about genetics and embryology to know that science has no refutation to offer. One set of chromosomes is enough to make a whole body. This is no more extraordinary than that in a species of wasps, males ordinarily reproduce by virgin birth."

Religions Dying

◆ On November 19 Arthur Lelyveld, a Jewish rabbi leader in Cleveland, Ohio, declared that "the great religions of the world are dying although there are no visible death throes." He asserted in a speech in New York that "religion is simply no longer an effective force in our society, for it no longer is the measure by which a culture evaluates itself."

Gospel Edged Out

◆ Dr. Franklin Clark Fry, president of the Lutheran Church in America, accused Protestant churches of "neglecting to preach the word of God." "In this decade of expansion," he said, "I'm sorry to say the one and only casualty has been the Gospel. It has been edged out. . . . Pressure is on the pulpit now to assume the role of propagandist showing religion as the American way of life, the bulwark of democracy or other by-products. There is terrific activity among Protestants, but the Gospel has been all but bleached out."

Communism and Christendom

◆ John Coleman Bennett, dean of the faculty at New York city's Union Theological Seminary, pointed to the churches' responsibility for communism. He said: "The very atheism of Communism is a judgment upon the churches, which for so long were unconcerned about the victims of the Indus-

trial Revolution and early capitalism and which have usually been ornaments of the status quo, no matter how unjust it has been. The temptation to turn the cold war into a holy crusade is ever with us, and insofar as we yield to it, we make impossible the tolerance and humaneness which must yet come into international relations if there is to be a future for mankind." Indicating how far he evidently feels Christendom has deviated from the course of right principles, he suggested the possibility that God may sometimes be on the side of the Communists.

Child Saves Family

◆ On November 23 little four-year-old Robin Stoll saved her entire family from possible death from carbon-monoxide poisoning. She awoke at 3 a.m. and smelled a peculiar odor in the house. She ran to her father's room, and when she could not shake him awake, she bit him on the arm. That got results. He then called the police, who administered oxygen to members of the family. Stoll had left the car's engine running in the garage, and the fumes had seeped from there into the house.

Hepatitis on Increase

◆ From the first of the year to November 15 public health figures revealed that hepatitis had struck more than 60,000 Americans. Dr. Donald A. Henderson, a Public Health Service surgeon, predicted that before the end of December the 1961 total would rise to 75,000 cases, or a 50-percent increase over the previous high of 50,000 cases registered in 1954.

Blood Transfusion Danger

◆ October's *Good Housekeeping* magazine reported that physicians say "that the main danger in transfusions today is the chance of getting viral hepatitis, a debilitating liver

disease. It is estimated by some authorities that one patient out of every 200 to 500 receiving a transfusion gets hepatitis, and that one out of every 1,400 to 5,000 dies of this disease." The article explained the reason for the great danger: "At present, there is no way to filter the hepatitis virus from blood collected from a donor. Unless the donor tells collection agencies he has had hepatitis, there is no method of telling whether he may carry a hepatitis virus. . . . Medical authorities believe that from three to six percent of the population may unknowingly be carriers of this virus. Carriers can pass the disease on to anyone receiving blood they have donated."

What Is Erythorbate?

◆ One of the salts of erythorbic acid, sodium erythorbate, is listed as an ingredient on the labels of different food products. Since the word erythorbate looks similar to the word erythrocyte, meaning red blood corpuscle, some have assumed it is derived from blood. This, however, is not the case. Another name for erythorbic acid is isoascorbic acid, which is closely related chemically to ascorbic acid (Vitamin C). Ascorbic acid is used as a preservative in processing meats and as an antioxidant for prevention of browning of unprocessed cut fruit. To differentiate it, products containing isoascorbic acid identify it as erythorbic acid, and one of its salts is labeled sodium erythorbate.

Hasty Marriage

◆ When Sydney Thain, age 102, and 73-year-old Maud Franklin decided to get married after a whirlwind courtship of only five weeks some people said they had decided to get married rather quickly. Thain's reply was: "But we haven't much time."

◆ Charles C. Whittelsey, president of the New York engineering firm of Ford, Bacon & Davis, Inc., predicted that "many industrial raw materials and chemicals moving today by truck and rail will be transported by pipelines tomorrow." He envisioned the time when "pipelines will act as miles-long mixing vats in which raw materials are processed during transit." Whittelsey described this prospect at the American Society of Civil Engineers convention in New York during October. He observed that already coal mixed with water moves through pipelines over 100 miles through Ohio to a Lake Erie power station, and even solids are pumped short distances.

Danger to Children

◆ Poisoning poses one of the greatest threats to the health of young children. Aside from mechanical accidents, it is the commonest medical emergency

treated in a pediatrician's office. According to Dr. Edward Press, health director of Evanston, Illinois, there are more than 300,000 cases every year of young children in the United States being poisoned. Between 400 and 500 of these die because of taking some form of solid or liquid poison. Some eighty children die as a result of drinking kerosene or some other petroleum distillate.

Problems of Family Life

◆ Gyula Denes, a pioneer in the development of psychodrama, an acting out of emotional problems, pointed to the problems that the modern world has forced upon family life. More and more women have assumed the role of leadership, wearing the pants in the family, so to speak. However, Denes explained: "A woman doesn't usually go into marriage with the feeling that she is going to rule." It is the man's lack of initiative, his

indecisiveness and his failure to take the lead that are responsible for the domineering wife, Denes said. In turn, Denes blamed the highly competitive world for man's failure at home. All day long he has to compete with other men and when he comes home he has little energy left to interest himself in the problems of running the household. But that does not solve the problem. It is easy to blame someone else or to say that circumstances force the situation on one, but it is a wise person who meets the problem and does his part to solve it.

"Heaven or Hell"

◆ On October 2 twelve-year-old James Leeman Turner took his own life with a shotgun. He left a note explaining what prompted his suicide. He said "he was curious to know whether he'd go to heaven or hell when he died and decided to find out."



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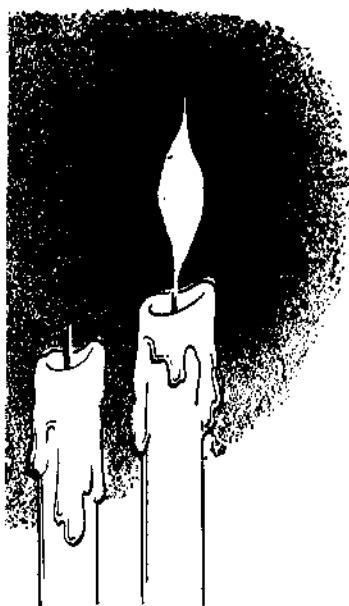
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