

# **Awake!**

**Happiness for Those Who Suffer Affliction**

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**SEPTEMBER 22, 1963**

## 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.

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"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.

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# Awake!

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

—Romans 13:11

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Number 18

IN A city high in the Andes mountains of South America a prospective buyer directed his attention to a sack of potatoes a vendor hoped to sell. The potatoes looked

good and the price was reasonable. But the weight was questionable. So the weighing was repeated. This time the buyer did not look at the scale to which the potato sack was hooked. Instead, he focused his attention on the bottom of the sack. By careful observation he noticed that the vendor was distorting the weight! He had put one foot on a small string that was attached to the bottom of the sack, by which he exerted a pull on the scale until it indicated several pounds more than were actually there. His distortion was discovered! The sale was ruined.

By no means is distortion limited to one part of the earth and just to vendors. It is widespread throughout the world and in all fields of activity. Inspectors and government agents in many countries are kept busy trying to eliminate such bad business practices.

Those who practice distortion are endeavoring to cover up the facts. Usually it is for some selfish reason. They may feel they are bettering themselves at the expense of someone else. However, at best it

## INTEGRITY LEADS The Upright Ones

can only be temporarily so. God's Word, the Bible, shows how unwise such thinking is when it says: "The integrity of the upright ones is what leads them, but distortion by

those dealing treacherously will despoil them."—Prov. 11:3.

There are several good reasons for not practicing distortion of facts. Some realize that it is a good business policy not to do so. When they deal honestly with customers or clients they expect they will have repeated business with the same people and this will more than account for any temporary profit that might be gained by distortion. Others may want their name and that of their family to be held in high esteem in the community, so they shun any practice that would bring reproach. Legal sanctions have been imposed on many that have been exposed and convicted of distortion. Fearing the same consequences, many avoid the activities that would lead to such sanctions.

These reasons show thoughtfulness and practicality. However, a Christian has an even more compelling reason for not practicing distortion. As the proverb states: "The integrity of the upright ones is what leads them." Integrity governs their decisions in all they do; it shows them which

course to take. With Christians it is not a matter of doing what is expedient. It is a matter of doing what is right.

Generally speaking, integrity means uncompromising adherence to a code of morals or other values; avoiding deception, artificiality or shallowness of any kind for expediency. But there can be different standards or codes for different people. On what are the Christian's standards of integrity based? With the Christian the standard is based on what God considers to be integrity. It is his Word that acts as the touchstone for determining right and wrong, and not the codes or values of men. God's codes are the highest, so in following those in integrity the Christian cannot help but be a benefit and blessing to his fellowman.

From the time of God's faithful servant Abel down through the ages, keeping God's standards of integrity has been a matter of vital concern to his people. This was demonstrated very well in the case of the God-fearing man of ancient times, Job. He was tested by Satan the Devil, who had boasted he could make Job break his integrity under severe pressure. Through it all Job stood fast and showed what was motivating him in his faithful course when he said: "Until I expire I shall not take away my integrity from myself!"—Job 27:5.

The despoiling effects of distortion are often felt in broken marriage relationships. Unhappiness and despondency enter the lives of many because they fail to live up to their marriage vows. On the other hand, those who maintain integrity toward God's standards for marriage benefit greatly. Their marriage relationship is kept clean and the marriage ties strong. Also, parents who are led by integrity toward God's ways and who show proper love for their children benefit much. "The righ-

teous is walking in his integrity. Happy are his sons after him."—Prov. 20:7.

The position of those led by integrity is not always appreciated. Especially is this true in regard to the integrity of Christians among the nations of this world. One cause for this lack of appreciation is distortion of Jesus' words, "Pay back Caesar's things to Caesar, but God's things to God." (Mark 12:17) Some take this to mean that one should do all that Caesar requires. But did Jesus mean that anything and everything Caesar asks for should be given to him? Surely Jesus did not mean that. If he did, what would be left to give to God? Yet, that is the very thing some would have us believe. Christians worship only God. To him they give their allegiance and ascribe salvation. They do not give to Caesar what belongs only to God.

At one time Peter and the other apostles were faced with such a distortion of the facts. What did they do? They proved they were men of integrity by saying: "We must obey God as ruler rather than men."—Acts 5:29.

At times men may distort the facts. They may know what strings to pull so a distorted weight will be presented to the eyes of a buyer. They may distort their love and faithfulness to their marriage partner by secret acts of immorality. They may even try to distort the loyalty and integrity of Christians so they appear unfaithful to Caesar. But those who practice distortion should remember that no wrongdoing is hidden from God's eyes.

Even if found guilty before men, those who are led by integrity remain loyal to God and his ways in all their activities. With integrity-keeping Job, they confidently say, "He will weigh me in accurate scales and God will get to know my integrity."—Job 31:6; Heb. 4:13.

# Happiness

**"H**APPY are you whenever men hate you, and whenever they exclude you and reproach you and cast out your name as wicked for the sake of the Son of man. Rejoice in that day and leap, for, look! your reward is great in heaven."—Luke 6:22, 23; Matt. 5:1-12.

Happiness for those hated, excluded, reproached and cast out as wicked! It may have seemed impossible to the crowds as they listened to Jesus deliver his never-to-be-forgotten sermon on the Galilean mountainside.

Even after nineteen centuries, the majority of people may be puzzled by these teachings of Jesus. It seems incredible to them that affliction and happiness can go hand in hand. But since Jesus' words are true, since literally thousands of Christians continue to find happiness even when suffering affliction, would it not be wise to endeavor to find the explanation for it? Think what it would mean if you could find the recipe for happiness while suffering affliction. What a transformation it would make in your life! One thing is certain, you would get a lot more joy out of living, which would have a beneficial ef-

FOR THOSE  
WHO  
SUFFER  
AFFLICTION

fect, not only upon yourself, but upon your friends and neighbors as well.

## *Embittered by Affliction*

What made Jesus' words so astounding is that affliction does not normally bring

happiness. Happiness is defined as "a state of well-being and pleasurable satisfaction," and it is not natural that physical abuse or ill-treatment should bring such a condition. To the contrary, affliction often robs persons of all happiness and embitters them.

Today the earth is filled with millions of people who have become bitter because of their lot in life. War, famine, pestilence and natural disasters have stripped many

of material possessions and good health and, as a result, their happiness as well. Embittered by the affliction, they blame God as responsible. They feel as Job's

wife did. When her husband was experiencing affliction, she told him: "Curse God and die!"—Job 2:9.

Others, because of race, religion, nationality, social position or some other circumstance, are hated, persecuted, reproached, excluded from society, and people lyingly say every sort of wicked thing against them. But instead of finding happiness in this affliction, they also become

Thousands of people are happy despite being sorely afflicted. How is it possible?

bitter. In fact, their bitterness often causes them to retaliate in kind, repaying hate with hate and reproaching with reproaching.

This happiness-robbing disposition is found in so many people today. Think of your own recent experiences, things that have happened to you or to those with whom you live or alongside whom you work day by day. How have you reacted to unkind, unjust treatment? How have they? Is it not true that bitterness often results from minor afflictions one experiences in day-to-day living? Sometimes it may last for only a few hours, but often it extends much longer, over days or months or years. It brings strained relations, sharp words, unkind accusations. Sometimes these people do not speak to one another and they go out of their way to hinder the progress of others.

A further tragedy lies in the fact that the unhappiness of one person can affect the happiness of so many others. An unhappy frustrated father returning home with a "chip on his shoulder" can make things miserable for all the others in his family. An unhappy mother—think how she can upset the peace of the whole home and put the family circle out of gear. All because of what? The inability of parents to rise above the daily afflicting problems of life and maintain an overall happy frame of mind.

### *Happiness in Spite of Affliction*

But can happiness be maintained even though one daily has to rub elbows with those who are bitter and unhappy? Yes, if one endures day-to-day afflictions "for the sake of the Son of man." (Luke 6:22) Would Jesus be pleased if you mistreated those who mistreat you? Of course he would not! He would be disappointed that you did not follow his example, for "when he was being reviled, he did not go reviling in return. When he was suffering, he

did not go threatening." Could you really be happy if you knew that your conduct was a disappointment to the Son of man? —1 Pet. 2:23.

So, "for the sake of the Son of man," Christians do not say: "Just as he did to me, so I am going to do to him. I shall repay to each one according to his acting." (Prov. 24:29) They make the heart of their Master glad by rising above petty misunderstandings and afflictions that result from day-to-day contact with people. They 'continue to love their enemies and to pray for those mistreating them,' and thus they "keep conquering the evil with the good."—Matt. 5:44; Rom. 12:21.

What happiness such conduct brings those that suffer affliction! Not only are they happy because Jesus is pleased with them, but it brings them great joy when, as a result of their conduct, relations improve with their associates.

However, if persecutors and evildoers do not change, but, rather, flourish and receive the plaudits of men, Christians do not envy them. They see the wisdom in God's counsel: "Do not show yourself heated up at evildoers. Do not become envious of wicked people. For there will prove to be no future for anyone bad; the very lamp of wicked people will be extinguished."—Prov. 24:19, 20.

Consider for a moment that expression "heated up." When metal is heated up it gets soft and impressionable to hammer blows, and this changed shape can remain with it even after it has cooled down. So it is with the man who allows himself to get worked up over the evil things men say or do. If he is not careful, the hammer-blow effects will make a lasting impression on his personality. Realizing this, Christians avoid becoming "heated up" when evildoers afflict them and continue to prosper. They have confidence that evildoers are being watched by God and that He will

soon extinguish them just as one would blow out a lamp.

So it is the cooling effect of God's Word that keeps the true Christian from getting overheated when he meets opposers. He soon learns that cool, dignified words produce much better results than heated rebuffs. (Prov. 15:1) He thus retains his own happiness, and so is able to help the next one he meets to become happy.

### ***Happiness Because of Affliction***

It is interesting to note that Jesus did not merely say that true Christians could be happy *in spite of* affliction, but that they would even be happy *because of* affliction. "Happy are you when people reproach you and persecute you and lyingly say every sort of wicked thing against you for my sake," Jesus said. (Matt. 5:11) How could this be?

To those unfamiliar with God's Word it would be difficult to imagine circumstances where affliction could have the effect of making a person happy. But there are such circumstances. When a Christian is hated and persecuted because he obeys Christ's commands, then he is happy. It is not because he enjoys the physical or mental punishment, or because he derives pleasure from persecution, due to a personality quirk. No, but it is because he knows that he is doing the right thing, what Jesus himself did and told Christians to continue doing.—1 Pet. 2:20, 21; 3:14; Prov. 27:11.

### ***Affliction by an Enemy World***

But does it seem strange to you that true Christians should be hated and reproached for obeying Jesus' commands? It really should not if you consider what the worldly authorities did to Jesus. When they finally got their hands upon him, they mocked him, beat him up and nailed him to a torture stake. (Mark 14:65; John 19:23-30) And just a few hours earlier Jesus had warned his disciples: "If the world

hates you, you know that it has hated me before it hated you. . . . A slave is not greater than his master. If they have persecuted me, they will persecute you also." —John 15:17-20.

Yes, this world is an enemy of Christians, and, for that reason, Christians are warned: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him." The Scriptures prove that this world is under the control of Satan the Devil, whom Jesus called "the ruler of this world," and whom the apostle Paul identified as "the god of this system of things." —1 John 2:15; John 12:31; 2 Cor. 4:4.

Satan the Devil is the wicked spirit creature that turned the first human pair away from Jehovah God in the garden of Eden, and then boasted that, if given the opportunity, he could do the same with all their offspring. However, down through the centuries many have kept integrity to God and have thus disproved Satan's contention. Yes, they have been happy to endure hatred, reproach and persecution in order to prove the Devil to be a liar and to vindicate God's name!—Gen. 3:1-6; Rev. 12:9; Job chaps. 1, 2.

### ***Happily Enduring Affliction***

Since Christians know that Satan the Devil is exerting pressure to make them forsake the teachings of Christ, they are happy to demonstrate their loyalty to Jesus and his Father by obediently keeping their commands. As the apostle Peter said: "If you are being reproached for the name of Christ, you are happy." The disciple James wrote similarly: "Consider it all joy, my brothers, when you meet with various trials." And the apostle Paul said: "Let us exult while in tribulations." —1 Pet. 4:12-14; Jas. 1:2; Rom. 5:3.

Paul knew what it meant to exult while in tribulation. When he and his companion Silas were turned over to the civil mag-

istrates by opposers in Philippi, they were beaten with rods and thrown into prison. "But about the middle of the night Paul and Silas were praying and praising God with song." One would naturally think a person would be unhappy after being beaten and treated as a vile criminal. But not so! Paul and Silas were happy because they were suffering affliction 'for the sake of Jesus.'—Acts 16:20-25; Matt. 5:11, 12.

Peter and the other apostles felt the same way. While preaching in Jerusalem they were arrested by the worldly authorities and were ordered to stop the preaching work Jesus had commanded them to do. (Acts 1:8) When they did not, the authorities "summoned the apostles, flogged them, and ordered them to stop speaking upon the basis of Jesus' name, and let them go. These, therefore, went their way from before the Sanhedrin, rejoicing because they had been counted worthy to be dishonored in behalf of his name. And . . . they continued without letup teaching and declaring the good news about the Christ, Jesus."—Acts 5:40-42.

This same happiness has been enjoyed by true Christians in modern times. Jehovah's witnesses in Nazi Germany, Russia, Communist China, Spain and in many other lands have been imprisoned and brutally treated, not because of wrong conduct, but because of their obedience to Christ's commands; yet, like the apostles, they have been happy. They have had that same feeling of "well-being and pleasurable satisfaction" because of knowing they were suffering for righteousness and that God was pleased with them.—1 Pet. 3:14.

So it is evident that if one is going to maintain happi-

ness in these troublous times, he must build his life around God and his purposes. "Happy is he that is trusting in Jehovah." —Prov. 16:20.

This happiness can be maintained in spite of the minor afflictions that are encountered day by day. It can even be maintained when war, natural disaster or sickness rob one of his material possessions and health. And affliction because of obedience to Christ's commands can even increase one's happiness.

However, one must keep the proper viewpoint during these difficulties. He must realize that God has only permitted wickedness temporarily in order to give Satan the opportunity to prove his boast that he could turn all men away from God. When a person appreciates this he can look at all affliction in the right light. He can see in it an opportunity to bring honor to God by happily serving God and helping others in spite of whatever affliction may temporarily have to be endured.

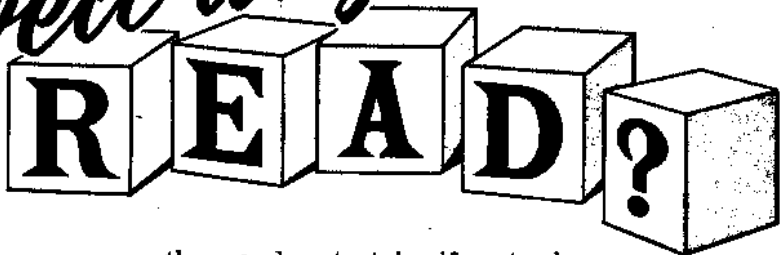
Not only is there happiness now for those who apply the wise counsel of God's Word in their lives, but there is also a future reward. Jesus said: "Rejoice in that day and leap, for, look! your reward is great in heaven." (Luke 6:23) The reward of everlasting life in God's righteous new order, whether in heaven or under the rule of a righteous new heavens, will more than make up for all the affliction Christians now receive because of faithfully obeying

God's commands. Under the benign influence of God's kingdom all who live will receive love and blessings instead of reproaches. What a rewarding future! What compelling reason for happiness for those who now suffer affliction!





# How well do you



**H**OW well do you read? Are you an efficient and rapid reader, or just average? Or are you among the ever-increasing number of poor or retarded readers? Unlike the lower animals, man can read; he can take an interest in things that can be gained from reading. And there is no reason why one cannot improve his reading, if he really wants to.

The value of reading and its importance can hardly be exaggerated. Ability to read well is the mark of the well-educated man. It is basic for drawing upon the vast store of knowledge that the human race is heir to, chief of which is the written Word of Jehovah God. Efficiency in the professions, in all the "white collar" jobs, as well as in most businesses and crafts, depends upon your ability to read.



In addition to being of prime importance for ever so many in earning a livelihood, reading can be the source of much enjoyment. By means of the

printed word you can travel anywhere you wish, you can enjoy no end of beauties, you can have ever-new horizons opened up to you. You can visit with the finest, most noble men that ever walked this earth anytime you choose. Humor, romance, mystery and more are waiting between covers of books to delight

and entertain if not also to edify you.

In recent years ability to read has assumed a hitherto unrecognized importance, in that it has been learned that it may have a direct bearing on a child's becoming a delinquent. Because so many juvenile delinquents are poor readers it had long been thought that behavior problems caused the poor reading, but more and more it was found that often the opposite was true. As one report to the mayor of New York city a few years back put it: "Failure in reading accounts more than any other single factor for behavior problems."<sup>1</sup> Poor readers drop behind in their studies, become frustrated and develop hostility. Then they may drop out of school and, being unable to find employment, embark on a life of crime, compounding the evil.

Thus we find that remedial reading is one of the chief tools used by some who specialize in trying to restore delinquent youths to a useful place in society. Among those using this approach to the problem is the Associa-



tion for Psychiatric Treatment of Offenders. Its director, psychoanalyst Dr. M. Schmideberg, would make ability to read a condition for probation of juvenile delinquents, as then they would have a better opportunity for going straight.

### ***How Bad Is the Situation?***

If you are not satisfied with how well you read, you are not alone. Today there are many complaints about how widespread poor reading is, especially in the United States.\* There the problem came to the fore some eight years ago when educator Rudolf Flesch published the book *Why Johnny Can't Read and What You Can Do About It*. What about these complaints? Are they justified? No, says Arthur I. Gates, of the Institute of Language Arts, Columbia University: "The widely published assertion that Johnny does not read as well today as he did a generation ago is proclaimed without any real evidence. It is quite untrue. The results of actual tests of reading abilities show, without an exception of which I am aware, that today's youngsters read better than comparable children in previous decades."<sup>2</sup> What about this claim?

Jacques Barzun, Dean of Faculties and Provost of Columbia, observes that "statistics by themselves prove nothing, and the results of 'tests' can be manipulated or misunderstood with great ease." According to Barzun, the reading problem in the United States is such as to make a person's hair stand on end. After commenting on the vast amount of illiteracy uncovered among army draftees of World War II, he goes on to say: "Speaking for myself, I can say that among the highly selected students in the university where I teach I find about one in ten who needs coaching in the elements of literacy—spelling, punctuation,

sentence structure and diction. And these students cannot write because they cannot read."<sup>3</sup>

But is this situation not to be expected in view of the quality of reading that prevails in the elementary and secondary schools? In 1960 one report stated that more than 25 percent of the students in New York city's junior high schools were retarded in their reading two and a half years or more.<sup>4</sup> In 1961 the superintendent of New York's schools revealed that ten thousand of the city's seventh-grade pupils could not even read third-grade textbooks.<sup>5</sup> And just last November Dr. L. W. Nelson, of the Fund for Advancement of Education, called attention to the widespread difficulty children are having with reading and blamed society for it.<sup>6</sup>

### ***Who or What Is to Blame?***

Apparently those who would have us believe that children read as well as they did in past generations are indulging in wishful thinking. A situation, however, can never be remedied unless it first is recognized as existing. And even then, the cause must be discovered. What is the cause? What can be blamed for the widespread reading problem in countries such as the United States?

According to Dr. Nelson, the blame rests squarely on "society," on the school boards that refuse to spend money for adequate equipment and on parents who do not take an interest in their children. Such may have a bearing, but are these the crux of the matter? Those teaching current popular methods claim that the reading problem is caused by the fact that many students simply are "nonverbal," others are emotionally maladjusted, others come from nonreading homes, and still others have nervous, mental or physical defects.

But others, who do not sympathize with

\* That Great Britain is beset with the same problem is seen from the book by Lucy Street, *Spoil the Child*, and the reviews it received in the public press.

the modern trend in reading education, have a different story to tell. Thus Mortimer Smith, director of the Council for Basic Education, blames the situation on "that gigantic guessing game that goes by the name of reading instruction." And Barzun of Columbia says regarding his students who have reading difficulties: "The origin of their plight is confirmed by the occasional would-be scholar who does not know the order of the letters of the alphabet." For Barzun, viewing words as a whole, "as if our words were Chinese ideographs," simply does not make sense, for then a child will "quite naturally confuse *holler* and *taller* and begin the dangerous practice of guessing his way."<sup>3</sup>

One reading expert correctly described this "look-say" or "whole-word" method, as it is generally termed, as "a difficult, tedious, complicated, confusing, time-consuming, uninteresting and unserviceable exercise in visual recall, association, surmise, invention, prediction, paraphrase, substitution, and interpolation or omission at will—all blighted by an incessant striving for speed. This uncoordinated exertion mutilates or even obliterates the meaning of the writer." Yes, by this method the student, instead of trying to discover what the author has written, tries to guess what the word is by its shape or its context or his familiarity with the subject.

The modern method is further handicapped by such "progressive" ideas as "reading readiness," by strictly limiting the progress of reading to some four hundred words a year for the first few years and by arbitrarily telling the parents not to teach their preschool children the alphabet. Teachers of this method are happy if the majority of their children have a reading vocabulary of some eight hundred words at the end of the second grade, whereas in such countries as Germany and Russia the average child at the end of the

second year can read just about anything in print.

True, many teachers are recognizing the inadequacy of the "look-say" method and therefore have added to their modern method the millenniums-old method of learning to read by the sound of the letters, known as "phonics." However, they still start with the guessing game, and so for many persons reading ever after remains a guessing game even though phonics have been superimposed upon the "look-say" method. Advocates of the latter method stress that English is not a completely phonetic language. But should a method be based on the 13 percent of the language that is not phonetic, or upon the 87 percent that is phonetic, that is, pronounced as it is written? Which is easier to memorize, twenty-six letters or thousands upon thousands of word-shapes?

Although the "look-say" method was first brought forth almost a hundred years ago, it was only in the 1920's that it replaced phonics in the United States. No doubt what has helped to make the "look-say" method even less fruitful than it might have been is the fact that it is mostly being taught by those who believe in "progressive education," in which the child is pampered, cajoled and coaxed to want to do things instead of disciplined to do things because they are wise and right.

A new trend, which might be said to be adding weight to the phonic method of teaching children and may yet prove to be its most modern form, is that known as "Augmented Roman." It drops the two letters "Q" and "X" as unnecessary and adds nineteen phonetic symbols to stand for the other distinct sounds used in the English language in addition to the remaining twenty-four letters. While these nineteen symbols resemble the usual letters, they have the advantage of being used consistently.

By use of this "Augmented Roman" the time required to learn to read was cut in half. Also, it was found that by means of it children at the bottom of the class learned to read as quickly as the brightest ones. And once having learned to read Augmented Roman, it was easy for children to switch to the regular alphabet. Incidentally, by this method children were able both to write and to read, a fact true of the phonic but not of the "look-say" method. Conceivably this new alphabet might provide a meeting ground for the two basic methods for teaching reading.

### ***When to Begin?***

As previously noted, many modern teachers of reading discourage parents from teaching their children to read before they reach school age; but not all of them. According to Dr. D. Durkin of Columbia Teachers College, not only does the average child stand to benefit greatly by having his mother teach him the alphabet before he begins school, but the lower the I.Q. of the child is, that is, the less bright (presumably) he is, the more he stands to gain from such preschool training.

The fact is that today sociologists are teaching three-year-olds to read, by means of a "talking typewriter," and they report that the children love it. By the age of five such children are writing poetry. There is another method, advocated by a group of reading experts and pediatricians, that provides for mothers' starting to teach their children the alphabet when they are two, at the latest.

These ultramodern methods, as they might be called, are more or less costly, but their principles can be translated into practical terms for the average family, and patience and love can take the place of specialized, costly equipment. Thus hand in hand with teaching your child the names of various things around the home,

begin teaching it the names of letters—say, one a day. Letters appeal to his imagination and he will be fascinated by them. A great help is a set of large alphabet blocks with capital letters. Take one vowel and the consonants having but one sound and form one-syllable words such as bat, cat, fat, hat, mat, pat, sat, vat, and so forth. An even greater help is a typewriter, if you can afford one. Youngsters learn the alphabet with the aid of the typewriter sooner than you may expect.

### ***Reading Efficiently***

If you are one of the slow readers who have difficulty in reading correctly aloud by reason of having been taught the "look-say" method, it goes without saying that to overcome your word difficulty you must start from the beginning by memorizing the alphabet, if you have not already done so, and then drill yourself to view words according to the individual letters they contain rather than their overall configuration or shape. This will take effort, but in view of the amount of reading the average person does and its importance and value to you, it certainly will be worth your while. Just as it pays one who uses a typewriter often to learn the touch system of typing, so it will pay you to take the time and effort to learn the phonic method of reading.

Among weaknesses to be overcome for efficiency in reading is "subvocalization," that is, moving your lips or the muscles of your throat while reading. Test yourself by placing your fingertips on your lips and on your throat and learn to read without moving either your lips or your throat.

Still another weakness to guard against is "regression," a continual looking back at what you have read. This might simply be a bad habit to be overcome by giving it attention, or it might be caused by not having your mind fully on what you are

reading, in which case the remedy is to concentrate. Be absorbed in what you are reading. Have a sense of urgency, as though you wanted to make the best possible use of your time, which you do.

Do not be overly concerned about speed. The amount of enjoyment you get from an hour of reading may not depend upon how fast you read. Who is to say that you will not get just as much enjoyment out of spending several hours perusing one book as you might if you could complete two books during that time? Likewise when it comes to reading for the sake of remembering or being edified by what you read, what counts is not how many pages you cover but how much you store up in your mind. Of course, in view of your time being limited, you will do well to pace yourself, or be conscious of speed when reading the daily paper or other equally light reading matter.

To get the most out of your reading it is well to read at the right time and place—when not too tired, nor too full of food. Get a comfortable, but not too comfortable, chair in a quiet room. Such ideal conditions may not always be possible. Many find it advantageous to get up a half hour earlier than usual each morning, to get their reading done when they are bright

and fresh and when others who ordinarily disturb are still in bed. It is also helpful to pick your reading according to your setting. Some articles you can well cover while traveling to and from work in a bus or train; others call for more favorable circumstances.

How well do you read? That depends upon how rapidly you read, plus how well you understand what you read, plus how well you remember what you read. It also depends upon what you read. Be selective

in your reading. Do not keep company by means of books with the type of persons you would not be seen with in real life! As one of Canada's leading authors not long ago said: "What you read becomes a part of yourself, especially when you are young. It stays with you as long as you live."<sup>8</sup> Most important of all, remember that faith in God comes by reading his Word. Man does not live on bread alone but on the words of Jehovah God recorded in his Word the Bible.—Matt. 4:4.

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### POWER OF ENCOURAGEMENT

"We need encouragement in whatever we do," recently reported *Science Digest* in its issue of May, 1963. "When the physician Dr. Henry H. Goddard was on the staff of the Vineland Training School in New Jersey, he made frequent use of the ergograph—a device used to measure physical indications of fatigue. He discovered that when a staff member said to a youngster, 'You're doing fine,' the boy's energy-curve would soar. Discouragement and fault-finding invariably had the opposite effect."

# Helped by "Awake!" and "The Watchtower"

## THE BIBLE TRIUMPHS

● At a circuit assembly in Lafayette, Indiana, one of Jehovah's witnesses related the following: "We have many experiences with students at Purdue University, and many of them are from other countries. We called on a young man who had obtained the *Paradise* book. He was from India and was a Hindu. He was curious about the Bible and wanted to study it. A study was held regularly, but he later transferred to a college in California. The student recently subscribed for *Awake!* He wrote a letter telling about his experience with the special *Awake!* on 'The Bible Triumphs in a Scientific World.' He wrote:

"I finished reading it at one sitting. I was taught Darwin's theory in my school, and it was interesting it could be argued against so strongly. That evening we had Mr. ——— visit us. Mr. ——— is a well-educated scientist and biologist. He is an original thinker. I was all stirred up by *Awake!* and asked, 'Do you believe in Darwin's theory?' He said, 'Yes.' I stated, 'The Bible says God created the world. Do you agree?' 'No, I do not believe in God.' I started using the arguments used in *Awake!* Finally I brought him the magazine. He looked at the front page and said, 'Oh, this is a crazy group: I have read this book quite a few times.' I corrected him: 'This is not a book, and you could not have read this even once before since it is first published today.' He said, 'Well, I cannot believe in these people.' I said, 'I feel nothing but sympathy for a man like you who wants everyone to listen to him and at the same time you are so biased that you do not even care to open this magazine before giving your opinion.' We opened it and read a few paragraphs. The discussion started and continued for four hours. He left for home at 2:30 A.M.—taking with him my copy of *Awake!* I want to show it to some of the professors at the college. Could you send me two copies of the special *Awake!* as soon as you can?"

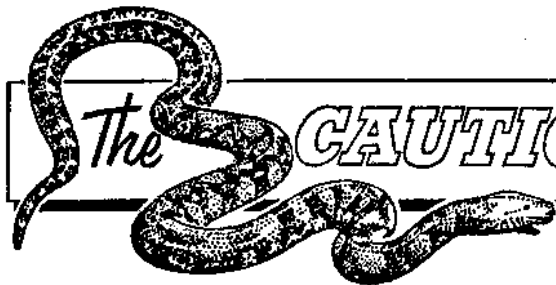
## HOUSEWIFE AIDED

● A circuit minister of Jehovah's witnesses tells of visiting a congregation in Rhode Island where he attended a Bible study: "The woman with whom the study was being conducted was well advanced in knowledge and understand-

ing and would be engaged in the service if she were not very near the time for having her first child. While talking with her, I learned that what made her take interest in the truth in the beginning was an article that she read in *Awake!* She was newly married and was quite discouraged with keeping house. She said her house was constantly in a state of confusion. Her husband endeavored to help her but soon he became discouraged, and she told me that she got to the point where she hated housework. One day a Witness called and left *Awake!* and *The Watchtower* with her. In the *Awake!* was an article on managing the household. She studied it over and began to apply the principles and counsel. She said that her house began to change immediately and also her and her husband's relationship toward each other. When the Witnesses called again, she invited them in and a Bible study was started."

## DESIGNED TO HELP

● A Witness in Ontario, Canada, reports: "While traveling from Toronto to his home in Ottawa by train, a man noticed copies of *The Watchtower* and *Awake!* that had apparently been left by someone on the seat. Having nothing much to do on the journey, he decided to read them from cover to cover. He thought to himself, 'How different these publications are! Why, these magazines are really designed to help persons like myself to learn the Bible, which my church isn't doing.' Before he left the train, he clipped the coupon for subscriptions to both magazines and sent them to the Society. These magazines made such an impression on him that he decided to leave them on the seat for someone else to read. A goodwill follow-up slip was sent by the Society to the local congregation, and a pioneer minister began calling on him. Shortly afterward, the call was turned over to me and I carried on a Bible study in the booklet '*This Good News of the Kingdom*,' during which time he attended all meetings. We had not finished studying the booklet when he expressed a desire to come along in the field service. Now he takes calls by himself and goes out in the service nearly every day with pioneers. He is thinking seriously of baptism in the near future."



**R**EMINDING us of the Bible's words at Genesis 3:1, "the serpent proved to be the most cautious of all the wild beasts of the field that Jehovah God had made," is an experience that British zoologist Gerald Durrell had with a giant python. In his book *A Zoo in My Luggage* Durrell tells of his trip to West Africa and how he heard about a long, plump python holed up in a cave. The zoologist and his companion were keenly desirous of possessing this serpent and were willing to put forth the most strenuous efforts to effect its capture. Equipped with ropes and nets, they arrived at the cave, located in a small cliff that split into a series of upward-sloping, shallow caves, each connected with the other. How to get the serpent out of the cave was the problem.

It was decided that smoke should induce even the most reluctant python to come out into the open. So the men set fire to the grass around the mouth of the cave. But no python. Despite the smoke, the serpent was taking no chance of running into trouble.

Having failed to smoke out the python, Durrell and his companion crawled into the mouth of the cave with a flashlight to locate the serpent. "Eight feet ahead of us the passage ended in a circular depression in a rock, and in this the python lay coiled, shining in the torchlight as if freshly polished," wrote Durrell of the serpent, which he judged was about fifteen feet long. "It was also in an extremely bad temper. The longer the torch beam played on it the more prolonged and shrill did its hisses become, until they rose to an eerie shriek."

The men then left the cave and obtained a forked stick and a rope, intending to put a noose around the head of the giant serpent. But the zoologist was unable to get the noose over the serpent's head because this cautious creature kept its head buried deep in its coils

and popped it out only to strike. Foiled, the zoologist crawled out of the cave and obtained a long, large branch with a fishhook-like projection on the end with which he hoped to drag the python out.

The zoologist's companion finally managed to edge the hook of the branch over the serpent; he pulled with all his strength. "The results were immediate and confusing," explained Durrell. "To our surprise the entire bulk of the snake—after a momentary resistance—slid down the cave towards us. . . . The snake uncoiled still further; its head and neck appeared out of the tangle and struck at us. Wedged like a couple of outsized sardines in an undersized can, we had no way to move except backwards, and so we slid backwards on our stomachs as rapidly as we could. . . . The snake slid into view, hissing madly, its coils shuddering with muscular contraction as it tried to free itself of the hook around its body."

When the men reached the mouth of the cave they quickly got out and stood on their feet, but the one who was pulling on the branch fell down when he stepped on a loose rock; quickly the serpent took advantage of a momentary respite: "The snake gave a mighty heave that freed its body from the hook, and with the smooth fluidity of water soaking into blotting paper it slid into a crack in the cave wall that did not look as though it could accommodate a mouse. As the last four feet of its length were disappearing into the bowels of earth, Bob and I fell on it and hung on like grim death. We could feel the rippling of the powerful muscles as the snake, buried deep in the rocky cleft, struggled to break our grip on its tail. Slowly, inch by inch, the smooth scales slipped through our sweaty hands, and then, suddenly, the snake was gone. From somewhere deep in the rocks came a triumphant hiss."



**I**NDIGNANT American merchants who are forced against their wishes to close their stores on Sunday are continuing a long, drawn-out fight against what they consider to be unjust blue laws. These are Sunday closing laws that got their name from New England Puritans who vigorously enforced such laws in colonial times and who adopted the color blue. Supporting the laws with a determination equal to that of these merchants are other merchants who customarily close their stores on Sunday, and also some religious groups.

The religious supporters of blue laws contend that Sunday is the sabbath and should not be violated by business being conducted on that day. The law in the State of New Jersey states that "no worldly employment or business except works of necessity and charity" shall be performed "on the Christian Sabbath." In one New Jersey community a zealous group of Methodist laymen started a campaign against food stores that were open on Sundays. They claimed that this "is a matter of concern to all Christians in the area." In other areas Roman Catholics vigorously support blue laws. For many religious people blue laws appear to be justified, as they appear to enforce the observance of Sunday as a sabbath, but it is on this very point that religious differences contribute to contentions.

Merchants who observe Saturday rather than Sunday as their religious sabbath firmly believe that blue laws are violating the separation of church and state that is lawfully required in America. They believe that they are being put at an economic disadvantage because they must close their stores on Saturday, their own sabbath, and also on Sunday because of blue laws. In their viewpoint the laws are discriminatory by favoring the religions that observe Sunday as a sabbath. On this point, Jus-

# Blue Laws



*-A Cause of Contention*

tice Potter Stewart of the U.S. Supreme Court stated in a dissenting opinion on blue laws:

"Pennsylvania has passed a law which compels an Orthodox Jew to choose between his religious faith and his economic survival. That is a cruel choice. It is a choice which I think no State can constitutionally demand. For me this is not something that can be swept under the rug and forgotten in the interest of enforced Sunday togetherness. I think the impact of this law upon these appellants grossly violates their Constitutional right to the free exercise of their religion."

## *Early Beginning*

Sunday closing laws had their beginning in the days of the Roman Emperor Constantine, who, A.D. 321, decreed that "all magistrates and people of the city, and all who work as artisans shall rest upon the venerable day of the sun." Being a worshiper of the sun, he wanted one day a week set aside in its honor and to carry its name. Regarding Sunday legislation, the book *Sunday Legislation*, by Abram



Lewis, states: "All Sunday legislation is the product of pagan Rome. The Saxon laws were the product of the Middle-Age legislation of the Holy Roman Empire. The English laws are an expansion of the Saxon, and the American are a transcript of the English."

As far as God's written Word is concerned, Sunday was never declared by him as a sabbath. The sabbath he required the Israelites to observe was the day of the week that is equivalent to our Saturday. The Scriptures contain no command for Christians to observe any day as a sabbath.—Col. 2:16, 17.

Up to the time of the Revolution, the American colonies were under the Sunday law enacted by the English king Charles II. That law stated: "For the better observation and keeping holy the Lord's day, commonly called Sunday: be it enacted by the king's most excellent majesty . . . that all and every person and persons whatsoever shall upon every Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and that no tradesman, artificer, workman or other person whatsoever, shall do or exercise any worldly labor or business or work of their ordinary callings upon the Lord's day; . . . and that no person or persons whatsoever shall publicly cry, show forth, or expose for sale any wares, merchandise, fruit, herbs, goods or chattels whatsoever, upon the Lord's day or any part thereof."

Among the Puritans of New England, it was unlawful to travel, loiter at the door of a meeting house, drink in an inn, stay at home instead of attending church or do any work on Sunday. The punishment was a fine or public whipping. The law of 1760 provided for twelve wardens to patrol the streets of each town to see that the people

obeyed the Sunday laws. The Puritans failed to realize that religious devotion and respect for God cannot be forced on people by civil law. It must come voluntarily as a result of proper instruction.

### *Reason for Blue Laws Today*

Enforcing Sunday as a religious sabbath is not the principal reason for blue laws today, despite the fact that this is the impression that some of the public get. The primary reason seems to be commercial. In some communities these laws have existed for a very long time, but for many years they were not enforced. Now that a growing number of discount stores are making their appearance in suburban areas, many retail merchants are pressing city authorities to enforce the blue laws because they are worried about this commercial competition.

In St. Louis the Missouri blue law was flouted for years, but when discount stores made their appearance there things changed. Regarding this the New York *Times* of December 25, 1961, reported: "The recent appearance of several discount houses in this area is a factor in a current test of the law. As more and more of the new stores did business on Sunday opponents of Sunday employment began to press the police to make arrests."

Competition among merchants is usually so fierce that Sunday selling by big stores gives them an advantage over competitors. On the other hand, merchants who recognize Saturday as a sabbath and close their stores then feel at an economic disadvantage when they must also close on Sunday.

When upholding the validity of blue laws in a 1961 decision, the U.S. Supreme Court took the position that they no longer enforce rest on Sunday for religious reasons and, therefore, do not violate the Constitu-

tion. In the majority opinion, Chief Justice Warren stated:

"There is no dispute that the original laws which dealt with Sunday labor were motivated by religious forces. But what we must decide is whether present Sunday legislation, having undergone extensive changes from the earliest forms, still retains its religious character. . . . In light of the evolution of our Sunday Closing Laws through the centuries, and of their more or less recent emphasis upon secular considerations, it is not difficult to discern that as presently written and administered, most of them, at least, are of a secular rather than of a religious character, and that presently they bear no relationship to establishment of religion as those words are used in the Constitution of the United States. . . . We do not hold that Sunday legislation may not be a violation of the 'Establishment' Clause if it can be demonstrated that its purpose—evidenced either on the face of the legislation, in conjunction with its legislative history, or in its operative effect—is to use the State's coercive power to aid religion."

The decision by the U.S. Supreme Court did not bring an end to court battles over Sunday closing laws or silence the contention they cause. Angry merchants who feel that the laws are discriminatory, confusing, unjust and economically damaging to them continue their legal battles against them.

### **Confusion**

The Missouri Supreme Court upheld the blue law of that state, but the State Supreme Court of Kansas declared a Kansas blue law, that was originally copied from the Missouri law, unconstitutional. This difference of legal opinion has created confusion in Kansas City, which lies astride the Kansas-Missouri border. In the Mis-

souri part of the city the law is considered valid, but in the Kansas portion it is labeled invalid. The Kansas court ruled that the statute is "so vague that men of common intelligence must guess at its meaning." This was one year after the U.S. Supreme Court had upheld the validity of blue laws.

What blue laws permit to be sold on Sunday or forbid causes a certain amount of confusion and contributes to the contention they create. Usually they specify that sales may be made for mercy, charity or necessity, but what can come in this category is rather vague. On this point a Philadelphia judge remarked about a Pennsylvania blue law:

"This law forbids a clerk to sell . . . a Dylan Thomas recording, but does not prohibit the same clerk from selling me a book containing exactly the same poems from the next counter. Side by side in Bargain City and many other stores are tricycles, which cannot be sold to me for my two-year-old granddaughter because they are toys, and adult bicycles which I can buy for myself or for my daughter just out of her teens. A clerk may sell me seat covers for my automobile, but he cannot sell me slip covers for my sofa. If I have forgotten to shop for a birthday present for my wife during the week, the same store may sell me on Sunday without violating this law a camera, ice skates or a dozen roses, but not a watch or a suitcase or a tie pin for myself."

In the State of Virginia the blue law there forbids the sale of dry goods, food that requires further preparation, cameras, clocks, household goods and jewelry, but permits the sale of such things as motor fuel, newspapers, magazines, sports and recreational equipment at the places where they are used, and also allows the operation of amusement facilities. One

critical comment in a court argument in Virginia pointed out that the law discriminated against "even the pig . . . because hams can be sold and other parts of the pig may not be sold." In some states stores in resort and beach areas are permitted to operate on Sunday but not stores outside those areas.

### ***Arguments Against the Laws***

When the city council of Minneapolis presented a blue law to the mayor for his approval, he vetoed it and gave the following reasons why he did: "Many sincere and devout citizens strongly support this ordinance because they believe that it will have the effect of enhancing Sunday as a day of rest and worship. It is extremely important that everyone understand that this ordinance will not accomplish that purpose and the public should not be misled on this point." He pointed out that the law does not prohibit a person's working on Sunday but rather the selling of certain items of merchandise. He also said: "The ordinance is aimed primarily, if not exclusively, at protecting certain businesses in their competitive position with respect to what are described as discount houses, some of which have been operating—almost entirely within suburban communities—during certain hours on Sunday. . . . The ordinance has the effect of restricting the freedom of our citizens and of protecting one group of merchants from actual or threatened competition. This is its real purpose, and it is, therefore, not consistent with the idea of a free economy and a free society."

A similar line of argument was presented by John C. Webb, a member of the Virginia House of Delegates: "Each individual must be free to reach his own decision, to make his own judgment as to what is right and proper, and if need be, to make

his own mistake. Sunday rest should definitely not be forced by law. Most Sunday laws do not ensure a day of rest anyway; they only require that certain items not be sold on Sunday."

Without a doubt, people are entitled to a day off once a week from their secular work, but the enactment of blue laws that restrict the selling of certain types of merchandise misses that objective. A state has a right to declare that its citizens should have one day a week off and can ensure it by limiting the number of hours a man or woman can work in a week. But when its law appears to enforce the observance of a religious sabbath or puts some of its citizens at an economic disadvantage because of their religion, the wisdom of the law is questionable. Justice William O. Douglas of the U.S. Supreme Court argued: "The question is not whether Sunday can by force of custom and habit be retained as a day of rest. The question is whether a State can impose criminal sanctions on those who, unlike the Christian majority that makes up our society, worship on a different day or do not share the religious scruples of the majority."

When blue laws interfere with religious freedom and are misapplied to Sunday missionary work being done by an unpopular religious minority, which has happened, they cannot be regarded as just and good. If their purpose is to force all people to observe Sunday as a sabbath, they are religiously oppressive and violate the wise principle of separating church and state. In view of the contention still being raised by these laws two years after having been upheld by the Supreme Court, it would seem that there is a need to review the wisdom of them. As conditions change, it becomes increasingly difficult to fit these old, religiously inspired laws into a modern freedom-loving society.

# SPOTLIGHT on

## BRITISH GUIANA

By "Awake" correspondent in British Guiana

**"STRIKE!"**—a welcome word to the fisherman making a big catch, or to the miner discovering a rich vein of gold! But what a weighty word to the poor workingman who faces perhaps a long period of no work, no pay!

"Strike!" was heard distinctly by thousands of workers at the Parade Ground, Georgetown, on the night of April 18. And on the next day the first of twenty-five unions affiliated with the Trade Union Council (TUC) walked off their jobs, beginning the longest "general" strike in history.

A labor relations bill was in process of becoming law. The TUC was protesting that this bill must be withdrawn or be amended considerably or free trade unions could not survive here. The Government denied this, charging that the strike was politically inspired and aimed at the overthrow of the present regime. They pointed to the fact that civil servants, for the most part, had struck. (Civil servants belong to the CSA, one of the unions under TUC.) "The strike is industrial," argued the TUC.

"We are going to have a week of Sundays," labor leaders announced. Suddenly there were no city buses, no trains or ferry service, no mails, no airplanes, no ships. Municipal markets closed; so did the mines,

the bauxite mills, the sugar estates and most of the schools. Many large stores shut their front doors and did a backdoor business at times. A skeleton staff stayed on at the electricity plant and the waterworks. There was to be no picketing, no demonstrations; unionists were determined that this strike would not end like the other one did in a "Black Friday."

### Flashbacks

Our minds flashed back to February 16, 1962, climax of a week-long strike against the new budget. There were mass meetings and gigantic demonstrations; then violence erupted on Friday—battles with police, overturning of cars, setting of fires, wholesale looting—and when that tragic day was over: 6 dead, over 100 injured, and an estimated \$20,000,000 loss to Georgetown's business section! All returned to work the next week with some budget concessions, but not a total victory, many believed.

So this time, union leaders predicted, it would be different, ending in a quiet victory. Downtown Georgetown took on a ghost-town appearance, with few shoppers out, practically no cars, and most of the stores barricaded with heavy wire mesh or galvanized sheets since the rioting of April 5 this year.

We thought back on that miniature "Black Friday" in early April. Mobs were looting again, drawing limited police tear gas and fire, causing one death and forty persons injured, and a "mere \$100,000" damage. Since that riotous night policemen armed with rifles were seen patrolling in pairs and shopkeepers were taking extra precautions. Even private homes had a boarded-up look.

It became a common sight to view strikers lining up for relief (some provided by unions outside B. G.) at their union halls, little children in lines at schools for a free daily meal provided by the church groups (also with outside help), and others queuing up for flour, salt and kerosene, even in torrential rains.

### *State of Emergency*

"Emergency!" screamed the headlines of May 9. The premier, Dr. Cheddi Jagan, had, the night before, declared that British Guiana was again in a state of emergency. (The previous one had ended in August, 1962.) In came the "competent authority," with power to requisition any property for government use and to ration essential supplies. The black market flourished too.

On May 15, in the strike's fourth week, when Astronaut Gordon Cooper's thirteenth orbit took him over B. G., the big Demerara ferry resumed operation, with a crew of nonstrikers. This move brought a novel retaliation: the squatters. Taking a page from the late Mahatma Gandhi's book, a large group of strikers purchased return tickets and then sat down on all the available deck space so no other passengers could board the boat! Some tear gas eventually dislodged them.

But "squatting" was here to stay for a while. The very next week saw increased efforts to squat in doorways of stores that remained open, in offices, courtyards and in front of nonstrikers' homes. Another

fearsome spectacle occurred: Hundreds of youths, some pedaling fast on bicycles and others running alongside, went from store to store and to schools, pursued by truckloads of armed policemen, threatening, "Close down, or else we'll burn you!" Needless to say, many obliged, promptly.

### *Hooliganism and Bombings*

Ten days later violence struck at, of all places, the funeral of the Minister of Home Affairs. When stones were hurled and many fights broke out, people scurried to safety, and the service was stopped before the priest could even administer "last rites"! This hooliganism was denounced by the TUC as no part of its passive resistance campaign, and the three political parties also condemned it, stating that hooligans were taking advantage of the situation for their own criminal ends. The Government's follow-up was to have Greater Georgetown "proclaimed," so that "no more than five persons can assemble without the permission of the commissioner of police."

In spite of the proclamation and the state of emergency, hundreds stormed the public buildings on June 12, in the eighth week of the strike, and had a big sit-down on the grounds, in offices, and elsewhere. This resulted in riot squads arriving, more tear gas, some shooting from the premier's car as it drove through the crowds, and several injuries and arrests. Then barbed wire went up all around those buildings, adding to the city's wartime appearance. Having had tear gas grenades tossed back at them, the police came up with the idea of spraying "squatters" with dye water, but their foes countered with an umbrella-and-raincoat defense.

Ever present during the long strike period was the human element. One little girl, with her mother in the ranks of the squatters, went up to a policeman whom

she recognized—ready to don his gas mask—and said, “Daddy, you’re not going to do that to us, are you?” It was laughable to see big businessmen and lawyers, accustomed to car transportation, now puffing along on cycles and having many a near-collision. Then there was the song “Solidarity Forever” (to the tune of the U.S. “Battle Hymn of the Republic”) sung daily by unionists. Even small children learned it and neighborhood groups could be seen imitating the strikers, to their parents’ amusement.

Tuesday, June 18, saw another exciting event: the proroguing of the Legislature. This was done by the Government ostensibly to sidestep a “No Confidence” motion due to be tabled the next day. The Government had lost four voting members who had been suspended by the Speaker late in May for their refusal to apologize for disrespect to the Chair. Now without their slim majority, they could have been defeated and thus forced to resign. The proroguing of the House avoided this move by the Opposition. At any rate, all unfinished business would lapse, and so the Labor Relations Bill would be dead for the time. Three days later the Bill was given a ‘public burial’ as women by the hundreds performed an actual wreath-laying ceremony in the cemetery!

After some June bombings—by dynamite or homemade bombs—of a mosque, a school, some government offices and homes, a columnist appealed: “STOP DYNAMITING THE CITY . . . Our once peaceful Georgetown is now a place of turmoil and uncertainty. In the daytime, instead of the accustomed murmur of traffic and the faintly pleasant smell of exhaust gases, there is the ominous rumble of police trucks and the biting tang of tear-smoke. In the night, when only the sound of barking dogs used to mar the silence, we are

now awakened by booming bomb-blasts . . . the situation is getting worse instead of better.” How true these words proved to be!

### ***Final Fateful Week***

The close of the tenth week of the strike was marked by a savage beating of three policemen and then the killing of a 15-year-old boy on a country road. Now the racial factor had come into the picture more definitely. The two prominent races—East Indians (most of them supporting the PPP-elected government) and the Africans (most of them in the PNC party and favoring the TUC)—fought a miniature civil war for about three weeks. Headlines became more grim: “More Racial Fighting on East Coast.” “Soldiers Hunt Bombs . . . Plaza (Cinema) Dynamited . . . Another Day of Clashes: 60 Hurt, 20 Held.” (July 3 *Graphic*) “In This Hour Of Tragedy The Streets Of British Guiana Are Stained With Blood. 3 Dead, Nearly 200 Injured . . . Over Past 48 Hours.” In all there were ten fatalities in ten days, plus countless injured, a number of homes razed and many shops looted.

Meanwhile, during the critical eleventh week, a British TUC official was here to serve as mediator. Amid weekend violence, he brought together the premier and the TUC president for an event that made Sunday’s headlines: “IT’S ALL OVER. After 79 Days of Blood and Tears, Agreement Has Been Reached to End the Strike.” So Monday, July 8, began the back-to-work trek. Strikers claimed a victory because there could be no new labor legislation without the Government’s consulting the TUC, and other points were won also. The hard-pressed government was still in power. The strike had not broken its back, but it still relied on the emergency controls up to the time of this being

written. Violence continued for about two more weeks.

### *Aftermath*

The strike had proved costly for B. G. Besides the strikers' losing eleven weeks' pay, businesses of all sizes suffered and the Government had lost millions in revenue. An estimated ninety million dollars had been lost all the way around. Besides the bleak financial picture, many were the other losses. What about the breakdown of law and order? What about the task of training children who had witnessed days of fighting, looting and other crimes? What about the damage to race relations? The top man in London's Colonial office paid a five-day visit to this strike-torn, strife-torn land to see for himself. Here is what he saw:

"From one end of the country to the other the people are gripped with fear . . . The Africans fear the Indians, and the Indians fear the Africans. They live in constant fear of assault, murder and arson; and this has gone to the point where even neighbors of long standing . . . no longer trust each other. In addition to the immediate fear of violence, each race has a deep-rooted fear of the prospect of living under a government controlled by the other after independence."

"So, where do we go from here?" Guianese ponder. 'Will racial tensions, fired by political and ideological differences, die down? Will we live together,' they ask, 'or die together?' Mr. Sandys suggested that the PPP party in power form a coalition

government with the PNC (larger of the two opposition parties), but early talks on this plan broke down. At most, coalition is only temporary. Some want partition—a zone for Indians, one for Africans, and a free zone in between. Others call for UN control 'until conditions become normal.' Another group favors having Britain suspend the Constitution as in 1953. But this would burden the English taxpayer and return B. G. to colonial status, delaying independence. Well, what about new elections? If these are held, would it be by a first-past-the-post system, as the PPP wants, or by proportional representation, as the PNC and UF want?

Mr. Sandys stated that if the two major parties failed to come up with a satisfactory solution by October, then his government would impose a solution. He remarked that when many persons talked to him during his post-strike visit, 'there were many complaints, but no real remedies offered.'

But there is a lasting remedy for British Guiana's difficulties and for the rest of mankind. It is found in a Book that many Guianese cherish—the Holy Bible—and in a prayer that many Guianese have used for years—the "Lord's prayer," in which petition is made for God's kingdom to come. (Matt. 6:9, 10) Under that glorious government there will be no more strikes or political and racial strife, for Jehovah's Son, Christ Jesus, is the Prince of Peace, and of his government and peace there will be no end.—Isa. 9:6, 7.

### *Disappearing Animals*

◆ "Man has been either directly or indirectly responsible for the disappearance, or near disappearance, of more than 450 species of animals. Without man's intervention there would have been few, if any, extinctions of birds or mammals within the past 2,000 years."—*Scientific American*, February, 1963.

# SEAT BELTS

## SAVE LIVES

**T**HINK of it! Throughout the world over 100,000 persons a year are killed in traffic accidents! That is a death

on the highways almost every five minutes! In the United States alone 40,900 lives were snuffed out last year, and the bodies of 1,500,000 others were smashed, crushed or ripped to varying degrees.

But in case you are among the many who feel that it could never happen to you, it would be well to consider the sobering statistic cited by U.S. Surgeon General Luther Terry. "If you drive a car," he said, "the chances are seven out of ten that you will have a traffic accident in the next five years."

Since the chances are in favor of your being involved in an automobile accident in the next few years, would it not be wise to give consideration to a device that could make the difference between life and death, between serious injury and minor bruises? Time after

time seat belts have made that difference. In fact, a combined study by the National Safety Council, the United States Pub-

lic Health Service and the American Medical Association revealed that seat belts are "the most effective single item

of protection equipment available to reduce the toll of traffic injuries and deaths."

### *Research Results*

This same conclusion has been reached by many research programs. One such exhaustive study that considered millions of traffic accidents was made by a group of Cornell University scientists in New York. Accidents as similar as possible were compared in which passengers in one group wore safety belts but those in the other did not. The findings revealed that people with seat belts are 35 to 60 percent safer than are people without seat belts. The Cornell scientists estimated that, if seat belts were widely used by the motoring public, 5,000 lives could be saved in the United States each year. The director of the program, John O. Moore, concluded: "The safety belt is the single most important item to be had to save lives."

Another study was made by the California Highway Patrol. In this survey 699 accidents involving drivers who were wearing seat belts were compared with similar crashes involving unbelted drivers. It was concluded that seat belts prevented injury in 42 percent of the accidents, reduced the severity of injuries in 16 per-





cent and prevented death in almost 5 percent.

The U.S. National Safety Council made a similar study of the 442 traffic deaths on the holiday weekend of July 4, 1960. It was found that not one of the victims wore a seat belt, but a detailed investigation of each accident indicated that about half of these persons would have survived if they had worn them. In another study, Dr. Alfred L. Moseley of Harvard Medical School found that seven out of ten fatal accidents he had carefully analyzed might not have been fatal if seat belts had been worn.

### *What Is Being Done*

Recently there has been response to the evidence that seat belts can be lifesaving. The program of public education began in Europe earlier than in the United States, and, as a result, car owners there have taken the lead in installing them. Although they are not required by law, many Europeans will request that their new cars be equipped with seat belts in preference to having a radio or some other accessory. In Sweden the majority of the cars on the road now have them, and in England and Germany they are becoming very popular.

In the United States, where the public has been slower to accept them, legislative action has been taken and much more is pending. It is now required in some states that all new automobiles be made with anchorages, which make it much easier to install the belts. Earlier this year Studebaker began to make seat belts standard equipment in all new cars, and every other car company now offers them as optional equipment.

Several states have passed laws to make seat belts mandatory. Wisconsin took the

lead, requiring the installation of seat belts in all new cars beginning with the 1962 models. The governor said: "I am proud to have signed the bill into law. It can save many hundreds of lives in the coming years and prevent thousands of serious injuries." Virginia, Mississippi, Rhode Island and New York all followed with legislation requiring their beginning with either the 1963, 1964 or 1965 cars. Most, if not all states, now have similar legislation pending.

As the U.S. motoring public becomes educated concerning seat belts, more are having them installed. Last summer safety experts figured that only about 3,300,000

of the nation's cars were fitted with belts, but this spring some 8,000,000 of the 65,000,000 on the road were said to have them. With the increased demand, the number of beltmakers has swelled from only eight seven years ago to some eighty-four earlier this year.



### *Lifesaving Despite Objections*

Some readers may still be skeptical of seat belts. They may reason that they do not need them since they seldom use their car except around town, where they rarely exceed forty miles an hour. Ah! but, according to statistics, those are exactly the circumstances that are particularly dangerous. It was found that 47 percent of all fatalities in 1958 occurred at travel speeds below forty miles an hour, and 66 percent took place within twenty-five miles of the driver's home.

The famous baseball catcher Roy Campanella was involved in such an accident. He was driving at only thirty miles an hour one winter evening in 1958 when his car skidded into a utility pole. Although

the car was just slightly damaged, he broke his neck and was paralyzed from the chest down.

Campanella learned the value of safety belts, as do most people that are involved in accidents. So just one year later he was wearing one when he was driven into another collision. This time he was unhurt, even though the car was traveling at a greater speed. However, the driver and two other passengers, who were not wearing seat belts, ended up in the hospital.

Contrary to what some people may believe, studies have shown that the chances of being killed are five times greater if one is thrown from the vehicle. Thus seat belts save lives because they keep occupants inside the car and in their seats. It is true that the lap seat belt, which is the type used in the United States, will not necessarily prevent injury if one swings forward and hits objects in front of him. "But," as John P. Stapp, chief of the Air Force Aerospace Medical Division, explained, "this is infinitely better than being pitched through the windshield and run over by his own vehicle."

According to Stapp: "The [lap] seat belt alone is a compromise and at this time represents the minimum that can be done to prevent injury and save lives in an automobile accident." In European countries the chest belt, which travels diagonally across the wearer's chest, is also used extensively because it keeps the upper part of the body from pitching forward. However, if one does not have a lap belt in addition, in an accident there is a possibility of being twisted out of a chest belt and out the door. The makers of the popular Swedish car, the Volvo, have met this possibility by installing both belts as standard equipment in all new automobiles.

But someone may object that with a seat belt one might be trapped in a burning or

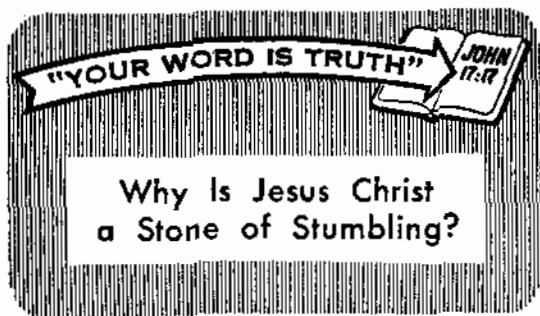
submerged car. It will ease your mind to learn that investigations have found that less than one percent of all injury-producing accidents involve fire or submersion. But even if you were in such an accident you would be safer with a seat belt. Why? Because the seat belt would keep you in place, and thus there would be less likelihood of being struck unconscious. After the accident, in less than a second, you could release the belt and walk or swim away, which you could not do if you were unconscious.

### ***Buckle Down and Live***

It is, of course, important to recognize that seat belts cannot prevent accidents, nor can one be sure that they will prevent injury or death in the event of an accident. But the evidence is conclusive that the chances of coming out of a crash uninjured and alive are much greater if one is buckled down by a seat belt. And even though you may feel that you are a safe driver, it is good to keep in mind the frightening statistic: *Seventy percent of U.S. drivers will be involved in a traffic accident within the next five years.*

It is wise to take precautions. That is why plane travelers fasten their safety belts when landing, even though planes have fewer accidents than automobiles. And that is why you carry a spare tire in your car. Since the likelihood of a traffic accident perhaps rivals that of a flat tire, why not also wear a seat belt? It could mean the difference between life and death.

In conclusion it should be mentioned that care should be exercised in selecting belts for your car. Since some shoddy operators sell belts of inadequate strength, it would be well to check with some consumer organization to be assured you are obtaining a quality belt.



UNLIKE the inanimate cornerstone of Herod's temple in Jerusalem, Jesus Christ is a living cornerstone of a spiritual temple that cannot be destroyed as Herod's temple was. The laying of this living, foundation cornerstone was promised by Jehovah God long before Jesus appeared on earth. "Here I am laying as a foundation in Zion a stone, a tried stone, the precious corner of a sure foundation." (Isa. 28:16) As a cornerstone in Jehovah's spiritual temple, Jesus Christ could bring many blessings to the Jewish people, but instead of being a stone of blessing he became a stone of stumbling to them.

The Jews of the first century were well aware of the Scriptural prophecies about the Messiah. They knew that God had promised to send a leader like Moses, but they looked for him to come as a conqueror to liberate them from the Roman yoke. They were expecting in the first century what the prophecies foretold to come at the second presence of the Promised One. Jesus Christ did not come in the way they had anticipated. Instead of coming with great glory accompanied by holy angels to destroy the oppressors of Jehovah's people, he came in a humble manner, riding on an ass.

The prophet Isaiah foretold that the Messiah would not have a stately form so as to impress people. "No stately form does he have, nor any splendor; and when we shall see him, there is not the appear-

ance so that we should desire him." (Isa. 53:2) Because they looked for the wrong thing, the Jewish nation failed to receive him as Jehovah's Anointed One. They were disappointed in him when he talked of submissiveness to Caesar by rendering to Caesar what belonged to Caesar instead of liberating them from Caesar's yoke. His humbleness and meekness were a cause of stumbling for them.

The religious leaders were offended by his truthfulness and frankness about them. He publicly exposed their hypocrisy. On one occasion he told them: "You hypocrites, Isaiah aptly prophesied about you, when he said, 'This people honors me with their lips, yet their heart is far removed from me.'" After he finished speaking, his disciples came to him and said: "Do you know that the Pharisees stumbled at hearing what you said?" (Matt. 15:7, 8, 12) Those religious leaders were unwilling to receive correction; so Christ became a stone of stumbling to them. They proved it by seeking a way to have him murdered.

Even some of those who were Jesus' disciples stumbled over him, because they took offense at a truth he spoke. When he spoke of himself as the bread that came down from heaven that brings everlasting life to all who eat it, some of his followers were shocked. "Owing to this many of his disciples went off to the things behind and would no longer walk with him." (John 6:66) He became a stone of stumbling to these persons even as he had become such to persons who never had become his followers.

To those who did not stumble over Jesus Christ, the apostle Peter wrote: "It is to you, therefore, that he is precious, because you are believers; but to those not believing, 'the identical stone that the builders rejected has become the head of the corner,' and 'a stone of stumbling and a rock-mass of offense.' These are stum-

bling because they are disobedient to the word." (1 Pet. 2:7, 8) Because he sought to please his heavenly Father rather than the people, the truths he spoke made him a "rock-mass of offense" to the Jewish nation.

The Jewish people were the builders of the literal temple of God in Jerusalem. They took great pride in it and had deep religious feelings regarding it. So some were offended when Jesus said: "Break down this temple, and in three days I will raise it up." (John 2:19, 20) They took his remark to mean their temple of stone that had taken forty-six years to build, but he actually meant the temple of his body. His statement was twisted by false witnesses and used against him at his hearing before the Jewish Sanhedrin. So the builders of the literal temple, the Jewish people as represented by their leaders, rejected Jesus Christ, the One whom Jehovah had chosen to be the living cornerstone of his spiritual temple.—Mark 14:58.

Speaking to the Jewish people shortly after Pentecost, Peter said: "This is 'the stone that was treated by you builders as of no account that has become the head of the corner.'" (Acts 4:11) Through lack of faith the people who had the privilege of building Jehovah's literal temple rejected the foundation cornerstone of a much grander temple. To their way of thinking, Christ and his followers, especially after Pentecost, were heretics. They stumbled over the resurrection of Jesus Christ and over the fact that his death was a ransom sacrifice for believing mankind. They refused to believe that it could remove sin, notwithstanding the fact that Isaiah foretold it, when he said: "He was being pierced for our transgression; he was being crushed for our errors. The chastisement meant for our peace was upon him,

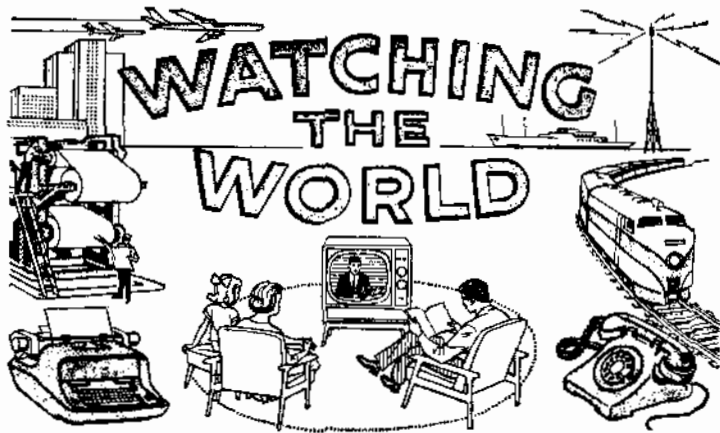
and because of his wounds there has been a healing for us."—Isa. 53:5.

In the first century only a comparatively small number of Jews acknowledged Jesus Christ as Jehovah's Anointed One and exercised faith in him. The same is true in this twentieth century. The Jewish people as a whole still stumble over him, refusing to believe that he is Jehovah's promised Messiah, and that his death was a sin-atoning sacrifice. Also to unbelieving non-Jews his ransom sacrifice sounds like foolishness. The apostle Paul spoke about this when he said: "We preach Christ impaled, to the Jews a cause for stumbling but to the nations foolishness."—1 Cor. 1:23.

As some of Christ's disciples stumbled over him, so there are professed Christians today who find him to be a stone of stumbling. Some cannot believe that he died as a ransom sacrifice, others stumble over his testimony about being the Son of God and insist that he is Almighty God, while still others stumble over his high moral standards or over his kingdom as being mankind's only hope for a peaceful and secure world. Even his command to declare the good news of the Kingdom stumbles persons who refuse to humble themselves to follow his example of preaching. In many ways Jesus Christ is a stone of stumbling for people in this twentieth century, as he was for people in the first century.

Unlike the inanimate cornerstone of Herod's temple, Jesus Christ is a living cornerstone that upholds what is right in God's eyes and condemns what is bad. For this reason he is offensive to many people in this world. In due time those who stumble over him will be crushed by him when he executes God's righteous judgments upon all that is unrighteous.—Matt. 21:44.





### With the Around-the-World

#### Assembly

◆ From Munich and Milan the Around-the-World Assembly of Jehovah's Witnesses was scheduled to move to Athens, Greece, at the end of July. A permit for holding the assembly had been given to the Witnesses by the Athens police, but shortly before the assembly the Greek authorities canceled the permit. The Greek Orthodox clergy had applied pressure on the political authorities, demanding that the assembly not be held. Church officials threatened the government with street demonstrations if it did not yield. Finally the Greek government capitulated to the clergy demands and, setting aside the guarantees of the Greek Constitution, revoked the assembly permit, despite the fact that more than 1,400 convention delegates were on their way to Athens.

Leaving Athens, after visiting some sites of interest to Bible students, the delegates visited Jordan, to take a tour of many of the places mentioned in the Bible, such as Jerusalem, Bethlehem, Jericho, the Jordan River, the Dead Sea and other places in the Holy Land.

From Jerusalem more than a thousand assembly delegates flew to Beirut, Lebanon. Although the assembly could not

be held in one place in Beirut, the main talks were given in three local Kingdom Halls by the Society's officials, N. H. Knorr, F. W. Franz and Grant Suiter. Talks were arranged to have three going at the same time, and waiting cars quickly transported the speakers from one hall to another. Another group of Witnesses in the town of Tripoli heard the same talks in two of their halls, using the same method of rotating speakers. A total of 636 persons in Lebanon heard the talk "When God Is King over All the Earth."

While in Lebanon the assembly delegates also had the opportunity to tour the rock ruins of Baalbek, the ancient center of Baal worship, and to visit the cedars of Lebanon, located within view of Mt. Hermon. From Lebanon the conventioners went to Delhi, India, where 1,296 enjoyed an assembly together and 44 were immersed. Then on they traveled to Rangoon, Burma. In Rangoon it was a thrill to see sixteen people symbolize their dedication by water immersion. A total of 603 persons attended the public lecture—this despite a driving rain that fell an hour earlier.

The assembly then made its way to Bangkok, Thailand. Here the talks were delivered in both English and Thai. Twenty-six nations were rep-

resented. Nine persons were baptized and 941 attended the public discourse. There were still several more stopovers before the world assembly was to come to its conclusion at the Rose Bowl in Pasadena, California, September 1-8.

### Earthquake Hits Yugoslavia

◆ At dawn on July 26 a severe earthquake devastated the city of Skoplje, Yugoslavia, leaving 80 percent of it in ruins. More than half its population of 170,000 were made homeless. Six days later officials reported that 831 bodies had been found and they estimated another 700 were still buried. More than 2,000 persons had been treated for injuries. The intensity of the quake was nine on the ten-point international scale. Entombed survivors were being pulled out of ruined buildings four days after the earthquake. Several countries rushed medical teams to the shattered city, with thirty countries in all sending contributions and supplies.

### Train Robbery

◆ On August 8 a gang of masked bandits stopped the Glasgow-to-London mail train before dawn on the outskirts of London. It was halted by two faked signals. At a bridge they removed 120 registered mailbags into a waiting truck and drove off. The bags contained untraceable banknotes from just about all the big banks in London. The loss was put at approximately \$7 million.

### Test-Ban Treaty

◆ On July 25, 1963, the United States, Great Britain and the Soviet Union initialed a treaty that prohibits nuclear testing in the atmosphere, in space and under water. This was regarded as an important step toward reducing international tension. The formal signing of the treaty by the foreign ministers of these countries was done at a ceremony in Moscow

on August 5. According to the *New York Times* of August 6, "one diplomat called it a 'unique day' in East-West relations. 'Peace—it's wonderful,' said another." The signing of the 1,500-word treaty was observed by approximately seventy dignitaries of the three countries. Other governments quickly expressed a desire to sign the treaty.

#### **Crime Syndicate Exposed**

◆ A member of the crime organization that has been called the Mafia has revealed its secrets to the American FBI. He began revealing the workings of the organization and the feuds among its members after he had reasons to believe that it had marked him for execution. While serving a prison sentence of fifteen years he killed a fellow prisoner whom he thought the organization had selected as his executioner. For the murder he was given a sentence of life imprisonment. According to his testimony, the crime syndicate is highly organized and is known among its members as "Cosa Nostra" or "Our Thing." United States Attorney General Robert F. Kennedy stated: "The Valachi case represents the biggest intelligence breakthrough yet in combating organized crime and racketeering in the United States."

#### **Gigantic Bombs**

◆ Not satisfied with the fantastic power of hydrogen bombs that can blow up whole cities, scientists are now talking about gigantic bombs that are ten times more powerful than Russia's 100-megaton bomb. These would have the explosive power of 1,000,000,000 tons of TNT. Regarding such weapons, Nobel Prize winner Dr. Albert Szent-Gyorgyi wrote: "The 1,000-megaton bomb is clearly in sight, capable of wiping out six of our states in one bang or destroying the whole East Coast with

one tidal wave." After reporting this, *Science Digest* of August, 1963, concludes: "Despite the awesome power of one nation to overkill another with weapons currently in the various arsenals, the outlook of what may come—and come quickly—indicates that the limits of nuclear terror have not been reached yet."

#### **State-Church Problems**

◆ The English clergyman Peter Thompson is reported by the *Daily Express* of July 5, 1963, as pleading for the end of State interference in the appointing of bishops in the Church of England. He said the church attracted bishops who were not guardians of truth, as they are supposed to be. "Half the bishops," he said, "are quite useless and would not be there if the clergy had their way. They get there by pulling strings. In this way the dead hand of the State is forever over our heads."

#### **Too Many Blood Transfusions**

◆ An American pathologist, Dr. Arthur F. Schiff, warned, as reported by the *Washington Daily News* of July 27, 1963, that "the physician cannot think of transfusion as a minor procedure he can order on the run." After mentioning that in the United States a pint of blood is transfused every seven and one-half seconds, he said: "With that kind of traffic many errors in typing, many diseases, many mistakes in judgment are bound to creep into the operation." He pointed out that during 1962 about 3,000 patients in American hospitals died while blood was being transfused.

#### **Discolored Taj Mahal**

◆ The excretions from the millions of mosquitoes that light on India's famous Taj Mahal are giving the white marble a dingy green tint. Two days after the Archaeological Department had the entire building scrubbed, the green tint was back.

#### **Snakebite Victims**

◆ Every year throughout the world approximately 40,000 persons are killed by snakebite, according to an estimate by the United Nations' World Health Organization. It observed that possibly 70 percent of the deaths occur in Asia.

#### **Assembly of Lutherans**

◆ On July 30 representatives of nearly 52 million Lutherans gathered in Helsinki, Finland, for the fourth assembly of The Lutheran World Federation. The 280 delegates represented sixty-three member churches of the federation. Their principal objective at the assembly was to discuss the relevance of Lutheran doctrine in the Atomic Age. According to the *New York Times*, a representative of the federation said "there would be attempts during the discussions here to restate Lutheran tenets in modern terms and a re-evaluation of the Lutheran decision to forsake Catholicism." The federation's commission on theology told the assembly that Lutherans can no longer "take it for granted that the reformers were right and their opponents totally wrong. We cannot today casually dismiss the theological teaching of the Roman Church as patently false, unbiblical and unevangelical."

#### **Untrustworthy Lie Detectors**

◆ There are reasons why a person should question the ability of a lie-detector examination to vindicate him of a false accusation. Regarding such examinations and the machines used in them the magazine *Science Digest* of August, 1963, stated: "The least muscular tension is enough to raise blood pressure and give a false reaction. . . . There are a whole list of blunders an examiner can commit: bullying; arguing with or irritating the subject; asking about sex life, which is almost guaranteed to get a response from anyone; testing in distracting

surroundings; having other people around. . . . Analyzing the traces is a hard job for the best examiners. Ideally, correct interpretation calls for a full picture of the subject's background. . . . In real life, an examiner doesn't have such guidance, and may himself know nothing about the persons he tests. . . . Many people find it hard to find fault, with the lie detector because it's as easy as a ouija board and much more impressive. By using it they tend to persuade themselves it isn't necessary to search for real evidence. But once people realize that neither the machine nor the so-called expert examiners are infallible, they will lose their awe of the lie detector."

#### Syncom II

◆ A new type of satellite was put into orbit on July 26. It was put into an orbit 22,548 miles above the earth. When scientists finally have its posi-

tion adjusted to their satisfaction by means of jets of nitrogen gas, it is said that it will appear to stand still over the northern part of Brazil. At the altitude where the satellite has been situated, it will be within radio communication range of more than one-third of the earth's surface.

#### Misuse of Drugs

◆ According to the *Journal of the American Medical Association*, doctors often are not well acquainted with the drugs they prescribe. To become acquainted with the more than 4,000 new medical products that have come out in the past ten years is, of course, a very difficult task. Dr. Harry F. Dowling stated that a survey revealed that some doctors rely on biased information. Twenty percent of those questioned prescribed a drug for the first time upon the basis of information received from direct mail advertising, and 48 per-

cent prescribed it upon the basis of what they learned from drug company representatives. Dr. Dowling considered the receipt of a sample, a look at an advertisement or a remark by another physician as "unsound reasons for prescribing a drug."

#### Speed Record

◆ Exceeding the record of 394.196 miles per hour set by John Cobb in 1947, on August 5 twenty-six-year-old Craig Breedlove set a new world land speed record of 407.45 miles an hour on the Bonneville Salt Flats in the American state of Utah. His fastest run was 428.37 m.p.h., but the final speed is the average of two runs in opposite directions. His three-wheeled, thirty-five-foot vehicle was powered by a J-47 jet engine. Breedlove said he used only 32 percent of the vehicle's power.

You never lose



Yes, you need to grow in knowledge, but, "with all that you acquire, acquire understanding." (Prov. 4:7) To do that you must go to the highest authority, God's Word, the Bible. Scriptures are assembled on seventy themes and 287 subjects in the convenient handbook "Make Sure of All Things." Your copy is available for only 5/6 (for Australia, 6/-; for South Africa, 55c). Send now.

#### WATCH TOWER

#### THE RIDGEWAY

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