

Awake!

MATERIALISM CROWDS OUT THE REAL JOYS

How to make life really worth living!

Fossil Plants Disprove Evolution

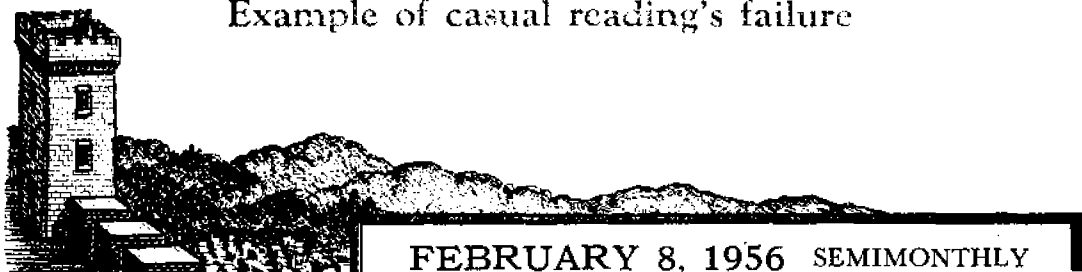
Paleobotany produces proof of creation

Putting the Spirit of Geneva to the Test

What marked this great failure?

Read Your Bible Right

Example of casual reading's failure



FEBRUARY 8, 1956 SEMIMONTHLY

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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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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.

117 Adams Street
N. H. KNOB, President

Brooklyn 1, N. Y., U. S. A.
GRANT SUITER, Secretary

Printing this issue: 1,550,000

Five cents a copy

Languages in which this magazine is published:
Semimonthly—Afrikaans, English, Finnish, French,
German, Hollandish, Italian, Japanese, Norwegian,
Spanish, Swedish.
Monthly—Danish, Greek, Portuguese, Ukrainian.
Offices
America, U.S., 117 Adams St., Brooklyn 1, N.Y. \$1
Australia, 11 Beresford Rd., Strathfield, N.S.W. 8/-
Canada, 40 Irwin Ave., Toronto 5, Ontario \$1
England, 34 Craven Terrace, London, W. 2 7/-
New Zealand, G.P.O. Box 30, Wellington, C. 1 7/-
South Africa, Private Bag, Eldonfontein, Tvl. 7/-

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Entered as second-class matter at Brooklyn, N.Y., Act of March 3, 1879. Printed in U.S.A.



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Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVII

Brooklyn, N. Y., February 8, 1956

Number 3

Food Surpluses, Also Hunger

THE most of the world for generations has worried about getting enough to eat, yet the United States worries about food surpluses. "A billion and a half people—two thirds of the human race—suffer from malnutrition," declared the noted nutritionist Dr. Josue de Castro, chairman of the United Nations Food and Agriculture Organization's policy-making executive committee; while at the same time the United States is fast winning "a unique distinction of being the first nation ever to farm too much and too well for its own good." Its strange problem is an overabundance. While this might not make sense to those not having enough to eat, nevertheless, too much food is a major threat to the economic stability of the nation.

The United States government's total investment for crop buying and loans is approximately \$7.5 billion, a full \$1 billion more than 1954, even though the government disposed of \$1.3 billion worth of surplus products at a net loss of \$800 million in 1955. To this whopping bill of \$7.5 billion that has been paid in hard cash to the farmers in worth of surplus or loan commitments must be added the \$700,000 a day, about \$5 million a week, a quarter of a billion dollars a year, just for storage space alone. According to one authority, this means that every adult American, some

100,000,000, "has a seventy-five-dollar stake in an agricultural surplus which, for the most part, we can't eat, we can't wear, we can't sell and we can't give away."

How great a surplus does this represent? Frankly, the figures are astronomical. Across the country warehouses are bulging with food that hungry people cannot touch or eat. The United States government's Commodity Credit Corporation owns outright or under loan enough wheat to supply each family with at least 1,600 loaves of bread, enough cotton to make 117 shirts or 91 house dresses for every family in the country. If the government-owned 877 million bushels of wheat were loaded into freight cars, the train would extend from New York to California and back again as far as Kansas, a distance of more than 4,500 miles. The more than 803 million bushels of government-owned or mortgaged corn would fill a train of boxcars that would stretch from New York to Los Angeles. The United States government owns enough grain of all kinds to make a train 8,123 miles long, reaching a third of the way around the world.

In addition to the mountainous stock of surplus corn and wheat on hand, statistics show that "the United States holds directly or on loan 7 million bales of cotton, 447 million pounds of butter, 423 million pounds of cheese, 810 million pounds of cotton-

seed oil, 251 million pounds of dried milk, 140 million pounds of wool, 1,988,000 bales of cotton linters and \$377,000,000 worth of other farm products." Further, "it costs the [American] taxpayer \$4,200,000 a month to store the corn, \$3,500,000 to store the cotton, \$600,000 to store the butter."

Cause and Give Away

A voracious, war-stimulated world appetite is being blamed for these enormous surpluses. During World War II the United States encouraged farmers to produce all the food they possibly could raise at whatever price the buyer had to pay. The farmer never quite recovered from the wartime bonanza to "peacetime" reality. During the early 1930's the farmer was allured through a voluntary program to plow under wheat, corn and cotton—and kill little pigs—in a desperate effort to keep market prices high. Following World War II the scandal that rocked the nation concerned the government's high price-support program for potatoes. The farmers were promised a guaranteed profit. Potato farmers, and many who were not, planted with a frenzy. Fortunes were made by some with a single crop. But the result was devastating—too many potatoes. So mountain-high surpluses were heaped up in the fields to rot. For this blunder the American taxpayers paid more than \$500 million for the privilege of growing more potatoes than they could eat. Now the storage bill alone for surplus products is a quarter-billion dollars a year, the cost of growing too much.

What should be done about the surpluses? Why not give them away? is the oft-expressed question. Why not give them to the hundreds of millions of people that are desperately in need of food? Secretary of Agriculture Ezra Taft Benson said: "I'd like to see more food moved abroad. I certainly have always favored making food

available to hungry people even if we have to give it away, rather than let it stand in government warehouses indefinitely until it eats itself up in storage charges." When asked why this was not being done, he answered: "We are, now, since our disposal authority has been broadened. Until now disposal was pretty well restricted. The stuff had to be spoiling, or in danger of spoilage, before we could give it away. We could give to various types of relief organizations, but generally speaking we've been pretty well restricted."

The "give-away program" is much easier said than done. Uncle Sam has learned the hard way that giving away food or placing it on the competitive world market is a good way to make enemies and irritate people. For example: When the United States offered to sell some of its surplus butter supply to France so that French school children could have butter with their lunch, the dairymen of France objected. They argued that imported butter would jeopardize their domestic market price. New Zealand's Dairy Products Marketing Commission labeled the United States' move as a "pure and unadulterated dumping of surpluses" in violation of the international trade agreements.

So while politicians and economists jockey for favorable positions, hundreds of millions suffer want and die of starvation. "Hunger," says chairman de Castro, "comes from flaws in the social and economic structure erected by the human race in becoming 'civilized.'" Mother earth, he asserts, has provided a superabundance for everyone. So much in fact that it "could properly feed three times the present population of the earth, without a single improvement in existing agricultural techniques." Under the present system, however, the probability of correcting the problem remains dubious.

IN SPITE of modern man's material progress he suffers from anxiety, frustration and discontent. And ever increasingly so, as can be seen from such fruits as the ever-mounting incidence of mental and nervous diseases, the ever greater number of ailments of psychosomatic origin and the increase in adult and juvenile delinquency. The very popularity of "peace of mind"

religion and books further bears testimony to modern man's disturbed state of mind.

One thing is certain, the Creator did not intend man to suffer in this way when He created him. The Bible shows the Creator to be "the happy God," perfect in love, wisdom, justice and power. He experiences no anxiety, frustration or discontent regardless of the circumstances. At all times he has full control of himself and of the universal situation and so at all times enjoys peace of mind. And having created man in his image, God purposed that man likewise enjoy his existence, be happy and have peace of mind. To that end God gave man a measure of the four attributes that He enjoys in perfection and completeness. Clearly, man is not realizing his potentialities or he would not be suffering from anxiety, frustration and discontent.

Why does man find himself in this condition? Because he has succumbed to the lure of materialism. On every hand advertising propagandizes for materialism,

MATERIALISM

CROWDS OUT THE REAL JOYS



We cannot have two masters and please both. Our time, our strength and our money are limited. If we devote them to material things, which will crowd out the real joys?

makes it seem enticing, all-important. Leaders in politics and business set the example, yes, and even those in religion, in serving materialism. But by yielding himself to materialism man has let it crowd out the real joys. Just what is this materialism and what are these real joys? How has materialism crowded out the real joys, and what can we do about it?

Materialism is a philosophy that de-

nie the existence of the Creator and of other invisible intelligences. It denies that there is order and design in the universe. According to it there is no such thing as a revealed religion and the Bible is merely a collection of more or less wise and moral sayings of men.

While comparatively few accept this philosophy consciously, yet by far the great majority of mankind show, by their course of action, that they have made this philosophy their way of life. The Bible speaks of these as saying, not necessarily with their lips, but in their hearts, "There is no God." Materialism as a way of life makes the material things the goal of existence. Not that there is anything wrong with enjoying material things, but they must be kept in their places. We may not lose perspective. We need food, clothing, relaxation and suchlike, but their satisfaction or enjoyment is not the purpose of our lives. When we make these things all-important, then we become ma-

terialists and let materialism crowd out the real joys.—Psalm 14:1.

Materialism is also like a contagious disease that easily infects one because of its prevalence, unless one has built up good moral resistance. It is also a condition of slavery, because it brings into bondage its devotees, robbing them of rest and peace of mind. Materialism also serves as a religion for those who idolize wealth or who make their stomach their god. Warning against such materialism, Jesus said: "Be on the alert and on guard against every kind of covetousness, because even when a person has an abundance his life does not result from the things he possesses."—Luke 12:15, *New World Trans.*

The Real Joys

What are the real joys? They are the joys that make life really worth living, giving it meaning and purpose. Among these joys are peace of mind and contentment; sincere friendships and wholesome family life; the joys that come from serving others, from contributing in some way to their well-being or happiness; the joys of quiet meditation and of drinking in the right kind of knowledge; and, above all, the joy that comes from the realization of being in harmony with one's Creator, Jehovah God. Being deep, these joys are not easily affected by such outward factors as financial prosperity, physical vitality or the opinions of men. And being in line with the Creator's purpose for man, they are joys that endure.

In regard to these real joys as contrasted with materialism we might liken our lives, and particularly our hearts, to a garden. The real joys are the flowers, the proper concern for material things the vegetables, while the undue concern for material things or materialism is the weeds. Jesus, the one who above all others had these real joys, likened Bible truth to seed and the

anxiety over material things and the deceptive power of wealth or materialism to thorns. These thorns crowd out not only Bible truths but also all other real joys.—Matthew 13:18-23.

The Love of Money

Among the most common forms of materialism is the love of money, the desire for selfish gain, the wanting to lay up riches on earth. Such selfish desire robs one of peace of mind and contentment, for the more one has the more one wants and the greater his fear of losing what he has. Modern medical science speaks of a "money sickness" and states it is one of the major causes of psychosomatic illnesses. It shows itself on the one hand by needless scrimping in regard to the necessities of life and continual haggling over the cost of things, and on the other hand by an overindulgence because someone else foots the bills or because it gets a "bargain." Even dedicated Christians at times neglect their friends and families, their Bible study, congregational meetings or praise to Jehovah and service to their fellow man.

This love of money also robs many of the joy of work. Instead of getting satisfaction from doing work well, accomplishing something worthwhile, they are concerned only with their wages. So instead of their working hours' being filled with joy and contentment because of what they are producing, they are filled with rivalry or selfish striving.

Strongly emphasizing how materialism in the form of love of money crowds out the real joys are the words of the apostle Paul: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from

the faith and have stabbed themselves all over with many pains."—1 Timothy 6:9, 10, *New World Trans.*

Food and Entertainment

Then again, there are those who succumb to materialism by making food all-important. They say, "Let us eat and drink; for to morrow we die." Among such are the glutton and the fastidious epicure or gourmet.—1 Corinthians 15:32.

With others materialism manifests itself in the pursuit of the pleasures of amusements, in a craving for excitement. True, entertainment, diversion, relaxation, can serve a wholesome purpose when indulged in with moderation. We need a change at times, it seems, and in itself there is nothing wrong with an afternoon or evening spent in various forms of wholesome relaxation. But we must not let such things become so important that they crowd out the real joys.

Take television, for example. It can serve for both education and entertainment, and there certainly is nothing wrong with watching a TV program. But today many people are becoming television addicts; they are so enamored of the medium that they become oblivious of what is offered to them and so keep their eyes glued on their set by the hour regardless of how mediocre, how vulgar, how shallow or how ridiculous the programs may be and regardless of other things that need to be done, such as study, housework or getting sufficient sleep. Friends are invited but when they come, instead of worthwhile conversation, the telling of interesting experiences, the mutual exchange of ideas that build up both the speaker and the listener and cause friends to know one another better and love one another more, all sit silently with their eyes fixed on the TV set and then depart none the wiser,

none the richer for having been together for an evening.

Materialism's Chief Folly

In that materialism ignores man's need for the real joys of peace of mind, contentment, quiet meditation, association of true friends and wholesome family relationships, it is indeed folly. But its chief folly lies in its ignoring man's spiritual need, man's need to worship and to have a realization of being in harmony with his Creator and Lawgiver. It is because of man's pursuit of materialism that such men as Dr. Julian P. Price of the American Medical Association's board of trustees state that "the disease threatening the [United States] today is spiritual, not physical or mental."—*Science News Letter*, December 11, 1954.

Testifying to the same effect is Dr. Viktor Frankl, one of Vienna's foremost psychologists: "Ours is an age of intellectual confusion, with a topsy-turvy sense of values. Materialism rides high; indifference is in the saddle. But our time is also a period of deep tragedy and acute political crisis. To take the shock of wars and threats of war with no religious beliefs to support us is a task too great for many." According to him men can find peace of mind and happiness only if they will recognize their need for a belief in God and in a meaning to life beyond their personal pleasures, which, as we have seen, is exactly what materialism denies.—*Woman's Home Companion*, April, 1954.

Another voice testifying to the vanity of modern man's materialism is that of Albert Schweitzer, French physician, philosopher and musician: "Without realizing it, we allow the spirit of the world to make its home in our hearts, and grant the spirit of Jesus only a modest little place in the corner. He must not interfere too much with our life, because it is too uncomfortable

for us to comply utterly with what he wishes us to do, if we are to yield ourselves up to him completely. This is why there is no real peace, no real happiness, no real serenity in us. Nothing else will do but that day by day we should weigh what we have granted to the spirit of the world against what we have denied to the spirit of Jesus, in thought and especially in deed, be it small or great. In the quietness of our hearts we must be an incorruptible judge of ourselves."—*The Christian Century*, September 7, 1955.

Materialism is the way of this world, "the desire of the flesh and the desire of the eyes and the showy display of one's means of life." It is a following of the lines of least resistance; it is a leaning in the way we have been bent due to inherited sin. It is a following of the line of selfishness, of walking in the way that seems to offer immediate happiness, only to find it a mirage, a snare and a delusion, for its fruit

is anxiety, frustration and discontent. —1 John 2:16, *New World Trans.*

What is the remedy? Put material things in their proper place, as a means to an end. Do not make them the goal in life regardless of how pleasurable they may seem to be. Thus you will have room in your life for the real joys. Do not keep on cheating yourself, and also your neighbor, by following materialism. And, above all, give first place to your Creator and Lawgiver, Jehovah God. As Jesus summed it up: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength," and "You must love your neighbor as yourself." Doing that you will experience the truth of the words of wise King Solomon: "The blessing of Jehovah, it maketh rich; and he addeth no sorrow therewith."—Mark 12:30, 31, *New World Trans.*; Proverbs 10:22, *Am. Stan. Ver.*

Love—the Wonder Medicine

Farfetched to call love "the wonder medicine"? Not at all. Why not? Penicillin is termed the "wonder drug," is it not? Then it is also fitting to speak of love as the "wonder medicine," for, according to the medical superintendent of what most likely is the world's largest general hospital, New York city's Bellevue, his hospital staff could no more do without the group of volunteers that provide love for their children patients than they could do without penicillin.

Reporting on this an article in the *Saturday Evening Post*, July 30, 1955, described love as "a medicine the best hospitals can't buy" and which "works wonders"; also as "a vitamin without which babies weaken or lapse into idiocy and older children tend to fade or turn delinquent." As far back as 1909 certain doctors noticed that "infants under six months who have been in an institution for some time are pale, listless and unresponsive,"

and that they "fail to gain weight properly despite adequate diets and have slight resistance to illness." In more recent years doctors making a study of the subject found that lack of love in early childhood could permanently impair sanity and even kill.

To supply this need of love a group of volunteers, consisting of 165 housewives, businessmen, professional people, etc., termed "Recreation Service, Children of Bellevue, Inc.," has been organized, all of whom make regular visits to the hospital spending from one and a half to twenty hours a week with the children. Nurses report days are brighter and nights quieter as a result of these visits and riots in the mentally disturbed ward have ceased. Acknowledging their help, the city has provided a professional staff to direct and co-ordinate their activities. Yes, love is "the wonder medicine," especially for children.

Putting the Spirit of Geneva to the Test

BY "AWAKE" CORRESPONDENT IN SWITZERLAND

ONCE again the curtain has fallen before the great stage of the political world theater in Geneva. The drama was entitled "The Spirit of Geneva, Part II." But no one applauded. The world audience was greatly disappointed. Much advertisement had been made for this play and the public were justified in expecting more.

The first part of this drama had been played in July, 1955. At that time the heads of government of France, Great Britain, the Soviet Union and the United States had met at the conference table in Geneva to discuss burning problems of world politics. To be sure, practical solutions to these problems had not been found, but something new had been created in the East-West relations, namely, a friendly atmosphere in which such problems could eventually be solved. This atmosphere was designated the "Spirit of Geneva." The Spirit of Geneva became an international slogan.

But because the heads of government were not able to solve the problems themselves, they resolved to send their foreign ministers to the conference table. This took place three months later, from October 27 to November 16, 1955. This conference put the Spirit of Geneva to the "acid test," as President Eisenhower said it would.

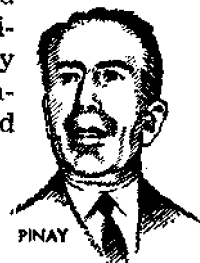
Just three months had elapsed between the two conferences. But when the four foreign ministers—

Antoine Pinay from France, Harold Macmillan from England, Vyacheslav Molotov from Russia and John Foster Dulles from the United States—had become seated at the conference table in the Palais des Nations, it soon became evident that the Spirit of Geneva had disappeared. The smiling was for the most part missing and the delegates abstained from shoulder patting. Soon the language became direct, frank and sometimes even aggressive. They seemed sometimes to find once more the old familiar tone of the East-West conferences, for which Molotov is said to be famous.

The agenda comprised three items: (1) German unification and European security, (2) disarmament, (3) improving East-West contacts.

German Unification and European Security

This question received priority. As discussions got under way a great chasm opened up over which no golden bridge seemed to lead. The Western conference delegates drew the unification of Germany to the fore and stipulated this as a condition preliminary to a European security system. Without a unification of Germany there could be no real security in Europe, they maintained, and a divided Germany would always represent



an element of insecurity. Hence they moved that Germany be united in the year 1956 on the basis of free and secret elections in both parts of Germany.

Molotov did not share this opinion, however. In his statement he made it clearly understood, if not in so many words, that Russia today has actually no interest in Germany's unification. Russia wants things the other way round. First, the conclusion of a European security system inclusive of all European states and the United States of America. At a later date, abolition of the NATO and the West-European Treaty and then eventually the unification of Germany. Molotov then moved that representatives of both parts of Germany should be invited to Geneva to join in the parley, in conformity with the slogan "Germans at one table." This proposal was strictly refused by the Western powers, seeing that the German Democratic Republic is not recognized by any one of the Western participant states.

During the course of the conference the East German government submitted their proposals, which were almost simultaneously covered by a plan submitted by Molotov. This plan provides for the unification of Germany in a gradual way. First, an All-German Council formed by members of the West and East German parliament should be constituted, but without preceding free elections. The unified Germany would have to be neutral in military respect. The first step would be a fusion in matters of economy. This plan betrayed that Eastern Germany should become the basis of a reunified state and aims at a Communist All-Germany. It is superfluous to say that this proposal was met with a complete rebuff.

In a radio broadcast Brentano, the West German foreign minister, rejected this idea as "discouraging and indignant." He strongly attacked Molotov on account of his effort to impose the "social achieve-

ments" of East Germany on West Germany. He said: "It really takes some courage to speak about 'achievements' in this connection. That government calling itself the German Democratic Republic is built up on violence and terror. It acts for the Soviet Union and is supported by the Red Army but does not possess any mandate by the German people." And Pinay posed the question as to why Molotov should discourse on the "social achievements" of East Germany and present them as an example for the West, when about 3,000,000 persons have fled from East Germany since 1945.

To satisfy the pretended Russian sense for security, the Western powers then put one of their main cards on the table: The collective European security pact, to be concluded after the reunification of Germany, would mean that the United States with all their military power would defend the Russian border in case of a new German aggression. That was a very interesting proposal. But also here the Russian reply was *Njet* (No).

It was the same with free elections for Germany as proposed by the West. Molotov replied that one must never forget that Hitler came to power by means of free elections, which "proves" what an evil free elections in this sense would be.

The conference then went on to point 2 of the agenda,

Disarmament

But here too the conference met up with ununitable differences of opinion. Both world blocs sigh under the giant load of military armaments. From the standpoint of economy both would welcome disarmament. The Western delegates, however, demanded an effective control system prior to a disarmament, arguing that without such any disarmament would fail in view of the existing distrust. But Molotov re-

jected the idea of an international control, stating that this did not make sense if not preceded by a general prohibition of atomic weapons and a reduction of the military forces. Moscow claims to want a disarmament, but it does not want anyone to enter its country to check whether this disarmament is being carried out or not.

Moreover, Molotov continued, Eisenhower's proposal of aerial photographic inspection had only been presented for the purpose of espionage, so that afterward the Soviet Union could be destroyed the more easily. The British foreign minister, Macmillan, who more than once cornered his Russian colleague by his pointed questions, asked of the Soviet Union not merely to state how many soldiers were demobilized, but also how many are kept under the flag.

These discussions made it very plain that Russia does not intend to have anyone look into its cards. The conference had not progressed by one inch. It was decided to refer these questions to the disarmament subcommittee of the United Nations for further study. And while this committee ponders these problems, the armament factories in East and West will be working at maximum capacity, and while the results of those discussions will very likely be practically nil in the future, the armament industry on both sides will reach peak production figures.

Finally the conference proceeded to item 3, that of

Improving East-West Contacts

It seems paradoxical, though, how foreign ministers who do not find true contact between themselves want to improve the contact between the nations they represent. And, as more or less expected, negotiations ended in a blind alley also in this regard. Already the committee of experts that dealt with these questions beforehand

and that was supposed to bring the various proposals on a common basis failed to achieve this. The Western proposals presented were in the main: free exchange of men, ideas and goods, removal of censorship, free radio broadcasting, change of the ruble rate to promote tourism, establishing of information centers in Russia, establishing of air routes between Russia and the West.

But Molotov's reaction to all of these proposals was negative. He argued that this would mean interference in the internal affairs of the Soviet Union. Russia would not allow "inimical propaganda" by books, newspapers, journalists, radio broadcasts, spying tourists, etc., to penetrate its territory, with an aim to destroy its ruling system. The realization of the Western proposals would amount to a subversive activity. Molotov did not even hesitate to label these proposals as "fascist maneuver," made intentionally in such a way that Russia would not accept them.

Dulles replied that Molotov seems to be afraid of freedom. If the Soviet state were so solid, there would exist no reason to isolate the Russian people in this way. And so also in this regard, as in the two preceding subjects, the talks were completely unfruitful. It is evident that Russia does not want to open up itself to the West. It has to fear that such contacts create sympathy for the condemned capitalist states, and so it wants only those contacts that may keep the idea of a peaceful coexistence going, but not more.

The Great Failure

Thus the Geneva foreign minister conference concluded without results. It proved to be a great failure. The Spirit of Geneva did not stand the test. The disillusionment was even greater when on the occasion of the anniversary celebrations of the Bolshevik revolution in the Bolshoi

theater in Moscow, Kaganovich, first deputy premier, stated in his speech that communism will triumph in the world this century. This is just the opposite to a peaceful coexistence decorated with the Spirit of Geneva. Rather, this is stating plainly the Russian aim. Everything else is but a means to this end. And the Spirit of Geneva is but a new means to this old end. It is the new and ridiculous mask of the cold war.

The German paper *Rheinischer Merkur* reported: "The Spirit of Geneva was never anything but a narcotic. Many have perceived this in the meantime, having regained consciousness from the narcosis. But some do not want to admit the truth of this, because the dreams were so pleasant during their slumber."

The world press did not hide the great failure of the conference. In France the disappointment was especially great because results had not even been attained with regard to the improvement of contacts. Observers were of the opinion that the reaction in Germany, besides disappointment, was a feeling of uncertainty. One wondered what would happen in Germany if the unification could not be achieved by conferences. The London *Times* reported that in

the coming months and years more effort and imagination would be necessary to persuade the majority of the West German population of the fact that their safety, prosperity and hopes lie in their partnership with the West. The day after the conclusion of the conference Austrian papers carried the headlines: "Geneva, Complete Failure," "The Spirit of Geneva, a Promise Not Kept."

Upon his return the secretary of state, Dulles, admitted the failure of the parley in his broadcast to the American nation, but to avoid too great a disillusion he sugar-coated somewhat the situation and stated the cold war would go on but in the form of a peaceful competition, without the animosity of the past.

Whether and when the curtain will be lifted again on the Geneva scene was not decided at the conference. But this much we can state already with absolute certainty, the solution of the world's problems will never be achieved by the Spirit of Geneva. To this end it needs another spirit, a higher, stronger and more durable one, the spirit of God. "Not by [human] might, nor by [human] power, but by *my Spirit*, saith Jehovah of hosts."—Zechariah 4:6, *Am. Stan. Ver.*

Child Outlaws

27. The term juvenile delinquency often deceives people. This is because the phrase once represented a boy's transgressions of the doormat, the ash barrel and the milk bottle variety. But not any longer. Commenting on the glaring contrast between delinquents of years ago with those of today, Judge Elijah Adlow, chief justice of the Municipal Court of Boston, wrote: "What makes the revolt of modern youth serious is that it bears little resemblance to what was once viewed as juvenile delinquency. There was a time when the difference between a bad boy and a playful boy was merely one of degree. Today the crimes of violence in which the young indulge can never be mistaken for boyish pranks. The many cases of malicious destruction of property that have entailed great loss to the public are not the cumulative consequence of youthful exuberance but the product of calculated and planned mischief. The many assaults with dangerous weapons, some of which have had fatal consequence, are the acts of irresponsible desperadoes which differ little from the planned attacks on society by adult outlaws."—*The Atlantic Monthly*, July, 1955.

The Story of Juries



IMAGINE a jury trial in which the jury was composed of the witnesses themselves! That would be a far cry from the jury trials we know. Today witnesses give testimony but do not decide the case. Yet when jury trials began, the very basis for choosing jurors was their possessing knowledge of the case. These witnesses were considered the only ones qualified to be the jury. Not just any man would do. From their own knowledge the jurors handed down a verdict. So the way the jury system originally worked is the exact opposite of the way it works today!

How did jury trials begin? Their exact origin is really not very certain. But the trial jury is generally looked upon as the glory of the English law. Its origin in England is said to stem from the customs introduced by the Normans. In any event the practice of requiring twelve men to reach a unanimous verdict was settled in English law a century before Columbus sailed.

Yet long before Columbus and even before the time of Christ, there was a kind of jury system. This was in ancient Greece. In Athens a body of 6,000 men was formed each year. The men were chosen from citizens over thirty years of age. They were called "dicasts" and the number of jurymen who sat on a case varied with the importance of the person on trial. In an ordinary case 201 jurors participated. At the trial the Athenian magistrate was no more than the chairman of a public assembly. The citizens were the whole court—the

judges of the law as well as of the facts. There was no jury deliberation. As soon as the speeches were completed, the jurors filed out and on the way out cast their ballots.

If, by a majority vote, the jurors found the accused guilty, they then decided between two penalties: the

penalty that the accuser named and the one that the accused person was called upon to suggest. There was no third or "halfway" penalty that the jury could fix. Naturally, it was to the advantage of a person found guilty to name some real penalty for himself. For if he proposed only some trifling penalty, it would only drive the jurors into a rage of anger and cause them to prefer the heavier sentence recommended by the accuser. This is what happened to Socrates. At his trial, in which 501 jurors voted, he was found guilty by a majority of just 60 votes. When, according to established custom, Socrates made a counterproposition to the court's death sentence, he proposed to pay a very small fine. This offer so angered the jury that it voted by an increased majority for the death penalty. And Socrates drank the hemlock.

When Rome became the predominant world power, it developed a legal system that was influenced somewhat by the Greek. In the early days the entire popular assembly might sit in judgment. There was in effect a system of 60,000 jurors voting on a single case. But smaller juries came into use. Then finally, under the emperors, juries disappeared and most trials took place under a single judge.

Alfred the Great and Henry II

In the history of the jury system two kings played prominent roles. One of those kings was Alfred the Great. He did much

in the way of legal reform; he renewed, re-established and improved laws. Alfred is said to have begun trials by jury in England. A number of authorities ascribe the jury system to him about A.D. 886.

About 250 years after Alfred the Great, a man named Henry inherited the throne of England. He became known as Henry II. It is to this king that the development of English common law is said to owe more than to any other man in its history.

Henry had become disgusted with ecclesiastical courts, whose abuses were admitted by all reasonable men. To correct these abuses of the Vatican, Henry made laws and decrees. Their ultimate purpose was to take the supreme authority out of the church-controlled courts and put it in the royal courts. The laws that Henry made in 1164 are called the Constitutions of Clarendon. They constitute one of the most important documents in the history of relations between church and state in England. In one of those laws Henry decreed that certain suits concerning the ownership of land should be settled in his courts by the sworn testimony of twelve knights or freeholders of the neighborhood. It was not long before this method was to become part of the normal procedure in almost every kind of civil action.

Trial Jury Develops from Inquest

Before Henry's time murderers went unpunished provided the murderer paid a sum of money to the family and to the feudal lord of the one whom he had murdered. But Henry, disturbed by the unfairness of the courts where innocence was often punished and the guilty allowed to go free, experimented with a system of justice that had been used somewhat in the past. From time to time kings had journeyed over the country to administer justice. But Henry appointed a number of well-educated judges to represent the crown. These royal offi-

cers traveled throughout the kingdom. When visiting a district, the royal justice would hold an inquest; that is, he called together twelve of the most trustworthy men of the region. The twelve men whom the judge called together each took an oath to tell the truth. The Latin word that means "I swear" is *juro*. Thus it was that the twelve men became known as "jurors."

The jurors were asked to tell whether anyone in their neighborhood had committed a crime or was suspected of committing a crime. Since the jury did not pass upon the guilt or innocence of a person, it was really an accusing jury. (From this developed what is known today as the "grand jury.") But if the accused person already had a bad reputation, the indictment of the accusing jury was enough for the judge: he ordered the accused person punished. Other persons accused by the jury of crimes were then brought to trial. It was from this germ that a separate trial jury developed in criminal cases.

Even up to the thirteenth century the most common method of trial was the absurd "ordeal by battle." But as trial by ordeal began to disappear, a substitute was found for it in criminal cases by allowing the man accused by the accusing jury to submit his defense to a second jury of the neighborhood. This second jury was made up of those who would most likely know the facts of a crime. The jurors were their own witnesses, and the verdict they gave was their sworn testimony.

Since these jurors were almost exclusively neighbors, they did not take kindly to the absolute rejection of the statements or testimony of one of their number. Verdicts were phrased in such a way as to cause no resentment and to be acceptable to all members of the jury. From this neighborly consideration there evolved the principle of unanimity of verdict—a principle used today, especially in criminal cases.

Juries Change Their Character

As the population increased it became difficult to find jurors who had any immediate knowledge about the case. So the parties were gradually permitted to add to the jury's own knowledge by the introduction of evidence, either oral or written. As the function of the jury expanded and as witnesses were called, the verdict of the jury became more than a summary of what the jurors themselves knew. It became now not only the sum and substance of their own knowledge, but their appraisal of the testimony of the witnesses who appeared before them.

By the beginning of Edward I's reign (1272), trial by jury began to assume something of its modern character. But for a considerable length of time the principle on which the jury system operated was that the jurors knew something about the case. Not until the beginning of the eighteenth century was it finally settled that a jury could not decide a case on its own knowledge.

About that time some judges were trying to coerce the jury and alter a verdict by locking the jurors up without food or drink, sometimes fining them as much as £1000. So that jurors could decide a case according to their own consciences, rather than in obedience to the directions of a court, a principle that was to play an important part in the jury system took root: the practice of giving a jury, while engaged in deliberation, absolute privacy.

Trial by jury came to America during colonial times. In 1735 a trial took place

that became a landmark in the history of the jury system. John Peter Zenger went on trial for publishing news about official corruption. The king's royal governor sought a libel conviction, but the jury defied the power of the king's royal governor; it acquitted Zenger and thus established an important foundation of press freedom. Later one of the complaints raised against the king in the Declaration of Independence was that in some cases he was depriving people of the right of trial by jury.

But the jury system survived its enemies, and today vigorously exists, though in a form completely reversed from the way juries began. While not a universally accepted means of deciding disputes, many non-English-speaking countries also use some form of juries. Trial by jury has existed in Greece since 1834. In Norway there has been trial by jury in criminal cases since 1887. In Sweden it is limited to offenses of the press, while in France and Italy serious criminal cases are tried by jury. And South American republics use juries for criminal cases.

Today persons with knowledge of a case cannot be jurors, only witnesses. The knowledge that once qualified one to be a juror is now the very thing that disqualifies one. But one thing has remained constant. That is controversy over the value of the jury system.

It is an enlightening subject, and in a later issue *Awake!* will discuss the benefits and weaknesses of a system that can affect the lives and property of millions of people.

Dinner Delay

✂ The owner of an air ambulance service, telling about his recent flight over the Florida everglades, said he had to swerve his plane to avoid striking a bird. When he landed he found a fish in the plane's engine. There was a slight delay in the dinner plans of one hungry bird.



Fossil Plants Disprove

EVOLUTION

PALEOBOTANY PRODUCES PROOF OF CREATION

This article was written by the graduate botanist of Manchester University that contributed the one entitled "*Plants Produce Evidence Against Evolution*" that appeared in the September 8 "*Awake!*"



HE WHO asserts evolution to be true needs to show a reasonably well-connected chain of organisms illustrating his point. Darwin once said that lack of fossil evidence was one of the weakest points of his theory, and, despite the fact that evolutionary tables are constructed whether such evidence is forthcoming or not, most biologists as well as others look to the rocks to provide it. If the theory of evolution is true we should expect deductions based upon the theory likewise to be true. Let us now examine these.

First, we should expect the fossils to reveal what was the primitive ancestral type of any plant. To illustrate the point let us take the dominant group of plants found on earth today—the flowering plants proper, or Angiosperms. This is the name given to this group of plants to distinguish them from the Gymnosperms, which include the conifers and the cycads. The Gymnosperms, as their name indicates, have exposed or naked seeds, while the Angiosperms—buttercups, daisies, oak trees, ivy, corn, palm and pond lilies—have their seeds enclosed in ovaries.

Now the Angiosperms, being such a prominent and diverse group of plants, have come in for much of the evolutionary argument and speculation as to their origin and their primitive nature. Evolu-

tionary classifications have been set out and much has been written about the hypothetical first Angiosperms. Some said the petalless trees, such as oak, beech, hazel, alder, were the primitive types, since all that they have is the very minimum of a flower. Others say the flowers with petals and other organs all separate and not joined at all, such as buttercups and magnolias, are primitive. The fossils ought to indicate which view, if either, is correct. Do the evolutionists hold to their belief in fossils here? Let us see.

"The assumption that the primitive Angiosperms had flowers of the Ranalian type, such as *Magnolia*, and that all other floral types are derivatives of this, is pure hypothesis and based almost entirely upon a comparison of living species, for the most part ignoring the geological evidence which is by no means in accord with such an hypothesis."^a

Thus we see in actual fact neither view is correct, that is, the facts as revealed to date fit in with no theory of evolution. The facts show that both groups of plants are contemporaneous as far back as the fossils are found, and that many of the genera are closely akin to those found growing today. Pollen grains of *nelumbium*, a water

^a Campbell, 1940, quoted by Wardlaw in *Phylogeny and Morphogenesis*, p. 92.

lily, almost indistinguishable from those found today are the oldest indubitable remains of Angiosperms, and almost as early are leaves of several families, including the beeches on the one hand and the magnolias on the other.^b

Another question, unsolved by evolutionists, is that of the origin of the great division of Angiosperms called "Monocotyledons," which includes lilies, tulips, corn, reeds and palms. This group is represented as early as the others mentioned, by a leaf similar to the modern monocotyledon *similar*.^c

So, then, while the evolution theory teaches that fossils show which are the primitive types in a group, the fossils themselves flatly deny it, and instead of conforming to theory in this case pose not one but three unsolved "problems." If the evolution story is true, why is it that there is no evolutionary history among the Angiosperms?

Secondly, it follows from the evolution theory, if true, that the history of a group of plants should be marked by steady evolution to types better fitted for living than their predecessors, because of continual adaptation to environment. It is quite true that the plants of long ago lived under different circumstances than plants now do, and that the present-day forms better fit the present-day environments than would their predecessors. This, however, is not sufficient to prove evolution. The fossil facts show the alter-

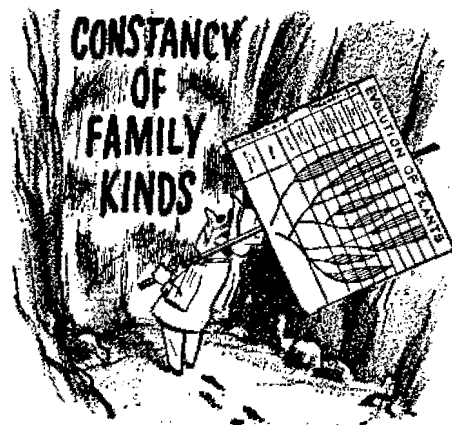
native, special creation, is the overwhelming logical conclusion.

Constancy of Family Kinds

Just as among animal families, we find that plant families begin suddenly and keep constant (according to their kinds) down through the ages. The changing appearance of the green mantle of the earth is found to be due not to the evolution of families, but to their replacement by other created families. When we search every plant known to science, past and present, we never find links between families. There remain "missing links." When a family remains from ancient times, it inevitably is found to have the same characteristics, little or not modified, as those it had when it first appeared. Indeed, sometimes even species and genera appear little altered. This is admitted by evolutionists.

"The features exhibited by these Carboniferous liverworts may all be matched in the living (liverworts)," says Walton.^d And did you know that it was once held by evolutionists that certain plants, namely, *Selaginella* and *Lycopodium* (the club mosses) and *Equisetum* (the horsetails) were much-reduced relics of the great forest lycopods and calamites, but that now fossil plants

have been discovered contemporary with the ancient giants, and which evidently are just fossilized *Selaginella*, *Lycopodium* and *Equisetum*? In fact, while they may not be specifically identical with any of the modern forms of these very diverse genera, they are so evidently members



^b Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., p. 166; Wardlaw, *Phylogeny and Morphogenesis*, p. 93.

^c Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., p. 167.

^d Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., p. 23.

of these genera that they are called *Selaginellites*, *Lycopodites* and *Equisetites*.^a The discovery of ancient forms generically identical with modern forms is evidenced by a comparison of many types, of which we list a few.

Osmunda, a fern, is generically identifiable with *Osmondites* from the Jurassic age and onward.^f

Isoetes, the quillworts, is identifiable likewise with *Isoetites* from the Cretaceous age.^g

Ginkgo,^h the maidenhair tree, was till recently found preserved only in monasteries in China in isolated spots. The rock records of *Ginkgo* reveal it to have once encircled the globe. Much detail of the leaves has been examined so that several species of *Ginkgoites* in the rocks have been named. It is interesting to note that the entire variations among all these "species" can be found in many single specimens of the living plants. So it is apparent that *Ginkgo* has not evolved. Some might say that this is why it is not very successful nowadays, but actually *Ginkgo* is a hardy plant and will grow in many places other than its native China.

Sciadopitys, *Araucaria* (the monkey puzzle) and many other conifers are found in fossil form, remaining generically distinct as far back as the fossil records go, with no connecting links to hypothetical "ancestral types."ⁱ The giant sequoias, including a peculiar form until recently known only as a fossil and since rediscovered in China, as far back as the fossil record indicates remain unevolved. In fact, whichever plant family we might choose, if it has a fossil record at all, speaks the

same story: no change, no evolution, no primitive ancestry, just bringing forth after its kind with no more variation than we see among modern-day families of plants, and never once a link between two family kinds!

Some evolutionists hold these up as examples of plants that have not evolved while others have, but they are quite unable to show us any of the latter, while examples of the former are numerous. A similar state of affairs exists in the animal kingdom, namely, *Lingula*, the tapir, and man himself.

More on the Angiosperm Dilemma

Let us return to the evolutionary botanists' "problem child," the Angiosperms. We have already seen it unruly in that it fails to conform to evolutionary authority itself. Little wonder! Our examination shows it to be an orphan, without any known parentage, and while evolutionists have frantically raked the records for next of kin, they have tried to plant it upon unwilling foster parents who have immediately proclaimed their unsuitability for the honor.

"It has been suggested that the Angiosperm line took shape at some unknown time during the Mesozoic era, and all the naked-seeded groups (the pteridosperms, the Cordaitales, the conifers, the cycadophytes, the Gnetales) and even the ferns, have at times been proposed by various authors as the possible precursors of the flowering plants. The gross result of these postulations, however, has been to stress our ignorance of the subject more than anything else."—Arnold, 1947.^j

That which reveals a plant to be an Angiosperm is the possession of ovules enclosed in ovaries, which are generally surrounded by other structures, the whole

^a Wardlaw, *Phylogeny and Morphogenesis*, pp. 73-78.
^f Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., pp. 109, 110.

^g Smith, *Cryptogamic Botany*, Vol. II, p. 208.

^h Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., pp. 150, 151.

ⁱ Walton, *An Introduction to the Study of Fossil Plants*, 1st ed., p. 152; last paragraph refers to Seward's *Fossil Plants*, Vol. IV, also Seward's *Plant Life Through the Ages*.

^j Wardlaw, *Phylogeny and Morphogenesis*, p. 92.

making a flower. There are many other ways in which this group of plants differs from others, but the above is held to be the most fundamental. Therefore it is upon this all-important feature that attention has been concentrated.

Let us examine just three of the above-mentioned groups to illustrate the point. Of these, the Gnetales, an order of Gymnosperms, is not known to have any fossil ancestry at all! The sole reason for assigning it as an ancestral group to the flowering plants is its superficially resemblant "flower." There are so many peculiarities in the plants comprising it, especially in their reproduction, that it is obvious how hard up are evolution's champions for any straw for their sinking theory.

The Bennettitales (Cycadeodales) are known only as fossils, none having survived till the present. These were pressed into line as the ancestors of the Angiosperms until it was shown that certain features of construction are incompatible with this idea. Further examination has shown that the Bennettitalean "flower" is only superficially similar to a true flower, so that we can now discard, as do most evolutionists, the Bennettitales as well as the Gnetales.

The third group now to be considered caused great excitement when it was discovered by H. H. Thomas. It also is an extinct group, and is called "the Caytoniales."^k

At the time of its discovery it was believed that the ovules were actually enclosed in an ovary. No account was taken of the fact that the pollen was air-bladdered. This is a feature widely found among Gymnosperms, and is not an adaptation to wind dispersal, but is because the pollen has to float in the liquid drops exuded by the ovules and the air bladders are so disposed that the germinal furrow of

the pollen grains come into contact with the ovules. Were the ovules actually enclosed, they could not exude liquid drops, and the air bladders would have been a hindrance rather than an essential part of the fertilization mechanism.

Later-discovered specimens squashed the theory. The ovules are not enclosed in an ovary as are Angiosperms' ovules, but they are exposed as are other Gymnospermous ovules and merely protected by the infolded structure of the seed leaf, just as the ovules of the pines are protected by the closely overlapping scales.

As a final condemnation of this theory of evolution, we note that Angiospermous remains have been found to be contemporary with the Caytoniales, and it is quite obvious that nothing is descended from what grows alongside it. This, incidentally, is one of the chief weaknesses of the evolutionists' ideas of the origin of man—modern-type men have been found to be older than the so-called "missing links." No wonder Lotsy (1916) derided the genealogical tree and called all phylogenetic reconstruction "fantastic."^l

This discovery of fossils of plants in older strata, as well as the increasing realization that the large groups are not related, has led to the discarding of many of the earlier theories of the evolution of the vascular plants (that is, those with a water-conducting system). The modern trend is to insert the branches of the evolutionary tree farther and farther down the trunk, until now no trunk remains, "... the most reliable and recent graphic representations of the inter-relationships of plants look more like a bundle of sticks than a tree. Consider for a moment our complete ignorance of the inter-relationships of the Algae, Bryophyta and Pteridophyta." —Lang, 1915.^m

^kWalton, *An Introduction to the Study of Fossil Plants*, 1st ed., pp. 140-143.

^lLotsy (1916) quoted by Wardlaw in *Phylogeny and Morphogenesis*, p. 96.

^mLang (1915). Wardlaw, *Phylogeny and Morphogenesis*, p. 96, footnote.

Some now claim that the different groups of vascular plants are totally unrelated, and even insert the separate orders of Gymnosperms as having had separate origin in the Psilophytales or even the Algae.^a This is as much as saying that fish, amphibians, reptiles and mammals are not related to one another, but are separately and independently evolved from worms. If only the evolutionists were honest enough with themselves they would see that these plants are indeed unrelated by descent, because of their having been specially created.

They are in a dilemma! They claim fossils prove evolution true—read their assertions in their books—but when taxed with the facts that the fossils do not support the theory, they plead that the fossil record is imperfect. In a court of law a man claims his point is true and that the documents prove it. When asked to produce the documents he weakly says, "Oh, they just got burned somehow, I guess." Do you think the judge would accept his plea on such grounds? Do you accept the evolutionists' plea on similar grounds? If you believe evolution you must. It is the only "grounds" there are.

Parallel Evolution Stumbles to the Rescue

Evolutionary botanists are in a dilemma! Either the various groups of plants are related or they are not! If they are, they are stuck with their inability to prove it because of the plants' individualities and wide differences. If they are not related, they are stuck with the necessity to explain away the great similarities between many of them, such as possession of leaves, roots, wood, seeds and many other structures.

"Parallel evolution!" they cry. But what coincidences they have to swallow! *Ginkgo* is very much like the conifers and nothing

like the cycads in vegetative structure and is usually grouped as being closer to the former. But the *Ginkgo* and the cycads are peculiarly alike in their reproductive mechanisms and have unique motile sperms of a type found nowhere else in nature. Was this an accident of parallel evolution? Or was it rather a deliberate design of the Creator?

If you were walking in a desert and came upon a typewriter would you say it was an accident of nature? Yet how much more elaborate is the reproduction of a living plant than a typewriter! If you came upon two typewriters of different makes would you say they were due to "parallel evolution"? Or to similarity in purpose of their designers?

Evolutionists also used to link together the cycads and the Cycadeodales (or Bennettiales). Once the two groups were confused because of their similarities. Now they have been proved to be so different that they are given separate orders. Yet the similarity still needs explaining. Other similarities that need explanation are the resemblances between certain fungi and the alga *Vaucheria*,^o between different groups of algae; between the pollen of certain seed ferns and conifers. Sometimes the resemblances are held to prove evolution, but when other things are taken into consideration to show this unlikely, they are said to be due to parallel evolution!

In the animal world evolutionists are faced with the insurmountable problems of how to show the origin of whales, bats, birds, mammals and man. Intermediates simply could not exist because unsuitable either as being insufficiently evolved for their new role or as becoming unsuitable for the old one. It is just the same with plants. "Primitive" forms have motile sperms. Why bother evolving pollen tubes?

^a Church (1919) referred to by Wardlaw.

^o G. M. Smith, *Cryptogamic Botany*, Vol. I, p. 373.

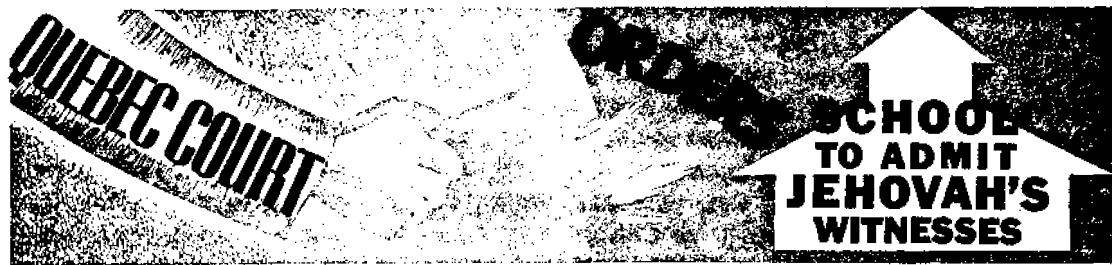
An insufficiently developed pollen tube is as useless as none at all.^p

Fertilization of many conifers, as already explained, depends upon the exuding of a pollen drop and the orientation or air bladders of the pollen grains. This of course necessitates that the ovules be correspondingly orientated. Where the germination spot of the pollen must be uppermost, the ovule must be inverted and vice versa. No intermediate is even possible and none is found. According to evolution, all conifers are of common descent, so one type must have given rise to the other. Since no intermediate is possible, how can this have come about? Parallel evolution? Hardly, since bladdered pollen is as old as the conifers! And after the most ancient types of the group are examined, the problem remains unsolved—some types, namely, the ancient *Ulmannia*, have their ovules inverted, others, as in *Lebachia*, have them vertical.

"Take a lesson from the lilies of the field." That is the Bible testimony for those of little faith. (Matthew 6:28, *New World Trans.*) Everywhere plant "kinds" are found to be separate and everywhere

^p Sinnott, Dunn & Dobzhansky, *Principles of Genetics*, pp. 91, 92.

they remain so, even through geological ages of time. Wherever the plants give tongue they testify to their Creator's accuracy. After all, is it likely that He who created the earth and all its lovely flora should leave us in doubt as to the authority of His word? Hardly. Since evolution is a falsehood and creation is a fact, what is more likely than that the Creator should leave us a written record to guard us from such falsehoods? And guide us to search for Him? And which of the several "Holy Scriptures" held by men is the truly scientific one, fully in accord with the facts? Why, the Bible is! Why not investigate it and see? "Come now, and let us reason together, saith Jehovah." (Isaiah 1:18, *Am. Stan. Ver.*) This rewarding and satisfying Book, the more it is studied with a view to finding out God's purposes, the more it rewards and satisfies, because it alone of all books of science never has to be rewritten to keep abreast of knowledge. It is more modern than the modernists because with a message of bright hope for the future it points ahead to a thousand years of true and happy endeavor, not "science falsely so called," but where true science will be wisely used for human benefit and to Jehovah's glory.—1 Timothy 6:20.



"JEHOVAH'S Witness Wins History-making Case—Children Admitted to Rouyn Protestant School." So read the headlines in the *Rouyn-Noranda Press*, a well-known Quebec newspaper on Octo-

ber 20, 1955. The Quebec Court of Appeal had just allowed the appeal of Paul Emile Perron, one of Jehovah's witnesses, and ordered the Rouyn Protestant school to admit his children. The three children, Ro-

land, Real and Gisele, had been out of school since 1952.

But why would school trustees be trying to keep children out of school? you ask. It is a good question. It must first be explained that in the province of Quebec there is a divided school system, Roman Catholic children go to one group of schools, the Protestant and Jewish children go to the others. In this case Mr. and Mrs. Perron had formerly been French Roman Catholics. Upon becoming Jehovah's witnesses they wanted to send their children to the Protestant school because there is no compulsory religious teaching in such schools.

The Protestant school trustees refused the Perron children admission to the school, first on one pretext, then on another. John Ansara, Murray Lee and Charles E. Wienke were the so-called Protestants who had assumed the responsibility of being trustees. They had sworn to administer the schools according to the law of the province. When Perron first applied to have his children admitted he was told: "No, they were baptized Catholics and the Roman Catholic bishop told us they cannot leave the Catholic church without his permission. Anyway, we want to build a new school and Duplessis the Catholic premier might not give us a grant if we took the children of Jehovah's witnesses." Another time he was told he could not send his children to school because he was not a property owner. When all these empty statements were shown to be wrong, the trustees next said: "We have turned the matter over to our lawyer." And who was that? It was one Cuddihy, an Irish Catholic and head knight of the Knights of Columbus, a militant Catholic action group. An effort was made to force the children back to the Catholic school, where they could be indoctrinated with Catholicism.

Can you imagine men who pose as

honorable and responsible citizens relying on such a tissue of nonsense in order to deny little children an education? And this for no real reason other than religious prejudice!

Legal action against the Protestant trustees was instituted in the Superior Court at Rouyn with the object of forcing them to receive the Perron children. The case came on for trial before Justice Eugene Marquis, himself a French Roman Catholic. Counsel for Perron contended that Jehovah's witnesses come within the dictionary definition of a "Protestant," which is "any member of a Christian church outside the Roman Communion." (Murray's *New English Dictionary*) There was no difficulty in convincing the court that Jehovah's witnesses are not Catholics. They are protestants in the true sense because they protest against wrongdoing whether it is Catholicism or orthodox Protestantism that is responsible for it. A fine explanation was given of the beliefs of Jehovah's witnesses to show why they believe that God's kingdom and the new world are the only hope for humankind.

The trial judge ruled against Jehovah's witnesses. He wrote a judgment that took fifty long sheets of typewriting. In particular he relied on the fact that Jehovah's witnesses condemn Protestantism and the Protestant churches as organizations whose father is Satan, and who are led into much wrongdoing by the Roman Catholic Hierarchy. He said Jehovah's witnesses could not condemn the Protestants in one breath and in the next ask to be classified as Protestants under the law.

Jehovah's witnesses then appealed the case to the Quebec Court of Appeal, where it was argued on June 8, 1955. After reserving judgment till October 12, the Court composed of three Roman Catholic judges overruled the trial judge and rendered a unanimous decision in favor of Jehovah's

witnesses, ordering the children received in the school, costs throughout and \$400 damages.

The Court's Decision

The Court of Appeal was quite caustic about the weak-kneed and evasive efforts of the trustees to deny the children an education, saying: "Appellant renewed his proceedings toward the trustees but without success; sometimes the pretext would be raised that his name appeared on the roll of the Catholic School Commission, sometimes he was informed the problem must be submitted to the tribunals."

The Court said further: "To determine whether the appellant was a member of the sect of Jehovah's witnesses, to wonder whether the latter was a religion, were beyond, in my opinion, the sphere of the Trustees. These knew quite well that the appellant was neither a Hebrew nor a Chinaman . . ."

In determining what is a "protestant" the court referred to the definition above, which defines the word as "any member of a Christian church outside the Roman Communion." The judgment added:

"It is not necessary, in order to be a Protestant, for there to be uniformity of belief among the numerous religious sects forming Protestantism. To be considered a Protestant it is sufficient to be a Christian and to repudiate the authority of the pope. The appellant responds to these conditions. His wife and he have been baptized, brought up and married according to the Catholic religion and worship. If their abjuration has taken them out of the bosom of the Catholic Church, they did not continue less Christian and became Prot-

estant. So that from being informed on the 15th of September, 1952, of their leaving the Catholic religion, the respondents should have considered that the appellant had the right to demand that his children be admitted to the Protestant school."

For some years in Quebec it has been argued that Jehovah's witnesses are not a religion and should not be allowed the rights of other religions. This decision has laid this argument to rest by holding: "It has been proved that Jehovah's witnesses believe in Jesus Christ and his doctrine. Their claim is that they want to reform the Catholic and Protestant religions because these are straying from the true teachings of Our Lord. I cannot conclude, as the first judge has, that this sect 'cannot be recognized as a Protestant religion.'"

Finally: "that the appellant has established that he is a follower of the said religious sect, Jehovah's witnesses, and that he has also established according to the proof in the present record that *this religious denomination professes the Christian religion*, particularly in that its members call themselves followers of Christ; . . . allows the appeal and upholds the mandamus issued against the respondents."

Jehovah's witnesses appreciate the justice that has been rendered to them in this case. They are glad that these children can now get an education as provided by law. It is regrettable that religious prejudice makes it necessary to fight for elementary liberties. Jehovah's witnesses look forward to the day when all such unrighteousness will vanish from the earth and a rule of love and justice under the great King Christ Jesus will fill the entire universe.



Life in the Surinam Bush

By "Awake!" correspondent in Surinam

DO YOU take great pleasure in traveling through untouched territories of forest and stream? Do you marvel at the brooding silence and majestic grandeur of the great woods, the occasional song of birds, the small talk of animals and the tinkle of a running stream? Many people would find such an attraction to be almost irresistible, and indeed they are thankful that the loving God Jehovah made room for forests in his marvelous creation. But if there is one type of forest that has an extra appeal, a charm all its own, then certainly it would seem that the tropical bush must be that special one. To visit such a place, come with us on a trip inland along the Surinam River near the northern coast of South America.

We take an early train through gold fields that are still being worked, stopping to register at Kwakoe Gron, where a check is kept on all persons going into the bush and on certain products that are taken out. Speeding on we reach the hills, wind our way through them, and finally arrive at Kabel, the jumping-off point for inland trips. Here a half-hour walk through the bush leads us to a huge tree that guards the entry to a Negro village. At the base of this forest giant are pans of food placed near the tree by the villagers to pacify the spirit that they suppose dwells there. A few steps farther on we come to an arch of wooden poles and must brush our way through dried palm leaves that hang down from it, leaves that are considered a protection to keep evil spirits from entering the village. A hundred yards farther on is a small juju devoted to Papa Winti, as he is called—the Devil has many names, but the fear of him always leads to ignorance and a sense of insecurity.

The village is a small group of tiny huts having sides of thatched palm leaves and doors so low that you must bend double to enter. The door frames are for the most part made of beautifully carved wood. The interior

of these homes is simple, but clean and pleasant. Brightly colored bowls or gourds carved with lovely lacy designs are used for decoration. But even decorations may have a religious significance. A design much in the form of an "s" has to do with well-wishing, while a cross means a curse to an enemy who enters the home for evil purposes.

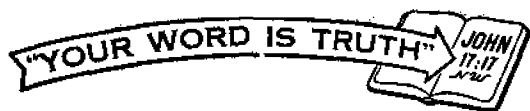
We see a small cupboard in which valuables are stored. It is not locked, but is plainly marked "Valuables belonging to so and so" accompanied by the sinister cross, the sign of curse upon the would-be thief. There are not many of these people who would care to touch that cupboard. The predominant feature of their religion is fear and distrust.

But this particular village is not our destination, so after visiting here we head onward to Gansé by outboard motorboat. By 6 p.m. Gansé comes into view. The village captains and their two underchiefs are on hand to meet us and conduct us to our specially prepared lodging. The history of this largest bush Negro village in Surinam is an interesting one. Years ago when missionaries were introducing the Protestant religion to the heathen villages along the Surinam River, a man of the Awana tribe named Arabi accepted their message, together with Heeob his brother. When others planned to murder him and his family because he would not renounce his religion, he decided to quit his village and seek a new residence. Other families who accepted the Protestant religion joined him. Now the 1,300 inhabitants of this place can trace their descent back to these eight original families.

These people are gracious hosts, and the beauties of the bush combined with the hospitality of its people really make an impression upon the mind. What person could visit such a primitive wilderness and not be brought under the spell of this marvelous creation! Indeed, who would not wish to return to such a pleasant place to renew old acquaintances and store new memories!

FROM POCKET TO PLATE

At Manchester, England, Dr. T. E. Jessop, vice-president of the Methodist Conference of England, criticized churchgoers who sing hymns with their hands in their pockets. "The only time in a service," said the cleric to the assembly, "when a hand may and should move into a pocket is at the offertory."



Read Your Bible Right

NOT only is it important that we read the Bible, but it is just as important that we get the sense of what we read and not try to read things into the Bible that are not there. Abraham Lincoln once said: "There are a lot of people who have not read their Bible right." That could be registered today as the understatement of the year. Because few people read their Bible right.

Often when we are casually reading the Bible, important parts of the verses escape our notice. We glide with the greatest of ease over them as if they were never there. And we keep doing this until someone shocks us to our senses by calling notice to the significance of what is written. Then it is like pulling aside the window draperies in a dim room and letting in light. We see as if for the first time.

For example, How many times have we prayed "the Lord's prayer"? Actually, it is not a prayer that Jesus prayed, but a model prayer he gave to his disciples to follow. Have you ever stopped to analyze this prayer and let the sense of it sink in? Do not feel embarrassed if you have not, because, comparatively speaking, few people have. By rote, that is, in a mechanical way, they go over the words but never grasp the sense of what is said.

Take the first three parts of the Lord's prayer (Matthew 6:9-13, *New World Trans.*), which say: "Our Father in the heavens, let your name be sanctified. Let

your kingdom come. Let your will come to pass, as in heaven, also upon earth." All will admit that the prayer reads beautifully. But what does it say? What is the sense of it? Are we sincere in what we are praying? Or are we just reciting words? This prayer demonstrates the need of recognizing the Fatherhood of God, far above and beyond any earthly father, including Adam, from whom all mankind, pagan and Christian, are descended. "Our Father in the heavens" is the Great Life-giver, the Fountain of life, from whom even the first man received life and the power to transmit life. So, rightly and properly we address our prayers to him. —Psalm 36:9.

Note also our interest in the name of the Father. We pray, "Let your name be sanctified." We desire to see it exalted above all other names in the universe. We thereby obligate ourselves to speak well of, magnify and uphold that name and to be most careful not to bring reproach upon it. Failure to sanctify God's name while praying for him to do so would be hypocrisy on our part. And God hates a hypocrite.

We speak of honoring, upholding and magnifying God's name. What is his name? Reading the Bible right at Psalm 83:18 we have our answer: "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." And again at Isaiah 42:8 (*Am. Stan. Ver.*) we read: "I am Jehovah, that is my name." That name must be held high, sanctified and vindicated.

Consider now the next two petitions: "Let your kingdom come. Let your will come to pass, as in heaven, also upon earth." Praying for the Kingdom means that we recognize its rightful rulership over our earth and that it is destined to replace all present forms of earthly government. Since the Kingdom is not a democracy but a theocracy, a God rule, it stands to reason

that we are praying for a termination of all other forms of government. By surrendering ourselves to God's will we own up to our limitations and pray: "Let your will come to pass, as in heaven, also upon earth." This means that we trust his final decision to destroy the wicked at Armageddon and pray for its accomplishment. This also means that we look forward to seeing the fulfillment of his many promises respecting the earth; that "the meek shall inherit the land, and shall delight themselves in the abundance of peace"; that "the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the land, and the treacherous shall be rooted out of it." Much is embodied in our Lord's beautiful prayer. But its real beauty lies in reading it right and getting the full sense of it.—Psalm 37:11; Proverbs 2:21, 22, *Am. Stan. Ver.*

Now let us consider the remaining portion of this prayer and its meaning. "Give us today our bread for this day; and forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the wicked one." Certainly God does provide and has made provision for our material necessities of life. However, praying "Give us today our bread for this day" does not imply that God would provide food for us miraculously. The days of miracles are passed. Christians at Thessalonica were told: "If anyone does not want to work, neither let him eat." The wise preacher admonished similarly: "In the morning sow your seed, and till the evening give your hand no rest; for you know not which shall prosper, this or that, or whether both alike shall be good."—2 Thessalonians 3:10, *New World Trans.*; Ecclesiastes 11:6, *An Amer. Trans.*

While this text can be applied to literal farming, yet its chief and primary applica-

tion is to the sowing and cultivation of spiritual seed of the Kingdom. The same with praying for our daily bread. This too includes both literal and spiritual food, food for the mind and heart. As Jesus said: "Man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth." Acquiring accurate knowledge of God and Christ means everlasting life. This food has lasting benefits, as Jesus declared: "I am the bread of life. He that comes to me will not get hungry at all, and he that exercises faith in me will never get thirsty at all. . . . For this is the will of my Father, that everyone that beholds the Son and exercises faith in him should have everlasting life, and I should resurrect him at the last day."—Matthew 4:4; John 6:35-40; 17:3, *New World Trans.*

Particularly pointed are the justice and wisdom inherent in the petition, "Forgive us our debts, as we also have forgiven our debtors." We must come to God with clean hands. If we desire mercy, we must first show mercy; if we wish forgiveness, we must first forgive. Not to forgive and to pray the prayer is actually praying divine displeasure upon ourselves. (2 Samuel 22:26) So we request forgiveness as or to the extent that we have already forgiven others.

Likewise by praying, "And do not bring us into temptation," the Christian not only asks God to keep him from temptation but he himself goes on record to do his best to avoid temptation. That prayer obligates him to co-operate with God, and not only by avoiding as far as possible situations where temptations are likely to arise, but also by building up strength through a study of God's Word so that he will be able to discern good from evil.—Psalm 45:7.

The Bible makes the best reading in the world, and to get the sense of it is to learn of truth and life.—Psalm 119:105.



Jehovah's Witnesses Preach in All the Earth



French West Indies

GUADELOUPE, in the Lesser Antilles, with the help of the imagination, is the shape of a big butterfly lying flat on the blue Caribbean Sea. The two wings of the "butterfly" are the two islands that are bound together by a steel and concrete bridge that jumps over an arm of the sea named Salt River.

Variety is not lacking on this tiny part of the inhabited world, even though at its largest point it is no more than forty miles wide. The western part of Guadeloupe has a mountain range that reaches a height of 4,900 feet above sea level before sweeping down into the ocean. The eastern part of the island is flat, and during the winter or dry season water is a serious problem. But with the coming of summer there is an abundance of rainfall. The pleasant mixture of sun and water and earth makes a wonderful recipe for the luxurious growth that crowds the island. There are tropical fruits of all kinds, vegetables and fertile fields covered with sugar cane. Being essentially agricultural and very dependent on the outside world for many things, the island's 229,000 Negro, mulatto, Indian and European population is not, as a rule, prosperous. They could more accurately be defined as contented.

Many of the inhabitants still keep up the superstitious practices of their ancestors, who came to the islands from Africa, some three centuries ago. While the island is predominantly Catholic in religion, it, nevertheless, does a profitable business in sorcery. Only the truth of God's Word will

free them from this bondage. But it has been only recently that the people of Guadeloupe have had access to God's Word the Bible. For many years the Roman Catholic Church did not authorize or allow the Bible to be read among the islanders. It is a recent luxury, their being able to read God's Word without threat of violence or excommunication. And those taking advantage of this special grant are finding Jesus' words true: "The truth will set you free."—John 8:31, 32, *New World Trans.*

Eager to help those seeking truth from God's Word are Jehovah's witnesses. They have been in the French West Indies for more than fifteen years. Over 104 active ministers of Jehovah's witnesses regularly contribute their time freely to assist the people with Bible knowledge. Ministering to the people, as the witnesses do, is really a blessed service and the islanders respond beautifully.

Usually as one of Jehovah's witnesses goes from house to house with the message of the Kingdom, he is invited to come in and sit down. Inside he introduces himself, gives a brief sermon and states his purpose. A very common answer heard is: "I am Catholic, sir. I have just attended mass. Your message is not for me." This actually happened at the house of a young Catholic lady who insisted very pointedly each time that she was Catholic and that was that. But after having a discussion about the Bible with a Catholic friend of hers, she became aware of her limited knowledge and braved to invite the minister of Jehovah's witnesses in for more information about the subject she was discussing with

her friend. She said it was difficult to withhold her surprise as to how much she learned in just a few minutes—things she would not have believed had she not read them from her own Bible. The Bible aid “*Let God Be True*” proved to be a revelation to her.

She said that when she learned in the Scriptures that “the God that made the world and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples, neither is he attended to by human hands as if he needed anything,” and that the words “trinity” and “purgatory” do not occur in the Bible, she realized that she had an entirely different conception of religion and worship of God from what the Bible set forth. So she eagerly studied for truth. And it was not long before she attended meetings with Jehovah’s witnesses and became one herself, despite the opposition from her family. Now as one of Jehovah’s witnesses she finds joy worshiping God with spirit and truth.—Acts 17:24, 25; John 4:24, *New World Trans.*

A low state of morals persists on the islands. Adultery and common-law marriage are common. Since Jehovah’s wit-

nesses demand that God’s law be respected as to morals, those anxious to become Jehovah’s witnesses are correcting their conduct and are getting in line with Biblical precepts. Two aged persons who had lived together for many years in common-law marriage got legally married, then presented themselves to be baptized in symbol of their dedication to God. These are a fine example for others to follow.

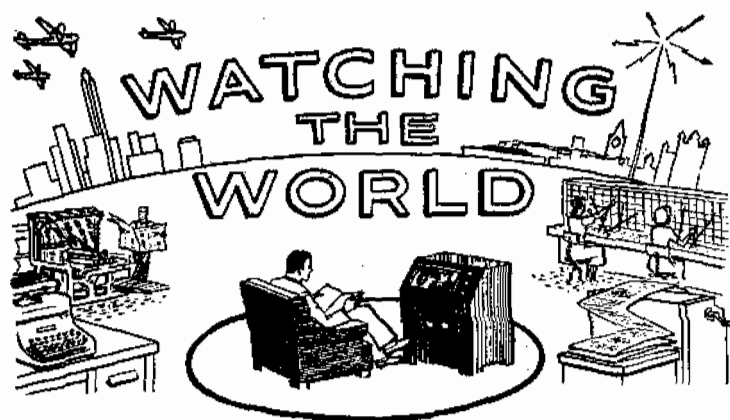
On the French isle of Martinique, due south of Guadeloupe, people are very fond of reading the Bible and the message of the Kingdom. Although the preaching work has been limited to the capital city, Fort-de-France, frightened priests and pastors are already busy spreading falsehoods about the Kingdom message in outlying towns and villages. Said one desperate Catholic priest: “This organization [Jehovah’s witnesses] is followed by thousands of good people who have left their faith not being familiar enough with the Catholic religion.” This is an open admission that the clergy have not fed their flocks. And as soon as these humble people learn that the Catholic religion is pagan they leave it in a hurry. This the priests know only too well, and so they fear.

DO YOU KNOW?

- How much the U.S. agricultural surplus costs each adult American? P. 3, ¶2.
- Why surplus food is not just turned over to the world’s hungry people? P. 4, ¶3.
- What joys really make life worth living? P. 6, ¶2.
- How to find real happiness? P. 7, ¶5.
- What unsolved problems the Geneva foreign ministers faced? P. 9, ¶5.
- How the Geneva conference proved to be a failure? P. 11, ¶7.
- Where 501 jurors handled a court case,

and who was on trial? P. 13, ¶4.

- Where the word “juror” originated, and why it was appropriate? P. 14, ¶3.
- What evolutionists must show if they establish their theory as credible? P. 16, ¶1.
- How the fossil record positively fails to prove plant evolution? P. 18, ¶4.
- What feeble reasons school officials gave for denying education to non-Catholics? P. 22, ¶2.
- What special obligation goes with repeating the phrases that make up “the Lord’s prayer”? P. 25, ¶5.



Strong Talk from the Kremlin

◆ Was the Geneva spirit dead and buried? That was the question in December when the Kremlin made some of its sharpest and most far-ranging attacks on Western policy since the Geneva spirit was born. The tough talk, according to many trained observers, permanently buried the Geneva spirit. Party secretary Nikita Khrushchev, speaking before the Supreme Soviet, denounced the Eisenhower proposal for disarmament as "nothing more than military intelligence." He said that "the proposal on aerial photography . . . can only fan war passions and war psychosis." President Eisenhower's Christmas message also came in for denunciation. The president had told the satellite people that "the American people recognize the trials under which you are suffering" and "share your faith that right in the end will prevail to bring you once again among the free nations of the world." Party chieftain Khrushchev called this message "crude interference," adding: "All this goes to foment passions and consequently to a new arms race and the threat of a new war." Premier Bulganin, in answer to some questions submitted by an American news agency, made three interesting statements before the Supreme Soviet: (1) That since the people

of the world want it, the Geneva spirit will not be "buried"; (2) that another summit meeting of the big powers "can be fruitful" and (3) that it is "wrong" to say that H-bombs "automatically" wipe out any possibility of an atomic war.

U.N. Rejoices—Peiping Also!

◆ December brought a major turning point for the U.N. This was the admission of 16 new members to boost membership to 76. The event promised to have far-reaching effects on the future of the world organization. Of the 16 new members, four—Albania, Romania, Hungary and Bulgaria—are Communist. If Yugoslavia is counted, this gives the Reds 10 votes. Of the other new members—Finland, Nepal, Ireland, Portugal, Italy, Austria, Cambodia, Laos, Spain, Libya, Jordan and Ceylon—four are regarded as reliable Western allies. The others, though friendly toward the West, tend to augment the neutrals and the Arab-Asian bloc. The Communists often receive added voting strength from the neutrals, such as India. More and more the Arab-Asian bloc has learned to work together, usually to the profit of Russia. Even though Russia vetoed Japan's admission into the U.N., its approval of the 16 is regarded as winning for Moscow more gratitude in U.N. circles than it deserves. An-

other boost for the Communists is the brighter prospect for Peiping. By admitting four Communist countries, the U.N. has virtually destroyed the West's hope of keeping Red China out. Observers believe that now it is only a question of time before Peiping is recognized and perhaps given the rights and privileges of Nationalist China, including the veto.

Oral Prayer in the U.N.?

◆ Ever since 1949 the U.N. has begun and ended its session of the General Assembly with a minute of silent "prayer or meditation." There has been some demand that the prayer be made audible, that a priest of some country open and close the session. One of the foremost advocates for audible prayer is U.S. delegate Henry Cabot Lodge, Jr. In December he suggested in a letter to each of the 75 members that "a priest of any of the religions which have adherents" in the U.N. give prayer. Wrote delegate Lodge: "I propose that God should be openly and audibly invoked at the United Nations. . . . I do so in the conviction that we cannot make the United Nations into a successful instrument of God's peace without God's help—and that with His help, we cannot fail." (*Christian Science Monitor*, 12/29) However, even if approved no audible prayer will help the U.N., for God purposes not help for it but destruction. This is because, as the Bible shows, only God's kingdom can bring peace to the earth.—Rev. 17:8.

The Galilee Shooting

◆ It was along the northern shore of the Sea of Galilee that Jesus met four fishermen and made them fishers of men. Along this northern shore fishermen still abound. When Israeli fishing boats get near the northeastern shore, Syrian guns often erupt. This sniping has irked Israel. Israel planned

to retaliate by clearing out the Syrian gun positions. One black night in December some 300 Israelis attacked. With grenades and blazing Tommy guns, the Israelis fell on 200 surprised Syrians. In four hours it was over, the military installations destroyed, the Syrians scattered, wounded or dead. The attack outraged the Arab world. So furious was Egypt that Cairo vowed to go to war if one more attack occurred. Bringing the matter to the U.N., Syria demanded that Israel be punished for an officially approved attack that resulted in the murder of five Syrian officers, 32 soldiers, 12 civilians, including three women. The U.N. concluded that there was "a striking disparity between the scale of the retaliation and the provocation." Ten of the 11 Security Council members severely condemned Israel. Even in Israel itself there were condemnations. A leading Jerusalem newspaper asked if Israel could expect the world to believe its enemies were the aggressors when the Syrian shooting had not even received prominence in the Israeli press. Oddly, the Israeli raid came at the very moment when Israel was waiting for Washington to answer its request for arms.

A New Nation Is Born

◆ Since World War II "anti-colonialism" and nationalism have grown at a fast pace. Almost overnight new nations are born. Just last December 3, the Sudan government was willing to leave it up to the voters to decide whether the country should choose independence or some form of association with Britain or Egypt. About two weeks later the Sudanese parliament decided to eliminate the voting and to adopt immediately an independence resolution. Premier Ismail el Azhari's independence announcement surprised both London and Cairo. Egypt was disappointed. Cairo wanted desper-

ately to retain some link with the Sudan to preserve the "unity of the Nile" ideal. But observers were concerned with the unity of the Sudan itself: The Moslem Arabs of the North and the Africans of the South are sharply divided on virtually all issues except independence.

Paraguay: A "Command Crisis"

◆ Though the whole world is in constant political turmoil, Latin America seems to break all records for frequency of revolutions, both abortive and successful. At any moment a group of men may rise up to try to overthrow the existing *caudillo* (leader). In May, 1954, the armed forces of Paraguay rose up and deposed President Chaves, Gen. Alfredo Stroessner, commander of the armed forces, became constitutional president. In December an uprising against the Stroessner regime broke out. Quickly quelled, the revolt was called by President Stroessner a "command crisis." He said the flare-up occurred at Campo Grande, a big cavalry post 15 miles from the capital city of Asunción. Other sources reported that the revolt failed partly because the whole First Cavalry Division failed to join in the plot and partly because of the government's speedy action.

Plots and More Plots

◆ The downfall of dictator Perón has not brought Argentina political tranquillity. In fact, the Lonardi regime that toppled Perón was itself toppled. In December the provisional government of President Pedro Eugenio Aramburu uncovered a plot to topple the regime. Under state-of-siege regulations, the government arrested 125 persons. The arrested plotters included all the former top leaders of the General Confederation of Labor. The government also arrested still another group of trouble-makers in Resistencia, capital

of Chaco Province, for "disturbing law and order and public tranquillity." Even as the two plots were quelled, Buenos Aires seethed with rumors of more plots and mounting antagonism between the army and navy.

Japan: Panic Seizes Worshipers

◆ Two years ago the new year brought Japan tragedy. Trying to get into the Imperial Palace grounds at Toyko before the gates were shut, a crowd stampeded and killed six persons. This new year, as thousands of temple bells tolled throughout Japan, tragedy struck again. Some 30,000 Japanese had gathered at a celebrated Shinto shrine 267 miles northwest of Toyko to worship the gods. Some 100 persons were kneeling before the altar when an ancient stone wall on high ground collapsed. Stones flew. Suddenly the thick-packed mass of worshipping humanity shook in a convulsion of terror. Amid shrieks, stampeding feet crushed at least 124 persons to death; under the trampling feet 21 women died. Of all Japan's New Year's disasters, this was the worst.

South Korea: Postwar Finances

◆ In June, 1950, over 60,000 North Korean troops invaded South Korea. The U.N. demanded that hostilities cease and asked its members to aid in carrying out its demand. So the U.N. forces, with the bulk of their men and financial support furnished by the U.S., went to war to rescue South Korea. The conflict cost the U.S. alone some 140,000 casualties and \$22,000,000,000 plus another \$2,000,000,000 after the war for South Korea's army and rehabilitation. In December it was learned that the U.N. had another big debt to pay. South Korea's President Rhee sent the U.N. Command a bill for \$684,600,000. The major item in the bill is \$471,700,000 for U.N. use of land during the war. Another big item is

building rent (\$62,000,000). If the U.N. pays the bill, which observers believe to be unlikely, the U.S. will foot most or all of it.

Threat of Excommunication

◆ Colombia's non-Catholic high schools in the cities of Bogotá, Barranquilla and Cali are run by American and Colombian Protestants. They rank among the country's best. Colombia's ministry of education not long ago decided that there were too many Catholics in these non-Catholic schools. It ordered non-Catholic schools to provide Catholic students with religious instructors chosen by church and state. Rather than comply, the non-Catholic high schools decided to accept only non-Catholic applicants. But Catholic students still applied, often under whimsical phrases, such as "Independents" or "Buddhists." To put a stop to this, Crisanto Cardinal Luque, in December, warned parents

of the penalty for sending children to the American schools: excommunication. The threat did not stop the flow of applications.

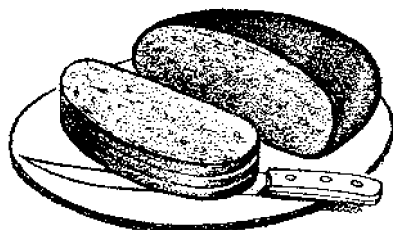
Million-Dollar Horse

◆ In this mechanized age a horse is not of great monetary value unless it be a fine race horse. What determines the value of a race horse are its prospects as a breeder and as a purse winner. The all-time purse winner, Citation, earned \$1,085,760. Second to Citation is Nashua, a 3-year-old colt that has already won 16 out of 20 starts, earning \$945,415. In December Nashua was sold by the estate of the late William Woodward, Jr., to a syndicate that valued the animal as a million-dollar horse and thus paid the highest price a thoroughbred has ever brought in the history of racing. The new owners expect Nashua to win more huge purses and to bring them enormous sums for breed-

ing charges. The sale price, \$1,251,200, amounts to \$1,000 a pound.

Third-largest Industrial Giant

◆ One of America's most tantalizing industrial secrets has been the financial data behind the Ford Motor Company. In December the company lifted the veil on its financial operations. A company statement revealed that the Ford Motor Company earned more than \$1,730,000,000 since 1945 and has paid out \$460,000,000 in dividends. The company's sales for the first nine months of 1955 were approximately \$4,000,000,000 (General Motors sales for the same period came to approximately \$9,500,000,000). Henry Ford's original investment of \$28,000 has grown into assets placed at nearly \$2,500,000,000. Ranking after General Motors and U.S. Steel, the Ford Motor Company is the third-largest industrial empire in the U.S.



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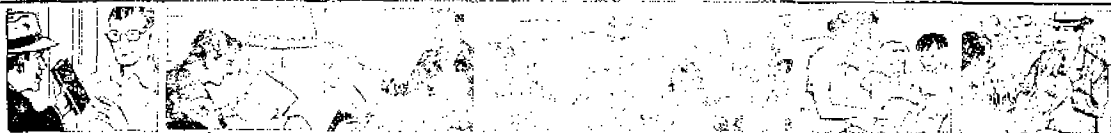


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