

Awake!

Is It "Closing Time" for the Human Race?

Universal Human Rights versus Police Power

Devout Spain Observes "Holy Week"

Peru—the Old and the New

AUGUST 22,

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Awake!

"Now it is high time to awake."

—Romans 13:11

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WILL Sincerity Alone PLEASE GOD?

A PERSON may be genuinely sincere, free from hypocrisy, completely honest and still be very wrong. The Scriptures state: "There exists a way that is upright before a man, but the ways of death are the end of it afterward." So sincerity by itself is not enough to please God.—Prov. 14:12.

Saul of Tarsus sincerely thought he was doing the right thing when he persecuted the Christian congregation. It took a blinding revelation from Jesus Christ to set Saul straight. As a sincere Pharisee he was not pleasing to God. "Formerly I was a blasphemer and a persecutor and an insolent man," he says. "Nevertheless, I was shown mercy, because I was ignorant and acted with a lack of faith."—1 Tim. 1:13.

Many Russians sincerely believe in communism and are ready to give their lives for it, but who in the Western world is ready to accept communism on the basis of Russian sincerity? It is not enough.

Many persons today think that to win God's approval sincerity is all that is required. Recently a person remarked about Billy Graham: "Billy certainly does no harm and—who knows?—he may do some good, but at least he is sincere." Principles

of right and wrong are set aside and sincerity is looked upon as the sum total of Christianity. But is it?

Jesus told of a time when people would kill Christians, thinking sincerely that they would be doing God a favor. Will God approve of their evil deeds simply because of their sincerity? Hardly. In his sermon on the mountain Jesus said: "Many will say to me in that day: 'Master, Master, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you at all. Get away from me, you workers of lawlessness." According to this, neither sincerity nor powerful works are enough. What is required?—Matt. 7:22, 23.

Paul wrote of those who were sincere but incorrect: "I bear them witness that they have a zeal for God; but not according to accurate knowledge." A primary requirement is an accurate knowledge of God's will. Jesus said: "The one doing the will of my Father" is the one that will be rewarded.—Rom. 10:2; Matt. 7:21.

What is God's will? "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" A sincere person, when shown from the Bible that he is wrong, with all sincerity seeks to right his course. This is the genuine mark of sincerity that brings the smile of approval from God.—Mic. 6:8, AS.

IS IT

"CLOSING TIME" for the HUMAN RACE?

THE morning of November 1, 1952, the birth of a new monster made an astounding incursion into the lives and thoughts of men everywhere. That morning a group of specialists huddled behind reinforced barriers to watch the event take place. Tension mounted as the seconds were counted off—5, 4, 3, 2, 1—then a terrifying blast and a flash of light surpassing anything ever seen by the human eye rocked the earth. The fireball bulged and raced upward. In two minutes it soared to over 40,000 feet and spread three and a quarter miles in diameter. The clouds above and the sea around were lit up as at noonday. The sands and coral beneath were seared away. The device that triggered the monster to reality momentarily developed at its heart a temperature ranging from 150 to 200 million degrees centigrade! The expanding gases of the fireball heated to 100 million degrees.

For minutes trained men stood motionless as they watched their creation with awe and despair. What a fearful monster to bring forth! The cone of the fireball went up to a maximum altitude of twenty-five miles and spread its mushroomlike head out a hundred miles. Below on earth was the terrifying truth. Elugelab Island at Eniwetok had vaporized. A mile-wide crater, 175 feet deep, was all that was left of the target area. Responsible men, who felt the significance of the event,

In these days when men speak of the end of human life by nuclear war, what assurance is there of security for mankind?

began to wonder if this were not the beginning of the end for the human race. The late Professor Albert Einstein was moved to say: 'Annihilation of any life on earth has been brought within the range of technical possibilities.' The distinguished scientist Dr. Vannevar Bush remarked that it was possible now to turn the clock of civilization back 1,000 years and deliver "the world again to barbarism and pestilence." Atomic Energy Commissioner Thomas E. Murray declared: "It may be the incomprehensible and inscrutable will of God to make the twentieth century 'closing time' for the human race."

Some men envisioned the monster as "the apocalyptic weapon." When let loose it would kill, "not by the thousands or the millions, but by the hundreds of millions. Neither man nor beast, nor fowl nor fish would be spared its devastation." Others saw it to be the "watchdog" of the "free world" against aggressors. Who would dare make war in face of so great a threat? What a means of insuring the peace and security of the world!

Retaliatory power, soon thereafter, was hailed as the "only sane policy for the world." And the new creation, the H-bomb, became the "big stick" with which men had hoped to enforce the peace. Militarists and politicians began to cry out: 'Our only hope is to create new and greater deterrents to Soviet aggression. What we need

is weapon superiority!" Soon frightened people everywhere were heard taking up the chant. Scientists were ushered into the role of saviors of the world. And at a hurried pace new monsters were brought forth.

Parade of Monsters

During World War II the block-buster, with its twenty tons of destruction, was regarded as a most frightful weapon; then came Hiroshima and the A-bomb with its equivalent of 20,000 tons of devastation. The year 1952 brought the H-bomb with its equivalent of 5,000,000 tons of terror. Since then, H-bombs with the potential of over 40,000,000 tons of TNT charge have been reported exploded and are now being stockpiled.

In 1950 it would have taken forty-five A-bombs to destroy New York city. Today it would take just one H-bomb. While the world is endeavoring to absorb the terrible truth about such monstrous weapons and learn to live with its fears of them, atomic scientists are discussing an even more hideous monster, the C-bomb. By placing a hydrogen device in a casing of cobalt, they say, they can make today's H-bomb explosions seem like firecrackers. The C-bomb, however, is admittedly too dangerous for even nuclear scientists to fool with. Atomic nations already have on hand the means to exterminate the human race completely. They can make a good educated guess as to the number of H-bombs it would take to bring about total world catastrophe—to scatter the human family to the four winds in a matter of seconds. But where is the world's security? Where is the peace that these monstrous weapons were to insure? Is it "closing time" for the human race?

Western nuclear supremacy, in which so much trust was placed, was, at best, only temporary. Barely nine months after the United States fired its H-bomb the

Russians exploded a hydrogen device of their own. That which was to stand for security has become a unique, unchallengeable instrument of insecurity. Anxieties and tensions, as a result, have heightened, not diminished. And the war of nerves has entered a new apprehensive phase. The so-called "sane policy" of retaliatory power has been turned into a mad arms' race, thrusting an indescribable burden on taxpayers and subjecting them to all kinds of suffering. Each atomic power nation hopes that the enormous potentialities of these destructive monsters will serve as a deterrent to any would-be aggressor, for such weapons make it certain that there will be no winner in modern warfare. Atomic nations are in fear that they will some day bury each other in nuclear destruction. They say the end is at hand.

Need for Revaluation

While men quake at the nuclear monsters they have wrought, these same men seem to be completely oblivious to the significance of greater demonstrations of power exploding before their eyes every day. Some of these violent eruptions have been seen to rise 100,000 miles. Compare that with the H-bomb's cone that reached only some twenty-five miles. Yet few men put confidence in the One who has made such demonstrations of power possible. Of course, these are solar explosions taking place some 93,000,000 miles away from our earth. Astronomically speaking, however, that is a stone's throw from our planet, a very short distance. Minutes after such eruptions on the sun, our earth is affected by the shower of cosmic rays that hit it. They penetrate the earth's atmosphere and everything and everybody, and there is nothing we can do about it.

A few years ago a solar flame shot up some 80,000 miles. Minutes later there was

a sudden blotting out of radio communication for a period of several minutes. These blackouts can last many hours. The sun's brief activity scales all man's explosive, destructive efforts down to size. And if we were to bring together the sum total of man's destructive power and compare it with what is continuously happening on the sun, we would come to realize that his efforts do not amount to too much after all.

It may be well for us to make just such a study and reflect on what goes on around us in the universe. It has a humbling, deflating effect. It serves as a good reminder that our efforts are not as great or as vital to our existence as we might think. It may help us to see that ballistic security is not really security at all, and thus aid us to channel our hope and trust in a more dependable direction. For example, exactly how long do you think the human race would last if the sun were not to shine? In about three days our earth would become a lifeless ball. So whoever it is that cares for the sun also cares for our earth. Thus we learn that our lives depend on much more than the possession of nuclear weapons.

None of us created the earth, and, as is obvious, none of us sustains the world in its existence. Centuries before man the animals, birds, fish and plant life got along very well without our help. For life and for the things that keep us alive we are dependent. Faithful Job did not try to dodge this humbling knowledge, but came right out in the open and said: "Naked I came out of my mother's belly and naked shall I return there. Jehovah himself has given and Jehovah himself has taken away. Let the name of Jehovah continue to be blessed." Job acknowledged his dependence on a Source higher than this earth for his existence. He gave God praise and not man. —Job 1:21.

The world does not want to face this humbling knowledge and tries to skirt it. There are ways that it can. Thoughts of dependence may be escaped by fleeing to the materialistic theories of evolution and atheism. Such persons want to free themselves of all responsibility to a Supreme Being. They want to feel independent. Others may find an escape by burying themselves in a drive for power, property or for prestige and in this way attain a measure of so-called independence and security. There are those who try to escape the whole issue by drinking or drugging themselves into a state of mental numbness. And others escape from reality by immersing themselves in their families, pleasures, hobbies, anything to forget, anything to get away from the horror of depending on they know not what. But do what they will, there is always that reminder, that inescapable consciousness of dependence.

Men Are but Grasshoppers

Depending on God and putting trust in his power to sustain and protect is what brings peace to the hearts of men of faith in this day of destructive monsters. Perhaps atomic and hydrogen bombs are monumental achievements, but, asks the *New York Times*, "What is an atomic bomb compared with the earth's crust when it twitches like a cow or a horse that wrinkles its skin to rid itself of flies?" Why, the Assam quake in 1950 equaled the power of 1,100,000 atom bombs or 1,100 theoretical hydrogen bombs! Yet that eruption is nothing in power to compare with that which the Maker of the atom will release at Armageddon when He shakes terribly this whole earth.

There is much talk about using the power of the atom to make rain and convert desert lands into productive gardens. Thus men hope to exist independent of nature's

ways and laws. But the truth is that even a moderate rainstorm releases energy at a rate equivalent to several hundred atom bombs a minute. How many bombs would it take to bring about a good drenching rainstorm or to keep the earth watered day by day? The great dust storms of the 1930's in the United States raised clouds with a billion times the dust concentration of an atomic cloud without perceptible effect on rainfall. Yet the watering of our earth goes on almost unnoticed by man. The Creator does all things so effortlessly. What demonstration of power in the flood of Noah's day! How unmatched Jehovah's power when he parted the Red Sea and provided for his nation to go through on dry land! How utterly puny the efforts of men are when compared to the works of the Almighty!

Man launches a satellite of a few tons into space and it stays in orbit for a few days; the world is astonished and quivers at the demonstration of such power. But Jehovah launched into space the sun, which is a thousand times as massive as Jupiter, the largest planet in the solar system, and more than a million times the volume of the earth. He launched our earth and moon and giant stars such as Betelgeuse in the constellation of Orion, which is nearly a million times the volume of the sun, and he keeps them all in perfect orbit. And who is there on earth that marvels at his so great power?

Man is considered very wise when he builds larger telescopes and can count a few more thousands of the untold billions of stars in the heavens. Yet there are whole galaxies that man can barely see even with his telescopes. "Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name." The psalmist wrote: "He is counting the number of the stars;

all of them he calls by name. Our Lord is great and is abundant in power; his understanding is beyond recounting."—Isa. 40:26; Ps. 147:4, 5.

Jehovah does not lose track of things, as man so frequently does. He cares for all life. He knows our earth and man upon it. He knows what you are doing, however important or unimportant you may feel in this world. He knows your thoughts and the intentions of your heart. Even down to the tiny forms of life, Jehovah is aware of them all. Nothing escapes his sight. He knows of the monstrous weapons that faithless men have brought forth in these last days. That is why there is no reason to fear, if we put faith in Jehovah. We know: "Many are the plans in the heart of a man, but the counsel of Jehovah is what will stand."—Prov. 19:21.

Jehovah is God Almighty. The prophet Isaiah said of God's view of the nations: "Look! The nations are as a drop from a bucket; and as the film of dust on the scales they have been accounted. . . . All the nations are as something nonexistent in front of him; as nothing and an unreality they have been accounted to him. . . . There is One who is dwelling above the circle of the earth, the dwellers in which are as grasshoppers." Comparatively speaking, man is a mere grasshopper in Jehovah's sight. All man's threats of ruining God's earth with his H-bombs can be compared to the twittering of a grasshopper. "To Jehovah belong the earth and that which fills it, the productive land and those dwelling in it." He will continue to care for his earth regardless of what men do.—Isa. 40:12-22; Ps. 24:1.

Properly Evaluating Our Situation

Christ Jesus, who knew the universe and his relation to it better than any man before or since his day, gladly admitted his dependence on the Creator, Jehovah. Said

Jesus: "I do nothing of my own initiative, but just as the Father taught me I speak these things." This dependence on God, Jesus taught his disciples, saying: "Never be anxious and say: 'What are we to eat?' or, 'What are we to drink?' or, 'What are we to put on?' . . . For your heavenly Father knows you need all these things." Some years later his apostle Paul told the men of Athens that God "gives to all persons life and breath and all things," that God "decreed the appointed seasons and the set limits of the dwelling of men, for them to seek God."—John 8:28, 29; Matt. 6:31, 32; Acts 17:25-27.

So creation round about us is cause for renewed faith in Jehovah, that our ultimate destiny does not depend upon the whims of men who toy with and threaten annihilation with nuclear bombs. Just as Jehovah cares for the birds of heaven that do not sow seed or reap or gather into storehouses, and just as he cares for the lilies of the field that do not toil or spin, so he will continue to care for righteous mankind on earth. Are they not worth more than birds and lilies?

Creation, at hand, truly is an opportunity to see the hand of God at work and an occasion to commit ourselves to Him and his care. When we trust Jehovah implicitly we will not fear. It is the fear of man that brings anxiety and doubt for the future. So "trust in Jehovah with all your heart and do not lean upon your own understanding. In all your ways take notice of him, and he himself will make your paths straight. Do not become wise in your own eyes. Fear Jehovah and turn away from bad."—Prov. 3:5-7; Ps. 146:3-6.

Having Jehovah as our confidence and trust in this day of monstrous weapons has a steadying and a soothing effect. His promises are an assurance that not all is lost, that nothing has gone unnoticed by him, that he has everything under com-

plete control. He gives us his word that he has firmly established the earth, that he did not create it simply for nothing but formed it to be inhabited. (Isa. 45:18) This promise strikes out any possibility of the earth's ever being laid waste by nuclear weapons. Instead of allowing men to destroy the earth, Jehovah says that he will "bring to ruin those ruining the earth." It is "closing time," not for the human race, but for the wicked schemers who plot the ruining of the earth with their deadly weapons.—Rev. 11:18.

Instead of bringing to a close the human race, Jehovah has made provision for the race to go on living. He sent his Son Jesus Christ to redeem men from sin and death. Through the life of Jesus Christ, Jehovah has proved beyond all doubt that righteous mankind will not perish off the earth, regardless of what men might devise or do. The human race is here to stay, but not so the wicked. It is "closing time" for them. At the battle of Armageddon Jehovah will bring to an end the wicked and their activity. However, he will come to the rescue of righteous men everywhere and open to them a new world of peace and life.

This knowledge should free us of the anxieties of life and fear. It should create in us a courage to speak God's truth. If Jehovah is our hiding place "and underneath are the everlasting arms," what reason is there for fear? "If God is for us, who will be against us?" With this assurance and faith, let us lift up our heads and rejoice! "Say among the nations: 'Jehovah himself has become king. The productive land also becomes firmly established so that it cannot be made to totter.'" Let the heavens and earth remind us that we are continuously being cared for by a loving God, that we are dependent on him for our existence.—Deut. 33:27; Rom. 8:31; Ps. 96:10.

HUMAN
RIGHTS

VERSUS

POLICE
POWER

UNIVERSAL human rights are the jewels of the Philippine Constitution. These are protected by the Bill of Rights. Universal human rights must be protected against all encroachments by the police power of the State. This was the high light of the oral argument before the Supreme Court of the Philippines on May 15, 1959, by Hayden C. Covington, general counsel for Jehovah's witnesses and the Watch Tower Bible and Tract Society, and a well-known American constitutional lawyer.

What events led up to the dramatic contest between human rights and police power of the State? What brought Covington to the Philippines? Why did the Supreme Court permit an alien attorney to appear personally and argue before the Court in behalf of universal human rights?

The specific issue involved was the refusal of children of Jehovah's witnesses in the Philippines to participate in the compulsory salute to the flag, singing of the national anthem and the reciting of the patriotic pledge. Upon what grounds was the children's conscientious objection based? Upon the law of God found in the Bible, prohibiting God's servants from making images of anything in the heavens above, or the earth beneath or in the waters, and from bowing down to such images or serving them.—Ex. 20:4, 5; 1 Cor. 10:14; 1 John 5:21.

Nineteen Years of Controversy

The controversy in the Philippines over the compulsory flag salute began in 1940. That year the late Secretary of Justice

José Abad Santos promulgated an opinion that children in public schools could be compelled to salute the flag. For failure to do so children could be expelled from school.

The compulsory flag salute opinion was based on the 1940 decision of the Supreme Court of the United States in the case of *Minersville v. Gobitis*. The carrying out of this opinion by the Department of Education, particularly after liberation in 1945, resulted in expulsion of many children of Jehovah's witnesses from the public schools. In the meantime, the United States Supreme Court had reversed its previous decision in the now-famous *Barnette* decision in June, 1943. In 1948, Secretary of Justice Roman Ozaeta caused a new opinion to be published. This was in harmony with the majority decision in the *Barnette* case. Children of Jehovah's witnesses were thereafter allowed back in school.

In 1951, however, Secretary of Justice José P. Bengson, in a burst of nationalistic sentiment, chose to repudiate the majority ruling in the *Barnette* case. He issued an opinion that children in public schools could lawfully be compelled to participate in the flag-salute ceremony. The Department of Education implemented this opinion. Again the children of Jehovah's witnesses were expelled from school for refusing to violate their Christian conscience.

Parents of children who were attending an elementary school in Malacampa, Camiling, Tarlac, contested the Department of Education's action. A petition was filed in the local Court of First Instance to restrain school authorities from enforcing their flag-salute regulation against the children of Jehovah's witnesses. The court refused to accept jurisdiction. A petition was then filed in the Supreme Court requesting that the lower court be ordered to accept jurisdiction and hear the case on its merits. Additionally, the Supreme Court was requested to issue a preliminary injunction restraining the secretary of education and other school officials from expelling the children of Jehovah's witnesses until a judicial decision could be rendered on the merits of the case. The Supreme Court granted the petition. Again the children of Jehovah's witnesses went back to school. The flag-salute ceremony continued. It suffered no interruption, and the regular school program was not disturbed in any way by Jehovah's witnesses.

Framing Mischief by Law

Since there was already a flag ceremony being conducted in the public schools, there was no need to introduce legislation to bring a flag ceremony into operation there—not unless there was an ulterior motive. Later events clearly indicated that there was a motive to “framing trouble by decree.” (Ps. 94:20) In 1955, a bill was introduced in the Philippine Senate. It proposed the holding of a flag ceremony in all educational institutions in the Philippines, both public and private. This would mean that if the children of the Witnesses would be expelled because of their refusal to participate in the flag ceremony, they could not get an education in the Philippines. All schools would be barred to them.

Certainly this is “framing trouble by decree.” The ceremony was to include the playing or singing of the Philippine national anthem. This bill was approved on June 11, 1955, and signed into law by the late President Ramón Magsaysay.

The secretary of education then issued Department Order No. 8, Series of 1955, requiring the flag ceremony to be conducted every day in public schools and also in private schools. The ceremony was to include the salute to the flag, the singing of the national anthem and the recitation of the patriotic pledge. This nullified the injunction granted by the Supreme Court. Again the Witnesses' children were expelled from school. They had to start all over again in their legal fight to preserve their right of worship.

On behalf of the expelled children, K. V. Faylona, Esquire, counsel for Jehovah's witnesses in the Philippines, wrote a letter to the secretary of education in which he clearly set forth the reason why Jehovah's witnesses refuse to salute the flag, sing the national anthem and recite the patriotic pledge. He requested administrative relief on their behalf from the requirements of the flag ceremony. In reply the secretary of education stated there was no relief that he could grant. Thereupon Faylona filed a petition in the Court of First Instance at Masbate, the capital city of Masbate Province. The petition requested judicial relief for Jehovah's witnesses from being compelled to violate their religious belief. A similar petition was filed in the Court of First Instance of Roxas city. Both courts ruled against Jehovah's witnesses by upholding the right of the police power of the State to compel the children of the Witnesses to participate in the flag ceremony in violation of their Christian conscience. Both decisions were appealed to the Supreme Court. The Masbate case

was set for oral argument on May 15, 1959. It was styled *Gerona v. Secretary of Education*.

Covington Invited to Explain

Faylona was deeply concerned over the problem of explaining to the Court why Jehovah's witnesses refuse to salute the flag. This seemed to be the big question in the minds of prominent and intellectual people who spoke to him about the case. He was sure it would also be the big question in the minds of the justices who would hear the argument. Not being one of Jehovah's witnesses himself, he felt that he could not speak with the authority and conviction of one who is a member of the faith. On this point he appealed to Hayden C. Covington in New York, who is a lawyer and also one of Jehovah's witnesses, and requested him to come to the Philippines to appear personally before the Supreme Court, if the justices would grant him permission to do so. Covington agreed, and the Court granted the desired permission. The oral argument took place before the Supreme Court on May 15, 1959, in Baguio city, the summer capital of the Philippines, located in the mountains of Benguet about 130 miles from Manila.

After being introduced to the Court by Faylona, Covington pointed out that the trial court did not take any evidence, that it decided the case upon the pleadings and it found that all the facts pleaded in the case were admitted. Therefore, there was no question on the facts. The facts stated in the Record must, therefore, be accepted as absolutely true. Covington further stated: "Our purpose in being here is to help this Court do justice in this most important question which involves what we consider to be a universal right of man for freedom of speech and worship of God." He then set forth the high lights of his argument and stated he would come back

and elaborate on each point. The high lights were:

1. That the law is unconstitutional as applied.
 2. A statement explaining why Jehovah's witnesses refuse to salute the flag, sing the national anthem and recite the patriotic pledge.
 3. That it is not for the Court or the secretary of education to say what is religious and what is not religious.
 4. That the clear and present danger rule is applicable in this case.
 5. That the allegation of the respondents-appellees that there is a distinction between the Constitution of the United States and that of the Philippines is a distinction without a difference.
 6. That the provisions of the Bill of Rights in the Philippines are to be viewed on a higher plane than the police power of the State because the Bill of Rights guarantees freedom of worship and of speech.
 7. That the Constitution of the Philippines guarantees the right of parents to direct the education of their children and this right is one that must receive the aid and support of the government.
- Elaborating on the seven points, Covington said: "We are not attacking the law on its face, but we are contending that the law is unconstitutional as construed and applied against the appellants. To compel the children of the appellants to perform these acts would constitute a breach of freedom of worship. We do not question the respect to be shown to the flag, but it is the manner in which it is sought to compel respect against which we are contending. Any law which requires an individual to salute the flag becomes unconstitutional if it compels one to do so against his religious belief."

A Religious Act for Jehovah's Witnesses

Justice Angelo Bautista asked Covington what is wrong with the flag salute and why it is that Jehovah's witnesses do not want to salute the flag. Covington explained that refusal is based on the second of the Ten Commandments found in the Bible at Exodus 20:3-5. He said:

"The flag is an image or representation of the State and flags contain representations of things in the heavens, such as stars, and things on earth and under the water. Jehovah's witnesses believe that the salute to the flag is a religious act performed before an image of the State. It may not be religious to you, or to the secretary of education, or some other person, but it is to Jehovah's witnesses and, in determining this controversy, we must look at the matter through their eyes. Even if they are in the minority, the right to practice what they think is religious must be upheld. The most precious jewels of the Constitution are the freedoms of worship, press and speech. If these are removed, good government perishes. As stated by Voltaire, 'I may hate what you say, but I will defend to death your right to say it.' "

In answer to further questions by the same justice, Covington made the following observations: "The words in the dictionary clearly establish that the salute to the flag is an act of veneration, adoration, worship. It is not for the Court, or the secretary of education, to say what is religious. If a person wants to salute the flag, he has a right to do so, but when police power is used to compel a Christian, dedicated to God, to violate his conscience, such compulsion is unconstitutional. It should be kept in mind that the police power of the State on one hand and freedom of speech and religion on the other hand should be balanced. The justices and the secretary of education may have their reli-

gious convictions, but when they leave home and take up their duties as servants of the State, they must leave their religious prejudices and robes at home."

When the justice asked what the objection was to the singing of the national anthem, since it is not a symbol and not necessarily done before an image, Covington replied: "The objection is that it constitutes a prayer by the one who is singing. That violates the conscience of the individual."

Chief Justice Ricardo Paras inquired whether freedom of speech would authorize libel or slander. Covington replied that the law guarantees freedom of speech and press, but that a person who abuses that freedom through libel or slander should be punished. But in the instant case there is no abuse of freedom of speech or press, only a refusal to participate in an act that is religious. The act is a respectful act, not seditious, not disloyal. The Witnesses would like merely to exercise their religious freedom as guaranteed by the Constitution.

The question of clear and present danger to the State was raised by Justice Angelo Bautista. He wanted to know whether the refusal of the children to salute the flag might lead to other acts of refusal—acts that might undermine discipline and cause a lack of respect for authority and even cause others to neglect their duties and obligations toward the State. Covington replied in substance: It is not proper for the Court to go outside the record and speculate on dangers that may or may not occur in the future. Otherwise, there could be no end of speculation and a person could be judged on the basis of conditions or facts that do not actually exist but that are assumed will be in existence at some time in the future. It is the burden of the State to prove that clear and present danger exists in this case. The State has not done so. In fact, the State has agreed with

the appellants that no clear and present danger exists in this case. No danger exists and no disloyalty has been proved.

Justice Reyes then inquired whether the salute to the flag by military personnel could be construed as a religious act. Covington pointed out that it is a religious act when performed by one of Jehovah's witnesses. He said that, assuming one of Jehovah's witnesses to be in the army, the time and the place do not matter. If one of Jehovah's witnesses was being faithful to his covenant, he would not be in the army. But assuming that he became one of the Witnesses while in the army, the salute would still be a religious act to him. He could be punished, however, or even shot for not obeying. He has no constitutional rights to refuse to obey the order of his superior. When a man enters the armed forces, Covington said, he takes off his civilian clothes and he loses all his civil rights. A soldier does not have any civil rights. He is under military law. He is not protected by constitutional rights.

No Danger to State

Chief Justice Paras advised Covington that his time was nearly exhausted. Then Covington concluded with two more points. He said: "There is nothing more serious which is involved in this case than there is in eating meat on Friday. If the Government were to pass a law making it compulsory for school children to eat meat on Friday on the grounds that meat is good for their health and that proteins are necessary to build strong bodies . . . , such a law could not be enforced against sincere Roman Catholics who conscientiously object to eating meat on Friday because of their religious conviction. It would be a violation of their freedom of worship to compel them to eat meat on Friday. Refusing to eat meat on Friday would constitute no clear and present danger to the

State. This is exactly the same as refusing to salute the flag because of conscientious objections.

"If the flag-salute law and regulation were to be held as constitutional, Jehovah's witnesses would be prevented from obtaining an education in the country, inasmuch as the law and regulation apply to both public and private schools. The only way they could have an education is to leave the country. We do not think it was ever the intention of Congress to compel Jehovah's witnesses to leave the country in order to obtain an education. There is not one word either in the Act or in the regulation to make it compulsory to salute the flag. That was the last thing Congress had in mind. The thing that made it compulsory was the act of the secretary of education."

Faylona then arose and gave the Court a brief but comprehensive history of the flag-salute controversy. He pointed out, too, that when the members of the Senate were discussing Bill No. 1265, the objections of Jehovah's witnesses were considered and one senator made the statement that under the Philippine Constitution it was very doubtful whether children could be compelled to salute if their conscientious objections were based on religious training and belief. Then Faylona closed by saying: "I respectfully submit to the Court that a Jehovah's witness who refuses to salute the flag, but obeys the laws of his country, is a better citizen than he who salutes the flag, but disobeys the laws of his country."

The solicitor general's office was represented by Attorney Quiazon, who argued that there were provisions of the Constitution that limited the exercise of the liberties guaranteed by the Bill of Rights. But at no time did he specifically state what those limiting provisions in the Constitution were. Some of the justices probed deep-

ly into this argument. One asked him to draw the line between constitutional rights and the police power of the State. Others asked such questions as: Is religion higher than police power? Would you hold to your view even if it violates freedom of worship? If a father is a member of the organization of Jehovah's witnesses, is it his duty and right to teach his child his religion? Was it not stated that the Bill of Rights limits the power of the government? Supposing instead of saluting they were required to kneel in front of the flag, what do you say to this? When Justice Concepción asked, "Whom do you think is the better citizen, the man who is law-abiding, but who refuses to salute the flag because of his religious conviction, or the man who does not obey the law, but salutes the flag?" Quiazon replied, "The one who obeys the law."

Following this, the secretary of education requested permission to speak to the court. He was granted ten minutes. In an impassioned speech, the secretary of education made no point that had not already been covered by the lawyer from the solicitor general's office. He was not questioned by the justices.

Nationwide Interest and Publicity

Seldom has any one case created so much interest on a nationwide scale. The courtroom itself was a scene of intense interest. The justices sat in informal style on either side of a long table with the chief justice presiding at one end and the lawyers arguing at the other end. A crowd of more than two hundred persons packed out the courtroom. Among them was a good representation of law students, lawyers and other professionals, as well as Jehovah's witnesses. Excellent order was maintained. It was most obvious to all in attendance that the justices were giving their undivided attention to the argument.

The nation as a whole took the same interest. This was shown by the newspaper publicity, amounting to a total of 319 column inches. Nearly every newspaper with wide circulation covered the story of Covington's arrival and the arguments before the Supreme Court. The *Manila Bulletin* and the Philippine News Service sent their own reporters to interview Covington. The news was carried by radio and it was even mentioned by one of the quiz programs on the evening of May 14 on TV-Channel 3, Manila (one of the largest TV stations in the Philippines), on the program "Race with the Bell." A contestant was asked: "Who is the American lawyer now in the Philippines who came here purposely to defend the case of Jehovah's witnesses in the Supreme Court for their refusal to salute the flag?" The participant was able to answer the question correctly.

Without exception, the newspapers gave fair and comprehensive reports on the issue involved and the arguments in support of both sides of the case. This was no clash of foreign interest against Filipino interest. It involved the human rights of Filipino children to exercise their way of worship in harmony with the Bill of Rights and free from unlawful invasion by the police power of the State. The independence and sovereignty of the Philippines was recognized and admitted and the Court was not considered bound by the American *Barnette* decision. The appeal to the Court was on the basis of the Philippine Constitution. The newspapers took note of this and highlighted the fact that the rights of Filipino children were being defended.

The *Manila Times* of May 15, 1959, quoted Covington as saying: "We are defending this case not only on behalf of the children of Jehovah's witnesses, but also for the liberty of every Filipino citizen to worship God according to the dictates of his

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NIUAFOO, One of the most famous of all the South Sea islands, is in the news again. Niuafoo? Perhaps you know it better under its

TIN-CAN ISLAND

comes to life

By "Awake!" correspondent in the Pacific

boats passed, thus to dispatch and receive mail regularly.

Supported by an airtight bamboo pole, accompanied by Tongan men who were believed to

adopted name of "Tin-Can Island," the northern outpost of the Tongan Island Kingdom, independent kingdom of the South Pacific. Lying though it does on the direct shipping lane between the Fiji Islands and Western Samoa, for almost twelve years little was heard of this fertile and beautiful island. Now, since last September, it has come to life again with the return of some two hundred of its former inhabitants after an absence of twelve years.

As Niuafoo it has no particular claim to fame, either for size or population. In fact, it is comparatively small, for even at its largest some years ago it could only boast an area of some twelve square miles within its three- to four-mile diameter. Its largest population of 1,306 was not outstanding either. As "Tin-Can Island," however, the story is different.

Known since 1616, when it was first discovered by the Dutch navigators Schouten and Lemaire, it received its rise to world fame during the 1920's. At that time the island was inhabited by about one thousand native Tongans and a few European traders. So it was not considered important enough to have regular mail ships call, especially since it had no good anchorage close to shore. Only infrequent visits were made by small island trading vessels, while the big mail ships sailed right on by the island without ever stopping. Being thus deprived of regular mail, and goaded by an earlier failure to send mail by rocket delivery to passing ships, one of the traders decided to swim the mile to where the mail

have beaten off any chance sharks, and towing a tin can wrapped in grease paper which contained the mail, the trader commenced the island's regular mail service to and from the mail steamers. As a ship slowed down to pass the swimmers, buckets would be lowered from the deck to pick up the outgoing mail, and the incoming mail would be thrown overboard in forty-pound biscuit tins to be towed ashore.

This unique delivery became known around the world and people sent letters addressed to themselves or friends to be posted from "Tin-Can." Sixpence was sent with each letter, half of which was retained by the trader, the other half for postage. Up until 1939, because of the demands of philatelists, the "Tin-Can Mail" grew enormously before being interrupted by World War II. In all, at least 118 of such swimming trips were made, the weather and seas apparently seldom permitting the use of canoes.

A Massive Volcano

"Tin-Can" also made the news on a number of other occasions through a series of volcanic eruptions. In fact, the whole island is a massive volcano rising out of the sea. The main old crater contains a beautiful green mineral lake with two miniature volcanos in the center. The lake, or "Vahi Lahi" (Big Water), as the Tongans call it, covers a quarter of the island's area. There are other similar but smaller lakes, some with hot springs, and the people develop wonderfully clean skins from bathing in their mineral waters.

Niuafooo's first recorded volcanic eruption, in 1856, was a serious one in which a whole village was destroyed. This and the long series of other violent eruptions since, especially the 1929 upheaval, have devastated about one fifth of the island, leaving it under a blanket of lava.

Finally, the last eruption, in 1946, destroyed the largest settlement of Angaha, so the population was ordered to evacuate the island. The village's church, post office, government buildings and stores were completely demolished by lava, but fortunately there was no loss of life. At the first rumblings of the volcano the people had very sensibly taken immediate heed and fled to the higher ground at the edge of the old crater, thus all saving their lives.

A total of 1,258 of the population were evacuated to another island to the extreme south of the Kingdom. After some months just a few returned to work two of the island's large copra plantations. Despite the danger, they were loathe to abandon the rich land, which is reputed to produce the largest coconuts in the world.

The last mail dispatch, called "Tin-Can Last Covers," after the 1946 eruption, was sent out on December 21, 1946. The postmaster canceled each stamp with his own name, appointment and date in his own handwriting—a truly unique cancellation! Such covers are very rare and valuable today.

Now "Tin-Can," after twelve years of virtual abandon-

ment, is inhabited again. For many years the evacuees longed to return to their fertile island home, and finally, because no further upheavals had occurred since 1946, the Tongan government gave permission for them to return at their own risk. Thus

last September saw more than two hundred people crowded on the deck of a 600-ton interisland vessel en route to Niuafooo. Cows, dogs, pigs, horses, goats and chickens all huddled together on deck for the three days and nights of the voyage of 400 miles. What a fever of excitement prevailed on that trip! A brand-new start had to be made. They were to be set on the beach with no homes to occupy, no water to drink (only the juice from young coconuts) and just enough food to last until the next ship brought stores.

Home Again

As the ship neared its destination, a look at the radar screen showed clearly that Niuafooo is volcanic, not a coral atoll. No reefs skirt the island; it climbs straight out of the sea. The ship's echo depth sounder recorded very deep water right up to the beach. Fortunately, the day was calm and the ship could be brought close to shore before anchoring. This was very necessary because the horses and cows had to be swum ashore.

As we were to see, swimming cattle ashore is quite an event. First a rope sling is tied under the animal, and each leg is tied securely to prevent too much kicking.

As soon as the slack is taken up by the winch, the animal in panic be-

gins to kick violently,

but immediately

when all

four legs

leave the

deck it be-

comes abso-

lutely still, seemingly petrified with fear. More frantic kicking now as it lands in the water, until a Tongan boy dives in beside the animal and releases it from the sling. Now, to bring it to shore the boy swims at its head.



At one point too many at once were released, and off they headed in all directions, some straight out to sea. Good-natured pandemonium reigned—people running along the deck, shouting, laughing; boys diving in and swimming after them. Finally the ship's launch was sent to the rescue and all the animals were brought safely to shore.

What remarkable swimmers these Tongans are! I have seen them at the main port of Nukualofa. At the departure of some of the big tourist ships they swarm all around the vessel in the water, heedless of sharks, ship's propellers or fatigue. Small boys, some certainly no older than seven, hide aboard ship and, as it pulls away from the wharf, they appear all along its side and leap or dive, squealing with delight, into the water. High up on the lifeboats some of these youngsters stand, making sure all eyes are on them, and then plunge head-first over the side. Up they come to the surface, exploding with laughter, and then swim along with the ship until it gathers speed and leaves them waving from the water astern. Here now at Niuafu, swimming cattle ashore, they were truly in their element.

After the cattle came the unloading of stores, and some of us took the opportunity to go ashore for some sight-seeing. As the launch neared the landing we could see the busy scene in detail. A humming, excited atmosphere prevailed as though all were on a grand picnic. Everyone seemed caught up with the spirit of adventure. Stores were being carried up the beach. Family groups were organizing. Women were busy plaiting coconut palm fronds into mats and blinds with which rough temporary shelters were being made. And here, right at the beach, the butchers were busy. Not that they had planned on it particularly, but a big pig had come to grief when its snout had been crushed by a fall-

ing crate on the ship, and now here it was, already cleaned, quartered and ready for the oven pit being energetically dug in the earth. Not a mishap by any means, but a wonderful excuse for a feast. Everyone seemed delighted.

We wanted to see the island. So, leaving the bustle of the beach, we began a two-mile climb through groves of coconut trees and across lava fields toward the top of the main crater. Our path took us, not straight up, but diagonally across the volcano's sloping side, through cool, lush groves of coconuts and ferns and across open lava fields, sweltering hot in the afternoon sun. We were surprised to see that the lava flows, rather than coming from over the rim of the main crater, seemed to have burst out at several points along the hillside we were following and had then pushed all before them into the ocean.

Among our obliging guides were several young boys who vied with one another to keep us well supplied with the huge green drinking coconuts, each one holding a good half gallon of the cool, semisweet juice. As soon as we showed signs of feeling the heat they would be off for the top of the nearest coconut palm, much as a telephone linesman climbs his telephone pole, but without the helpful equipment. Bred to it, they make it seem almost as easy as walking.

A Sea Within an Ocean

At last we reached the top of the main crater. What a sight! Almost unexpectedly the peculiar beauty of Niuafu burst before us. From this point on the crater's rim, sheer cliffs fell hundreds of feet before us to the sparkling emerald lake below. For three square miles the beautiful mineral waters fill the crater, and here and there miniature island volcanos and small islets, green and lush, dot the lake's surface. Here lies a sea within an ocean,

so calm and protected from the restless Pacific outside. At the far side of the island the crater's protective walls dip slightly and we could see the Pacific's dark-blue swell, vividly contrasting with the lovely green of the lake. To either side of us giant coconut palms reach high, like great sentinels guarding the peace of the scene before us. Truly it is a beautiful sight.

No wonder the people are so very happy. Here they are, home again. And what a home indeed! Besides the awe-inspiring fields of black lava stretching in some directions as far as the eye can see, there is the rest of the hilly island, so fertile with its thousands upon thousands of coconut palms, rich green forest ferns, trees and dense undergrowth. What a thrilling time the children have of exploring their new home and watching it being restored to its original state by their parents! Already plans to build a small town and settle down to the old way of life have been put into operation and are well advanced.

Yes, these things can certainly make one happy, but for how long? There remains the fear that some day soon their island home, a monster volcano, might erupt again with even greater destructive fury. The fear was there in the old days when the first question asked visiting sailors was: "Is Lofia smoking?" As long as Lofia and other volcano islands to the south were giving off smoke they knew Niuafoou to be safe. It is still the same; they can never feel really free of apprehension.

What greater happiness, then, will be theirs to learn, as some of their fellow Tongans on other islands are doing, of the paradise soon to be spread over all this earth, of the Edenic beauty that will be restored in every place, where "they shall sit every man under his vine and under his fig-tree; and none shall make them afraid." They have returned to Niuafoou. Yet a far greater return awaits obedient mankind soon to a permanent paradise on earth under God's kingdom.—Mic. 4:4, AS.

Spikes on Its Tail

- ¶ Spikes on an animal's tail might not seem practical, but practical it is for a lizard of Africa. "The spike-tailed lizards of Africa," says *Nature Parade*, "dig burrows and crawl in head-first. The tail, with its bristling, bony armament, is then bent across the entrance to the burrow, and thus forms an impassable barrier. Few animals find it worth while to attack the spike-tail when it is at home."

Rolling Across the River

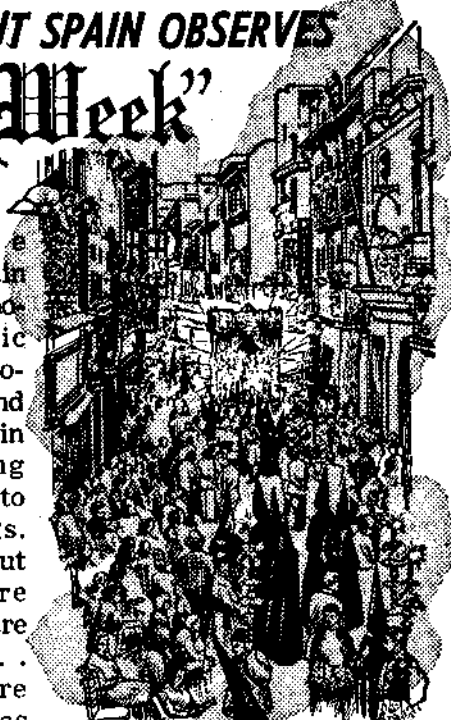
- ¶ Explorer-author Carveth Wells, writing of his experiences in the Malay jungle, told of a most unusual method for crossing rivers: "Rivers do not stop a marching column of army ants; on reaching a river, the main body waits while scouts look for the best place to cross. The scouts find a bend in the stream, where the current is shunted diagonally across the river-bed to the other side. Next the ants form in heaps several inches thick, and slowly wriggle themselves into one solid ball about the size of a coconut. Then in some inexplicable manner enough momentum is obtained to carry the ball of squirming insects down the slope to the water's edge, where it falls in with a splash. Here the ball rolls about, so that an ant may be on top one second and entirely submerged the next. Presumably they take in a good breath when they are on top. At any rate, the current keeps the ball rolling over and over, so that each receives only a momentary ducking. The instant the ball touches the bank on the other side, the ants unscramble themselves, toddle ashore, and continue their march!"—*Nature Parade*.

DEVOUT SPAIN OBSERVES Holy Week

"A LONG the streets of Spain sounds the slow, monotonous, rhythmic trudging of the processions. Muffled and sad music is heard in the night air, giving color of mourning to the surroundings. There are flowers, but they are sad. There are lights, but they are not happy lights. . . . And there are bare feet, chains, crosses over the shoulders. . . . All Spain has

lighted her wax candles. All Spain has brought out her images in a most beautifully competitive solemn fervor." Thus Madrid's afternoon daily, *El Alcázar*, waxes poetic over Spain's observance of Holy Week from March 22 to 29.

Whatever else Spain may be, she, without doubt, is one of the most devout daughters of the Roman Catholic Church, and at no time is this fact more apparent than when she observes Holy Week. Not content to wait for Palm Sunday to officially begin Holy Week, her people begin their acts of devotion many days before. In long lines they wait for many hours from early morning to late at night to venerate the images in the churches during this period. Madrid's morning daily, *Ya*, on March 6, reported that the first person to pay homage to the image of Jesus on the holy day of Friday had waited at the doors of the



By "Awake!" correspondent
in Spain

church since Tuesday afternoon so as to be the first in line. It further said: "It can be calculated that some 25,000 waited patiently for the moment to worship the image of Jesus of Medinaceli. Last night two lines were formed. . . . The faithful, equipped for the rigors of the rainy season . . . withstood the inclement weather in order to kiss the naked feet of the Nazarene of Medinaceli."

A week before Holy Week begins all images and crosses in the churches are covered over and "for no reason may be uncovered, except the image of the Virgin of Anguish, on the day of her festival." These images and crosses continue covered until Holy Friday, when the cross is uncovered for worship, the

images being unshrouded only after the intonation of Glory on Holy Saturday.

Palm Sunday Begins Holy Week

The solemn blessing of the palms on Palm Sunday marks the official beginning of Holy Week. Gypsies and other vendors sleep all night at the doors of the churches in order to guarantee themselves positions to sell the palms early Sunday morning. Some are sold for as much as \$10, while palms exported to Italy and England are often valued at \$20. These palms are highly prized, for devout Spaniards believe that when these are placed at the head of a bed or on a balcony in the home they will preserve the family from all harm during the coming year. There is also the Palm Sunday procession, which is supposed to represent the glorious entry of the Prince

of Peace into Jerusalem. Even the Chief of State, Generalissimo Francisco Franco, together with his wife, grandchildren and army staff, participate in it.

The vendors who flock about the entrances of the churches to sell palms on Palm Sunday assist in changing the mood for the succeeding days by their offering for sale strips of paper showing the various scenes of the passion or suffering of Jesus. For the children they offer rattles or noisemakers called "*carracas*." Rattles or noisemakers? Yes, for, although gay music is taboo during Holy Week, children are allowed to make noise to picture the darkness that prevailed at the time of Jesus' death.

During Holy Week religious relics are given special veneration by the devout Spaniards, both in their churches and in processions. In Galicia one religious procession features a cross now inlaid with mother of pearl and other costly items. It is supposed to have come from the very site where Jesus died. Venerated at Brujas is what is claimed to be some of the holy blood of Jesus. Mentioned also must be Valencia's sacred branch of thorns with five thorns still intact, an arm of the cross on which Jesus was supposed to have hung and also the actual cup he is claimed to have used when instituting the Lord's supper or memorial of his death. Regarding these relics the official Catholic organ *Ya* said: "All of them in these days of Holy Week are rendered adoration and worship by the faithful."

This devout observance of Holy Week affects all in Spain, not merely the devout Spaniards. Thus public institutions, such as the National Library, close their doors for three days. All theaters and moving-picture houses exhibiting nonreligious films do the same. Flags fly at half mast. Newspapers suspend publication for one day and masses, music of Bach and the re-

peating of the rosary fill the restricted schedules of Spain's radio stations. Even the "Papal Bull of the Holy Crusade," which permits its buyer to eat meat on days of abstinence, is invalid for one day.

In many provinces, such as Asturias and the Pyrenees, the tradition of killing the Jews still exists. Says the authoritative brochure by Nieves de Hoyos Sancho: "The day of Holy Thursday young boys come to the church with wooden rattles and clubs. When matin begins, those carrying clubs form a circle in the center of the church, and after putting out the last candle, on their knees begin beating the stone floor of the church in order to kill the Jews." Although now only a traditional ceremony, it calls to mind the Spanish Inquisition of some four centuries ago when hundreds of thousands of Spanish Jews were expelled from Spain and some 12,000 were burned at the stake.

Holy Week Processions

The outstanding features of Spain's devout observance of Holy Week, however, are the many processions that daily issue forth from her many churches to trudge slowly through the winding streets of her cities. Each procession has its particular image of Jesus and of his mother Mary that is laboriously pushed or carried along the route of the procession.

There are thousands upon thousands of onlookers that pack the sidewalks and overflow into the streets while waiting for the procession, such as that of "Jesus of Medinaceli," to begin. First to appear are small boys dressed in white religious gowns and carrying church flags. Soldiers follow, marching at half time, while cornets and drums sound out a mournful dirge. Thousands of penitents, six to eight abreast, next pass by for more than an hour.

The great majority in this procession are women, all of whom carry burning

candles, and many also a small child in their arms. The majority are dressed in a certain kind of black religious garb or habit, either because of mourning for a recently deceased relative or in fulfillment of a vow. Many of Spain's smartest señoritas are also seen in this procession, wearing the finest and latest in black fashions.

Monks, riding in autos equipped with loud-speakers, direct the religious chants of the marchers as they continue on their way. Now comes a group carrying wooden crosses on their shoulders. It is led by a little three-year-old boy who tries hard to keep a cross, almost as big as himself, upon his shoulder with one hand while his mother holds his other hand. As the procession wears on, one sees many bruised and bleeding feet, for many of the penitents have, in supposed favors from God, agreed to walk the entire distance barefoot. Now the clanking of chains can be heard over the hushed masses. Dressed in the religious habit of the Capuchin monks (similar in appearance to the costume of America's Ku-Klux Klan), many have long chains attached to their bare ankles to drag behind them as further religious acts of contrition.

Finally the image of Jesus appears. Spectators in the front lines prostrate themselves, while the rest of the crowd bow their knees and heads in worship of the image.

In other areas of Spain more extreme acts of devotion are seen. Many put crowns of thorns upon their heads, while others endeavor to cover the entire route of the procession on their knees. In one tiny village penitents, dressed in white gowns with the back bared, whip themselves with scourges made of hair that produce bloody bruises on their backs. Still others rub the flesh with a ball of wax in which are imbedded sharp pieces of glass, an instrument known as "the sponge."

Costly Religious Pomp

Holy Week is given the most emphasis in the southern regions of Spain, and, according to the information pamphlet *Santa Semana*, "All of the Andalusian capitals compete in luxury and pomp in the organization of the processions. An interesting moment is the preparation of the images. Over the luxurious floats of engraved silver or beautiful wood carvings, they adorn the Virgin with valuable jewels that her devotees bequeathed to her, placing her afterward under a canopy among flowers and large lighted candles." A report from Granada proudly states that the image of Maria Santisima del Mayor Dolor "has displayed this year a new cloak, in whose embroidery has been invested twenty-five kilograms [or fifty-five pounds] of gold."

In the tiny Aragonian town of Hizar no one goes to bed for two nights, it is said. As the clock strikes twelve midnight of Holy Thursday, all the townspeople begin to beat vigorously on tambourine-like drums, and this constant din never ceases until Saturday. The very religious city of Seville organized fifty-two processions this year, and from 2 a.m. on Holy Thursday until the close of Holy Friday at midnight, there was never a moment when a procession was not inching its way through the maze of crooked streets of that city. Since the cost of a procession is about \$1,400, smaller towns usually have "to be content with just one procession, that of the image of the "Anguished One," the Virgin Mary.

Each procession is organized by a religious brotherhood. In Seville alone there are more than seventy of these fraternal organizations. Every citizen of the town belongs to one or more of these groups, for at birth one of the first acts of the parents is to choose the organization of which the child will be a member. In the

processions the most honored members of these organizations are allowed to walk the closest to the image. Due to the costs involved, many city governments subsidize these organizations up to 25 percent. In other areas during Lent girls, "with a picture representation of the face of God, go from house to house on Sundays after mass, singing and asking for alms to pay for the functions of Holy Week."

The high point of Holy Week is reached on Friday, the only day of the entire year when mass is not said, "out of respect for the real sacrifice," we are told. Says the *Guía de la Semana Santa*: "The liturgy of this day is centered principally in the worship of the cross, which in ancient times constituted the nerve and center of all religious function on Holy Friday. . . . [The priest] invites the faithful to bow on their knees and worship it for a few moments."

How Christian Is "Holy Week"?

No question about it, the people of Spain are very devout. However, it may well be asked, How Christian is all such devoutness? Did not Jesus Christ always abide by his Father's Word and does it not forbid all such worship of images? Truly it does.—Ex. 20:4, 5; 1 John 5:21.

The same may be said regarding the observance of certain days. Secular history records that early Gentile Christians observed no special days or festivities, and Jewish Christians who were prone to do this were severely censured by the apostle Paul: "You are scrupulously observing days and months and seasons and years. I fear for you, that somehow I have toiled to no purpose respecting you."—Gal. 4: 10, 11.

More than that, note that in the Holy Week observance the acts of penitence were done in public, whereas Jesus commanded that we should let our deeds of righteousness and self-denial be known only to God. (Matt. 6:1, 16-18) Nor do we ever read of any of God's servants torturing themselves. It was the priests of Baal who cut "themselves according to their custom with daggers and with lances until they caused blood to flow out." And it was a demon-possessed man who was "slashing himself with stones."—1 Ki. 18:28; Mark 5:5.

Far from encouraging or fostering asceticism, the Scriptures condemn it. As the apostle Paul wrote the Colossians: "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body, but they are of no value in combating the satisfying of the flesh."—Col. 2:23.

True Christians need no self-imposed torture system, for "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." That was the experience of Peter, James, John and, in particular, Paul. And that is the experience of true Christians today.—2 Tim. 3:12.

But that does not make them mournful. They rejoice to be esteemed worthy to suffer for righteousness' sake and receive comfort from God through his Word, organization and holy spirit. As they preach the Word multitudes of men of good will, in Spain and in 174 other lands and islands of the sea, respond and rejoice with them in the prospect of a new world of righteousness.—2 Pet. 3:13.

He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—Mic. 6:8, AS.

PERU—the old and the new



By "Awake!" correspondent in Peru

PUT your finger on a world map at New York city. As you draw a line directly south you will be going over the North Atlantic and across the Caribbean Sea to Colombia, on the northwest corner of South America. We are not stopping there. Keep on going straight south over the western hump of South America and you will find that you have reached Peru just below the Equator.

"Oh, that country must be a hot one," you may think; but not so—at least not all of it. High mountains and Pacific ocean currents have a pleasantly moderating influence.

Look around you for a moment and see where you are. To the north lie Colombia and Ecuador; Brazil and Bolivia to the east; Chile is to the south; and the Pacific Ocean washes the 1,410-mile-long western coastline. Peru is a country that is famous for its past, as the center of the Inca Empire, and it is a land that holds even more interest because of the things happening here today.

A Three-Part Country

The majestic Andes Mountains, running the length of the country from the south-east up to the northwest, effectively divide

the country into three distinctive regions. First there is the coastal region, a strip of land that varies from twenty-five to forty miles in width, lying between the Pacific

Ocean on the west and the towering Andes to the east. The second region, marked off by parallel mountain ranges between which lie plateaus and valleys, extends the length of the country; it is called the Sierra. East of this, extending from the lower slopes of the Andes, the country can be summed up in one

word—jungle.

Although there are often heavy clouds and fog over the coastal area, there is very little rain, and the land is mostly desert. The warm climate is pleasantly moderated by the cold Humboldt Current running along the west coast. One might think that this desertlike coastal area, which includes only about 11 percent of the country, would be impoverished, but not so. It is the principal wealth-producing section of Peru. The country's main commercial center and all its seaports lie here. More than fifty rivers and streams from the Andes cross this land, providing water for irrigation; so it is here that cotton and sugar, the chief export crops, are grown. Some of the world's largest sugar plantations are found in northern Peru, and Pima cotton, noted for both its strength and length, is of great value on the international market. Rice and petroleum fields also contribute to the productivity of this region.

The mountainous Sierra covers about a third of the country, but it holds over two thirds of the population of Peru. The basic industry of Peru is agriculture; 85 to 90 percent of the people are largely dependent on farming and stock-raising for a liveli-

hood. Here in the Sierra is the center for stock-raising, with sheep, cattle, alpacas and llamas high on the list. The fertile, well-watered valleys nestled between the mountains are well suited to the raising of crops. It is also in the mountains that much mining is done. Gold and silver attracted the Spanish *conquistadores*, but today petroleum is the most important mineral product and copper is next.

The Incas had obviously done much mining, because Atahualpa, who was treacherously seized and held by the Spanish, offered his captors a roomful of gold and two rooms filled with silver as a ransom price. At the turn of the century modern mining was begun. Dams and power plants have been constructed and many miles of railroad track have been laid as a result of the mining activity of the Cerro de Pasco Corporation. Early in 1953 another mining company, the Marcona, began stripping iron ore from a 2,600-foot-high plateau to the south; from here the ore is shipped up the coast to the recently opened Chimbote steel mill. Still farther to the south the Southern Peru Copper Corporation has begun exploitation of what is believed to be one of the biggest deposits of copper in the world.

Pushing eastward from the mountains, we enter the hot, humid tropical territory. Here rivers that flow to the east join to form the mighty Amazon. The area is rich in forests—ebony, mahogany, cedar, rubber trees, wild olive trees and others. Tropical wildlife abounds. Yet so effectively have the Andes isolated this area from the centers of population that, although it includes 56 percent of the land, it holds the fewest inhabitants.

However, the land is opening up. The International Petroleum Company operates at Talara. Both gasoline and asphalt are produced there. The asphalt is much in demand for the current program to ex-

tend Peruvian highways. Gasoline, too, is in demand, because the number of cars in Peru has increased sixfold since 1950. Even with costs and prices constantly rising, a gallon of gasoline costs the equivalent of only about ten cents in U.S. currency. On the Pachitea River the LeTourneau del Peru Company, which is a subsidiary of the LeTourneau Technical Institute of Texas, is in the process of developing and colonizing about a million acres of land. The area holds rich potentialities and is open to almost anyone who would like to give it a try. Yes, old Peru is giving way to the new.

Principal Cities

Located about eight miles inland from the Pacific port of Callao is Lima, called the City of Kings, the capital of Peru. Founded by the Spanish conqueror Francisco Pizarro in 1535, it has become the commercial, cultural and social center of Peru. There are still evidences of early Spanish influence—handcarved balconies, tiled patios with distinctive patterns, and the archaeological riches of the nation that have been put on display in the museums. But today Lima is a city of tall buildings, modern offices and stores. New modern-style architecture is found everywhere. The white concrete buildings almost shine in the sun, presenting a dazzling sight. The trend during recent years has been upward, and more and more buildings are being constructed that way.

Far to the south, along the Bolivian frontier, is the largest lake in South America—Lake Titicaca, 12,513 feet above sea level. To the west, nestled in the mountains, is the busy modern city of Arequipa. Here the skies are almost always clear and sunny; daytime temperature is a pleasant 74 degrees Fahrenheit, and after sundown it is about 58. It is a delightful climate!

North of Arequipa, high up in the mountains of southern Peru, is a large tourist center. It is Cuzco, ancient imperial city of the Inca Empire. Once its temple and palace walls shone with solid-gold plate; it was known as the "City of the Sun." Overlooking the city is the colossal fortress Sacsahuaman, which stands as a mute testimony to the skill and engineering ability of the ancient dwellers of the mountains. Many make the short trip from Cuzco to Machu Picchu, the almost inaccessible mountain city built by the Incas to hold off the Spaniards. The fascination of the faded glory of the Incas has made Cuzco famous, but today it has other attractions, for it is a busy university town.

Let us go on to the pearl of the Amazon, Iquitos, far to the northeast. There are two possible methods of transport available. We can go overland, traveling over the Andes on the world's highest railway system, from Lima, then by road for three or four days to a place called Pucallpa on the banks of the River Ucayali. From here it is five or six days by river steamer to Iquitos. For those who do not have that much time, a DC-4 from Lima will deliver them by air in about four hours. When you land there will be the jungle chatter of parrots and monkeys to greet your ears. This is the trade center for all of Peru lying east of the Andes, for some ocean-going vessels can come clear across Brazil up the Amazon to this port.

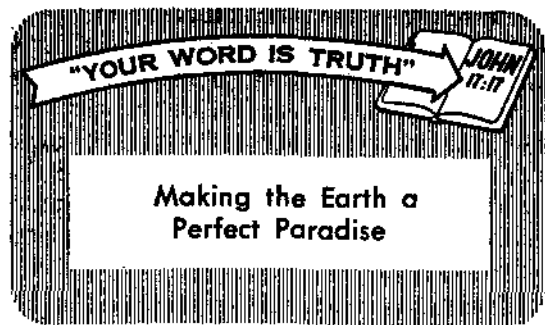
The Peruvian People

The population is mixed: there are whites, Indians, Asiatics and Negroes. While the Indians account for about half the people, there are others that have moved in, such as Europeans and Japanese. For the most part, the people lead a tranquil life, even to some extent around the large commercial centers.

As is true of people in many parts of the earth today, those in Peru face higher costs of living. Also, it has been estimated that the annual income for 84 percent of the population of Peru is only \$53 per person. This presents problems for the people and creates unrest. The government, of course, tries to improve the situation of the people through education. Basic schooling in the primary and secondary schools, which cover five years each, is provided by the government. One must pay for a university education, but here, too, the government encourages education by exempting university students from military service.

There is religious liberty in this democratic land and the people are friendly. There are thousands upon thousands of persons who are nominally Catholics, and yet who practice rites of paganism. Much education in God's Word is needed. When Jehovah's witnesses visit their homes to discuss the Bible, they are often invited inside to sit down and talk. And when calling at the shops, in Iquitos as an example, one may be offered a chair to sit on while he witnesses to the manager. Many prefer an unhurried pace of life.

There has been good response to the preaching of the good news, with a 25-percent increase in the number of Jehovah's witnesses in Peru from 1957 to 1958. Now there are twenty-six congregations and 1,034 active Witnesses. They conduct over 1,500 home Bible studies each week to help the people of good will, but there are many more to be reached, because there are over 10,000 Peruvians to each one of Jehovah's witnesses in the land. In the lives of many of these friendly Peruvians the old world's ways of thinking are giving way to their changed life as a New World society, and for them the future holds many more new things under the righteous rule of God's kingdom.



IN THIS day of atomic and hydrogen bombs, of rockets and intercontinental ballistic missiles, the making of the earth into a perfect paradise seems a little too farfetched even to most optimistic persons. A charred earth would be more in keeping with the evidences that now confront the human race. However, the New World society of Jehovah's witnesses declares that a paradise earth for all mankind is a timely message, in fact, the message of the hour. Upon what authority does it base its hopeful outlook? It rests its case on the highest authority given to man, namely, the Holy Bible.

Thousands of years before the Creator made man he created man's habitat, the earth. When he started making it he had perfect man in view. "For this is what Jehovah has said, the Creator of the heavens, He The true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited: 'I am Jehovah, and there is no one else.'" So the Creator speaks in his prophecy to man at Isaiah 45:18.

The fact that the Creator has firmly established the earth, creating it not for nothing but in order that it would be inhabited, should be sufficient reason in itself to believe that He will not allow men to devastate the earth in nuclear warfare. In fact, the Creator states that he is going "to bring to ruin those ruining the earth."

With these thoughts in mind, there is a solid basis for hoping in an earth converted into a perfect paradise.—Rev. 11:18.

To begin with, God made only the garden of Eden fully developed and put the perfect man Adam in it. The earth outside the garden was not brought to complete beauty and perfection. This was one of man's assignments. When God turned man out of Eden because of sin, he said to man respecting the undeveloped part: "Cursed is the ground on your account. In pain you will eat its produce all the days of your life. And thorns and thistles it will grow for you, and you must eat the vegetation of the field." Since then, imperfect man outside of Eden has found employment for his own good in his attempt to cultivate and care for the earth. Some parts of it men have beautified, but most of the earth is yet barren and unfruitful and many parts have been devastated by wars. Even in this twentieth century, with all its modern tools and equipment, little is done about beautifying the earth.—Gen. 3:17, 18.

Since the days of Jesus Christ, the great event to which true students of the Bible have looked forward has been his second coming and his kingdom reign of a thousand years. This has won particular attention because during the thousand-year reign of Christ the earth is to be made a global paradise. The will of God is to be enforced in the earth as it is in the heavens. The prophet Isaiah wrote: "This is what Jehovah has said: 'The heavens are my throne, and the earth is my footstool,'" and "I shall glorify the very place of my feet." (Isa. 66:1; 60:13) The original garden of Eden was perfect and glorious. Had the first man proved his complete loyalty and obedience to Jehovah, doubtlessly God would have shown him how to make the rest of the earth beautiful and glorious, because it is written at Genesis 1:28 that God said to the man and his wife: "Be

fruitful and become many and fill the earth and subdue it." This commission implies that God would have supplied man with a proper knowledge and the means to accomplish that very thing. Had man followed that course, then in time the earth would have been fully developed and robed in glory as God's worthy footstool. God's prophecy speaks of men in this time who, left to themselves, would destroy the earth, but this they will never do, because the Creator will frustrate their plans by destroying those who would ruin the earth, in the battle of Armageddon.

Man lost the privilege and the desire to robe the earth in glory by reason of his own wrongdoing. Since God expressed his purpose to make his earthly footstool a place of glory, he will do it. He will accomplish this by his chosen vessel, Jesus Christ, during the thousand-year kingdom reign. Of his word and purposes Jehovah states: "So my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it." A glorious new earth for mankind is as sure as the sun, moon and rain that we see, because it is a part of Jehovah's unalterable purpose.—Isa. 55: 8-11.

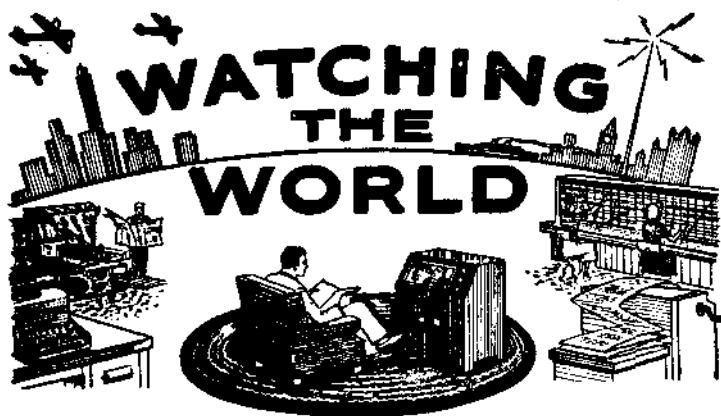
Why has not Jehovah brought about this new world for mankind? What has he done to prove that a new earth is still a part of his purpose? Dying man wants things to happen quickly, because his time is running out. But God inhabits eternity. He is not plagued with lack of time. He can therefore wait until the proper time for all things. Shortly after Eden he gave a promise of this new world. Then he moved men to prophesy concerning it. He even had types made of it. More than nineteen centuries ago he provided redemption for believing humankind through Jesus Christ.

Now Jehovah has placed his Son in kingly power with the avowed purpose to deliver men of good will and to make for man a glorious home on earth. Before clothing the earth with beauty and glory, Jehovah will first destroy and entirely remove the wicked structure that Satan and his servants have built up, making way for a paradise earth.

Death has made this earth a sad home. But Jesus now comes to resurrect and to lift up all obedient ones out of sin and death and to make them joyful of heart. In connection with the new earth over which Christ will rule, we read: "Look! the tent of God is with humankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." And the one seated on the throne said: "Look! I am making all things new." This means that a whole new way of life awaits men of good will in the new earth.—Rev. 21:3-5.

How about the wild beasts upon earth? Under the reign of Jesus Christ, Jehovah will make an arrangement with the beasts of the field and the birds of the air and will establish peace between them and man. Furthermore, thorns and thistles now encumber the earth and creeping and winged pests ruin crops, but such conditions will not exist in the new earth. The earth will then be free of these and will yield its increase.—Hos. 2:18; Isa. 55:13.

What Jehovah God once accomplished in Palestine, in fulfillment of Ezekiel 36:34, 35, he will accomplish earth-wide under the Kingdom, not only in a spiritual sense but also in a physical sense, namely: "This land that was desolate is become like the garden of Eden." This earth will be a glorious footstool, to Jehovah's praise.—AS.



Clash over Formosa Strait

◆ Though for nearly nine months there had been no strife between Communist Chinese and Nationalist Chinese planes over the Formosa Strait, on July 5 Communist MIG's and Nationalist Sabrejets battled near the Matsu Islands. The Nationalists held that five Communist jets had been shot down. Peiping, on the other hand, maintained that only one had crashed in a low dive, while pursuing a Nationalist plane. Some sources feared that the July 5 skirmish would precipitate another crisis in the Formosa Strait.

Vast Powers for Sukarno

◆ Indonesia's President Sukarno assumed nearly unlimited governmental authority on July 5. By presidential decree the Republic's Constituent Assembly was dissolved and the provisional charter, in effect since 1950, was set aside. Sukarno's action brought about a return to the country's 1945 constitution. Under its provisions, the president is vested with nearly unrestricted authority. He may, among other things, appoint and dismiss government ministers and may exercise parliament-sanctioned legislative authority. It is only to the Consultative Assembly, which meets at

least once every five years, that the president appears to be at all accountable. Sukarno claimed public support of his move and held that it was the "only way possible to save the state."

Recovered from Space

◆ On July 6 the Soviet Union announced that it had successfully fired into space and retrieved two dogs and a rabbit. A single-stage intermediate-range missile, with a payload of 4,400 pounds, had carried the animals aloft on July 2. Rescue equipment functioned properly and the two dogs, apparently females, named Snowflake and Courageous, along with the rabbit, were said to be in good condition after landing. The Russians did not reveal just how far into space the rocket-riding creatures had been carried.

Bonn Presidency

◆ A special electoral college chose a new West German president on January 1. Dr. Heinrich Luebke received a majority of 526 votes on the second ballot, to compare with 517 on the first. Dr. Luebke was the candidate of the Christian Democratic Union, headed by West German Chancellor Konrad Adenauer. Of Bonn's 1,038 electors, five were absent and 22 abstained in the

second vote. Dr. Luebke defeated Prof. Carlo Schmid of the Social Democrats, who won 486 votes, and Dr. Max Becker, candidate of the Free Democrats, who received 99. Though Chancellor Adenauer had announced on April 7 that he would run for election as West Germany's president, he reversed himself on June 5, declaring that he would retain his post as chancellor. Dr. Luebke will assume office on September 15, when he replaces former president Dr. Theodor Heuss.

Sweden's Bilingual Borderland

◆ Sweden's Torne River valley, an area along the Finnish frontier, has been the focal point of a language controversy for many years. On the Finnish side of the Torne it is said that about 40,000 Swedes speak the Finnish language. Further, over a third of all children in the area speak only Finnish when starting school. Since Swedish is the language used in the schools, this has posed a problem. The youngsters study in Swedish while at school, but speak Finnish in the home. In June the Royal Board of Education decided to permit the students to study Finnish, if they so desired, in the last two years of their compulsory education. This fall a new nine-year system is to replace the previous seven-year school program. Some say that failure to teach Finnish grammar has resulted in reading and writing difficulties in the Torne area. There have been other complications language-wise. For example, the Swedish spoken by some is often grammatically inaccurate and the Finnish spoken by the majority has a considerable admixture of Swedish. Finnish apparently has a strong hold in the Torne Valley, because about one fifth of the men there are said to cross the border into Finland when in quest of a wife.

Ben-Gurion Resigns

◆ Israel's Premier David Ben-Gurion resigned from his post on July 5. His resignation had followed a cabinet dispute over the sale of Israeli-made armaments to West Germany. Ah-dut Avodah and Mapam, left-wing labor parties, objected to the arms transaction. They demanded that either Ben-Gurion resign or the contract be canceled. With the collapse of the four-party coalition government, Israeli President Itzhak Ben-Zvi immediately called for meetings with Ben-Gurion and Mapai party heads with a view to forming a new cabinet. In the meantime, Ben-Gurion was to head a caretaker government.

Papal Encyclical

◆ In an 11,000-word Latin encyclical issued on July 2, Pope John XXIII urged statesmen to "try every approach" to attain world peace and unity. The document, to be known as "Ad Petri Cathedram" (To the See of Peter), was the pope's first encyclical. It also expressed the Roman Catholic Church head's desire for eventual reunion of non-Catholic elements of Christendom with Roman Catholicism.

Travel Bans

◆ Travel restrictions were imposed upon diplomats of both the U.S. and Hungary in early July. Budapest acted first, placing curbs on U.S. envoys. The action was taken, it was said, because the U.S. had been opposed to Hungary's participation in the International Labor Organization. Similar travel bans were set on Hungarian diplomats in the U.S. As a result, neither country's envoys are permitted to travel without special permission beyond 25 miles of their legations.

Communist Reforms in Tibet

◆ "Mobilization of the masses through the suppression of re-

bellion," the abolition of serfdom and the establishment of "peasants' associations" for administering governmental affairs were all outlined on July 3 as parts of a Peiping-directed reform program to be instituted throughout Tibet. The prospective changes had been set forth several days earlier at a session of the Preparatory Committee for the Tibetan Autonomous Region in Lhasa. Vice-Chairman Chang Kuo-hua showed the extent of the anticipated reforms in saying: "Temples and monasteries will inevitably be involved during the reform, since the temples and monasteries and some of the high-ranking lamas in them possess manorial estates and are serf owners." Persons who had supported or engaged in the recent Tibetan revolt would be punished in various ways. Some would lose herds while others would have their land holdings confiscated.

For Italian Autoists

◆ Quite a number of Italy's autoists will have to tame down. A new driving code went into effect throughout the country on July 1. Among other things, it prohibits driving on the wrong side of the road, making turns from the wrong lane, driving while intoxicated and speeding through urban areas. Italy's need for a new driving code is apparent from the fact that for the nation's 2,000,000 automobiles there were 198,300 accidents reported last year.

Burma to Accept U.S. Aid

◆ In 1953, because of alleged U.S. support of Nationalist Chinese guerrillas in northern Burma, the Rangoon government requested the suspension of U.S. aid. On July 6 it was revealed, however, that Burma will again accept U.S. assistance. Within the next four years, up to \$37,000,000 in U.S. economic aid is to go to the

Burmese. This sum, it was said, would be used for the expansion of facilities at the University of Rangoon, and also for the construction of a highway from that port city to Burma's interior.

Saar-Bonn Link

◆ The Saar was economically integrated with West Germany on July 6. The 2,567-square-mile land with about 1,040,000 inhabitants was detached from Germany in 1945 and placed under French control. The Saar was politically incorporated with the Bonn government on January 1, 1957, and the date for its economic integration was to be on or before January 1, 1960. Midnight of July 5 Saarlanders were granted full rights as West German citizens. Political and economic integration was then complete. The German Deutschmark replaced the French franc. The step was hailed as the "removal of the last burden of French-German relations." And how was the average Saarlander affected? Among other things, his postal rates have gone up, the price of sugar has increased, railroad fares have been reduced and his gasoline is cheaper.

Revolt in Honduras

◆ An uprising against the administration of President Ramón Villeda Morales flared up in Honduras on July 12. For almost two days Tegucigalpa was the scene of fighting and unrest. The rebels, headed by Lieut. Col. Armando Velásquez Cerrato, were said to have gained temporary control of several buildings, including the government military academy, a power plant and the police headquarters. On July 13 government forces were reported to have crushed the revolt in the capital city, but at that time the insurrection still continued in certain outlying provinces.

Weights and Measures

◆ New international standards for the inch and the pound went into effect on July 1 in six English-speaking lands. In 1893 the standard inch was set at 2.540005 centimeters, but on December 31, 1958, it was placed by standard-fixing laboratories at 2.54 centimeters. On the same date the pound was set at 0.45359237 kilograms. Formerly, the U.S. pound had been 0.4535924277 kilograms. The United Kingdom, Australia, Canada, New Zealand, South Africa and the U.S. are all governed by the new standard inch and pound. The changes seem trivial, but they are important in certain technical fields. Incidentally, if you happen to live in the U.S., judged by the new standards, you gained a little weight and be-

came a little taller on July 1. Hadn't you noticed?

Free-Trade Area

◆ On July 12 the premiers of Denmark, Norway and Sweden endorsed a British proposal that a "little free-trade area" be established in Europe. The "Outer Seven" trade bloc, as it was called, would be comprised of Austria, Britain, Denmark, Norway, Portugal, Sweden and Switzerland. A parley on the plan and its problems was to be held in Stockholm on July 20. The premier of Finland is also giving consideration to his country's participation in the new trade body.

Prince Weds Princess

◆ Belgium's heir presumptive, Prince Albert, married Italian Princess Paola Ruffo di Calabria in Brussels on

July 2. A civil ceremony was held first in the Empire Salon of Brussels Palace. This was followed by Roman Catholic rites at the Collegiate Church of Saints Michael and Gudula. Plans had originally been made for Vatican ceremonies, but these were set aside by Pope John XXIII, reportedly out of respect for Belgian sentiment.

Threat to the Walrus

◆ The Pacific walrus may be on the road to oblivion. It is said that about 10,000 walruses are killed by hunters annually. With a birth rate of only 5,000 yearly and a total present population of approximately 45,000, the threat is apparent. Conservationists fear that unless national and international legislation is passed soon to protect the walrus, it may well be extinct in less than ten years.

DO YOU LOVE LIFE?

It is such a natural feeling for normal people to want to live. Death is our enemy. The Giver of life is our faithful Friend who caused his Son to say: "He that hears my word and believes him that sent me has everlasting life."—John 5:24.

How can we get acquainted with the Author of life, Jehovah God, and with the Chief Agent of life, Jesus Christ? Is there a way of being sure we can live eternally? Yes, there is!

We must learn how to live now as men and women, single, married, young or old, showing love, living it, preaching it. If we live according to Jehovah's will now, we assure ourselves of life forever. Obtain the book *"This Means Everlasting Life."* Study it with your Bible, and your knowledge of life and your love of living will be greater. Mail the coupon today and receive free the booklet *God's Way Is Love*. Send only 3/6.

WATCH TOWER

THE RIDGEWAY

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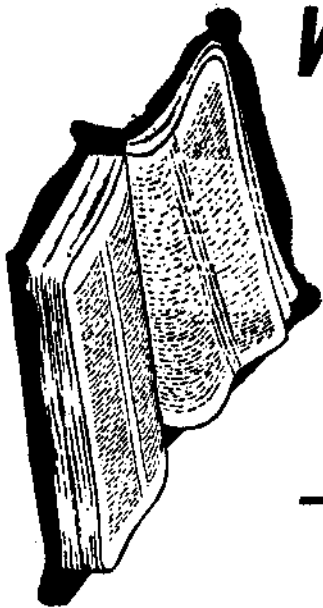
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