

# ***Awake!***

**Why the Race into Space?**

**United Worshipers Assembled**

**The Armadillo—Nature's Armored Tank**

**Does Your Money Work for You?**

OCTOBER 22, 1961

## 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 tales must not be trodden on; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

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

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# Awake!

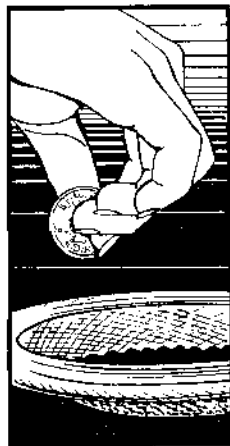
"Now it is high time to awake."

—Romans 13:11

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## GENEROSITY with a RIGHT MOTIVE

**W**HEN you give to the poor, what is your real motive?

Is it a desire to help

someone in need or is it a desire to build a good public image of yourself? Would you be willing to give if your generosity were kept secret from your neighbors and fellow workers? Do you insist on having a sticker for your door saying "We gave" or your name on a posted list of givers? Would you be generous if you could not deduct gifts of charity from your income tax?

When it comes to helping people in need, governments are very often like people who are generous with a selfish motive. They may give economic assistance or famine relief to a needy country for propaganda purposes and not out of compassion for starving people. In recent years the United States and the Soviet Union have been competing with each other in providing economic assistance to underdeveloped

countries, but their generosity usually has been for ulterior motives.

The people of Communist China are now suffering from a severe famine, but neither of these great powers is contributing food to the starving multitudes there. Commenting on this, *The Christian Century* said: "Why do we let the Chinese starve? . . . We in the United States have plenty of surplus grain. Every year we build more and bigger barns. We have ample shipping facilities for transportation of grain to China. There are no diplomatic impediments which cannot be overcome. . . It can be done—but we are not doing it, and while we fail to act, Chinese starve. Must we conclude that there is a lack of compassion and charity among a people most of whom have been taught to feed their enemies?"

The great powers in the East and the West are generous when it is to their personal advantage in the cold war. They give to win the good will of other nations, but would they be as generous if there were no cold war? This same question was raised by two reporters in India who wrote an article for the *New York Times*. "The Soviets," they said, "have undertaken a share of the burden, not because the welfare of the people is a primary concern, but because they want their ideology to prevail and aid is one means to that end. It would be pleasant to believe that were

East and West not embroiled in a cold war both the United States and the Soviet Union *would continue their help to the underdeveloped world*. But, regrettably, we haven't that much faith. If the cold war ended tomorrow, so, we fear, would the bulk of the efforts being made to help the earth's unfortunates."

There is no real honor in generosity that has a selfish motive behind it. What really counts is giving that expects no return, giving that is done out of human compassion and a loving desire to help fellow humans. This is the type of giving that builds respect and good will. Divine approval does not come to anyone who gives so that he might gain selfish advantage or boast of his generosity. "If I give all my belongings to feed others, and if I hand over my body, that I may boast, but do not have love, I am not profited at all."—1 Cor. 13:3.

If you are generous for the purpose of gaining public good will, how are you any different from the religious hypocrites of Jesus' day who advertised their gifts of mercy? Consider Jesus' warning against such insincerity: "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. Hence when you go making gifts of mercy, do not blow a trumpet ahead of you, just as the hypocrites do in the synagogues and in the streets, that they may be glorified by men."—Matt. 6:1, 2.

It may be true that what is given from a wrong motive is better than nothing, but the giver cannot expect to create good will by what he gives. When needy persons perceive that a giver is helping them, not because they are in need or because he has compassion for them, but because he gains good publicity from it, they have difficulty feeling grateful to him. There is no feeling

of love, because he did not give out of love. This may be one of the reasons why nations that give economic assistance to underdeveloped nations for propaganda purposes fail to create good will toward themselves. They need not wonder why they are hated instead of liked.

The correct way to make gifts of mercy to persons in need is the way Jesus Christ pointed out: "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." (Matt. 6:3, 4) This is generosity out of love, and it brings God's favor as well as the good will of the ones who are aided.

Some persons are reluctant to make contributions to organizations that ask them for money in the name of needy persons or some cause. They have learned that many of such organizations use a large portion of the money received to pay the salaries of their officials and to buy advertising for their fund-raising campaigns. Another discouraging thing to them is the knowledge that frequently very little of the help that may be sent to the starving people of another country actually reaches the people who need it. Most of it falls into the hands of corrupt officials and greedy merchants who use it for personal profit. But this knowledge need not prevent you from giving *personally* to persons that you know are in need. Do not, however, conclude that gifts of mercy do good when given to professional beggars. They have made a business of pretending to be poverty-stricken to deceive generous people.

Voluntarily giving from your substance to persons who are genuinely in need of help is the Christian thing to do. But remember, your generosity has real value only if it is done out of love.

# WHY THE RACE INTO SPACE?

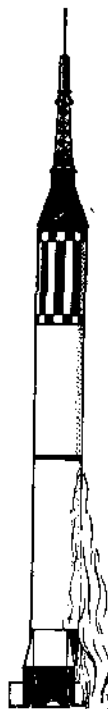
**T**HE race to the moon is on! That the Russians are moon-minded few persons doubt. And United States President John F. Kennedy, at a special joint session of Congress, recently declared: "I believe we should go to the moon." Why the keen interest in traveling to the moon and even to other planets? Is it scientific value or military value? Is it curiosity? Or is it a race for prestige purposes?

Many elements are involved, including what is called "the compelling urge to explore the unknown"; but what is basic is a race between the East and the West for the prestige of conquering space. The United States, said to be behind Russia in the race thus far, hopes to catch up to Russia and go ahead by sending an expedition to the moon "before this decade is out."

Though officials of the United States government prefer not to think of it as primarily a race, the facts are evident that there is today as much of a race for the frontiers of space as there was four centuries ago to explore the unknown world of North and South America.

Dr. Wernher von Braun, called by *Life* magazine "the free world's top practical rocket man and its boldest theoretician of space travel," argued a few years ago that it was at times important to conduct space flights primarily for psychological and pres-

**What motives  
are involved?  
Are they sound?**



tige reasons. When the United States rocketed Commander Alan B. Shepard 115 miles above the earth's surface, the enthusiastic response on the part of government officials and the American public tended to support Dr. von Braun's argument. Yet what happened when a flight similar to that made by Commander Shepard was proposed by Dr. von Braun in 1958? At that time it was dismissed by some officials of the National Aeronautics and Space Administration as little more than a publicity stunt. "Whether we like it or not," argues Dr. von Braun, "we are engaged in a world-wide popularity contest with the Soviets. We are competing for allies among the many have-not nations for whose underfed multitudes the Communist formula of life has a great appeal."

## ***Folly Scientifically and Militarily?***

But what of the other views, that space flight is necessary for scientific and military reasons? Folly! shout many authorities.

Using instruments to explore outer space is viewed by many as an entirely different thing from sending men out to land on the moon and planets. "It is not likely that man can contribute much if anything to knowledge by simply orbiting about the earth or mere travel through interplanetary space," says a report by the Space Science Board of the National Academy of Sciences.

What about the scientific value of going to the moon? Dr. von Braun's view is that "the value of discovery becomes clear only in the wake of the discovery itself." But Dr. Hans

Thirring, world-renowned physicist and inventor, who in 1946 predicted the development of the hydrogen bomb, recently made this prediction as to the value of going to the moon: "You will not find anything sensational on the moon. Very little in comparison to what it would cost. So why spend billions for that? . . . For the future of mankind it is vastly more important to harness the power of the H-bomb than it is to make a space trip to the moon. Go to the moon and back and what have you got? A sample of dust that, chemically, is much like the dust on earth. . . . What I mostly disapprove is to have the ambition of sending a man to the moon. I think that is nonsense."

Would control of the moon or outer space mean control of the earth? Some authorities believe that possession of the moon may well mean possession of the earth; but it is not clear how control of the moon would mean control of the earth. Conceivably it might be more difficult to destroy moon-based rockets. But Dr. Lee A. Du Bridge, president of the California Institute of Technology, says: "I do not believe that the conquest and occupation of the moon have the slightest military value or interest. . . . Paradoxically, the large rocket has opened up the conquest of space; but for military purposes has made space unnecessary."

The reasoning behind the view that it is not necessary militarily to occupy the moon is that it takes too much money, effort and time to transport rockets with hydrogen warheads 240,000 miles to the moon and then shoot them back to the earth that great distance. After the rocket is fired from the moon, it would take two or three days to "hit" the target on the earth. An ICBM fired from the earth, on the other hand, can reach a target on the earth in about twenty minutes. Not only is it a matter of greater speed by firing

rockets from the earth but there is the all-vital matter of accuracy—a tremendous problem in shooting rockets from the moon. A slight miscalculation or electronic failure might mean hitting the wrong country, the wrong side of the earth or even the country that rockets the hydrogen bomb from the moon! Rockets are much easier to fire from submarines than they are from the moon.

### *Hazards to Human Life*

If it be folly scientifically and militarily to send men to outer space, what, then, of the hazards to human life? The danger to human life is admittedly great. The Van Allen radiation belts surround the earth's waist from about 500 to 52,000 miles out, with holes at the earth's poles. For protection from these belts about 1,000 pounds of shielding would be required for one man. Even if the moon-bound space crew rockets their way safely through the Van Allen radiation belts, there are still many perils. One of the most hazardous is the storms of penetrating nuclear particles that result from solar flares, making the perils of the Van Allen belts pale by comparison. On one occasion when intense radiation was thrown out by the sun, a high level of 10,000 times normal was measured. A space crew would thus be exposed to radiation of as much as 1,000 roentgens an hour; and thirty minutes of such is said to result in a fatal dosage for half the persons. These veritable hurricanes of radiation, moreover, cannot presently be forecast. To provide safeguards, one estimate is that it would require twenty tons of metal per man!

But if the astronauts survive the Van Allen belts and do not encounter storms of penetrating nuclear particles, what about the effect on men in the artificial environment of space ships? Already doctors are speaking of space sickness. Space

travel over a long period of time may have adverse effects on the human body.

### ***Folly in Cost of Time***

The race into space is not limited to the moon. A Mars race is also contemplated. Mars is never closer to the earth than about 35,000,000 miles. A round trip to Mars would consume about three years, traveling at present rocket speeds. Dr. von Braun's figures for a Mars expedition are that the voyage to Mars would take 260 days. But a round trip is more than twice 260 days because the planets Earth and Mars move; hence a waiting period is involved, either on or near Mars, until the planets are in the right position. Dr. von Braun calculates the waiting period to be as much as 449 days, which means the complete voyage could take a total of 969 days.

Think of the confinement in space suits and ships during all that time! Think of the loneliness, the boredom, the discomforts! Think of the food and water problem! The present theory is that urine will have to be treated by chemical processes to render it drinkable for reuse on spaceships!

And what of travel to distances greater than those for traveling to Mars? For a one-way mission to Pluto, the most remote of the planets in our solar system, it would take about 46 years! The nearest star, Alpha Centauri, is 4.3 light years or 26 million million miles away. It takes a beam of light (at the speed of 186,000 miles a second) about four years to reach that star. A light year is equivalent to 5,880,000,000,000 miles or 9,461,000,000,000 kilometers. If the present rocket speed of 25,000 miles an hour could be sustained, that would be only 600,000 miles in a 24-hour day! It would take over 43,000,000 days or about 118,000 years to make just a one-way trip to the nearest star. There

are relatively few other stars within a distance of twenty light-years.

### ***Inhospitality and Cost in Money***

If man should succeed in landing on the moon or planets such as Mars, he faces an incredibly inhospitable environment. There is no question of living on the moon or these planets except in clumsy space suits. Lunar temperatures are believed to vary almost 500 degrees Fahrenheit. At noon the temperature on the moon is placed at 250 degrees, while at night it is minus 215 degrees Fahrenheit! Venus, on its side facing the sun, is too hot. According to *Science News Letter*, the temperature on Venus is 600 degrees Fahrenheit. Mars is said to be too cold. On Pluto the thermometer is said to drop to 375 degrees below zero. On the sunny side of Mercury it is hot enough to melt lead. Besides the extreme temperatures, man would face an environment of no water, no life-sustaining atmosphere. What inhospitality!

And the cost? It cost each of the United States' 180,000,000 men, women and children \$2.25 just to send Commander Shepard on a 115-mile-high journey! Or \$400,000,000! The cost of the moon expedition President Kennedy placed at between \$20,000,000,000 and \$40,000,000,000!

Are people so well cared for on earth that forty billion dollars can be rocketed into outer space? "I believe we can spend money to better advantage on earth," says Dr. Vannevar Bush, head of the Office of Research and Development during World War II, "than by shooting it into space." Think of the homes such money could provide for earth's ill-housed population! Are crippling diseases so well controlled today that forty billion dollars can be lavished on the moon? Think of the hospitals and schools and toll-free highways that could be built! Think of the slums that could be

cleared and the cities that could be beautified!

But if all this space mania is folly in regard to cost in dollars and human life, folly in view of the inhospitality of outer space, folly scientifically and militarily and folly because of the basic factor of prestige and political propaganda, still all this folly is trivial alongside this question: Does God approve of man's seeking to go beyond his realm?

Yes, that is a question any believer in the Creator of heaven and earth, Jehovah God, may well consider. If it is contrary to God's will for men to explore beyond this earth by traveling to other planets, then only trouble could result.

### ***Folly from God's Standpoint***

Is God's will for man in regard to this earth made known? It is, in the Book called the Holy Bible. Jehovah God created the first man and woman and gave them the responsibility: "Fill the earth and subdue it." The first man, who was settled in the garden of Eden "to cultivate it and to take care of it," thus was given the responsibility to extend Paradise earth-wide. Making earth a fit and beautiful place to live—that was to be a full-time job for man. But today the earth is no paradise, being filled with hatreds, prejudices, crime and shortages of many kinds. Instead of subduing the earth, men today seek to find in God's creation, the planets, a place that is beyond the province of man. States God's Holy Word: "Jehovah [is] the Maker of heaven and earth. As regards the

heavens, to Jehovah the heavens belong, but the earth he has given to the sons of men."—Gen. 1:28; 2:15; Ps. 115:15, 16.

The earth is man's home. Said one medical authority: "There are probably a thousand conditions which would have to be fulfilled before man could inhabit the earth [or any other planet]. Not only must there be light, many kinds of food, water, proper atmosphere, appropriate temperature, the nitrogen cycle, etc., but there are hundreds of chemical reactions in the body which contribute to man's life processes. The chance that all conditions for life would have been fulfilled by pure chance is one in billions. It is very evident that the earth was prepared for man."—*The Physician Examines the Bible*.

But the moon and other planets were not prepared for man. The Bible and the inhospitality of those planets testify to this. No planet other than the earth provides man with the essential things for life. No place on earth can be as unattractive as the airless, waterless, lifeless surface of the moon.

The race into space is for the wrong motive. It is not to glorify the Creator of all things; it is to bring glory to men and their form of government, whether democratic or communistic. It is to keep up with another nation, in a cold war. It is not in harmony with God's will for man.

"Man belongs wherever he wants to go," says space enthusiast Dr. von Braun. But the Bible says man belongs where God wants him to live: "To Jehovah the heavens belong, but the earth he has given to the sons of men."—Ps. 115:16.

### ***A SOCIETY RULED BY LAW***

"What peoples everywhere need is a society ruled by law or at least one that is governed by basic principles of humaneness. For neither side can win the next war."—*U.S. News & World Report*, February 27, 1961.



MEET  
OUR

# New Guinea

## NEIGHBORS



ARE your next-door neighbors like ours? Do they carry axes and knives tucked in their belts, wear brightly colored headdresses of

feathers and beads and share their sleeping quarters with the family pig?

We live in the western highlands of New Guinea. This huge island north of Australia is divided into three parts—Dutch New Guinea, Papua and New Guinea. Dutch New Guinea is a possession of the Netherlands, Papua is an Australian territory, and New Guinea is administered by Australia for the United Nations.

Our neighbors are colorful in many ways. The men wear a broad belt around the waist with a length of net not unlike a string bag hanging from the front and a small leafy branch tucked in the back. The women wear a narrower belt with a few strands of string suspended from it back and front. Not an expensive costume by any means and it is not of particular concern to the wearers. They take the greatest pride in their headdress, which is fearfully and wonderfully made with feathers, furs, beads and anything else that takes their fancy.

The men are much more colorfully adorned than the women. For one thing, the women are too busy doing all the hard work. Jewelry and cosmetics are stylish.

Nose and ears are pierced at initiation, and from these hang shells and pieces of fur. Gold-lipped shell, which is brought in and used as payment for labor, is considered very valuable and decorative. An-

other beauty aid is charcoal rubbed onto almost-black faces, usually outlining the eyes. More startling is the occasional use of red berry juice or white clay. Hair oil and talcum powder, both highly scented, are popular.

The scanty costumes are suitable to the long dry season when days are sunny and hot. If you visualize New Guinea as a land of steamy jungles and tropical diseases you are partly right. It is hot and humid on the coast, but inland the terrain rises several thousand feet above sea level, making the climate very pleasant. We often have thunderstorms in the late afternoon. The nights are cool, with a mist frequently slipping down over the hills.

Our home is about three thousand feet above sea level, looking out at a range of hills that steeply rise another three thousand feet. Streams fed by frequent thunderstorms tumble over boulders and waterfalls, carving deep valleys. Winding up the ridges are native tracks worn through the centuries by bare brown feet. There in the distance you see a high hill covered with grass and thickly dotted with trees. This dense appearance is misleading. Come along and we will have a closer look. You can also meet our neighbors, but there are some other sights on the way.

### *Death Adders and Pigs*

We will leave the road and follow a track through our neighbors' gardens to the foot of the hill. In heavily populated areas they have burned and cleared the jungle to make these gardens. Every few years the gardens are moved, allowing the native grasses to take over. That accounts

for the many areas you see covered with *kunai*, a tall native grass, and *pit pit*, which resembles a small bamboo. Careful! You must stay on the path; there may be death adders in the grass. Those dark-green leafy plants are *kau kau*, a kind of sweet potato and the staple diet of our neighbors. See how carefully they stake their beans. Notice the plot of corn with peanuts growing close by. Here and there you see pineapples, tomatoes, pawpaws, onions and potatoes. Our neighbors have gladly accepted fruit and vegetable seeds distributed by Australian government patrols sent into the unexplored interior.

Mind your footing down this slope to the stream. Did you notice the bananas? They grow well in the damp soil and there are many kinds for eating and cooking. Take it easy as you cross this shaky bamboo bridge. Now over the pig fence. You can see it was painstaking work sharpening thousands of thin wooden stakes about three feet long to make a continuous fence. That ditch inside the fence is an extra protection against the escape of an adventurous pig.

Some of the gardeners are stopping work to come over and shake hands. They will follow us with friendly smiles from here on. You find it hard to believe that it is only since the end of World War II that government patrols have gotten these folks to abandon their tribal warfare and cannibalism. Today there is only a comparatively small uncontrolled area in the interior. As we penetrate farther inland we will meet more of our neighbors.

### ***Spears and Smiles***

Our little party takes the track through tall *pit pit*. Look at that busy pig rooting in the grass! Now you find the grass is kept short here and the gardens are smaller and more varied. We are approaching a village. Yes, you can count them—

ten *kunai* huts. There may be more nearby; the village is scattered. Hold it! Apparently from nowhere a group of old men have appeared with spears, bows and arrows, axes and knives. (An occasional trade store back on the road provides them with the knives and axes, as well as torches and tinned meat.) We must be friendly and confident. How anxious all of them are to shake hands! They smile and want us to stay and talk.

Interesting people, are they not? More and more gather around to welcome us. What is that fearsome-looking warrior drawing from his belt? Relax, it is just a wallet equipped with a small mirror and a photo of a glamorous American film star—another provision of the trade store back on the road.

How long our neighbors have lived here in the western highlands we do not know. There seems to be no mention of the ocean in their history. We describe it to them, but they find it hard to imagine. Of course, they know what water is, thanks to six months' wet season. The other six months are dry. When the season is good their gardens produce well and they get fat. If the dry season is very dry there is a shortage of food and they go hungry. They lead a garden-to-mouth existence. The idea of storing food seems to have escaped them.

### ***New Guinea Cuisine***

Here in the village meat is a luxury. Their main source, the pig, is highly prized. It is a common sight to see a pig being led by a string tied to one of its front legs, and frequently it sleeps in the family hut at night. In addition to the canned meat obtainable at the store the villagers relish birds and rats. Since the advent of the European, cats, dogs and

other small animals such as bats have been added to the menu.

Over here is a cooking hut shared in common by many. Meat and *kau kau* are thrown onto the fire, where it remains until the outside is burned black. When it is removed the inside is still raw. Sometimes lengths of bamboo are cut off, filled with vegetables and cooked. Each bamboo utensil can be used only once, but the supply is plentiful. Another method is to wrap vegetables in broad leaves such as the banana leaf and cook them.

A major event in the life of our hosts is an occasional feast called a "sing sing." It is a time for much dancing and eating. I saw a "place sing sing" on top of a mountain. It was a cleared space on the edge of a cliff with a sheer drop many hundreds of feet awaiting any overexcited dancers. There were pegs for securing about two hundred pigs. The number of pigs available determines the size of the feast. For a "sing sing" they dig out a shallow pit, line it with stones and light a fire in it. When the fire has burned down to embers they put the food in and it cooks by the heat of the stones. Special finery that will not be worn at any other time is reserved for the occasion.

### *Living Standard*

You will notice that all the huts have one thing in common: the floor is thickly littered. Corn husks, dead leaves, banana skins, peanut shells and chewed sugar-cane fiber provide a bed for the family. The living conditions have caused a high mortality, especially among the children and newborn. Many villagers did not bother to name infants until the babies were a year old, because the chance of surviving the first year was so slim. Now with hospitals being built the pattern of health is slowly changing. Of course, old habits are hard to break and many mothers still wait to see

if a sick child is going to die before taking it to the hospital. Since the youngsters wear no clothes, they get chilled in the rain and quickly develop pneumonia, the chief killer of children. If the first attack does not kill, the second or third usually does.

There are not many Europeans in this area. There are plantation owners, missionaries (such as Jehovah's witnesses), and those employed by the Administration in the Department of Native Affairs, the police force, hospital workers and the Department of Agriculture. A few operate their own businesses, but the cost of living is high.

There is something very endearing about these plain-living villagers of New Guinea. Even though we are of a different race and color, they are anxious to do us a kindness. It takes a while to break through their initial shyness and reserve, but when you have gained their confidence it is heart-warming to see the things they will do in an effort to be friends. Along with their hospitality their willingness to progress is an asset that will continue to prove valuable to them. Already they have overcome tribal warfare and cannibalism and have shown a desire to improve their health and agriculture. They also appreciate the Christians who visit them with the good news of God's kingdom. This is true not only in this village but in similar villages nearby with their fruitful gardens and thousands of interesting people.

But time is getting away from us and we convince them it is time for us to leave. We feel sure of the path home, but they graciously accompany us all the way back to the road, parting there with a final handshake.

Having you along was lots of fun. We knew that if you met our New Guinea neighbors you would like them.

# HALLOWEEN'S ORIGIN AND CUSTOMS

## DRUID CUSTOMS

In the eighth century Pope Gregory III established November 1 as the date to celebrate the religious feast All Saints. Since all saints are considered hallowed people, the celebration on October 31 came to be called Eve of All-hallows or Halloween. However, *The Encyclopædia Britannica* shows that the many practices and customs associated with Halloween have a pagan background. "The Celtic year ended on Oct. 31, the eve of Samhain, and was celebrated with both religious and agrarian rites. For the Druids, Samhain was both the "end of summer" and a festival of the dead. . . There is little doubt that the Christian church sought to eliminate or supplant the Druid festival of the dead by introducing the alternative observance of All Saints' day on Nov. 1. This feast was established to honour all saints, known or unknown, but it failed to displace the pagan celebration of Samhain."

## HALLOWEEN COMES TO THE UNITED STATES

*The Encyclopædia Britannica* tells us: "By the end of the middle ages, the celebration of Allhallows Eve was an established part of the annual calendar of the Roman Catholic Church. However, after the Reformation, Protestants rejected this feast along with other important ones such as Christmas and Easter. Nevertheless, Halloween folk customs of pagan origin flourished in Ireland, Scotland." Since early American settlers were Protestants, they did not celebrate Halloween. The book *Halloween Through Twenty Centuries* explains how Halloween came to America: "Halloween did not find a place on the American calendar of holidays until after the Gaelic people began to arrive on these shores. With them came the Catholic observance of Allhallows and All Souls and also the folklore about which still clung shreds of the ancient Vigil of Samhain and the Halloween sports of the fairy folk. These later colonists began the custom of holding gatherings at the farmhouses on the night of October 31. . . These gatherings, however, were scattered and regional. It was not until after the great Irish immigration which followed the potato famine in the 1840's that Halloween really became a nationally observed holiday in the United States."

## HALLOWEEN VANDALISM

Ralph and Adelin Linton's book *Halloween Through Twenty Centuries* also shows where Halloween vandalism got its start. "Since the Irish believe that the 'little people' are constantly hovering about the homes of mortals and that they are especially active on Halloween, any mischief that occurs on that night can be blamed on them. This is the background for the Halloween vandalism which reached its heights in the late 1800's."

## HALLOWEEN COSTUMES

"Halloween masquerading may stem from a medieval custom of celebrating Allhallows. On this day, dedicated to the memory of the saints, each church displayed in a solemn procession the relics of the saint who was its patron. However, as the churches grew more numerous, there were not enough genuine relics to go around; especially as some wealthy parishes, such as that of the castle church at Wittenberg, collected sacred relics by the thousands. Newer and poorer parishes, therefore, having no relics to display, masqueraded in representation of their patron saints. Those who were not playing the parts of the holy ones also wanted to get into the procession, and so they dressed up as angels or devils. The Allhallows procession around the churchyard eventually became a gay and motley parade."

## "TRICK OR TREAT"

A common sight at Halloween are youngsters dressed in costumes calling from house to house with the requesting threat, "Trick or treat." This practice appears to be associated with the custom once carried on in Ireland on the eve of Samhain. A procession led by a white-robed man wearing a horse-head mask traveled through the district requesting contributions in the name of Muck Olla, which was thought to have been a perversion of some old Druid god. According to the book *Halloween Through Twenty Centuries*: "At each house the procession halted, called out the master, and recited a long string of verses, the purport of which was that the farmer's prosperity was due to the goodness of Muck Olla and that if he wished to continue to prosper he had best make a generous contribution to that spirit."

**C**ROWNED with happy success was the 1961 international series of United Worshipers Assemblies of Je-

hovah's Witnesses! Thirteen six-day assemblies were held, one in Canada, six in the United States and six in Europe; and at virtually every assembly the attendance at the public meeting soared to a record high for the respective city, state or country!

At Vancouver 28,952 persons thronged to the Empire Stadium to hear the public talk "When All Nations Unite Under God's Kingdom." The Watch Tower Society's president, N. H. Knorr, delivered this talk to the largest audience of united worshipers of Jehovah ever assembled in Canadian history.

Houston was the scene of the largest theocratic assembly ever held in the state of Texas; the public talk was given in both English and Spanish, the total attendance being 21,300. Likewise the 12,744 persons at the public lecture at Oklahoma City set the all-time high for the state of Oklahoma; and Omaha's 11,528 attendance figure set a new record for the state of Nebraska. To hear about God's way for world unity, 40,552 persons attended the public meeting at Milwaukee—the largest such assembly ever held in the state of Wisconsin. California, too, had its largest assembly of united worshipers, with 50,213 assembled at San Francisco's Candlestick Park.

The largest assembly held this year in Europe was that in Hamburg, Germany, where 88,338 persons assembled to hear how God's kingdom will accomplish what the U.N. can never do—unite people of all nations. At Copenhagen, Denmark, 33,513 Witnesses and other interested persons as-

# *United Worshipers*

## **ASSEMBLED**

sembled for the public talk, resulting in the largest New World society assembly ever held in Scandinavia.

A most joyous fact of the Amsterdam assembly was that 90 percent of those who applied for accommodations came on the first day of the assembly. There were 1,708 more persons at the public talk than the 22,000 who had been expected, setting an all-time high for the Netherlands.

Other countries enjoying their largest theocratic assemblies in history were England, with 48,070 persons at the public lecture in London; Italy, with a 6,372 peak attendance at the public talk at Turin; and France, with 23,004 persons attending the public talk at Paris.

The attendance figure at Paris was remarkable, in view of the fact that there was no public advertising because of the Algerian crisis. For a time, all large gatherings had been banned. Bomb explosions created a climate of apprehension. Even though the contract signed with the Parc des Princes stadium was canceled, the Witnesses persevered in their efforts to hold the assembly. Finally the authorities gave the Witnesses a special permit to hold their assembly at the Colombes stadium, just outside Paris. It was the first outdoor assembly ever held by the French Witnesses.

At the thirteen assemblies, the total attendance was an excellent 481,010; and 10,-

974 persons symbolized by water baptism their dedication to be Jehovah's united worshippers.

Outstanding at these assemblies were the literature releases in many languages. The foremost high light at each assembly was the release of the Society's compact one-volume *New World Translation of the Holy Scriptures*, for the nominal price of \$1. Also stimulating much applause was the release of the new book in English "*Let Your Name Be Sanctified.*"

### **Press Coverage**

The publicity at the various assemblies was, on the whole, very good. At New York city, where 92,901 persons heard the public lecture, publicity in the newspapers, on the radio and TV was as good, if not better in some respects, as during the great Divine Will International Assembly in 1958. In Houston, where newspapers had previously ignored such assemblies, there was fine newspaper coverage every day. In Hamburg church pressure on the newspapers resulted in no coverage of the assembly until the chief of police told them it was a shame they did not cover the assembly, since it was the first time a real Christian convention had come to Hamburg. In Amsterdam, newspaper reporters were out in full force, giving good coverage of assembly activities.

In Paris no news releases were given to the press until after the assembly. *Le Parisien Libéré*, the most widely read morning newspaper in France, printed large excerpts from the releases. *Le Monde*, generally recognized as being the most authoritative French newspaper, printed a short but favorable report on the convention. This was the first time either of these papers had covered an assembly of Jehovah's witnesses.

### **Hospitality to United Worshipers**

Many were the examples of hospitality shown to the assembled worshipers of Jehovah. At Copenhagen Lutheran Church opposition chilled some of the usual warm hospitality of the Danes. The semiofficial state church paper *Kristeligt Dagblad* told all church members to refuse hospitality to Jehovah's witnesses. In commenting on this article the weekly newspaper *Virum-Posten* warned its readers to reject the request for rooms. "Say no! If you have already said yes, then cancel your offer immediately. If you say yes, you are practically a member of Jehovah's witnesses already." Despite such church opposition many Copenhageners showed their typical hospitality, the church warnings often arousing greater interest; following such, the telephones often rang continually with offers for rooms.

"All One-way Roads Lead to 'Jehovah'!" Such was the headline that appeared in Hamburg's newspaper *The Echo*; an article went on to relate in a friendly tone how the city's authorities had changed its one-way streets surrounding the city park that lead to the city, to go the opposite direction; that is, toward the park, where the assembly was held. This was to the great convenience of Witnesses traveling by bus or private car. Hamburg also showed its hospitality by giving the Witnesses reduced transportation fares and by allowing the city's schoolrooms to be used as housing accommodations for about 30,000 of the assembly delegates!

At Amsterdam the Witness looking after hotel accommodations was warmly received by one hotel manager. Without request the manager made arrangements to transfer guests already listed for the first week of August to other hotels, saying: "I would rather have you people than anybody else. I found that you people are not only reliable but also very clean. We were

so satisfied with their visit back in 1955 that I am very happy to have them as guests again."

Turin, Italy, this year was celebrating the centennial of the first united Kingdom of Italy. Thousands of visitors were expected, so the city postponed the renting of a new housing project called "Villaggio Italia" or "Italian Village." The many fine apartments were reserved for visitors to the city. As a result more than 2,200 Witnesses were accommodated at the "Italian Village," at the low rate of about \$1 a person a day.

At London, after the Society's president announced that there would be a world series of assemblies in 1963, and "one right here in London," one newspaper speculated: "Jehovah's Witnesses to return to Twickenham in 1963." Some hospitable landladies telephoned or wrote, asking, "Can we have someone stay in our home in 1963?"

At Milwaukee the city showed its hospitality in many ways. A police escort, for instance, was furnished to the site of the immersion. The city also made a special arrangement in regard to overnight parking, usually not permitted on the streets. Delegates to the assembly thus were permitted to park their autos overnight on the street if a *Watchtower* or *Awake!* magazine was visible inside. The city, moreover, allowed the Witnesses to use a street and fill it with chairs for the overflow crowds.

### **Comments from Outsiders**

At the Amsterdam assembly the gateman at the stadium grounds said that, in all the years of service at the stadium, he was really happy only on two occasions: In 1953, when the assembly of Jehovah's witnesses was held there, and now again, in 1961, at another assembly of united worshipers.

One woman excitedly telephoned the Amsterdam police to explain that there were thousands of people at the stadium and not one policeman! The police answer was that they knew there were thousands of people at the stadium but that they did not find any reason to send a police force there when Jehovah's witnesses were assembled.

At Paris many were the comments made by persons who witnessed this assembly of united worshipers. The superintendent of the stadium said: "I have been here for thirty years, and I have never seen anything so well organized as your convention." The stadium cleaners marveled at the cleanliness of the convention, the head caretaker saying: "In all my thirty-five years' experience of big gatherings, I have never seen such cleanliness, order and self-discipline. My cleaners have nothing to do. Generally after one evening's sports gathering, it takes us eight days to clear up the mess. Judging by the way you are keeping the place clean during your convention, it looks as if the stadium will be just as clean at the end as at the beginning of your assembly." He was right.

At the Vancouver assembly the manager of the Empire Stadium wrote the Society's representative: "I cannot emphasize too strongly how co-operative each and every one has been whom I have had to deal with. I have never met one of your people who had not tried to co-operate 100% with the management as far as erecting and dismantling of sets and also in the general conduct of the many thousands of people that come through our doors, who are members of Jehovah's Witnesses."

During the Milwaukee assembly an editorial appeared in the *Milwaukee Journal* of August 25, 1961: "From a window overlooking the side lawn of the Arena we noticed a most unusual sight: Three small

boys spearing bits of paper and debris and turning them over to two women carrying knapsacks. These were some of the Jehovah's Witnesses, holding a district assembly in the Arena-Auditorium, slicking up the area for the day, whether their people were responsible for the litter or not. This sort of cleaning up in areas where they hold conferences is something for which the Witnesses have won considerable reputation. . . . It is an example that can be appreciated even in a city that is, on the whole, cleaner than many."

After the assembly another newspaper, the Milwaukee *Sentinel* of August 31, 1961, under the heading "Zealous Visitors," commented editorially: "A few parting thoughts for the 40,000 Jehovah's Witnesses, to whom we were hosts last week. . . . Your numbers overwhelmed us, as you filled our huge Arena and Auditorium to overflowing, and drew a crowd of 10,000 more people than you originally expected. We knew your talks would be full of controversy, and on this you did not disappoint us. But controversy is not unhealthy for Milwaukeeans, who will disagree with what you say but won't stop you from saying it. . . . But louder than your words that resounded over the speaking apparatus at the Arena was your 'witness'—the zeal and fervor—and order—with which you conducted your assembly. . . . Such spirit must be matched by the rest of us if we expect that victory over communism and the other isms. So, our last word to you—please, come back again."

In San Francisco, many fine articles appeared in the newspapers, one of them in the *Chronicle* of August 31, 1961, which said: "Two American Red Cross disaster experts dropped in at Candlestick Park yesterday to see how the Jehovah's Witnesses manage to turn out 18,000 cafeteria

meals per hour. They pronounced the Witnesses' mass feeding system as 'fantastic.' One of them said the convention kitchen organization beats the United States Navy's. . . . A. F. Castle, voluntary vice-chairman for the San Mateo-Sequoia Red Cross' food, clothing, shelter and medical disaster services, and Howard Hoops, the services' assistant director, looked on bug-eyed yesterday as the Witnesses' butchery chief . . . supervised the cutting of 3000 pounds of turkey for the Sunday dinner. 'During the war the Navy used seven mess halls in San Diego to feed 43,000 men,' said Castle. 'This was done with a trained cadre. These people here are doing it with one mess hall and with volunteer labor. It's fantastic!' . . . The volunteers include businessmen who have never boiled an egg."

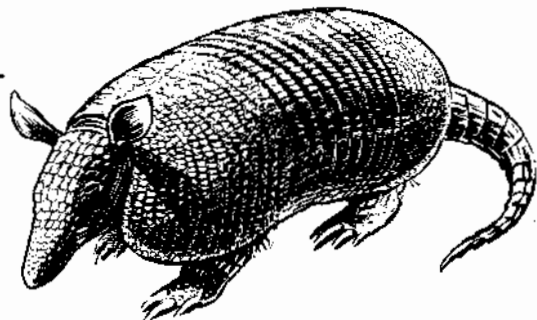
At the Yankee Stadium assembly, a reporter for the New York *Post* commented: "I admire you people for the unity that exists among you. You prove that there is no racial hatred among you." A reporter for the New York *Mirror*, observing the united worshipers assembled, said: "You people really have an efficient organization. Everyone seems to be in complete unity with one another."

Following the Paris assembly, the manager of a milk concern greeted the Society's representative with these words: "Ah Monsieur! You people really know how to live together in peace and unity."

Thus the success of the 1961 international series of United Worshipers Assemblies was not merely in record attendance figures or generous hospitality and publicity but in the peace and unity that made possible the doing of so much for so many. And above all else, these united worshipers assembled to bring honor to the great Unifier, Jehovah God; in sanctifying His name the assemblies proved a grand success.



# The Armadillo



## NATURE'S ARMORED TANK

**A**BOUT the first thought to cross your mind when you lay eyes on an armadillo is, "Am I seeing things or is this 'thing' real?" You may even think that you are looking at an animal from the prehistoric past or at a beast from another world, for the armadillo is an animal battleship or tank, as its Spanish name infers. It is covered by a heavy, horned, armorlike shell, which covers it so completely that, by drawing in its head and feet, no part of the body is exposed. In its suit of armor it resembles a small pig wrapped in a turtle shell. Some of its other peculiarities are that it gallops like a horse, swims like a dog and eats ants like an anteater.

There are thirty different species of armadillos. Most of them live in Mexico, Central and South America, but only one species has made itself at home in the United States. This one is called "the nine-banded armadillo," because it has nine bands of armor encircling its body. It is about the size of a house cat. It has a forked nose, dark pointed ears and never bites. Armadillos make wonderful pets, but they must be handled very gently.

The animal cannot see well. You may come quite close to it without being detected, if you are quiet. Often they are so intent on getting their fill of insects that they may bump up against the leg of a man who is standing still. When fright-

ened, however, the armadillo gallops for cover at a good rate of speed.

To catch one, take hold of its tail and quickly roll it over on its back. Then with a stick tickle the armadillo's underbelly where it is not protected by its shell. Soon the animal loses all its will to resist and allows itself to be taken without further trouble. But trying to subdue it by hanging onto its tail alone too often leaves the pursuer with a tail in hand instead of an armadillo, because the little beast frequently resists so powerfully that the tail breaks off short.

The nine-banded armadillo is not toothless as commonly believed. While it does not have incisor or canine teeth, it does have seven or eight peglike molars on the upper and lower jaws. They are set far back and are not discernible unless the mouth is wide open. This, plus the fact that it picks up much of its food with a finely barbed, prehensile tongue, has led many to believe that the armadillo is absolutely toothless. But even with its peg teeth it is harmless and will not bite.

### *Armed for Defense*

However, the nine-banded armadillo is well equipped to defend itself. It has four toes on its front feet and five on its hind feet. These toes, particularly the center

ones, are armed with strong, slightly curved claws well suited for digging. Even though small in size, these claws are formidable weapons. If cornered, an armadillo will sometimes use them with good effect. It rolls over on its back and strikes rapidly and viciously with its armored feet, often inflicting severe wounds.

The giant armadillo, a dweller in the tropical forests of South America, is a monstrous creature of five feet in length. Its shell is more than three feet long! The middle claw on the forefoot of this beast is a vicious-looking sicklelike weapon four inches long and one and a half inches at the base. This tool is used primarily for ripping apart termite nests and for digging. However, be careful, it can also be used for self-defense.

The armadillo's claws are not its only weapon. Its tail, covered with scales, conceals great strength. When attacked, the armored beast will use its tail effectively as a whip. So you had better look out when armadillo hunting.

The heavy shell-like armor of the armadillo is more for defensive than for aggressive purposes, because the little creature is not warlike. The armadillo's shell or scale-like skin forms a carapace covering the body proper and is divided into three sections: a shell that protects the shoulders, another to cover the hind quarters, and these are connected by telescoping bands. The upper parts of the head and the exposed portion of the legs are well protected by heavy scales.

Some hunters say that when this animal is surprised by an enemy, it rolls up like a ball and does not attempt to flee. This may be true of some species or when the animal is hurt or exhausted and can no longer escape. But most observers call attention to the armadillo's running ability, rather than its "playing possum." Rolling up into a tight ball and playing possum

may serve as protection against smaller enemies, but wolves, coyotes and cougars can split the shell of an armadillo with a single stroke of their powerful paws. No doubt that is why at the first sign of danger the armadillo springs into the air as if it were shocked from below and then it scampers away to the nearest burrow or thorn-studded thicket, where it knows its enemies will not follow.

Former president of the United States Theodore Roosevelt, writing of his Brazilian experiences in 1914, graphically tells of the armadillo's ability to elude a pack of hounds: "Early one morning," he says, "we came across two armadillos . . . We were riding with the pack through a dry sandy pasture country . . . One headed back for the nearest patch of jungle, which it reached. The other ran at full speed—and ran really fast, too—until it nearly reached the other patch a hundred yards distant, the dogs in full cry immediately behind it. Then it suddenly changed its mind, wheeled in its tracks, and came back like a bullet right through the pack. Dog after dog tried to seize it and turned to pursue; its wedge-shaped snout and armored body, joined to the speed at which it was galloping, enabled it to drive straight through its pursuers, not one of which could halt it or grasp it, and it reached safety in thorny haven of refuge."

### *Diet and Submarine-like Ways*

The armadillo uses the sharp edges of its cuirass-like shell not only as a protective shield, but also as a weapon with which to kill small snakes. It does this by rolling on them. It pins the snake down with the pressure of its body. Then it rocks and rolls in jerky, see-saw motions on top of the snake. The rough armor soon cuts the serpent to pieces. The armadillo then settles down to have a tenderized meal.

Its main diet, however, is ants, worms and tender roots. But in captivity it feeds

on table scraps, eggs, milk and meat. It does most of its food-hunting at night, at which time it roots like a pig. With its pointed snout and sticky tongue it searches out ants and termites. Often it is found sloshing about muddy banks in hot pursuit of tasty beetles.

This most curious and interesting animal is also nature's amphibious and submarine-like tank. While it prefers rocky terrain, with some grass and cacti about, it is not averse to water. At times when it does not feel like swimming it will simply walk under water across the pond.

This living amphibious armored tank possesses a way by which it can increase its buoyancy and float. One armadillo expanded itself by three inches while swimming 108 feet. Its intestines and stomach were inflated double their size. In three hours after it was taken out of the water it shrank to its normal size. Just how the armadillo is able to ingest air and retain it in the digestive tract is a secret that it has not shared with man.

### ***Legend, Birth, Babies and Baskets***

The Maya Indians of Yucatan once believed that old black-headed vultures parked themselves before a hole in the ground and there turned into armadillos. They would point out the similarities between the bald pate of the vulture and that of the armadillo as proof of this myth.

Armadillos, however, are born like many other animals. The armadillo burrows a hole from seven to eight inches in diameter and of a good length. One hole was

twenty-four feet long and six feet deep. At the end of the hole it makes a nest of straw and leaves. It is here that it finds refuge and rears its young. It mates in July and has its young in either March or April. A remarkable fact is that the young are always born in sets of four, and each set is invariably of one sex. There are always four males or four females, never a mixed family. The armadillo alone has this interesting peculiarity. The babies are the exact miniatures of the adults, but their shells do not harden until they are nearly full grown.

Armadillos are good for eating. Their flesh is delicate, white and tender, and tastes rather like turtle or like the best of fine young pork. Because they were fed to the poor during lean years, they came to be called "the poor man's hog." The animal's oil is valued by the Mexican people for medical purposes, particularly for rheumatism. Some say there is nothing better than armadillo oil for softening and preserving leather. The shell, when processed properly, will last indefinitely. These may be fashioned into curious and novel baskets by placing the tail to the nose to serve as a handle. They are also made into lamp shades, photo holders and fancy workbaskets.

So from the fairy armadillo, which is a dainty, pink-shelled pygmy only five inches in length, to the giant armadillo, which measures five feet, there is endless surprise and delight in these animals that are another evidence of the handiwork of an intelligent Creator.

## ***Envy and Nerves***

"We must not nurse resentments and jealousies or indulge in envy," says Dr. Walter C. Alvarez in *How to Live with Your Nerves*. "In every business one can find envious and jealous men who spend more of their time trying to hold back or pull down the leaders among their associates than they spend in studying and working to advance themselves. How much energy they waste and how bad their envy is for their nerves! I have seen envy of this type sometimes wreck a man's health."

# DOES YOUR MONEY



# Work



# FOR YOU?

**I**F YOUR money is lazy you are to blame. It can work for you when you give it the opportunity, but as long as you leave it lazily lying in a hiding place, it will do nothing. Like an unused muscle that loses strength, so money loses power to serve you in proportion to the length of time it is idle. Inflation weakens it so that what it can buy when you go to use it is less than when you put it away. The longer it has been hidden the greater will be your loss from its inactivity.

Knowing how to make money work is not a deep, dark secret possessed only by the wizards of finance. It is something you can learn and do. With this knowledge you can supplement your present income, open the way for continued income in the future and protect your savings from the weakening effect of inflation.

Money works when you invest it. This is a very ancient practice and was mentioned in an illustration by Jesus Christ over 1900 years ago. He said: "In reply his master said to him, 'Wicked and sluggish slave, you knew, did you, that I reaped where I did not sow and gathered where I did not winnow? Well, then, you ought to have deposited my silver monies with the

bankers, and on my arrival I would be receiving what is mine with interest.'"—Matt. 25: 26, 27.

Interest is the wage earned by working money, and it varies in amount according to the risk to which you subject your money. Some work is very safe but the wage is low. Other work ranges from relative

safety to extreme danger, with a wage return that is higher.

## **Bank Interest**

Money is very safe in a bank, but whether it will earn interest there or not depends upon the type of account in which you put it. One that permits you to write checks on it usually pays no interest. This is certainly no place for money that you do not need for current living expenses. That money could be put into a savings account.

In the United States regulations and interest rates may vary from bank to bank, state to state and from time to time. Generally, a savings account can be opened in a commercial bank where your money can earn interest at a rate of 3 percent a year, with the interest being compounded every three months. In some states, such as New York, there are mutual savings banks that are devoted exclusively to savings accounts. Since these pay a higher rate of interest—3½ percent—many people prefer to put their savings there. The money in a mutual savings bank is not only compounded quarterly but it can draw 3¾-percent interest if left in for two or more years. A still higher rate of interest

is paid by many savings and loan associations, but in some instances the money may not be withdrawn as readily as that in a savings bank or a commercial bank. As in these latter banks, however, deposits in savings and loan associations are insured by the Federal Government.

The rate of interest on savings accounts in other countries varies, as might be expected. In England, for example, the banks pay approximately 3-percent interest and the post office pays  $2\frac{1}{2}$  percent. Money in French banks earns  $1\frac{1}{2}$  percent, but in Swiss banks the interest is  $3\frac{1}{2}$  to  $3\frac{3}{4}$  if the money is left in the bank. When it is withdrawn there is a charge that reduces the amount of interest that is actually earned.

### **Bonds**

If you have more money in your savings than you need for covering emergency expenses, you may have thought about investing it in bonds. These are actually promises by a corporation or a government to pay a specific sum of money at a certain date. You become its creditor. While it uses your money it will pay you a fixed rate of interest that you collect every six months, usually by sending in a coupon that you clip from the bond. The date when the fixed sum or principal of the bond is due to be paid back is called "maturity."

Bonds that can be sold by a buyer to another person are called marketable securities. The fact that they can be sold in this manner makes their price on the market fluctuate according to the demand for them. The fluctuation is usually small, but some bonds do decline very much in market value.

Since there is relatively little risk for money put into the bonds of a good company or of a stable government, the interest they pay is rather small. It is frequently less than that paid by some banks

on savings accounts. There is also the disadvantage that the money invested in them is not protected from loss of purchasing power caused by inflation. These facts make bonds unattractive to the average person.

### **Stocks**

The risk in stocks is higher than that in banks and bonds, but the earnings of money put in them are generally higher. That is why approximately twelve million people in the United States invest in stocks. Possibly many times that number would do it if they knew something about them.

There is a great amount of misconception about stocks. To the average person they are shrouded in mystery and appear to be something that is only for rich people. A little knowledge about them removes the clouds of mystery. It is possible for a person with modest savings to put his money to work in stocks with satisfying results. Since stocks grow in value with the increased prosperity of a company, his invested money does not remain the same. It also grows. This fact makes stocks a good protection against the effects of inflation.

Perhaps some persons have refrained from investing in stocks because they have classed them with gambling. Actually, there is a great difference between betting money on a roulette wheel and putting money in stocks. When you buy securities on the stock market you have something tangible for your money. You have purchased part ownership in a company. Your ownership shares are a commodity that can be sold to someone else just as a house or a car can be resold at a profit. On the other hand, if you hold on to your shares they may provide you a steady income by bringing you some of the profits of the company. This cannot be said for money

gambled on the turn of a roulette wheel. The presence of risk does not put investing in stocks in the same category as gambling at a casino.

Some stocks are strictly speculative because the companies issuing them may be new and their future uncertain. Others, called blue-chip stocks, represent part ownership in well-established companies that have been dependable payers of dividends for many years. These are favorites with banks and other institutions that require secure investments.

### ***Preferred Stocks***

What are preferred stocks? They are securities that entitle the buyer to a certain percentage of the assets and earnings of a company. They are preferred because they give him a preferred position in receiving company dividends.

With a risk that is very little more than bonds, preferred stocks cannot be expected to have a much greater income. But, like bonds, they are a conservative investment that gives considerable security to your money.

Their dividends do not change even though a company may have a very profitable year. The ones who benefit from the extra profit are the holders of common stock. This is one of the disadvantages of preferred stocks that causes many investors to put only a small portion of their money in them.

### ***Common Stocks***

The most popular form of securities is common stocks. Unlike a bond, which is a creditor's claim against the assets of a company, common stock is part ownership in the company, and as part owner you share in the profits of the business when it is prosperous and in its losses when it is not prosperous. Common stock differs from preferred stock, which has a specific

dividend, by being unlimited in what it can bring the shareholder. Its value and the income it brings fluctuate with the changing financial status of the company.

When a depression hits and the financial prosperity of a company drops, so does the income and value of its common stock. If the company is strong enough to weather the depression, as many did in the 1930s, the value of its stock will rise again as its profits increase.

One of the reasons why so many persons lost everything in the stock market crash of 1929 was that it was the practice to buy stocks on credit with insufficient money being paid. For \$1,000 a person could borrow \$10,000 worth of stock. His hope was that the stock would rise in price and he could sell at a profit that would not only pay his debt but give him additional money. When the market dropped disastrously in 1929, such persons were financially ruined. This practice of buying on margin, or credit, is regulated in the United States by the Federal Government. At the present time the margin requirement for buying on credit is set at 70 percent. That means a person must put up \$700 to buy on credit \$1,000 worth of stock.

There is always the risk that you can lose money in the stock market. This is especially true if you invest without any knowledge of the companies that issue the stock. Blind buying or buying on tips is extremely dangerous. Stocks should not be purchased without first investigating the company and learning about its record in the past and its prospects for future profits. Brokerage houses will usually provide free information about any company in which you may be interested. They will also tell you how many institutions have invested in it, as that is often an indication of how secure the investment may be.

Do not imagine that you can safely speculate on the rise and fall of the mar-

ket. No one knows from day to day whether a stock will rise or fall. It is difficult even for experts in the stock market to make a profit by speculating. Long-term investing in dependable companies is a much safer course to follow. When a company has been prospering and paying dividends without fail for from twenty to fifty years, the daily fluctuations in the price of its stock are no cause for real concern. As long as it continues to make a profit and to grow your investment is on solid ground.

Selecting companies in which to invest is not very difficult. Think of the products you use in your daily life, such as foods, automobiles, tires, gasoline, oil, medicine, utilities, and so forth. These things people will need whether times are prosperous or not. Companies with good records in these industries are obviously good investments.

While the stocks of some companies are good income securities because a large portion of their profits is paid out in dividends to shareholders, others are good growth securities. Growth stocks are in companies that are developing new products, opening new markets for their products and in a general way are expanding. Because they usually put back into the company a large percentage of their profits, they customarily pay dividends that are small and sometimes none at all. Nevertheless, the patient investor will reap bountifully in due time. A good example of this is the Minnesota Mining & Manufacturing Company. During a fifteen-year period an investment of \$1,000 a year would have been worth \$165,000 at the end of that period.

Since the earnings that will ultimately be received from a stock are determined by how much a company grows and increases its profits, your choice of a common stock should not be based solely upon its current dividend or yield. Instead, look at the his-

tory of the company and see how it has grown. Check its yearly profits and examine its prospects for increasing its profits in the future.

It is unwise to put all your investment money into one company, one industry or into one type of investment. For the sake of safety you should diversify your investments. To begin your investment program you would do well to invest in blue-chip income stocks and blue-chip growth stocks of different industries. Later when you become more familiar with stock investments, you may decide to investigate some of the younger and rapidly growing companies. Although they are more risky than the blue-chip companies, there are a number of them in different industries that show very promising futures.

### ***Mutual Funds***

For those persons who want to invest in securities but who prefer to pay someone to do it for them, there are "mutual funds." These are investment companies that give small investors great diversification of stocks and expert management. A stock certificate in one of these mutual-fund companies can, in itself, represent a complete investment program, because the mutual fund may hold securities in as many as one hundred different companies. The earnings from these securities are divided among the many stockholders of the investment company after operating and management expenses have been taken out. These expenses may vary from 10 to 20 percent of the profits. This and the charges often made when buying stock in mutual funds make your earnings much less than is possible if you are able to do your own investing in securities.

### ***How to Purchase Stocks and Bonds***

The procedure for purchasing stocks and bonds is very easy. All you have to do is

open an account with a brokerage firm. This is done as easily as opening an account with a bank. Since your bank is most likely an investor in stocks, it can tell you where to find a good brokerage firm.

Large brokerage firms have branch offices in major cities throughout the United States and very often in other lands. If you live in a town where the firm you choose does not have a branch, you can phone, wire or write the nearest branch to open an account and also to buy or sell securities. The order you give the firm is sent by wire to the main office, a sale or purchase is made and a reply sent back to you in an elapsed time of from five to eight minutes.

It is a good practice to discuss frankly with an account executive of the brokerage firm your investment desires as well as your financial standing. With that knowledge he can give you helpful suggestions for an investment program that will best meet your needs.

The brokerage firm makes its money by charging a fee each time it buys or sells securities for you. Its other services, including information on any company in which you are interested, are free. The fee you pay changes according to the amount of money you invest. A transaction involving \$5,000 or more, for example, has a commission of one tenth of a percent plus thirty-nine dollars, whereas a transaction of \$399 has a charge of 2 percent plus three dollars. This is for stocks that are purchased in units of a

hundred shares. For smaller amounts there is an odd-lot fee of either twelve and a half cents or twenty-five cents a share, depending upon whether your purchase is less or more than forty dollars. The odd-lot fee is added to a minimum charge of six dollars for transactions under \$100. Taxes must also be taken into consideration.

When a purchase is made the stock must be paid for within four days. Your money should be sent to the brokerage firm. The firm will hold the stock for you in its vaults, if you wish, and send you a monthly statement indicating the dividends received and credited to your account as well as the transactions you have made.

Interest received from investments, including savings accounts, is subject to Federal income tax. This should not be overlooked. Profits from securities held for six months or less are taxed at the full rate, but long-term gains from securities held more than six months are taxed at only half the regular income tax rates and not more than 25 percent.

Like any business, you must balance the time you devote to selecting and watching your investments with other things in your life. Do not permit the fascination of it to crowd out more important things such as spiritual activity. Be balanced in all things.

In view of the many places where you can invest your money today, it is foolish to keep it idle in a hiding place where inflation eats its value away. Put it to work and reap the benefits of its labors.

#### ASK FOR THE NEXT ISSUE

In Defense of Christianity,  
Not Christendom.  
Humanity at the Crossroads.  
Choosing a Hobby Wisely.  
Monsoons Bring Ruin to Poona.



## ***A True Witness Delivers Souls***

THE words of Solomon at Proverbs 14: 25 are as true today as when they were first written down, "A true witness is delivering souls." An incident bearing this out occurred in the Liberian hinterland. In the small Kisi village of Lilionee life has gone on for many years with everyone following the pattern set by the ancestors—polygamy, sacrificing before the mountain, and using 'medicine' to ensure protection and blessings. With the spreading of the Bible truth into this area the old ways were challenged.

When a group of us arrived at Lilionee the village was in a state of hushed silence. People were seen talking in low tones. Truly the villagers looked sad. Had someone died? No. From the viewpoint of the villagers something worse had happened. One man who had been a polygamist with three wives had just dismissed his two surplus wives, giving them full freedom. That meant they were free to do what they pleased and go where they desired. Furthermore, he would not claim the \$300 spent as dowry in procuring them as his wives. This was unheard of! The villager who had done this had recently become one of Jehovah's witnesses.

The reaction in the village against this new spiritual brother of ours was complete. His mother was crying, "My son has destroyed his home!" His younger brother was bitterly complaining, "He threw away \$300 in dowry. We worked hard to help him get his wives and look at what he's done. Why didn't he give *me* those wives if he didn't want them?" Others were lamenting, "Who will help him make his rice farm and look after his possessions? He has ruined himself. He's finished!"

We took advantage of the situation to

show the villagers that our brother's course could lead to everlasting life under the kingdom of God, not only for him but for his former wives, as now they were not part of an adulterous relationship, which God condemns. What is more, if our brother had been charged with stealing, fighting, or committing adultery with another man's wife, would they be sad and angry with him? 'Oh, no. Such trouble could not turn the whole village against him,' was their answer. But the putting away of wives in upholding Christian principles gained no support from anyone in the village, and all our arguments proved futile.

Our lone brother's younger fleshly brother was really hostile, feeling that Jehovah's witnesses were responsible for the calamity. Emphatically he declared, "I'm finished with my brother. I'll have nothing more to do with him. Let him go his way and I'll go my way. From today I want you all to know that!"

Although the whole village was against him, our new brother knew that to gain Jehovah's favor he had to hold fast to his integrity and not compromise. He had to be a faithful witness so that others too might be saved. So regularly he attended the group meetings in a nearby village. Nor did he neglect his family, for they too attended, down to the small baby carried on mother's back. Never did he fail to have part each month in the field ministry. And in this activity, too, he made sure that the entire family went along.

This was not the first decision that he had to make. Previously he had resigned from the position of village chief. As he said, "I want to serve God's kingdom by Christ Jesus. I know a person cannot serve

two things. As chief I may have to do something that will not be in harmony with God's kingdom. It may result in losing God's favor. Better for me to have God's approval even though it means being just a common laborer." Naturally the villagers could not understand this, since now he would be subject to perform porter work and other community labor. Our brother was thinking of keeping blameless as a faithful witness and not following the easy way of least resistance.

Came the time for the villagers to make their sacrifice before the mountain, beseeching and honoring their dead ancestors. But this lone witness of Jehovah refused to take part. Then came the farming season. All the people began putting out the usual medicine pot in their rice farms to ensure protection of the field and gain a bounteous crop. Again our brother refused. Everyone said he was crazy. Who would protect him? He would not have any rice. But his reply was, "If Jehovah wants to bless me with plenty of rice, then he will do so, but, if not, be sure I cannot offer a sacrifice to a strange god or depend on such."

Everyone in the village thereafter kept a close watch on this dissenter. It was certain that disaster would befall him. The know-it-alls were waiting for that time so they could point out the error of his way.

Months passed and the rice farms were now ready to harvest. And just whose farm, do you suppose, produced the best crop in the district? The farm of our brother! The village people were astounded. The news spread and people from other communities came to see for themselves. Listen to their comments: "For true, Jehovah can bless you." "You mean you never made a sacrifice, never put a medicine pot in the farm, and no harm

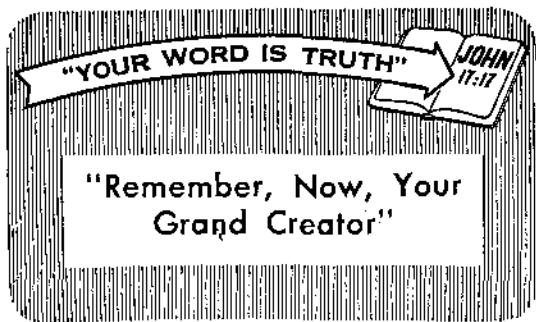
came to you? And just look at your rice! We did all those things and yet where is the better for us?"

The attitude of the people changed. No longer were they hostile. Why even the once-opposed younger brother went to search for one of Jehovah's witnesses in the next village, and, finding one, begged to be taught about Jehovah.

When I arrived at Lilionee about six months later it was this very same younger brother who rushed up to embrace me. "Now I'm for Jehovah," he declared with a broad grin, "and I want to serve him forever!" His wife, too, was already a zealous Kingdom publisher. And as for the villagers, they all had a deep respect for the teaching of God's Word. I was privileged to show the film "Divine Will International Assembly of Jehovah's Witnesses" in this small village of some forty-five people. Many from other areas came, swelling the attendance to 135. What a delightful feast for their eyes—the love and unity of those dedicated to Jehovah! The next morning the entire village joined us in considering the daily text.

Then we started off on a six-hour hike carrying all the equipment involved in showing the film. The truth, which had once divided them, had now united the two brothers as they shared the load of carrying the heavy generator. Along the way the younger one confided to me, "Brother, when you're blind, you're blind. I'm happy I can see, and now I must fight hard to attend an assembly so I can dedicate my life to Jehovah."

Indeed, a faithful witness can save lives. Because a faithful brother did not compromise but sought rather the doing of Jehovah's divine will, today many others have put themselves on the way to life.



**T**HE youth of the world today are facing the most serious crisis in all human history. This is so not simply because they have entered the nuclear and space age, when changes take place with great rapidity, but because this generation has come face to face with the greatest of all wars, Armageddon, the "war of the great day of God the Almighty." (Rev. 16:14, 16) To survive that war youths need to be educated to higher levels of thinking, because a person's having youth will be no advantage to him nor a guarantee of his surviving Armageddon into the righteous new world. What will be an advantage is his remembering now his grand Creator in the days of his young manhood.

The youthful years are the most impressionable years of life. Therefore it is a good time for gathering information about the Creator, for in youth the mind is curious; the spirit, eager, and the memory is most retentive. Things tucked away in the recesses of the mind in youth are not quickly forgotten. The early years of life are the formative years when the man that is to be is being formed in a physical, mental and spiritual way. So knowledge of God gathered in early youth will help boys and girls to pursue the wisest course in this day before Armageddon.

Youth is also a time of opportunity, when one feels his strength and vigor and wants to make the most of them and finds pleasure in doing so. But it is also a time

when a young man is likely to throw all caution to the wind and be thrown off balance, a time when he is inclined to forget God. His bodily vigor may set him to depending upon physical strength and boasting in it rather than looking to the true Source of strength and vigor, namely, Jehovah God. While youth is a time of opportunity, it is also a period of peril that needs guarding to prevent one from wasting his youth on worthless pursuits.—Jer. 9:23, 24.

To help you avoid misspending youth and vigor, the inspired Bible gives this sound advice: "Remember, now, your grand Creator in the days of your young manhood, before the calamitous days proceed to come, or the years have arrived when you will say: 'I have no delight in them.'" (Eccl. 12:1) This is good counsel, not only for young people, but for persons of all ages. For surely that which is so vital to remember in youth is important to remember at all times. With the passing of youth, we certainly do not want to stop remembering our grand Creator, but want to remember him all the more. Our remembering him in youth should put us in the habit of remembrance in later life.

Why should boys and girls want to remember their grand Creator in their youthful years? Primarily because he is their God and Life-giver, their loving and affectionate Father. Gratitude alone should prompt them to want to remember their Creator. For who has showered them with more gifts than God? Who gives them the sunshine, the rain and the air? Who has gifted them with eyes, ears, hands, feet and a mind? Who holds out to them the hope of life everlasting in a righteous new world? What treasures these are! How superbly excellent! How absolutely necessary! How wonderfully useful! All these gifts are from God. Now, are we going to

forget him after all this goodness to us? How can we?

It would be terribly selfish on our part to think of first wasting our youthful years and then when we have become old and exhausted of energy to give those remaining years to God as if that were enough. The truth is that youth has no guarantee that it will grow old. Youth has no certainty of life. Now is yours; tomorrow may not be. Youth does not guarantee tomorrow. But remembering our Creator holds forth promise of an eternity of tomorrows in Jehovah's new world. Therefore it is for youths' sake that Jehovah calls on them to remember him. Youths need saving; the Creator does not. "Besides me," Jehovah says, "there is no savior."—Isa. 43:11.

Youth needs saving, not only from Armageddon, but also from corruption. All human flesh, even in the time of youth, is dying. This is so because all men have been conceived in sin, and the wages sin pays is death. The natural bent of imperfect youth is to yield to sinful flesh. But they must be warned against doing so. They must be taught the divine principle: "Whatever a man is sowing, this he will also reap." Youths should know that if they sow to the satisfaction of the flesh, they will reap misery and corruption from the flesh. But if they cultivate in their lives and implant in their hearts what is in favor of their spiritual growth and well-being, they will surely reap rich spiritual benefits from the great Spirit, Jehovah God. Jehovah has promised to give obedient men life.—Gal. 6:7, 8; Ps. 51:5; Rom. 6:23.

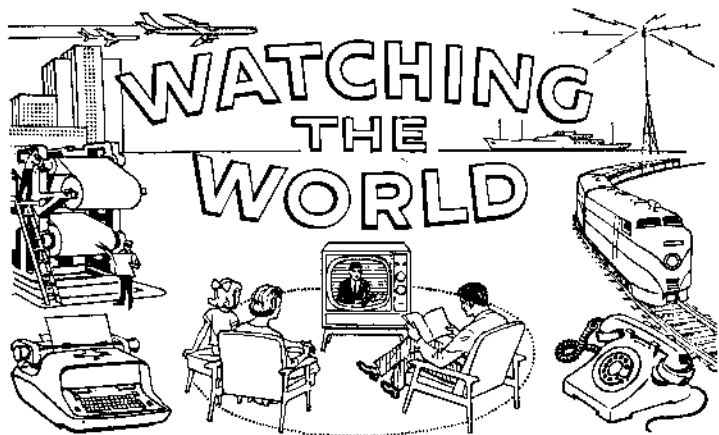
How can youths today remember their Creator? One way is by studying the historic examples set before them in the Bible of youths who remembered the Creator

in the days of their young manhood. For example, there was the boy Jesus, who, at the age of twelve, amazed the teachers in the temple at Jerusalem with "his understanding and his answers." This should teach us that boys and girls of today should have an accurate knowledge of God and his purposes and not be ashamed to speak these truths out to others, that they should delight to be in the temple of God, that is, among his anointed people in the Christian congregation.—Luke 2:47; Matt. 21:16.

Youths can learn from Samuel's example. When just a boy Samuel opened the doors in Jehovah's house. Children today can do work in Christian places of meeting. From Joseph's example they can learn integrity and morality. As a young man Joseph was the sole worshiper of Jehovah in the land of Egypt, yet he did not forget his Creator. He resisted sin with the comment: "How could I commit this great badness and actually sin against God?"—Gen. 39:9.

Remembering Jehovah in youth has its rewards. Young Timothy was made a Christian overseer and acted as a special representative of the governing body. To Timothy the apostle Paul said: "Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness." The reason why Timothy qualified so early in youth is that he remembered his Creator.—1 Tim. 4:12.

Youths today who apply themselves are also rewarded with privileges of service in God's organization. In addition, they have the protection that remembering God brings in this evil day. And to top that off, they have the hope of survival through Armageddon and the promise of life in Jehovah's righteous new world.



### Meteorites Pose Danger

◆ Fifty-three years ago a huge meteorite crashed into central Siberia digging a 163-foot-wide crater. Murray Kornhauser of General Electric's Missile and Space Vehicle Department called attention to "how similar it was to the fall of a nuclear bomb." He pointed out that large meteorites of more than 350 pounds, which are capable of causing panic in a populated area, fall to the earth on the average of every seven and a half years. Kornhauser suggested: "In this present state of international tension, could not the impact of a large meteorite in a populated area result in retaliation and World War III? The answer would appear to be 'yes'."

### Preparation for Survival

◆ Nobel prize-winning scientist Dr. Hermann J. Muller told a scientific meeting at Lafayette, Indiana, that in preparation for atomic war "storage banks" of human sperm cells should be established. These supplies could then be drawn on by those whose genetic material was damaged by radiation.

### Armaments Protested

◆ On September 12 Bertrand Russell and his wife, along with several others, were given jail sentences when they re-

fused to give pledges to keep the peace during a planned demonstration against nuclear arms. In court Russell said: "We who are here accused are prepared to suffer imprisonment because we believe that this is the most effective way of working for the salvation of our country and the world. . . . We will not cease to do what lies in our power to avert the greatest calamity that has ever threatened mankind."

### What Theological Students

#### Believe

◆ Episcopal bishop James A. Pike's rejection of the Biblical accounts regarding the garden of Eden, the virgin birth of Jesus, and so forth, prompted *Redbook* magazine to assign Louis Harris and Associates, a distinguished public-opinion research firm, to interview, as *Redbook* described, "a scientific sampling of the young divinity students slated to provide the spiritual leadership for the 65 million churchgoing Protestants who comprise the religious majority of our country. The firm's researchers talked with more than a hundred students at eight leading theological schools. . . . Nearly one third were Methodist, Fifteen per cent were Baptist, Eleven per cent were Episcopal, 10 per cent Presbyterian, 6 per cent Congregational, 6 per cent

Lutheran. The remaining 22 per cent included Church of God, Church of the Brethren, Pentecostal, and others who were uncommitted. The average age is 25. . . . How does this group of theological students feel about the 'Dean Pike heresy'? About half of them agree with him! Only 44 per cent believe in the virgin birth of Christ. Only 29 per cent believe there is a real heaven and hell."

### 'United Nations a Flop'

◆ The London *Daily Express* compared the United Nations to the League of Nations. It observed: "The League of Nations was supposed to ensure the peace and progress of the world. It lasted 20 years and ended in disaster. The United Nations was another product of idealistic fervour. And as Mr. Stevenson, who is the chief United States envoy to UNO, must know, it is an even greater flop than the League was."

### Bound by Custom

◆ During August an assembly of church prelates met in London's famed St. Paul's Cathedral to pray for the holy spirit's guidance upon their selection of the bishop of London. However, the queen had already chosen the bishop of Peterborough, Robert W. Stopford, to be the new bishop of London, and according to English law the church leaders were required to conform to the queen's selection. Objecting to the hypocrisy of the whole affair, clergyman Lewis J. Collins of St. Paul's angrily cried out: "The Crown, on the advice of the Prime Minister, has nominated the Bishop of Peterborough as the new Bishop of London. The nomination has been announced in the press. Now we are called upon to elect a new bishop, and custom requires that we pray for the guidance of the Holy Spirit in our task. But we know that if we fail to endorse the

Crown's nomination, our verdict will not be heeded. To pray for the guidance of the Holy Spirit on such an occasion is little short of blasphemy. The whole process is a farce." Although most of them agreed with Collins' humiliating point, the prelates conformed to custom by praying for the holy spirit's guidance and voting for Stopford.

### Gypsy King Honored

◆ When Miller Williams, 43, king of the gypsies in the southern United States, died recently, his followers prepared him in a royal way for what they believed to be his week-long journey to the gypsies' "Romany heaven." So that he could travel refreshed and in kingly style, they poured burgundy wine on his coffin and enclosed an extra suit of clothes, money, razor, toothbrush, and so forth.

### Present-Day Goddesses

◆ Writing in the Protestant journal *Christianity and Crisis*, Harvey Cox pointed to the pagan origin of Christendom's practice of idolizing beauty queens. "Miss America," he writes, "stands in a long line of queens going back to Isis, Ceres and Aphrodite. Everything from the elaborate sexual taboos surrounding her person to the symbolic gifts at her coronation hints at her ancient ancestry. But the real proof comes when we find that the function served by The Girl in our culture is just as much a 'religious' one as that served by Cybele in hers." Cox warned Protestantism against this idolatry.

### Electing a President

◆ On September 6 at a Baptist convention in Kansas City, Missouri, a riot erupted over a dispute as to which of two rival candidates should be president. During the outbreak of violence, which was eventually

put down by police, clergyman Arthur Garfield Wright of Detroit fell to the floor and suffered a head injury. The next day he died without regaining consciousness.

### Religious Construction

◆ In 1960, for the first time, the amount spent for religious construction in the United States exceeded \$1 billion. During the first half of 1961 there was a slight decrease, \$468 million being spent, compared with \$471 million in the first half of 1960.

### Why the Bible Is Not Read

◆ A survey of 6,500 of Canada's Protestant ministers revealed reasons why people do not read the Bible. The Canadian Council of Churches, which represents 85 percent of Canada's Protestant congregations, disclosed the following results of the survey. Twenty-nine percent of the ministers said that nonreaders thought the Bible was irrelevant, 26 percent said nonreaders thought it was not interesting, and 21 percent of the ministers said people claimed they were too busy to read the Bible. One minister reported that "people just couldn't care less about the Bible." Another minister no doubt gave the major reason for the lack of interest in the Bible when he said: "The pulpits of this country have too long and too often slighted the Bible's authority."

### Religious Ignorance

◆ On August 24 Bishop Fred Pierce Corson was installed as president of the World Methodist Conference in Oslo, Norway. The new leader of world Methodism pointed to the lack of knowledge regarding Christianity, even among many church members, as one of the big weaknesses of present-day "Christianity." He said that "the extent of the religious ignorance is appalling." "While

Biblical scholarship intensifies . . . and Bible sales soar, and provisions for religious education multiply, religious ignorance spreads until now in America it has become a popular source of humor."

### Religious Discussion

◆ *The Catholic Herald*, published in London, England, asked: "Why the determination among us to keep Jehovah's Witnesses 'at bay'?" The paper made this suggestion: "It would be an excellent thing if a group of Catholics in each parish well versed in their faith, and in that of the Witnesses, took it upon themselves, with the approval of their parish priest, not to turn these people away but to invite them in, or to return at a convenient time, and took this opportunity of spreading knowledge of the Faith. This needs to be done surely, with charity and humility, not with any sense of superiority or condescension." Jehovah's witnesses welcome Bible discussion with all persons who are sincerely interested in the Word of God.

### Reason for Success

◆ A Presbyterian minister in Colorado noted "that it takes over 60 members working a full year with the help of us ministers to add one new member to the church." Catholic priest John O'Brien reported that in 1959 it took 279 Catholics to add one new member to the Catholic Church. However, he pointed out that in the same year Jehovah's witnesses increased by 86,000, meaning that for approximately every nine Witnesses a new preacher was added to their organization of ministers. Explaining the reason for Jehovah's witnesses' success, O'Brien said: "In recruiting converts and reclaiming lapsed members nothing beats personal contact. . . . The secret of the phenomenal

success of St. Paul was his tireless use of the house-to-house method of recruiting converts. It is ironic that this apostolic method is now used by . . . Jehovah's Witnesses, whose numerous converts put us . . . to shame."

#### Failed to Witness

◆ Under the headlines "No Witness for Jehovah" the New York *Journal American* reported the following concerning a nine-year-old boy who was asked to swear on the Bible before testifying in court. "You know what the Bible is, don't you?" asked the court clerk. The boy shook his head. "You've heard of God, haven't you?" interrupted the amazed magistrate. 'No, sir,' answered the boy. 'Do you go to Sunday School?' 'No, sir.' The magistrate shook his head and said: 'I think we'll have to hear him without swearing him.'" The boy later told reporters: "I

told three fibs. . . . My Sunday-school teacher's going to be awfully angry."

#### Installment Buying

◆ On September 2 Congressman William Fitts Ryan introduced his "truth in lending" bill, which requires retailers to disclose the actual annual rate of interest charged to customers. Ryan said that "people are entitled to know exactly what interest rates they are paying when they buy on the installment plan. Easy credit has led to frightful abuses. Because of ignorance concerning the true cost of money, lives have been needlessly wrecked."

#### Badge of Immorality

◆ The rise of venereal disease among teen-agers was a topic of discussion at the British Medical Association meeting at Sheffield, England, this summer. Dr. Ronald Gibson reported to some 500 assembled

doctors: "When some of us were young it used to be the acme of success for girls to gain colours for lacrosse, hockey and swimming. Now I am told at a girls' school somewhere in England there is another achievement that can be attained. That is to win a yellow gollywog to pin on one's chest. If one has it it indicates to one's fellow-pupils that one has lost one's virginity. I think a wave of nausea must go round this meeting as one thinks of the implications. There is a loss of moral discipline that is sweeping this country."

#### Bee Sting Fatal

◆ John L. Sullivan, 50, suffered a bee sting while attending a firemen's clambake. He died several days later in a Danbury, Connecticut, hospital. According to his physician Dr. Edward Ochsner, death was due to the aftereffects of the bee sting.



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