

Awake!

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OCTOBER 8, 1957

THE MISSION OF THIS JOURNAL

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

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

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The Bible translation used in "Awake!" is the New World Translation of the Holy Scriptures.
When other translations are used the following symbols will appear behind the citations:

AS - American Standard Version	Dy - Catholic Douay version	Mo - James Moffatt's version
AT - An American Translation	ED - The Emphatic Diaglott	Ro - J. B. Robertson's version
AV - Authorized Version (1611)	JP - Jewish Publication Soc.	RS - Revised Standard Version
Da - J. N. Darby's version	Le - Isaac Leeser's version	Yg - Robert Young's version

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Awake!

"Now it is high time to awake."

—Romans 13:11

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THE early Christians were real Christians: they worked at Christianity. Each one considered himself under the Scriptural obligation to "preach the word." The more one reads the Christian Greek Scriptures the more he realizes how energetically the early Christians worked to share the good news. The apostle's words summed up their relationship to Christianity: "We are working hard and exerting ourselves."—2 Tim. 4:2; 1 Tim. 4:10.

But the more closely we look at Christendom today, do we not behold the masses trifling with Christianity? Churchmen take notice of this. In the *Baptist Standard* magazine of December 3, 1955, Southern Baptist missionary Orvil W. Reid, in "Southern Baptist Fiddlers," writes:

"History tells us that Nero ordered the burning of Rome and then placed the blame upon the Christians. Tradition adds that the heartless ruler then composed and played music as he watched the inferno for which he was responsible. After studying world conditions, the needs and opportunities of the mission fields, and

after having served for 18 years as a missionary to Mexico, a deep conviction has come to my heart that Southern Baptists have little right to criticize Nero."

"We, too, are fiddling," bemoans missionary Reid, explaining: "The vast majority of the world's population is eternally lost. . . . We are responsible for the tragic moral and spiritual conditions as they are today. We cannot blame the communists, the Catholics, or the pagan religions. God told us to go, and we have not gone. He told us to speak and warn, and we have not obeyed—even though He made it plain that the blood of the lost would be upon our hands if we failed. He told us to pray, and we have neglected—for real prayer produces action. . . . Anyone who thinks seriously will admit that most of us are playing at the job of being Christians."

Missionary Reid could have added that Christendom teems with professed Christians who, while not "Southern Baptist Fiddlers," are also playing at the job of being Christians. And as one writer has observed: "Christianity which does not begin with the individual does not begin; and Christianity which ends with the individual ends."

As the masses fiddle with Christianity, true Christians take to heart Jesus' warning: "Exert yourselves vigorously to get in through the narrow door."—Luke 13: 24.

Watch Your Behavior Toward MONEY!

Your behavior toward money affects your happiness. It is vital, then, to avoid an unbalanced approach to money. What are common money quirks? Why does money have ill effects on many people?

MONEY has a distorted meaning for many people. When a ragged old man is found dead of starvation in a dirty basement room and police discover that he had \$100,000 in the bank and more in a mattress, regular newspaper readers are no longer surprised. They are used to reading about people with money quirks. But what the average reader seldom realizes is this: He himself may have a peculiar approach to money. It seems, in fact, that very few persons are able to appraise money intelligently. They either undervalue it or overvalue it. Watching our behavior toward money will make our life happier.

To watch our behavior toward money we need a standard to guide our behavior. The best Guide is the Bible. God's Word has much to say about money. It tells us about attitudes that are normal and those that are abnormal. It warns us against false attitudes toward money and points out the ill effects that befall those who let money take on a distorted meaning. It shows us the approach to money that leads to sorrow and the approach that brings happiness.

God's Word describes two peculiar approaches to money that are common enough today: "One man pretends to be

rich, though he has nothing: another pretends to be poor, though he has plenty." (Prov. 13:7, *Mo*) Interestingly a recent book, *Money and Emotional Conflicts*, expresses somewhat similar thoughts: "By now it is a banal observation that the majority of wealthy people, who, allegedly, 'cannot afford it,' live below their means and the majority of people of moderate income who really cannot afford it, live above their means."

Showy Display of One's Means of Life

When a person lives above his means he may be doing it to impress others. He may want others to think that he has more than they have or that he is at least able to keep up with the crowd. So in varying degrees people pretend to be what they are not. Without visible signs of money such persons may feel that they would be subject to contempt.

Today, more than ever before, people are spending time and money to impress others. In America an obvious example of this is the automobile. *Life* magazine told about a survey that Ford Motor Company made a few years ago. It was a two-part test. In the first "hundreds of motorists were asked simply what they wanted most in an automobile. The commonest answers were 'dependability' and 'safety.' Exterior appearance was far down on the list in eighth place. Now the pollsters asked a second, similar group the same question but in another way: 'What, in your opinion, does your neighbor most want in a car?' This time the answer 'flashy appearance' moved into second place. The public was an accurate judge of the public; it was only when each individual was asked

what he himself wanted that he substituted how he thought he should feel for how he really felt."

So people do not want to admit that they waste time and money to impress others. But the fact is the masses are mixed up in an emulative chase. It is an endless cycle. The more they make the more they spend, so that they always seem to be treading a watermill in a desperate effort that never ends. Those who follow the counsel of God's Word, the Bible, avoid getting on this treadmill of materialism: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world." —1 John 2:15, 16.

What is it, now, that causes a person to put on, not a showy display of his means of life, but the appearance of a pauper? Usually it is because the person overvalues money. By not watching his behavior toward money he turns into a money lover. One form of the money lover is the miser. The miser starts out innocently enough. He wants to be frugal and save, avoiding all forms of extravagance. But as years go on he may lose all sight of what he is saving for. Money itself becomes the goal in life. Frugality turns into avarice. So he will not be under the obligation to spend he pretends to be poor. And this display of poorness increases in intensity year by year.

Not long ago in New York city an eighty-

year-old woman was hit by a bus and killed. At the time she was carrying a shopping bag. In it police found \$21,617 in cash and bankbooks showing \$14,575 in savings. Police searched her flat and found only a few dishes and scarcely any cooking utensils. Two rickety rocking chairs and an iron bed were among the few other possessions. People who knew her said that each year she became more and more frugal, that as time went on she even gave up gas and electricity to save a few dollars a month. A grocer said she occasionally traded soda bottles for a few pennies, but he could not remember her ever buying anything. Neighbors said she had probably stopped buying clothes about 1927. Such is the person who has actually lost sight of what he is saving for.



Understanding Money

Since money quirks grow worse year by year it is well to nip them in the bud. One way to do that is to start viewing money for what it is—a medium of exchange. Its value is in that it can purchase things. In the normal approach to money the spending of it is taken for granted. It should not require a surgical operation to put money into circulation. "That person understands money best," says the book *Managing Personal Finances*, "who regards it as a means to an end; and that person understands it least who regards it solely as the objective of daily endeavor, that is, as an end in itself.

... People are poor when, regardless of their dollars, they value money as the most precious of assets and needlessly deprive themselves of innumerable things that

might add to their comfort and enjoyment or broaden their knowledge."

The miser, then, does not understand thrift. He views it as all a matter of saving, that is, hoarding up money. But today saving is largely a matter of wise spending. "Saving," says the volume *Personal Finance*, "is spending wisely. . . . You must constantly be asking yourself whether you need a particular thing, and whether the one presented for your purchase at the moment will give you the greatest satisfaction and best fit your needs." But many people today do not buy this way; they buy on impulse. So profoundly has advertising stimulated impulse buying that the *AFL News-Reporter* of December 3, 1954, said: "A recent survey of consumer purchasing patterns finds that a good one-fourth of families buy large appliances such as refrigerators and TV sets with almost no advance planning or comparison shopping. Surprisingly, there are more spur-of-the-moment buyers among the lower-income families which most need the advances that usually flow from careful shopping."

The Success Hunter

This materialistic world teems with success hunters. They have failed to watch their behavior toward money; they turn into money lovers. Their goal in life is success, but success to them means merely money and possessions. So the success hunter's whole life is devoted to building up the fortune he thinks will bring him happiness. He makes friends because of business considerations; he entertains to discharge business debts or solicit new business. After he has accumulated his fortune and retires he is one of the unhappiest persons on the face of the earth. The reason? He put the material goal first, whereas the spiritual goal should take pre-

cedence. "Keep on, then, seeking first the kingdom," declared Christ Jesus, "and all these other things will be added to you." Happiness depends on keeping the first thing first.—Matt. 6:33.

Working for a material goal alone never brings happiness. When the success hunter has attained his view of success and looks back on his life, does he experience exhilaration? After a brilliant career the French statesman Talleyrand said, as recorded in his *Mémoires*: "Eighty-three years! I cannot decide whether I am content in remembering these many years and how I spent them. How much useless business! Unrewarded attempts, spent energy, wasted abilities, loss of mental balance, destroyed illusions, worn-out attachments! And the end? Moral and physical exhaustion, complete discouragement and deep distaste for the past."

How much unhappiness, how many wasted lives and how much distaste for the past could be avoided if people allowed God's Word to direct their behavior toward money! "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 Tim. 6:9, 10.

Why keep stabbing oneself all over with many pains? How much more sensible it is to adopt the right attitude toward money. To love money is to take the wrong attitude. We take a false attitude toward money too when we view it as capable of buying everything. It cannot. It cannot buy happiness. God's Word says: "A lover of money will never be satisfied with his money, and a lover of wealth will never

make anything of it (this too is vain!). What does he gain by all his futile toil, spending his days in gloominess, privations, deep anxieties, distress, and fits of anger?" (Eccl. 5:10, 17, *Mo*) Money cannot even buy knowledge and wisdom. "Of what use is money in the hand of a fool to buy wisdom, when he has no sense?" (Prov. 17:16, *AT*) Above all, money cannot buy life. And yet how many people think their very life depends on their money or possessions! So the Son of God warns us: "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.

Ill Effects of Money

There is no wrong in possessing sizable sums of money, but the possessor of money too often fails to watch his behavior toward money. The result is that the ill effects of money befall him. Consider Jesus' words: "How difficult a thing it will be for those with money to make their way into the kingdom of God! It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." (Luke 18:24, 25) Why did Jesus make so far-reaching a statement? Because the ill effects of money make it almost impossible for one to gain life in God's new world. Let us see why.

To gain God's reward we need to be humble and teachable, yes, willing to be taught even by those who do not possess as much as we may in worldly goods. But the man with money feels he is better than others; his money creates an artificial sense of self-importance: "The rich man is wise in his own eyes," says the Bible. Not only is such a person unlikely to take instruction but he becomes curt in his dealings with others: "The poor man

speaks entreatingly; but the rich man answers roughly." So money quickly builds up an obstacle to taking in the knowledge that leads to life.—Prov. 28:11; 18:23, *AT*.

Money keeps one busy with money and the things it buys. It tends to cause the possessor of it to neglect thought on spiritual things and to think on material things. The book *Preaching in a Revolutionary Age* has this enlightening passage: "E. W. Scripps, who founded the Scripps-Howard chain of papers, spent much time upon a far Western ranch. When queried on the subject, he remarked: 'I'm a rich man, and that's dangerous, you know. But it isn't the money that's the risk, it's the living around other rich men. They get to thinking all alike; and their money not only talks, their money does their thinking, too. I come off here on these wide acres of high miles to get away from my sort.'"

But of all the ill effects of money few are as hurtful to one's chances of gaining everlasting life in God's new world as the one expressed by John C. Bennett in *Christianity—and Our World*: "It causes one to have a stake in the *status quo* which blinds one to the need of change."

The rich man has a big stake in this old world. So great is his interest in this present system of things that he is blinded to the need of a change. For that reason the message of a righteous new world with all its blessings does not stir him. Not searching for something better, he fails to respond to the good news that this wicked system of things will soon end. Thus this too big a stake in this present system of things, coupled with all the other ill effects of money, makes it "easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God."—Matt. 19:24.

How vital, then, that we watch our behavior toward money!



Meeting the

needs of youth



created in the image of God, was thus given the responsibility of exercising the same attributes as his Creator. We take particular note of justice and wisdom.

In youth the sense of fair play is unspoiled. Young people do not set aside injustices with the ease that many adults do. And yet injustice was the daily lot of Communist youths in Hungary. Young refugees have told their story. How they despised the Reds for injustices in education! How unjust it was to them that their hope of a college education depended largely on whether they had a proletarian or peasant background! How humiliated parents felt having to go to Red officials to importune them that their sons might go to college!

Placing party politics above scholarship was an injustice that bright young students could not endure. One Hungarian student told how he got all A's in school. Yet since he was from the "middle class," he got to college only with the greatest difficulty, it taking him two years to gain admittance. Injustice in education itself! Small wonder that the Communists lost the youth.

But the young found injustice not only in school; it was all around them. In October, 1956, just before the revolution broke out, thousands of youths attended the rehabilitation ceremony for Laszlo Rajk, the Hungarian foreign minister executed for Titoism. When his body, together with those of other executed top-ranking Reds, was removed from a dishonored grave and reburied in honor, some 200,000 people watched. How youthful minds must have pained at the injus-

IF ALL people the Communists had expected to win over in Hungary, it was the youth. Who would be freer from so-called capitalist ideas than the youth? Who had been indoctrinated with Marxist education more than they? Who are more impressionable than young people? Yet the unique feature of the revolution is well known: It was led and fought mainly by young people—youths of all ages and even by the students, writers and intellectuals trained to be the Red elite.

How is it that the Communists failed to win these young people? How is it that these very ones steeped in Red propaganda from a tender age so bitterly, so fiercely turned against communism? The explanation deserves deeper scrutiny than it is usually given.

To understand why communism failed so miserably to win the youth we need to know the mental make-up of man. We need to know, as the Bible shows, that "God proceeded to create the man in his image, in God's image he created him; male and female he created them." (Gen. 1:27) The attributes of the Creator are justice, wisdom, love and power. Man,

tice of it all, an injustice that could never be remedied even by the speeches they heard. The words of one Red speaker—"There never was a more tragic duty than ours, rehabilitating our dead comrades whom we cannot resurrect"—left them with contempt for Communist justice.

To the youths Communist indoctrination was not so much indoctrination as it was intimidation. The youths knew what happened to those who freely criticized; they knew that searching questions had best be left unasked. Being forced to speak what they did not think was an intolerable injustice to the young. Even the prospect of a high office in the Red regime was miserable compensation for having to endure injustices. As one youthful Hungarian put it: "We intellectuals are paid to lie about the regime. The workers know we lie, and so they hate us too. But the truth is we hate ourselves for lying."

Offenses Against Logic

Wisdom demands logic and consistency. And yet the logic-loving youths in Hungary found only inconsistency after inconsistency. How the doctrinal changes in their textbooks vexed the students! Whenever the political winds in Moscow changed directions, school textbooks had to be changed. The pattern was the same: One day something was a cardinal truth; the next day it was dangerous error. One day Stalin was a Communist god; the next day he is a fiendish monster. So inconsistent was the Communist line that the Hungarian government made it impossible for

students and others to gain access to back issues of the official party newspaper.

In school youths were told in glowing words about the merits of the Communist ideological and social order. But what they saw at home did not harmonize with what they were taught at school. In their day-by-day personal observations the youths saw things go from bad to worse; in school teachers told them things were going from good to better.

So blatant was Communist hypocrisy that it turned the young people away in disgust and indignation. The youths could not believe their teachers, so obviously transparent was their insincerity. Is it any wonder that at the university in Sopron some 500 students fled to Austria, along with thirty-two professors and their families?

Wisdom demands more than logical knowledge; it requires a cause, a goal, a purpose. *Did the Communists meet the need of youths?* How could they? On a foundation of lies, inconsistencies, injustices and insincerity, the youths of Hungary could build no hope, no purpose—except that of overturning the regime. One youth who was being trained for a top position in the Red government became a leader

of the revolution. His explanation: "Life under communism has no hope, no future, no meaning."

So communism failed to win the youth despite all its propaganda and indoctrination. Communism failed in three vital respects: (1) It failed to appeal to young people's sense of justice and fair play;



(2) it failed to evidence the logic and consistency that wisdom demands, and (3) it failed to give the youth a cause they could believe in with their whole heart, a goal worthy of their energy and efforts, a purpose to make life rich in meaning.

Why Churches Are Losing the Youth

Communism's failure to meet the needs of youth gives us insight into why Christendom's orthodox religions are losing today's youth. Methodist minister Alan Walker recently told 550 church leaders in the United States that teen-agers were "conspicuous by their absence in American churches," adding that "when they leave the Sunday school they leave the church." Concerning postwar Europe Paul Hutchinson wrote in the recent book *The New Ordeal of Christianity*: "We now have millions—especially among the industrial workers and the surviving youth—indifferent to the churches when they are not contemptuous of them."

Here, then, is another revolt of youth. How can we explain this—young people turning away from Christendom's churches, many of them filled with disgust and contempt? Have Christendom's religions also failed to meet young people's need for justice, logic and an abiding worthwhile cause?

View the matter now from a youthful viewpoint. The youthful mind demands justice. When he goes to the fundamentalist clergy the youth is told God is a God of justice. Soon, however, he learns from the clergy that God supposedly runs a fiery place of eternal torment. A just and loving God tormenting humans forever—this is not what the youthful mind can accept as justice. As eternal torment turns the youth away in disgust, so does the doctrine of purgatory. The very idea that money paid over to priests can supposedly shorten one's sufferings in purgatory

strikes the youth as an enormous injustice. The rich are favored over the poor. Can a God of justice, they ask, be participant to a money consideration? From the pulpit the youths are further told that God brings all the woes of today upon mankind. How unjust, they think. And the injustices multiply.

Inconsistency and Uncertainty

When youths turn to the modernist clergy for relief from injustices they find themselves confronted with inconsistencies. They are told that the Bible itself is inconsistent, that it is a fiddle one can play any tune on. This turns the youth against the Bible. The modernist clergy teach evolution. The youths reason that evolution cannot be true if the Bible is true. Both cannot be right. And so inconsistencies multiply.

Traditional fundamentalist doctrines also outrage young persons' love of logic. To them a literal hell of eternal torment is unreasonable. To them the trinity is utterly unreasonable. They cannot logically conceive of three persons in one. Logic tells the youths that if the Son is really a Son he could not be as old as his Father. Yet the trinity tells them that the Son is co-eternal with the Father. When youths, in their desire for logic, ask searching questions, what answer do they get? "It's a mystery we can't understand," is the typical answer. This kind of answer does not satisfy the youthful inquiring mind.

In high school and college a youth is taught to ask questions. But in church youths soon find that searching questions had best go unasked. Warren Ashby, chairman of the department of philosophy at the Woman's College of the University of North Carolina, wrote in the January, 1957, issue of *Theology Today*: "The asking of embarrassing intellectual questions is not fashionable within the church. The

idea is somehow conveyed to large numbers of young intellectuals that since doubting represents a lack of faith it is sinful and therefore like other sins is to be suppressed or at least not practiced openly. As a recent visitor to one university put it: 'If you go to college for four years and never ask searching religious questions or are never plagued by religious doubts you haven't been to college. You've been to church.'

Even if youths keep their questioning tongues suppressed, still they cannot be blindfolded. They see the hypocrisy of churchgoers; they see that the daily lives of the churchgoing masses do not harmonize with their church lives. Day by day observing youths read in newspapers and in church magazines candid admissions by clergymen that their faith is not doing what it should, that it is even far removed from the Christianity of Christ Jesus. How does this affect the young?

What do youths think when they read, as young people in London did, the words of a clergyman who was dean of London's famed St. Paul's for twenty-three years? "I have never been happy about the Church of England," said cleric William Ralph Inge. "Perhaps it will be said of me that as I grew older I became a better Christian and a worse Churchman. . . . I know as much about the after-life as you—nothing. I don't even know there is one—in the sense in which the Church teaches it." (*Daily Express*, July 13, 1953) What do youths think when they read words similar to those of Baptist minister Charles R. Andrews, who, in an appeal for Baptist unity, said: "We must discover what this Kingdom is of which we speak. . . . We must discover what our ultimate hope is"?

No matter how popular the denominational label, do youths wish to join a faith of inconsistency and uncertainty? Logic tells them, no.

And what are youths to think of the clerical practice of elevating the god of nationalism above the God of the Bible, with the result that Christendom indulges in the biggest and bloodiest wars, Catholic killing Catholic, Protestant killing Protestant—and clerical blessings go with them? Inconsistent, they say.

Purpose Worthy of All Mankind

As the youths in Hungary could build no hope on the shifting sands of communism, so Christendom's youths can build no hope on a foundation of what to them is injustice and inconsistency. As British historian Arnold Toynbee put it: "I am convinced that human beings cannot live without religion. . . . But they cannot at the same time accept religions which seem to them unconvincing or morally shocking."

Christendom's churches have offered youth, at best, then, only a temporary cause. For bazaars, benefits and bingo are not the ingredients that make up the purpose Walter Lippmann spoke of. "A person," he said, "needs a purpose greater than he is and worthy of all men." Writing in *Theology Today* of January, 1957, philosophy professor Warren Ashby, who has also served as minister of several Methodist churches, said: "A social club provides a cause, a goal. To be sure, the cause is temporary. But this fact is either not recognized . . . or it is conveniently forgotten for the time being. The church, too, provides a cause. But often that cause seems just as ephemeral, just as temporary as those of the social clubs. The youth of the church are asked if they want to give their lives to Christ. When, with that abandon, that selflessness characteristic of many youths, they answer 'yes,' what realistic causes are they asked to serve? To raise their hand, to sign a pledge, to attend the youth fellowship. . . . The adult in the church is urged to make Christ real

in his everyday life. And when he turns a half-inquiring mind and heart asking what specifically this means, he too often receives the same musty answers ('Pray and have faith')."

Having viewed both communism and Christendom's religions through the window of the youthful mind, can we not understand, then, the present revolt of youth? The remedy? It must be this: Give them a faith based on logic and justice, together with a purpose worthy of all mankind.

Where can youth today find this, their paramount need? To answer that question we ask some others:

In what organization today are youth taught that a Christian is one who lives according to the Scriptures, not dogmas, not what man teaches?

Where are youth taught the Bible truth that the Devil, not God, is responsible for today's woes?

Where are the youth told the truth that the unreasonable doctrines of trinity, eternal torment and purgatory are based on human tradition and not on God's Word?

Where are the youth encouraged to ask questions and follow the Scriptural counsel of Isaiah 1:18 (AS): "Come now, and let us reason together, saith Jehovah"?

Where can youths associate with Christians who demonstrate love for God and their brothers consistently, at all times?

Where can youth see Christians that live according to the high principles they preach?

Where can youth obtain logical knowledge based solely on the Textbook of truth, the Bible?

Where are youth shown the truth that the Bible is consistent throughout?

Where are youth given a faith of absolute certainty?

Where are young people given an inspiring hope that is sure—the hope of living forever, after Armageddon, in God's new world of righteousness?

Where are youth given a purpose worthy of all mankind—that of sharing in vindicating the name of the Most High God Jehovah by preaching the good news of his kingdom?

Yes, where is it that at any of their Christian assemblies, instead of youth being "conspicuous by their absence," they are conspicuous by their numerousness?

The answer is inescapable: It is in the New World society of Jehovah's witnesses. Here the needs of youth are being met, as well as the needs of persons of all ages, all races, all nationalities.

A HISTORICAL LETTER ON HYPOCRISY

¶ Many years ago, during the days of slavery in America, Abraham Lincoln wrote a letter to his Southern friend Joshua F. Speed. The letter is a classic on the subject of hypocrisy: "You say that if Kansas fairly votes herself a free State, as a Christian you will rejoice at it. All decent slaveholders talk that way, and I do not doubt their candor. But they never vote that way. Although in a private letter or conversation you will express your preference that Kansas shall be free, you would vote for no man for Congress who would say the same thing publicly. No such man could be elected from any district in a slave State. . . . As a nation we began by declaring that 'all men are created equal.' We now practically read it 'all men are created equal, except Negroes.' When the Know-nothings get control, it will read, 'all men are created equal, except Negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty,—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy."

NATURE'S LABORATORY EXTRAORDINARY

ALMOST everyone has used milk or milk products, but few persons know the marvel of the cow's stomach. What a stomach Bossy has! Four compartments make up this internal laboratory. Amazing things go on here.

When Mrs. Cow eats grass or other food she swallows it in haste. The food first passes into the front division of her stomach. This compartment is called by a variety of names, such as rumen, plain tripe, paunch and first stomach. A lot of things happen to the food in this largest of stomach compartments. A fantastic microscopic world lives here. It is a world made up of an astronomical number of microorganisms, mostly the kind that could not live in the presence of air; but in Bossy's rumen they thrive. As many as 90,000,000,000 microorganisms live in a gram of rumen contents, and that is about the size of an eraser on a pencil! All these billions of bacteria are not just one kind either; there are some fifty different kinds all working at the same time. Now what does this world of friendly bacteria do for a living?

In their bovine laboratory the bacteria

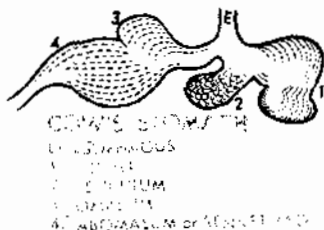
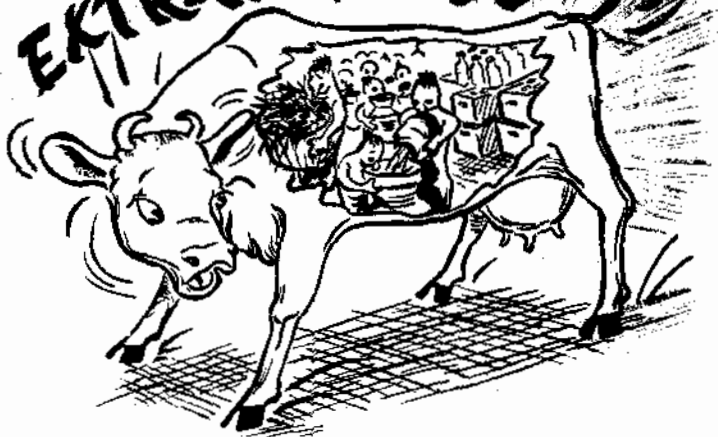
have two main jobs. They attack and consume fibers of cellulose, such as straw, corn-cobs, corn-stalks and oth-

er fodder that would seem to be of little value. The bacteria break down this roughage and leave it in a form that the cow can use as food. Secondly, the bacteria serve as converters. They convert some of the food into the vital vitamin B for Bossy. They also convert the nitrogen found in hay and other foods into proteins that the cow digests in another part of her internal laboratory.

The bacterial action that goes on in Bossy's first stomach is still somewhat of a mystery. To help clarify the matter Drs. Warren D. Kitts and Leland A. Underkoffler recently devised an artificial cow's stomach. Into it the researchers fed cellulose. After the man-made rumen broke down the cellulose, the researchers found that the end product was a sugarlike nourishment.

Rumination or Cud Chewing

After about twelve hours in Bossy's rumen laboratory, the food is regurgitated or thrown up into the mouth and there



chewed at the cow's leisure. This is called rumination or cud chewing. Mrs. Cow begins this performance after the paunch or rumen is well stored with food and water. Then when she is not actively eating she munches contentedly on a cud. On the average, Bossy chews her cud seven hours a day. Cud chewing forms the food into a ball-like mass. Of course, this requires a steady flow of saliva. Bossy manufactures about twelve gallons of it a day. After chewing or ruminating on each cud, she swallows and it passes into the second stomach.

Mrs. Cow, incidentally, is just one of many ruminating animals. The camel, the giraffe, the sheep and the goat also have the cud-chewing habit. Cud chewers are called ruminants because the first part of their stomach is the rumen. And the cow's familiar name, Bossy—where does it come from? Naturalists list cattle and buffaloes as near relations in the *Bos* branch of the animal creation (*bos*, a Latin word meaning "cow"); hence the term of endearment frequently applied to the cow. She is "Bossy" by right of strictly scientific assignment.

The second compartment of Mrs. Bossy's stomach is also known by a variety of names: reticulum, honeycomb, honeycomb tripe and the second stomach. The cud of well-chewed food arrives here to receive a special chemical treatment. Then it goes on to the third compartment. This stomach section likewise has several names, such as omasum, manyplies and third stomach. Here Bossy's food receives a second sort of chemical treatment. This muscular section also wrings out the excess water. Now the food is ready for laboratory compartment number four, called abomasum, rennet bag, fourth stomach and true stomach.

The last division of Bossy's stomach is closest in function to the human stomach.

Here true digestion takes place. In the process the food receives a third sort of chemical treatment, and the billions of bacteria that made protein in the rumen are digested. Then after going through the intestines the resultant materials are taken up in the cow's blood stream to produce muscular and bone tissue, body growth and, of course, milk.

When Mrs. Cow is working at top efficiency she turns grass into milk at the ratio of about two and one half to one. So when she eats 125 pounds of five-inch-high forage a day she produces about 50 pounds of 3.5-percent milk. And how long does it take for a mouthful of grass to go through this amazing bovine laboratory and for its benefits to reach the blood stream? About seventy-two hours. Bossy spends a lot of time grazing, about seven and a half hours daily, this regardless of how much feed she gets. On the average, this four-legged laboratory does 60 percent of her grazing during daylight hours and 40 percent at night.

Bizarre Fodder for Bossy

As one might expect in this changing world, Bossy's fodder is being modernized. Whether this is an improvement is something else again. At any rate, some of the strange fodder being served up to Bossy nowadays is the pulp left after squeezing oranges. It seems that in other things too Bossy is to get the leftovers after humans extract what they need. Rutgers dairy scientists made the discovery that cows can eat the residue of instant coffee manufacture, at present a waste by-product. Coffee fodder for cows! What next? The claim is made that coffee fodder can make up as much as ten percent of Mrs. Cow's diet. And the milk? Does it come dairy fresh with a subtle coffee flavor? Lovers of coffee will be disappointed, but reports in-

dicate that there is no change in milk flavor.

But coffee grounds and orange pulp are not the only bizarre fodder being served up to Bossy. Now the Sunday newspaper is finding its way to the bovine laboratory. Reporting on the newspaper diet for cows *The Atlantic Monthly* of August, 1956, said:

"Dr. Jonas Kamlet of New York City has received a United States patent for a fodder made of chopped-up newspapers. Newsprint, like hay, is chiefly cellulose, and the ink and sizing apparently have no effect on the cow. Even the wrapping paper can be mixed with the newsprint if desired. The cows seem particularly to enjoy the newspapers shredded and mixed with molasses. Dr. Kamlet has found that cows or sheep can digest about 70 percent of the cellulose in newsprint, to compare

with only about 50 percent in alfalfa. Old newspapers cost \$8 to \$15 a ton, while the average price of hay is about \$20 a ton, so the cost per nutritive unit is considerably less. The process is reported under study by a large corporation."

"The cow," continues the report, "gets all this respectful attention because her stomach separates protein and other food substances from plant matter inedible by man." Whether Bossy considers the newspaper diet as "respectful attention" may need further clarification. The report did not disclose how many pounds of newspaper are required to produce a pound of milk. Perhaps it is just as well. It is not exactly a palatable thought to think that the milk we are drinking today may have started out as last Sunday's newspaper!

But the bizarre diet does throw the spotlight on nature's laboratory extraordinary.

Misleading Euphemism

There are times when euphemisms can be misleading. Britain's Manchester *Guardian Weekly* recently told about an instance during World War II: "The old Blücher Palace in Berlin had long ago been converted into a United States Embassy and the architects had naturally enough included in the alterations a 'powder room' for the use of lady visitors. At an early stage in the war, Gestapo agents insisted on entering the building, and they accused the ambassador of using the Embassy for storing munitions. In this belief, they demanded to be shown the powder room. The Embassy officials, with some difficulty, controlled their amusement as they solemnly opened a door and the disgruntled Nazis took a long look at the ladies' lavatory!"

A Doctor's Prescription: Copy the Cat

It probably surprised many a person recently when newspapers and magazines announced the use of tranquilizing drugs for dogs. Dr. William C. Glenney, president of the American Veterinary Radiology Society, has taken note of the increasing number of canine ulcer and frustration cases. The doctor recently suggested that both users of tranquilizing drugs—dogs and humans—could well take a lesson from that expert in the art of relaxation, the pussycat. "I think it's the cat's ability to relax that puts it a little above humans and dogs in this matter of good living," says the doctor. The cat, he further explains, "will eat only what it wants and leave the rest—while humans and dogs usually gorge themselves. Cats don't burn themselves out over matters that don't matter in the final analysis anyway." If his practice depended on cat patients, remarked Dr. Glenney, "it would have gone to the dogs long ago."

Comedy of Errors

☞ A London movie audience recently gasped in amazement. In the middle of the film "Guys and Dolls," Marlon Brando suddenly began to talk to Jean Simmons in Italian. For ten minutes thereafter the audience laughed as the stars spoke to each other in Italian and sang in English. "It's the first time it's happened in twenty years," an M.G.M. official explained. Meanwhile, an Italian audience is also in for a surprise. The official added that there was no doubt that the missing English reel had gone to Italy.

Crystallized Counsel

☞ Automotive editor Harry Stanton of the Boston *Globe* not long ago prepared a column for motorists entitled "Tips on Cold Day Starting." Two days later the cold-weather expert called the city desk. He would be late for work, he explained—his car did not have enough antifreeze.

Time Marches Awry

☞ Repairmen recently started work on the city hall clock at Worcester, Massachusetts. Repairs were authorized by officials after they had received a tip from a round-the-clock traveler. The traveler told officials that the clock was showing four different times on its four faces and that all four were wrong.

Spotless Efficiency

☞ A janitor at the Wyoming statehouse in Cheyenne has long taken pride in his ability as a good window polisher. But he never realized how good he was until, just after diligently cleaning a window recently, he saw some boys running through the statehouse lawn, stuck his head out to yell at them and poked it through the spotless pane.



Error in Extremes

☞ It was too much or too little recently in the case of a Detroit driver. A pa-

trolman stopped Harry Moore and handed him a ticket for traveling too slowly on an expressway. Moore got another ticket when he roared away at seventy miles an hour.

Cold Potatoes

☞ In Washington, D.C., a radio announcer gave a facetious turn to a commercial for a fur store by saying that anyone bringing in 498 potatoes would receive a fur coat. A man who heard the broadcast produced the 498 potatoes and demanded the coat. He took the case to court. The merchant had to turn over a coat for cold potatoes.



Better Late

than Never!

☞ A strange letter from Baghdad arrived at the post office in Cremona, Italy. The letter was addressed to "Antonius Stradivarius," the famous violin maker who lived in Cremona and died there in 1737. The letter said: "I read your address inside the violin of a friend of mine. It's a splendid job and I would like to buy one. Please send me your catalog."

Specially for the Critics

☞ In Napanee, Ontario, the weekly *Beaver* informed its readers: "You may notice some typographical errors in this paper. They were put in intentionally. This paper tries to print something for everyone and some people are always looking for mistakes."

Unquenchable Fire

☞ The dread cry of "Fire!" rang out in Choshi, Japan. A fire tower wildly clanged its bell as spotters pointed to a huge red glow in the sky. Three engines sped along and reached the Pacific shore. And there, burning redly on the horizon, was the moon.



A W A K E !



security"! With this description of the work of Jehovah's witnesses the order of the Ethiopian Public Security Department of May 28, 1957, reads in its entirety as follows: "Because the Watch Tower Mission has been investigated and found to be dangerous to the public security, all foreign missionaries of this society must leave the country by June 10th and all activity within the country must cease by the above date."

That this overt act was a direct result of pressure from the Ethiopian Orthodox clergy was admitted by the government officials concerned. That according to the *Ethiopian constitution* Jehovah's witnesses were within their legal rights was also admitted, but "under the circumstances" and because "your preaching creates a problem for the government" the Watch Tower missionaries were forced to leave the country by July 13.

Let us look at the events that led up to the expulsion order and you will be able to see for yourself the heavy hand of religion mixed in with Ethiopia's politics.

The words of the resurrected Jesus to his apostles, "You will be witnesses of me

... to the most distant part of the earth," present a challenge to the modern followers of Jesus that is met only by world-wide activity witnessing to all kinds of people. Since the ancient land of Bible mention, Ethiopia, is included in the scope

of this command, in September, 1950, the first witnesses of Jehovah to preach the good news in Ethiopia arrived in Addis Ababa to seek out persons of good will and to comfort them with the message of Jehovah's kingdom and the new world. In July, 1952,

more trained missionaries of the Watch Tower Society entered the country to build up the ranks of these Kingdom proclaimers. As month after month of intense activity passed by, the efforts of these missionaries were blessed as more and more humble folk began to associate with them, being climaxed by a peak of 119 Kingdom ministers reporting in less than seven years' time.

In addition to regular gospel preaching the Watch Tower Society made an agreement with the Ministry of Education and Fine Arts to establish a commercial night school in Addis Ababa for the secular education of the Ethiopian people. Since nominal fees were to be paid in this adult-level school, no religious instruction would be given in the school courses. However, classes in English, bookkeeping and typewriting were instituted and an average enrollment of 125 to 130 adult students was maintained. All this at no cost to the Ethiopian government.

On November 4, 1955, freedom-loving people everywhere were pleased to hear the emperor of Ethiopia, Haile Selassie I,

place into effect The Revised Constitution of the Empire of Ethiopia, particularly specifying the protection by law of the basic human rights of free religious expression, free speech and a free press. Article 40 clearly states: "There shall be no interference with the exercise, in accordance with the law, of the rites of any religion or creed by residents of the Empire, provided that such rites be not utilized for political purposes or be not prejudicial to public order or morality." In addition Article 41 reads: "Freedom of speech and of the press is guaranteed throughout the Empire in accordance with the law."

As more and more Ethiopians in all parts of the country began to investigate their Bibles the work of Jehovah's witnesses expanded into many of the interior provinces. In one of these provinces, a stronghold of the Ethiopian Orthodox clergy, three special representatives of the Watch Tower Society were carrying on their gospel-preaching work quietly in the homes of the people, in the markets and in group Bible study meetings.

Clergy Incite Mobs

One Sunday morning in April, 1957, as these Bible students were assembled in a private home for a group Bible study, a deacon of the Orthodox Church assembled the townspeople in the main city square and began to revile and slander the teachings and work of Jehovah's witnesses, saying that they were haters of Mary and were trampling her pictures underfoot, were followers of Arius and should be driven out of the community.

The people, stirred up by this religious agitation, formed a mob and took up the cry to do away with these followers of a new religion and, as one man, rushed to the meeting place. Fortunately, the city police arrived at the same time and were able to protect the lives and property of

the witnesses by escorting them to the police station; they appealed to the mob to disperse. Finally, upon the request of the provincial governor, the mob broke up.

In order to avoid further disturbances and in obedience to Jesus' words in Matthew the tenth chapter, the special representatives 'shook the dust off their feet' and returned to Addis Ababa to continue their activity there. Certainly every honest person must readily admit that they did nothing contrary to public order or morality by their preaching in the town. To the contrary, that lawless elements incited by the Orthodox clergy deliberately attacked these Christians and caused a public disturbance can be testified to by all the officials and police officers in the town.

At the same time information reached the branch office of the Watch Tower Society in Addis Ababa that a special government committee was investigating the work and doctrines of Jehovah's witnesses in Ethiopia. No permission for additional missionary teachers was to be given until this high-level investigation was completed.

On May 30, 1957, the director of the Department of Public Security informed the branch director of the Watch Tower Society that the vice-minister of Public Security had made an order dated May 28, 1957, in which he stated that the work and teachings of the Watch Tower had been examined and it had been decided that this missionary activity must cease because it was dangerous to the public security and that all foreign missionaries would have to leave the country within fifteen days, or by June 10. No reason was given as to just why the teachings of Jehovah's witnesses were "dangerous." Through the good offices of the United States Embassy in Addis Ababa an extension of one month was obtained, during which time the matter could be taken up

and discussed with the responsible government officials.

In the meantime it became necessary to close the night school and dismiss the students enrolled without their being able to finish the complete year's course. To the last student they all expressed their shock and disappointment at the arbitrary action of the government in stopping the work of the Watch Tower Society, especially in view of the fact that the student body represented members of various Christian and non-Christian faiths and were receiving no religious courses in the school. In fact, of their own free will 128 students had signed a petition to the director-general of the Ministry of Education and Fine Arts asking permission for more teachers for the Watch Tower school and plainly stating that the school provided essential nonsectarian education so vital to modern progress and advancement. The petition remains on file in the Ministry of Education to date.

On July 2, 1957, the branch director of the Society was able to have a long interview with the vice-minister of Foreign Affairs, who was appointed by the government as co-ordinator in this question. In the interview the fact was disclosed that it was the Orthodox clergy who were directly behind the movement to expel the Watch Tower Society from Ethiopia because their religious teachings conflicted with those of the Orthodox religion.

Upon further questioning as to just why the work of Jehovah's witnesses was called contrary to public order the vice-minister admitted that they were not the ones causing the mobs or disturbances but that it was the religious fanatics of the Orthodox Church who were inciting the population and that therefore it created a security problem for the government. He argued that if Jehovah's witnesses did not preach a new religious doctrine different from

the Orthodox religion these disturbances and security problems would not arise. However, it was pointed out that it was entirely unfair to expel the Watch Tower Society from the country, since it plainly was not responsible for any of the riots.

Constitutional Rights Denied

When the branch director quoted the constitutional guarantees of freedom of religion as expressed in the Ethiopian law the vice-minister again had to admit that Jehovah's witnesses were within their legal rights but that under the circumstances they could not be allowed to continue their preaching activity. He said that the constitutional guarantee of freedom of religion was like a razor. A grown man given a razor uses it to good advantage to shave himself. A child given one may cut his throat with it. In other words, he argued that the Ethiopian people were not ready for the application of this principle of free speech and religious expression.

He frankly disclosed that if the matter were left up to him he would let Jehovah's witnesses continue their work in Ethiopia and those who wanted to follow their religion could do so and those people who did not want to could leave it alone. But he said the decision had been discussed and approved by the council of ministers and he was not able to change it.

Through his offices an interview was arranged with the prime minister of Ethiopia, who is the president of the council of ministers. On July 4 the branch director of the Society was accompanied by the vice-minister of Foreign Affairs to the prime minister's office, where a short interview took place. It had been specified that no questions should be asked about the closing down of the work of the Watch Tower in Ethiopia but that the interview was simply a "courtesy call" in view of the fact

that the emperor was in mourning and was not receiving guests.

However, a letter protesting the action of the government and explaining the position of Jehovah's witnesses along with copies of the Society's publications in Amharic was presented to the prime minister. Upon presentation he said that the letter could be filed if we so desired but that he would not read or consider it, as he considered the matter closed and final. He said the government had carefully studied the matter, had made the decision and did not want to discuss it further. When it was pointed out that the work of Jehovah's witnesses is carried on freely in all countries of the world except those under communistic rule the reply was that what is good for one country may not be good for another country. The constitution was appealed to but all to no avail. Under no circumstances whatsoever could the missionaries remain in the country. Absolutely no reconsideration would be given the matter.

Why is it that a country professing to be free and under constitutional guarantees of freedom of religion restricts the work of a Christian missionary society known the world over? How can it possibly be that these humble Christians constitute a danger to the public security? The work of Jehovah's witnesses is of benefit

to the people and enlightened governments world-wide realize this fact. Any honest and inquiring person can quickly see that the Orthodox clergy do not want the people to read and study their Bibles and perhaps learn about Jehovah and his kingdom. It is clear that they hold the power over the Ethiopian governmental authorities in spite of what may be said to the contrary.

Write Letters of Protest

You, for your part, do you approve of this clergy-inspired action of the Ethiopian government? If not, raise your voice in protest over the violation of basic Christian freedom in this "Christian" country by writing a letter of protest to the highest authority in that land, the emperor of Ethiopia. Address your letters as follows: H.I.M. Halle Selassie I, Emperor of Ethiopia, Addis Ababa, Ethiopia. Your Imperial Majesty. . . .

As for the Ethiopian witnesses of Jehovah who are natives of the country and who have dedicated themselves to Jehovah's service, they have taken up the words of the apostles Peter and John: "Whether it is righteous in the sight of God to listen to you rather than to God, make your decision. But as for us, we cannot stop speaking about the things we have seen and heard."—Acts 4:19, 20.

BREAKING THE ICE BARRIER

☞ To win a decent living killer whales often have to break the ice barrier. This is because these cosmopolitan creatures like to roam in the Antarctic regions.

When it is dinnertime the killer whales go hunting in a pack of from two to forty.

There is no doubt about their appetite! The remains of no fewer than 13 porpoises

and 14 seals have been recorded as taken from the stomach of a killer whale. The

business end of this rapacious whale is a wide-gaping mouth with a continuous top-and-bottom row of immense, sharp, recurved teeth. Now what does this hun-

gry creature do when there is a layer of ice between its mouth and a dinner? The

whales, if they sight a shadow overhead, realize it is a potential dinner, perhaps a seal. So they go into action. They swim deep, then turn about and zoom toward the surface, gathering momentum and smashing into the ice with their backs, shattering it and spilling the victim into the water. Then dinner is served.



ARE you a victim of fatigue, of that tired feeling? If so, then you can take some comfort in the fact that you are not alone. Fatigue daily robs millions of efficiency in work and enjoyment of life.

The worst part of fatigue is its deceptive nature. Its real cause is seldom recognized. True, the dictionary gives a simple definition of fatigue: "weariness from labor or exertion." But fatigue is not as simple as all that, or one psychologist would not speak of "the riddle of fatigue."

The fact is that there are many facets to fatigue and therefore we find many definitions. Thus one physiologist, Dr. Brouha, who has made a specialty of studying fatigue, describes it as being basically "a tendency toward inactivity." We can easily go along with that definition, for when we feel fatigue we do not want to exert ourselves. Another expert refers to fatigue as "a consciousness of time." That definition also has a gem of truth in it, for when we feel tired and worn out time does drag. Fatigue may also be described as a dull pain in the joints and muscles.

Because fatigue involves great economic loss industry hires efficiency experts, physiologists and psychologists to eliminate as far as possible all causes of fatigue. Cutting out unnecessary movements, creating more comfortable and more cheerful surroundings and "coffee breaks" are among the devices these suggest to lessen the fatigue of office and factory workers.

Of course, there is fatigue and fatigue. There is the acute temporary fatigue that every healthy person feels at the end of a hard day's work, or after strenuous work or play. Because of it "the sleep of a labouring man is sweet, whether he eat little or much." (Eccl. 5:12, AV) Such fatigue is a healthy feeling of being tired that the Creator intended us to have to warn us we have reached the common-sense limit of our endurance.

But there is another kind of fatigue that is not healthy. It is that tired feeling that does not disappear with a good night's rest. It is a fatigue that plagues us long before our day's work is done. What is its cause and how can it be defeated?

There are two basic causes: one is physical, the other emotional and mental. Yours may have a physical cause. You may have brought it on by day after day expending more energy than you restore by rest and sleep. If so, the remedy is simple: less activity and more rest and more sleep.

Mind over Matter!

However, the modern trend in medicine is largely to discount physical causes of fatigue. Typical is the discussion by Dr. T. G. Klumpp, an authority on diseases of old age, that appeared in the *New York Times Magazine*, April 21, 1957. After taking due note of physical changes due to old age he observes: "There is no reliable correlation between how hard a person

works and the degree of his fatigue. If anything, fatigue in older people . . . is seen more commonly among those who don't have enough to do. Too often such men and women feel that their life work is done, and their fatigue, therefore, has its origin in boredom, loss of incentive and interest. Over and over again, when a crisis arises or something of deep interest comes along, these individuals miraculously lose their fatigue." No doubt every reader who lives with old folks can call to mind such instances.

Nor is this true only of old persons. Dr. Hutschnecker, in his *The Will to Live*, quotes Churchill as saying that during the London blitz "the health of the Londoners was actually above the average. . . . The power of enduring suffering in the ordinary people of every country, when their spirit is aroused, seems to have no bounds." To which Hutschnecker adds: "Everywhere, every day, people go about their tasks without weariness if they are supported by enthusiasm and belief in what they are doing."

Clearly, in all such cases the psychosomatic principle, of the mind and body being one, is at work. The mind by its appreciation of certain ideas becomes enthusiastic. This in turn affects the emotional center in the brain, which in turn stimulates both the ductless glands and the sympathetic nervous system to greater activity. The result is a feeling of well-being and strength.

Making a similar strong case for the emotional cause of fatigue, though giving physical causes their just due, is D. A. Laird in *Increasing Personal Efficiency*. He shows that much fatigue is caused by the emotions and that the best cure for emotionally induced fatigue is "a frank facing of the thwartings of each day, freedom in confiding troubles and aspirations to a close friend, and in general a close adher-

ence to the rules . . . on how to keep emotional health."

Perhaps the strongest possible indictment of emotion as the cause of fatigue, of that tired feeling, is found in M. B. Ray's *How Never to Be Tired*. Its author argues that by proper mental habits one can live "two lifetimes in one," can work from sixteen to twenty hours a day and yet not feel fatigue. Many examples of persons prominent in public life are given to support this position.

According to this author boredom is the greatest single enemy our energies have and we can drive it away by making ourselves take keen interest in our work, if unable to change to work that is naturally interesting and stimulating to us. We must get joy from or take delight in our work for its own sake, apart from material rewards, or we will experience boredom and fatigue. Because assembly-line or routine work means monotony and monotony produces boredom and boredom fatigue, a psychiatrist employed by a large manufacturing concern said to this author: "The man who can think of some way of complicating industry [to make it more interesting] without decreasing production will be one of the greatest benefactors mankind has ever known." Overstated? Perhaps, but undoubtedly containing a large element of truth.

For a familiar example, note: Everyone knows that to the extent that a platform speaker's material or delivery seems lacking, to that extent there is decreased interest and a tendency to weariness, to fatigue, there is a "consciousness of time." But let the speaker arouse and firmly hold our interest by excellent material and an enthusiastic delivery and we are refreshed and the time flies.

Testifying to the same effect is an item that appeared in *U.S. News & World Re-*

port, January 18, 1957. In its report on the findings of research on the subject of fatigue it stated, among other things, that "one study shows a single difference between a group of industrial workers completely 'fagged' and another group full of 'bounce' after equal tasks—the lively ones were looking forward to some sort of evening activity."

Who has not seen obvious examples of this very thing? People who keep complaining of being tired, clock watchers, housewives who are bored with their daily routine. But let some unexpected social contacts come along or the prospect of pleasure appear on the horizon and at once they lose their fatigue, they become energetic and enthusiastic. Like the European proverb: "When I have to work, oh

how my feet are sore. But when to the dance I go, they don't hurt any more!"

Among other emotions that undoubtedly bring about fatigue are indecision, worry, fear, cowardice, bitterness and frustration. All such involve mental or emotional conflicts, and such conflicts do consume nervous energy. Lack of control of one's emotions likewise produces fatigue. Over-sensitiveness, getting angry or excited about every petty annoyance, is a strain on the nervous system. To defeat fatigue caused by such emotions we must replace them with kind, loving, hopeful mental attitudes and learn to exercise self-control.

Truly there are many facets to this matter of defeating fatigue and more likely than not the mental and emotional causes are the chief culprits.

The Worship of Cats

NO CATS are mentioned in the Bible. The Hebrews no doubt had seen enough of cats during their sojourn in Egypt, for the ancient Egyptians worshiped cats. They built lofty stone temples in honor of the cat divinity. There were even cat holidays. Every year on the cat holiday a great festival was held; there were parades, singing in the streets and wine drinking.

Small wonder that the household cat was treated with the greatest respect. When a cat died the ancient Egyptian shaved its eyebrows, had it embalmed and wrapped in burial cloths and then gave it an elegant funeral. Often the embalmed cat was sent to Bubastis, an Egyptian city that honored Bast, the feline goddess, represented by the body of a woman and the head of a cat. In 1895 the cat cemetery of Bubastis was excavated. What a cemetery! Workers dug up some 180,000 feline mummies. They were sent to England and sold as fertilizer for about \$18 a ton.

Showing how seriously the Egyptian took his cat worship, Roger Butterfield writes in *Life* magazine: "Egyptian law provided that if anyone accidentally or deliberately killed a

cat his own life was forfeit, and a mob usually tore him to pieces on the spot. . . . Eventually other nations arose who hated the Egyptians, and a violent reaction set in. The enemies of Egypt became the enemies of cats.

"The Hebrews, for instance, had been conquered by a cat-worshipping king named Shishak [Shishak] and carried into slavery near the city of Bubastis, which was famous for its enormous cat temple. After their escape from Egypt they shunned all association with cats and did not mention them once in the Bible.

"The Greeks and Romans felt much the same way as the Egyptians, but the Persians, who gave their name to a handsome breed of cat, made ingenious use of the Egyptian attitude. When Cambyses, a son of Cyrus the Great, was besieging the Egyptian stronghold of Pelusium, he ordered his soldiers to throw live cats over the wall at the defending troops, who were thrown into such religious panic that the city was easily captured. With the decline of Egypt as a world power, cats had to make their way in other countries by their own hard work."

THEATER PRICES STIR MOB VIOLENCE

By "Awake!" correspondent in Peru

IT HAPPENED in Iquitos, Peru. It happened on the night of June 1, 1957. It started out as a protest against the high prices of the three theaters in the town; it ended up in ugly mob action. By prearranged planning a large crowd, mainly composed of the younger set of the town, gathered around the Belén theater located at the western end of Iquitos. They intended to picket it and prevent movie-goers from patronizing the show for that evening. They succeeded to the extent that the manager came out and had words with the ringleaders of the group.

¶ As a result the peaceful picketing stopped, the milling crowd stopped milling and became a purposeful vengeful mob. They forced entry into the theater and began literally to tear it apart. The people trapped inside the movie house made for the exits, fearful for their lives, for, indeed, a brick flying through the air is no respecter of persons. Some going out the back way, finding their way blocked, made use of a ladder to climb over a six-foot-high wall to make their escape successfully. The mob tore up the seats, breaking them into kindling wood, using the stubs for clubs. The loud-speakers were smashed, the screen and curtains were torn and all was left in shambles.

¶ An attempt was made to get to the projection machine, but an alert operator had bolted the door and ingeniously attached a live electric wire to the metal parts of the door, making it an effective barrier. He shouted a warning to the mob piling up the stairway, the leading ones disbelieving, as usual. Truth is always better than experience, but they did not believe that, so they grasped the door handle and suffered a violent shock. That saved the expensive projector and film.

¶ By this time the mob had grown, not only in numbers but in stature. Adults were to be seen urging on the young mobsters and joining them as they marched toward the second theater. The Bolognesi theater was vacant, as new equipment and a wide screen were being installed for the showing of panoramic and cinemascope films. This suffered even worse destruction. Here an attempt was made to set fire to it, such attempt being promptly squelched by a cooler mind. It would have

meant the possible destruction of an entire block of homes and stores.

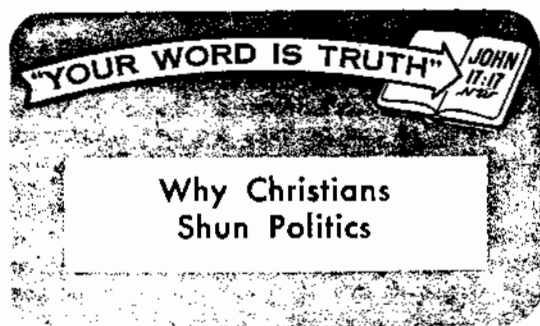
¶ The third and perhaps the best theater of the town, the Excelsior, was next. Strangely, the occupants had no warning or any inkling of what was coming until stones and bricks began breaking doors and windows. All got out safely through a back entrance before the mob took over and left the same picture of ruin.

One more objective to go—the managerial office situated on the main square of the town. The writer was an eye and ear witness of the roaring noise and swelling mob that burst through the narrow streets into the plaza. Kids of ten years of age and up, teen-agers mostly, came charging with bricks and clubs to attack the building—just like in the movies and in the comic books that they have nourished their minds on. Out came the furniture, the light fixtures, down went the shutters. Out came the thirty motion picture films, in themselves representing thousands of dollars, to be torn into shreds by the crowd.

The living nightmare left a result of one person dead, twenty-one injured, one police jeep burned, three theaters destroyed and one office building smashed to bits.

¶ The following morning, Sunday, found the nervous and tense town under the control of the army. Troops had been called out to restore order. In the face of the mob the civil police had proved ineffective. Soldiers with guns, bayonets fixed, paced up and down the square. Others were marched to the local markets, where, rumor had it, the people were going to attack next, as a further protest against the high prices of food. For a full week after one could not go to the market without having to walk around machine guns placed along the sidewalks, side-stepping soldier formations that carefully observed all groups and movements. But in the face of such control and organized placement of troops the tension ran out, and calm was again restored.

The authorities are still endeavoring to find the responsible ones. Several arrests have been made involving schoolteachers, but nothing definite has been made known up to date. Much scorn has been heaped upon those responsible for using the juvenile element for such ends, but from all appearances the younger generation needed little coaching.



"CHRISTIANS have a solemn political duty as well as a religious duty" during an election year, said the Parkersburg (W. Va.) *Sentinel* of January 28, 1956.

We have unprincipled politicians because "Christian people . . . will not carry their share of political responsibility," declared Dr. Hampton Adams, speaking in the Park Avenue Christian Church of New York.

"I would urge every Christian to vote and to show a keen interest in the politics of his community," wrote Billy Graham, the evangelist. "To believe that religion should have nothing to do with politics . . . is a fallacy—or rather a half-truth, where in the half of falsity is rapidly becoming more important than the half of truth. The separation of religion from politics presupposes a conception of politics which has become largely outdated," reported the *Catholic Herald* of December 16, 1949. According to the *New York Times*, July 23, 1956, Pope Pius XII "urged Roman Catholics . . . to take an active part in politics."

This campaign to drag Christianity into politics is not without opposition, however. William W. Stratman, pastor of St. Matthew's Lutheran Church in Houston, Texas, stated: As "the bride of Christ, the church has no business to dabble in politics. If the state is not to exercise any form of control over the church, the

church is not to exercise any form of control over the state." Dr. Eugene C. Blake, president of the National Council of Churches, warned churchmen that God and politics do not mix.

How, then, does a Christian view politics? Does he see himself as an active participant in the affairs of the world or a neutral sojourner?

For their Exemplar and Leader Christians have Jesus Christ, and Jesus Christ was no politician. He could have been had he wanted to. And there is no denying that Jesus could have done much good for humanity had he become a political leader. Still he chose not to mix with politics.

At one time "all the kingdoms of the world" were offered to him. What a golden opportunity that would have been to gain political world leadership and uplift the human race! Still Jesus turned that offer down cold. On another occasion the people tried to draft him to become their political ruler. How did Jesus respond? "Therefore Jesus, realizing they were about to come and seize him to make him king, withdrew again into the mountain 'all alone.'" Why this persistent, deliberate refusal of political responsibility on his part? Certainly Jesus had his reasons, and for us to ignore these reasons is to close our eyes to the truth as to why Christians today must shun politics in order to have God's approval.—Matt. 4:8; John 6:15.

True, Jesus did say: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." But nowhere did he so much as intimate that this included delving into the political affairs of the nations. In fact, much to the contrary, Jesus declared himself "no part of the world," which included its politics. Before governor Pilate he stated that his "kingdom is no part of this world." And in prayer to his heavenly Father Jesus said that his followers, Christians, "are no part of the

world just as I am no part of the world." Being no part of the world was a distinguishing feature of first-century Christianity. The fact that they had no part in politics marked them as an unusual lot. Thus the book *Christianity and the Roman Government*, by E. G. Hardy, speaks of early Christians and "their aversion to all civic duties and offices." Another book, *On the Road to Civilization, A World History*, by Heckel and Sigman, tells us: "Christians refused to share certain duties of Roman citizens. . . . They would not hold political office."—Matt. 22:21; John 18:36; 17:14-16.

Now were those early Christians wrong in not trying to better the world by taking part in politics? How could they be? They had Christ Jesus, the Founder of Christianity, and his apostles to guide them.

The Bible tells us why those early Christians shunned politics. It shows that a fundamental principle of Christianity is separateness from the world. Those who became Christians were admonished to "quit being fashioned after this system of things, but be transformed by making your mind over, that you may prove to yourselves the good and acceptable and complete will of God." Christians changed their lives to live up to this requirement for right worship.—Rom. 12:2.

Wrote the disciple James about this principle of separateness from the world: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to care for orphans and widows in their tribulation, and to keep oneself without spot from the world." "Adulteresses, do you not know that the friendship with the world is enmity with God? Whoever, therefore, wants to be a friend of the world is constituting himself an enemy of God." To meddle in politics would be an undeniable show of friendship

with the world. By such friendship such a one would be "constituting himself an enemy of God." It was for a good reason, then, that Christians shunned politics. They desired the approval and love of God more than the friendship of the world. "If anyone loves the world," wrote the apostle John, "the love of the Father is not in him." "The world is passing away and so is its desire, but he that does the will of God remains forever."—Jas. 1:27; 4:4; 1 John 2:15-17.

Jesus taught his followers that the remedy for human woes lay, not in an earthly political government, but in a heavenly one, the kingdom of God. The disciples of Christ declared themselves citizens of that heavenly government. "As for us," said Paul, "our citizenship exists in the heavens." "We are therefore ambassadors substituting for Christ." It was God's everlasting heavenly government that attracted their attention and won their allegiance. Patched-up political worldly kingdoms held out no hope as far as they were concerned.—Phil. 3:20; 2 Cor. 5:20.

The Bible shows that soon now all political governments of the earth will be subdued by God's kingdom. Said the prophet Daniel: "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Why should Christians tie themselves down to fruitless governments when the kingdom of God is destined to rule the earth?—Dan. 2:44, 45.

Is politics, then, a duty and responsibility of Christians? Hardly. Christians must shun politics and all worldliness. The everlasting kingdom of God is the government that receives their wholehearted support and vote.



Jehovah's Witnesses Preach in All the Earth



Northern Rhodesia

IF YOU were traveling in the heart of Africa just a few miles from the border of the Belgian Congo, what would you expect to see today? Would you look for thriving, bustling towns, with gleaming new automobiles crowding paved streets? Would you expect to see a skyline dominated by industrial smokestacks? Hardly, you say. You would be wrong, because that is exactly what you would see if you drove into the Nkana-Kitwe area, which is the hub of the thriving copper belt of Northern Rhodesia.

Nkana-Kitwe is a town of two parts. Nkana is the mine-owned township where the European and African employees live. Kitwe is the township housing shopkeepers and others employed in other industries, and it includes a busy shopping center. It is a boom town.

Thirty miles from Nkana-Kitwe is another thriving copper belt town called Luanshya. Here is where the Watch Tower Society's branch office is located. From Luanshya the work of preaching God's kingdom in Northern Rhodesia, the Belgian Congo and East Africa is supervised.

If you have followed the activities of Jehovah's witnesses in recent years you will recall that at Kitwe a great assembly was held. Since that assembly the work of Jehovah's witnesses in Northern Rhodesia has greatly expanded. There are some 27,015 active ministers of Jehovah's witnesses in that country now, with large Kingdom Halls scattered throughout the land.

About ten miles from the center of Kitwe is where the great assembly site of Jehovah's witnesses was located. Two months prior to that assembly there was nothing on that spot but bush, the natural wooded growth of this country. But those spearheading the convention transformed the place almost miraculously. About the first thing that caught the visitor's eye was an exact replica of a watchtower rising some seven feet atop a huge anthill. This was actually a part of the backdrop to a beautiful platform constructed from two huge anthills. Sun-dried bricks were used to make the tower and the walls of the platform, which was thoughtfully covered with a shade-providing grass roof. In front, set off by a white bamboo fence, were flowers and a lovely lawn, all specially planted for the occasion.

The platform was within a great arena enclosed with bamboo and reed fences. The seating was unusual. Thousands of bundles of grass tied with bark provided a most comfortable arrangement. All cut to the same length, they were laid out in orderly rows to seat some 20,000 people.

The baptism pool had to be made ready. African witnesses stood in water chest-deep to move away some two feet of mud from the river bed. Overseeing the work were two missionaries from the Watchtower Bible School of Gilead, assisted by full-time African circuit ministers.

As these African ministers labored getting the grounds ready for the assembly, they would relate experiences they encountered in the field ministry. One told how some of Jehovah's witnesses rescued a village headman from a lion. The villages

away from the towns are small and are controlled by the village headman. This particular man did not care for Jehovah's witnesses. In fact, he openly opposed the witnesses. One day the headman's easy-going life was rudely disrupted by an unwelcome visitor—a lion! Everyone in sight scattered! The headman dashed for his grass hut, with the lion close behind him. The flimsy grass door would not keep the lion out for long, but none of his erstwhile friends would come to his aid. Some of Jehovah's witnesses who were preaching nearby heard the man shouting for help and the lion's roar. It was they who came to the man's aid by scaring the lion away. Needless to say, that changed the man's view of Jehovah's witnesses. It helped him to see who his real friends were. The headman now attends the local congregation of Jehovah's witnesses along with a fellow headman and seven other villagers whose interest had been aroused by the incident.

One of the African circuit ministers who

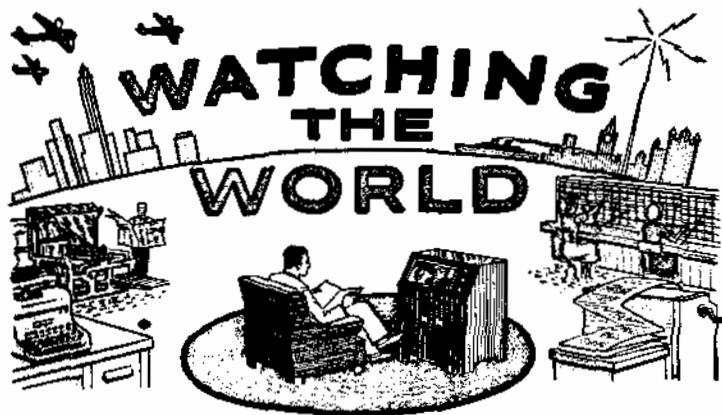
serves an area far from the new industrial civilization told of cycling two and a half days to a congregation through country alive with wild beasts. His report was to show that the Christian's work in Africa still takes great faith and courage, along with a love for God and Christ. The wilds bear witness that this is still Africa, despite signs of creeping industrialization.

To attend the assembly that was held at Kitwe, some Africans started out to walk for two or three weeks in advance of the opening day. Others cycled for days. One African circuit minister, whose age is 60, cycled for almost 500 miles to get to the assembly.

On Saturday morning the baptism was held in the specially constructed pool. It was a thrilling spectacle to see 1,742 men and women symbolize their dedication by water immersion. The grand total of those that attended that assembly numbered 36,426. Evidence indeed that the good news is reaching the heart of Africa!

DO YOU KNOW?

- Why many professed Christians are like Nero? P. 3, ¶4.
- Why some people with large sums of money live like paupers? P. 5, ¶2.
- Why the saving of money is largely wise spending? P. 6, ¶1.
- How educational injustice contributed to the loss of Hungary's youth by communism? P. 8, ¶4.
- How churches are contributing to youth's growing disinterest in religion? P. 10, ¶3.
- How old newspapers are being turned into milk? P. 15, ¶3.
- How a fur coat was purchased with 498 potatoes? P. 16, ¶5.
- Where government officials admitted the clergy caused the denial of constitutional rights to Jehovah's witnesses? P. 17, ¶2.
- Where mob victims are punished instead of the mobsters? P. 19, ¶3.
- Where freedom was likened to a razor in the hands of a child? P. 19, ¶4.
- That a person can experience fatigue from doing nothing? P. 21, ¶8.
- Where parades and festivals were held in honor of cats? P. 23, ¶4.
- How a place of entertainment was suddenly transformed into a place of violence? P. 24, ¶2.
- Whether early Christians participated in politics or remained separate from it? P. 25, ¶8.
- Where a 60-year-old minister bicycled 500 miles to attend a Christian assembly? P. 28, ¶2.



Witnesses Banned—Trujillo

Petitioned

◆ Ten U.S. missionaries of Jehovah's witnesses were deported to Puerto Rico from the Dominican Republic August 3. Action came after a wave of persecution, equaled only in Communist countries, and was climaxed by a total ban on their Bible educational work in that land. Their meeting places have been ordered closed and the witnesses have been subjected to brutal beatings and violence by police and prison guards. On August 24 33,091 delegates of Jehovah's witnesses assembled at the Baltimore Memorial Stadium, Baltimore, Maryland, U.S.A., unanimously adopted a Resolution petitioning Generalissimo Rafael L. Trujillo to consider before Almighty God the consequences of his action against Jehovah's witnesses. The Petition accused the Roman Catholic Church of inciting the uprising. It cited names, places and specific instances of brutalities committed against the witnesses. Addressing Trujillo, it stated: "If you persist in persecuting these followers of Jesus Christ you will find that you will have to kill off all of them in your land to silence them and put them out of action." It requested a reply in deeds. The original copy of the Resolution was sent to Generalis-

simo Trujillo and a copy was presented at the U.S. Dominican embassy in Washington, D.C.

The Moscow Missile

◆ For some time it has been known that the Russians have been making strides in the development of an intercontinental ballistic missile, generally referred to in the West as the "ultimate weapon" within reach of military science. On August 26 the Soviet Union announced that it had successfully tested the dreaded weapon. The report said that the missile covered a huge distance in a brief time and had landed in the target area. It added that the results showed that a missile could now be directed into any part of the world. U.S. experts stated that it is very probable that the Soviet claim is true. The British expressed some skepticism.

All Eyes on Syria

◆ There is a growing fear in the West that the Soviet Union might be acquiring its first Middle Eastern satellite—Syria. The Russians have long sought to exploit the instability of the Middle East. They have sided with the Arabs against the West and Israel. They have operated a heavy propaganda campaign and offered the Arabs economic and military aid. Now it appears

they are about to reap a harvest. Syria has suddenly turned on the U.S., with tactics described by President Eisenhower as "the type of thing that has gone on in Czechoslovakia, Hungary and other areas" controlled by the Soviet Union. "The pattern that is seemingly emerging is an old one for the Soviets," Eisenhower said, "but how far this has gone, we don't know." Syrian leaders deny they have become a Soviet satellite. They say they have no intention of going Communist. Syrian Defense Minister Khaled el-Azm said Syria will continue to practice "positive neutralism." But he warned: "We are at the outer edge of that policy—do not force us to go beyond it."

Arms Talks Near Collapse

◆ The U.S. had agreed (8/21) to Soviet terms to suspend tests of nuclear weapons for a two-year period in hopes of reaching some accord. President Eisenhower called the Western proposals for a five-point plan a major step toward reaching a sound agreement. The Soviet Union, however, denounced the proposals (8/24), stating that they "do not alter the position" of the Western powers. Eisenhower appealed to the Soviet Union (8/28) not to "condemn humanity to an indefinite future of immeasurable danger." It appeared that the Soviets had decided that the five-month-old London conference had outlived its usefulness.

A Disappointed President

◆ President Eisenhower at his news conference (8/21) was asked to give an appraisal of what Congress had done and left undone in relation to his program. The president remarked: "I am tremendously disappointed that so many of these bills have not been acted on, and in some cases not even have held hearings." Of 23 major proposals, 11 def-

nately were out for the 1957 session. The most he could hope was to get 12 of the 23, and two of these were in doubt. Of the 12, some have been rewritten and watered down. So to some it seems that the U.S. Congress fiddles, while the president frets.

China's Two-Way Policy

◆ On October 6, 1949, Red China requested nations that did not recognize its regime to discontinue their news services. Since then American newspapermen have been trying to enter Red China. A year ago the Chinese government offered 18 of them one-month visas. The U.S. State Department said No to the proposal. That began a feud between the news-gathering agencies and U.S. Secretary of State J. F. Dulles. Recently Dulles came forward with a new plan, which asked every news organization that maintains at least one foreign correspondent if they wanted to send a representative to China "on a resident basis" for a seven-month trial period. Twenty-four answered yes. The Chinese, however, rejected the U.S. decision because it ignored the principle of reciprocity. At first the State Department stated that the U.S. would not accord reciprocal visas to Chinese bearing passports issued by the Red regime. But last reports showed signs of Dulles' reconsidering.

U.S. Faces Fallout Danger

◆ A footnote toward the end of a 6,000-word document released (8/25) by the Joint Congressional Atomic Energy Committee said, in substance, that young persons in the northeastern part of the U.S. face possible danger from atomic fallout. Twelve scientists made an announcement stating that if nuclear explosions in the next several years equalled those in the last twelve, the bones of the young persons might contain one

tenth to one fourth the maximum permissible amount of strontium 90. An overdose of strontium 90 can cause bone cancer and leukemia. These isotopes are taken into the system with milk and food. The committee stated that even the smallest amount of external radiation was harmful, because it increased mutation of genes. It also declared that "there is no such thing as an absolutely 'clean' weapon." But, it said, "certain kinds of explosions produce very much less radioactivity."

American Youths in China

◆ After a hectic 9-day train trip from Moscow across Siberia, the 41 American youths who had defied the U.S. State Department warnings against making the trip arrived in Peiping looking livelier and fresher than ever. They were welcomed by Chinese youths with showers of flowers, hand clapping, cheers and chants of "Long live world peace." The visiting youths were housed at Peiping's exclusive hotel, usually reserved for important delegations. The youths said that they had made the trip to learn and to carry back to America their impressions of contemporary China, also to give the Chinese people some understanding of the U.S. They decided (8/24) to extend their scheduled three-week stay to about six weeks, so that they could watch the National Day celebrations in Peiping on October 1. Undersecretary of State Christian A. Herter had warned them that their visit violated U.S. travel restrictions. President Eisenhower said that the youths were ill-advised and were doing their country a disservice.

No "Chatterbox Democracy"

◆ In a nationwide address (8/17) President Sukarno of Indonesia called on his people to forget the "rock and roll of unrestrained chatterbox democracy which does not rec-

ognize discipline or guidance." He said: "Mentally we must be completely rejuvenated... completely washed clean... completely scrubbed clean. Mentally we must be completely forged again." Dr. Sukarno insisted that Western-style democracy is an unsuitable form of government for 82 million Indonesians. "We must apply the kind of democracy which contains the idea of management, the recognized discipline of guided democracy," he said, a government that would exercise stiff planning and control.

Tough Going in Poland

◆ Absenteeism, alcoholism and hooliganism are weakening Poland. In the first half of 1957 absenteeism has more than doubled, to 26 million man-hours lost. Monthly absenteeism in the Lenin foundry has often reached 20 to 30 percent of the work force. Wages are low, about \$65 a month. Many Poles hold down two jobs to meet expenses. Others steal to stay alive. Workers want signs of a better life before they promise to work harder. A sitdown strike in Lodz yielded to tear gas and billy clubs. To drown their woes many Poles have taken to drinking (7.5 liters of hard liquor per person a year, which is 30 percent above the 1956 figure). Roman Catholic Primate Stefan Cardinal Wyszynski of Poland told 700,000 Poles (8/26) that the nation was suffering from the terrible sickness of drinking. The government has cracked down with a new regulation. Those who stay away from their jobs are liable to be fined, demoted or dismissed. "To be brief," said a Warsaw radio commentator, "things are tough in Poland."

Asiatic Flu Comes to the U.S.

◆ At least 20,000 to 30,000 cases of Asiatic flu were reported in the U.S. from June 1 to the end of August. Sur-

geon General Leroy E. Burney, who heads the U.S. Public Health Service, said he was "a little bit surprised at the large number" of flu cases in the U.S. so far. California appeared to be the hardest hit, with 17,900 cases. Dr. Burney warned that the flu might cause an epidemic in the U.S. this fall.

Majority Rule in Algeria

◆ For the past 2½ years the Algerian nationalists have waged a struggle for independence from French rule. The French claim that Algeria is part of France and that they are determined to protect the interests of some 1,200,000 Europeans that live there. (Algeria has some 9,000,000 Arabs.) The French cabinet sought to devise a plan that would satisfy Moslems' desire for independence, while at the same time would protect the interests of the Europeans. The plan would accept the principle of majority

rule. Under the proposed plan Moslems probably would dominate in four of the expected six states, while the French would hold control over the rich coastal areas, where they are in the majority. Each region would have its own assembly, council and budget.

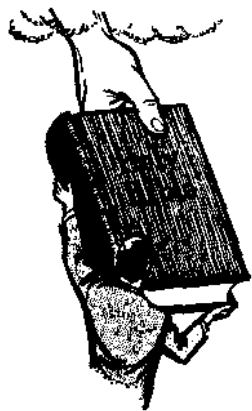
Alive 19 Miles Up

◆ Traveling in an aluminum capsule 8 feet high, 3 feet in diameter, attached to a plastic balloon, Maj. David G. Simons of the U.S. air force soared (8/20) to a record altitude of over 100,000 feet, or 19 miles above the earth. There in outer space Simons tape-recorded his physical and psychological reactions to his journey. The stars do not twinkle at night but glow like coals, he said. The daytime sky is purple-black up there and the sunrise was a magnificent and awesome sight. The purpose of the 32-hour flight was to help pave the way for space travel and to determine man's adapt-

ability to live in space. Col. John P. Stapp, officer in charge of the experiment, said that the trip proved that man can live outside of earth's atmosphere. "Men can do it," he said, "by taking their own atmosphere with them."

No Room for Parasites

◆ Loafing and begging are being outlawed throughout the Soviet Union. Soon a law sanctioning the transfer of able-bodied adults who live off unearned incomes to other areas will be in full effect throughout Russia. The townspeople will act as judges to determine whether the deportation sentence should be applied to any of its loafers. There will be no appeal. However, those who have committed crimes, the law states, must be prosecuted in court. Technically, idleness and vagrancy will not be criminal acts, but social crimes punishable by a citizen's peers.



What did Jesus really teach? What is the meaning of his words to his disciples? What instruction did his apostles pass on to the rest of the early congregation? These are vital questions. There is only one sure place to find the correct answer—in God's Word, the Holy Bible.

Hence, it is vital that you examine your Bible. Read it daily, but read it with understanding in the same forceful language in which the disciples read it. How is that possible? By reading it in the same language you speak every day. They did because they had it in the common tongue of the day. You can have the same advantage in the *New World Translation of the Christian Greek Scriptures*. The regular edition is \$1.50; de luxe edition, \$5.

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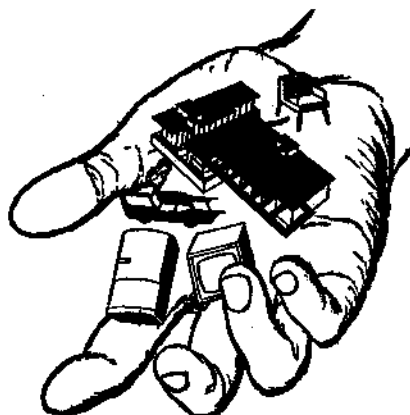
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What Is Your Treasure?

Your Property?

Your Bank Account?

How would you compare those things to life itself? Certainly that is our greatest treasure, and our life depends on our pure worship of Jehovah God.



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