

Awake!

THAT GOD MAMMON

Some of the things you may not know about money

Puerto Rico's Fantastic "Fatima"

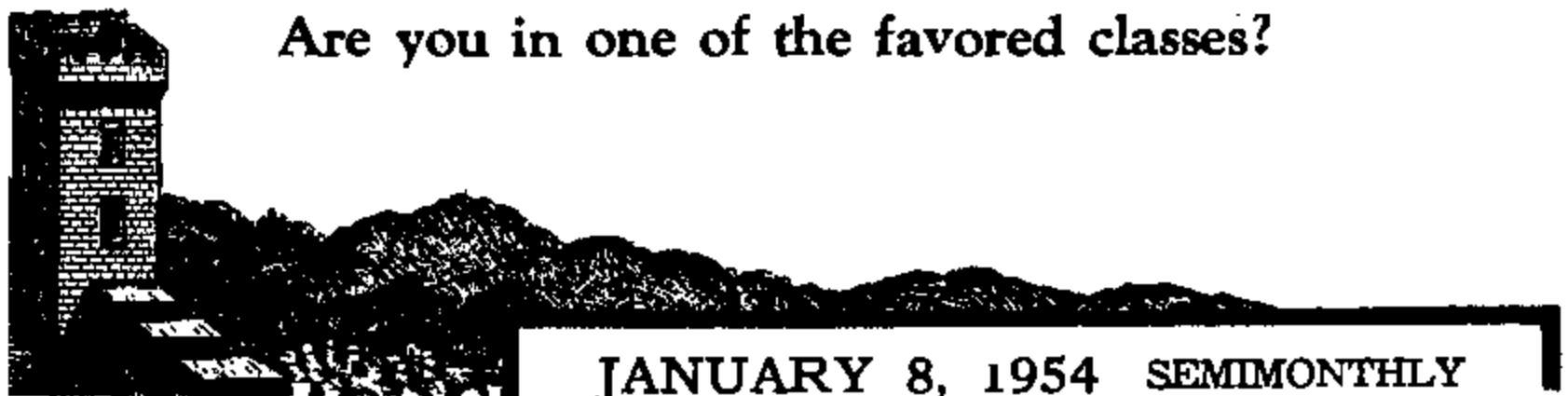
Religious fiasco proves monumental
illustration of credulity

Eyes That See

Marvels of animal sight compared with human vision

For Whom Was the Bible Written?

Are you in one of the favored classes?



JANUARY 8, 1954 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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

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

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

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



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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXV

Brooklyn, N. Y., January 8, 1954

Number 1

Quiz Show "Charity"

ONE of radio's many problems is who should be able to broadcast what. America has a wide selection of programs, and U. S. stations are supposed to operate "in the public interest, convenience and necessity." But the stations' actual adherence to this standard comes into question when they frequently subject their listeners to long and often ridiculous advertising claims. Britain got away from this by nationalizing radio and having no commercials, but as a result it does not have a wide selection of programs, one's being able to choose from only three BBC broadcasts.

One frequently criticized American innovation in radio and television is the quiz program, which selects from the studio audience contestants who are willing to face the microphones for a chance at prizes. Once these were even banned by the Federal Communications Commission, but the ban was withdrawn. Their purpose, of course, is to provide entertainment until the sponsor's advertisement is put on.

Though the more or less new idea of making these programs sound "charitable" has been tried, this is obviously still with the basic view in mind of adding to the sponsor's sales. Charity draws on the listener's emotions, builds up their interest and gives them a good feeling about a rich corporation helping a small person in need. But *Life* magazine recently asked: "Is it true charity?"

Take the example of a girl of Mexican-Navaho parentage who recently told a pathetic story on *Strike It Rich* about being in danger of losing her gift shop in Washington because she was behind on the rent. When, in telling her story, she began to sob, the television cameras moved in close so everyone could watch. And they stayed there while the program gave her the chance to win money by correctly answering questions. She did know whether a lemur was an air or land animal, gave President Cleveland's first name and remembered the name of the tune "Speak to Me of Love," thus winning \$165 plus another \$100 that a dairy president promised her over the phone. So grateful she was that she kissed the announcer's hand.

Life said it felt sorry for the woman, "but far sorrier for U. S. civilization" where "defenders of giveaway shows are loud in praise of the charity bestowed" while the Bible says "Charity vaunteth not itself, is not puffed up." It asked: "If a roller skate manufacturer is moved by the plight of a paraplegic, why doesn't he buy him a wheelchair, instead of smothering him with brand-name roller skates?" It further showed the bad taste involved in some such programs: facing an elderly couple on *Place the Face* with young people who had been paying them a small sum each week for injuries in an automobile

accident, and confronting a would-be suicide with the man who rescued him.

Such "charitable" acts are not just heralded with a trumpet in the streets, they are emblazoned upon the screens of millions of television sets—an emotional pull on the listeners to buy more of the sponsor's product. How great a contrast with Jesus' instructions regarding charity: "When you start making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do . . . But you, when making gifts of mercy, do not let your left hand know what your right is doing, that your gifts of mercy may be in secret; then your Father who is looking on in secret will repay you."—Matthew 6:2-4, *New World Trans.*

There is nothing secret about a national television program. The sponsor expects a reward. That is why he paid for it. His is a sound investment, a carefully considered dollars-and-cents advertising scheme. But his reward of financial gain will not equal the blessings that come to those whose gifts are of mercy, are real charity, the kind given out of love and remembered by God.

But how could it be considered charity at all? Was not the woman from Washington a better attraction than a highly paid comedian would have been? The comedian would not have considered the pay he received for being on the program as charity; why should the money paid to a better attraction be considered as such? While a comedian might tickle the funnybone, she played on the heartstrings. And the cost for such a striking program was trivial. Figures produced by the American Research Bureau in March showed an average cost of \$34,000, exclusive of broadcasting time, for the top seven network television shows. The only one of this top seven that was a quiz program had cost its spon-

sors the least of all, \$14,000 less than the average and \$30,000 less than the highest! Quiz shows are cheap because only the master of ceremonies needs talent and because elaborate sets are not needed. Now there certainly is no objection to economy, but under such circumstances a few hundred dollars to a deserving contestant is profit to the sponsor, not bigheartedness. It is only a part of what he would have paid had he used professional performers.

Britain's BBC broadcasts its intellectual "Third Programme" comfortably on a very limited budget "because professors, even in England, cost less than comedians." Could it be, too, that in America charity is cheap? If so, then not charity but purely commercial gain is the primary motive. The quiz show may give the job of providing entertainment to someone who is in need rather than to professional entertainers, but true charity does not need to make a public show of the one who is suffering hardship, nor make a nationwide television announcement of the help given. It is done out of love for the one in need, not love for listener-ratings or advertising stunts. Jesus instructed: "Take good care not to practice your righteousness in front of men in order to be observed by them; otherwise you will have no reward with your Father who is in the heavens."—Matthew 6:1, *New World Trans.*

There is, of course, no objection to giving the job to those who are in need, nor to having the audience participate, nor to rewarding them for successful answers to quizzes, though there may be a question of taste about how much of an individual's troubles should be broadcast to the nation. There is, however, a need to keep the record clear: radio's "giveaway" shows are not Christian charity.



THAT GOD MAMMON

OF WHAT IS IT COMPOSED?

EVERYONE is interested in money: the housewife who tries to stretch it over the week's purchases, the father whose labors earn it and the children who would like their parents to give them more of it. A great deal of most people's life centers around money—earning it so they can buy their needs, storing some of it up for future security. Today it is one of the most common, yet least understood things in the world.

Here is an example that illustrates one point about money, an example that involves an average man, whom, for our illustration, we will call Jones. Jones spends all his time making money. At first thought that may sound good, because almost everyone could use a bit more money. But take a closer look. He goes so far in his money-making that he is grumpy and irritable all the time; he is too busy to enjoy his family, and they do not really enjoy him. What is worse, he has no time for more important things. He just wants "security"; and jingling the coins in his pocket, watching the bank teller make beautiful marks in his bankbook, or stuffing his old sock with money are the only ways Jones knows how to spell it.

Along comes someone with a different aim in life, another man who also supports his family, provides for necessities and reasonable wants, and really takes his obligations seriously, but who is not obsessed with Jones' insane dollar-drive. This man,

The first of a series of articles discussing things that you may not know about money

in addition to his being a good and conscientious worker, enjoys his family and is loved by them, improves his mind and serves his God. But Jones thinks the happier man is crazy.

To a Christian who spends time teaching others God's Word, and warmheartedly helps them, Jones sneers: "What does it get you? Who pays you? *There has to be a catch to it somewhere!*"

Yet, which man has real security? Jones thinks he has, thinks he is "materialistic," and would be highly insulted if you told him he is living on faith. But he is, for the foundation of his "good solid cash" is termite-ridden. How so? To understand, one must first understand what money really is and what does or does not stand behind it.

What Is Money?

Money has been defined in many ways: "purchasing power," "a medium of exchange," a common denominator of value between what men have to offer and what other men desire, and even "the *nothing* you get for *something* before you can get *anything*."

Money, however, may be "something." It may be gold, silver or other precious metals that are desired by all, recognized as of value and easy to transport. If you get such valuable metals for your labors then you get something of value that you can keep until you exchange its value

for something you want to buy. Today, though, money is more apt to be "nothing," a printed piece of paper, a scribbled check, a number written on the banker's books—nothing that has value in itself, just promises to pay. These, of course, are promises that can be kept, but that, under certain circumstances, will be readily broken.

While the value of gold or silver normally changes slowly, the value of these promises fluctuates wildly, and sometimes their value collapses completely. If, like our friend Jones, you are trusting in them for the future, you may find that when you go to spend them their value has so dwindled that an amazing amount of your "security" is gone. Even in the United States our friend Jones has lost in purchasing power more than 40 per cent of every dollar he confidently put away in 1939.

But, protests Jones, supporting all this paper money is gold or silver, and that is what gives the money its worth. With this precious metal standing behind it and its being stored in government vaults to assure the money's value, Jones thinks this paper money should be literally as good as gold. But, we ask, where is all this gold that supports his money? On January 27, 1953, the gold and silver held by the U. S. Treasury amounted to just over \$25 billion, less than half the amount that is invested in U. S. savings bonds, about a twelfth of the nation's approximately \$300 billion total savings!*

It is not precious metals, but it is the faith that everyone has that the next person will take in payment the same printed pieces of paper that he accepts that gives the greatest portion of the world's money

its value. As long as everyone has this faith, the money is sound. Without it, money's value would collapse.

Various Kinds of Money

This brings up the value of different kinds of money. Obviously, the firmest kind is full-bodied or *commodity money*, metal coins that contain enough gold or other precious metal to equal their full value. These are more than a promise, being literally "worth their weight in gold" (or silver). This type of money has all but disappeared.

Next in value would be paper money that can be exchanged for gold or silver, *representative money* that represents a certain amount of precious metals. This is more convenient to handle, but sometimes the government changes the amount of gold the paper represents, or repudiates entirely its promise to pay you the gold. This kind of money also is becoming rare. Bank of England notes were formerly of this type, as were gold certificates in the United States until 1933.

Most money today, however, is *fiduciary money*, money that is based on trust rather than on the value of precious metals. This includes the world's paper money, since it is based on the public's trust rather than on any redemption in gold. It also includes the majority of coins, since they stand for more value than the metal of which they are made. Sometimes this is called *fiat money*, because its value stems from government fiat (or decree) that it shall become legal tender, which means that it must be accepted if offered in payment of a debt. In its most extreme sense, however, this latter term applies to the "printing press" money that governments turn off on printing presses when they are in need, and which they require that people accept in payment of the government's

* The New York Times, April 12, carried the U. S. Treasury report of April 11 that its supply of gold and silver on January 27 was \$25,190,489,899.31. *Information Please Almanac* (1953) says, on page 319, that in 1951 \$57,587,000,000 was invested in U. S. savings bonds, and at that time in the U. S. it gave the figure \$290,532,000,000 as its total of individual savings.

debts. Examples are the Greenbacks issued in the United States during the Civil War and the Treasury Notes issued in Britain in 1914.

A major objection to such unbacked currency, especially to our friend Jones, who is wearing himself down while building up his stocks of it, is that there is no guarantee that it will retain its value. Unlike gold or silver that could be melted down and sold for approximately what was given up for it in the first place, unbacked currency is just a receipt or an "I.O.U.," an "I.O.U." whose value may change at any time as a result of governmental policies, deliberate devaluation, or inflationary pressure. And if its value does change, our friend Jones can do nothing about it.

Franz Pick, publisher of the annual \$25-a-copy *World Currency Report*, says that the business balance sheets prepared in "paper dollars of annually diminishing value"—the very thing in which Jones trusts—are "financial comic books."

Bank Money

Thus far, however, we have dealt with only the smaller portion of modern money. Most of what is spent to pay bills and the rent and to buy houses, construct buildings and turn the wheels of industry is not the government-produced bills and coins discussed above, but is "bank money." In parts of Europe this is basically the bank note; in the United States, Canada and Britain it is primarily the check. Checks and bank notes do the work of money because people have faith that they can be converted into money on demand.

Long ago, however, as the next article in this series will discuss in more detail, the banks learned that as long as people would use checks or bank notes the banks could lend out far more money than they actually have, in a sense "creating" this bank money on their books. A prospective

borrower promises the bank that he will repay the loan that he is asking the bank to make. If the bank thinks his promise is sound it can turn this man's promise to repay into spendable money. If they lent out something tangible, like dollar bills, they could not do this, but instead they merely list the amount of the loan on the client's account, letting him write checks on it. The reason they can let their clients write checks for more money than the bank has is that rarely does the bank have to pay out money for these checks; most people will want them deposited in their own accounts. This being the case, when the average borrower pays others by check the bank merely transfers the amount of that check from the borrower's account to the account of the one to whom payment was made. Thus, no money passed at all, the bank was able to lend out something that, for all practical purposes, served as money, and it will eventually get this back with interest when the loan is repaid.

The bank, of course, receives and pays out cash, and keeps a reserve on hand to pay those who do want coins or bills, but it does not need too great a supply of money at any one time, since most of its business is just transferring records.*

For every dollar the bank has it can safely, according to what is considered sound banking principle, loan out the right to draw checks on four, five or more dollars (or, in parts of the world where checking accounts are not so common, might loan out bank notes to this amount). The thing that limits the amount of money the bank can thus "create" is the reserve it must keep in actual money for those persons who will demand payment in cash. And, amazingly, for all normal circum-

* Even if the check drawn on one bank is turned in to another, it can merely go through a clearinghouse where the checks from each bank are canceled out against each other, and payment is unnecessary unless one bank gets more checks back from other banks than it turns in to the clearinghouse.

stances this procedure of adding to the amount of money in circulation is sound. Since it ties up only a small amount of real money, it keeps the interest rates down. It enables businessmen to borrow to expand their businesses, providing work for more people, enabling them to buy more things. Also, it allows for seasonal fluctuations in the amount of money that is available, so that at peak periods, like at harvesttime, the banks can expand the amount of money to meet the greater need.

However, the entire system is based on trust, and if ever again the system were to falter, as it did in the United States in 1933, or as inflations have caused it to do in other lands, our friend Jones could find himself a broken man whose faith was misfounded, whose security has collapsed, and whose ulcers and irritableness are the only remaining evidences of his former wealth.

The Part Faith Plays

While he may successfully hold his money, he is living on the *faith* that he can do so, not the *security* of it. Today's money is not the "solid cash" Jones thinks, but is merely a promise to pay, and since the promises are not supported by something solid like gold, they may not always prove sound. The government can fail to hold down inflation, the elected leaders can fail to deal wisely with the nation's financial interests. Franz Pick, referred to above, says: "People cannot accept arbitrary confiscation through inflation, as practiced by every government in the world today." But Jones must accept it, or else go into black marketeering in violation of government currency laws—the activity Pick was explaining with this statement.

Pick's early interest in money's value came from a personal experience, which was described in this way in the *Saturday Evening Post*, May 2, 1953: In Austria "the

day he was born, July 6, 1898, his father, a grocery salesman, provided for his university education by taking out an endowment-insurance policy. It had a face value of 15,000 kronen, then equivalent to \$3,000. Twenty-two years later, when Pick was ready for a university, the policy yielded the price of two good meals."

In many lands our Mr. Jones could have suffered a loss of wealth similar to Pick's. On last May 30, as a result of a government decree, for every 50 crowns he had saved in Czechoslovakia he suddenly had only *one* left. In Germany in 1923 the value of the mark fell so far that for every 1,000,000,000,000 paper marks he saved, he had the equivalent of just one old gold mark. If his home had been in China in 1948 he would have found that the value of his money had so dwindled that a newspaper cost \$25,000. It cost the Chinese government more to print a \$1,000 bill than that piece of money was worth. When a new monetary system was instituted there in 1948, for every 3,000,000 of the old dollars he had saved he would have gotten just one new gold yuan. Then, within a year, this gold yuan was so nearly worthless that for every 500,000,000 of them he had saved he would have gotten just one new silver yuan!

When the foundation of faith in a nation's money collapses, or when inflation's cancerous tentacles penetrate its financial system, the whole structure can disintegrate. Savings disappear overnight. The fruits of years of labor dissolve. Our theoretical Mr. Jones has found his faith misfounded, his security collapsed, himself a broken man; having seen the one thing in which he trusted crumble to ashes and blow away.

This in no sense condemns saving or thrift. Money that is put aside can protect in an emergency; insurance can protect from unforeseen difficulties. As long as

money stands, it provides a defense. There is nothing wrong with having it if it is gotten honestly and if getting it does not keep you out of God's service. But the point is that man's best securities today prove most insecure. When they do, the man whose wealth is in his love of God finds his wealth is real. He has followed the wise example and, while taking his obligations seriously and providing for his family and their security, has kept foremost in mind the great Master's admonition given in the sermon on the mount: "Rather, store up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break

in and steal. For where your treasure is, there your heart will be also." (Matthew 6:20, 21, *New World Trans.*) His heart is in doing good works, in righteousness and justice. He knows that the god Mammon has too often been composed of vanity and false promises, that even if Jones holds on to his money, if through wise investments and sleepless nights he is able to keep it, he will often wonder if it has really been worth while. One who has put God's service foremost never faces that question. He has contentment, peace of mind. He knows that he has done good, and that he has had both joy and security—the things Jones' false god only claims to provide.



ALMOST everywhere one goes eyes are seeing. Take a walk through a forest and hundreds of unseen eyes will be scrutinizing you, the eyes of insects, reptiles, birds and mammals. Should you take a swim in a river or lake, eyes will see you; some from above, some from below. And when you look beneath the ocean's surface, millions of eyes will be doing their work of seeing. There will be eyes as tiny and odd as the bright-red "eye-spot" at the end of the five rays of the common starfish. There will be eyes as huge and glaring as those of the giant octopus. Yes, eyes are seeing all around us, in the water, in the air and on the ground. Some eyes have built-in bifocals. Some have built-in telescopes. Some have built-in windshields. Some have built-in periscopes. Some can see for-

ward and backward. Some can see only upward. And there is one pair of eyes that is the most beautiful, the most versatile and the most excellent of all the eyes that see.

What a marvelous variety of eyes is seen in Jehovah's creation! In general, these eyes resemble simple cameras, in that the lens of the eye forms an inverted image of objects in front of it on the sensitive retina, which corresponds to the film in a camera. Even the not-so-complex eyes of insects have remarkable abilities. They can perceive a color we are blind to. They can see things that we can never see. They can detect ultraviolet light and can discriminate it from light of longer wave length that is visible to us. How few realize that bees can detect the plane of polarization

of light and the extent to which it is polarized—something man can do only with the help of instruments! To get a compass bearing, all a bee needs is one small patch of blue sky, then it can use such a bearing to direct other bees from the same hive to sources of honey!—*Science Digest*, November, 1953.

Some Amazing Features of Eyes

All snakes have good eyes. Africa's spitting cobras, at a range of six to twelve feet, can aim and shoot a twin stream of poison, hitting a man square in his eyes almost every time! Snakes never close their eyes; they have no eyelids. Yet they sleep, all right. Among mammals this ability to sleep with eyes open is really rare, but there is at least one animal that apparently does this. It is the African elephant shrew, a tiny mammal that looks like a miniature elephant. Another odd feature, rare in mammals but found in birds and reptiles, is the third eyelid or built-in windshield. Crocodiles have eyes placed sufficiently high in the head to be completely clear of water while they float. Now if a person tries to tickle Mr. Crocodile's eye, a third eyelid will rapidly draw across the surface of the eye—a built-in transparent windshield has gone into operation. These third eyelids, or nictitating membranes, are of vital importance to birds, since they must often fly against the wind. Most mammals do not have these built-in windshields. So, how fortunate is the camel! Jehovah created this animal with a transparent eyelid that can be drawn down at will over the eyeball without impairing the sight. Without its built-in windshield the least sandstorm would cause much discomfort to the "ship of the desert."

Fishes depend largely on eyes for finding food and escaping enemies. Vision in water and vision in air are vastly different. Thus the normal "air eye" is very long-

sighted in water. And the normal "water eye" is pathetically nearsighted in air. Famous for its nearsighted actions on land is the penguin; yet it sees well in water. Water-dwelling creatures have eyes made especially for the depth in which they live. Thus the eyes of fishes that live on the bottom of the ocean can look only upward. How fitting, for they have no need to look downward!

Deep-sea fishes are often "day blind"; that is, their eyes, specialized for seeing in the murky depths, are blinded by the glare of strong light. Most fish have eyes that are situated in the side of their head, hence their vision is monocular; that is, only one eye can be used at a time for viewing an object. However, fish that chase fleeing prey can use both eyes looking forward. Extremely amazing is the archer fish. Its eyes can be directed sideways, upward and backward but not downward. It has no need for downward vision, for the archer fish earns its living by its acute aerial vision. Swimming at the surface, it is able to see small insects flying above the water. Then like an expert archer it will shoot a jet of water, knocking the flying insect into the stream, providing a tasty morsel for fish-land's William Tell!

Another outstanding pair of eyes is found on the tropical fish called *anableps*, or the four-eyed fish. Here is a fish with built-in bifocals! *Anableps* captures prey both above and below the surface, so it needs to see in the air as well as in the water. Its specialized eyes are divided horizontally. The upper half, which normally projects into the air, is made for air vision, while the lower half is well suited for underwater vision. So *anableps* is well equipped for winning its bread and butter. It swims almost continuously at the surface with its "air eyes" thrust above and its "water eyes" directed downward. When *anableps* encounters very muddy water its

"air eyes" are often a lifesaver. Persons having to wear bifocal spectacles would certainly feel fortunate if, like anableps, the two parts of their glasses were part of themselves and hence unlosable and unbreakable.

The sea horse is a strange little fish with a head like that of a tiny horse. Its eyes sense very slight changes of form and illumination. So mobile are the sea horse's eyes that it can apparently see both forward and backward at the same time—marvelous for catching a bite to eat. The sight of even the lowly snail is not to be laughed at, for many snails have built-in periscopes: their eyes are at the end of tentacles that are extended or withdrawn much as a telescope is lengthened or shortened. With these periscopelike eyes the snail can look around a corner without exposing its body. If danger is sensed, the eyes are swiftly pulled in and the animal completely retreats into its protective shell-house.

Mammals depend greatly on their sense of hearing and smelling to stay alive. But there are some that also possess acute eyesight. The animals with the most farsighted eyes are probably the large grazers on the plains, such as deer, antelope, giraffes and horses. But they, like many other mammals, can use only one eye at a time. However, animals with eyes in front and that hunt prey can use both eyes at once. Of these, the keenest-eyed are perhaps the wolves and foxes.

Night-seeing Eyes

Do some animals really see in the dark? In absolute darkness no animal can see. But many animals see more than we do at nighttime because the pupils of their eyes are much larger than ours, thus they can let into their eyes more of what dim light there is. When man considers it really dark, the cat can still see because there

is always a little more light left and Miss Pussy Cat just opens the pupils of her eyes to make them larger and let more light in. Thus one can notice that the pupil of a cat's eye is simply a narrow up-and-down slit during the daytime, but at night the pupil covers almost the entire eye. At the back of the cat's eye is a reflecting surface that catches such dim light as there is, and by reflecting it the cat is able to use it twice. It is this reflected light that gives the peculiar green glare to the eyes of all cats when seen in the dark.

Because of an overworked simile, people often think that bats are blind. But, really, they have excellent sight during semidarkness, and moderately good sight even in bright sunlight. But while the bat, because of a sort of acoustic sonar system, can fly blindfolded and never hit any obstacle, birds need their eyes to direct them. In fact, they, with the exception of some night-seeing ones, are liable to hit obstacles if they start flying while it is still dark, since then they are not able to use their eyes to full advantage.

The eyesight of birds is remarkable. Indeed, birds are the most farsighted of all living creatures! So keen are the eyes of birds that man often lauds their vision by calling his fellow man "hawk-eyed" or "eagle-eyed." Birds have eyes with built-in telescopes, used both for securing prey and eluding enemies. One of the most conspicuous objects in nature, the white swan, depends almost entirely upon its "telescope eyes" for keeping enemies at a safe distance. To be sure, even accurately locating a careless worm requires keen eyesight. Utterly marvelous is the eye work of an eagle or vulture that, while soaring so high in the sky that it appears to us as a mere speck, sees and defines an object on the ground that we would hardly notice or recognize at a mere hundred yards. Then, with almost the speed of a bullet, the eagle

or hawk goes into a dive, all the while keeping the prey in clear vision.

Thus not only is it the birds' built-in binoculars that are so amazingly wonderful, but it is also their extraordinary power of swiftly alternating the focus of the eye to change distances, so that they are able to keep the object in clear view and stop precisely at the right instant to escape collision.

The Most Excellent Eye

Of all the myriads of eyes, what eyes can be considered the most versatile and the most beautiful? Birds have truly beautiful eyes, but what eyes are more expressively beautiful than those found in the human face? As to all-round usefulness, the human eye wins. For birds are restricted to either day eyes and accurate vision or night eyes and sensitivity. But with man there is a perfect blend: The human eye has one part like that of the robin and one like that of the night hawk. The result is matchless versatility.

Even the owl's eye does not overshadow the usefulness of the human eye. For the

owl's accuracy of day vision has been sacrificed in favor of extra sensitivity required at night. Also, his eyes are so big he cannot turn them in their sockets; he has to rotate his head to change direction of gaze. Finally, even the owl's much-vaunted night vision is only a little better than man's.

Clearly, then, the eyes of animals are restricted in comparison with the human eye. But what of the extolled eyesight of the cat? The cat's way of improving sensitivity, in the opinion of many authorities, cannot help but detract from the performance of the eye under conditions of good illumination. Now where does the human eye stand? Declared *Science Digest* magazine, November, 1953: "The human eye is a magnificent compromise in being almost as good as the eagle's by day, and almost as good as the cat's by night." There is the perfect blend, the crowning combination! How thankful man should be that Jehovah made the human eye the most beautiful, the most versatile, indeed, the most excellent of all the earthly eyes that see!

christendom: a divided house

Through its interfaith movement Christendom is striving for a "unity of diversity." But what diversity the interfaithers have found! For the individual houses that make up Christendom's divided house are often themselves hopelessly shattered into hundreds of diverse groups. For example, the *Awake!* of November 8, 1952, listed some twenty-three different major Baptist groups. And recently, when the Church of God movement had its golden jubilee, a statement was made by Bishop Willie I. Bass of Fayetteville, North Carolina, concerning the group's bearing the name "Church of God": "We've gone 2,000 different ways, breaking over doctrines and properties. An enemy has been working among us, sowing discord." (*The Christian Century*, September 23, 1953) After that bishop's statement we cannot help but reflect on the words of the apostle of Christ Jesus: "I exhort you, brothers, through the name of our Lord Jesus Christ that you should all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought. Does the Christ exist divided?" (1 Corinthians 1:10, 13, *New World Trans.*) How obvious it is, then, that Christendom's divided houses are not following the narrow way of true worship!—Matthew 7:13, 14.

Puerto Rico's FANTASTIC

"FANTASMAL"

By "Awake!" correspondent in Puerto Rico

WHAT happened in the Caribbean island of Puerto Rico during the months of April and May, 1953, may seem well-nigh incredible. The newspaper *El Mundo* editorialized after the affair drew to a close: "Yesterday's journey closed an episode that may well stand as a monument to the credulity, imagination, and excitability of our people when they go in for the supernatural."

What would you think of an "episode" that, over a period of five weeks, caused thousands of persons to travel distances of up to 150 miles by land, others to fly 1,700 miles by air to see a person who never appeared and that resulted in an estimated crowd of 100,000 persons gathering to see a supernatural event that never took place? Do you think the use of the word "fraud" is too strong?

It all began on April 23, 1953, when Juan Angel, a small boy nine years of age, let it be known about the rural school he attended that he had 'seen "the Virgin" over by a certain spring not far from the school.' This school, located in a rural section called Barrio Rincón, is near the town of Sabana Grande. Within the next few days six more of his schoolmates, little girls seven to ten years old, announced that they too had seen the "Virgin." All of them were faithful attenders at the Catholic church. News of the children's claims spread like wildfire from town to town. People began visiting Sabana Grande. The newspaper and radio picked up the story and broadcast it throughout the



island. A few days later the little children made a startling announcement: "The "Virgin" had told them that a miracle would take place on May 25 at about 11 a.m.' When May 25 was still weeks away, visitors by the thousands began to throng to the site of the "Virgin's" alleged appearance. Spanish newspapers in New York city published accounts of the activity, and a number of Puerto Ricans there began making plans to fly to the island.

Activity of the "Virgin"

The "Virgin" became more active as days went by, though remaining invisible to all but the seven little children. She accompanied them into the little one-room school, sat on the teacher's desk, and one day instructed the teacher to dismiss the children early so they could rest—this message, of course, being delivered through one of the little girls. Occasionally, disputes arose among the children, one being accused by the others of not being able to see the "Virgin," and the one accused arguing back that she did. A reporter who visited the school one day was standing by one of the girls when two others shouted to him that 'the Devil was by his side.' When he questioned them, they said that Margarita, the girl he was standing by, had 'disobeyed the "Virgin" and so the Devil appeared at her back and tried to grab her.' Their description of "el malo," as they called him, was quite uncomplimentary

and followed the usual popular conception, horns included.

Each day the children who were in the "Virgin's" favor would lead long processions from the town out to the spring where she first appeared. Juan Angel usually took the lead, making frequent stops, since the "Virgin," 'who was walking just ahead of him,' often paused. Once he stopped in front of a jeep used by the police and instructed a newspaper photographer to take a picture, since 'the "Virgin" was at that moment seated on the jeep's bumper.' A couple of weeks from the time of the original apparition Juan Angel became ill. An *El Mundo* reporter, visiting him in his home, asked him how he felt. Juan replied that 'he was feeling better since the "Virgin" had visited him accompanied by two angels, and one of them had given him an injection under his ear, in his right arm, as well as in a few other places.'

All these things were published in the newspapers and read by the people. *El Mundo* reminded its readers that "a child's mind is very impressionable," adding that, "under the suggestive effect of questions, as well as in the competition arising between one another, the little children have made manifestations that put to test the credibility of the whole beautiful account."

Strangely, this information seemed to have little effect on the crowds of persons making their "pilgrimage" (as the newspapers called it) to the "fountain of the Virgin." The children had announced that the spring where the "Virgin" first appeared had been sanctified by her, so almost every pilgrim came equipped with a bottle or jar. Lines formed and lengthened until people were soon standing in line eight and ten hours in order to reach the spring and get some "sanctified water," which slowly dripped from a rock. All through the night people were there filling

their bottles by the light of the many candles lit around the sanctuary. Some had the misfortune to fall and thus not only lost their "sanctified water" but cut themselves on the broken bottles.

The newspapers advised all pilgrims to equip themselves with food and water before setting out for the "Fountain of the Virgin," since these items were scarce there. Soft drink stands, set up all along the way to the spring, teemed with thirsty customers. The local officials did their best to clear out the many beggars who, arriving on the scene, began to practice their art. At the spring itself vendors did a brisk business with rosaries, crucifixes, printed prayers, images and most other religious objects. Most of their customers made an effort to have their purchases sprinkled with some of the "sanctified water."

What Really Drew the Crowd

Undoubtedly, the reports of "miraculous cures" did the most to fire the people's interest and draw the huge crowds. Almost daily the newspapers carried accounts and pictures of individuals who claimed to have been healed by drinking "sanctified water" or by rubbing it on their affected parts. The reports and rumors drew hundreds of paralytics, cripples, deformed persons and others with all manner of illnesses. Fathers and mothers hopefully brought their deformed or idiot children. The *Imparcial* carried a report of one boy pitifully deformed with twisted arms and legs and said that after the water treatment he could walk "without much difficulty." The picture accompanying the article, however, showed the boy being held up by two friends, practically hanging in the air; his legs, still twisted, barely touching the ground. This was typical of the "miracles" that stirred the hopes of thousands and drew a swarming crowd.

Tension heightened as May 25 drew near. Throughout Puerto Rico all conversations centered around Sabana Grande. A few days before, *El Mundo* quoted the youngest of the little girls as stating that the predicted miracle would be an earthquake that, strangely, would be perceptible only to the Adventists! The Catholic Church, for the most part, had very little to say about the happenings, seeming to maintain a "hands off" attitude—or possibly one of "wait and see." But on May 22 a very brief statement from the bishop of Ponce was published in the newspapers; he counseled the people not to go to Sabana Grande on May 25.

Big Day Arrives

Monday, May 25, finally arrived. Already the night before, the roads leading into Sabana Grande were filled with cars and buses loaded with pilgrims who, ignoring the bishop's counsel, came from all parts of the island. One big department store in San Juan reported a five per cent absenteeism among its employees. One major court case was postponed because three of the women jurors wanted to go to Sabana Grande. By Monday morning the roads were choked; long lines of cars were parked for miles out from the town. Some had to park their cars as much as four miles away and walk the rest of the distance on foot. At 7 a.m. a special train, which had departed from the capital at ten o'clock the night before, arrived and discharged some 600 passengers.

On the farm where the "Fountain of the Virgin" was located practically every square inch was filled by the thick-packed crowd, which one newspaper estimated at 100,000. Though this figure seemed exaggerated, the newspaper photos definitely reminded one of the beach at Coney Island on one of its busier days. Many fainted from the crowded conditions and long wait

in the blazing sun. Three shifts of doctors and nurses worked feverishly to care for the cases of fainting, sunstroke, suffocation, heart attack, etc., brought to them on stretchers by the Civil Defense workers busy among the crowd. Five long lines of men and women of all social classes slowly inched their way to the spring for "sanctified water." The length of time required to reach their goal had, by now, increased to anywhere from 15 to 18 hours. Some tried to get out of turn, and the policemen were hoarse from yelling in an effort to keep order. A loud-speaker not only urged the people to be calm but warned them against pickpockets.

Eleven o'clock arrived, but not the "Virgin." Many knelt and prayed. Some removed their shoes. Old women began saying their rosaries. An atmosphere of nervous expectancy prevailed. Suddenly someone pointed to a distant hill down which a woman dressed in black came walking. Cries of "*La Virgen! La Virgen!*" burst forth. But the woman turned out to be someone from that neighborhood coming to join the gazing crowd. Others excitedly pointed to what looked like a figure of a woman with outstretched arms over on another hill. Further examination showed this to be a tree. Over at the spring itself Juan Angel and the little girls were entertaining people who were up close, leading them through a series of movements with their hands, touching their cheeks, rubbing their heads, etc. The adults nearby obediently imitated the children.

By noon some of the crowd began to disperse. The great majority, though, stayed on. Many with loud voices implored the "Virgin" to accomplish the anticipated miracle, in much the same manner, no doubt, as the Baal priests of Elijah's time did, prompting Elijah to mockingly say: "Cry with a loud voice, for he is a god; either he is meditating, or he has gone

aside, or he is on a journey, or perhaps he is asleep and needs to be awakened!" (1 Kings 18:27, *An Amer. Trans.*) By 5 p.m. the "Virgin" had not "awakened," so the mass exodus got under way. The big "fiasco" was over.

Where Lies the Responsibility?

An editorial in *El Mundo* summed up the matter: "Our people did not know how to look at the happenings and accounts of Sabana Grande with the calmness and detachment that were so essential. Emotion and credulity ran wild. . . . We trust that the next time our people will act with greater calmness and detachment." The next time? Yes, there might very well be a "next time." Why? Because the whole thing was possible only because of the people's religious background and training, which covers a period of several centuries.

But did not the Catholic Church stay generally clear of the whole thing? Did not the bishop counsel the people not to go there May 25? Yes, and after it was all over the bishop made statements to the press in which he said that he would not submit a report to the Vatican on the alleged apparitions of the "Virgin." (Vatican files already contain more than 3,000 cases of admittedly false apparitions from all parts of the world.) The bishop stated further that in this case there were no messages as in the well-known cases of Lourdes and Fatima, where the "Virgin" gave "messages of penitence." Possibly, if the children had been less talkative about the "Virgin's" activities and had been able to tell of a "message of penitence" received from her, future years might have

seen Sabana Grande take its place along with Lourdes and Fatima.

The responsibility for the whole thing cannot be lightly side-stepped. The people were merely doing on a large scale what they commonly do on a small scale. The fantastic event reflected heavily on the religious training given them by their spiritual guides of the Roman Catholic Church. The bishop had nothing to say about the fanaticism that prompted the people to wait in line as much as twenty hours for a jar of "sanctified" water. Was there nothing he could have said, no clear Scriptural refutation he could have presented that would have put a stop to all the religious frenzy instead of allowing it to go on for five weeks?

Who, then, bears the main responsibility for all this and for the accidents, the faintings and heart prostrations, the expense of the hundreds of policemen, doctors and nurses? The seven little children? Or the church that taught them and their parents? And what was it the people went there to see? Obviously they hoped for a duplication of the so-called "Miracle of Fatima" so widely advertised by the Catholic Church, for the people frequently referred to it in their discussion of the events. If their religious leaders had taught them the pure truth of God's Word, then such knowledge would have protected them from being "babes, tossed about as by waves and carried hither and thither by every wind of teaching by means of the trickery of men, by means of craftiness in contriving error." (Ephesians 4:13, 14, *New World Trans.*) Yes, they would have known the truth and the truth would have made them free.



The Bathtub Revolution



THE bathtub is a modern luxury. Less than forty years ago American families were considered fortunate to own a bathtub. The majority of them took a bath in the good old traditional style once a week on Saturday night. To prepare the bath was quite an ordeal. There was no running water in the house and there were no automatic heaters. The water was carried in from the backyard pump and heated over an old dilapidated stove and then poured into a wooden washtub. The tub was large enough for junior to squat in while mother scrubbed his back. But poor father had to stand and squeeze the sponge over his head and have the water run down his body. That was his shower or bath. How far bathing has come since then!

There are today over a hundred million Americans that bathe at least once every twenty-four hours. They dissipate over twenty-five million man- and woman-hours each day this way. Bathtubs have improved. From the one-ton model of 1840, today's tub made of plastic may weigh less than seventeen pounds. It is chipproof and comes in many colors. And, too, no longer is bathing considered a luxury, but a necessity, a method of keeping clean and cool. But Americans were not always bathtub conscious.

Only a century ago American newspapers blasted the bathtub "as a luxurious and undemocratic vanity." Medical men cursed bathing as a menace to the health and well-being of society. Religious leaders denounced it as irreligious, immoral and degrading. The city of Philadelphia by law

prohibited its citizens from taking a bath between November 1 and March 15. Boston made it unlawful for anyone to bathe unless the bath was prescribed by a physician. The State of Virginia placed a \$30-a-year tax on all bathtubs. A baby received its first bath when the rain fell on it. And a boy received his first drenching when he slipped into a river or puddle. "In all the history of the early colonists," observes the *Kansas City Star*, "there is no record of a pioneer being surprised by an attacking Indian while taking a dip in river, creek or pond. The observance of the prohibition against bathing was so general and profound that it just was not an issue at all worth mentioning, until long after the United States had become a nation." Today the pendulum has swung in the other direction.

The early American settler most likely received his fear of water from his European ancestors. Europe at one time literally went for hundreds of years without a bath. Louis XIV of France was so convinced bathing was injurious that he refused to bathe more than once a year. His palace at Versailles was without plumbing, and reports say that its sanitary facilities "would have made a medieval baron blush." Queen Isabella is said to have bathed only twice in her lifetime: once when she was born and another time when she was married. The Knights of Bath in England could count on at least one bath

in a lifetime, the day they were being inducted into this group. To counteract the evil odors that would arise, the lords and ladies had their scent boxes, which they sniffed delicately. Even the men in velvet and women in silks and satins did not make any pretense at bathing, and for these there were strong perfumes to disguise the odors of uncleanness. One odor was thereby substituted for another. The ruling classes, especially, preferred perfume to bath.

The Religious View

Jerome, an early "doctor" of the Roman Catholic Church, condemned bathing when he established the principle that "the purity of the body and its garments means the impurity of the soul." "In the rules governing the religious orders of the Roman Catholic Church to this day, such as Benedictines, the Cistercians, and the Trappists, baths are forbidden. The Italian monastery of Monte Cassino . . . has never had a single bathtub or shower. As Haverlock Ellis puts it: 'The Church killed the bath.'" (*Ulster Protestant*, July, 1947) On this same point, Professor C. E. Winslow of Yale University wrote: "Medieval Europe, in reaction from the emphasis of classical civilisation upon bodily well-being, glorified through the early Church uncleanness and the disease as disciples preparing the soul for eternal mansions. Greek hygiene and Roman sanitation were condemned or ignored, and vast epidemics swept across the face of Europe." (*Encyclopaedia of the Social Sciences*) Estelle H. Ries, in her *Next to Godliness*, states: "Both clergy and laity acquired the superstition that cleanliness was contrary to the idea of holiness, and that filth and squalor were manifestations of piety. To the Christian fathers, this life was only a preparation for the life to come. The body was mortal and to be despised; the soul was immortal

and to be cherished. What need to wash this miserable body which holds the soul away from heaven? So bathing became uncommon. Homes and peoples became filthy and sick, and one scourge followed another." To this day in many parts of Europe fear of bathing still prevails. Eskimos and Tibetan lamas avoid the bathtub altogether. Islam despises it as unclean, and considers it more hygienic to bathe in running water.

Medical Views

As recently as 1903 a Chicago physician, John Dill Robertson, maintained that bathing encouraged pneumonia, made people soft and damaged the skin by washing off perspiration. Physicians also charged that bathing caused respiratory ailments, headaches, nervous condition and heart disease. They argued privately and publicly that soaking removed valuable oils and protective layers from the skin. So many resorted to milk baths to escape the ill effects of water.

On the other hand, as far back as 1759 bath enthusiasts recommended soaking the body in a tub for every ailment in the book: "The warm bath is a certain cure for colds, lowness of spirits, headaches, hysteric complaints, convulsive asthma. Pain and sickness, dejection and weakness are cured by cold baths, the person scarce believing he is the same man." Some cooked their bodies in hot baths, believing that in this way they would lose weight. But they readily gave up the practice when they learned that sweat was not fat. Finnish people to this day give credit to their *sauna* (steam bath) for almost everything they have achieved as a nation. Their Olympic records, a composer's genius, they say, were directly attributable to the clouds of steaming vapor of some bathhouse. Finnish women even gave birth to their babies in smoke-stained, overheated

steam rooms, believing it was free of bacilli.

Johnson, in his *Travels Through Part of the Russian Empire*, describes the Russian disposition toward the bath as follows: "Scores of individuals mingle together in a heated apartment. . . . Each person is accommodated with a small wooden pailful of hot water, and a bunch of the soft twigs of the birch tree, with which he switches his body, at the same time pouring hot water over his head, which is increased in temperature, in proportion to the excess of perspiration. When the body has arrived at the highest state of heat they suddenly rush into the open air, and scour themselves with soap and cold water. The operation of bathing occupies nearly an hour. . . . Many of them rush out of the hot bath in winter and roll in the snow. They look upon the bath as a sovereign remedy for all diseases and complaints."

Japanese hot spring vapor-baths are somewhat like Russian or Turkish baths, and accent is placed on the bath as a curative and restorative agent. Usually, such baths are taken in a room filled with natural steam from the water. The Japanese have also another system of bathing known as *jikanyu*, or time-bath, because the hours and the duration of the bath are fixed. "The sulphur baths taken at these spas are so hot that in ordinary circumstances it would be humanly impossible for the bathers to endure the dreadful three-minute ordeal through which they are compelled to go about four times a day. The method contrived to meet this is as effective as it is peculiar. The bathers are subjected to a discipline almost military in its strictness. . . . The first process, which lasts anything from 15 to 30 minutes, consists in the bathers, some 30 to 50 in number at a time, taking their places round the oblong tubs and churning up the

water with boards about six feet long and nine inches wide. They sing a folk song in unison, while churning up the water. When the scalding water is thus cooled to the required temperature, the bath-master orders them to stop churning and to wet their scalps and foreheads to prevent a rush of blood to the head. Then he gives the signal to take the tub. Into the water the unfortunates lower themselves, enduring the agony with the patience of Job. While they sit boiling, the bath-master keeps up their courage by notifying them of the passage of the minutes."—*Hot Springs in Japan*, by Prof. Kōichi Fujinami, M.D.

In India "nature cure" enthusiasts resort to mud and sand baths. Wet clay is usually used, where it can be obtained, in place of ordinary mud or wet dirt. According to Macfadden's *Encyclopedia of Physical Culture*, the idea of a mud or sand bath is "to bury the body of the patient in the ground with his head left out for the air. The sand is not nearly so effective as the wet clay or mud, although when the sand is well heated through by the sun it warms the body and stimulates perspiration" and the body benefits.

Aside from these "special" baths, one should feel grateful just for the ordinary shower or tub, for the opportunity to keep and feel clean. In the words of Dr. Theodore R. Van Dellen: "The advantages of cleanliness are numerous. The person looks and feels better. Bacteria are eradicated from the skin and infection is kept to a minimum. Dirt and oil are removed from the pores, which encourages perspiration. The bath also gives a much needed lift, especially on returning home from a day of hard work. Many find bathing relaxing, particularly before bedtime and in summer; it has a tendency to cool the body. If there were no other reasons than these, the procedure is well worth the time."

Development and Decline of Mayan Civilization

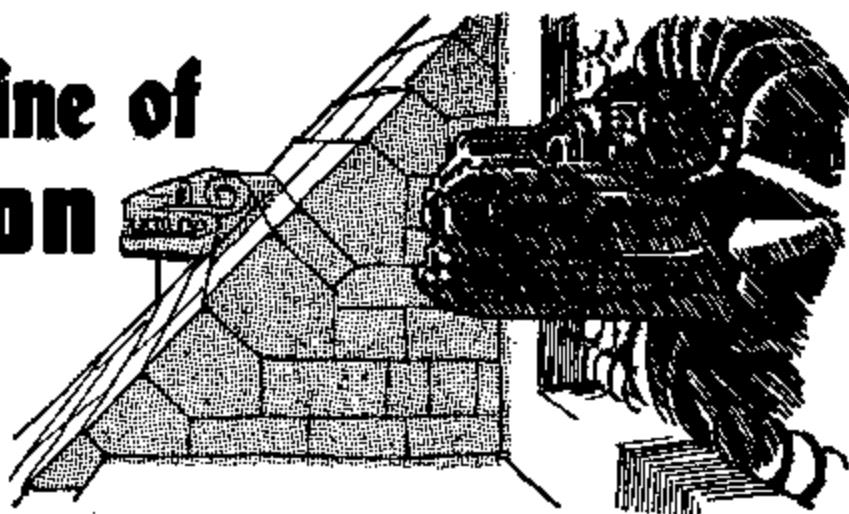
By "Awake!" correspondent in Guatemala

FROM all indications the Mayan Indians developed one of the highest forms of ancient civilization, one that began in northern central Peten, Guatemala, around 300 B.C., and lasted till about A.D. 1700.

But some may ask: "Where did the Mayas come from?" Well, some say they were the lost tribes of Israel, Negroes from Africa a bit faded, or swimmers of the Lost Atlantis who paddled over in canoes when their continent sank. However, the accepted theory is that they came from Asia, from the north drifting south, there being physical characteristics that suggest Asiatic origin.

It is thought that perhaps as early as 1000 B.C. the ancestors of the Mayas inhabited the Yucatan peninsula and that teosinte, the ancestor of maize, was used by a nomadic group of Maya-speaking people, who, with this means of providing food at hand, abandoned their nomadic life in favor of farming based on the cultivation of Indian corn, which later became the basis for their civilization.

The Old Empire officially began in the fourth century after Christ, the early period from 317 to 633 being the time of the rise and spread of Mayan civilization, the middle period from 633 to 731 having to do with the consolidation and development of previous cultural gain, followed by the golden age and the decline and fall of the Old Empire from 731 to 987. Many factors, such as earthquakes, increased rainfall making the jungle grow so fast that man could not combat it, malaria, yellow fever, foreign



conquest, civil wars, pestilence, decrease of arable lands as a result of bad farming, contributed to this decline.

The New Empire began with the Mayan Renaissance from 987 to 1194. Prior to 987 a group of Maya-speaking people moved northeastward across the peninsula, some of Mexican origin under the leadership of Kukulcan establishing their capital in Chichen Itza in 987.

With the year 1194 began the Mexican period or the ascendancy of Mayapan. But with the revolt against tyranny and the fall of Mayapan in 1441 began a period of disintegration reducing the country to political chaos and paving the way for the Spanish conquest in the sixteenth century.

With the fall of Mayapan, the larger cities were abandoned, and many returned to the south to Peten, Guatemala. In time they intermarried, mixing blood with later invasions, developing additional new nations through all of which ran a thread of Mayan heritage. In time they were defeated by the Spanish conquerors, being subjected to the Spanish Cross and Crown. The majority of the ruling clans, nobility, warriors, priests, artists and astronomers were wiped out, the common people surviving. Being subjugated, the Indian evolved a new way of life, concealing thought and emotion, his life being one of complications among the spiritual teachings of the Church, pagan priests and superstitions of nature.

Mayan Society and Superstitions

But let us go back and learn something of that ancient way of life. That the modern Maya has little aptitude for leadership is probably due to the fact that in ancient times leadership was confined to nobility and priesthood. Their society was divided into four groups, the nobility being the local magistrates and executives who administered affairs of towns and villages; second, the priesthood, which, like nobility, was one of heredity from father to son. The priests had to do with the sacrifices and were learned scholars, astronomers and mathematicians. The duty of some was to give the "reply" of the gods to the people, the ceremony of rain-bringing still being practiced among others. The common people were the humble corn farmers whose hard labor supported the nobility and priests. They were also the actual builders of the temples, colonnades, palaces and monasteries. In addition they had to make presents to the local lords and offerings of corn, beans, tobacco, cotton, chickens, honey, strings of beads, jade, coral and shells to the gods, through the priests. At the bottom of the social scale were the slaves, who were born as such, were made slaves as a punishment for stealing, were prisoners of war or orphans who were acquired by purchase or trade. Many times orphans were bought to be used as sacrifices.

The Mayas were a very superstitious people, believing that sickness was caused by dwarfs, for whom filled gourds were placed in doorways to keep away epidemics. Eggs set on Friday would not hatch; thin corn husks indicated a mild winter, and thick ones, a cold winter. Nine was considered a lucky number, perhaps because they believed nine gods ruled the

Underworld. Thirteen was lucky because of its use in the Mayan calendar and also because it was the number of gods in the Mayan Upperworld.

When ill, a priest or medicine man was called. The curer, through prayer, special ceremonies, bleeding the afflicted parts, or giving native herbs, cured or killed the patient. Some remedies were no doubt helpful, but many were a mixture of superstition and pagan Mayan magic. They had a great fear of death, and when one died they wept incessantly and spent many days in sorrow, making abstinences and fasts for the dead. When death occurred, the body was wrapped in cloth and the mouth filled with ground maize, that it might have something to eat in the other life. Common people were buried under floors of houses or behind the house, and idols or objects indicating the profession of the deceased were thrown into the grave, a practice carried on by some to this day. The bodies of the noble were burned, their ashes being put in urns and temples built above them.

In nomadic days they worshiped the natural forces, such as the sun, moon, rivers and forests. Giving up their nomadic life for a sedentary one with the introduction of agriculture, their religion with its gods became more organized, having a priesthood and temples. With the tenth century came the introduction of idolatry from Mexico by Quetzalcoatl, also called Kukulcan, the Maya-culture hero. Though of Mexican origin, this group lived in the southwest part of Yucatan and spoke the Maya language. According to the *Popol Vuh*, sacred book of the Quiche-Maya, the creator made man out of corn, three worlds existed before this present one, and all three were



destroyed by flood, as also this one will be; also, the world had thirteen heavens each having its own god, and nine underworlds with corresponding gods. Sacrifices, prayer, burning of incense, bloodletting and dancing were important parts of worship.

The Mayan religion suffered extinction when the Spaniards in the sixteenth century forcibly substituted the Catholic religion for the old pagan beliefs. The very few survivals of the ancient faith have not been of the priestly class, astronomical gods and philosophy, but the simple gods of nature. So the survival today is a mixture of Catholic saints and pagan deities.

Writing, Food and Buildings

Mayan writing was one of the earliest examples of the graphic system, developed to a high point representing a stage earlier than that of the Egyptian. Mayan hieroglyphics were still in use at the time of the conquest. They had devised a numerical system of dots and dashes and had a system of arithmetic using the zero, it is believed, 2,000 years before its use in Europe and 1,000 years before its use by the Hindus. They wrote on deerskin or tough paper of maguey fiber folded into books called "codices."

History of the Maya would not be complete without the mention of maize, the staff of life of the Indian, since it constitutes about seventy-five per cent of what they eat. Just where this all-important food originated is not definitely known. Some say Peru; others say Guatemala. At any rate, it was the basis of the Mayan civilization. Their diet was also composed of squash, pumpkin, papaya, potatoes, anona, zapote, jocote, later the orange, the

seeds of which were brought by Bernal Diaz, one of Cortes' captains. For meat they had turkey, other birds, rabbits, deer, wild pigs and monkeys.

The commonest types of construction were the pyramids and galleries. Sometimes they were made of brick, but usually of hewn stone, with a covering of finely carved slabs, a staircase leading to the top from one or more sides. Other structures were altars, pillars, sacrificial stones and the tennis court for their ball game. The erecting of huge buildings required mathematical knowledge and engineering. They moved heavy stones on log rollers, the axle and wheel being unknown then. Because of their magnificent cities erected without the aid of animals or wheels, the culture they created marks them as the most brilliant aboriginal people on the planet.

Under the pressure of a new and different civilization introduced by the Spanish conquerors, the Mayan Empire finally collapsed, leaving as vestiges of its culture the great ruins, which today attract many tourists. The Indians of today still carry on some of the ancient practices, but these are daily being changed under the pressure of an ever-changing modern machine age. On sending Alvarado to Guatemala to conquer the Indians, Cortes' instructions were to preach matters of the Holy Faith. But the conquest did not make them Christian. It only fused pagan religion and apostate Christianity, since today they are still in slavery to false doctrine and traditions of men. God's kingdom and its blessings being preached today among these peoples, as among all the peoples of the earth, are their only hope for true and lasting freedom.





GAMMA GLOBULIN VERSUS POLIOMYELITIS



IN 1953 much publicity was given to the use of gamma globulin in combating polio epidemics in the United States. Poliomyelitis, or *infantile paralysis*, is primarily a disease of children, and in 1952 there was an all-time peak of 57,000 cases in the United States. *Science News Letter*, July 11, 1953, told of the estimate of Dr. H. W. Kumm of the National Foundation of Infantile Paralysis, that the likelihood of getting polio during the first twenty years of one's life was one in 156 and of dying from it one in 1,945.

The New York *Daily Mirror*, September 27, 1953, carried a picture story about seventy Brooklyn parents staging a violent demonstration demanding gamma globulin for their children because of fear that they might acquire the disease. There had been no epidemic. In fact, just two weeks prior thereto the New York newspapers told of a record low of polio cases in the city. Yet neither this nor the explanation that gamma globulin supplies were extremely limited and therefore reserved for household contacts (that is, for those children in whose family there was a case of polio) satisfied these selfish parents.

Look, a United States biweekly picture magazine, October 20, 1953, contained a two-page article critical of the use or lack of use of gamma globulin in the United States during 1953. Yet the writer indicated a serious weakness in the gamma globulin treatment, for among other things he said: "While mass injections of counties have proved effective, there was no certainty that inoculations of household contacts would curb the disease. In fact, its

studies during and after epidemics in Utah, Texas and Iowa indicate little protection to others in a family struck by polio unless polio is diagnosed at once and injections are given immediately."

Of interest in this connection is the report on polio made by United Nations experts as published in the *New York Times*, September 20, 1953, and from which we quote the following:

"Polio Preventive Held Nonexistent. U. N. Experts, Meeting in Rome, Condemn the Indiscriminate Use of Gamma Globulin. (Special to the *New York Times*)

"Rome, Sept. 19—A committee of eight experts reported today the 'complete failure' of all efforts so far to control polio and condemned the widespread and indiscriminate use of gamma globulin.

"The committee, which has been meeting in Rome for the last week, said the disease entered the body by intimate association with infected persons. The committee, which was appointed by the World Health Organization, a specialized agency of the United Nations, met under the chairmanship of Prof. John R. Paul of Yale University School of Medicine. It said that polio might be brought under control in the not too distant future by means of prophylactic vaccines still in the experimental stage. Meanwhile it drew up a list of 'control measures' that should be adopted by the people and by health officers to reduce the spread of polio."

After listing ten of such rules, among which were avoidance of fatigue on the

part of those exposed to polio cases, the avoidance of large-scale use of irritant intramuscular injections such as organic arsenicals and heavy metals and the washing of hands before eating and after use of the toilet, the *New York Times* continued:

"About gamma globulin the committee said that it afforded protection over a period of only five or six weeks, but not during the weeks immediately following the inoculation. After expressing the opinion that gamma globulin is of little use for mass inoculation, the committee said that it could profitably be given to prevent paralysis in persons who are in close contact with polio patients and also for patients in hospital wards and children in nursery schools following exposure to polio.

"In any case, said the committee, no mass immunization program should be launched before 'sufficient evidence on innocuity and efficiency of the vaccines as well as pertinent data on level and duration of induced immunity have been accumulated.'

"The committee also recommended the first world-wide program of poliomyelitis research . . . The committee said the paralytic form of polio was increasing and now presented a serious problem in almost all the countries of the world."

According to the *New York Times*, September 15, 1953, the committee had previously stated that gamma globulin in quantities hitherto used "does not prevent infection but only interferes with invasion of the virus in susceptible tissues of the central nervous system. It is not the final answer to the problem and its field of usefulness is extremely limited."

The *Chicago Daily Tribune*, September 20, 1953, in its report of the meeting of the United Nations experts quoted them as saying, among other things, that "the

practical application of gamma globulin as a prophylactic in poliomyelitis is greatly limited, for even when employed under the most favorable conditions, hundreds or thousands of people will be unnecessarily inoculated for every one who actually derives protection from the infection." This is partly so because a great many persons are naturally immune to polio and there is no way of determining who is and who is not.

Dr. J. D. Wassersug, frequent spokesman for the medical profession, in *Science Digest*, August 1953, gives interesting statistics on this very matter of the relative cost and value of mass immunization. At the rate of seven dollars per child it cost a certain Texas community \$28,000 to prevent one likely case of paralytic polio; by spending \$224,000 it had eight less cases of such than it could have normally expected. But even with this expense, the fact remains, as a Dr. William Hammon says: "The use of gamma globulin is certainly not a panacea for the prevention of paralytic poliomyelitis." In summing it up Dr. Wassersug points out that 2,000 must be inoculated to prevent one case of paralytic polio.

We are told it takes one and a third pints of whole blood to get enough of the blood protein or "fraction" known as gamma globulin for one injection. And since from the foregoing it must be admitted that such use of human blood is highly questionable, what justification can there be for the use of gamma globulin? Further, those interested in the Scriptural aspect will note that its being made of whole blood places it in the same category as blood transfusions as far as Jehovah's prohibition of taking blood into the system is concerned.—See Leviticus 17:10-14; Acts 15:20, 28, 29.

"YOUR WORD IS TRUTH"



For Whom Was the Bible Written?

THE Bible was not written for everybody. It was not written for the fool, nor for the wicked man, nor for men wise in their own conceits. It was not written for those who do not believe in God, and therefore do not believe in the Bible as his Word of truth. Nor was it written for the proud and haughty, nor for the slothful, lazy and indifferent individual. It was written for the "man of God," to equip him for every good work.—2 Timothy 3:16, 17.

To the man of God the Bible is an open book, filled with light and truth. He appreciates its perfect harmony and recognizes it to be the Word of God. The Bible makes sense to him. It discloses mankind's relationship to his Creator, revealing God's purposes to him, and makes clear what he must do to gain eternal life. But to those who, either by their course of action or with their lips, say: "I don't believe in God," the Bible remains a closed book. To them it is mere history and legend, and seems marked with contradictions and inconsistencies. This man does not understand God's Word because he is a fool. God is not revealing his purposes to fools. "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good." (Psalm 14:1) The Bible was not written for him.

Nor was it written for the wicked man. "Light is sown for the righteous, and gladness for the upright in heart." Light, or understanding of God's Word, is for the man that delights himself in the law of

God and strives to walk in God's way. "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers: but his delight is in the law of Jehovah; and on his law doth he meditate day and night." A wicked man persists in following a course contrary to Jehovah's will. He is restrained in mental darkness regarding the purposes of Jehovah.—Psalm 97:11; Psalm 1:1, 2, *Am. Stan. Ver.*; 2 Peter 2:4; Psalm 145:20.

The Bible was not written for the proud and haughty. "The meek will he guide in justice; and the meek will he teach his way. All the paths of Jehovah are loving-kindness and truth unto such as keep his covenant and his testimonies." (Psalm 25:9, 10, *Am. Stan. Ver.*) The proud and haughty consider themselves too far above the eternal principles of Jehovah God to submit to or be guided by them.

Another for whom the Bible was not written is the lazy, the slothful and indifferent person. He may have several copies of the Bible, but never finds time to study them. If he desires an understanding of God's Word he must follow Jehovah's suggestion:

"My son, if thou wilt receive my words, and lay up my commandments with thee; so as to incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou cry after discernment, and lift up thy voice for understanding; if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of

God. For Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding."—Proverbs 2:1-6, *Am. Stan. Ver.*

There must be a personal hunger and thirst for truth and righteousness. One must be willing to make personal sacrifices to gain these truths that lead to life. They are worth having. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the gaining of it is better than the gaining of silver, and the profit thereof than fine gold. She is more precious than rubies: and none of the things thou canst desire are to be compared unto her. Length of days is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."—Proverbs 3:13-18, *Am. Stan. Ver.*

There is still another class for whom the Bible was not written. They are those who always find fault with it. They leaf through its pages, not to gain an understanding of it, but to see how many seeming contradictions they can find. Then they bicker and squabble over these until they learn, to their dismay, that no contradiction exists. Not satisfied, they continue their search and repeat as before, criticizing, belittling and faultfinding. Many clergymen are of this class. They pose as exponents of God's Word, yet they teach that only parts of the Bible are worthy of consideration. They say that the Bible story of Adam and Eve is legend and not truth; that the flood of Noah's day never did take place; that the miracles of both the Hebrew and Greek Scriptures are wholly inconsistent with fact, and that the Bible is too impractical and old-fashioned for this modern streamlined civilization. In this way the clergy destroy what little faith men have in the Bible, deny its inspiration, deny its Author, Jehovah God, and make Jesus a liar, be-

cause he said of his Father's Word: "Your word is truth." These clergymen prefer to lean to their own wisdom and understanding, or prefer to quote the wisdom of politicians and worldly philosophers. But as for the Bible, it has lost its appeal as far as they are concerned. These, along with the proud and haughty, the wicked man and the indifferent soul, place themselves in the class of fools.—John 17:17, *New World Trans.*; 1 Corinthians 1:19-21.

The Bible was written for the meek and teachable person, one who is conscious of his spiritual need. Such one must show a longing for truth and righteousness. Jesus said: "Happy are those who are conscious of their spiritual need, since the kingdom of the heavens belongs to them. Happy are the mild-tempered ones, since they will inherit the earth. Happy are those hungering and thirsting for righteousness, since they will be filled." To such a man the Bible becomes a source of light and joy. "Thy word is a lamp unto my feet, and a light unto my path. I rejoice at thy word, as one that findeth great spoil. I hate and abhor lying: but thy law do I love." This man exercises faith in God, trusts in his Word, and leans not to his own understanding. He realizes that "all things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope," and that "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—Matthew 5:3, 5, 6, *New World Trans.*; Psalm 119:105, 162, 163; Hebrews 11:6; Proverbs 3:5, 6; Romans 15:4; 2 Timothy 3:16, 17, *New World Trans.*

It was for this man of God that the Bible was written—for no others.



Jehovah's Witnesses Preach in All the Earth



Hong Kong

HONG KONG is a hundred-and-ten-year-old colony of Great Britain located on the China coast. It is a fitting name for this beautiful harbor. Its name means "fragrant stream" or "good harbor." The British colony is surrounded on almost every side by the territory of Red China. Being a crown colony it is administered by a governor who is a civil servant of the British government.

The colony of Hong Kong has an unofficial estimated population of 2,200,000, averaging about 788 persons to the square mile. The majority of these live in the city of Victoria around the business district of Hong Kong. In this built-up area are many families occupying a single little cubicle or a single flat. Housing is a big problem. There are about 300,000 that live in small huts in what are called "squatter areas."

Wherever one goes in Hong Kong he is confronted with religion. Cathedrals, churches, temples, religious schools, monasteries and indications of ancestor worship are to be seen on almost every street. Here religion is divided between Moslems, Sikhs, Parsees, Roman Catholics, Orthodox Catholics and practically every branch of Protestantism. The Jewish community has its synagogue. The Buddhists of the Mahayana and Hinayana sects have monasteries. The Zoroastrians have a temple. Yet, when asked: "Whom do you worship?" the majority will reply: "*Ngoh Gair Bai San*," which means, "I worship gods." Who or what these gods are is very indefinite.

Most people are religious and have some form of worship that is vastly different from what is common in the West. Nearly every door will have joss sticks (incense) burning; even when one is traveling he often carries these to drive away the devils. In many homes the photo of some dead relative will be seen, and to this food and gifts are offered. When it is drawn to the attention of the offerer that such food is never eaten by the photo, the answer is that such is known but the act in itself shows respect.

Ministering from House to House

Jehovah's witnesses bring to these people the Bible message of Jehovah's kingdom. In their ministry they find that many doors in Hong Kong are barred. People fear robbers who are daring and cunning. Tiny peep holes are used to scrutinize visitors and many questions are asked before the householder opens the door. When one is invited in, the people are very polite. Often one will see in the sitting room family scrolls and different pictures about religion as it is in China. When a picture of Jesus is seen, it means that one or more in the family profess Christianity. When Bible literature is presented even the children express a desire to see what it is all about. But what a shock it is to hear them say they cannot read, when moments previously all without exception were reading! This is just a polite way in Chinese of saying, 'I am not interested,' or, 'I do not want to take any literature.' To be polite they will often take literature. This is their way of showing respect.

Frequently, when calling from door to

door Jehovah's witnesses will meet persons who profess no religion but who express a desire to know God. This means that a long discussion on many argumentative points will take place. The same ground is covered over and over. Calling back on such persons presents a real test of one's integrity. It may mean week after week of explaining simple Scriptural points. When they are discussing various doctrinal subjects no effort is made to be tactful. Their desire is for you to state your arguments bluntly, what is true and what is false. The Chinese respect you for speaking to them in this way, because they realize that you speak so for their own good.

Often during a Bible study they will answer "yes" to a question they do not understand. Their doing so is out of politeness. They would rather go without understanding than to have you think your explanation was not clear enough for them to see your point. The way to overcome this and to find out whether they really

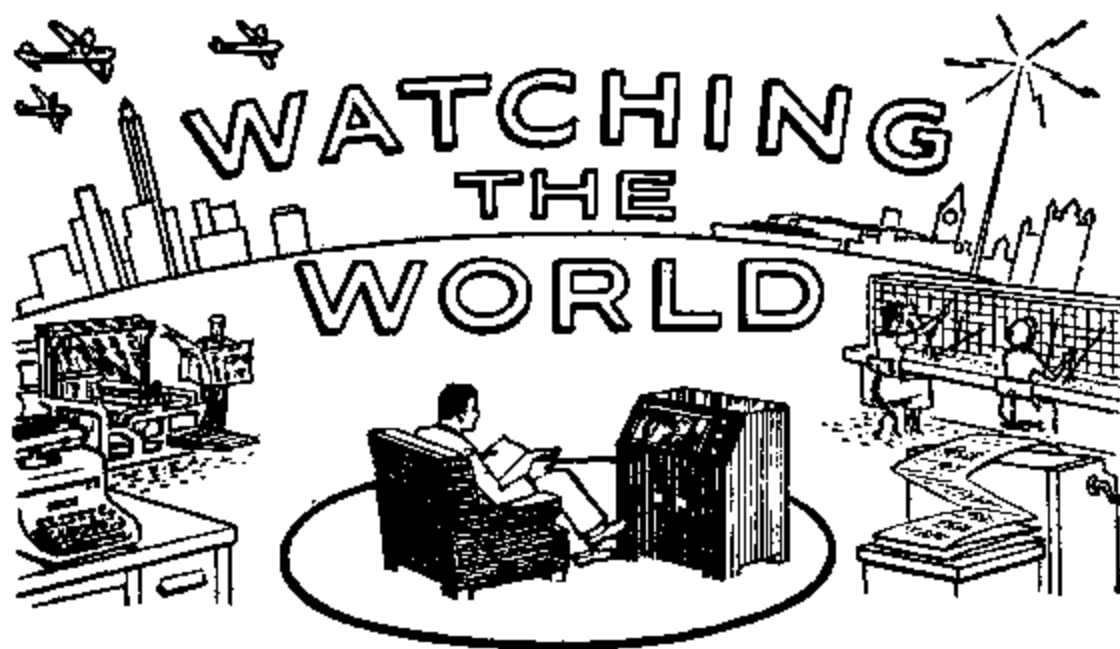
understand is to ask a question that should receive a "no" for an answer. If they answer "yes" then you know they do not understand. So the thing to do is to go over the same material until the meaning is clear. It takes a long time before persons having Bible studies reach maturity in Scriptural knowledge, because so many terms are absolutely foreign to them. Few have had previous Bible experience. The majority must be taught even the simplest of Bible truths.

The Chinese are lovable people. They are an old nation and their tradition dips back into the dim past. Many things they do far excel the modern ways of doing things. Their basic problems are the same as those of peoples everywhere. They desire truth, justice and righteousness. When these people come to know and love Jehovah, they do so with a whole heart. Surely many of these people will pass through Armageddon to enjoy the blessings of the new world.

DO YOU KNOW?

- How television quiz programs differ from Christian charity? P. 4, ¶1.
- Why modern money is not secure? P. 7, ¶1.
- How banks can lend out more money than they actually have? P. 7, ¶4.
- Why the man who makes "cash" his security is living on faith? P. 8, ¶2.
- Just how serious inflation can become? P. 8, ¶4.
- What living creatures are equipped with transparent windshields? P. 10, ¶1.
- What fish has built-in bifocals? P. 10, ¶4.
- Why some animals can see better in darkness than man? P. 11, ¶3.
- What is the most excellent eye of all? P. 12, ¶2.
- Who said the "Virgin" sat on a jeep's bumper? P. 14, ¶1.
- What was typical of the healing miracles at Puerto Rico's "Fountain of the Virgin"? P. 14, ¶5.
- Why the Puerto Rican religious fiasco was possible? P. 16, ¶4.

- How many million hours each day Americans spend bathing? P. 17, ¶2.
- What major city prohibited bathing from November 1 to March 15? P. 17, ¶3.
- What was the religious objection to cleanliness? P. 18, ¶1.
- What superstitions were held by the ancient Mayas of Central America? P. 21, ¶2.
- Who were described as the most brilliant aboriginal people on the planet? P. 22, ¶4.
- What are the chances of contracting polio? P. 23, ¶1.
- The medical shortcoming of gamma globulin? P. 24, ¶1.
- The Scriptural shortcoming of gamma globulin? P. 24, ¶7.
- To whom the Bible does make sense? P. 25, ¶2.
- For whom the Bible was written? P. 26, ¶3.
- What sort of religions exist in Hong Kong? P. 27, ¶3.



Danger of Total Annihilation

◆ When President Eisenhower made his first appearance as a chief of state before the U.N. General Assembly (12/8), he warned the world of the danger of total annihilation. He explained that atomic bombs are now twenty-five times more destructive than earlier ones. He said that H-bombs now possess power "in the ranges of millions of tons of TNT equivalent." Electrifying the assembly, the president declared that the U.S. already possesses an atomic weapon stockpile that "exceeds by many times the explosive equivalent of the total of all bombs and all shells that came from every plane and every gun in every theater of war through all the years of World War II." He warned that no amount of expense can guarantee safety for any city of any nation. To "help us move out of the dark chamber of horror into the light," he proposed that the Soviet Union join the U.S. in contributing some of its atomic stockpile to an international pool that would be made available for the arts of peace.

The Cold War's New Phase

◆ The year 1954 may be an era of talk—the talk of diplomatic negotiation. At the Bermuda Conference the Big Three accepted (12/5) Russia's offer of

a Big Four Foreign Ministers Conference in Berlin. The West is interested in an Austrian peace treaty and the unification of Germany. Russia is interested in blocking the European army and getting Red China admitted to the U.N. Observers believed that if Malenkov keeps China on top of his priority list, nothing will come from the early negotiations in 1954. Declared *U.S. News & World Report*: "'Cold War' is entering a new phase—but it's the same old 'cold war.'"

Pitdown Man a Fake!

◆ Ever since 1913 evolutionists, including many of the best scholars in the study of fossil bones, have thought the Pitdown man to be the earliest specimen of man, one that lived 500,000 years ago. Evolution's prize package was given the formidable sounding name of "*Eoanthropus Dawsoni*." This came into the news when the British Natural History Museum admitted in a bulletin (11/21) that the famous fossil was a fake. The skull was found to be of human origin, but the jawbone was that of a modern ape, altered with chemicals to make it appear ancient. After devaluing the skull cap from 500,000 years to 50,000 years old, the report said that the faking of the jawbone was so unscrupulous

"as to find no parallel in the history of paleontological discovery." Some scholars, however, had pointed out years ago that the jawbone was not human but ape. Now that the famous "relic" is an admitted fake, how do the evolutionists feel? Declared one of the world's most famous anthropologists: "It doesn't disturb our ideas of human evolution at all!" Clearly, the evolutionists' theories cannot be of much consequence even to themselves—if they can discard 450,000 years from a much-vaunted "relic" and not be disturbed!

The Cardinal's Flying Friars

◆ In France, a country with more than four million Communist voters, the Catholic Church has sought to win the people from the clutches of communism through the efforts of worker-priests. In Italy, a land with more than six million Communist voters, the Catholic Church is trying to counteract communism with the Flying Friars. This is a group of twenty monks directed by Cardinal Lercaro, the archbishop of Bologna. These monks fight communism in the province of Emilia, a place where more than half the people give their votes to extreme left-wing parties, where people are unfriendly to priests and where village churches are often deserted. Anticipating that the monks may have to defend themselves in the pro-Communist province, the cardinal chose them for their physical prowess, some having fought with World War II partisans. Because of their aggressiveness the monks are called by the people *Frati Volanti* (the Flying Friars). Although admitting that their mission is similar to the job of the worker-priests, the cardinal said that the Flying Friars are different in this respect: they do not hide the fact that they are priests. The cardinal

hopes that the Flying Friars will succeed in turning back the tide of communism and be more successful than the worker-priests in France, where some priests succumbed to Communist doctrine.

Britain's Boy Bishop

◆ In the town of Cornwall the Church of England revived a ceremony that had not been performed for the last 400 years: At the Church of the Good Shepherd church leaders elected a boy bishop. Using the slogan "the children of today are the church of tomorrow," the church officials installed a 15-year-old boy, David Haggerty, as bishop "to promote interest in Sunday school work and the teaching of the faith." —*New York Herald Tribune* (12/7).

U. N.: "The Strongest Censure"

◆ The 400-mile-long borderline between Israel and Jordan has had many illegal crossings. Many minor pillaging expeditions have been made by the Arabs against Israel. On the other hand, there have been retaliatory raids by Israel that have been less frequent but better organized. These illegal border crossings culminated in "the Kibya incident"—an Israeli raid in which 53 Arabs were killed. Since the U. N. truce supervisor placed the responsibility on Israel, the thorny problem went to the Security Council. Britain favored censuring Israel and saying nothing about arranging peace talks. France and the U. S. lined up with Britain, and the Big Three presented their resolution to the Security Council (11/20). By a vote of 9-0 the Council adopted the resolution (11/24). It expressed "the strongest censure" of the Israeli "retaliatory action at Kibya," and called on Jordan to "continue and strengthen the measures" to prevent crossing of the demarcation line. Israeli delegate Abba Eban de-

clared that the resolution against Israel was "more vehement and intemperate" than the Council had ever rendered, even against the Communists in Korea. The Arab viewpoint was expressed by Charles Malik of Lebanon, who told the U. N. that the resolution "is the first gleam of hope in years that the Arabs are not going to be wronged again."

Three Planes Came Out

◆ During 1953 three planes came out of Czechoslovakia. They were unusual; they were escape vehicles for persons fleeing communism. One was a small German-made plane with three Czechs. Another was the airliner seized at gunpoint and flown to Frankfurt with twenty-three reluctant passengers accompanying four anti-Red Czechs. In November two men, each with only seven hours' air training, flew a small sports plane over the West German-Czechoslovak border through a hail of bullets. Despite the bullets and despite the fact that neither "pilot" had yet made his first solo flight, they landed near the Bavarian town of Regensburg with no injury to themselves. Reason for their flight: They "no longer could distinguish truth from lies."

'America's Neglected Minority'

◆ When the white man took over North America he became notorious for ill-treating the Indians. From time to time incidents have cropped up that indicate that this ill-treatment is not entirely something of a bygone era. In November, Navajo Indians of the Montezuma Creek clan had to go to federal court for justice. Agents of the Federal Bureau of Land Management had slaughtered 150 of the Indians' horses and burros. The agents maintained that the Navajos were on land reserved for whites. In court, the Navajos proved that their animals, so essential in the Indians' life, were slaughtered

without "proper notification." How did the court decide? Federal Judge W. Ritter granted (11/21) a full award of \$100,000 to the Indians for the animals slaughtered by federal agents. Charging that in extreme cases the federal agents handcuffed Navajo women while removing horses from land in dispute, the judge said the Bureau's action constituted "inhumanity, force, violence, brutality and acts of depredation." He described the slaughter as a "whimsical move of some bureaucrat." Americans were glad to see the Indians receive justice. But the *New York Times*, calling them "America's most neglected minority," remarked: "Mere justice for the Indian is hardly enough."

Twice the Speed of Sound

◆ The speed of sound ranges from 660 miles an hour at 30,000 feet to 760.9 miles an hour at sea level. In August, 1951, a Douglas Skyrocket flew past 30,000 feet and came close to doubling the speed of sound. It traveled 1,238 miles an hour. Then in October, 1953, the Douglas Skyrocket came even nearer to twice the speed of sound by zipping along at 1,272 miles an hour. Finally, on November 20, test pilot Scott Crossfield, in his Douglas D-558-2 Skyrocket, was taken up in a B-29 to 32,000 feet. Then the four-engined rocket plane was dropped from the belly of the bomber. After zooming the Skyrocket past 60,000 feet, the pilot started down, giving the aircraft its final burst of fuel. It was then that test pilot Crossfield flew faster than anybody previously had—1,327 miles per hour, slightly faster than twice the speed of sound.

Mexico: Better Odds for Bulls

◆ Bullfights have been so heavily in favor of the bullfighters that, not unfrequently, gringos have been known

to cheer for the bulls. When the new bullfight season opened in Mexico City, President Adolfo Ruiz Cortines decided that the bulls really were at a painful disadvantage. To benefit the bulls he decreed 98 changes in the rules. Now instead of a bullfighter's using many cape-waving helpers to confuse the bull, he can use only one. Also the bullfighters must now limit their passes to twelve minutes and kill within six minutes. Whenever they fail, the bulls will be released from the arena.

U. S.: Black Funnels of Death

◆ More than 90 per cent of all the world's tornadoes originate in the U. S. The whirling, funnel-like cloud of the tornado has hit more than 6,000 times in the past 40 years, killing close to 9,000 people. They usually strike in the spring. But in 1953 tornadoes brutally hit the U. S. from

spring down through December. One of the nation's worst occurred (12/5) when the business district of Vicksburg, Mississippi, was crowded with shoppers. With the roar of a thousand jets, reported one witness, the twister churned through the district, sucking parts of buildings into its mighty maelstrom. A theater collapsed with 73 persons inside. Children clawed their way under seats, where some were trapped and killed. Stores collapsed. Big houses tumbled down. Autos piled up in the street. Roofs hurtled through the air. Cutting a 16-block swath through the heart of the city, the tornado killed at least 31 persons, injured more than 230 and left homeless more than 1,200. In the wake of the whirling, black funnel of death was damage estimated at more than \$25,000,000.

Earth's Greatest Storm

◆ Tornadoes are earth's fiercest

storms. Their funnels act like gigantic vacuum cleaners sucking up everything in their paths. If, then, the power of a single tornado is so utterly devastating, what will be the power of earth's greatest storm—Armageddon! The Great Prophet, Christ Jesus, assures us that it will be a "great tribulation such as has not occurred since the world's beginning until now, no, nor will occur again." Indicating that Armageddon will dwarf a thousand tornadoes in destructive fury, God's prophet says: "A great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end." This generation will see earth's greatest storm. How vital to be awake and to understand the meaning of world events!—Matthew 24:21, 34, *New World Trans.*; Jeremiah 25:32, 33, *Am. Stan. Ver.*

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