

Awake!

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Attention Around the World**

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OCTOBER 22, 1963

THE MISSION OF THIS JOURNAL

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

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

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AS - American Standard Version
AT - An American Translation
AV - Authorized Version (1611)
Da - J. N. Darby's version

Dy - Catholic Douay version
ED - The Emphatic Diaglott
JP - Jewish Publication Soc.
Le - Isaac Leeser's version

Mo - James Moffatt's version
Ro - J. B. Rotherham's version
RS - Revised Standard Version
Yg - Robert Young's version

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Awake!

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

—Romans 13:11

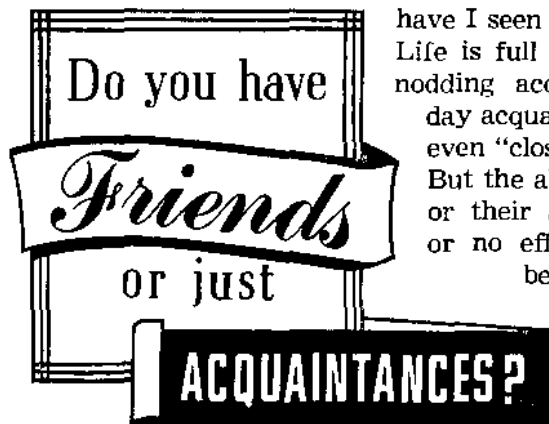
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SOOCIABILITY is one of the most outstanding characteristics of man and, whether he realizes it or not, one of his greatest needs. Heading the list of man's outstanding emotional needs is the need for love, approval and recognition. Who are those who fill this need but our friends? Fading friendship has produced an emotionally sick world for this twentieth century, and people are becoming colder and colder because, even though they live, eat and sleep within inches of others who also have the gift of speech, "they have no one to talk to." They are surrounded by acquaintances but do not have a friend in the world. Man's Creator knew what this would mean as he looked down sympathetically at the first of our race and said simply, "It is not good for the man to continue by himself."—Gen. 2:18.

Now, do you have friends, or just acquaintances? Look around you, reflect on your daily routine. Think of all the persons you greet "Good morning" day after day and week after week. You may be tempted to call them your friends, but if you were to take a trip a few hundred miles away and accidentally meet one of these persons, would you recognize him for who he is or would you think, "Where



have I seen that face before?" Life is full of acquaintances; nodding acquaintances, holiday acquaintances and, yes, even "close" acquaintances. But the abundance of these or their absence has little or no effect on our well-being. Not so with friends.

Real friends make our best counselors. Isn't it true

that the words of a friend are generally received by us with greater evaluation than the opinions, however expert, of those who are just acquaintances? Why? Because we know this person so well and we appreciate that he knows us. There is a common understanding between us and we can approach each other in confidence. We tell our story in a free and offhand way and listen with a not oversensitive ear. We are able to sift out what was said thoughtlessly but not really meant, and add the savor and feeling that was meant but left unsaid. There are no feelings of resentment, because, as it has been said, "a friend is one who knows all about us, but is loyal to us just the same." Of course, this freedom of friendship should not be overworked, taken for granted and abused. Consider friendships like fragile finery; careful handling will keep them whole.

Much is being missed by those who lack friends, yet many people still hole themselves up in a self-imposed solitary confinement. "People bother me" seems to be their attitude. And there is a surprisingly large number of persons who do actually think that a man's best friend is his dog. But certainly this is not God's thought. Remember, Adam had lots of pets when God said, "It is not good for the man to continue by himself."

Then there are others who would love to have more friends but for whom making friends is not the easiest thing in the world and, no matter how much they long to be able to confide in others, years of life come and go and they find it no easier to get beyond the stage of having acquaintances. This, of course, also makes it more difficult for others to make friends with them, because feelings tend to be reciprocal. Yet, such persons who are frequently considered by others to be cold and aloof often make deep friendships and even enjoy happy marriages. But what is gained at length and in a limited degree could be enjoyed earlier in life and more abundantly. Why not expand? Making friends is usually just a matter of getting started.

Of course, the best way to make a friend is to be one. Now, do not expect your friends to be without failings, even as you are not without shortcomings. Nevertheless, if your associations are well chosen, your friends will be basically wholesome. If this is so, and you look at the better traits possessed by your acquaintances, they may very soon become your friends. The change of relationship will creep up on you and you will suddenly find your life to be so much more satisfying. Take, for instance, a case where you are accustomed to seeing the same persons at a regular meeting place. An acquaintance fails to show up and you miss him. You may

even remember to tell him so. But if a friend fails to appear you not only miss him, you are concerned. An early visit to his home or an inquiring phone call shows your concern and deepens the bond of friendship. If you want to be a friend to more people, show like concern for them.

Deep friendships are often slow-growing things, but they have to start somewhere. Initial approaches may even have to be forced. It may not come naturally to you to smile at a stranger, but do it anyway. And, if you should be on the receiving end of a smile, do not take the attitude, "What is he grinning at anyway?" No, smile back and think of a few words to accompany your smile if you can. If you find difficulty in being conversant with newcomers to your life, this need not be such a drawback. In fact, the "great conversationalist" is often friendless because of his verbosity. Be an inquirer and take a keen interest in what the other person has to say. When you ask a question do not do it merely to talk and then, as you receive the answer, sit wondering, "Now what can I ask him next?" You will find that if you really listen with interest you will soon be participating in the conversation without even thinking about it.

Friendship is truly rewarding. Not the least of its benefits is that mentioned by wise King Solomon: "Two are better than one, because they have a good reward for their hard work. For if one of them should fall, the other one can raise his partner up. But how will it be with just the one who falls when there is not another to raise him up?" Aside from this practical benefit, friendship is to be sought because it is sweet and refreshing. "Oil and incense are what make the heart rejoice, also the sweetness of one's companion due to the counsel of the soul."—Eccl. 4:9, 10; Prov. 27:9.

Will You HUMBLE YOURSELF

to Serve God?

PEOPLE practice religion for many reasons. Some do it to serve God;

others, to serve themselves. Not a few persons have made a habit of going to church from early childhood and may not even have stopped to ask themselves why. How can they be sure their motives are right? Humility is a good touchstone. Does your practice of religion require you to humble yourself? If not, something may be wrong.

'But,' you may ask, 'why should I have to humble myself, lower myself, to serve God?' The answer lies in what the apostle Paul wrote to the Christians in Rome: "I tell everyone there among you 'not to think more of himself than it is necessary to think.'" You see, before we really begin to serve God, that is what most of us do. But God sees us as we really are, and that is the way in which he is going to deal with us. So to be acceptable to God and appreciate why he may require certain changes in our ways humility requires us to estimate ourselves as we really are in his eyes. This humbles us.—Rom. 12:3.

But this does not mean that we become lower in God's estimation. Rather, our sincere humbling of ourselves adds to God's estimate of us. The most prominent of his servants have been men noted for their humble attitude. Think of men like Moses and Jesus. God's approval of their service is unquestioned. Yet the Bible speaks of Moses as "by far the meekest of all the

Some religious persons look down on others.

Still others look down on themselves.

What does serving God require?

men who were upon the surface of the ground" at the time of his ministry, and

one of the prophecies regarding Jesus said that he would come "humble, and riding upon an ass."—Num. 12:3; Zech. 9:9.

Examples from the Past

That it takes a humble frame of mind for one to serve God was well appreciated by Jesus. He had the evidence before him in the different types of people that he had to deal with—his friends and his enemies. It is generally accepted that most of those who served God alongside Jesus were from the poor and humble class of people. But not all of Jesus' friends were poor, and not all poor people were his friends. So it was not the poverty of the people but the humbleness of their attitude that caused Jesus to be drawn to these ones and they to him.

Among those who made themselves Jesus' enemies were the generally proud scribes and Pharisees. The Pharisees were men learned in the Jewish laws of the times. Jewish history has it that "the Pharisees created an aristocracy of learning," and how elevated this made them feel! The common people of Jesus' day were called '*am ha-arets*, a Hebrew word meaning "people of the earth," and this well describes how the Pharisees considered these poor laborers—as if they were dirt to be trodden upon. *The Jewish En-*

cyclopaedia informs us that admission to the league of the Pharisees was permitted only to "those who . . . pledged themselves to strict observance of Levitical purity, to the avoidance of closer association with the 'Am ha-Arez' and that "only in regard to intercourse with the unclean and 'unwashed' multitude, with the 'am ha-arez, the publican, and the sinner, did Jesus differ widely from the Pharisees."

This was far from being the only way in which Jesus and the Pharisees differed, but it was one of significance. The pseudo-superiority that the Pharisees felt over the common people made an appropriate setting for Jesus to give, through illustration, an object lesson in the need for humility. Speaking to these men of influence, Jesus raised the question: "What do you think? A man had two children. Going up to the first, he said, 'Child, go work today in the vineyard.' In answer this one said, 'I will, sir,' but did not go out. Approaching the second, he said the same. In reply this one said, 'I will not.' Afterwards he felt regret and went out. Which of the two did the will of his father?' They said: 'The latter.' Jesus said to them: 'Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God. For John came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the harlots believed him, and you, although you saw this, did not feel regret afterwards so as to believe him.'"—Matt. 21:28-32.

How well the illustration fit the situation! On the one hand, the self-righteous traditionalists who, by profession, had so freely offered themselves to the service of God but who, when it actually came to doing and teaching God's will, were found to be 'making the word of God invalid by their tradition,' and, on the other hand, those who had made no such outward offer or pretense but, on more serious reflection,

were ready to turn around and adjust to what they now recognized to be the correct course. Put yourself in the place of the second son. Think of him approaching his father in the vineyard. He needed humbleness to say, 'I was wrong, father, and I have changed my mind. May I help you?' And, what about his brother who had apparently been on his father's side all the time? Would there be ridicule to face? Whatever his thoughts may have been, it is evident that the repentant son was humble enough to conform to what he now recognized to be the proper, logical and just course, and this brought him peace of mind and a clear conscience.—Matt. 7:13, 14.

Attitudes to Be Avoided

Opposed to humility is stubborn-heartedness. Note how Jesus drove this point home in his illustration when, after showing the repentant course of the humble ones in the face of the teaching of John the Baptist, he said to the influential men, "And you, *although you saw this*, did not feel regret afterwards so as to believe him." In this the Pharisees had their fore-runners in the days of the prophet Jeremiah. Through him Jehovah speaks of "this bad people who are refusing to obey my words, who are walking in the stubbornness of their heart." To illustrate the position in which this refusal to humble themselves placed this people, Jehovah instructed Jeremiah to procure a beautiful linen belt and put it upon his hips, thus representing how the Israelite nation was at one time girded to the hips of Jehovah, as it were, as an adornment and a praise to him. But Jeremiah was told to take this belt and hide it in a crag by the river Euphrates. Returning later to retrieve it, he found it musty, soggy, worm-eaten and falling to pieces. "The belt had been ruined; it was not fit for anything."—Jer. 13:1-11.

Among many who claim to be Christians today we are often aware of a mock humility, and this is to be avoided. The apostle Paul warned of this when he wrote, "Let no man deprive you of the prize who takes delight in a mock humility . . . 'taking his stand on' the things he has seen, puffed up without proper cause by his fleshly frame of mind." So you see, it is possible to put on an outward appearance of humility and yet be "puffed up without proper cause." What makes people this way? Listen to Paul as he continues: "He is not holding fast to the head, to the one from whom all the body, being supplied and harmoniously joined together by means of its joints and ligaments, goes on growing with the growth that God gives." (Col. 2:18,19) Here the Christian congregation is likened to a body with a head, making for interdependence among all its members. There are people who inwardly object to this. They do not want to "belong" to something; they want to "be" something. Among religious circles of today there are not a few prominent ones so imbued with the desire to stand out that, far from holding fast to the head of all Christians, they downgrade his teachings by presenting their own philosophies as equal or superior to the Word of God.

Pride is sometimes found where a humble attitude is most needed. Jesus foresaw this danger among his own followers and spoke a solid truth to offset the tendency. The disciples had asked him: "'Who really is greatest in the kingdom of the heavens?' So, calling a young child to him, he set it in their midst and said: ' . . . whoever will humble himself like this young child is the one that is the greatest in the kingdom of the heavens.' " (Matt. 18:1-4) Here is a principle for all Christian overseers

to keep in mind. A humble frame of mind was listed by the apostle Paul as one of the principal requirements for those who exercise oversight over other Christians, and this attitude must be maintained if one is to retain such a privilege. Again we remember Jesus and Moses as examples for overseers of God's people. In Moses we have both a positive and a negative lesson in this regard when we recall that just one hasty display of lack of humbleness marred his reputation in God's sight to the extent of having his privileges cut short at the time when he might otherwise have enjoyed them most.

God has a purpose in wanting to see humbleness in his people. Moses knew this well from personal experience, so it was with feeling that he reminded Israel of how "Jehovah your God made you walk these forty years in the wilderness, in order to humble you, to put you to the test so as to know what was in your heart." (Deut. 8:2) Certainly God has a right to know what is in the heart of each one who will receive unending life in his new world of righteousness. And he is the one who searches out the innermost thoughts of man. If we are truly humble, he knows it; if what we display is merely a mock humility, he knows that too; if we are proud and arrogant, well, everyone knows that. We should certainly know it ourselves and be willing to recognize it in time to correct matters. So, will you humble yourself to serve God? As you read God's Word, will you admit that you did not appreciate before all that was required of you? Will you be humble enough to go out into the "vineyard" and work regardless of what others may say or think? If you do this, you are truly being exalted. —Matt. 23:12.



How much does the

TEST-BAN TREATY

mean?

DESPERATELY groping for some ray of light in a world darkened by the specter of nuclear annihilation, the nations rejoiced at the signing of the nuclear-test-ban treaty on August 5. This is the first treaty since World War II that has held out the prospect of any significant control of armaments.

In much of the world, reaction was highly emotional. It was regarded as "an event of enormous importance." One report stated, "Treaty Hailed at U.N." Another said it was "welcomed in the Vatican as the most important step toward peace since the beginning of the cold war." Headlined a London paper, "It's a Triumph!" Tokyo's largest newspaper expressed the joy of the Japanese people when it exclaimed, "Sayonara, Mushroom Clouds."

What is this nuclear-test-ban treaty that has caused such worldwide interest and optimism? What does it cover? What does it not cover? What prompted the major powers to agree after so many fruitless years of negotiating? How reliable is such a treaty? What are the real prospects for peace now?

The Treaty

The signing came in Moscow after previous sessions had finally pounded out a text that could be agreed upon. On August 5 the foreign ministers of the Soviet Union, the United States and Britain formally

affixed their signatures to the treaty. Standing behind them were about seventy Soviet, American and British dignitaries, led by Premier Khrushchev. U

Thant, the United Nations secretary-general, was also present. Later the party walked into one of the Kremlin's glittering ballrooms for a reception "as a Soviet band played Gershwin's 'Love Walked In,'" stated the New York Times of August 6. Friendly toasts to "peace and friendship" were offered with Soviet champagne. One diplomat called it a "unique day" in East-West relations. "Peace—it's wonderful," said another. Khrushchev even posed for pictures with elders of the Russian church.

The reason for all this joy was the agreement to ban some types of nuclear explosions. The key part of the treaty, found in Article I, states: "Each of the parties to this Treaty undertakes to prohibit, to prevent, and not to carry out any nuclear weapon test explosion, or any other nuclear explosion at any place under its jurisdiction or control: (A) In the atmosphere, beyond its limits, including outer space, or underwater, including territorial waters or high seas; or (B) In any other environment if such explosion causes radioactive debris to be present outside the territorial limits of the state under whose jurisdiction or control such explosion is conducted."

Hence, the test-ban treaty prohibits further testing of nuclear weapons in the atmosphere, in outer space and underwater. Scores of other nations rushed to affix their signatures to the document also, indicating they too would abide by its provisions.

Reasons for Signing

One of the compelling reasons for such a treaty is the genuine fear of what radioactivity in the atmosphere can do to human life and the lives of generations to come. The nuclear powers have already announced the exploding of over 400 nuclear devices. These have had a destructive force of well over 500 megatons, the equivalent of 500,000,000 tons of conventional explosives. Radioactive material from these blasts has been spewed into the atmosphere. This fallout has not yet completed its descent to earth and will take several years to do so. From the viewpoint of dangerous atmospheric contamination, the treaty was desired by all people.

Another reason for desiring such a treaty is the need to halt the spreading of nuclear weapons. Within fifteen years, it has been said, at least fifteen other countries will have the resources and technical skill to produce their own atomic weapons. These nuclear arms in the hands of many smaller nations would increase the chances of small disputes developing into nuclear wars that the major powers do not want, but which would likely involve them anyway. The present nuclear powers have a real interest in preventing this. Signing of the treaty by these other countries means they will not be able to test weapons in the atmosphere. It is hoped that this will discourage their developing such weapons.

Also presented by some observers as a reason why the Soviet Union wanted this treaty now is the difficulty it is having

with Communist China. The quarrels between these two Communist giants seem to have reached a point where Moscow may feel it is caught in a two-front cold war, between the West and the East. As a result, some feel the Soviet Union has a real desire to reach a *détente* with the West so her hands will be free to settle the China dispute.

The reasons for signing the agreement after so many years of fruitless negotiations are varied and complex, not the least of which is that both sides realize how frighteningly close they came to nuclear war during the Cuban crisis of 1962. They may recognize the need to prevent such incidents from growing into a nuclear holocaust.

What It Does Not Cover

The treaty is an agreement providing for a *limited* ban on nuclear testing. It is limited because it does not prohibit the testing of nuclear weapons underground. Because these underground detonations are much more difficult to detect than atmospheric or underwater blasts, the Western powers insisted upon inspections where underground explosions were suspected. Russia agreed in principle, but would not permit the number of inspections the West requested. As no agreement could be reached, underground nuclear tests were eliminated from the treaty.

The treaty is of unlimited duration. However, it contains a serious shortcoming in this regard, as Article IV states: "Each party shall in exercising its national sovereignty have the right to withdraw from the treaty if it decides that extraordinary events, related to the subject matter of this Treaty, have jeopardized the supreme interests of its country. It shall give notice of such withdrawal to all other parties to the Treaty three months in advance." This means that if any one of the signatories de-

cides its national interests are endangered it can withdraw from the treaty after giving three months' notice. If, for example, France continues her testing of nuclear weapons, or if Communist China explodes an atomic device, this could be interpreted as jeopardizing the national interests of one or of all the signers. They could then withdraw from the treaty.

An additional sobering shortcoming is that the limited test-ban treaty does not in any way bring a halt to the arms race. It does not place any limit on the number, destructive force, or production of nuclear armaments. The treaty does not reduce the fantastic stockpile of arms by one bullet. So the buildup and stockpiling of terror weapons continue unabated.

How Reliable?

Will the treaty be successful? Is it the beginning of a new era of peace between the East and the West that will lead to lasting peace in the world? Of course, it is better to be optimistic than to be pessimistic. However, better than either of these attitudes is the need to be realistic, truthful. On the basis of such reality, what can be said of the reliability of the test-ban treaty and its leading to peace on earth? What do the facts show?

History tells us of a dismal record of broken treaties down through the centuries. But what of our "enlightened" age of diplomacy? Has it fared any better? Have the peace treaties and alliances of recent times proved to be reliable and of long duration?

In 1899 and 1907 two international peace conferences were held in The Hague, Netherlands. The purpose of these conferences was to control armaments and limit defense budgets. The many nations that attended agreed to arbitrate international differences and to prohibit the launching of explosives from balloons and the use of

poison gas. These agreements were violated when World War I made a shambles and mockery of these two peace conferences.

To prevent another world war, the Treaty of Versailles in 1919 regulated tightly the armaments of Germany. But in 1936 Germany completed the throwing off of these restrictions by occupying the Rhineland, a demilitarized zone under the treaty.

In 1921 the Washington Conference of major nations agreed to fix the ratio of large warships between the signatory powers. This was soon broken when Japan refused to be bound because her allotment proved to be lower than she desired.

In 1928 the historic Kellogg-Briand Pact was signed. This was hailed as a *monumental achievement*. It outlawed war "as an instrument of national policy." It classified war as illegal under international law. Sixty-two nations signed it. The results? Most of these nations participated in the slaughter of World War II.

The Soviet Union signed nonaggression pacts with Poland, Finland, Romania, Latvia, Lithuania and Estonia. Within a short time she took over all or part of these nations.

In 1939 Germany and Russia signed the famous "Stalin-Hitler" nonaggression pact. Within two years these powers were butchering each other on the field of battle.

More recently, in 1958, the Soviet Union, the United States and Britain declared a moratorium on nuclear testing. They unilaterally promised not to resume testing. In 1960 France began her atomic tests. Then, without prior announcement, the Russians resumed massive testing in 1961, followed by the United States.

Furthermore, what assurance do people have that these governments will honor their commitments and not lie to each other, when they have lied to their own people for "security" reasons? In 1960,

when a United States aircraft called the U-2 was first announced as missing, the American government declared it was a weather craft that had accidentally strayed over the Russian border. When the aircraft was downed deep inside Russia and its true purpose exposed, the government of the United States had to admit that it was deliberately sent over the Soviet Union for spying. In 1962 Russia assured the world that there were no offensive missiles in Cuba, but this was proved to be a falsehood. Recently the British war minister deliberately lied to the House of Commons and to the entire British nation over a morals scandal. So when nations and government officials lie to their own people at times, an enemy must assume that they will lie to them, as has proved to be the case time and again.

Thus, while the human desire for peace is great, from the historic standpoint the prospects for it are extremely poor.

Overlooked

There is another factor not mentioned in the press reports, one far more important than any other and not taken into account at all by the treaty makers. What was omitted that is so vital if the peace pact is to work? God. Not once is God mentioned anywhere in the treaty. Instead, peace is viewed as coming from Moscow, Washington and London.

However, any peace pact that does not take God's purposes into consideration is doomed to failure. Psalm 127:1 states: "Unless Jehovah himself builds the house, it is to no avail that its builders have worked hard on it." Proverbs 19:21 adds:

"Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand."

Peace can come only as a product, or fruitage, of God's holy spirit. Galatians 5:22 states: "The fruitage of the spirit [of God] is . . . peace." Unless the nations have this spirit of God, they cannot have the peace they seek. Do the Communists have God's spirit? Do they look forward to God's way of bringing peace? Have they consulted the document God has given to humanity as a guide to peace? Would God use this atheistic power to bring peace? The Bible states: "Where the spirit of Jehovah is, there is freedom." (2 Cor. 3:17) No, God is not to be mocked. He would hardly bless a state that openly proclaims its hatred for Him, brags about its atheism, and openly states its intention to destroy all forms of religion.

Nor does the rest of the world manifest God's spirit. If it did, we would not see the conditions of hatred, war, prejudice, crime, delinquency and corruption prevailing on earth. As the Bible indicates, Satan is the "god of this system of things." —2 Cor. 4:4.

Do not be deluded by a false hope, no matter how brightly it may blossom in the days to come. Peace *will* come soon, in our very generation, but in God's way, not by any test-ban treaty. Christians know that this old world and its nuclear weapons are to be wiped out at the battle of Armageddon, at which time God himself will rid the earth of all peacebreakers and will usher in his righteous new world, where peace lovers will live forever in happiness. —Ps. 37:10, 11, 34.

UNWED MOTHERS

- The moral problem among teen-age girls cannot be dismissed as being insignificant. As reported in *The Saturday Evening Post* of March 23, 1963, 40 percent of American unwed mothers are between the ages of fifteen and nineteen.

GOOD SENSE for the DIABETIC

IT HAS been said that to live long one should acquire some such ailment as diabetes and then use good sense in taking care of it. Yes, good sense is that important. With it the diabetic can hope to live even longer than the average non-diabetic.

—and for everyone else!

How important good sense is for diabetics is told by an authority who has seen upward of 52,000 patients in the past sixty years: "This is a disease that tests the character of the patient, and for success in withstanding it, in addition to wisdom he must possess common sense, honesty, self-control and courage." By using common sense, thousands of diabetics have lived longer than they could have expected to live had they not had it and far longer than overweight non-diabetics. Clearly, what is good sense for the diabetic is good sense also for the non-diabetic.*

Diabetes generally is taken to mean "sugar" diabetes, although there is also another kind. The term "diabetes" means 'a flowing through,' and it is marked by excessive hunger and thirst and the passing of large quantities of water. Among other symptoms are sudden loss of weight and strength, sugar appearing in the urine, and, most decisive of all, excess sugar in the blood, known as hyperglycemia. In what follows, "diabetes" refers to "sugar" diabetes or diabetes mellitus.

History and Prevalence

Papyrus scrolls indicate that the diabetic state was recognized as far back as

the time of Moses. It received its name "diabetes" about the time of Christ, and, years later, sweetness of the urine was found to be one of its symptoms. In more recent centuries the effect of starches and sugars on diabetes was discovered, the difference between diabetes in which the urine is honey-sweet, *mellitus*, and that in which the urine is insipid or tasteless, *insipidus*, was established, and the relation between diabetes and the pancreas became apparent.

Then came the notable discovery that the pancreas was a double organ, producing not only pancreatic juice but also a hormone by means of tiny "islands" of cells named after their discoverer, the "islands of Langerhans." Although the pancreas is a small organ, weighing only a few ounces, in it are found from 500,000 to one million of such tiny islands of cells.

The hormone these "islands" secrete or pour into the blood passing through them is insulin (from the Latin *insula*, meaning "island"), and its lack was found to be the key to diabetes. (Today, however, this conclusion is held by many to have been greatly oversimplified.) Treatment with insulin, by means of injection—it is ineffective if taken by mouth—marked a

* *Diabetic Manual*—E. P. Joslin.

new day for diabetics. They obtained still more relief when it was discovered that by adding chemicals the effect of one injection could be stretched from six to twenty-four or more hours. Within the past five years still more relief has come to many diabetics through medicine taken by mouth, such as tolbutamide, which stimulates the secretion of insulin. Its long-term effects, however, have yet to be determined.

Much research is being done in the field of diabetes. Among recent discoveries is that reduction of trace metals in the body restores peripheral circulation of diabetics and cuts down their need for insulin. Such discoveries lend weight to the complaint of some leaders in the research that too much attention is still being paid to the role that the pancreas plays in diabetes.

Remarkable progress has been made during the past fifty years in treating diabetes. The life-span of diabetic children has increased from 1.2 to twenty-six years and of mature diabetics from five to eighteen more years. Then there were few diabetic women who could become pregnant, but today the ratio of pregnant women among diabetics is about the same as among non-diabetics, 87 percent of such pregnancies resulting in the birth of live babies. Deformities, however, among such babies are far above the average.

Diabetes is on the increase throughout the world and is especially common in the United States, where it is estimated that between two to three million persons have it. It is the only major disease more prevalent in women than in men, and that at the ratio of two to one. It is also twice as prevalent among married women as among single ones, although less prevalent among married men than among single ones. Women having had many pregnancies and those feeling always tired are more likely than others to become diabetic.

Why should diabetes be increasing at the same time that progress is being made in treating it? Known as the 'disease of civilization,' it is associated with over-nutrition and lack of exercise; therefore, as the standards of living rise throughout the world diabetes becomes more prevalent. Then, too, since most persons having diabetes are between forty-five and sixty-five years old, as the life-span keeps on increasing there are more and more persons living within that age bracket. The facts that diabetics live much longer and that diabetic women now bear children who inherit the predisposition to diabetes, also help account for the increase in the number of diabetics.

Having diabetes is no grounds for pessimism regarding one's career. Among diabetics have been or are leaders in literature, art, science, politics and sports. Before 1940 no United States insurance company would issue a policy to a diabetic, but today 75 percent of them do, on varying terms. The United States Civil Service has a thousand kinds of jobs open to diabetics. However, such jobs as driving trucks or operating power machinery are not recommended for diabetics who require rather large doses of insulin.

It will be helpful for the diabetic to take note of the fact that his affliction does not disfigure and is neither infectious nor particularly painful. Its worst aspect is the effect of long-term diabetes on the eyes. Some authorities, however, insist that this is so only because of poor control of the disease. They also state that diabetes might be said to be largely a matter of relativity: "We have only to increase somewhat the severity of our tests for diabetes to discover that practically all of us are diabetic." This is another fine reason why good sense for the diabetic is good sense for everyone else.

Heredity and the Glands

Diabetes is a hereditary disease; according to some, there is a genetic defect present in each and every case. It follows Mendel's laws. If both parents are diabetic, all their children will become so, even though it may take years to show. If one parent is diabetic and the other had a parent who was, then 50 percent of the children will have this genetic defect, and so forth. Diabetics, therefore, should not intermarry nor even marry into families having diabetes, unless they do not intend to have any children.

Many are the genetic defects that can cause diabetes. Basically, these interfere with the supply of insulin the body needs to utilize glucose, the most common form of sugar. This interference might take various forms: It could be a failure to produce insulin sufficiently, or it could be a lack in any of the various processes involved in liberating, transporting or utilizing insulin. Or the flaw may lie with the liver, which changes glucose to glycogen, stores it and then reconverts it to glucose as needed. Such leaders as Best, co-isolator of insulin, state that their ideas about diabetes are still changing.

But more and more it is being appreciated that genetic defect, especially in serious diabetes, is the production of too many anti-insulin hormones by either the pituitary, the adrenals or the thyroid glands. (An anti-insulin enzyme produced by the liver has also been discovered.) This explains why some diabetics require as much as two hundred units of insulin daily, whereas the normal body needs only forty to fifty each day. This also accounts for the fact that many victims of acromegaly, in which the feet, hands and face grow abnormally large, are also diabetic; why children who are diabetic are physically eighteen months ahead of other children of the same age, and why mothers

who give birth to very large babies invariably become diabetic.

The more serious this hormonal imbalance is, the earlier in life it appears and the more serious the diabetes, it also being termed the "thin" diabetes. The diabetes that appears in middle age or later is termed the "fat" diabetes, for well over 80 percent of its victims are overweight. This would seem to indicate that for these diabetics it might be simply a matter of overeating. But why do they overeat? It has been found that the brain has an appetite regulator, the hypothalamus, which has a satiety center. For this satiety center to stop the sensation of hunger, there must be a certain amount of sugar in the cells of the body. In the diabetic state the cells do not get enough sugar because of a flaw in the body's metabolism; and so the hypothalamus keeps calling for more food, accounting for why diabetics (and others) eat too much. Incidentally, the amount of sugar normally in the blood is both extremely small and precise, only about .1 of 1 percent. After a meal it rises temporarily to around .15 of 1 percent.

The glandular imbalance of diabetes can also be brought about by the emotions. Because of the psychosomatic principle, the effect of the mind upon the body, the body's sugar metabolism can easily be upset by emotional stress. Such stress may cause the adrenals to release more anti-insulin hormones into the blood, resulting in more sugar in it. If the emotional stress continues for a time, the condition may well become chronic diabetes. Even here, however, there must first be the prediabetic state caused by a genetic defect.

Good Sense in Drug Therapy

Good sense for diabetics and everyone else indicates not depending upon drugs more than absolutely necessary. In treating diabetes with insulin good sense fur-

ther indicates balancing it with food and exercise; for which reason handling diabetes has well been likened to driving a three-horse team. Less food and/or more exercise without decreasing one's insulin shots can result in insulin shock, a condition due to too little sugar in the blood. Among its most common manifestations is the appearance of being drunk. On the other hand, less exercise and/or more food and not more insulin can result in acidosis and even a coma. The three—insulin, food and exercise—must at all times be balanced to avoid either complication.

Particularly for middle-aged or elderly diabetics there are drugs that can be taken by mouth, such as tolbutamide (Orinase). But strongly to be condemned is the practice of some physicians to pamper their patients by prescribing these when diet alone would serve. Those concerned with the side effects of drugs recommend that the more recently marketed drug Diabenes be used only if Orinase proves ineffective and recommend DBI only if Diabenes fails.

True, some physicians claim that the diabetic need give no thought to sugar in his blood or urine so long as he takes insulin or other medication regularly and he is free from serious diabetic symptoms. But others point to complications, such as blindness, that so often accompany long-term diabetes and which appear most frequently when treatment is limited to medication or drugs. However, it would seem that there could be a happy medium between ignoring sugar in the urine and examining it every day. Would not once a week do if the patient is honest and exercises self-control?

That limiting diabetic therapy to drugs is unsound is indicated by recent research, which has identified a definite prediabetic state. Thus the various complications that once were thought to be the result of faulty 'sugar' metabolism, such as involvements

of the eyes, kidneys, blood vessels and those that go with pregnancy in diabetes, are frequently present before the patient's carbohydrate metabolism breaks down, forcing the conclusion that diabetes "emerges as a generalized complex fundamental disease process of which the aberration of carbohydrate metabolism is but one facet."*

This calls to mind the saying of the physicians of yesterday: "There are no illnesses but only ill people." Interestingly, both osteopathy and chiropractic view diabetes as a state that involves all of man's life processes. Osteopathy adds to the accepted therapy of diabetes direct manipulative treatment to the muscles and bones to improve the circulation and nerve control of the body. Chiropractors, where permitted to treat diabetes, add spinal adjustments.

Good Sense and Diet

To avoid overweight is good sense for everyone and, in particular, for diabetics. With them health may often be as simple as merely getting rid of their overweight. And especially for them should treatment begin with a "starvation" and rest period, to give the insulin-producing islands of Langerhans an opportunity to recuperate.

Water is very important for the diabetic. In an attack of acidosis and, prior to hospitalization, drinking plenty of water can spell the difference between life and death. Another great aid for diabetics is salt, unless the blood pressure is high. Unsaturated fats and unrefined foods, such as unpolished rice and whole wheat bread, are recommended because of their vitamin content. Diabetics need more of the various B vitamins than do others.

According to diabetic authority Allen, "the actual nature of the diabetic disorder" now seems to be a hormonal im-

* *Journal of the American Medical Association*, March 16, 1963.

balance that has an adverse effect upon the activity of the enzyme hexokinase, "which catalyzes the first step in glucose utilization." This adds weight to the position taken by C. P. Lamar and others who recommend the use of fruit sugar, fructose or levulose, which is found in all fruits, honey, and so forth, in order to bypass glucose utilization that is so dependent upon insulin. Those proceeding along this line have reported amazing results. It would therefore also seem that the problem of diabetes should be viewed as one of glucose utilization rather than carbohydrate metabolism *per se*.

The Good Sense of Exercise

While the medical profession is no more agreed on the best way to treat diabetes than it is on how to treat the many other ills of humankind, it is remarkable the amount of good sense that is found in the writings of those authorities that recommend strict control of diabetes. They stress the value of courage, self-control, honesty and good sense and frequently quote from the Bible.

These authorities stress not only diet but also exercise. Thus Bourchardt, one of the greatest diabetic clinicians of all time, stressed to his patients the words of Genesis 3:19, about eating one's bread in the sweat of one's face. E. P. Joslin, by his use of the three-horse team illustration, makes exercise as important as diet and insulin. And writes G. G. Duncan, another leading modern authority on diabetes: "Physical exercise judiciously em-

ployed by patients who have no contra-indicating symptoms, is of inestimable value in the treatment of diabetes. It improves the total food and carbohydrate tolerance and reduces the need of insulin." But it must be exercise that will cause sweating, and for this reason occupations requiring considerable physical exercise are to be preferred.

The value of physical exercise in diabetes is underscored by statistics regarding occupation. Thus married women who lead less active lives than do either single women or their husbands also have twice as much diabetes prevalent among them. There is also more diabetes among city folk than among farmers, and more among farm owners than among their hired hands, and so forth. Needless to say, physical exercise is good sense for all and, in particular, for sedentary workers.

Among other things that are good sense for diabetics and for everyone else is avoiding tobacco, getting enough rest and exercising control of the emotions. So a young woman should understand that a love affair will often play havoc with control of her diabetes. And the boy who is diabetic should appreciate the need of having a loyal friend interested in and looking out for him. But when he grows to manhood, "if he has a wise, devoted and loving wife, there is almost no limit to his future career."

Yes, good sense is most important to the diabetic, and much of what is good sense for him is also good sense for everyone else!



THIEVING CHILDREN

● According to the *Wall Street Journal* of March 7, 1963, teen-agers committed 65 percent of all auto thefts in the United States during 1962.

"TRICK or Treat will be their battle cry as they bravely ascend front porches... clench their fists and resoundingly rap or resolutely ring. It will be impossible to escape . . . these creatures from make-believe land, draped in every conceivable outlandish dress, oftentimes hooded in hideous masks. 'Trick or Treat' will be their demand."



JUVENILE BLACKMAIL

In this way the Los Angeles *Times* warned its readers of the Halloween-night invasion by waves of trick-or-treaters. But how to ward off disaster? The paper advised: "Wise counsel suggests an ample supply of cookies and candy and other goodies, lest they carry out threatened consequences." For "how many have even the faintest inkling what dire deeds might be in the offing if householders fail to acquiesce to the repeated requests of these little people?"

Yes, on the night of October 31, householders across North America face the prospects of broken windows, garbage strewn over their yard, paint hurled at their homes, and even more serious consequences if they do not pay what is asked. And every year the story is the same. When the early rays of the morning sun disclose the full extent of the damage, many are the howls of complaint from the victims. What can be done?

The New York *Times* once informed its readers "that they might have fewer com-

plaints about Halloween pranks if they were prepared for the traditional 'trick or treat' demands and if they organized parties for their children and young friends." In line with this suggestion, one year the police of Greensboro, North Carolina, tried to pacify the city's youth with presents. An AP dispatch reported that they gave "treats" "in an attempt to cut down on the Halloween number of 'tricks.' Patrol cars were loaded with about 5,000 packages of cookies to be distributed to groups of children on the streets."

Effects upon Youth

But is this the answer? Will bribing children to be good ensure against property damage? And of even more importance, Will this practice serve to develop upright citizens of integrity?

For a long time now the prominent feature of Halloween night in the United States and Canada, and to a lesser extent in some other countries of Christendom,

has been the requesting threat of masked youngsters, "Trick or Treat!" But children are no longer satisfied with just any treat. The practice of trick-or-treating has made them selfish and greedy.

"Our household invested in apples," one woman complained, "but did the children want apples? No, they have become selective and a little greedy. They wanted candy bars, big ones." The Miami *Herald* made this same observation last year: "They made their annual Halloween raid Wednesday night on homes from one end of Miami to the other. . . . Victims of the mass assault noticed a trend toward more 'selective' booty." And when the desired "treat" is not forthcoming, youngsters often "trick."

Some youths have gone a step farther, and, so, following a recent Halloween, a headline in the Los Angeles *Times* blared: "Three Trick or Treat Bandits Being Hunted." In the first case, "Two women repulsed a young, masked bandit in an Aladena motel after they found he really wasn't joking when he asked for their money." And in another instance, "The clerk, Charles Andrews, 50, had responded with candy when the handit said 'Trick or Treat,' but the visitor quickly added: 'I want your money.'"

Yes, it is a relatively short step from defacing another's property for not paying what is wanted to more serious crimes and acts of violence. Halloween foolishness, such as soaping windows and sticking pins in doorbells to keep them ringing, is quickly outgrown. The following year greater excitement is sought, perhaps shooting out street lights with a BB gun, puncturing tires, pouring water in gasoline tanks, or even putting a garden hose through the mail slot and flooding a person's living room.

In recent times Halloween has erupted into a nightmare of crime and violence.

Last year a headline in Canada's *Vancouver Sun* read, "Battles Mar Halloween in Kerrisdale, North Van." "Police fought a two-hour battle with a mob of 500 youths along the business section of Edgemont Boulevard in North Vancouver," the paper reported. "Police rushed to the scene to find the mob setting street fires and hurling objects—eggs, tomatoes and rocks—at passing cars. 'Edgemont was like a battlefield,' said one officer. 'It was the most disgraceful and shocking display of hooliganism we have ever had to deal with.'"

At the same time, southern California was under attack. Pranksters stuffed matches through a book-return slot to set the Mar Vista library ablaze. Private citizens also suffered. The Los Angeles *Times* said that "elsewhere Thursday also was mop-up day for some unfortunate residents. Hollywood police reported that a wholesale egg-throwing contest on pedestrians, motorists and buildings resulted in 35 juvenile arrests . . . Pasadena and other communities also reported a rash of egg-throwing incidents."

And in San Francisco a few years ago one of the city's leading newspapers had an inch-and-a-quarter-high front-page banner headline: "HALLOWEEN TERROR AS S. F. ROWDIES ROAM." According to the report: "Rocks, eggs and tomatoes were thrown by roving gangs of youths, some windows were broken, 18 false alarms were pulled, and water was sent gushing from five fire hydrants."

Conditions were the same across the country in Florida the following year. The Miami *Herald* reported: "A 14-year-old boy was shot in the foot and a little girl wearing a mask was struck by a car in an unusually violent Halloween night in Miami . . . Throughout Miami and the suburbs kids tossed rocks, shot BB guns, set off cherry bombs, threw eggs and tomatoes at passing cars. Said a Hialeah

desk sergeant: 'You name it. They did it. They ought to be spanked.'

A Christian Celebration?

Could a holiday that has such a demoralizing effect on youth really be Christian? Millions of persons believe that it is. They consider it a holy evening because it precedes the highest ranking Roman Catholic feast, All Saints' Day. But just a little investigating reveals that Halloween is actually a pagan celebration. This fact has recently been prominently drawn to public attention.

The New York *Times* reported: "Though celebrated for centuries as a Christian holiday—the vigil or eve of All Saints', or All Hallows' Day on Nov. 1—Halloween (All Hallow Even) long antedates Christianity and is the product of the merging rituals from several cultures over the centuries. The holiday is believed to have originated from the Celts of the British Isles and Gaul long before the Roman Empire. These people believed that once a year, at winter's onset, the souls of the wicked who had died in the past twelve months assembled and, led by Saman, the lord of the dead, wandered abroad to harass and bewitch the living.

"Following the spread of Roman influence in the British Isles, characteristics of the annual Roman festival honoring Pomona, the goddess of fruit, held about Nov. 1, were gradually engrafted on the grim Celtic rites . . . In the seventh century, A.D., the Pantheon at Rome was converted into a Christian house of worship and dedicated by Pope Boniface IV to the Virgin Mary and the Church's martyrs. The anniversary of the dedication, subsequently celebrated Nov. 1, was set aside as All Saints' Day. As might have been expected, it was not long before the weird customs of the previous night became part of the Christian observance."

Last year the Newark, New Jersey, *Star Ledger* also reported on the pagan origins of Halloween and its practices. "A night like Halloween was going on long before Christian times," it said. "Furthermore, this pre-Christian night of roaming spirits was always around the first of November, whereas All Saints' Day, when the Christians finally did bring it into existence, was set for May 13. When Christianity moved it to November 1 it did not create a night of revelry, it merely found one already going, and going strong. . . . Certainly it is the Druid idea rather than anything remotely Christian that sets the tone of Halloween."

Merely attaching Christian names to the pagan celebration of Halloween does not make it Christian. Instead, it is all the more detestable because it causes people to think that the evil customs and beliefs associated with it are supported by Christian teachings. But to the contrary, nowhere does the Bible teach that the spirits of the dead survive after death to haunt the living. Rather, the Bible teaches that "the soul that is sinning—it itself will die."—Ezek. 18:4; Eccl. 9:5, 10.

"Trick or Treat!"

The custom of "Trick or Treat!" also has its roots in false religion. The New York *Times* said that this practice "was a product of the Irish countryside. Every Halloween the peasants of the village would assemble and, donning masks and bearing sticks and clubs, proceeded from house to house collecting money and food for the following day's holy feast. Put a youngster behind the mask . . . substitute for the religious verses recited by the peasants the phrase "Trick or Treat!"—and you have the ritual most characteristic of the Halloween in America." And, as today's youngsters do, the Irish peasants would warn the householder "that if

he wished to continue to prosper he had best make a generous contribution.”*

But obviously such a practice of begging, and threatening evil consequences to those reluctant to contribute, is contrary to righteous principles. One that goes around begging is not heeding the apostolic order: “If anyone does not want to work, neither let him eat.” Even “practical jokes” or “tricks,” as they are called at Halloween, are unscriptural. “Just like someone mad that is shooting fiery missiles, arrows and death, so is the man that has tricked his fellow man and has said: ‘Was I not having fun?’” Certainly trick-or-treating flies in the face of this inspired proverb!—2 Thess. 3:10; Prov. 26:18, 19.

Panhandling and Blackmail

More and more citizens are rising up to condemn trick-or-treating for what it really is—an education of youth in the principles of panhandling and blackmail. Newspaper columnist Harold Weir wrote last Halloween: “Halloween is completely without significance except as a night of licence and disorder. . . . It is an occasion for collecting loot. There is something infinitely pathetic about these cup-sized youngsters toddling from door to door, with great bags in their hands, practising the art of panhandling at such a tender age. . . . Anything that can be done to discourage it and to eventually destroy it is to close another door for the outpouring of the worst, greediest, meanest and most violent instincts in human nature.”

Another writer, in the *Vancouver Province*, called this “the old cannibalistic and head-hunting principle . . . The principle

COMING IN THE NEXT ISSUE

- A Clear Mind in a Mad World.
- The March on Washington.
- The Amazing Power of Light.
- Clothe Your Feet Wisely.

that you can get what you want without earning it, by threatening violence. The same good old principle that corrupts labor movements, religions and revolutions. The protection game. Blackmail. Something for nothing. And the horrible thing is not that the kids do it, but they toddle out with a smile and an encouraging pat from parent and teacher alike.”

Many now call on parents to do something. “Do you consider your child such

a potential hoodlum that he has to be bribed not to destroy the property of others?” a writer for the *Chicago Tribune* asked. “Bribery never has worked, and the last place where we should try it, on a massive scale, is on our children.”

“We must no longer bribe these gangs of saucy slickers who roam the town with bulging gunny sacks,” a mother wrote. “Let us send out the word forthrightly and firmly—that October 31 has become simply another date on the calendar—no more black and orange nonsense. No matter how the kids try to intimidate us by wailing and ranting that they have nothing to do, nowhere to go, no fun, no anything, let us, their humble sires, present a solid front. Let us insist upon being parents.”

Christian parents are under the Scriptural injunction to “go on bringing [their children] up in the discipline and authoritative advice of Jehovah.” Since Jehovah’s advice, in his Word the Bible, is to “turn away from what is bad and do what is good,” parents are under obligation to turn their children away from Halloween and its unscriptural practices. For “Trick or Treat!” is not just an innocent practice. Rather, it is rooted in paganism and its fruits are rotten.—Eph. 6:4; Ps. 37:27.

* *Halloween Through Twenty Centuries*—Ralph and Adelin Linton.



IN 24 massive rallies, starting June 30 in Milwaukee, they are rolling eastward around the world: New York, London, Stockholm, currently Milan and Munich, then on to Jerusalem, Hong Kong, Singapore and Honolulu, ending in Pasadena in September."

In this way *Time*, one of the most widely circulated news magazines in the United States, reported on the attention-arresting "Everlasting Good News" Assembly of Jehovah's Witnesses as it traveled from city to city and from one continent to another.

All along the way, the assembly and Jehovah's witnesses were major topics of conversation. On August 12 one of India's foremost newspapers, *The Indian Express*, said: "Seen for the first time in such good numbers in the Capital last week, they attracted much notice, with slogans from the Bible pinned at their buttonholes. . . . They have come to be known all over for their quiet efficiency." The popular Australian magazine *The Bulletin*, in its issue of August 31, observed: "Melbourne has seen some marvelous conferences . . . but I don't think we have ever seen anything like the 'Everlasting Good News' Assembly of the Jehovah's Witnesses."

And when the assembly reached its successful conclusion in Pasadena on September 8, it was reported on the front page of

the *Los Angeles Times*: "Jehovah's Witnesses crowned a worldwide series of 24 Everlasting Good News Assemblies with a climactic gathering at the Rose Bowl Sunday, attended by 118,447."

Every year Jehovah's witnesses assemble to fellowship with one another and to enjoy rich spiritual feasts from the Word of God. Sometimes they meet in large international gatherings, as in 1958, when 253,922 met together at Yankee Stadium and the Polo Grounds, while in other years smaller conventions are held in conveniently located cities throughout the world. But this was the first time that one assembly traveled around the world in seventy-one days and featured the same program. Nothing like it had ever been seen before.

The *Air Travel* magazine of September, 1963, reported on the vast undertaking of transporting a delegation of 583 persons all the way around the world. "The tour consisted of 46 coordinated groups traveling between June 28 and Sept. 6," it said. "They were serviced by 57 scheduled airlines, 200 hotels and numerous bus and rail lines in visiting 28 cities in 23 countries and touching all continents." Many other delegates made different stretches of the trip with the assembly, with some 2,000 either going to Hawaii or the Holy Land.

Attention-arresting Start

Newspapers heralded the approach of the "Everlasting Good News" Assembly at County Stadium in Milwaukee. Two days before its start on June 30, the *Milwaukee Journal* announced: "Perceptive Milwaukee clergymen of many faiths may cast wistful glances toward the Stadium next week. There they will see a great crowd of believers whose zeal resembles that of the early Christians."

Yes, to Jehovah's witnesses the Bible message that proclaims the arrival of God's Kingdom and the fall of this devilish system of things is indeed "everlasting good news." (Rev. 14:6) The *Milwaukee Journal* of July 5 noted with what intense interest conventioners drank in this good news: "If word had come that circus parade elephants were shooting \$10 bills out of their trunks the crowd at the stadium wouldn't have budged Thursday afternoon. Neither that nor any other phenomenon would have distracted the fervent Jehovah's Witnesses."

But what was there that was of such absorbing concern at the "Everlasting Good News" Assembly? In addition to the joy of associating with brothers of like precious faith, conventioners were happy to receive Scripturally based counsel on solving marriage problems and assisting youth to accept their responsibilities. Many fine suggestions were also given on how Christians might more effectively present the good news to others. But, in particular, the assembly emphasized the importance of Bible reading and the applying of its teachings in one's life.

In keeping with this admonition, the new 352-page book *"All Scripture Is Inspired of God and Beneficial"* was released. How happy the conventioners were to receive it! What a fine aid it is to Bible reading, since an entire chapter is devoted to a thorough discussion of each of the sixty-six Bible books! The Watch Tower Socie-

ty's president, N. H. Knorr, urged all to begin now to make use of it. "Read a book from the Bible," he encouraged, "and then read the chapter in this study aid that discusses that Bible book and shows why it is inspired of God and beneficial." What a fine suggestion to heed!

But perhaps the most talked about and most welcomed release of the assembly was the 704-page book *"Babylon the Great Has Fallen!" God's Kingdom Rules!* Here at last was a verse-by-verse explanation of the Bible book of Revelation, chapters 14 through 22. To make this particular part of the assembly program a highlight, just prior to releasing this new book, Jehovah's witnesses joined in a resolution declaring their "neutrality toward all radical and other types of human government over earth." They resolved to continue without letup to declare the "everlasting good news" of God's Kingdom. A total of 444,374 persons around the world joined in this resolution.

The feature attraction of the assembly program, however, was the public address "When God Is King over All the Earth." While the public was welcomed to all sessions, Jehovah's witnesses made a special effort to invite them to this talk. So at every assembly city the big question was, How many people will come? What a joy it was to see such splendid turnouts: 57,055 in Milwaukee, 107,483 in New York, 50,111 in London, 107,164 in Munich, 37,806 in Manila, and so on, to finally swell the around-the-world total to 570,932!

It was this program of rich spiritual blessings that was of such absorbing interest to Jehovah's witnesses. But the assembly arrested the attention of millions of others because of its smooth operation and the fine conduct of the Witnesses. Even the Civil Defense Director of Milwaukee, R. J. Lederer, came down to take a look for himself. "Chief of Police Howard Johnson called me," he explained on arriving at the assembly grounds. "He said that if I want-

ed to learn something about feeding and handling crowds I should come out here.”

On a tour of the assembly departments Lederer observed: “What impresses me is the tremendous coordination and cooperation you have here.” Later he wrote a letter of appreciation, in which he said:

“The magnificent preparation and organization which was so evident during your time in Milwaukee left quite an impression with all of the City officers with whom I have since talked. Your description of the planning and organizational techniques we examined will be of great value to our civil defense administration. And the tremendous self-discipline and sincerity of your people accomplished, I am sure, a great deal for your purposes, by its example alone.”

Similar expressions were common in Milwaukee, and they were to be repeated hundreds of times over as the “Everlasting Good News” Assembly moved eastward around the world.

New York, London and Stockholm

The following week New Yorkers knew that Jehovah’s witnesses were again in town for an assembly. Besides extensive newspaper, radio and television coverage, 20,500 signs advertising the public talk had been placed in all subway cars and main bus lines, and 2,420,000 leaflets were distributed. Even peoples on faraway islands of the Pacific knew about the assembly, evidenced by the heading in the *Guam Daily News*, “Witnesses Open Convention in N.Y.C.” The article announced: “Some 60,000 Jehovah’s Witnesses opened an eight-day convention at the Yankee Stadium yesterday.”

That this assembly also arrested clerical attention is shown by the remarks of Dean Sturgis L. Riddle that appeared in the *New York Times* the following week.

“We may consider Jehovah’s Witnesses misguided,” he said in a sermon at St. Bartholomew’s Protestant Episcopal Church, “but we must admit that they often show more spunk in their witnessing discipleship than we do. They practice the great Protestant principle of the priesthood of all believers: They are all ministers of the Gospel.”

The next stop of the assembly saw tens of thousands of these “ministers of the Gospel” gathered at Twickenham’s Rugby Union Grounds, London. What a thrill it was for these conventioners to witness the baptism of 1,369 new ministers! This was made possible by setting up a large portable plastic pool, about four feet deep and twenty-five to thirty feet in diameter, right out on the playing field. A raised platform and steps were built on one side to bring the baptismal candidates into the pool, and a similar arrangement on the opposite side to take them out. In this way it was possible to baptize all 564 men and 805 women in about an hour and a half.

In London the program of taking assembly delegates on tours to see points of interest began. These tours were arranged for at assembly stops all along the way, and they arrested considerable attention.



The baptismal pool, with water about four feet deep, that was set up on the grounds at the London assembly, making it possible for all the conventioners to witness the baptism of 1,369 persons

For instance, when coach after coach turned into the British Museum to dispatch a steady stream of nearly 7,000 happy conventioners, Museum officials were amazed. "The largest operation we have ever seen," one of them said. And when the tours descended on Windsor Castle an official of the Castle said: "I've never seen such well-behaved people come through our place."

While the assembly was in progress in London, a similar gathering that reached a peak attendance of 25,160 persons was being held in Stockholm, Sweden. When the assembly ended there, and the delegates were moving out, the chief of police told them: "We have become accustomed to you and this pleasant event. We are sorry that you have to take down your fine installations and that all of these nice, happy people will be disappearing from our vicinity."

Among the installations that needed to be dismantled was a tent city that the Witnesses set up to sleep thousands of the delegates. The newspaper *Expressen* commented regarding this city: "Nowhere are things so peaceful and decent as at the tent city of Jehovah's witnesses. The happy and cheerful witnesses don't get drunk, they don't smoke, don't dance among the tents in the evening."

Munich, Milan and Athens

As the crowds at London and Stockholm dissipated, attention turned to Munich and Milan, where the "Everlasting Good News" Assembly continued on. But, actually, long before its start on July 21, the clergy had been fearfully eyeing the preparations for the tremendous assembly in Munich, Germany. *Time* magazine of August 2 reported what action they took.

"Weeks before the Munich convention opened, Julius Cardinal Döpfner and Lutheran Bishop Hermann Dietzelbinger approved the publication of a broadside called 'A Word to All Christians,' which attacked

Witness beliefs and urged homeowners not to rent rooms to the visitors." The result? "Many Munich residents were appalled by the bitterness of the churches' attack on the Witnesses, and sect workers found no difficulty in finding rooms for assembly visitors."

So the clergy's efforts to interfere backfired. Even Germany's newspapers deplored their action. The *Frankfurter Rundschau* counseled them:

"The church fathers of Munich, of so little faith, should read the Scriptures more often; then they might stumble across what is said in Hebrews 13:2, which reads: 'Do not forget hospitality, for through it some, unknown to themselves, entertained angels.'"

Unlike the clergy, Munich city officials did not forget hospitality, offering 91 city schools, in which 41,286 conventioners were accommodated, and, in addition, made contracts with the Witnesses for the use of exhibition halls, which served as sleeping quarters for some 10,000 more. All these conventioners, plus the thousands housed in private homes, assembled in the center of Munich in a huge open field that had been transformed into beautiful assembly grounds.

It was simply amazing how the Witnesses organized and constructed a complete, efficient convention arrangement in this approximately quarter-mile-wide and half-mile-long field. A huge platform was constructed along with a seating arena for over 100,000 persons, so that the speaker looked ahead for over a quarter of a mile of a continuous crowd of people. But of particular interest was the cafeteria arrangement, and the way in which the kitchen was always able to keep the sixty-six serving lines supplied with food.

In each of the three tents they had a control station built up on a platform, and the personnel would stand at this elevated control station and visually watch over the twenty-two lines. Each line had its own signal board with various colored cards that indicated the needs for food. The men

A W A K E !



The cafeteria control panel at the Munich assembly. Instructions were given from a high stand in the cafeteria to the kitchen, showing what food was needed by any particular serving line.

in the control tower noted these needs, and relayed this information to a control panel in the kitchen that let them know what lines needed what food. In this way there was never any waiting in the lines for food.

While this mammoth assembly was in progress, another was being held simultaneously in Milan, Italy. When word was received at this assembly in Milan that the clergy had influenced the Greek government to cancel the convention in Athens, it joined in united approval of the following protest that was sent to the Greek rulers.

"We, 16,000 Jehovah's witnesses assembled in Milan from Italy, Spain, Switzerland, France and Portugal, are shocked at your action in canceling the Christian assembly of your peaceful citizens of Athens. Has the cradle of democracy been broken?"

In order to secure the cancellation of the Athens assembly, the Greek archbishop threatened the government that if Jehovah's witnesses were allowed to meet in Athens he would lead the clergy and the people against them. The *Daily American* newspaper of July 26 carried this report:

"The Greek government has banned all public meetings of Jehovah's Witnesses, it was announced today . . . Archbishop Chrysostomos, primate of Greece, has led all Greek

Orthodox organizations in a general outcry against the Jehovah's Witnesses' rally, which he called a 'shameful congress of atheists and anarchists.' In a letter to the prime minister, Panayotis Pipinelis, he said unless the rally were banned, he would be compelled to 'defend everything sacred and to lead the clergy and the people' in an all-out action against the sect."

This deplorable action by the Greek Orthodox clergy arrested the attention of freedom-loving people around the world. They have issued thousands of protests to the Greek government for listen-

ing to such obvious clerical misrepresentation, which has resulted in a flagrant violation of the freedoms guaranteed by the Greek Constitution.*

Arrests Attention in Asia

From Europe the Around-the-World Assembly moved on to Beirut, Lebanon. There special meetings were arranged for in Kingdom Halls, since no assembly was permitted in that country. A convention was not held at its next stop in Jordan either, but tours were arranged and the hundreds of assembly travelers certainly attracted attention. Victor Marroum, one of the tour directors, was very much impressed. "This was the largest group that any tourist agency in Jerusalem ever handled," he said. "And it was the only group that I worked with that never gave me even one complaint."

The next city for the "Everlasting Good News" Assembly was New Delhi, India, where all 583 of the around-the-world travelers stayed in the beautiful Ashoka Hotel, one of the nicest in Asia. And what impression did they make? Said the hotel manager: "They are the best disciplined

* See October 8, 1963, *Awake!* article "Greek Government Bows to the Church, Suppresses Freedom" for details.

people we ever had in the hotel. We would be happy to take a thousand of them if we had room."

Next the "Everlasting Good News" Assembly traveled to Rangoon, Burma, and Bangkok, Thailand, where simultaneous four-day conventions were held August 8-11. In Rangoon 603 turned out to hear the public talk, and in Bangkok 961 responded to the invitation. At Bangkok, with less than a month to go before its conclusion, the Around-the-World Assembly took two routes, the northern and the southern.

While the assembly travelers who chose to take the northern route enjoyed the fine assembly facilities in Hong Kong's new City Hall Theater, the southern travelers assembled with their brothers in Singapore at the Victoria Theater, one of the most beautiful auditoriums in south-east Asia. One other assembly was held on the mainland of Asia, and that was in Seoul, Korea, where the remarkable number of 8,975 persons turned out to hear the public talk.

Australia, the Islands and Pasadena

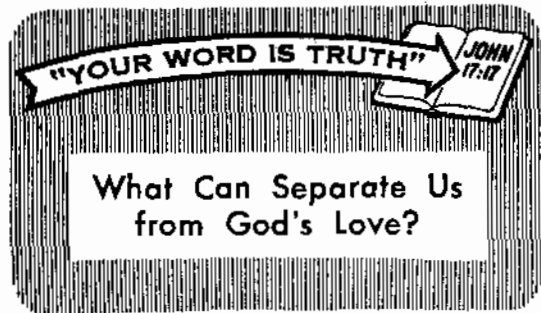
From Singapore the southern travelers moved on to Bandung, Indonesia, where a fine four-day assembly was held, highlighted by the public talk, to which 752 persons came. Then way "down under" to Australia and the convention at the Show Grounds in Melbourne. The widely read Australian magazine *The Bulletin* commented on the assembly facilities: "The gathering was in the sheep pavilion, Australia's biggest shed. Many thought that this was a nice Biblical touch, having all the Witnesses in the sheep pavilion." A total of 13,142 turned out for the public talk, including 682 who listened in German, Greek and Italian.

The southern travelers then hopped over to the beautiful island of New Zealand, and a five-day gathering in Auckland. The country's largest theater, the Civic, had been rented, but even then the 2,000-seat Auckland Town Hall had to be tied in with it to accommodate the crowds that swelled to 6,005 persons the final day. Here, as was the case all around the world, the fine conduct of the Witnesses arrested attention. "You are the best organized and by far the best behaved people I have seen," the Civic Theater manager said. And the Town Hall custodian concurred: "You are the nicest group of people I have ever met."

Meanwhile the northern around-the-world assembly travelers were enjoying outstanding conventions on the Asiatic islands of Japan, Taiwan and the Philippines. At Kyoto, Japan, a peak attendance of 3,534 was reached and in Shou Feng, Taiwan, the public talk attendance was 1,566. Outstanding was the turnout of 37,806 for the public talk in Manila. There, over 2,000 column inches of newspaper publicity was given the assembly.

After enjoying the assembly on the South Pacific island of Fiji, which reached the remarkably high attendance of 1,080 at the public talk, the southern assembly travelers went on to Hawaii, where they joined the northern travelers again. Here, at Honolulu's beautiful Waikiki Shell, a total of 6,189 persons assembled in the open-air amphitheater for the public address.

This grand assembly came to a fitting climax the following week in Pasadena's famous Rose Bowl, when 118,447 persons listened in the blazing sun to the heart-warming message "When God Is King over All the Earth." There is no question about it, the "Everlasting Good News" Assembly of Jehovah's Witnesses arrested attention around the world.



THE love God has for the world of mankind was clearly manifested by his providing Jesus Christ as a ransom sacrifice to cover human sins. That sacrifice of his perfect Son opened the way for humans to be made free from inherited sin and to be receivers of God's gift of eternal life. "By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him." (1 John 4:9) His love for the world of mankind, however, does not mean that he loves all humans.

Many people have become separated from God's love because they do not exercise faith in him and refuse to recognize the value of his Son's sacrifice. They spurn his provision for everlasting life. God loves and rewards those who earnestly seek him and who exercise faith in him, not those who reject him. "Without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him."—Heb. 11:6.

Jesus himself pointed out that those who believe in God, those who trust God and have faith in him, will not be destroyed as will those who remain separated from God's love but will get everlasting life. (John 3:16, 36) At one time he likened these separated ones to goats and said that "these will depart into everlasting cutting-off, but the righteous ones into everlasting

life." (Matt. 25:46) That is why it is so very important for persons who now have God's love to be careful that they do not become separated from it.

Surely God is not the one who is going to fail to show his love to those who put faith in him. Paul, the twelfth apostle of Jesus Christ, made this clear when he said: "For I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord." (Rom. 8:38, 39) Paul is not expressing determination that none of these influences will cause him to lose his love for God. He is speaking not about his love for God but God's love for him.

God's love for those who have exercised faith in him right on until their death does not cease when they die. They do not pass from Jehovah's memory as they do from the memory of humans who do not love them. The great Life-giver remembers them and shows his love for them by resurrecting them in due time. Thus death, as Paul says, does not separate true Christians from God's love; neither can life itself with its many tribulations and hardships. God does not cease to love a person because he may fall into life's misfortunes and becomes diseased, hungry or raggedly dressed. Whatever life may bring, it has no effect on God's love for the person who has faith in him.

Not even the angels can alter God's love for a Christian. Unlike a human whose love for a person can be turned away by persons influential with him, God's love for a true Christian cannot be altered by the influence of even powerful angels. The disobedient angel who became Satan tried to do this with Christians. The apostle John reports that Satan "accuses them day and night before our God." (Rev.

12:10) Despite this, God's love has continued toward them.

The attitude governments of the world take toward true Christians is not favorable, because Christians insist upon keeping separate from the world, as Jesus commanded. But the low regard those governments have for them, which frequently has manifested itself by harassment, mistreatment and imprisonment, does not affect God's love for his people. Governmental persecution might cause worldly friends and relatives to desert them, leaving them to stand alone, but God does not forsake them. He is not influenced by popular human attitudes. Even when the world views them as "the refuse of the world, the offscouring of all things," his love for them continues firm and true.—1 Cor. 4:13.

There is no tribulation that might come upon us now or in the future that can cause us to become a stench to God. This is evident from the fact that God's love for Peter, Paul, Timothy and others continued notwithstanding the tribulations that came upon them. The world viewed them as criminals, but God continued to view them as sons. Whether a Christian is opposed by earthly or heavenly powers, God will not turn his love from them.

After mentioning death, life, angels, governments, things now, things to come and powers, the apostle Paul goes on to say, "nor height nor depth nor any other creation will be able to separate us from God's love." He lists height and depth with the other creations. This may mean that neither a high position nor a low position occupied by a Christian will affect God's love for him. Or it may mean that nothing occupying a low position with

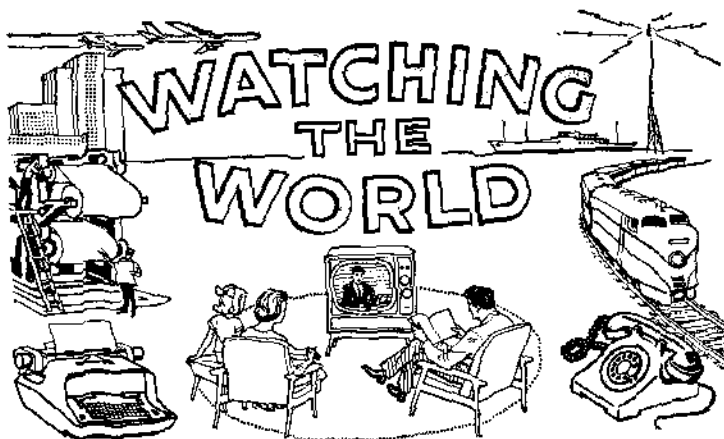
a tendency to pull a person down and nothing occupying a high position with a tendency to exercise a superior influence over him will be able to separate him from God's love.

Paul extends his list of things by making the sweeping concluding reference to "any other creation." So, nothing other than unfaithfulness on the part of the Christian can disrupt his relationship with his Creator, causing the heavenly Father to stop having love for him. Only the Christian himself can cause a separation from that divine love.

By losing his faith, a Christian becomes the victim of what Paul calls "the sin that easily entangles us." (Heb. 12:1) There were persons in his day who succumbed to this sin. Hymenaeus and Philetus were two of them. After mentioning how they deviated from the truth, Paul said: "Jehovah knows those who belong to him." (2 Tim. 2:17, 19) When these persons deviated from the truth, they manifested loss of faith and thereby separated themselves from God's love. It was their own actions that caused this break. This also happens to persons today if they violate God's laws and refuse to manifest repentance and accept discipline for their wrong actions.

Knowing that nothing but unfaithfulness on their own part can separate them from God's love, true Christians are strengthened to endure all the tribulations that come upon them. Knowledge that God, out of love for them, provided a ransom sacrifice so that they might live buoys them up and fills them with hope. They confidently know that in due time God will bless them with "the life everlasting."—1 John 2:25.

God is love. . . . As for us, we love, because he first loved us.—1 John 4:16, 19.



Enough for a Big Kill

◆ Some Americans are wondering whether ratification of the nuclear-test-ban treaty with Russia would weaken the nation's defenses. "How many megatons do you need to destroy?" asked President Kennedy. In his reply to newsmen he said: "What we have on hand will kill 300 million people in one hour."—*Labor*, August 31, 1963.

School Enrollment

◆ The U.S. Office of Education reported that enrollment in schools and colleges reached an all-time peak of 51.5 million. This is the nineteenth consecutive year in which enrollment has risen, a reflection of the postwar "baby boom."

Cost of Living Up

◆ The U.S. Labor Department's Consumer Price Index leaped a half of 1 percent in July. The new spurt in living costs brought the Index to a record high of 107.1. The *U.S. News & World Report*, September 9, stated: "That means that it now costs a typical family \$10.71 to buy what it could have bought for \$10 back in 1957-59."

Science and Technology

◆ Since World War II stress has been laid on science and technology. Now the number of persons in these fields is

increasing proportionately faster than the U.S. population as a whole. At present there are about 2.7 million persons in the U.S. employed in these fields. They make up about 3.6 percent of the U.S. labor force. *Science News Letter* for August 31, 1963, published these figures, saying: "By 1970, there are expected to be 4 million employed in the science and technology fields."

A U.S. Labor Department survey shows that at this time of high unemployment, over 15 million Americans work over 40 hours a week. Of these, only about 4.5 million receive premium pay for overtime. *Labor*, August 31, 1963, reported that "in addition to the 15 million, government estimates indicate there are about 7.5 million 'moonlighters'—those who hold down extra jobs, usually on short hours, in addition to their regular employment."

New Catholic View

Toward Birth Control

◆ An article by John A. O'Brien, research professor of theology at the University of Notre Dame, South Bend, Indiana, published in the August 28, 1963, issue of *The Christian Century*, shows that the Roman Catholic Church is taking a new look at the birth-control issue. Priest O'Brien said: "Contrary to widespread be-

lief, the Catholic Church does not forbid birth regulation. For any serious cause a married couple is exempt from the normal obligation of parenthood for a long time and even for the whole duration of married life." O'Brien quoted several Catholic authorities supporting his views, one of which said: "There is, in principle, a right, or better, a duty, to practice a form of birth limitation based on careful thought. . . . There is an optimum number for each family and each family alone can judge what it is."

Malaria Down, Not Out

◆ Malaria takes an estimated million and a half lives each year throughout the world. It has been virtually wiped out of Europe. Less than a hundred cases were reported in the United States last year. But in places like Guatemala the malaria-carrying anopheles mosquito has developed immunity to sprays that once controlled it. As a result, Dr. Jesse Hobbs, U.S. adviser on malaria control, says there is a "serious health problem" in that area. On just one day 57 new cases of malaria were reported in the Pacific lowlands.

Compulsory Arbitration

◆ The railroads in America were about to go on strike. To forestall it, the nation's lawmakers passed a bill that prohibited a strike for six months. It was the first time in the history of the United States that the country found it necessary to pass a compulsory arbitration bill. *Time*, September 6, 1963, stated that congressional intervention signaled a failure in the U.S.'s collective bargaining process.

Australia's Motor Future

◆ Steps are being taken to make Australia one of the most motorized countries in the world. The Australian-made Holden car has been so successful that General Motors—Holden plans to spend an ad-

ditional \$74 million to boost production rates to 175,000 cars a year by 1966. Chrysler-Simca will spend \$72 million over the next ten years. Volkswagen and British Motor Corporation are also investing heavily.

Catholic "Disaster" Seen

◆ On June 9 Roman Catholic priest Robert I. Gannon, S.J., former president of Fordham University, said that lags in Roman Catholic growth in the United States "point to disaster unless the present trend is reversed." According to the Washington (D.C.) *Post*, Gannon said: "Last year it took 340 Catholics 365 days to make one American like their Church well enough to join it." The priest further stated that the number of Catholic converts is dropping by 3,700 a year. In 1962 there were 125,000 as compared with 151,000 in 1955. He also said that 118,000 persons left the Catholic church in 1962. The 1962 Catholic Directory showed 42,876,665 U.S. Catholics, an increase over 1961. But it was the smallest increase in several years and parallels a similar slump in Protestant growth.

Curbing Dollar Drain

◆ On July 16 the U.S. Federal Reserve Board raised its basic lending rate from 3 percent to 3½ percent. While this will affect business depositors of short-term funds, it will not affect the bank interest paid to individuals on their savings accounts. The move is designed to curtail the movement of short-term investment funds to other countries where interest rates have been higher. This outflow of dollars from the United States has contributed to the nation's deficit in its balance of payments, causing a decline in its gold reserves. The request made of Congress by President Kennedy on July 18 to impose a tax on Americans purchasing long-term securities of foreign countries or foreign corporations was for the same reason. It is hoped

that this will help to reduce the flow of money to other countries and eliminate the balance-of-payment deficit.

Forty-Day Burla

◆ A Hindu holy man or sadhu was found dead when he was dug up after an interment of forty days. He was attempting to demonstrate his progress on the path of yoga by suspending all bodily processes for forty days. It is the belief among Hindus that a man can go into a deep trance, called samadhi, and can be buried without food, water or air for a period of days and still be alive when he is dug up.

Egg Layers

◆ The *Globe and Mail*, *Outdoors* (Can.), March 13, tells about fish and their egg-laying habits. "A six-pound lake trout," it says, "will lay about 8,000 eggs; a 13-inch small-mouth bass 5,440; a large-mouth bass of like size 7,000; a 14-inch speckled trout 1,469; a four-pound walleye 110,000; a 32-pound pike 595,200; a 35-pound maskinonge 225,000. Among coarse fish a 9½-pound carp will lay a whopping 1,696,585 eggs, a 15-inch sucker 31,200, and a ling 1,153,144."

Church Tragedy

◆ Scotland, like many other places on earth, is experiencing "spiritual apathy" among its people. Some 3,000,000 Scots reportedly do not belong to any religion. On May 16 the Free Church of Scotland said that it was about time that the churches look for the answer within themselves and not lay all the blame on those outside. The *Scottish Daily Express*, May 16, stated that the Committee on Public Questions, Religion and Morals declared: "The tragedy of the modern pulpit is not so much that it propagates modern theology, but that it has no theology at all." The committee's report added: "Undoubtedly the main causes of a lack

of spiritual impact on the nation are the dilution of the Christian Gospel which makes it no gospel, compromise with the ungodly elements of the world," and a betrayal of the reformed heritage in the church's relationship with Rome. It also stated: "The indifference of the younger generation to the Church could be interpreted as discernment. If the Church has nothing relevant to say to them, why listen?"

Smoking Lethal

◆ The World Health Organization (WHO) warned that cigarettes can have as much power to kill as bombs. The organization's study group on lung cancer concluded that "the sum total of the evidence available was most reasonably interpreted as indicating that cigarette smoking was a major cause of the disease."

Tokyo's Streets Named

◆ For the benefit of foreigners coming to Tokyo in 1964 for the Olympic Games the streets of Tokyo are being given names. For 500 years the Japanese have found their way around Tokyo by locating a known point and proceeding from there. Streetcar stops, subway stations, police posts, important intersections and some other reference points have had names, but not the streets. Another practice that confuses foreigners is the Japanese custom of numbering houses according to when they were built rather than in consecutive order. The Japanese people refuse to use the names of the streets that have been named thus far, and it is not likely, according to news commentators, that they will use them in 1964.

Sugar Maples Dying

◆ For some time now authorities have wondered what was causing the death of the beautiful sugar maples along New England's roadways and streets. Researchers at the

agricultural experimental stations at Durham, New Hampshire, and New Haven, Connecticut, have found that salting of streets and highways to break up icy pavements in the winter is responsible for the poisoning plague. Evergreens such as pines and hemlocks are also being killed by the salt. However, scientists at both stations emphasized that human safety on icy streets and highways was far more important than the trees. A neutralizing agent is now being sought to protect the trees from the salt.

Quintuplets Born

◆ Mrs. Ines Maria Cuervo de Prieto of Maracaibo, Venezuela, gave birth to five baby boys on September 8. The quintuplets were born in the space of fifty minutes. The births came after seven months and four days of pregnancy. The babies weighed from 3 pounds 1.4 ounces to 4 pounds 3 ounces.

They were named after five physicians who assisted at the births. A week later in Aberdeen, South Dakota (U.S.), 30-year-old Mary Ann Fischer gave birth to four girls and a boy. The Fischers have five other children. Their eldest son, Danny, upon hearing of the births, shouted: "I always wanted a brother and I got one!" According to the *New York Times*, September 15, "quintuplets occur about once in 54,000,000 births."

Giving More

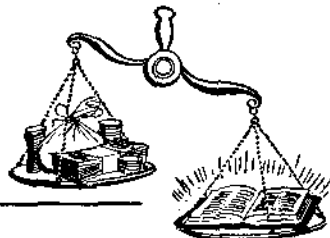
◆ The American Association of Fund-Raising Counsel, Inc., released figures that showed Americans gave more money away last year to philanthropic causes than ever before. They gave an estimated \$9,300,000,000, against \$8,700,000,000 in 1961 and \$5,400,000,000 in 1954. The *Los Angeles Times* (U.S.), June 11, said individual citizens were the most generous givers. They gave \$7,

400,000,000. Foundations gave \$700,000,000, business contributed \$470,000,000, and charitable bequests by individuals accounted for another \$700,000,000. The *Times* said that "the 1962 gift dollar went mostly to organized religion, which received 51%." A fantastic army of 32,000,000 volunteer workers did the collecting for some 35 national philanthropic agencies. Churches reported that more than 18,000,000 workers were used to collect money for them.

Mysterious Disease

◆ Kuru is a mysterious disease uniquely confined to the Fore tribe of New Guinea, and it mainly afflicts the women. The disease leads to inability to walk, talk, swallow and finally death from bronchopneumonia. Reuters, September 7, reported that a battery of doctors are battling to find a cure.

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