

Awake!

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JUNE 8, 1961

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

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

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

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Awake!

"Now it is high time to awake."

—Romans 13:11

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Number 11

PUNCTUALITY

—A Mark of Thoughtfulness

WE ALL, at some time in our life, are likely to have been the victim of another's tardiness. Such tardiness may have been unavoidable, but more often than not it could have been averted by more planning and foresight. Just as we tend to link tardiness with thoughtlessness, so we link punctuality with thoughtfulness. A lack of thoughtfulness can victimize people of considerable time. A Swiss man, for instance, who kept a careful record of his time calculated that in eighty years he had wasted more than five years waiting for tardy people.

The tardy person indeed victimizes other people, but such a person also victimizes himself; for the one who is habitually late brings disgrace upon himself. In the minds of many persons a habitually tardy person is thoughtless and unreliable and is thus considered undependable in regard to other matters as well. Tardiness robs one of respect, not just for oneself as an individual, but for any organization that such a person represents.

Tardiness is not conducive to good relations and good fellow feeling. Many persons have observed the somewhat pained expression on the faces of those who have been obliged to wait unduly long for a meal

or defer their departure because of someone's lack of punctuality. And what are the feelings of the hostess who has prepared food for a specific time but is unable to serve it because of a tardy person? What are the feelings of the businessman toward those who are late for an appointment? What are the feelings of punctual persons who attend a meeting that does not begin on time?

Punctuality is a mark of thoughtfulness. It requires good planning and foresight. The habitually tardy person sometimes excuses himself by saying that he lacks a sense of time, but is this really so? If it were, he should be ahead of time as often as he is behind time. What he lacks is planning and thoughtfulness, and such can be learned. Another excuse offered for tardiness is, 'Better late than never,' but better late than never is not nearly as good as, 'Better never late.'

Traveling time often has to be considered if one is to be punctual. Allow enough time so that dangerous and nerve-exhausting hurry is not necessary. The inveterately tardy person may regard the catching of a train or plane as a kind of sport in which he gives the train a chance to get away or the airplane a chance to

take off without him. But how much safer and how much better to start early so as not to have to hurry on the way!

Because it suggests thoughtfulness, punctuality inspires confidence in a person, and not only in the person but in the organization that he may represent. By being on time you suggest to others that you are a person of your word. When invited to someone's home for dinner, your punctual arrival suggests to the host or hostess that you are considerate of her and of the other persons that may be present.

The Christian shows his thoughtfulness by being punctual not only for material meals but for spiritual meals, at the Christian congregation. Being on time for public lectures, for instance, shows respect for the speaker, whose carefully prepared introduction sets the theme and scope of the discourse. Above all, being on time for Christian meetings shows respect for the organization that has sponsored them.

One may not always be able to be on time; sometimes there are unavoidable delays. But these can be kept to a minimum by careful planning and by allowing a margin of safety in regard to travel time. If one is late, an apology is usually in order; such apology is appreciated by those who have been inconvenienced. If a person is unavoidably detained and he knows that he is going to be late, it is thoughtful to telephone the other person at the earliest possible moment. Such a course of action is greatly appreciated and it removes much of that anxiety caused by waiting for a tardy person.

We can show thoughtfulness by being punctual ourselves and by also planning a constructive course of action should we become the victim of someone else's tardiness. We may not be victimized of five years' time as was the Swiss who recorded his time, but here is a thought-provoking

fact that was uncovered by a University of Wisconsin analysis: The average person spends three years of his lifetime just waiting, whether for tardy people or for some other reason. A Gallup poll that questioned a hundred persons at random reported that every one of them expected to do some waiting during the next few hours, but only one out of eight had any plan for doing something constructive with the time.

Reading and meditation are often possible during waiting periods. Dr. Helen Brandon, a psychological counselor, reported that in one year she spent some 120 hours a month waiting on something or somebody. "During this time," she said, "I thought of 1000 article ideas, worked on the case histories of more than 100 people, and spent at least one-third of the time relaxing in one way or another." Some persons faced with waiting periods carry a Bible, another book or a notebook. Some take with them copies of the *Watchtower* and *Awake!* magazines and are able to read them during waiting time.

Many persons are tardy because they have never been trained to be punctual. Parents can show thoughtfulness by training their children as to the need for punctuality. Most parents would not think of rearing children without teaching them how to tell time, but do they teach their children the importance of being on time?

Christians, of all people, ought to recommend themselves and the organization they represent by punctuality. "In no way are we giving any cause for stumbling, that our ministry might not be found fault with," wrote the apostle Paul, "but in every way we recommend ourselves as God's ministers."—2 Cor. 6:3, 4.

Recommend yourself and what you represent. Be punctual. Your thoughtfulness will be appreciated.

WEATHER

—as a—

Weapon of War and an Instrument of Peace



WEATHER control looms on the horizon as a greater threat to humankind than the hydrogen bomb. Leading climatologist Dr. Hans W. Ahlmann says for that reason that he hopes "man never learns to control the climate of the world." There are far too many opinions and ideas about climate control, he says. "Look at the difference between the ideas of the tourists and the farmer on rain." In fact, already men are warned against "rain stealing." Some states in America have passed laws claiming ownership of the water in all clouds within their borders to protect themselves from rain thievery. Others warn of weather warfare.

Despite the warnings about the dangers of weather control, scientists state that it is no longer a question of "if" or "when," but, "Which nation will do it first—the United States or the Soviet Union?" Captain Howard T. Orville, a confirmed believer in weather control, stated: "If an unfriendly nation gets into a position to control the large-scale weather patterns before we can, the results could even be more disastrous than nuclear warfare."

Echoing similar warnings are men of no less prominence than the United States vice-president Lyndon B. Johnson; Dr. Edward A. Ackerman, deputy executive officer of the Carnegie Institution of Washington; Dr. John Von Neuman, one of the world's greatest mathematicians; Dr. Henry G. Houghton, chairman of the Department of Meteorology at Massachusetts Institute of Technology; Dr. Edward Teller, a builder of the hydrogen bomb, and others.

When will control finally
be brought about, and how?

Lyndon B. Johnson, when a United States senator, stated that "any nation that learned to control the weather would have at its disposal an instrument that could be more potent in controlling the earth than even the hydrogen bomb." And it is generally agreed that the first nation to "conquer space" will have a decided advantage in this race toward weather and world control.

Reflecting on the Soviet Union's startling advances in space, Dr. Houghton recently said: "I shudder to think of the consequences of a prior Russian discovery of a feasible method of weather control." United States Senator Clinton P. Anderson, who said weather control may well be the "ultimate weapon," gave reason for this dreaded possibility. He said that it would be a way of bringing a nation 'to its knees,' by denying it drinking water or by destroying its wheat crop. Weather control would mean a nation could flood cities and scorch farms without inflicting damage to itself, which could not be said if it used thermonuclear blasts. Also realizing the dangers involved in weather control, Dr. Teller told a military committee that the United States could become a second-class power without war if the Russians succeeded in controlling the weather. Perhaps that is why Dr. Ackerman called weather control "tomorrow's weapon or tomorrow's disaster." Both he and Dr. Neuman spoke very seriously of the possi-

bility of "weather warfare" and "weather wars."

Therefore Western militarists are urging that weather control receive top priority. They argue that if Napoleon could have neutralized Russia's winters the map of Europe would not be what it is today. If the Nazis could have ordered gale storms to batter General Eisenhower's invasion force off Normandy on June 6, 1944, the whole world might be dominated by Nazism today. Both the Nazis and the Allied armies consulted meteorologists. The Nazis made sure of dry weather before they invaded Poland. And it was under the protection of a fog bank that they squeezed their cruisers through the English Channel. The Japanese used a cloud bank to conceal their fleet on its way to Pearl Harbor. General Eisenhower was well aware of the weather and oceanographic predictions before he cast the die for D-Day. On the weatherman's memorandum, General Eisenhower wrote in longhand: "Thanks, and thank the god of war we went when we did! . . . D.E."

Well aware of the frightful possibilities of weather as a weapon, world leaders shudder as the race for weather control reaches its climax.

The Weather Weapon Not New

Long before man thought of weather as a weapon, God the Creator used the elements to wipe out a world. Jehovah God, "a manly person of war," declared to Noah: "In just seven days more I am making it rain upon the earth forty days and forty nights, and I will wipe every existing thing that I have made off the surface of the ground." This he did by exercising perfect control over the weather.—Ex. 15: 3; Gen. 7:4, 17-24.

During the time of Moses, Jehovah God warred against Pharaoh and his hosts by the use of weather. God caused thunder,

hail, fire and darkness to sweep Egypt, and a thick cloud to protect the Israelites from the Egyptian forces. Before having the Israelites cross the Red Sea he caused the east wind to dry the sea bottom so that they crossed over on dry ground. Then he buried the Egyptians in the midst of the Red Sea when they followed after the Israelites. This is weather control!—Ex. 9: 18, 23; 10:21-23; 14:19-28.

In Captain Joshua's day "Jehovah hurled great stones from the heavens" upon the enemies of Israel, and "more got to die who died from the hailstones than those whom the sons of Israel killed with the sword." (Josh. 10:11) In the days of Barak and Deborah, Jehovah caused the elements to help in the fight against Sisera. *The inspired account tells us: "From heaven did the stars fight . . . The torrent of Kishon washed them away."* The enemies of Jehovah perished by weather warfare, and that over 3,000 years ago!—Judg. 5: 20.

At the battle of Armageddon Jehovah will again call upon the elements with which to wage war. To his prophet Job Jehovah says: "Have you entered into the storehouses of the snow, or do you see even the storehouses of the hail, which I have kept back for the time of distress, for the day of fight and war?" (Job 38: 22, 23) That day of "fight and war" is Armageddon, in which Jehovah will annihilate all wicked opposers to his righteous incoming new world. At Ezekiel 13:13, 14 Jehovah tells us in part how he will do that destroying work: "I will also cause a blast of windstorms to burst forth in my rage, and in my anger there will occur a flooding downpour, and in rage there will be hailstones for an extermination. And I will tear down the wall that you men have plastered with whitewash and bring it into contact with the earth, and its foundation must be exposed. And she will certainly

fall, and you must come to an end in the midst of her; and you will have to know that I am Jehovah." Yes, antitypical Israel, that is, Christendom, and all the world will come to taste of weather warfare when Jehovah vindicates his name at Armageddon, "the war of the great day of God the Almighty."—Rev. 16:14, 16.

Controlled Weather for Peaceful Uses

It is good also to know that Jehovah, who controls the weather in a perfect way, will use weather control to the blessing of mankind in the new world, even as he did in his typical theocracy Israel. Through his mouthpiece Moses, Jehovah told the Israelites: "If you continue walking in my statutes and keeping my commandments and you do carry them out, then I shall certainly give your showers of rain at their proper time and the land will indeed give its yield and the tree of the field will give its fruit. And your threshing will certainly reach to your grape gathering, and the grape gathering will reach to the sowing of seed, and you will indeed eat your bread to the full and dwell in security in your land." (Lev. 26:3-5) What a comfort these words must have been to the new nation of Israel! No crop failures. No droughts, no hailstorms, floods or insect plagues to ruin their crops—if they remained obedient to Jehovah their God. Obedience to God was a prime requisite to national security.

In the closing years of his life Moses was again used by God to emphasize this point, saying: "It must occur that if you will without fail obey my commandments that I am commanding you today so as to love Jehovah your God and to serve him with all your heart and all your soul, then I shall certainly give rain for your land at its appointed time, autumn rain and spring rain, and you will indeed gather your grain and your sweet wine and your oil.

And I shall certainly give vegetation in your field for your domestic animals, and you will indeed eat and be satisfied." (Deut. 11:13-15) So weather control does not rest with man's knowledge of the elements, but with knowledge of God's commands and happily obeying them. For Jehovah, who controls the weather, blesses or withholds his blessing accordingly.

For example, the psalmist called for the people to "make melody to our God on the harp, the One who is covering the heavens with clouds, the One preparing rain for the earth." Yes, the Israelites appreciated that rain was of God. The prophet Zechariah told God's covenant people to "make your requests of Jehovah for rain in the time of the spring rain, even of Jehovah who is making the storm clouds, and who gives a downpour of rain to them, to each one vegetation in the field." When the nation became stubborn and rebellious at heart and turned aside from walking in Jehovah's way, the prophet Jeremiah tells us they did not say in their hearts: "Let us, now, fear Jehovah our God, the One who is giving the downpour and the autumn rain and the spring rain in its season, the One who guards even the prescribed weeks of the harvest for us." "Your own errors have turned these things away, and your own sins have held back what is good from you people," said Jeremiah to a people who had turned away from the true God Jehovah.—Ps. 147:7, 8; Zech. 10:1; Jer. 5:24, 25.

Weather in a Modern World

Of course, that was under the typical kingdom of Israel, but what about today? We still live on the same earth, under like clouds, and the same God lives on! But how many nations have sought out his commands and live according to them? Remember, God-controlled weather was conditional—the condition was that the nation

remain obedient to Jehovah's laws and commandments. What earthly nation can boast such obedience today? Therefore, they have turned away from God to meteorologists, weather scientists, for some hope of weather control. But after a long and familiar acquaintance with the weather, man's attempts to bring it into subjection for the most part continue to be frustrated. Men have built dams, seeded clouds, created lakes, planted forests, diverted rivers, and still there are droughts, cyclones, tornadoes, hurricanes, hailstorms and thunderstorms. Unseasonal weather and famines persist.

It is no small undertaking to try to harness the weather. Earth's seething sea of air extends 500 to 600 miles into space. The ocean of air around the earth is so huge, Dr. Harry Wexler of the United States Weather Bureau pointed out, that if the air were divided up for observation among all the people on earth, each human would have two million tons of air to keep an eye on. Another report states: "The weight of this great blanket of gas is stupendous, though man is unaware of it because of the equal and countervailing pressure of the air and fluids within his body. The pressure exerted upon him and upon the entire earth is 2,016 pounds per square foot. The whole burden of the atmosphere pressing down upon the earth totals about 5,000,000,000,000,000 tons—the equivalent of a slab of granite 1,000 miles long, 2,000 miles wide and half a mile thick." Without the atmosphere there would be no wind, no clouds, no rain, no weather. Man actually lives at the bottom of this massive sea that is hundreds of miles deep. And his chances for controlling it are about the same as the chance a fish has to control the oceans in which it lives.

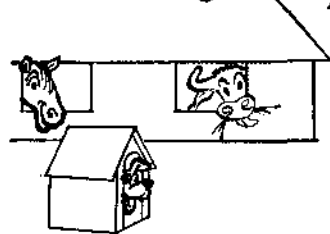
The causes of air turbulence are subtle and infinite in number. High above in

the ionosphere, we are told, barrages of charged particles or violent bursts of radiation from the sun stir up air movements that may have subtle but as yet unknown consequences. The atmosphere catches and consumes by friction some 100,000,000 meteors that fall into earth's gravitational field each day from outer space. These too may disrupt the otherwise relatively stable balance in the atmosphere. On earth there are all sorts of temperature variations caused from irregular flow patterns of the earth's surface, such as mountains, valleys, prairie lands, huge forests, plowed fields, lakes, rivers and oceans, and all of these affect the flow of air and thus have a direct bearing on the weather. All of this must be taken into consideration when we speak of weather control to any appreciable degree. It would be much easier and by far more intelligent to learn God's commands and live according to his ways and let him control the weather. Eventually that is what will be done anyway.

After Armageddon in Jehovah's new world, the God who controls the weather will in a literal way fulfill the promise: "I will cause the pouring rain to descend in its time. Pouring rains of blessing there will prove to be. And the tree of the field must give its fruitage, and the land itself will give its yield, and they will actually prove to be on their soil in security." (Ezek. 34:26, 27) Obedience to God will bring weather control, and weather control will bring security and prosperity.

So our earth is due for some drastic weather changes. Not by weather scientists will these changes come, however, but by God, who in Armageddon will use it as a weapon of war to destroy the wicked and in the righteous new world as an instrument of peace for the blessing of humankind obedient to his will.

Why the COUNT?



By "Awake!" correspondent in Panama

HOW many are we? This intriguing question is periodically asked by many governments of the world, and the answer is sought by the simple means of counting noses. But when the census taker calls at a home, he puzzles many householders by asking questions that are not even remotely related to the task of finding out how many people there are. Some of the questions may even appear to be very personal. Although a householder may not see how his ability to read and write or what kind of stove he has in his kitchen is related to a census, the information a census gathers may ultimately result in benefits for him.

Census-taking is not a modern innovation. It was used by rulers many thousands of years ago. In those days a census was principally for the purpose of conscripting manpower for military service or for levying taxes. Today it has been broadened so as to be far more informative.

Census Day in Panama was December 11, 1960. No one left home that day until

one of the 8,200 census takers had called. After questioning a person, the census taker gave him a card to show that he had been contacted. To insure good results, the government recruited teachers and students that were in schools of higher learning to make up most of the census takers. On the average, each received five dollars for his work. To make the work easier, all stores remained closed until late in the afternoon.

Anyone that could not be home was permitted to register during the week before Census Day.

Results

The tabulation of the census thus far has produced encouraging information for the government. It reveals an increase in Panama's population in every province with the exception of Taboga Island in Panama Bay, where there was a decrease of forty-four inhabitants during the last ten years. As a whole, Panama has had a population increase since 1950 of 32 percent. It is interesting to note that in two provinces women outnumbered the men by almost 10,000.

On the basis of previous census-takings the government was able to anticipate an average yearly increase of twenty-nine persons to every thousand. It was even able to predict the arrival of the one millionth inhabitant. At the present rate of increase it sees a population for Panama

of two million by 1980. It has already begun studying the problems that will arise down to the year 2,000, if the population continues to increase at the present rate. Without a periodic census to determine the rate of increase, this would be difficult to do.

By examining the answers put on the census questionnaire, the government can determine the requirements of public sanitation today and in the future. It can learn what is needed in the way of adequate and safe water supplies, sewage disposal, health centers, what areas need attention in the antimalarial campaign and eradication of pests, and what will be the demand for various vaccines and serums in its war against smallpox, yellow fever and infantile paralysis.

The census can serve as a gauge to measure the effectiveness of the country's educational program. Because the 1950 census revealed that there were 150,000 Panamanians (not counting native Indians) ten or more years of age who could neither read nor write, education directors were stimulated to work out a plan for educating these people. This resulted in an arrangement whereby Panamanian teachers could be trained in Mexico, Venezuela and Puerto Rico. The need for more educational equipment was seen as well as a redistribution of the schools themselves. The fact that some 50,000 children of school age were without schools made this imperative.

Economy

As with other countries, Panama has benefited economically from census reports. The total evaluation of existing farm animals and agricultural products was set in the 1950 census at 55 million dollars. This was good, but the fact that 58 percent of the workers in the country had a monthly income of less than seventy-five dollars

stirred up public opinion to demand the establishment of a just minimum wage.

That same census brought to the attention of the government, for the first time, the nation's agricultural resources. This helped greatly in providing a picture of the economic health of the country. In the agricultural census beginning April 16, 1961, the government planned to seek more information than it did in 1950. Besides asking about the number of farm animals and fowl, it planned to inquire about the extent to which farm land is being utilized, the use of irrigation, the use of fertilizers and the use of farm machinery. A deeper probe into the nation's economy will be made in 1962, when the government will conduct a census of the commercial and industrial activities in Panama.

An analysis of the 1950 census revealed that Panama was losing many benefits from its agriculture through lack of adequate roads and market centers. In three quarters of the farming areas, the farmers had to transport their produce to distant markets on horseback or on foot. They would then have to sell the produce at prices that did not compensate for their efforts. This fact stimulated projects for more roads and highways throughout the agricultural zones. Several national agencies have co-operated with the farmers to remove many of the difficulties revealed by the census.

Another surprising revelation from the 1950 census was the fact that two thirds of the farmers in Panama were squatters. This knowledge caused the government to provide easier means by which the farmers could acquire free title to the land. Thus the census brought benefits to the Panamanian farmers.

Housing

Census reports give a government a clearer picture of the housing needs and

problems in a country. By means of the 1950 census officials in Panama learned about the number of rooms in each living-unit in the country, the materials used in constructing them, the sanitary conditions, whether there was electricity and whether the living-unit was rented or owned by the occupants. When it was owned by those living in it, the census inquired as to whether it was paid for or nearly so. All this information proved useful in considerations of the nation's housing problems.

The 1960 census has broadened this inquiry by seeking information about radios in the homes, refrigerators and the type of stoves the people use. It also inquired about home industries such as the preparing and selling of food, making clothing and so forth.

Effect of Population Changes

The results of a census can cause changes in maps as well as in a government itself. As concentrations of people increase or shift from one place to another, maps have to be adjusted to show this as well as boundary changes of districts that are consequently made. Where appreciable increases in the population are revealed by a census, the government has to make changes in the number of representatives in its legislative body. The 1960 census in

the United States, for example, caused the states of New York and Pennsylvania to lose three seats in the House of Representatives. California gained seats. This was due to a shift in the population that was revealed by the census. When a city receives financial aid from a state or from the central government according to the size of its population, a census can cause marked changes in the amount of aid received. When the 1960 census revealed a drop in the population of New York city, the city officials were greatly disturbed because this revelation could cause a reduction in the aid the city receives from the state.

Although a householder may not appreciate the need for some of the information a census taker may ask him, governments have learned that a census can be most informative in checking on the pulse of a nation. By means of it, officials can determine the weaknesses in the national structure and be informed on the needs of the people. This information helps them to solve problems and institute changes that bring benefits to the people as a whole. These benefits make a periodic census a desirable thing in the growing nations of our modern world, and they supply an answer to the question, Why the count?

Other People's Experience

“We can get into more trouble by ignoring the lessons of experience than in almost any other way,” says *The Royal Bank of Canada Monthly Letter* for May, 1957. “If we depended upon our own personal experience for our learning, we should find ourselves with scanty knowledge, thin in some places and utterly lacking elsewhere. The ambitious person says, ‘Out of whose book can I take a leaf?’ and he proceeds to make the experience of other people an extension of his own. Some men are never convinced that they know a thing unless they have experienced it. They are rather pitiable in their refusal to listen to anyone but themselves; like an obstinate ship’s captain who has to learn by many wrecks how to avoid the rocks.”

“The best way to avoid the rocks of disaster is to steer by the principles of God’s Word the Bible, benefiting, too, from the many experiences of others recorded therein that ‘were written for our instruction.’—Rom. 15:4.

Transiting

A LERT, observant six-and-a-half-year-old Johnny shifted the focus of his searching brown eyes from the plate of his native *arroz con pollo* (rice and chicken) to his father, seated across the table from him.

"Papa," he asked, "where does the food go after it goes into the tube out of my mouth? [For on a previous occasion his father had assured him that such was the case.] What happens to it? How does it get all the way to my head and fingers and toes?"

Where is the child that has not propounded such questions? Where the adult that has not been engrossed, even in this speeded-up space age, with the envisioning of the ordinary, yet superb, processes involved in answer to them?

So this responsibility-accepting father, instead of dismissing his son with an 'oh, now-do-not-be-silly—run-along-and-play' remark, interestedly answered: "Son, these large pieces or blocks of food that we eat have to be torn or broken down into little blocks so tiny that they become liquid, and then the blood carries them to all parts of the body to feed them. This change takes place in different parts of the 'tube' you just mentioned, and it is also called a canal. No, not the waterway you know about, the Panama Canal, but the digestive or alimentary canal. And since the changes that take place are so great and so wonderfully accomplished, we can

A CANAL OF MARVELS

By "Awake!" correspondent
in Panama

truly call it
a canal of
marvels."

Satisfied with this understandable answer, Johnny, after being dismissed from the table, ran along to his play, and the food that he had eaten continued its transit of the digestive tract, commonly referred to as

The Alimentary Canal

This highly specialized canal, together with its accessory organs and glands, old as humankind, yet independent of human ingenuity and uncreated by human skill, not only bears eloquent testimony to a dexterous and economical Creator, but also continues to efficiently fulfill its purpose for man's benefit. Its amazing processes, both physical and chemical, many of which could be accomplished outside the body under controlled conditions, but over a much longer period of time, have been the object of intelligent observations for many



years and to this day remain a wonder in a world where modern laboratory methods have made an even more minute scrutiny possible.

Compared to the fifty-mile stretch of Canal so familiar to Johnny, the twenty-five- to thirty-foot length of this one is quite short. Just as in the Panama Canal, where complete and efficient co-ordination of activity is effected through the control towers, so in this canal all its processes are centrally directed from the master 'control tower,' the brain, by means of intricate nerve impulses. And, as in the former Canal mighty lock-gates smoothly operate at the entrance and exit of the lock chambers, so in the latter various valves guard its numerous chambers. Each has its aids to navigation so necessary for successful manipulation; each, its hazards. Unlike the former, which operates for the purpose of safely transporting, intact, mighty ocean liners of precious cargo from one ocean to the other, this laboratory of marvels has as its goal the complete unmasking of the identity of whatever comes into port, selecting and changing what is acceptable to the body into an assimilable form and eliminating what cannot be used. So in this continuous tube extending from the mouth, through the pharynx, esophagus, stomach, small and large intestines to the anus, a succession of elaborate mechanical and chemical actions convert all kinds of food (proteins, starches, sugars and fats) into simple substances, which can be absorbed as nutrition to the body.

With the motive of quickening just a little the appreciation of what is involved in this remarkable change, rather than attempting a final say on its many reactions, the pleasurable opportunity of transiting this canal of marvels by means of the observations of those who have studied and

are constantly analyzing and experimenting with it is most rewarding. Those in the know say that it requires from sixteen to twenty-four hours for the food to travel the full length of the alimentary canal. The entire transit is filled with thrills as one contemplates the wisdom, power and accuracy of the One who established the laws governing the perfect co-ordination of its mechanical and chemical aspects to effect the purpose of the digestive processes.

From Mouth to Stomach

Appetite-teasing aromas from the kitchen, or perhaps the persisting desire to eat, if one is hungry, alert the whole alimentary canal of a normal, healthy person. Muscles are stimulated for action; glands are incited; the whole system is poised for closest co-operation. The mouth "waters" as the salivary glands, three sets of them strategically located, have been spurred to secrete sufficient of their daily output of upward of a quart of saliva to prepare this 'port of entry' for the reception of food—preferably a well-balanced, well-prepared, attractively served meal. And as the "grinders" or teeth tear and grind to bits the food received into this nearly oval-shaped mouth cavity, enzyme-ridden saliva lubricates and moistens it. More than that, one enzyme selectively attacks the starchy portion of the food and starts transforming it into sugar, and another begins work on that to tear it down into a still simpler form.

The soft, pulpy mass of food, now ready to be swallowed, does not simply drop by gravitational pull into the stomach. Swallowing is accomplished by a combination of movements of the tongue, cheeks and muscles of the approximately five-inch-long, somewhat cone-shaped throat cavity behind the mouth, nose and larynx called the pharynx. Let a *Textbook of Anatomy and Physiology* describe this so seemingly

insignificant process: "The muscles draw the pharynx upward and dilate it to receive the food; then they relax, the pharynx sinks and the other muscles, contracting upon the food, it is pressed downward and onward into the esophagus," or gullet, into the next 'chamber' in the canal. Continuing its four- to eight-second journey down this nine- or ten-inch-long comparatively straight tube that penetrates the diaphragm and terminates in the upper end of the stomach, the food mass is moved along by peristalsis, a gentle wavelike motion resulting from dilation of the outer and inner layer of muscles, respectively, of its walls. Clearing the gullet, the traveling food passes through the cardiac orifice, the ringlike sphincter muscle 'lock-gate' closes and it is now

In the Stomach

It is said that perhaps this is as little understood by the majority of its owners as any organ of the digestive tract. In the article "Mysterious Stomach—Always in Trouble" in *Life* magazine for November 7, 1958, the writer interestingly said that the stomach is "a curious combination of the reliable and the unpredictable. . . . To the layman the stomach is an accident-prone, allergy-ridden, acid-haunted trouble-maker, and it is blamed for almost everything that goes wrong inside the owner's body. It appears to be subject to a variety of unpleasant malfunctions and sensations: food poisoning, nausea, gastritis, ulcers, over-eating, heartburn and just plain indigestion. . . . But most doctors disagree with this lay view. Far from being an uneasy and unreliable source of anguish, they say, the stomach is really exceptionally tough, trustworthy and hard-working. It rarely causes serious trouble, and then only if grossly abused. It will accept without complaint virtually anything that is

passed along to it that is not actually poisonous."

In simplest terms the stomach is a "sac-like dilation" of the alimentary tract, and is situated principally behind the lower ribs, its blind, rounded end to the left of the heart, and its opposite smaller end under the liver. Being so subject to change, it practically defies accurate measurement; for when it is empty, it may resemble a "deflated balloon" measuring from twelve to sixteen inches from top to bottom as it "limply hangs from the esophagus." When digesting food, it assumes a shape "roughly resembling an outsized kidney bean and measures only eight inches from top to bottom." Versatile, its capacity varies from one to three quarts of food and liquid for the average eater to six quarts for the habitual overeater.

Target for scrutiny that it is by doctors, recipient of unjust accusations that it is by the average individual, the stomach is, nevertheless, a very dependable part of one's anatomy. At least three times a day it at once adapts itself to receive rather large quantities of food and retain it, and later dispense it in small amounts after it has been worked over. And what fascinating changes do take place in it! Why its very structure lends itself to the task it is to perform! As soon as food enters it the writhing of its walls' three layers of muscles (one oblique, one round and one long), in response to the command from the central nervous system, begins to mash food to a thin, grayish mush called chyme. The innermost layer of its thick, resilient wall is a very soft mucous membrane of many creases and folds, richly supplied with blood vessels and nerve fibers, and honeycombed by tiny shallow pits into which glands, some 35 million of them, open, pouring out their enzymes through five million ducts. It is here that the very toughest piece of meat meets its "Water-

loo" as the secreted pepsin completely dismantles its individuality; it is here that sweet milk sours as secreted renin changes its liquid form into soft, smooth curds. Yes, it is here that proteins in general begin to be unmasked—to subside from being too choosy about their form—as they are broken down by three stages: acid metaproteins, proteoses, and peptones. Since all this is accomplished only in an acid base, these glands also supply the acid, hydrochloric by name, and so corrosive that "it would blister your palm in an instant—an acid powerful enough to cause a second degree burn." Yet the stomach itself is spared being digested by a protective, resistant mucous lining.

As for the starches, it is debatable as to whether the action of the saliva continues here in this turbulent "chamber" or whether further action is suspended from the time it leaves the mouth until it has left this part of the canal. With the exception of their being liberated from other foodstuffs, and the slight action of a third enzyme called gastric lipase upon the emulsified fats like cream, the fats of the meal retain their identity until the next portion of the channel is being navigated. Thus, after about four hours of constant churning and kneading in this chemically infiltrated compartment, the now-macerated food is ready to pass through the pyloric "lock-gate," in small portions and at regular intervals into

The Intestines

Extending from the lower end of the stomach to the large intestine, the twenty-to twenty-five-foot convoluted tube, the small intestine, fills the greater part of the abdominal cavity. In it more digestion takes place than in any other organ of the alimentary canal, and absorption into the blood is negotiated. Its inner mucous lining is studded with some twenty million glands

that secrete intestinal enzymes or "aids" for each particular kind of food, elements that act as activators to the pancreatic enzymes or as dividers of food elements, such as proteins, into the final form for absorption into the blood. About four or five inches below the stomach, ducts from the pancreas and liver open into the small intestine, pouring out their enzymes for the completion of the chemical breakdown of proteins into amino acids; of starches and compound sugars into simple sugars; and of fats into fatty acids and glycerin. The amino acids, simple sugars and fatty acids are the forms in which the food taken into the mouth some eight or nine hours earlier can be absorbed into the blood.

Throughout its entire length this tube is coated or lined with submucous and mucous membrane arranged in circular folds, which never disappear even when the intestine is distended. These prevent the food from passing through too quickly as it is being thoroughly exposed to digestive juices. Covered with millions of minute, fingerlike projections called villi, this lining, velvetlike in appearance, presents an absorptive surface of well over a hundred square feet.

Movements of two kinds are observed in this "chamber": (1) peristaltic, or the "quick succession of waves of contraction and inhibition passing slowly along" and which serves to keep the food moving onward through the canal; and (2) pendular segmentation consisting of "local constrictions of the intestinal wall" which occur "rhythmically at points where masses of food lie." The purpose of these latter movements is vividly described as "to divide the string of food into a number of equal segments. Within a few seconds each of these is halved and the corresponding halves of adjoining segments unite. . . . In this way every particle of food is brought into intimate contact" with the folds of the

walls and is mixed thoroughly with the digestive juices.

At this stage in the twenty-four-foot journey, absorption of most of the meal has taken place and the remaining sudsy froth passes into the large intestine by means of the ileocecal valve. Here, although no digestive enzymes are secreted, limited digestion continues in the remaining unabsorbed food already mixed with digestive fluids, and absorption terminates. The undigested and indigestible parts of the food, now so much freer of liquid than when they left the small intestine, are evacuated from the body as waste products.

Hazards, to Recognize and to Avoid

This canal has its hazards too. Briefly to be mentioned are (1) bacteria—always present to a greater or less extent—that may find their way into the system. Ordinarily they are destroyed by the hydrochloric acid in the stomach. In a remarkable way any escaping ones are usually routed by chemicals in the digestive process farther on. If not, then a doctor may

have to be consulted. (2) Exhaustion, which can slow down the processes to such an extent that not sufficient "aids" or enzymes are secreted to stop fermentation, which may cause much discomfort by pressure due to gas. (3) Emotional stress, particularly anger, which may cause the

stomach to boil combatively in its oversupply of acid; fear, perhaps causing it to lie still or become nauseated; and over-anxiety, which so frequently results in loss

of appetite with consequent lack of zest for food necessary to trigger digestive processes. (4) Overeating, which overtaxes the entire system, as it violates the principle of moderation in all things.

Filled with gratitude to the Maker of such a fascinating mechanism, and for food to put into it; possessed of self-control with gladness and joy of heart; and moved by love for the prospect of using the benefits accrued from it to the glory of the great Creator who made us in such a 'fear-inspiring' way, one will be helped to overcome many of the hazards common to this canal of marvels and will be anxious to safeguard its amazing processes.

COMING IN THE NEXT ISSUE

- Why Be a Christian?
- Beauty and Cosmetics.
- The Valiant Fire Fighters.
- Travel by Air.
- Defeating Death in the High Alps.

Exaggeration

This is "a day of wild superlatives and exaggerated ecstasy," says Charles W. Ferguson in *Say It with Words*. "In the nomenclature of business we face daily habitual exaggeration that must have its effect on our own speech and writing; and it calls attention not only to itself (though with less and less effect), but also to the values of restraint and moderation in writing and the need of accurate simplicity if we are to be convincing. Instances of gross but commonplace exaggeration are too conspicuous today to need more than a passing reference. . . . A film or a television program is the biggest, the best, the most dramatic, the most hilarious, the most exciting thing that has appeared. And when it is not, it is colossal or supercolossal. . . . All of which means that we have used up the superlatives of the language and left no reserve. . . . It is the extreme that we would be well advised in our writing and speaking to avoid, thinking perhaps of the fellow who stood up in prayer meeting and said he had shed barrels and barrels of tears over his habit of telling tall stories."

Paris and Amsterdam



PARIS—a city with a reputation among tourists for art, finery and sex. But it is possible to come to Paris for reasons more noble than worldly pleasures. Particularly will this be so for the thousands of Christian witnesses of Jehovah who will be in Paris from August 1 to 6 for their principal French-language convention this year. They will not be coming for a lark or a spree, nor even just for tourism. Paris has a thriving congregation of clean-living Christian witnesses, and it will be to get to know these and the thousands of other French-speaking brothers that Paris will attract many Witnesses from abroad this year.

Paris proper is divided into twenty administrative districts, and within these there is at present a congregation of 705 Witnesses organized into nine units. However, Greater Paris has some forty congregations in all, with 3,068 active ministers as of December, 1960. All these are busily preparing to provide or to find rooming accommodations for their Christian brothers who will be coming to attend this assembly.

The assembly will be held at the Parc des Princes, a sports stadium and an ideal convention spot. It is an open-air stadium capable of seating some 40,000 people. It is situated on the extreme western limits of Paris, in an airy residential section near the famous park called the Bois de Boulogne. The Métro and several bus lines come within a stone's throw of the sta-

dium. Car drivers will have no trouble reaching it, since it is located near the fast-moving boulevards *extérieurs* and within a short distance from the *quais*, the river-side boulevards that follow the river Seine.

Unlike the London Underground, in the

Paris Métro you pay a standard fare regardless of the distance traveled. You can buy either individual tickets or little booklets (called *carnets*) of ten tickets, which work out cheaper. It is also advantageous to buy *carnets* of tickets on the buses but, except on very short runs, bus travel is dearer than the Métro because you pay according to the distance you travel.

A word about French money for the benefit of those who have not been to France within the past year or so. Back in 1955 the dollar was worth 350 French francs. Today one NF (new franc) is worth approximately 20 U.S. cents, 1/6 sterling, 10 Belgian francs, nine tenths of a Swiss franc and 12 Spanish pesetas. At present both old and new francs are circulating and both are legal tender, so visitors will have to remember that the above equivalents apply to 1 NF or to 100 old francs.

The big attraction, of course, will be the convention program itself. Naturally, the main language for this assembly will be French. But many of the visiting speakers who speak in other languages will use interpreters. Sessions will also be held in Spanish and Polish.

Doubtless those coming from abroad and from the French provinces will be interested in seeing the Watch Tower Society's new French branch office and printery.

They are located at 81, rue du Point-du-Jour, Boulogne-Billancourt, about a fifteen-minute walk from the Parc des Princes and ten from the nearest Métro station, Porte de Saint Cloud.

Students of Bible history will find much to interest them in the Louvre, one of the richest museums in the world. The Louvre is open every day except Tuesdays, from 10 a.m. to 5 p.m. But few pastimes are so fatiguing as aimlessly wandering through large museums looking at everything in general and nothing in particular. Know what you want to see before you start out. Paris has much to offer that is constructive and educational, in contrast with its more seamy side, which a Christian would be happier to avoid.

"Widen Out"

This convention will provide a marvelous opportunity to "widen out," as Paul recommended the Corinthians to do. (2 Cor. 6:13) There has been no central gathering of Witnesses in France since 1955, and since then their number has grown from a monthly average of 8,512 to a new peak of 15,681 in December, 1960. So many thousands will be seeing one another for the first time. Then there will be thousands of French-speaking brothers in attendance from Belgium and Switzerland, and some from Canada and other lands. All these will have no trouble in getting acquainted, since they all speak the same language. But they are all determined to "widen out" by getting to know one another and by getting acquainted with the many non-French-speaking brothers that will be present.

A splendid opportunity for coming to know the local brothers, their food and their customs, will be provided to those from abroad who will be staying in private homes. Another fine way to "widen out"

will be to have some share in the preaching work during the assembly. The French-speaking Witnesses will be happy to take along their brothers from other lands so that they can get the flavor of the field ministry here. Those willing to "widen out" in this way should meet at the field service department on the assembly grounds.

Are you prepared to widen out your heart to take in the many blessings of this six-day convention? We here in Paris can already hear many thousands of you answering with a resounding *Oui!*

Amsterdam Awaits Your Coming

Amsterdam, capital of the Netherlands, has come to enjoy a reputation as one of the crossroads of the world. The busy, well-equipped harbor is fed from the North Sea by the North Sea Canal, while trading boats from various European countries pour in through the Rhine Canal from the south. An important link with the sea is the railroad connecting Amsterdam and the great port of Rotterdam. At least sixty round trips a day between these two cities are possible by rail. This is well supplemented by a brand-new superhighway just opened. Twenty aircraft companies fly planes in from seventy countries on five continents. The Schiphol airport is only twenty minutes from the heart of Amsterdam.

During the last days of July thousands of Jehovah's witnesses will be converging on this city by means of these travel arteries, among them about 2,000 from the Flemish section in Belgium and a considerable number from other European countries. They will be pleased by the friendly ways of this "Venice of the North," so called because of the numerous canals and islands and the more than 500 bridges needed to keep traffic rolling.

These thousands of Jehovah's witnesses will be arriving, not because Amsterdam excels as a tourist attraction, but chiefly because Amsterdam provides many facilities for conventions, and from August 1 to 6 these Christian travelers will be using one of these facilities for an international convention.

The Olympic Stadium, where the convention will be held, can accommodate more than 40,000 people, all seated, although during sports events, when many spectators stand, as many as 60,000 persons have packed into the stadium. Since the stadium staff will be on vacation during August, there was some question about letting Jehovah's witnesses have the stadium. But because of their favorable reputation for caring for property, the stadium management decided to entrust the stadium into their care under the supervision of one or two persons of the regular staff.

Locating the stadium will not be difficult. If traveling by car, the simplest thing to do is to ask a policeman as soon as you enter the city. If you arrive by train, Jehovah's witnesses will be on hand to meet and direct you to wherever you are going. A taxi ride from the train station to the stadium costs about \$1.00. Travel by streetcar is much cheaper. Just take a streetcar marked "1" or "24" and it will take you directly to Olympic Stadium.

If you arrive by air, you can take the airport bus to the terminal in the city. Here brothers will be on hand to direct you to the stadium or to your rooming address. Should you ever get lost or be in doubt, just telephone 736200. If you arrive before July 31, call 135908. There will always be someone at the other end of the line ready to speak to you in Dutch, English or German.

In Amsterdam there are many persons who are able to speak English, French or German. There will be a special section in the field service department for those from outside the Netherlands. Dutch publishers who speak English, French or German will come to this section and will take any of the visitors along in the field ministry if they so desire.

Climate, Points of Interest

The climate in the Netherlands is strongly influenced by the sea. A good raincoat and some woollens are no excessive luxury.

You will want to visit the Watch Tower Society's branch home while here. It is located in the beautiful park section of the city, about a fifteen- or twenty-minute walk from the stadium. Visitors are always welcomed by the Bethel family.

After the assembly, if time permits, there is much you might want to see in Amsterdam and vicinity. A way of seeing the city in general is by taking a boat ride through the many canals or by just taking an old-fashioned walk through the ancient central part of the city with its points of interest. The Tourist Information Office usually provides one with a route for such a walk. And, too, every bookstore sells guides that are cheap but very informative. The Rijksmuseum and the Stedelijk museum are both worth seeing, and they are not far from the stadium. The Bible museum will also be of interest; it has a scale model of the tabernacle constructed by the Israelites in the wilderness at God's command. The events of principal interest, however, will be at Olympic Stadium August 1 to 6.

Jehovah's witnesses here keenly await your arrival. We expect to be built up by your presence in our midst and hope that we can do the same for you.

The Strange Profession of

BEGGING

WHAT is your reaction to the sight of a tattooed and maimed beggar on a city street? Does sympathy for him move you to drop a few coins in his cup? Does passing him by without giving something embarrass you or give you a feeling of guilt? If that is your reaction, you need to learn a few facts about the strange profession of begging.

Like most people, you probably conclude from a beggar's appearance, not from personal knowledge about him, that he is in dire need of financial help. But appearances can be deceiving. With few exceptions, great need is not what prompts beggars to beg. Modern society provides assistance for the hungry, homeless and destitute through "poor laws" and social agencies. This makes begging by paupers unnecessary.

Begging is a profession that brings to the skilled beggar a comfortable livelihood without his having to work. This is possibly the greatest attraction that begging has for those who engage in it. Commenting on this point, Harlan Gilmore, in his book *The Beggar*, stated: "One of the compensations which begging offers is that of financial security. . . . The person who has struggled along for years at a socially approved occupation, perhaps subsisting on a few dollars a week, is more than thrilled at the five, ten, or twenty dollars a day which he may gain by begging. Old age and physical misfortune no longer haunt him, for he knows that these are the stock in trade of the beggar. The older he gets,

the more readily people will give to him. He can expect his income to increase rather than vanish in his declining years. He may revive his youthful dreams of building up a fortune and retiring, and he may succeed in doing so. . . . Many beggars are not primarily interested in financial returns. They love begging because it affords them leisure. They can secure a livelihood with the least possible effort and in the least possible time."



Income

The daily income of beggars varies according to their skill, location and the country they are in. That begging can be very lucrative is indicated by occasional news reports of dead beggars who leave estates of from \$30,000 to \$50,000. Some years ago an investigator estimated that a beggar in New York city could take in from five to sixty dollars an hour panhandling. His location, the time of day and his ability to arouse sympathy are all factors that affect his rate of take. That it can become a sizable amount in a short time can be noted by watching a blind beggar as he taps or sings his way through a New York subway car. When the number of people that contribute in one car is multiplied by the number of cars in a train, it can readily be seen that he leaves the train with his pockets full. City authorities try to stop such begging.

How much a clever beggar can get by

a few minutes of acting was revealed in the case of a woman beggar in the United States who had the ability to throw her hip out of joint. When she did this and raised her foot a few inches by an iron frame, she appeared to be badly deformed. She would make a painful show of boarding a streetcar and walking down the aisle to a seat. When the conductor came for her fare, she would put on a show of looking for her pocketbook. Not finding it, she would burst into tears, claiming that it had been stolen. As sympathetic passengers inquired about her situation, she gradually unfolded her tale of woe. The pity she aroused brought forth generous contributions from the passengers. When she got off the streetcar, she would have from ten to one hundred dollars. She was one of the many transport beggars that specialize in deceptive stunts on public vehicles with the intent of fleecing the passengers.

Methods

Acting out a scene of distress that invokes pity can be done without saying a word, and is one of the many methods beggars use. Without saying a word a beggar can get gifts from passers-by merely by displaying the stump of an amputated leg or arm or by pretending to be blind. If you should sit in a restaurant near a window or at a sidewalk table, you may discover another silent begging method being used on you. You may find a beggar standing nearby looking longingly at the food you are eating. He may even try the crust-throwing act. He does this by planting a crust of bread near him, and when he has caught your eye he will lunge for it and devour it hungrily. Such silent appeals to the sympathy of an unsuspecting person can be very effective.

A number of years ago a woman in Paris used the method of acting out a

scene of woe that proved very profitable. She would dress in black so she could pretend to be a widow and would carry a prayer book to appear religious. At the appropriate moment she would fall into a fountain in a pretended faint. To her inquiring rescuers she would tell her sad tale. The sympathetic people would then take up a collection to help her. She found this method so remunerative that she continued to fall into fountains all over Paris until the police caught up with her.

The drowning act involves three beggars. One jumps into a river as if he were committing suicide. The second beggar swims out and rescues him. When both get to shore, the third beggar anxiously inquires of the first why he wants to commit suicide. The tale of woe is then told for the benefit of the crowd that has gathered. The third beggar, who is well dressed, puts five dollars in his hat and suggests to the crowd that they join him in helping the poor man. The unsuspecting people usually fall for the stunt and unwittingly contribute to the support of these three social parasites.

Panhandlers are more direct in their approach. They bluntly ask you for a gift, especially when they see you escorting a young lady. They know that you may be embarrassed to refuse them in front of her. Some are so persistent that they will walk along with you for several blocks in the hope that you will weaken and give them something. Others may pretend to know you. These figure that you will feel embarrassed for not remembering an old acquaintance, and rather than acknowledge your embarrassment you will be willing to help out with a small loan. To a beggar a loan is a gift.

Very little acting is required by beggars that work stores. They know that merchants have a set amount for beggars and that they are certain of getting it because

their presence in a store embarrasses the merchant before his customers. A store beggar may have a route that he visits regularly and from which he gets a comfortable living without having to work.

Residence begging is usually done by women. This type of beggar will have a tale of woe that is designed to appeal to housewives, as they are the ones she meets. To strengthen her appeal she may have with her an anemic-looking child that is not necessarily her own but may have been rented. In an effort to cover the fact that she is begging, she may carry a few small items of little value that she will offer for sale.

Begging letters are used by the beggars that prefer to stay at home. These contain a written appeal for help and may be sent out in great numbers. Beggars with greater skill may concentrate on a few likely prospects, but they will not be content with asking for a few coins. They will request loans of from ten to one hundred dollars, not just once, but repeatedly. Since beggars seek loans and gifts on the basis of lies and have no intention of repaying them, it can be said that the profession of begging is the profession of liars and thieves.

Convincing Appearance

Beggars know the value of presenting a convincing appearance to the public. This is particularly noticeable in their public display of deformities or physical handicaps. A beggar that does not have one will frequently try to fake it. Regarding this Gilmore says: "To do this, they put acid on their arms to make 'jiggers' (sores resembling insect bites), collodion in their eyes to make 'blindmen'; they make liberal use of crutches, bandages, and false legs, partially throw joints out of place, and do other things to fake physical handicaps."

Any physical defect or injury that gives

greater sympathy appeal is welcomed by a beggar. "No crippled or disabled beggar in India," says Dr. J. M. Kumarappa, "ever dreams of seeking surgical or medical aid. . . . Any loss or deformity of leg, arm, hand, foot, eye or sight is at once welcomed as an asset and exploited to the fullest to earn a livelihood by begging."

The profession of begging has such a deteriorating influence on the mind that beggars can lose any feeling of parental love or any regard for the welfare of children that people normally have. Because children are able to arouse the sympathy of people more readily than adults, they are recognized as valuable instruments in the begging profession. In his article "Causes of Beggary," Radhakamal Mukerjee observes: "In the world of beggars children are mortgaged and sold in broad daylight. The more horrid and more pathetic looking the child, the greater is its price. If it fails to attract passers-by by its pitious cries, it is tortured into more successful imploring."

Deliberate maiming and blinding of children has been done by beggars in many parts of the world. Beggar parents may twist an arm or leg of a child after it is born so it will be deformed and have greater sympathy appeal. Or they may refuse to nurse it until it appears to be at the point of death. Its emaciated appearance is certain to arouse the pity of prospective givers.

It has been the practice in China for beggars to steal young children and cut the muscles in their arms and legs. By binding the tiny limbs in a harness, they become horribly misshapen as they grow. It is the hope of such beggars that the heart of the most stubborn pedestrian will melt when he sees the child and hears its pathetic cries. His greed for gifts blinds him to the child's welfare.

No doubt, one of the worst aspects of

the profession of begging is the manner beggars have exploited, mistreated and corrupted children. It is to the support of this despicable profession and to the continuation of its cruelties that you give your money when you contribute to a beggar.

Control

Most modern nations have attempted to control begging by passing laws that prohibit it. What happens when control is lacking can be seen in India, where beggars loiter in city streets and around temples like swarms of flies. Here is what a citizen of India, J. A. Kaunds, says about them: "Walking along a street of Poona on a Sunday morning, I counted thirty-two beggars within a distance of 400 yards. In the cities of Bombay, Calcutta, Delhi and Madras as well as in smaller cities and towns anywhere from the Himalayas in the north to the southernmost tip of the Indian Peninsula and from the east to the west, beggars are commonly seen by dozens and by scores."

But even in nations that have made valiant efforts to stamp out this evil, begging continues in one form or another because people persist in supporting it. As long as they give to beggars they will have beggars. Possibly one of the reasons why they do this is because religions inside and outside Christendom sanction begging, causing people to believe that those who forsake worldly possessions and beg for their subsistence are holy men. But begging is not the road to salvation, and being charitable to beggars does not free one from

sin as some persons may mistakenly think. There is nothing in the Bible that supports the idea that a mendicant life has divine approval.

When the Scriptures speak of being charitable to the poor, it is not recommending gifts to beggars. Helping the poor and destitute and giving to professional beggars are two entirely different things. There were beggars in the times of the apostles, but there is no record that the apostles gave them material gifts. When a beggar asked for alms from Peter and John as they were entering the temple in Jerusalem, they did not give him money. Instead they healed him.—Acts 3:1-6.

There is no indication that there were any beggars under the arrangement of the Mosaic Law in ancient Israel. People that were poor could glean the fields or pledge their services. Those who were physically unable to provide for themselves were cared for by relatives. Since the poor and incapacitated were cared for and religious mendicancy did not exist, there was no reason for anyone to beg. That any Israelite found begging to be necessary in the days of the apostles could only be due to the failure of the Jews to obey God's law.

Those who contribute to beggars encourage them to be liars, thieves, sluggards and corrupters of children, because that is their way of life. The Bible does not encourage support for such social parasites. It says: "If anyone does not want to work, neither let him eat." (2 Thess. 3:10) To be a patron of beggars is to be a supporter of one of the most sinister of social ills.

Matter of Principle

- ◆ A writer tells about attending a dance in a country where there had been a revolution. The lights were turned out during the playing of the new republican anthem, because, as one leader said, "this is a social affair and we don't want to see who won't stand up."—*The Royal Bank of Canada Monthly Letter*, April, 1959.

ANCIENT CUSTOMS

IN THE TWENTIETH CENTURY

By "Awake!" correspondent
in Lebanon

A VISIT to the Near East is, in some respects, like stepping into the past, for some of the people here continue to practice customs that were common in these lands thousands of years ago. As you mingle with the people, you may see them doing things that you read about in the Bible. It may be that you will encounter a family that still uses a common bowl of food at mealtimes. Instead of using serving spoons, each member of the family tears off a piece of bread from a round, thin sheet and dips it into the common bowl. The bread is thin and can be used to scoop up food and even gravy. This custom is mentioned in the Bible book of Mark when it relates about Jesus' eating a passover meal with his apostles. It mentions the common bowl and the practice of everyone dipping into it. Regarding the one who would betray him Jesus said: "It is one of you twelve, who is dipping with me into the common bowl."—Mark 14:20.

While walking along a street you may see two men in conversation, and one of them grasps the upper part of his garments and shakes them slightly back and forth against his body. That will doubtless strike you as being rather odd, but upon inquiring about it you find that the man was indicating by this gesture that he does not have any responsibility for a matter. This explanation brings to mind the statement at Acts 18:6, where it tells that the apostle Paul did the very same thing. "But after they kept on opposing

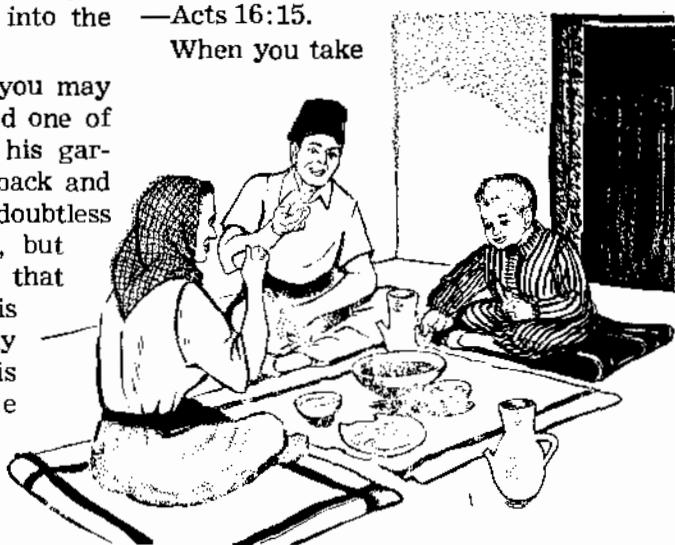
and speaking abusively, he shook out his garments and said to them: 'Let your blood be upon your own heads. I am clean.'"

Hospitality

One of the things that impresses one most in the Near East is the hospitality of the people. They consider it a greater honor to receive guests than to be a guest and will go to great pains to make a guest feel comfortable and welcome. Families will often ration themselves on food so they can provide sumptuously for their guests. When you visit a home the householder will insist that you eat or drink something with them. This is what the apostle Paul tells about Lydia's hospitality. "She said with entreaty: 'If you men have judged me to be faithful to Jehovah, enter into my house and stay.' And she just made us come."

—Acts 16:15.

When you take



leave of your host, you may expect him to walk with you as far as the door and bid farewell, but not so in the East. He will very likely walk with you, not only to the door, but down the street and perhaps a considerable distance to your lodgings. When this happens you may be reminded of the apostle Paul's experience when he visited his Christian brothers at Tyre. "So when we had completed the days, we went forth and started on our way, but they all, together with the women and children, conducted us as far as outside the city. And kneeling down on the beach we had prayer and said good-bye to one another, and we went up into the boat but they returned to their homes."—Acts 21:5, 6.

You may be surprised to see two men greeting one another with kisses, but this is a common practice in the Middle East. If you stop to think a little you may recall reading about this custom in the Bible. When Jacob met Esau after a separation of more than twenty years, they greeted each other with kisses. "Esau went running to meet him and he began to embrace him and fall upon his neck and kiss him, and they burst into tears." (Gen. 33:4) There was also the time when Joab greeted Amasa with a kiss and when Judas did the same with Jesus. (2 Sam. 20:9; Matt. 26:49) Recall too the time Aaron greeted Moses in the wilderness. "Then Jehovah said to Aaron: 'Go to meet Moses into the wilderness.' With that he went and met him in the mountain of God and kissed him." (Ex. 4:27) At Romans 16:16, the apostle Paul told his Christian brothers in Rome to "greet one another with a holy kiss." So the practice of men greeting one another with a kiss, although strange to the Western world, is an ancient custom that is still practiced in the Near East.

Frequently you may hear salutations such as "*Salaam alaycum*," which means

"Peace be with you." This too is a custom that has come down to this twentieth century from ancient times. "Boaz came from Bethlehem and proceeded to say to the harvesters: 'Jehovah be with you.' In turn they would say to him: 'Jehovah bless you.'" (Ruth 2:4) A like salutation was used in Jesus' day, for he mentioned it at Luke 10:5, "Wherever you enter into a house say first: 'May this house have peace.'"

Marriage Customs

You will find very little difference between the Oriental marriage customs as practiced by some today and those of ancient times. You may recall that Isaac did not make his choice of a wife, but his father, Abraham, did. In a great many cases today the parents of a boy will make marriage arrangements with the parents of a girl. Sometimes the choice is made from relatives, as was done with Isaac's wife. On such occasions the term "*Tbn Aami*," which means "son of my uncle," becomes a synonym for husband. This term may even be used if the families of the bridal pair are not related.

Engagement is considered a very serious step, and frequently today, as in Bible times, betrothal marks the beginning of the marriage ceremony. In the first chapter of Matthew, Mary, the mother of Jesus, is spoken of as being promised in marriage to Joseph, and in the next verse he is called her husband. (Matt. 1:18, 19) In some villages here in Lebanon the papers for marriage are arranged and signed at the time of engagement. Until the wedding feast the girl stays in her parents' house or with the boy's family. After the feast the boy has the right to take her to his own house.

Engagement is not necessarily signified by a ring. As in the case of Rebecca, a girl today may be given precious gifts of

gold and jewelry at the time of betrothal. (Gen. 24:53) Usually the jewelry consists of gold bracelets. These become a source of security for the girl as they cannot be taken as a payment for the debts of her husband.

Other Customs

You will find in the Near East that sons are oftentimes given the greatest importance in a family, especially the first-born. This may be because the sons carry the name of the family and because they are a source of security for their parents when they grow old. This practice, of course, is a very ancient custom. Back in the days of Abraham, Isaac and Jacob the sons were prized, with the first-born being given much authority.

Usually children are identified by the name of their father, with more importance placed on the given name than on the family name. A Scriptural example of this is the case of the apostles James and John. They are referred to as sons of Zebedee: "Both James and John, Zebedee's sons." (Luke 5:10) King Saul is spoken of as "the son of Kish" at 1 Samuel 10:11. You may occasionally hear mothers referred to by the name of their oldest son. This was done with Mary, as she was called "the mother of Jesus," and with Zeruah, who was referred to as "Joab's mother."—John 2:1; 2 Sam. 17:25.

You will be surprised to note in the small countries of Bible lands the interest people often show in the town a person comes from. They will inquire about a person's village or section of the country. If he is from a well-to-do village, they will have an expression of admiration on their

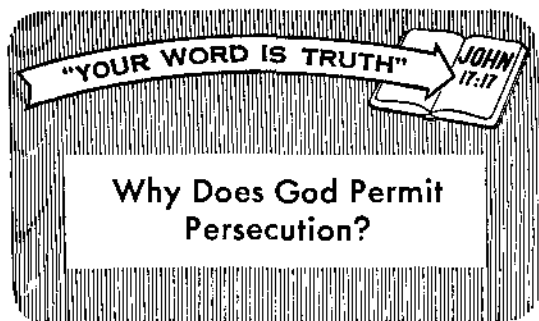
faces. On the other hand, if the village is poor and insignificant they may show no expression. In the days of Jesus, Nathanael even voiced the low regard he had for the village Jesus came from. "Philip found Nathanael and said to him: 'We have found the one of whom Moses, in the Law, and the Prophets wrote, Jesus, the son of Joseph, from Nazareth.' But Nathanael said to him: 'Can anything good come out of Nazareth?' Philip said to him: 'Come and see.'"—John 1:45, 46.

While traveling around the countryside you may notice a leafy structure made of branches on the roofs of some of the village homes. These are booths that village families build on the roof of their homes during the summer season to use as sleeping quarters. You will also see similar booths by the fields. These booths provide farmers shade while they eat their noon meal or while they rest and refresh themselves with a drink of water from their earthen or skin bottles. During harvest-time such booths are used by watchmen to guard the crops. Similar booths were built in Bible times. "It is in the booths you should dwell seven days. All the natives in Israel should dwell in the booths." (Lev. 23:42) At Isaiah 1:8, a booth is spoken of as a "lookout hut," thus revealing their use by farmers some seven hundred years before Christ.

These are some of the customs you may notice in the Near East. They give one a clearer understanding of how people in Bible times lived. Because of these ancient customs that are kept alive today, we can, in a sense, say that a visit to the Near East is like stepping into the past.

End of the Line

The Sylvania Television Awards, among the most prized of all those bestowed, are being discontinued because the sponsors feel that incentive for program improvement is no longer needed.—*Advertising Age*.



"MANY have been put into prison and concentration camps, and others have been killed." As one reads those words in the 1961 *Yearbook of Jehovah's Witnesses* regarding conditions in Communist lands one may well ask, Why does God permit his people to be persecuted?

More than 2,500 years ago God's prophet Habakkuk asked the same question of God: "Why is it that you look on those dealing treacherously, that you keep silent when someone wicked swallows up someone more righteous than he is?"—Hab. 1:13.

Yes, why does God permit his people to suffer persecution? Well, of one thing we may be certain and that is that it cannot be due to any lack of power, for he is omnipotent; nor due to a lack of loving concern for them, for his Word tells us that what is done to his people he feels as if it were done to him, even as Jesus Christ counted the persecution of his followers by Saul as persecution of himself. Since this is so, we cannot conclude other than that God must have compelling reasons for permitting his people to suffer. He does—at least five main ones.—Isa. 63:9; Acts 9:5.

The first and chief reason for God's permitting his people to suffer persecution is so as to let them share in clearing his name of reproach. From what is recorded at Job, chapters 1 and 2, it is clear that Satan the Devil had previously reproached God, boasting that he could turn all crea-

tures on earth away from God. Otherwise Jehovah God would not have immediately called Satan's attention to Job and his upright course: "Have you set your heart upon my servant Job, that there is no one like him in the earth, a man of integrity and upright, fearing God and turning aside from bad?"—Job 1:8.

But Satan stood his ground. He did not admit defeat in Job's case but complained that God had fenced Job about, so that Satan had not been able to get at him. Boasted he: "Touch everything he has and see whether he will not curse you to your very face." Yes, "touch as far as his bone and his flesh and see whether he will not curse you to your very face."—Job 1:11; 2:5.

In view of Satan's thus forcing the issue God let Job be put to the test. So God permitted Job to suffer the loss of his property, family, health and friends. Was it worth it? It was, for thereby Job proved God right and Satan a base liar. For Job's faithful course God rewarded him with more than he had in the beginning.

Ever since the time of Abel God has, in effect, said to his servants upon earth: "Be wise, my son, and make my heart rejoice, that I may make a reply to him that is taunting me." To prove Jehovah God true and deserving of all worship and to prove Satan false is sufficient reason for God to permit his servants to suffer. However, let it be ever borne in mind that Jehovah God is not responsible for such suffering; rather, Satan is; he raised the issue of man's keeping integrity.—Prov. 27:11.

A second reason for God's permitting his people to suffer persecution is that it works out beneficially for them, refining, perfecting and proving them worthy of being rewarded by him. As we read of Jesus Christ: "Although he was a Son, he learned obedience from the things he suffered," he thereby being "made perfect"

or complete in his obedience because he stood the test.—Heb. 5:8, 9.

The same is true, and even more so, of Jesus' followers. As the apostle Peter points out: "Since Christ suffered in the flesh, you, too, arm yourselves with the same mental disposition, because the person that has suffered in the flesh has desisted from sins, to the end that he may live the remainder of his time in the flesh, no more for the desires of men, but for God's will." And concerning the people that know their God in our day the prophet Daniel foretold: "They will certainly be made to stumble by sword and by flame, by captivity and by plundering, . . . in order to do a refining work because of them and to do a cleansing and to do a whitening, until the time of the end." Yes, as the flames in the crucible burn out the dross from the metal and help change brittle iron ore into tough, useful steel, so persecution, faithfully endured, "yields peaceable fruit, namely, righteousness."—1 Pet. 4:1, 2; Dan. 11:33-35; Heb. 12:11.

A third reason, closely related and yet distinct, is that God at times permits his people to be persecuted because he is angry with them because of their negligence or measure of unfaithfulness. This is the way he dealt with his ancient people Israel from the time of their wilderness journey on down to their seventy-year desolation. The same was also true of God's people in modern times, for which reason God permitted them to suffer greatly during World War I.—Isa. 12:1; 54:8; Zech. 1:15.

God also permits his people to suffer persecution so as to furnish men of good will an opportunity to do good to his servants. Thus Bible history tells of an Ethiopian eunuch, one Ebed-melech, coming to the aid of Jeremiah when that prophet had been cast into an empty cistern and where he would have perished in the mire. Ebed-melech went to the king and pleaded in

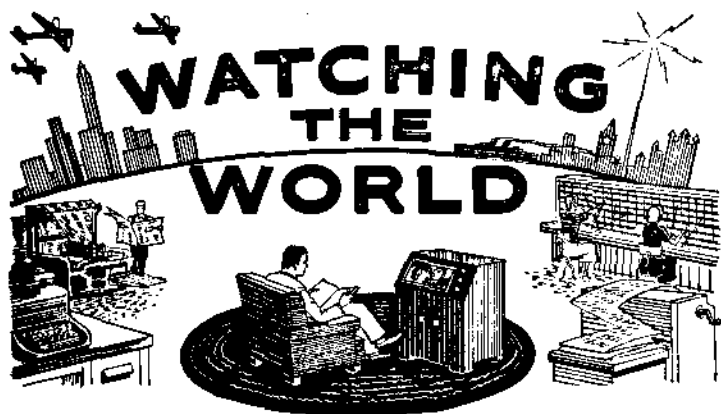
behalf of Jeremiah. As a result Jeremiah was hoisted out of the cistern and Ebed-melech had *his life spared* when Jerusalem was destroyed.—Jer. 38:6-13; 39:15-18.

In modern times a "great crowd" of people have manifested themselves who have the same spirit as Ebed-melech. Jesus made reference to them in his illustration of the sheep and the goats. Christ's brothers suffering all manner of hardship and persecution has given these sheeplike ones the opportunity to show themselves on God's side by ministering to Christ's brothers. Because of their doing so, the King Jesus Christ says to them: "Come, you who have my Father's blessing, inherit the kingdom prepared for you from the world's foundation."—Matt. 25:34-36.

And, lastly, God permits his people to be persecuted so that his foes may show themselves to be deserving of destruction. Thus Amalek, Edom and Babylon showed themselves deserving of destruction because of their treatment of God's ancient people.—Deut. 25:17-19; Isa. 14:16, 17; Obad. 8-16.

A like situation will prevail in the near future. Divine prophecy shows that Satan the Devil, as Gog of Magog, and his wicked hordes will be tempted to come up against God's spiritually prosperous people. He will be permitted to do this so that Jehovah God will have compelling reason to take action against Satan and all those with him, all those doing his bidding. This Jehovah God will do at Armageddon.—Ezek. 38:1-39:7; Rev. 16:14, 16.

Thus we see ample reason why Jehovah God permits his servants to be persecuted: for the vindication of his name, for the testing of his people and for their chastisement, so that men of good will might show themselves to be on God's side, and so that God's enemies might show themselves deserving of destruction.



Algerian Revolt Ends

◆ On April 26, four days after French Foreign Legion paratroopers, commanded by four retired generals, seized Algiers, the rebellion crumbled. The forces loyal to President Charles de Gaulle were once more in complete charge. The revolt that was called in defense of a "French Algeria" and against De Gaulle's plans to talk peace with the Moslem nationalist rebels ended what was called "one of the most bizarre episodes in modern French history."

Khrushchev Predicts

◆ The jolly premier of the Soviet Union, Nikita Khrushchev, said when he welcomed his first spaceman, Yuri Gagarin: The United States is still ahead of the Soviet Union in the economic field, but "in the same way that we have advanced into space we shall also advance in the economic field and leave other states behind." Washington appeared concerned.

Crime Up In London

◆ 1960 was the worst crime year on record in London since World War II, with every category of crime from juvenile delinquency to murder showing a sharp increase. The Commissioner of Police in his annual report stated that thefts of money and valuables more than doubled against 1959, that car thefts and thefts from cars left in the street rose 25 percent above the 1959 figures.

Television Madness

◆ The average child in the United States watches television about two hours a day. Children begin watching when they are 3. One third of 6,000 children interviewed started at that age, two thirds by the time they were 4, and 80 percent by the time they enter kindergarten know what television is all about. The viewing time increases gradually until the child gets to be 12, at which time he spends approximately four hours a day before the set. After that age it declines to about two hours a day. It was discovered that brighter children did more watching in early life, but turned from it more quickly later on. As to what children see on TV, one report stated: "One hundred hours of U.S. television included 12 murders, 16 gun battles, two stranglings, a stabbing, three suicides, a guillotining, a hanging—and four people pushed off cliffs. And it was all in children's hours." A recent survey disclosed three things about TV: that it contributed to juvenile delinquency, that a child spends as much time before a set as he spends in school, and that in terms of prestige, television is a failure. The child who spends his time reading is far better informed.

Israel Crossed Off

◆ According to a report from Beirut, Arab students are to stop learning about Israel. Israel does not exist as far as they are concerned. All infor-

mation about Israel in school textbooks is to be "torn out or obliterated." Arab children will not even be taught where the country is.

No Reaction

◆ In the Sahara wastelands on the morning of April 25, France exploded her fourth atomic bomb. It was pronounced a success. Unlike her three previous nuclear explosions when world public protest was swift, sharp and telling, on this occasion hardly a peep of protest could be heard from any source. Only the Soviet Union voiced an objection. The Moscow radio called the test a "new crime" and a "challenge to world public opinion."

Canada's Jobless

—Germany's Need

◆ On April 18 the Canadian Bureau of Statistics estimated that more than 11 percent of Canada's labor force was unemployed in March, while the Research Institute of the German Employers Association announced on April 4 that a postwar record of 548,000 job vacancies had been reached in West Germany. The economic boom in that land has created a shortage of workers in all trades.

Telephone by Satellite

◆ A new global system of 50 communications satellites and 13 ground terminals is being readied to relay telephone calls anywhere in the world. James E. Dingman, vice-president of the American Telephone & Telegraph Company, predicted commercial use of telephone and television "space circuits" in 1964. He also stated that transatlantic telephone calls relayed by a satellite and amplified with sun power are scheduled to begin in May, 1962.

Germany Pays Debts Early

◆ West Germany said that it would pay \$587,000,000 of its \$787,000,000 postwar debt to the United States. The remaining \$200,000,000 she will begin paying off in 1966. The Germans did not have to pay this debt until 1988, according to the books.

Water on the Moon

◆ According to Cornell University's Dr. Thomas Gold, there may be water on the moon, trapped a hundred feet or so below the surface. If the moon's interior is hot, as some cosmologists believe, molecules of water are cooked out of the rocks and rise toward the lunar surface where the water freezes. Beneath the ice crust is liquid water, securely trapped, said Gold. All earth's visitors to the moon need do is drill a hole and they will have all the water necessary for survival—they hope.

Quake Forecasts Foreseen

◆ Earthquakes now strike without warning. But Dr. Takahiro Hagiwara, professor of seismology at Tokyo University, believes that in another decade it will be possible to issue warnings several months in advance of any earthquake with an intensity of more than 6 on the revised Mercalli intensity scale. Other earthquakes could be predicted one or two days in advance, he believes. Such predictions may be possible by measuring the movements of the earth's crust.

Big "Eye" in Australia

◆ On April 18 officials in Australia stated that a telescope, 210 feet in diameter, has been installed at Parkes, about 270 miles west of Sydney. The telescope is described as better than any that the United States or the Soviet Union has for tracking satellites.

Grandmother Becomes Priest

◆ Fifty-nine-year-old Ingrid Bjerkaas, a grandmother, on March 20, 1961, was ordained to become the first woman priest in the Evangelical Lutheran Church of Norway. Bishop Kristian Schjelderup, who officiated at the ceremony, is the only one of seven bishops in the Church of Norway willing to ordain women. The other six are opposed on the ground that it is against the Scriptures.

Jews Cry, Discrimination!

◆ Dr. Nahum Goldmann, president of the World Jewish Congress, said that "the Jews of Soviet Russia today have practically none of the rights enjoyed by all other national minorities. They have no literature, no theatres, no Press, no schools of their own." Dr. Goldmann stated that the Baptist Church in Russia had one church and one pastor for every 1,100 believers. But there was only one synagogue and one rabbi for every 23,000 Jews. He said that the facts "show clearly that there is discriminatory treatment."

Closed Churches

◆ Minister Norman Townsend of North Kingstown, R.I., urged clergymen to translate "the leather binding of the Bible into shoe leather" to reach the 71,000,000 Americans who have no church affiliation. "It is not enough for a clergyman to hole himself up in an ivory tower, preparing sermons," Townsend said. "He must make himself available to every home in his parish and to the others without a church in his community. He can't do this all by himself. He must get others in his parish to help." Townsend asserted that there were 60,000 churches closed in the United States and 15,000 villages without a pastor or a functioning church.

Evidence of an Unbeliever

◆ Salvation Army Major Charles Stewart finished playing his \$300 silver trumpet. A market crowd at Keriakoo, Tanganyika, gathered around as he laid down his instrument and began to speak to them on the subject "Thou shalt not steal." When he completed his exhortation he bent over to pick up his trumpet. It was gone. Someone had stolen it.

Where Wives Get Paid

◆ In Ethiopia today a man and

woman can enter into what is called a "damoz" marriage. Under this arrangement a man agrees to take a woman as his wife for a set time. During this period he pays her a salary. If he refuses to pay, she can take him to court and collect. At the end of the agreed term, the marriage automatically is dissolved without any divorce proceedings. Any children born during this time are legitimate. The minimum length for a "damoz marriage" is one month, the maximum as determined in advance by the two parties. In this land polygamy is outlawed, but sexual promiscuity is common.

Life Ends at Forty

◆ Whoever said that "life begins at forty" was not aware of the facts. For those over forty find that life ends about the time 40 rolls round. The over-40's find themselves on the industrial shelf, says a British staff reporter for the *Daily Express*. Investigations made in some 20 British factories disclosed that the over-40's were left with the worst jobs, that the older men are doing the semi-skilled jobs in bad working conditions, that their employers generally believe that "old dogs can't learn new tricks." The report states that "not one of 116 managers interviewed had thought of modifying jobs to help older men make better use of their capacities; none of the firms had considered special training or retraining for the over-40's." Management either did not know about their workers over forty or they just did not care.

Russia's Centenarians

◆ According to the Soviet Central Administration of Statistics, there are 21,708 people in the Soviet Union who are 100 years old or more, out of a population of 212,000,000. Of the 21,708, only 5,432 are men and the rest are women.

A Fifty-Ton Bucket

◆ The Esco Corporation, Danville, Illinois, built a drag bucket that can lift 50-ton loads at a time. It can dig material 170 feet below ground level and cast it on a pile up to 110 feet high and 425 feet away. The bucket is made of steel plate up to five inches thick. It will be used to strip coal in Brazil.

Compact Cars Save \$\$

◆ Comparison of costs of owning compact automobiles and cars of standard size brought to light these interesting facts: "One fleet operator finds that resale prices after one year of operation average \$700 less than original cost on standard models and \$480 less on compacts. Another fleet official estimates that, for 20,000 miles in a year, gasoline costs for a compact average \$130.80 less than for a standard car, and total operating costs \$150.56 less."—*U.S. News & World Report*, April 24, 1961.

A Leukemia Cure—Maybe

◆ Leukemia patients have been found deficient in two necessary blood substances. One of these is called megakaryopiesin and the other substance is now labeled thrombopiesin. Injecting these regulators into several ailing human patients caused the platelet count to go up to normal. One or two injections kept the count normal for two to four weeks. The experiments to date have been limited. The regulator substances are taken from the blood.

Test-Tube Babies

◆ Scientists in Communist China are reportedly trying to produce test-tube babies. A Chinese spokesman said: "If children can be had without being conceived the work and labour of mothers need not be affected by childbirth. This is happy news for women." Or is it?

Man with X-Ray Eyes

◆ A performer who was billed as having "x-ray eyes" set out to prove this true. He taped his eyes with adhesive and then wrapped a black cloth over to obscure all vision. After this he walked into a store to demonstrate his point. Amazingly enough, he walked right up to a man in uniform and said, "Hello, officer. How are you?" The performance would have been more astounding had the man in uniform been an officer and not a soft-drink truck driver.

Vatican Attacked

by Russian Church

◆ The Russian Orthodox Church assertedly is intensifying its attacks on the Vatican. The Moscow Patriarch, *Zurnal Moskovskoi Patriarchii*, said the Vatican is "a political force which is conspiring with the United States and West European governments against peace."



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