

Awake!

LENT—A CHRISTIAN CUSTOM OR A PAGAN PRACTICE?

What is its origin?

Reading—a Dying Art?

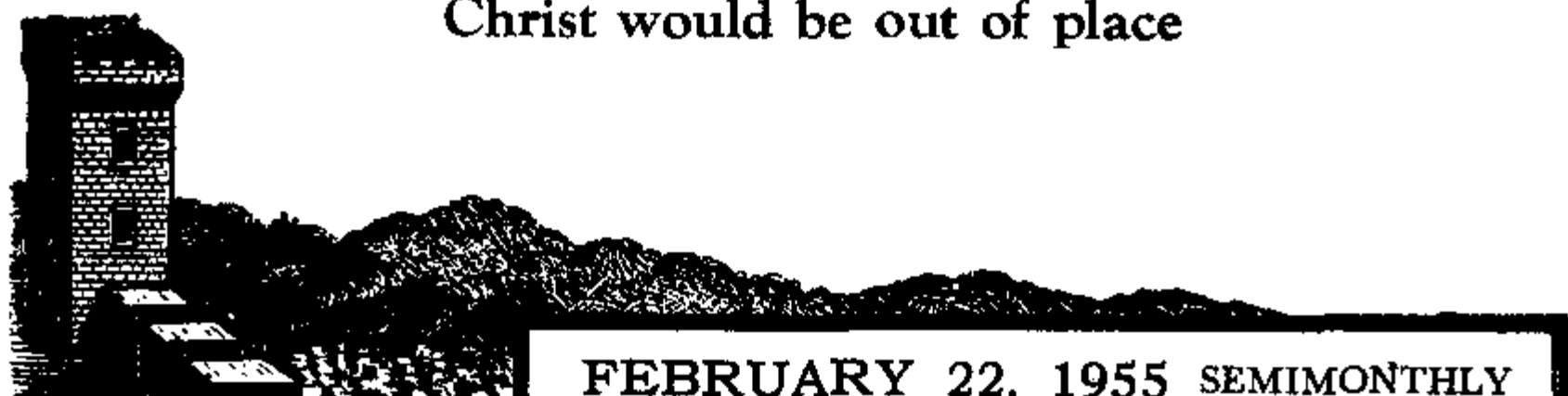
Most people *can* read, but many do not

The Fabulous Football Pools

Ten million Britons gamble in a most amazing enterprise

"Brotherhood Week" Misses the Mark

Christ would be out of place



FEBRUARY 22, 1955 SEMIMONTHLY

THE MISSION OF THIS JOURNAL

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

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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.

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



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CONTENTS

What Makes Bad Men Heroes?	3	The Fabulous Football Pools	
Lent—a Christian Custom or a Pagan Practice?	5	"Mankind's Last Experiment"	23
Skin Diving in Cape Waters	9	Grateful Babies	24
Ever Knock on Wood?	11	The H-Bomb or Blood Transfusions?	24
Science of Soil Mechanics	12	"Your Word Is Truth"	
Reading—a Dying Art?	13	"Brotherhood Week" Misses the Mark	25
Colorful New Words	16	Jehovah's Witnesses Preach in All the Earth—Guatemala	27
Fancy Foods for China's 400 Million	17	Do You Know?	28
Nature's Mischievous Saboteurs	20	Watching the World	29

Awake!

"Now it is high time to awake."

—Romans 13:11

Volume XXXVI

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Number 4

What Makes Bad Men Heroes?

SOMEONE once said, "One murder makes a villain, millions a hero." The grim import of that utterance has been dramatized only too hideously ever since the days of Nimrod, who, by taking the lives of countless animals, made himself a hero. Of course, the Pharaohs and the Caesars specialized in the slaughter of men and thereby made themselves heroes. In fact, if we take a close look, most rulers in history and the men who bear the title "great" are noted for their many killings, but they became heroes in the eyes of the people. On a smaller scale we have the bad men of the "wild West" period of the United States. The men with only one notch on their six shooters were only villains, but the men with a dozen notches were heroes. But the strangest part of it all is that the really bad men went down in history, often receiving more glory than the lawmen who put them six feet under the sod. What makes bad men heroes?

Is there a cloak of glamour around a notoriously bad man that bedazzles the mind? It seems that way. But how did the glamour get there in the first place? It cannot all be attributed to legends, books or movies. They may indirectly glamorize a bad man. But when a clear-cut memorial is made to a bad man, it ought to provoke some hard thinking. Strangely enough, when the news came out about the latest memorial for

Jesse James, few questioned the propriety of it. But an editorial in the Willimantic, Connecticut, *Chronicle* of August 3, 1954, took note: "Not the ballad singers nor the myth makers but the psychiatrists should explain why America is fond of its rogues and scoundrels—so much so that the town of Adair, Iowa, will put up a monument to the memory of Jesse James, bandit. And not only the town, but the Rock Island Railroad which Jesse robbed, is pitching in for the monument. . . . What was there about those bandits who led sheriffs and marshals merry chases over the plains and mountains? Billy the Kid, Sam Bass and the others live on in American song and folk lore while the men of the law who tracked them down get little more than footnotes. Was it adventure outside the law?"

What has been the effect of glamorizing adventures outside the law? Could it be a subtle stimulation for more adventures outside the law? If adults can glamorize bad men, children see no reason why they cannot identify themselves with the "bad men" of the movies and comics.

But now what is the cause of this weird phenomenon? There are two principal reasons. The first is that bad-men heroes have usually received the blessing of some false religion. Nimrod, using religion, became a god. The Caesars, using religion, were re-

garded as divine. It was the embracing of the apostate Christian religion that helped make murderer Constantine a hero. It is said that "no emperor has received more praises than Constantine." He is called the "first Christian emperor." When we take off Constantine's cloak of glamour, what do we find? We find that after his so-called conversion he continued murdering. Says Botsford's *History of Rome* (page 282): "Let us not imagine that his avowed conversion improved his character. He continued to be what he had been,—a man without heart or scruple, more pagan perhaps than Christian, ready to service himself by hypocrisy or bloodshed." This is Christendom's hero!

Bloodshed was also the favorite diet of Charlemagne, another hero blessed by the clergy. Grand Inquisitor Peter Arbuez, who burned 40,000 people at the stake, was made a saint by the pope in 1860. The pope made concordats with Hitler and Mussolini, both one-time heroes in their own lands. And what shall we say of Franco, blessed by the clergy and called by a cardinal a "Christian gentleman"?

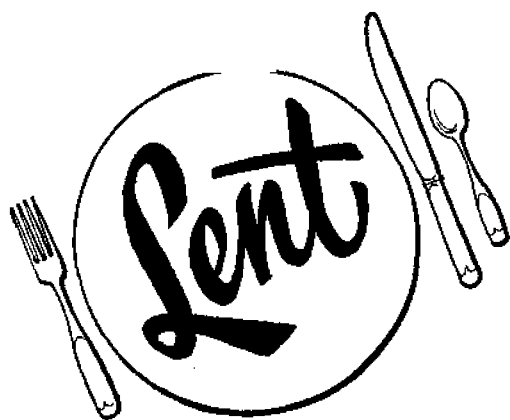
We need not think it incredible that the clergy have blessed bad men when we realize that Christendom's clergy have blessed the biggest wars in history. H. D. Lasswell, in his book, *Propaganda Technique in the World War*, page 73, explains: "The churches of practically every description can be relied upon to bless a popular war, and to see in it an opportunity for the triumph of whatever godly design they choose to further. Some care must, of course, be exercised to facilitate the transition from the condemnation of wars in general, which is a traditional attitude on the part of the Christian sects, to the praise of a particular war. This may be expedited by securing suitable interpretations of the war very early in the conflict by conspic-

uous clericals; the lesser lights twinkle after."

Even modern-day gangsters receive the religious glamour treatment. Said the *Christian Century* (May 2, 1951): "Last week a notorious gangster . . . was buried from a Roman Catholic church in Brooklyn. . . . The mantle of respectability . . . was thrown over this wicked life by the church. Who can estimate the influence on Brooklyn boys when church and society make such a display out of a typical gangster's funeral? When 'respectable' elements combine to glamorize despoilers and parasites, who can blame the children if they elect to follow the hoodlums' example?"

Bad men of the wild West occasionally get the religious limelight. The *Denver Catholic Register* (October 27, 1946) went out of its way trying to prove that Frank and Jesse James "were always good Catholics."

A clue for the second big reason why bad men are made heroes is found at Proverbs 29:16 (*An Amer. Trans.*): "When the wicked are in power, crime increases; but the righteous will see their downfall." The wicked are now ruling under the fiendish misleading of the chief "bad man," Satan the Devil, who is "the god of this system of things." No wonder crime increases! But soon now all criminals and false religions under their crazy god, Satan, will be wiped out forever at Jehovah's war of Armageddon. Gone, too, will be all hero worship. For the new world that Jehovah brings in is one in which "righteousness is to dwell." No one will enjoy everlasting life in the new world who does not practice righteousness. Says the Almighty: "I the LORD [Jehovah] love justice, I hate robbery and crime."—2 Corinthians 4:4; 2 Peter 3:13, *New World Trans.*; Isaiah 61:8, *An Amer. Trans.*



a Christian Custom or a Pagan Practice?

What has lent to do with Christianity? Did Christ institute it? Did his apostles or disciples keep such a fast? What is its origin? This article answers.

ON February 23 of this year a very large part of Christendom, both Catholic and Protestant, will begin the observance of the spring fast known as *Lent*. It is a fast regarded as commemorative of Jesus' forty-day fast in the desert, a fast inspired by the thought of fellowship with Christ in his sufferings during this time and during the events leading to his death.

Lenten fast days, it is well to observe, are totally different from the fast kept by faithful men mentioned in the sacred Scriptures. The former are mechanical; the latter are spiritual. Lenten fasts are rarely connected with prayer and spiritual services; whereas those of faithful men were always closely associated with prayer as a preparation for some important ministerial work.—Acts 13:2, 3; 14:23.

To the majority, Lent is simply the observing of days set aside by the pope or a priest or some other worldly ecclesiastical body, during which time one is to abstain from certain foods, whereas proper religious fasting is not a command of the church or any institution or man; it is a voluntary act on the part of an individual, a self-imposed fast. It is not an ascetic afflicting of the body with hunger, as though bodily pain or discomfort were in itself meritorious. Proper fasting is not done for merit. Rather, it is a natural consequence

of strong emotion. It shows that the individual's mind or emotions are so burdened with a sense of sin or so loaded with grief or thought that the body refuses food. Fasts usually bespeak sorrow and repentance. To be acceptable, however, they must be accompanied by a correction of past sins. Repetitious and insincere fasts are a mockery. They are deplored in the Scriptures and an abomination to God.

Jehovah himself exposes such hypocritical fasting. "When they fast," he says, "I will not hear their cry." "Is such the fast that I have chosen? the day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to Jehovah?" No. Rather than an ascetic afflicting of the body with hunger, he says: "Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward. Then shalt thou call, and Jehovah will answer; thou shalt cry, and he will say, Here I am."—Jeremiah 14:12; Isaiah 58:5, 6, 8, 9, *Am. Stan. Ver.*

Jesus also condemned mechanical fasting and a hypocritical show of piety. "When you are fasting," said he to his

disciples, "stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full. But you, when fasting, oil your head and wash your face, that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father who is looking on in secrecy will repay you."—Matthew 6:16-18, *New World Trans.*

Pagan Fasts

Fasts that were accompanied with showy and costly processions and with pompous and elaborate exhibitions of priests and trained artists were all of pagan origin and therefore condemned by God. The ancient pagans believed that human enjoyments were displeasing to their gods and that voluntary sufferings, bodily mortifications, loud crying and even the sacrifice of life itself were a means of appeasing or placating their gods. Faithful prophets of Jehovah made mockery of such worship. —1 Kings 18:26-29.

Among pagan nations fasting was required of individuals, of groups and of the whole community at intervals and on special occasions. Fasts were required when danger threatened, when preparations were made for the reception of a sacred food and as a ritual of mourning. Pagan priests and prophets fasted to experience the seeing of visions and the hearing of strange voices. In more recent years fasts and hunger strikes were a means of protest against alleged injustices of the law of the land. Men of different lands and ages have bound themselves by an oath to take no food until they have performed some act of revenge for their own honor or country. The late Mohandas Gandhi risked death voluntarily by fasting, in an effort to restore peace in hostile areas of his homeland. The Bible relates a case where certain

Jews "formed a conspiracy and bound themselves with a curse, saying they would neither eat nor drink until they had killed Paul."—Acts 23:12, *New World Trans.*

Pagan fasts were not fasts carried on in secrecy. They were formal and external acts, the kind condemned by Christ. What, then, are we to say of Lent? Is it a Christian fast? Does it give honor to Christ? Did Christ's disciples keep a forty-day spring fast? Let us turn to the Bible and to ecclesiastical and profane history to discover the origin of Lent.

The Bible nowhere mentions "Lent." Cruden's *A Complete Concordance* makes this enlightening observation: "It does not appear by our Saviour's own practice, or any commands that he gave to his disciples, that he instituted any particular fasts, or enjoined any to be kept out of pure devotion." *Harper's Bible Dictionary* enlarging on this point says: "The act [of fasting] was considered inconsistent with the imminent approach of the Messiah. . . . Jesus . . . asked his followers to avoid the self-advertised piety of the fasting Pharisees. . . . Not fasting, but joy, was the keynote of Christ's message (John 15: 11; Heb. 12:2)."

Since the Bible does not command or mention a forty-day spring fast, from where, then, came this observance? The historian Alexander Hislop answers in his *The Two Babylons*, saying: "The forty days' abstinence of Lent was directly borrowed from the worshippers of the Babylonian goddess. Such a Lent of forty days, 'in the spring of the year,' is still observed by the Yezidis or Pagan Devil-worshippers of Koordistan, who have inherited it from their early masters, the Babylonians."

The *Encyclopedia Americana* declares that fasting was so widely diffused "that it was practised in nearly all the nations of antiquity." The eminent archaeologist,

Wilkinson, testifies in his *Egyptian Antiquities* that centuries before Christ the Egyptians observed a forty-day fast. And Landseer's *Sabean Researches*, page 112, says that this Egyptian spring fast of forty days was expressly in honor of the demon god Osiris or Adonis. The *Encyclopædia Britannica* declares that "the ancient Mexicans and Peruvians resembled the Babylonians and Assyrians in that fast was largely used by them in connection with penance and the offering of sacrifice." Humboldt, in his *Mexican Researches*, states that the ancient natives of Mexico "three days after the vernal equinox . . . began a solemn fast of forty days in honor of the sun." What more conclusive proof is needed that this forty-day Lenten fast is of pagan origin?

Becomes Part of Christendom's Religion

How, then, did pagan Lent become a part of Christendom's religion? McClintock and Strong's *Cyclopædia* tells us that Lent "was introduced into the Church slowly and by degrees." That Christ's immediate disciples did not keep the fast is evident from what Cassianus, a Marseilles monk who lived in the fifth century, wrote: "It ought to be known that the observance of the forty days [of Lent] had no existence, so long as the perfection of the primitive Church remained inviolate." After the death of the apostles these pagan doctrines began to creep in. At first there was a forty-hour fast instead of forty days of fasting. Irenaeus, one of the early "church fathers," said: "Some think they ought to fast for one day, others for two days, and others even for several, while others reckon forty hours both of day and night to their fast." Faced with these facts the *Catholic Encyclopedia* (vol. 9, page 152) declared: "We may then fairly conclude that Irenaeus about the year 190 knew nothing of any Easter fast of forty days.

The same inference must be drawn from the language of Tertullian only a few years later. . . . And there is the same silence observable in all the pre-Nicene Fathers, though many had occasion to mention such an Apostolic institution if it had existed."

According to *The Lutheran Advocate*, "in 325 A.D. the observance of forty days is mentioned for the first time, in the fifth canon of Nicaea." However, the historian J. R. Schlegel contends that it was not until "the sixth century, or as others say Gregory II in the eighth century, added four days more to this fast [which was thirty-six days long], so as to make it full forty days." The *Encyclopedia Americana* declares that "in its [Lent's] present form it dates from the 9th century." As for Ash Wednesday, the day which begins Lent, McClintock and Strong's *Cyclopædia* reports that there is "a perfect silence in the most ancient writings." "Excommunication" was pronounced for all those who failed to keep the pagan Lent during the seventh and eighth centuries. "In later times," say McClintock and Strong, "some persons who ate flesh during Lent were punished with the loss of their teeth."

Pre-Lenten revelry turned decent people into raving maniacs. McClintock and Strong's *Cyclopædia* calls the spectacle on this occasion "most ridiculous," saying: "After giving themselves up to all kinds of gaiety and licentiousness during the Carnival, till twelve o'clock on Tuesday night, the people go on Ash-Wednesday morning into the churches." *Penny Cyclopædia* identifies such feasting, dancing, masquerading and buffoonery with the pagan Saturnalia of the ancient Romans. The "weeping" because of no meat and then the "rejoicing" on Sundays with much feasting are directly traceable to the ancient pagan custom of Lent attached to the annual worship of the demon god Tammuz.

Christian Attitude Toward Lent

In view of these facts, what should the Christian's attitude be toward Lent? He should have the mind of God, who commands: "Learn not the way of the heathen, . . . For the customs of the people are vain." Paul sounded a similar warning: "Do not become unevenly yoked with unbelievers." Christianity allows no room for paganism within its ranks. Lent is of demon and not of divine origin. Its enforced observance *imposes an intolerable burden on the people*, encourages idleness and its attendant evils, and tends undeniably to profanation, hypocrisy and the extinction of vital godliness.—Jeremiah 10:1-3; 2 Corinthians 6:14-18, *New World Trans.*

The observances of days, months, times and years was a characteristic bondage of the Mosaic law from which Christians are freed. The regulations for fasting in Lent, which are annually published in every diocese, the commandment of abstinence from flesh on various days, and the enforcement of these man-made rules by threats of excommunication, and by other penalties also, are an unwarrantable infringement of Christian liberty and in direct violation of Jehovah's law, which says: "Nothing [by way of food] is to be rejected if it is received with thanksgiving, for it is sanctified through God's word and prayer over it." This same supreme Judge says through his apostle that those who 'forbid to marry and command to abstain from foods,' are those who have fallen "away from the faith"; those who pay "attention to misleading inspired utterances and teachings of demons."—1 Timothy 4:1-5, *New World Trans.*; Galatians 4:9, 10.

To those who delegate to themselves authority to decide what others may eat or drink and to punish the others for non-conformity to their decision, Paul's words may properly be applied: "Who are you to judge the house servant of another? To

his own master he stands or falls. Indeed, he will be made to stand, for Jehovah can make him stand. For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit."—Romans 14:4, 17, *New World Trans.*

Christian Fasts

Does this mean that Christians never fast? No. Individual Christians might choose to fast on occasion for spiritual reasons. But for the Christian organization as such to fast now would be a self-imposed fast, one not commanded by God. It would be out of order. Just as the disciples were not to fast at the time of the first presence of Christ the Bridegroom, so true Christians today do not need to in the time of his second presence. It is time for rejoicing, not mourning.

If, however, a Christian is confronted with a special trial, or exacting assignment, or is grief-stricken over some trespass, his concern or sorrow might be reflected in abstinence from food. He might prefer to fast in order that his mind may engross itself in deep reflection and meditation, uninterrupted by the intake of food for a season.

While he might find occasion to fast from the material, he will never fast from the spiritual food, which embraces both the learning and doing of Jehovah's will. His fasts will be minus all paganism. He will heed the command: "'Therefore get out from among them, and separate yourselves,' says Jehovah, 'and quit touching the unclean thing,' 'and I will take you in.'" His fast will be patterned after the Scriptures, without public announcement, without a sad countenance, but one in secrecy; "then your Father who is looking on in secrecy will repay you."—2 Corinthians 6:14-18; Matthew 6:18, *New World Trans.*

SKIN DIVING IN CAPE WATERS

By "Awake!" correspondent in South Africa

HILDREN at picnic spots next to the water's edge cannot imagine it in their fondest dreams. Tourists, who traveled hundreds of miles to swim in the sea, pass by not even a hundred yards from it, but very few stop and take the trouble of investigating the very finest part of the ocean. Those who know it call it a new and silent world, a kingdom of fantastic panoramas and legendary beauty. Come along, bring your water goggles and follow the skin diver into his domain under the surface of the foaming breakers.

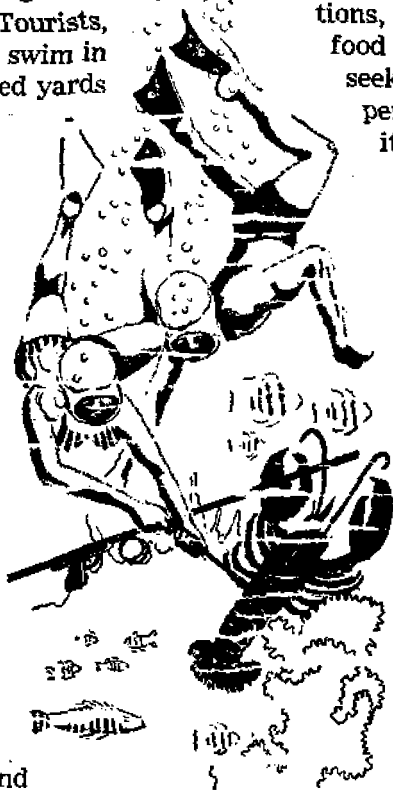
The first dive is clumsy and your goggles slip off. Scared? No? Then try again. This time you are more careful. Down slowly now. And then with the first sight you hardly believe your own eyes. Huge rocks loom up ahead. Every color surrounds you as your flippers swiftly carry you along with the current. And what a diversity of shells! Radiant ones, plain ones, big and small, all tenaciously clamping on to the rocks. Below you the bed displays an even greater variety of colors than the rocks, with pretty anemones that close up as you touch them, attractive sea urchins and starfish—all this beauty contributes to the enchanted hold that this very first sight has taken on you.

Suddenly a whole shoal of bream appears. They tear in and out of the tiny cracks as they snatch their little bits of food, then are gone just as quickly as they appeared. But now a bigger fish comes hurriedly around a rock, followed by two more. They glide around in the pool, and come so near that you can almost touch them, but as soon as you move and are observed they flee in all directions, forgetting about the food they were so anxiously seeking. But nothing happens. "Hang on, fellows, it's all safe!" They slow down, and then in curiosity begin to turn around to find out exactly what is going on.

You move on, and now find your way obstructed by a thick patch of seaweed, toward which the current dangerously carries you. Do not panic, your guide signals, as he capably maneuvers his way through the labyrinth of green stems. Another pool, right in the midst of the dense forest of seaweed, has an

abundance of fish. These do not even seem to worry about the strange intruders, except for getting out of the way when you come too near.

The largest shells you have ever seen clamp on to the rocks not five yards away. Nice to eat, they say. Then your guide points to rock lobsters sitting side by side



in a long crevice. Their long feelers point straight in your direction. When your hand moves right, the feelers also go right. Move it back, and they go back. As soon as you risk it too near and touch one feeler, the whole bunch vanishes, as if informed by radio that there is an intruder. And you? What a fright you got! The first thing you do is to see if all your fingers are still there! Anyway, if they can get in, and so quickly at that, they must be able to get out sometime to hunt for their food. Reasoning thusly, you happily leave them behind.

Soon, yes, far too soon, the cold tells you to get out. As you stand on the rocks again feelings of pride for the achievement, mixed with regret that you are still such a "softy," have the mastery over you. In the warm South African sun you soon recover from that shakiness caused by the cold; but now you are quite lazy about going in again. All right, then, listen to what your guide has to tell you about the underwater world and its inhabitants, curiosities and dangers.

During World War II skin diving came into the limelight. (The term "skin" diving is applied since the diver has no suit like the deep-sea diver, his clothing consisting merely of a bathing costume and sometimes a jersey that helps him keep warm.) Particularly in the later stages of the war the forces built up squads of underwater mine-demolition teams. A Frenchman, Cousteau, developed the celebrated "aqualung," which enables a diver to stay underwater for very long periods without any contact with the surface. The times vary from a quarter of an hour to two hours, depending on the type of cylinder (containing compressed air) that you are using. With this device depths between three and five hundred feet were reached, some, however, ending fatally for the ex-

plorers. It is quite safe, though, down to a depth of two hundred feet.

After the war the experience gained at skin diving was used by these men for their own benefit. Underwater fishing, or spear-fishing, an entirely new sport, spread all through the world like wildfire. This sport not only has made its mark on the literature of today, so that one finds books and numerous articles on the subject, but it also has provided the spiciest material for fiction stories in popular magazines and periodicals.

Underwater Fishing

Whereas their companions in other lands enjoy a large scope of visibility underwater, Cape skin divers have to be content with a maximum range of about *twenty-five to thirty feet on a very calm day, and far less when the "Cape Doctor"—that notorious southeast wind—stirs up the coastal waters. Conditions then are hopeless for scientist and sight-seer, and only the goggle fisherman ventures into the water on such days.*

As soon as goggle fishing had made its mark there arose a great matter of dispute as to whether the spear is more effective than the rod and line of the angler. So far, many competitions have resulted in victories for the spear-fishermen. There is a very friendly spirit between "frogman" and angler in the Cape, and the former often has the privilege of helping the angler when his hook gets stuck on a rock. Frogmen maintain that, if anglers would care to investigate Neptune's domain but once, the rocks above the water would forever be bare.

Frogmen have invented several different types of guns, in addition to the hand spear that they put to such effective use. A very common type of gun is the Hawaiian sling, which is simply a piece of piping with a crossbar in front, to which

a strong rubber band is attached. The arrow is then drawn through the hole and the rubber shoots it out when released. Woe to the unwary fish that comes in the way, for when shot through the gills or central part of the body, so that the spine is severed, it dies instantaneously.

Other forms of guns provide much more force, being powered by carbon dioxide or compressed air. These not only enable the frogman to hunt for what he wants for food, but also to defend himself when he is being hunted as food. The first question everyone asks when told about this pastime is: "What about sharks?" Well, admittedly sharks are a most renowned danger in the sea. But for the skin diver they are, by far, not the greatest peril of the deep. To the shark a man swimming underwater is just another fish, and goggle fishers often scare sharks away by shouting or blowing air under the water. The shark generally seems just as afraid of a man underwater as the man is of the shark. This is probably to the shark's advantage, for otherwise he might not be alive to tell his pals he had seen a man! A bather enjoying the surf might be in more danger than the skin diver because of creating the appearance of being in distress.

Also feared by divers is the octopus. A big one is indeed treated with respect. In most instances they retreat immediately when attacked, and when they fasten themselves on to the rocks with their mighty arm it is all but impossible to loosen them.

But skin divers fear that should one decide to fasten some of his hold on a human and the rest onto a rock, sure drowning would be the result. Like sharks, when something is in difficulty the octopus will attack for food. Once a fish was shot and as it sank to the bottom an octopus came from under a large rock and snatched it away from the fisherman, retreating to its shelter quicker than it came out. The octopus was not the least disturbed by the insults that were slung down at it from a nearby above-water rock.

When it comes to encountering underwater dangers, the frogman's motto is: Not scared, but careful; and rightly so. Burroughs said of lions that some shy away from humans when they see them in the jungle, but others do not. It is well not to take for granted that because some sharks back away all sharks will back away. Similarly one octopus might worm his way through a tiny hole to avoid you, but there is no guarantee that another might not try to worm you through that same hole after him. Therefore, respect the sea and its inhabitants.

Throughout the earth the popularity of skin diving grows as an increasing number of people become aware of the infinite variety and marvelous beauty of this formerly hidden aspect of Jehovah's creation, experiencing the thrill of new sensations in the amazing and silent world that lies just a few yards beneath the surface of the sea.

Ever Knock on Wood?

- ¶ "When you knock on wood," reports *Ladies' Home Journal* for September, 1954, "you are paying tribute to the god of the tree. The custom originated in times when men believed that gods lived in sticks and stones. Thunder and lightning, the tallest hill, the tallest tree—each had its deity, a wrathful and jealous being. If a man's luck were too flourishing, it would be changed. Consequently a man bragging of good fortune let the nearest god who might overhear him know that he bowed before him, and he did this by knocking on wood."

Science of Soil Mechanics

A COMPARATIVELY new science among the sciences is that of soil mechanics, a study and analysis of the behavior of the earth's crust by reason of pressures and forces created by weights of structures on the earth's surface and the removal of weight by excavation. If the earth's crust were formed of a solid, rigid material, these problems would not exist. Changes in pressure and forces artificially applied by modern construction or excavation would have no effect on the behavior of the crust.

¶ Within a few feet of the surface the crust is a mixture of sand, clay, rocks, humus, etc., all well weathered and dried into a fairly solid mass. In some areas this weathered surface is underlaid by solid rock, as in mountainous regions. But in others, such as the general Great Lakes area, this is not the case. Here the surface crust overlays the bed of a huge postglacial lake which, over the centuries, has shrunk to the present Great Lakes. This lake bed is composed of soft, water-deposited clay, extending to a depth of 100 to 125 feet down to the "hardpan," which, in turn, overlays bedrock. Any significant change in the vertical pressure over a small area produces an actual displacement of large amounts of the clay.

¶ Actually the weight of the building forces the soil out from under the building and up at the sides. This results in displacement of masses of soil relative to others, a process called a shearing. By computing the shearing resistance and the soil density, it is possible to calculate how much weight the soil will bear without allowing the building to sink dangerously. In the case of water this shearing resistance is small, but with soil it is relatively high so that a comparatively light structure displaces practically no soil and even a very heavy building will not sink suddenly, like a boat in water, until it reaches a position of equilibrium, but will move so gradually that it may be a year or more before there is perceptible distortion. But even slight movement can be highly destructive.

¶ Something different occurs when a large excavation is made for the basement of an office or factory building, in a mining operation, a tunnel or even a storm sewer. The problem here is not one of a collapse of the

walls of the excavation, but of the floor of the excavation being pushed up by the pressure of the higher ground around it.

¶ Can anything be done about this soil behavior? Yes! Structures built on the earth can be so designed as to avoid the problems exemplified above. Engineers are divided into two schools of thought with respect to the cause and nature of the settling of structures. One holds that it is due to the squeezing of water out of the soil, so that eventually the soil will become sufficiently consolidated to halt the settling. The other theory maintains that settling is due to the plasticity of the soil, as described above, and that this could continue indefinitely, or until a state of equilibrium is reached. The study of soil mechanics has proved that subscription to the first theory may give engineers a false sense of safety in structural design.

¶ Conforming to the second theory the engineer can solve the problem of settling in one of three ways. First, he can design the structure in such a way as to spread the weight over a large area. Space limitation often makes this impossible. Second, he can erect the structure on a deep foundation; that is, he can drive bearing piles or caissons down to hardpan or bedrock. This is expensive but is common practice, particularly in cities, where there is no room for "spread footings" or where there is the possibility of damage from nearby excavations, erection of other structures, or removal of existing structures. Lastly, as an extreme resort, the engineer can design the structure to allow for settling. Most sinking is very slow, not exceeding one inch in five years, and if the structure is well designed, no irreparable damage will be suffered.

¶ There is no doubt that the impending battle of Armageddon will make tremendous changes in the earth's surface, but whether the plasticity of the earth's crust will be rendered stable or not the Bible does not disclose. However, from the fact that soil plasticity can be expressed in well-defined mathematical formulae, and conforms to the same physical principles governing the entire universe, it is possible that this phenomenon will continue and that information gained now in a study of soil mechanics can well be used in post-Armageddon reconstruction.—Contributed.



READING—a Dying Art?

Not really,
though it presents
difficulties for
both adults
and children

THE frustration that results when a child cannot read successfully is astounding! But when you stop to think about it, it really should not surprise us at all. What can a school child do who is deficient in reading? Can he do his best in mathematics, history or any other subject that requires private study if he has difficulty in understanding the textbooks that provide the information? Would he feel equal to his schoolmates when his deficiency in reading prevents him from keeping up with others of his own age? Can this lead to a revolt against school and a disdain for the authority that it represents?

Some authorities say that these things can and do happen, that one of the biggest high-school disciplinary problems is among nonreaders. Further, the National Society for the Study of Education said in its 1948 report (published by the University of Chicago and quoted in *Collier's*, November 26, 1954): "A surprisingly large number of high-school and college students are seriously deficient in many of the basic aspects of reading. As a result they are unable to prepare assignments effectively and are, therefore, frustrated in their efforts to do high-school and college work."

Thus, the ability to read with ease and understanding is of vital importance. Yet in the United States at the beginning of World War II 433,000 young men were rejected in the draft specifically because

they were unable to read. After the rejections reached such proportions, the government saw fit to change its program and to teach illiterate draftees the rudiments of reading and writing so that thousands more would not be lost by the armed services. But even that does not represent nearly all of the story. Almost everyone in the United States today *can* read, but to many people the process of reading is still a difficult job. They shun reading simply because it is a task. They have never gotten to the point where they can read with sufficient ease, interest and understanding really to enjoy it.

Yet the value of being able to read well should never be understated. When asked, "What one skill or attitude would you consider essential in achieving an education?" Professor Leslie B. Hohman of Duke University's College of Medicine replied: "I would stand firmly on reading. . . . Except for a tiny percentage of children who have brain damage, I believe that all children can be taught to read. There certainly are a number of chil-



dren who can be taught to read but are not."

Yale University president A. Whitney Griswold said: "I would say that teaching maximum numbers of children to read with ease, interest and understanding was a minimum objective if not *the* minimum objective. The schools generally are not accomplishing even this minimum." Why is reading so important? Simply because it opens the way to all the things that have been written. Yet, with the present overcrowded schooling in the United States it is clear that some children never acquire this basic tool of learning—never really learn to read. They stumble through elementary and high school, sometimes considering themselves stupid. And though they are finally graduated with a diploma, they have been handicapped and humiliated through their school years simply because they never have been taught to read well enough to handle other subjects satisfactorily. As the editors of the *Ladies' Home Journal* pointed out, these students have "learned mainly to hate anything that looks like a book," yet, "with smaller classes and some individual attention at an early age, they might have become enjoying readers."

Mrs. Muriel Alexander, principal of Kelly Miller Junior High School in Washington, D.C., protested: "We have one hundred children in this school who can't read and write. Imagine—in junior high school!" A Toledo, Ohio, teacher said: "Isn't it too bad that in the eighth grade we still haven't time to teach so many just to read? Shouldn't something be done about it soon? It's already too late for too many."

Some of the Problems

There probably are several reasons why the children have not been taught to read well. One of the most glaring is that there simply are not enough teachers. St. Louis,

Missouri, gives a typical big-city example. There the average number of children per class is 38, but some classrooms have as many as 58 children. The amount of time that the teacher can give to each child, therefore, is very limited. She may wish to concentrate upon students who need special help, but she just does not have time to give them the amount of special assistance that they need.

Another matter to be considered is the method that should be used in teaching. In the early 1900's the schools had gone overboard in teaching the students to sound out the letters and syllables of words. They made a fetish of using phonetics, and they trained children laboriously to sound out even simple words like *room* as "roo-oom." Words were read piece by piece, rather than as a unit. Critics, in ridicule of this phonetic system, nicknamed it the "grunt and groan" method. In revolt against fanatical phonetics, "word recognition," "sight reading," or "total word configuration" became almost sacred. The youngster was to look at the word and say it right out. He was to learn it as a whole, not in its parts. He identifies the word's whole shape and appearance with a picture in his workbook, rather than struggling with separate syllables. However, there are points in favor of both methods, and many people think that each has been carried to an extreme.

The stress on the child's "readiness" for reading is another point that is often discussed. Glenn McCracken, school principal in New Castle, Pennsylvania, thinks "reading readiness" has become one of the most overworked terms of the day." He says: "We use it to defend our inability to teach more children to read. So many children have failed to profit from reading instruction at the beginning level that we have come to the conclusion that they were not ready to read." His view is: "It's our

program that is not ready, not the children." Another supervisor said: "I'll tell you frankly, we really don't know whether our children are ready or not. We just go ahead and teach them to read!"

Finding a Solution

How are the schools attacking the reading problem? Some are developing special remedial reading programs that are reportedly achieving excellent results. One such program is under way in St. Louis, Missouri. Small "classes of twenty" have been developed to concentrate on teaching the basic skills of reading, spelling and arithmetic to selected third-grade students who are particularly deficient in these fields. The third grade was chosen because from the fourth grade on the child is expected to get a considerable amount of information from the books that he must study on his own, and he cannot succeed if he cannot read them.

It is reported that with this special training children who could not read at all have been taught to read within just a few months' time, and that most children double their proficiency during the first four months. G. M. White, writing in the *Ladies' Home Journal*, said of the children who had shown this spectacular accomplishment: "As they acquire the basic tools of learning, behavior problems all but disappear." He further reports that Assistant Superintendent William Kottmeyer, who is in charge of this remedial reading program in the St. Louis public schools, says flatly: "All children qualified to be in regular public-school classrooms can be taught to read. If they do not learn, it is because they are not taught."

But these results are achieved in small classes where the teachers can give special attention to the individual pupils, and where wise and proper use of both phonetics and drill (those naughty words in the

ears of many modern educators) has been marked with definite success. Few people would suggest that a return to the methods of the early 1900's would be wise, but there is a considerable opinion that the modern methods have gone too far. Remedial reading programs are expanding, but it is interesting to note the view of Superintendent Ernest C. Ball of Memphis, Tennessee, who boasted that his schools had no remedial reading program. He explained: "We teach it right in the first place."

Teaching it right in the first place would probably require considerably more money and teachers than are now available, so that individual attention could be given at least to those children who have a special need for it.

So That Your Child May Read

All of this comes home to the individual parent. Where does your child stand in the matter? No doubt a variety of methods must be used in the schools if children of widely varying abilities and attainment are to progress as far as possible. But the parent certainly is not left out of the child's training.

Most children would read better if they read more. The good reader usually is the one who does a good deal of reading. In reading, as in other fields, there is no substitute for practice and experience. But can this be made a joy, not just a chore? Yes, it can. You can help your child to want to read, to want to know what is in books. You can read interesting things to him, whetting his curiosity about stories in books; and by your own example you can show him the joy of reading things that have been written down.

A child who really wants to learn something usually learns it. Therefore, an atmosphere in the home that is conducive to reading will encourage him. Of course, to have such an atmosphere the parents

themselves must enjoy and benefit from reading good things—thus setting the example for the child. Also, they must provide reading material that is of interest to the child, that is not above his reading ability, that the child is able to comprehend, and that sufficiently arouses his curiosity to where he will want to make the effort to read it. There will be a great deal to distract him, not the least of which is television. But television does not replace reading. It gives neither the instruction nor the enjoyment that comes from reading. Parents can entertain their children by reading to them—making it a pleasure, just as television is a pleasure.

A feeling of parental approval and appreciation for his accomplishments also can be an incentive to the child. When the child's efforts are not so successful as the parent might have wished, encouragement, coupled with praise for an effort well made, still goes much farther than condemnation. But, since the pleasure derived from an act does not come ahead of learning to perform the act, and since learning involves work, insistence that the child get down to work on the matter of learning to read may also be necessary.

In these days it is almost a necessity for a person to be able to read with ease and comprehension. This is true if he wishes merely to learn the things that must be learned in school, if he wishes to become an intelligent and mature adult, if he wishes to improve his mind, or if he wishes merely to gather information so as to draw sound, intelligent conclusions. Reading is not losing popularity among those who realize the knowledge and pleasure it brings, although it may be losing popularity among those who have never learned to read well enough to do it without its being a chore.

You have something to say about which class you are in, and you have something to say about the class in which your children will find themselves. Do you read well—reading with ease, comprehension and understanding? If not, you can improve your reading by study and practice. Do your children read well? If not, then you can help them by example, by interest, by making reading really inviting to them, and by seeing that they do put forth the necessary effort to learn this basic skill that is the door to so much other knowledge.

Colorful New Words

Here are colorful new words and words in the news selected from a list Funk & Wagnalls Company sent to owners of its dictionaries. Some can be clearly recognized, others need the written definition.

AQUA-TOT *noun* An expert child swimmer.

AUTO-VERT *noun* A self-centered motorist; especially one who drives with reckless disregard of the safety and comfort of others.

BOP-O-CRAT *noun* An ardent devotee of bop and similar forms of entertainment.

IN-TIAL-EESE *noun* An immoderate use of acronyms or initial letters in speaking and writing; excessive abbreviation of names, titles, etc.

SCOFF-LAW *noun* One who scoffs at the law; especially a habitual violator of traffic, safe-

ty and health regulations.

SLUM-LORD *noun* A building owner who derives excessive profits from substandard tenement properties; word used by Chief Magistrate John M. Murtagh of New York city.

SO-PHIS-TO-CRAT *noun* A sophisticated person with expensive, supposedly aristocratic tastes.

TRIS-KAI-DE-KA-PHO-BIA *noun* A morbid fear of the number 13.

VID-I-OT *noun* An incorrigible television fanatic.

FANCY FOODS

for China's 400 Million

By "Awake!" correspondent in Hong Kong

TALK about Chinese cooking and the first thing that Westerners think about is rice! Actually, at an excellent Chinese feast the only rice you may be presented with is a dainty bowl at the conclusion, which is the gentle and polite way of saying, "We have now drawn to the close." But, to the poor, rice is number one on the menu. In fact, the customary way of calling you to the table is simply by using two words—"eat rice."

When the Chinese housewife visits the rice store, she finds many high wooden tubs with a great selection of rices. Some grains are fingerlike, long, thin, clean and white, with very little foreign matter showing; some are more broken or not so well cleaned. Then there is the pink unpolished rice, said to be the richest in vitamins and a counter for beriberi. The tiny housewife, however, gives scant consideration to the scientific side of diet. She has "tummies" to fill and the smooth soft bulk of boiled rice is just the thing to fill them.

How to Prepare Rice

To prepare rice the first operation is to spread out the measured amount of rice for the meal and pick out the husks and stones. There is nothing more jarring than to champ on a gritty piece of quartz when enjoying a meal. The next move is to wash the rice very thoroughly, not only to remove the dust but to get rid of the starch that would otherwise gum the grains together when cooked. Most Chinese enjoy their rice rather dry, with the grains free and separate, easily swept into the mouth with the chopsticks. For flavor they prefer



it cooked in earthenware rather than metal.

The knack in cooking rice is to gauge the amount of water that the rice will take up when it swells. The rule of thumb method is to put the rice in the pan and pour in water until it laps just over the back of the hand when placed flat on top of the rice. After it is brought to a boil, the simmering is kept up until the rice is soft enough, by which time all the water should be absorbed. An excess of water will make the rice an unpalatable sticky mass.

What should be served with rice? No self-respecting Chinese would eat rice just by itself. Rice is but the foil to bring out the taste of the side dishes and to constitute the bulk in the diet. The poorest may eat salt fish with his rice, and supplement this with some thin vegetable soup. But take a look around the market and you will be amazed at the number of items that can add to the flavor: vegetables galore, dried shellfish of all sizes, dried mushrooms, bean cheese and bean curd, tasty meat cuts, fish from tiddler to shark, and fowl from tiny ricebird to fatted goose.

Experts at Preparing Meats

Although a large proportion of the diet is vegetarian, yet the Chinese are experts at cooking meat; not that they are interested in the Western way of cooking and serving large roasts. Indeed, one good American steak dressed Chinese style would serve a large family. Countryfolk are reluctant to eat meat from the patient water buffalo, but almost everyone loves the succulent meat from the ever-present hollow-backed pig. With no butter and no margarine the housewife relies on the hog to supply the necessary fats.

For home consumption the quick-growing chicken furnishes much of the meat. Almost everything of the chicken is eaten. Somewhere down the menu you will meet up with legs, head, comb, giblets and all. As well as the usual roasting, stewing and steaming, you may have your chicken tender and juicy from having been cooked imbedded in salt.

How is Peking duck for a tasty morsel? Hong Kong has its share, especially around the Chinese New Year festival when the exchange of presents often includes a carton of special dried duck. On huge frames outside the poulterers in serried rows like scales are these dried ducks, dressed and all opened out like a plate, having been salted and wind dried.

As is to be expected, eggs figure prominently on the bill of fare and you are never quite certain where they will turn up. You may be handed a bowl of fresh hot soup and there may be an egg or two broken into it. When a baby is a month old, all the family and friends gather to celebrate and on this occasion you must take home with you a quantity of boiled "red" eggs. There is always a basketful to supply you. And again, break open a "moon cake" at the mid-autumn festival. Implanted in the center of the sweet oily mincemeat will be a whole dry salt yolk. Locally it is con-

sidered a very special treat. Many are fond of salted eggs. The Chinese, it appears, like to take their salt this way rather than sprinkled on food. When they boil rice, no salt at all is added.

Noodles and Beans Tra-la

There are shops where you can see a great lump of yellow dough on a table against a wall. Fastened to the wall at one end is a long springy stem of bamboo and balanced on the other end, as on a seesaw, bounces a young man. With every rhythmic beat he steadily kneads his way through the dry mass. This is your noodle maker at work. He makes batches of many different mixes. Wheat flour is the base. All noodles are priced according to what eggs or flavors they contain.

Noodles made from rice are different. Special rice is ground in a granite hand mill with enough water to make a liquid like milk, a ladleful of which is poured on a cloth on a flat slat, which, in turn, is placed on a frame over a copper of boiling water. When sufficiently cooked the mix coagulates into a thin limp opaque sheet, which is then expertly rolled from the cloth to a stick and is cut in a range of sizes. Fresh supplies are on the go all the time. Being sold quite moist, large supplies are not kept on hand. In every lane and alleyway vendors cry their cheap rice noodles. For three cents a schoolboy can get a bowl of appetizingly tasty noodles and at the same time call for a dash of his favorite sauce to personalize the snack.

What the East can do with beans almost outwits one's imagination. They can create anything from the most savory sauces to milk and bread! On a winter's evening your hostess may offer you a bowl of what looks like thick cocoa, but it really is made from red beans. Or your hostess may pass you a kind of doughnut made from a fermented bean flour. Familiar in every street

is the wooden bucket of the bean-curd vendor with a flat scoop. He will flick out a serving of creamy curd and sprinkle it with sugar, providing a mouthful that will freshen you and give you energy. Soups are flavored with the tangy smoky taste of another kind of bean curd or cake. Chinese cheese, which can be as sharp as or sharper than a milk cheese, is also a product of bean curd under controlled fermentation.

Greens and Snakes

Chinese cooks have the art of retaining the bright fresh color in cooked vegetables. This seems to be because the cooking is lightly and quickly done: a shallow iron dish, a charcoal chatty, a little oil, a splash or two of sauce and a brisk and non-chalant agitation is all the vegetables get, and out they come looking as if all the goodness were still locked up inside.

Eating snake is quite an adventure; you can call for a helping in many restaurants. Outside eating establishments you can see

wire crates writhing with different sorts of these crawling creatures and you are at liberty to make your own selection. Frequently three different kinds are cooked together. If you did not know you were eating snake you might well take it to be chicken, their meats being so similar in taste.

A word of wisdom: if you have the good fortune to be invited to join in a Chinese meal, just go prepared to enjoy whatever is placed before you, asking no questions for conscience' sake. Many a good feast has had its luster spoiled because of finding out that the delicious morsel you were eating did not fit with the preconceived idea in your mind. Remember Jehovah God's words to Noah after the flood: "Every creeping animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you." Our Chinese friends can serve you these to your complete satisfaction.—Genesis 9:3, *New World Trans.*

The Death-dealing Clock

It happened in London. Tommy Manners, a 52-year-old clock mechanic climbed tower stairs to tend his favorite and largest clock on his rounds. This was the clock in Gothic tower above Fleet Street. Manner's job was to start the motor that winds the huge weights into place. As he worked, his smock caught in the gears of the clock's winding mechanism. He cried for help. But below on Fleet Street people exchanged morning greetings, the exhausts of autos sputtered and the busy hum of a big city prevailed. As the hands of the great clock inched their way around the dial, no one heard the pathetic cries that came from behind a clock face some one hundred feet above the street. For two torturing hours the clock ticked. Then a pair of mechanics, on a routine inspection tour, went up the tower. There by the clock that he had tended so faithfully and so long they found Manners crushed to death, his hand only a few inches from a switch. The oddity of this death attracted sympathy from around the world.

The Sign of Immoral Conditions

A photograph of a sign that hangs in a church in Trinidad was printed in the September, 1954, issue of *True* magazine. The sign reads: "Parish Church of Sangre Grande. Hours of Baptism. Unlawful Children every Saturday at 11 a.m. Lawful Children every Sunday at 11 a.m. For all Baptisms at least one day's notice must be given. Unlawful children are not baptized on Sundays."

Nature's Mischievous Saboteurs

A Signal Mishap

At the height of the morning rush hour in Boston, Massachusetts, half the traffic signals in the downtown district suddenly stopped working. Extra policemen rushed out to un-snarl traffic jams. Alarmed maintenance men sleuthed about for half an hour to track down the cause. They found it: an unsuspecting pussy cat, hunting mice, had switched off the lights by brushing against a control panel in City Hall.

Playing Second Fiddle

A Dallas, Georgia, woman detected a fiddle-like sound coming from her radio right in the middle of a news broadcast. Curiously, she peeked into the back of her set and there, between the tubes, was a cricket.

Slippery Sabotage

In Salta Province, Argentina, a vast horde of locusts in the larva stage covered miles of railway trackage. A freight train, steaming down the tracks, stalled when the crushed larvae made the going too slippery. The train crew called for assistance. Soon the rescue train, at normal speed, approached; but when the engineer applied the brakes there were no brakes. Sliding hundreds of feet on the locust-greased tracks, the rescue train smashed into the stalled train, causing damage estimated at \$40,000.

Acting Up at the Theater

At Loew's Grand Theater, New York, the management had trouble with uninvited actors—squirrels. What really made matters bad was that these "actors" acted up. How the squirrels managed to take up residence backstage no one knew, but it was downright embarrassing when they went "on stage" by stunting on the screen.

They even did their acrobatic acts on light fixtures, not to mention invading the projection booth. Something had to be done. The management did some sleuthing and found that the squirrels lived like kings, thriving on popcorn leftovers. To checkmate the royally living saboteurs it was decided to drop the popcorn concession. With their crunchy kernels gone, the squirrels left too. Since then the squirrels have made no encore, and no return engagement is anticipated.

A Car of Another Color

At Alpena, Michigan, ten horses gave a novel demonstration of horsepower. The horses ganged up on an automobile parked in a pasture, pulled off the windshield wipers and scraped off paint with their teeth.

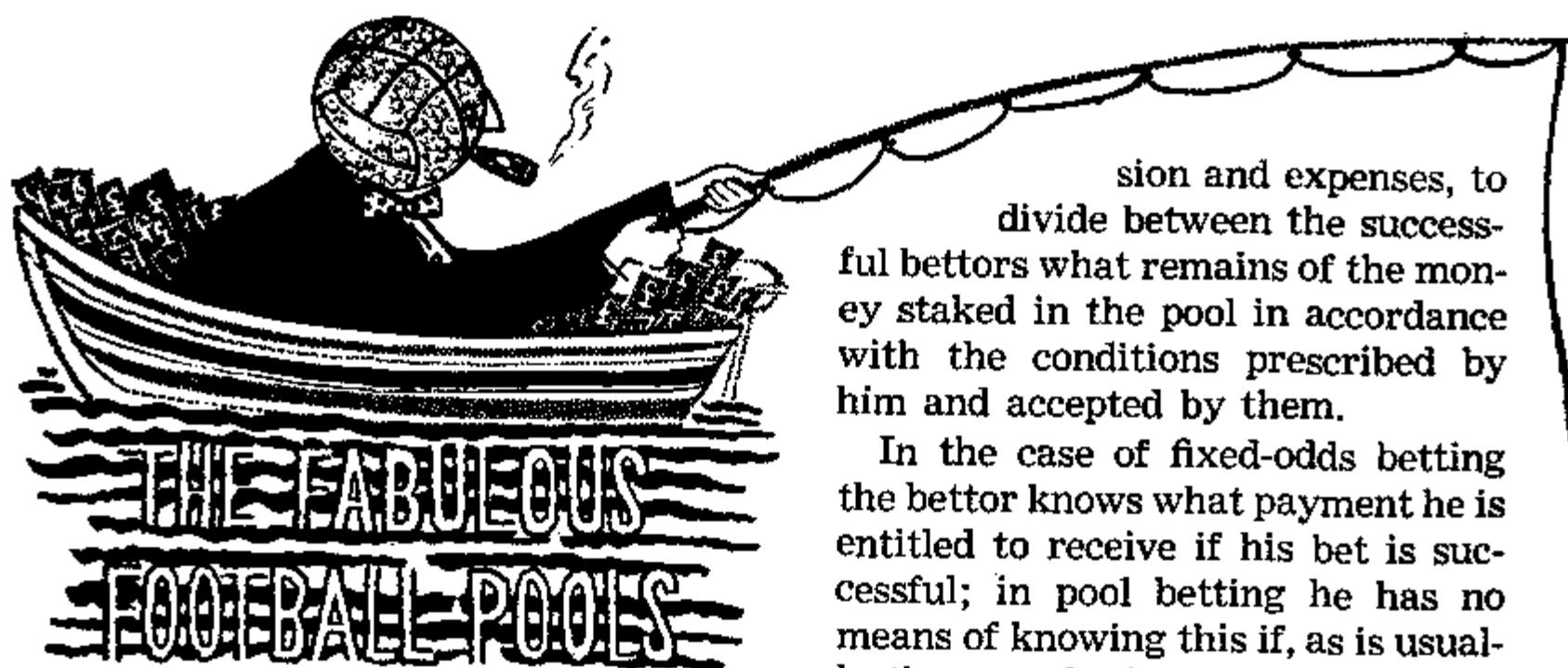
Simian Sabotage

In New York one morning a group of some 100 monkeys broke loose. At a nearby firehouse firemen were peacefully playing checkers. Suddenly, one of the players excitedly ex-

claimed: "Five monkeys just slid down the pole!" Just then all the showers in the locker room were turned on. When the firemen dashed to the locker room they beheld ten monkeys taking showers. After a half-hour wild-geese chase, during which firemen chased monkeys over and under the hook and ladder truck, the gong sounded. As the truck pulled out, ten monkeys were left taking showers; ten others clung to the truck, fireman-fashion. There was no fire: just a call from down the street where a lad-

der was needed to capture some monkeys on top of a building. As the firetruck rolled to a stop, a policeman took one look and shook his head in disbelief: "It can't be possible," he sputtered, "they're bringing more!"





By "Awake!" correspondent in Britain

IN THESE days of the high cost of living when everyone is finding it increasingly difficult to make ends meet, the uppermost thought in the minds of millions of British people is that if only they could win £75,000 from the football pools then their troubles would be over and the luxuries they had once dreamed of would become a reality. It is with this hope in mind that football pools have become one of the most popular forms of "entertainment" in Great Britain.

The popularity of football itself has been one of the main reasons for such a widespread interest and desire to gamble on the outcome of the various games. To understand fully this particular type of gambling it is well that we first explain what is meant by football pools.

In the pool principle of gambling all money stakes are pooled together and the money, less operating expenses and profits, is shared among the winners. In a pool the bettors bet not with the bookmaker, but with one another. The promoter in pool betting is in the position of a stake holder, whose function it is, after he has deducted his commis-

sion and expenses, to divide between the successful bettors what remains of the money staked in the pool in accordance with the conditions prescribed by him and accepted by them.

In the case of fixed-odds betting the bettor knows what payment he is entitled to receive if his bet is successful; in pool betting he has no means of knowing this if, as is usually the case, he is given no information by the promoter about the total amounts staked in the pool and the amount deducted for commission and expenses.

How the Pools System Works

Each Saturday throughout the season, which lasts for some months, football matches are played in various parts of the country. The competing teams are listed on a sheet of paper known as a coupon. From 20 to 50 matches appear on a coupon, and in each game it is possible to have three results: (1) The "home" team, meaning the team playing on its own football ground, can win. (2) The team opposing them, referred to as the "away" team, can win. (3) The game can result in a draw.

In the football pool the bettor is required to forecast the results of a



certain number of games (usually about eight in the larger pools) by marking in square boxes found alongside the matches what he thinks will be the result. The football pool promoter then awards points for each correct forecast. If only one competitor has the highest number of points, then he wins the total stakes in the pool, but in the event of two or more having the same number of points then the stake money is divided equally. The highest prize for a single pool is about £75,000, but the pool promoters do not lose this money, only the bettors do. On a coupon containing 50 matches there are 536,878,650 possible different ways of selecting eight matches.

The amounts staked by competitors are added together and the resulting figure is referred to as the total stakes. These figures are then submitted by the pool promoters to independent accountants who estimate deductions for commission, expenses, government taxation, etc., until the final figure available for the winner or winners is known.

From various social surveys and in particular the value of postal orders cashed by the football pool promoters, the annual turnover was estimated at about £8 million in 1933, £18 million in 1936, £22 million in 1938, and £64 million by 1948. In 1950 it had dropped to £52 million, but it has increased again during recent years.

Each week about 10,000,000 people faithfully fill out their coupons and mail them in for handling by some 23,000 pool employees, most of whom are women. Eighty-five per cent of the business is handled by three large firms. The transmission of coupons and the supplying of millions of postal orders that competitors use to remit their stakes, which are sometimes as low as 6d. (7c) for a single entry, create a considerable demand on the services of the general post office. It has been stated that, roughly, ten per cent of the

letters handled by the post office were letters to or from football pool firms and that about sixty per cent of all postal orders were sold for the purpose of football pool betting.

Yes, the big business of football pools involves immense monetary transactions and reaches out to millions of persons in every city, village and hamlet of the realm. It also has a considerable effect on the country's income, not only through the postal services, but also by virtue of the government tax of thirty per cent of the total revenue. The vast unrevealed profits accruing to the few powerful interests, plus the questionable effect such a convenient form of gambling has on the morale of the people, have given rise to serious questions regarding football pools.

Views of Parliament and the Church

Some members of Parliament, anxious to enforce the publication of the pools promoters' accounts, have referred to the Royal Commission set up by the Labor government in 1949 to investigate the extent and effect of betting, lotteries and gaming in Britain. They point out that while many of the commission's recommendations were controversial the one on which there was complete unanimity was: "That all promoters of pool betting schemes should be obliged to publish detailed annual accounts of their financial position and operations during the preceding year and that it should be a requirement that these accounts should be audited and certified by an auditor approved by the Board of Trade. That all promoters be required to send out with every coupon full information in respect of previous competitions showing: (1) Total stakes. (2) Amount deducted for taxation. (3) Amount deducted for commission and expenses. (4) Amount available for distribution to winners." One member of Parliament stated that the object of this was to "let the public see exactly

what was being done with the £2 million weekly which they entrust to the pool promoters during the football season."

In the business of football pools the Churches Committee was formed to give its advice. The committee represented all the churches except the Roman Catholic Church, and under the heading "Football Pools" it said in its report: "Gambling in this form has grown up with great rapidity in recent years and its menace is serious, not only by reason of the enormous prizes offered, but because it is a form of gambling which enters the home and constitutes a very real danger to young people. The Churches consider that no ground whatever exists for allowing Football Pools to continue. They constitute a menace to social and personal life and are a form of exploitation for which there is no justification."

While this is the official view of the Churches Committee, it by no means covers the view of all clergymen. In pointing out the alarming increase in the spread of football pools, the vice-president of the Churches Committee on gambling recently stated that "even ministers of religion may now be seen filling in football coupons." The popular London *Daily Mirror* recently contained a letter from a man who had occasion to interview a vicar at his home. There on a sideboard was the familiar envelope of a famous football pool firm, ready for posting. The letter writer thought this showed that not all parsons were kill-joys. One south of England clergyman denounced the Parliamentary pressure for the publication of the football pool firm's accounts, saying it affected the liberty of the citizen.

The representatives of the Roman Catholic Church, on the other hand, in submitting their evidence to the Royal Commission, regarded football pools as a relatively harmless form of gambling. Their report included the view that "football pools have become a national pastime and we consider that in some ways they are quite beneficial, since in many homes happy evenings are spent by the family remaining together and filling up their coupon." This warped reasoning may result from justification of their own use of similar money-making methods. In point is the newspaper report concerning five Roman Catholic priests in Huddersfield who were fined a total of £45 for illegally organizing a football pool and using their presbytery or parish rooms for what was declared to be an illegal lottery. Potent indeed is the Bible truth: "The love of money is a root of all sorts of injurious things."—1 Timothy 6:10, *New World Trans.*

Gamblers want something for nothing, to eat without working. Those who hope to improve their lot in life by winning either large or small pool dividends are actually improving the lot of the greedy promoters who live in luxury at the financial and moral expense of the many. Gambling is not practical, but is a snare and a delusion, the fruits of which are disappointment and frustration for its millions of adherents. The wise Christian will use valuable time and money in the more profitable pursuit of making friends with the great Life-givers, Jehovah God and Christ Jesus, and thus he will embrace the true hope of everlasting security in a new world of God's making.—Luke 16:9, *New World Trans.*

"MANKIND'S LAST EXPERIMENT"

g Carlos P. Romulo on the United Nations as a hope for world peace: "This may well be mankind's last experiment in the science of peace-making." The Bible shows it will be.—Revelation 17:8-11.

GRATEFUL BABIES



RECENTLY newspapers published the account of an interview with Mrs. Helen Martini, who raises tiger and lion cubs for New York's Bronx Zoo. One of the newspapers reporting on the interview was the Las Vegas Sun of November 15, 1954, which said:

"Mrs. Martini learned a lot about caring for infant animals in the dozen years since her husband Fred, head lionkeeper at the zoo, brought home a newborn and neglected baby of a highly nervous lioness and asked her help. There were no books she could read on 'what to do when the baby lion comes' and she knew nothing about domestic cats. But with the same loving care, sterilized bottles and feeding schedules she would have given her own baby she had lost years before, she pulled the little fellow through.

"As other helpless baby felines were brought to the same Martini apartment, she persuaded zoo officials to convert a storeroom in the lion house into a nursery. She still raises the babies at home though, moving them to the nursery at about three months. . . . She dropped to her knees on the cement floor of the Bronx Zoo nursery to pat a 3-month-old 18-pound Bengal cub. Quickly he put his front paws around her neck and muzzled her nose. 'This fellow here,' she said, 'likes to be rocked, or just held, all the time. He's the most spoiled tiger I've ever seen, and I've raised—and spoiled—27 of them.' . . .

"Do they remember her when they are big, majestic cats pacing the cages she is not al-

lowed to enter? She laughed with pleasure. 'Come and see,' she said. She found her husband, a big smiling man who loved lions so much he gave up his job as a jeweler to start at the zoo as an extra hand about 13 years ago, and we started on the rounds. The 600-pound Bengal tigers they once held in their hands as wriggling kittens rushed to the front of their cages when the Martinis approached. Throwing themselves on the cement floor, they rolled and purred—a house cat's purr 100 times magnified—and begged to be petted.

" 'There's your answer,' Mrs. Martini said, scratching a striped flank. 'Maybe other tigers become ferocious when they grow up, but all I know are my own hand-raised, spoiled, pampered tigers.' . . .

"In the next cage a black leopard, reputedly the most treacherous and untamable animal in the world, was crouched glaring at the crowd when Mrs. Martini came up and called 'Bacheera.' His lithe, ebony body streaked to the bars and he frantically clutched her around the neck. The crowd gasped and fell back. And Bacheera nuzzled her face, patted her cheeks, licked her hands with desperate affection. When she finally told him goodbye and started away, his yellow eyes followed her until she was out of sight. 'I know what they say about black leopards,' she sighed. 'And again, all I know anything about is Bacheera, whom I raised. But it must be the mother that teaches them to be ferocious—for their own protection. All Bacheera knows—and my lions and tigers, too—is the kitchen sink, pots and pans and baby nursing bottles. And you see how they are.' "

The H-Bomb or Blood Transfusions?

Considerable anti-American sentiment was aroused in Japan because of the harm done to Japanese fishermen and their industry by the H-bomb tests made in the Pacific by the United States. Particularly was the death of a certain Mr.

Kuboyama publicized as a victim of the H-bomb, the United States ambassador expressing extreme sorrow and extending deepest sympathy to the family of the deceased. However, the fact is that the H-bomb was only indirectly responsible for Mr. Kuboyama's death, for he died of jaundice. And how did he acquire jaundice? According to the New York Times, September 24, 1954, "some believed [it might have been caused by blood transfusions he had undergone."



"Brotherhood Week" Misses the Mark

BROTHERHOOD Week," an annual observance in the United States, will be held again February 20-27. Its purpose is to promote friendship among all groups, improving interreligious and interracial relations. It is hailed as a matter of political expediency, as a way of overcoming world tensions and disproving communist propaganda. Its battle against prejudice has been called "the very price of survival." But this enthusiasm regarding overcoming prejudices too often seems to be encouraged, not by what is spiritual, but by what is considered expedient politically.

The social aspect of the brotherhood goal is good, but its religious aspect is not. It is true that whatever our race, color or nationality we are all brothers physically. We are all of one blood. We all come from one human father, Adam, and therefore from the one Creator, Jehovah God. But "Brotherhood Week" also implies that all men, whatever their religion may be, are spiritual brothers. It suggests that all religious ways are right, just different concepts and methods of worshiping the same God. It ignores the basic points of disagreement and implies that we can all be spiritual brothers without being united in truth.

An official Brotherhood Week folder shows this shortcoming. It suggests, "Plan a festival of religious music featuring choirs that present the distinctive music

of all groups," but warns: "Care should, of course, be taken to avoid asking groups to join in common worship on such occasions." Again, it advises planning a community youth rally encompassing all religions, but it carefully cautions: "Do *not* plan for joint worship or for any other feature that would offend the conscience of any of the participating youth groups."

How out of place Jesus would seem in such a gathering where the concern is not for true worship, where the interest is not in helping others to see the right way, but where the desire is merely for unity among all existing ways! How unwelcome the apostles would be! Why? Because Jesus did not teach that there is no difference between the various religious factions, that the method of belief is unimportant, or that the important thing is not what the different groups believe but merely that they do believe. Neither did he think, as does the *New York Times*, that "Christian, Jew, Moslem, Buddhist, or whatever we may be we are all children of God, however differently we may conceive him."

Instead, Jesus showed that it is not man's conceptions but God's instructions that are important. He said: "Go in through the narrow gate; because broad and spacious is the road leading off into destruction, and many are the ones going in through it; whereas narrow is the gate and cramped the road leading off into life, and few are the ones finding it." He did not say that brotherhood among those holding to different beliefs was the thing to be striven for, but rather: "For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law." Why this division? Because not all would accept the truth.—Matthew 7:13, 14; 10:35, *New World Trans.*

The inspired apostle Paul showed that just professing faith in God, while leaning to one's own conceptions, is not sufficient: "For I bear them witness that they have a zeal for God; but not according to accurate knowledge; for, because of not knowing the righteousness of God but seeking to establish their own, they did not subject themselves to the righteousness of God." Paul did not recommend unity and brotherhood with those who held different ideas about God, but, under inspiration, admonished: "Therefore get out from among them, and separate yourselves," says Jehovah, 'and quit touching the unclean thing,' 'and I will take you in.'—Romans 10:2, 3; 2 Corinthians 6:17, *New World Trans.*

What is the result of disobeying this Christian principle? Sidney Smith, president of the University of Toronto, said that by trying too hard to promote tolerance in religion modern campuses are actually promoting "religious illiteracy." How can people be fired with enthusiasm about their religion if they think that all religions are the same, that their differences are just different conceptions of God, and that it is man's conceptions, not God's specific instructions, that are what count? The early Christians had no such apathy. They knew that a positive course was required, for they believed what Jesus had said: "He that is not on my side is against me, and he that does not gather with me scatters."—Matthew 12:30, *New World Trans.*

The point is that the Christian must get right knowledge, must determine what is the truth, must separate from those who do not have it, but must show real Christian love toward all men by helping them to see not only what is truth but why it is true.

However, the phrase "the Brotherhood of Man under the Fatherhood of God"

leads to the false idea that all religious ways are right—that the same God is the father of them all, that anybody, teaching anything, is your brother. Jesus pointedly disagreed. He called false religious leaders of his day "offspring of vipers," and to religious leaders who confidently said, "We have one Father, God," he replied: "You are from your father the Devil." (Matthew 3:7; John 8:41, 44, *New World Trans.*) Thus he disclaimed any spiritual brotherhood with them. Their father was one entirely different from his.

But in disapproving of the view that those of all religions, whatever they believe, teach and do, are our spiritual brothers, we in no wise mean that the Christian can ignore his responsibility toward them. While true Christians do not accept those persons as their brothers, they do recognize them as prospects to preach to and thereby show love to. Their Christian love progresses infinitely farther than do this old world's brotherhood plans. They do not merely refrain from racial persecution, or just say: "I like Jews, Negroes, white people; I love everybody," but their love is shown in deed, in devoting their time and energies in behalf of the spiritual welfare of others. Faithfully and persistently they go to the homes of the people, bearing the good news of eternal salvation under Jehovah's kingdom. They show love even for their enemies and persecutors, as Jesus commanded in Matthew 5:44.

Yes, even the persecutors are encouraged by the true Christian to recognize the true Father, and therefore to become his brothers. Yet, he cannot approve of their worship, cannot consider them sons of the true God until they accept the worship of that true God Jehovah. Then they will become the Christian's brothers not just for a week, a month, or a year, but for all eternity!



Jehovah's Witnesses Preach in All the Earth



Guatemala

GUATEMALA is the country right at the top of the narrow strip of land that joins North America and South America. It is known as the land of eternal spring and also as the land where the rainbow gets its colors. The rural beauty of Guatemala is so exquisitely enchanting that its sheer beauty defies description.

As colorful as the foliage of the hill country may be, the markets are almost their rivals for multicolored beauty. All kinds of tropical fruits, mangoes, annonas and tamarind, spread out in countless small booths. If your taste is for plums, apples, grapes and pears, well, then, these are always on hand in the Guatemalan markets. Behind the counters, and shopping, are natives dressed in their vivid gowns of red, blue and gold. Taking their cue from the surroundings, the people dress in all the bright colors available, thus transforming Guatemala into truly a land of color.

Even her history is rich in color. About seventy per cent of the population are Indians, capable of tracing their descent back to the ancient Mayas. For over a thousand years they had a very highly developed civilization, centuries before Columbus ever set foot on the Americas. Their descendants still speak a branch of the Mayan *Quiché* language, and their customs have not changed noticeably in the course of time. Although these Indians were forced to give up their Mayan beliefs and adopt Catholicism under the Spanish conquerors, yet a modern-day Roman Catholic would be surprised at the many pagan rites still

held to by the Indians under the name of Catholicism, practices that give strong proof that the pagan worship carried on by their forefathers has not died, but that it has been slightly modified by Catholic conquerors.

Only about half of the 2,500,000 people of Guatemala can read and write. Their native dialect is not a written one, so to most of these people the Bible is an unknown book. Many of them have heard of the Bible but they have been told by Roman Catholic priests and others that they are far better off without it. It is here, too, in this beautiful land of color and variety that the good news of God's kingdom is being preached by Jehovah's witnesses. Many of the Guatemalans are reaching out for hope. These are leaving their old faiths and the hollow ideas of communism and are placing their faith and trust in the kingdom of God declared by Jehovah's witnesses.

One thing that has greatly helped the expansion of the Christian work of Jehovah's witnesses in Guatemala is the work done by the Watch Tower Society's missionaries. With their help the Christian congregation has grown from almost zero to twelve congregations and four hundred and twenty-five regular ministers of Jehovah's witnesses in just a few years. For these missionaries to take up life in a foreign country means quite a few changes must be made to adapt themselves to their new surroundings. Especially is this true when coming to tropical Guatemala.

One of the inconveniences is the insect problem. Housewives in America might

complain about the many tiny roaches or ants that find their way into the kitchen, but how would they like to have to contend with their "jumbo-sized cousins" in the tropics that grow about three inches long? These little monsters would frighten a watchdog, let alone a housewife. Also, in most places the missionary must learn to crawl under a mosquito net every night and then go to sleep to the sound of frustrated mosquitoes buzzing outside the netting.

Guatemala has five Watch Tower missionary homes and a total of twenty-one missionaries. These missionaries must also learn to adapt themselves to local customs, in addition to the natural surroundings. One of the most noticeable customs is the Guatemalan love for shaking hands. Just a nod or a brief "how-do-you-do" would never do in Guatemala. When you meet someone you know, first must come a warm handshake and a cheery, "Hello, how are you feeling today?" which is followed by a full minute or two in handshaking and more greeting. After all this, then comes the body of the conversation. The

conclusion includes another round of handshaking with an extra amount of "wish-you-wells," and only then is one free to depart.

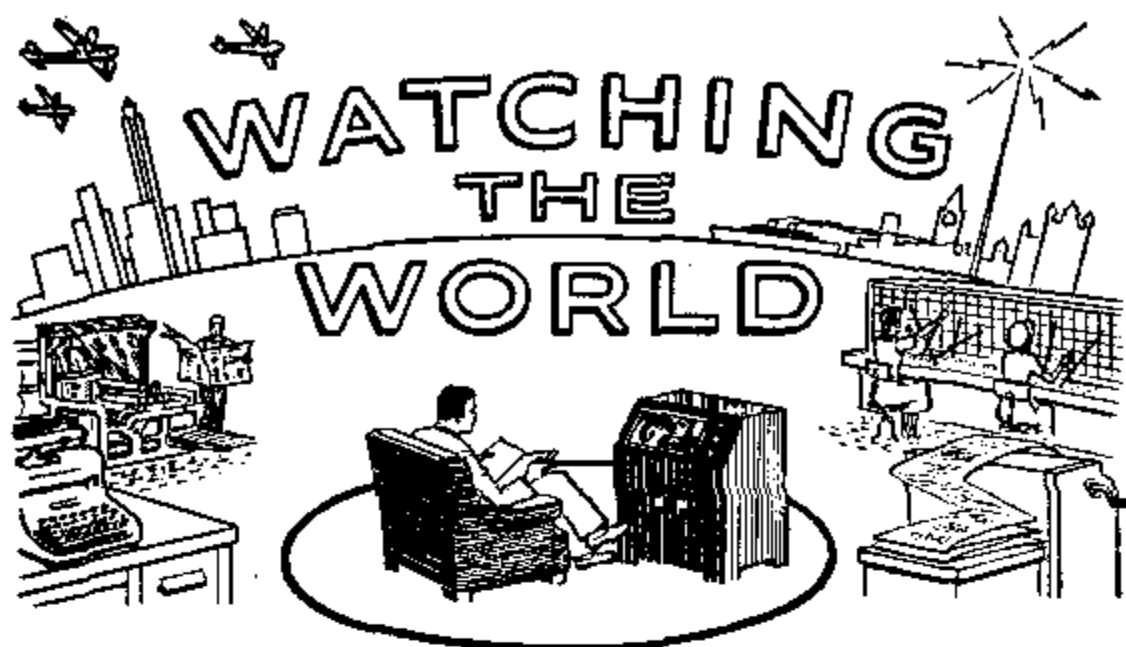
The Guatemalans are undeniably polite. They may disagree completely with what you say, yet they will listen politely while you say it. Oftentimes, however, the unexpected awaits the missionary at the door. Someone with a nasty disposition will turn up and will rant and rave, following the missionary down the street for a block or more. Another obstacle encountered is the lack of villages or towns having maps. Missionaries must make their own maps, giving names to streets, identifying parks, buildings and homes. This is done so that these villages may be systematically worked with the good news; also if interest is manifest they may know how to find the home without too much ado.

Here in "the Land of Eternal Spring" the seeds of eternal truth have been planted, a bumper crop is at hand, and we beg for more workers, because the harvest is great.—Matthew 9:38, *New World Trans.*

DO YOU KNOW?

- In what notorious cases religion has joined in making bad men heroes? P. 3, ¶4.
- Where the forty-day fast of Lent actually originated? P. 6, ¶5.
- Whether the apostles and disciples celebrated Lent? P. 7, ¶1.
- When today's Christian might fast? P. 8, ¶5.
- Where to look for one of the most entrancing parts of the sea? P. 9, ¶1.
- When skin diving first became popular? P. 10, ¶3.
- How goggle fishermen often frighten sharks away? P. 11, ¶1.
- Why the ability to read is so important for school children? P. 13, ¶4.
- A major reason why children do not read as well as they should? P. 14, ¶3.

- How a child may be encouraged to read? P. 15, ¶7.
- How the Chinese housewife prepares rice? P. 17, ¶3.
- How a boy on a springy stick kneads Chinese noodle dough? P. 18, ¶5.
- How Chinese cooks retain the bright color in cooked vegetables? P. 19, ¶1.
- To what amazing extent Britain's football gambling has grown? P. 22, ¶2.
- Why Jesus and his apostles would be unwelcome at a "brotherhood" rally? P. 25, ¶4.
- How Jesus disagreed with the idea that all religious ways are right? P. 26, ¶4.
- In what Central American land some claim that the rainbow gets its colors? P. 27, ¶1.



War in Costa Rica

◆ In 1948 José Figueres led a revolt that deposed Costa Rican President Teodoro Picado. Since Picado was a friend of the Nicaraguan president, Anastasio Somoza, enmity developed between the two countries. In May, 1954, President Figueres was accused of plotting against the life of President Somoza. On January 11 Costa Rica reported that an "army of adventurers," estimated at about 500, invaded her territory. Figueres charged that Nicaragua's Somoza had inspired the rebellion, but General Somoza denied it. As Costa Rica's civil guard went into action to repulse the rebels, the country's chief of staff confirmed that Teodoro Picado, Jr., son of the former president and a West Point graduate, was in command of the rebel forces.

Assassination in Panama

◆ Panama is a Central American republic famous for bananas and the Panama Canal. For six years Col. José Antonio Remón had been the country's "strong man." In spite of coups and the rapid turnover of presidents, Colonel Remón managed to retain his position as chief of the National Police, the only armed force in the country. In 1952 Colonel Remón decided to run for president. He was elected. The pres-

ident began, for the first time in the history of Panamanian politics, an energetic drive against graft and corruption. His aid to the poor and other measures heightened the president's popularity. So popular did Remón become that it is said he shunned bodyguards whenever he could and went to baseball games alone. With his bodyguards on January 2, President Remón went to the Juan Franco race track. After the races the presidential party sat down on the brightly lighted race track terrace. The grandstands and infield were now pitch black. Suddenly, from the darkness, machine guns opened up. The president and his party were almost helpless, being like illuminated "sitting duck" targets. Soon the stream of splaying bullets had cut down President Remón. José Guizado, the vice-president, moved up to the presidency. Police launched an investigation. They took into custody Ruben Miro, a gun merchant. Miro confessed the assassination and identified his accomplices as José Guizado, Jr., the new president's son and Rudolph Saint Malo, the new president's business partner. The National Assembly ordered President Guizado arrested and then named Ricardo Arias Espinoza as the new president.

Argentina: The Feud Continues

◆ Ever since last September, particularly, the feud between the Roman Catholic Church and the Perón regime has gone on unabated. In December the Peronista press reported that sex deviation is on the increase in predominantly Catholic Argentina. The press reported that 300 homosexuals had been arrested in one night. *Critica*, a Peronista paper, went out of its way to state that 80 per cent of the homosexuals arrested "had been educated in [Roman Catholic] religious schools." A law passed in the province of Córdoba withdrew all subsidies from Roman Catholic schools. And in Buenos Aires the newspaper *Democracia* clamored for the removal of "idols" from Catholic schools. Argentina's interior minister, Angel Borlenghi, issued a decree granting non-Catholic religious organizations the right to provide "material and spiritual help" in the nation's hospitals, prisons and other institutions. Formerly, this privilege had been the exclusive possession of the Catholic Church. As the Perón regime continued the feud it became apparent that some Catholics were worried about the loyalty of the church's adherents. A newly formed underground organization distributed leaflets requesting Catholics to show their loyalty by wearing Catholic badges and by bowing to priests "proudly and ostentatiously."

Franco and the Monarchy

◆ Franco's religious advisers have ever been concerned about his succession. In 1947 they persuaded Franco to pass a law declaring Spain "a Catholic and social state which, in accordance with its tradition, is constituted a monarchy." But the law contained a clause in which Franco requested "the right moment to install the first King of the legitimate dynasty." This was because the pretender to Spain's throne,

Don Juan of Bourbon son of de-throned Alfonso XIII, was not acceptable to Franco. Years ago Don Juan urged his monarchist followers not to cooperate with Franco's regime; Franco never forgot that. However, in his search for a successor Franco has cast his eye at Don Juan's 17-year-old son, Prince Juan Carlos. It was on this matter that, in December, Don Juan visited Spain for the first time since the Civil War. He conferred with Franco. The result: apparent agreement that Prince Carlos would be groomed for the throne. Franco decided that the best way to make an effective autocratic ruler out of the boy would be to give him intense military and religious training. It was agreed that Carlos be handed over to a member of the Spanish general staff for instruction in military science. Don Juan was not at all pleased about Franco's extensive religious training program for the lad. But at the villa near Madrid, where the young prince will take up residence, there will be a Roman Catholic chaplain to guide the prospective king.

Japan: Back to the Shrines

◆ For centuries the Japanese have celebrated *Osho Gatsu*, the Japanese New Year. But never since World War II did so many Japanese stream to the ancient Shinto shrines as they did this year. To the shrine of Emperor Meiji (Hirohito's grandfather) swarmed more than 2,700,000. More than 500,000 Japanese visited the Yasukuni shrine in Tokyo, which is dedicated to the spirits of soldiers who have died in battle. The worshipers clapped their hands in the hope of getting the attention of the supposed souls of the war dead. Japan's new premier, Ichiro Hatoyama, although he is a professed Christian, made a pilgrimage to the Grand Shrines of Shinto at Ise, southwest of Tokyo, where some

360,000 worshiped. Before a white pine altar the premier, with closed eyes and bowed head, paid silent attention to the sun goddess. (Shinto belief is that the sovereignty of the emperor is exercised by divine right through his reputed descent from the sun goddess, who is considered to be the founder of the Japanese nation.) Observers believed that Hatoyama's appearance before the shrine of the sun goddess may favorably influence the votes of many Japanese nationalists in the spring elections.

Suez: Seagoing Traffic Jam

◆ The 100-mile-long artery that connects Port Said on the Mediterranean Sea with Suez on the Red Sea is the most heavily used sea canal in the world. It averages thirty-five vessels a day. On December 31, ten miles from Ismailia, a tanker veered into the open arms of a steel swing bridge, carrying it athwart the canal. The waterway was blocked. A great traffic jam resulted. More than 152 ships waited for four days before wrecking crews could reopen the canal. It was not only the worst traffic jam in the waterway's 85-year-old history, but as one British army officer put it: "The canal [was] more solidly blocked by the tanker and wreckage than ever by enemy bombs and mines during the war."

The Red China-Tibet Highways

◆ Tibet, a country enclosed on three sides by three vast mountain systems, is one of the most isolated lands in the world. It is the highest elevated country in the world. In 1951 the Communists conquered Tibet, and plans were made for the country's first main road contact with the outside world. As 1955 came in the project was completed. The road-building project had taken three and a half years. The road systems have a combined

length of 2,722 miles—almost twice as long as China's ancient Great Wall. The Sikkim-Tibet Highway roller-coasts 1,410 miles across 14 mountain ranges and 100 rivers. At one place it traverses a series of 2,600-foot precipices. Even Nationalist China had to acknowledge the stupendous achievement, but the Nationalist government said the cost was too high. It was estimated that of the 500,000 road workers 50,000 died from injuries and freezing.

Crime in Thailand

◆ Thailand, a country where about 95 per cent of the people are Buddhists, is plagued with crime and violence. In January Bangkok police disclosed that in 1954 the number of persons killed in criminal attacks or fights came to 2,000. The report said that fourteen policemen died in blazing gun battles.

U.S.: Record Year for Crime

◆ In 1945 an unbroken upsurge of crime began in the U.S. Each year since then, in spite of all the vigilant efforts of law enforcement agencies, crime has never dipped, always increased. In 1954 the number of serious crimes committed was greater than any other year in U.S. history. J. Edgar Hoover, director of the Federal Bureau of Investigation, disclosed that the 1954 record was about five per cent over 1953. Markedly soaring to a ten-year high in 1954 were aggravated assault, robbery, burglary, larceny and rape. Also outstanding in the increase rate were bank robberies: from 1953's 248 to 1954's 307. Complete details on the crime increase would be available, Hoover said, in March with the publication of *Uniform Crime Reports*.

Aviation: Safety Record

◆ The year 1954 brought an outstanding safety record for

U.S. airlines. Most remarkable was the record of scheduled airlines. Counting both domestic and overseas routes, they found that they flew almost 35,000,000 passengers more than 20,000,000,000 passenger miles. Not one person was killed on overseas flights. On domestic flights 23 persons were killed in three accidents. This put the over-all 1954 fatality figure at .08 passengers killed per 100,000,000 passenger miles. Amazingly, the figure bettered even the 1953 U.S. railroad figure of .16 passenger deaths per 100,000,000 passenger miles. Non-scheduled American lines also had an excellent safety record. They had only one crash in 1954; ten persons died. This happened on December 22 and ruined what would have been a perfect record for the non-scheduled lines. This one accident put their fatality figure at .69 passengers killed per 100,000,000 passenger miles,

which is well below the estimated figure for scheduled lines world-wide.

"A Major National Disaster"

◆ According to the Automotive Safety Foundation the death rate on American highways during 1954 was about 6.4 persons killed per 100 million miles of driving. On holiday week ends the roads were the most dangerous. On Christmas week end 392 persons were killed in accidents. As 1954 closed with a hideous toll so did 1955 come in. The National Safety Council predicted that 240 persons would die on highways over the New Year's Day week end. The deaths exceeded what was predicted: 283 died in accidents. Ned H. Dearborn, president of the safety organization, termed the holiday death toll "a major national disaster." He said that Hurricane Hazel was a "piker" as a killer compared

with "the tidal wave of carelessness, selfishness and cold indifference that is piling up a holiday death toll on our highways which should shame any civilized nation."

Russia: Space Travel Near?

◆ In January a Moscow radio broadcast featured an interview with a Professor Dobronravov, a Soviet scientist, who talked about space travel between the planets. He said that the first step in interplanetary travel was to set up an "artificial satellite" in the stratosphere from which to launch space ships to the moon. This will be possible for Russia, the professor said, "within a few years." He explained that Soviet scientists expect to be rocketing between the planets "in the very near future." The professor's listeners, no doubt, wondered if the first tickets for Mars would be round trip or one way.

—ANNOUNCING—

1955 ASSEMBLIES of Jehovah's Witnesses

Plans and arrangements are now being made at various American, Canadian and European cities to hold grand assemblies this summer. All persons of good will are invited to attend one or more of these gatherings where the waters of Bible truth and spiritual blessings will abundantly flow.

AMERICAN AND CANADIAN ASSEMBLIES

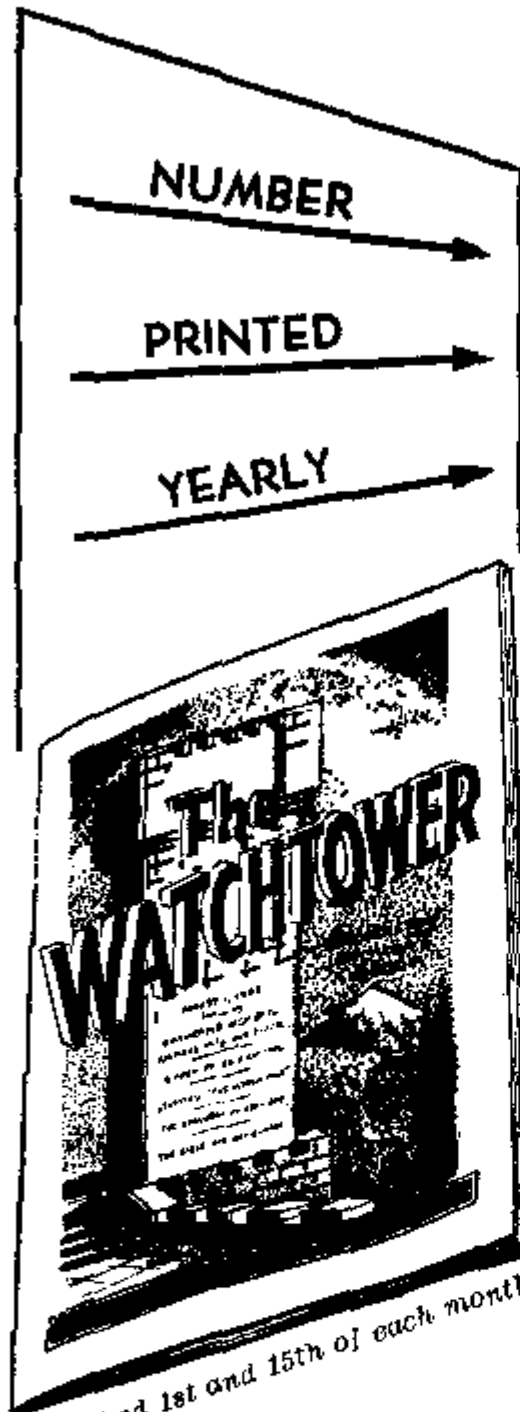
Chicago, Illinois	June 22-26
Vancouver, B. C., Canada	June 29 - July 3
Los Angeles, California	July 6-10
Dallas, Texas	July 13-17
(English and Spanish)	
New York, New York	July 20-24

EUROPEAN ASSEMBLIES

London, England	July 27-31
Paris, France	Aug. 3-7
Rome, Italy	Aug. 5-7
Nuremberg, Germany	Aug. 10-14
Stockholm, Sweden	Aug. 17-21
The Hague, Netherlands	Aug. 17-21

Decide Now Where and When You Will Attend

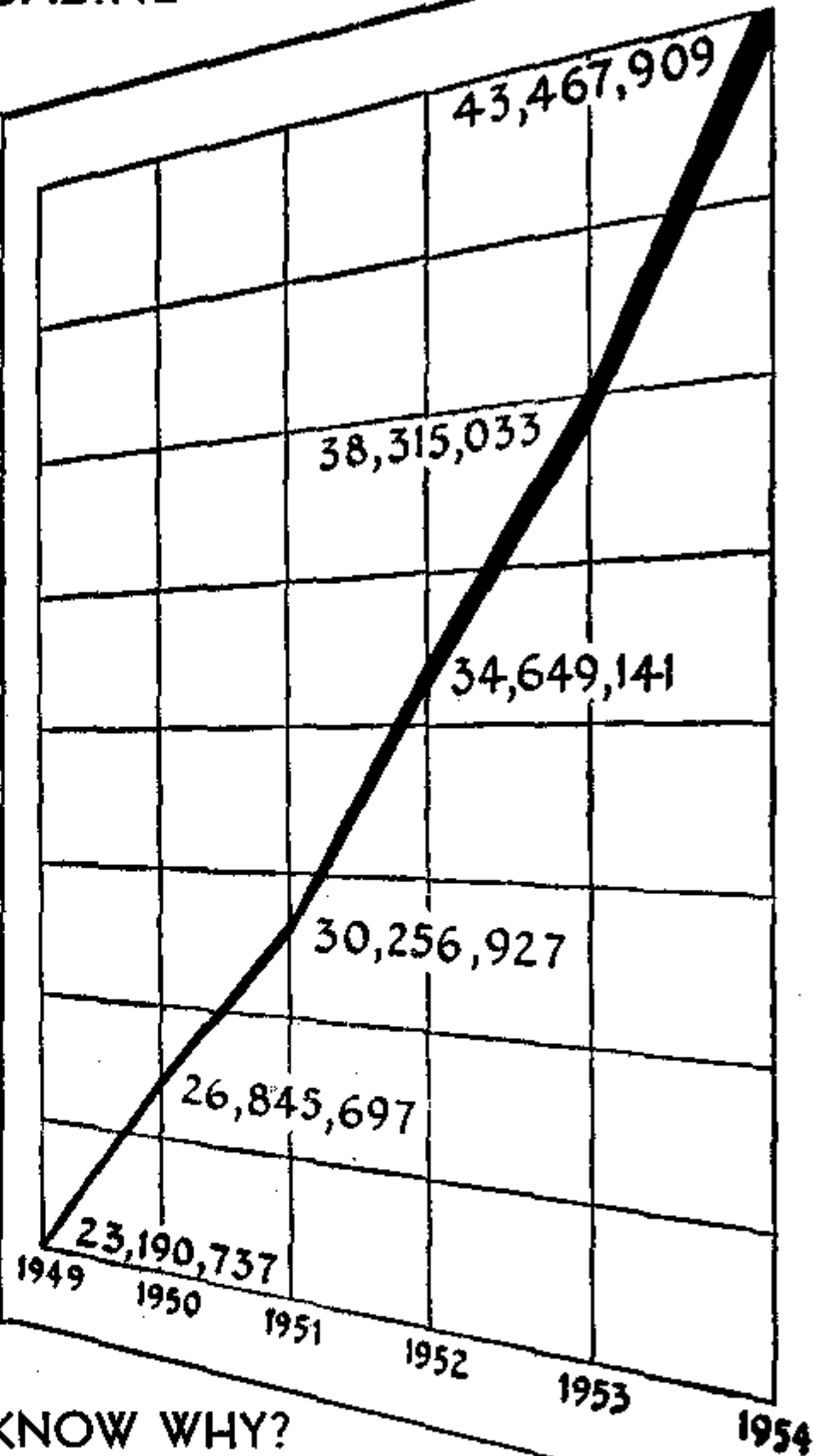
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