

AWAKE!

The Burden of India

The religious yoke under which India has bowed
for thirty centuries

Will Britain Survive Her Crisis?

Searching view of her plight under the Labor government

Marvels of Migration

A mystery that science has failed to unravel

Execution of Satan Deferred, Why?

Permission of wickedness serves purpose
for God and man



NOVEMBER 8, 1947 SEMIMONTHLY

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AWAKE!

"Now it is high time to awake."—*Romans 13:11*

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Number 21

The Burden of India



YOU have heard of the enchantments of India, her magicians, snake charmers and "holy men" with unusual powers, able to walk in fire and lie on beds of spikes. You have perhaps heard of India's caste system, a rigid social ladder which assigns to all Hindus positions high and low in society, leaving them no opportunity to climb it. You have very recently read of the Hindu-Moslem riots and of the harriers with which the British have been confronted in trying to settle conditions in India. Would it surprise you to hear now that the primary religion of India, Hinduism, is at the root of most of India's troubles?

The little history that is known of the religion indicates that it was built up by Aryan immigrants to India. The Persian ancestors of these immigrants called them "Indus" because they settled along the Indus river in northwest India. It was undoubtedly from this name that the present one, Hindu, was derived. Though very little is known about the religion of the natives of India, it was outstanding to the early Hindus that it was unlike theirs. From the first contacts with the natives there was a determined effort put forth by the Hindus to subdue them. Not only did the Hindus do this that they might have for themselves the choicest portions of land, but primarily that the purity of their religion might be kept uncontaminated by association with the natives.

Despite the fact that the Hindus were trying to prevent such a thing, their religion was soon influenced by their new surroundings. But instead of the religion of the natives, it was nature that first effected changes in Hinduism. The Hindus saw in India natural wonders and beauties such as they had never seen before, and they were awed by them. Picture for yourself the giant Himalayan mountains as they saw them. Imagine the sudden illumination of the dark foothills and valleys by lightning flashes followed by heavy white mists which rolled up the mountainsides, blotting everything from sight. Picture the snowy mountaintops turning rose, then purple in color, dark-blue, and finally jet-black as night fell. Listen to the murmur of the Ganges; watch the sun as it rises and moves majestically across the sky. To the newcomers of India these things were manifestations of the gods. They felt that the gods were in these objects they saw, and so they worshiped them. With the eventual personifying and deifying of many of the natural wonders about them, the Hindus made additions to the number of gods they worshiped and the ritual associated with the Hindu worship.

With the passing of time the religion had so grown that the sacrifices and ceremonies it embraced became numerous and complicated. It was apparent that there was a need for someone well acquainted with all these ceremonial de-

tails who could offer sacrifices for the people and care for their religious needs. In order to fill this specialized need, the Brahmans took the position as the official priesthood of the Hindu nation. Before long they were not only officiating at ceremonies but were regulating and prescribing all matters pertaining to both religion and society.

Caste System

With the exalting of the Brahmans to this highest position in Hindu society came the formation of the caste system that holds sway in India to this day. The caste system was established to maintain purity of descent and religion, and separateness from that which was considered unclean. The word "caste" comes from a word that means color; and, undoubtedly, the enforced isolation and subjugation of the dark-skinned aboriginals encouraged the development of a caste system (originally a color system) for the whole Hindu society. The caste system, while dividing society into four primary groups, placed the original natives of India at the bottom of the scale; for they, by reason of their color, religion and habits, were considered inferior.

Because such menial tasks as cleaning city gutters and handling soiled clothes or the hides of dead animals were considered contaminating and unclean by the Hindus, work of this sort was left for the lowest caste, the Sudras, and the outcastes to do. In the place on the social scale just above the Sudras are the Vaisyas who make up the merchants, traders, and farmers of India. The next place up on the social ladder is held by the military classes and rulers called Kshatriyas, and above all are the Brahmans, who are the priests, lawgivers, and controllers of the caste system. The upper three castes are considered as original Aryan stock and are called the "twice born" by reason of their participation in a special religious ritual. To

these upper castes, services from the Brahmans and other privileges in connection with their worship are granted, which, on the other hand, are denied the Sudra caste and outcastes.

The caste system has now been so subdivided that, instead of just four, there are 3,000 different castes and some 10,000 subcastes, making almost one for every occupation. Yet, restrictions between these many castes are as rigid as they were between the original four castes in the beginning of the system's operation. The Laws of Manu, that detailed and comprehensive code of laws which governs the caste system, forbid marriage between castes. They specify which caste one can employ to clean one's house, wash the dishes, or prepare the food. These laws specify the food one can eat, the work one can do, and with whom one can work and worship. Although this system stands as a barrier to the advancement of the Hindu society, yet it is claimed all this is in order that purity of faith may be maintained and that uncleanliness and contamination may be avoided.

Should one violate any of the laws of society or religion he would be in danger of losing his place in society. He would immediately be regarded as unclean, unworthy of holding caste; and, being no longer respected by his fellow castemen, he would become an outcaste. In this position all social rights are lost, all connections between outcastes and former caste members are broken, for fear that the members in good standing will become contaminated and outcastes as well. The washerman will no longer serve the outcaste, nor will his barber or priest. The use of public facilities, schools and temples is often denied outcastes in some sections of India. Outcastes have even been considered untouchable. In some towns there have been laws forbidding outcastes to be inside the city limits after 3 p.m., for fear of contaminating others in good religious and social standing;

for should even the shadow of an outcaste fall on one it would pollute him, and after 3 o'clock, when the shadow becomes quite long, there is great danger of this. Despite the seriousness of their position there are more than 60,000,000 outcastes in India.

On April 30, 1947, the Constituent Assembly in India in framing a constitution for free India adopted a proposal that forever abolishes untouchability in India and makes its recognition an offense. For some time there have been forces working to abolish the caste system and restore the social position of the outcasts. In addition to Gandhi's efforts to elevate the outcastes, the general use of railroads and increased employment of factory workers makes it almost impossible for one to get away from home without coming in literal contact with the untouchables on trains or at work. These conditions all work toward the weakening of the caste system and tend to encourage the restoring of social rights to the outcastes.

Yet, despite these facts and the opportunities the provision of the new constitution might open up for the untouchables, only the future can tell what the end of the matter will be, for the British have in times past enacted similar laws that were utterly disregarded in parts of India in favor of the age-old and nationally-recognized laws of caste, the religious basis of the Hindu community. Further, what can we expect will be the position of the Brahmans in this matter, since they were the ones who established the caste system with its laws concerning untouchability, upheld it, and made it sacred in the eyes of the people?

It has long been held that the caste system is a divine institution. And by claiming that it was the gods at the time of creation who established its divisions the Brahmans have endeavored to prove this. On the basis of the Hindu belief of transmigration or rebirth it is further argued that the system is just and prop-

er. For, believing that one's present position in society is in consequence of his conduct in a former life as judged by the gods, it is held by the Hindus that the divisions of caste are just, right and governed by divine will. Thus, the caste system, the biggest hindrance to India's progress, is justified by a religious belief and is securely established to remain a curse to India's future generations.

Millions of Gods

Paralleling observance of the religious system of caste comes the worship of some 300,000,000 gods and village deities. With the personifying of the things of nature at the religion's beginning, the number of gods recognized and worshiped by the Hindus was greatly increased. So greatly was the number increased there are now more gods than Hindus. According to orthodox Brahmanism, however, there is one great universal spirit over all, represented in the Hindu trinity of Brahma the creator, Siva the destroyer, and Vishnu the preserver. The majority of Hindus through Brahmanic teaching know of the three great gods, Brahma, Vishnu and Siva, but for the most part think of them as just names. To the villagers, who make up 90 percent of India's population, it is their own village deity that is the ready helper in time of need, and this deity, whether man or animal, is the one they worship. The origin of the village gods is quite noteworthy, for, should anyone make a great display of self-sacrifice or torture, show any extraordinary sanctity or heroism, or even be an accomplished juggler, he would undoubtedly at his death become one of the local deities of the village. A god worthy of being worshiped? Why, yes; for never could he have received the power to do the things he did except from the gods, it is argued.

With shrines and images erected in honor of the local gods, the villagers come to worship and make offerings.

Offerings made by the Hindus generally consist of food: rice, fruits, butter, milk, water, etc. The Hindus feel that the gods, like themselves, have need of this nourishment and depend on it to give them strength to do the things that are requested of them by their votaries. In some shrines the gods are cared for just like men, being washed, clothed, anointed and fed, and entertained by dancers.

Within orthodox Hindu homes regular devotional ceremonies are observed. In the poorer homes a corner of one of the rooms is set apart for this purpose. There is to be seen a small idol or perhaps just a picture of a god set in a frame at floor level. Usually the image or picture, as the case may be, is garlanded with flowers and daily the devotee will squat in reverence before the image with the palms of his hands together and mutter his *mantras* or hymns and prayers. In well-to-do homes, instead of just a portion of a room being set aside for the image, quite an elaborate shrine may have been built separate from the dwelling house.

Which of India's many enshrined gods is to be worshiped is determined by the Hindu's immediate need. For example: The goddesses that have control over the diseases smallpox and cholera are sacrificed to during epidemics, that the sacrificers may be spared the diseases. At the time of birth and marriage the gods having control over these matters are worshiped. As to sacrifices and offerings in general, it is said that the Hindus while making one offering to a patron god to petition his favor will make two offerings to a demon to avoid its disfavor.

Animals and birds are revered for deeds of valor ascribed to them in Hindu mythology and because they are believed to be the vehicles used by the gods. Among those that are worshiped for these reasons are the snakes, monkeys and peacocks. The cow, however, is to the Hindus the most sacred of all animals. Enjoying the greatest immunity

from molestation, cows can be seen everywhere in India: on the streets, in the temples and in the market places. Even while munching food displayed in the open market stands, instead of being beaten, the cows are revered. They are prayed to, sacrificed to, and garlanded with flowers. And why? Because of their utility. She is called the "cow of plenty", and because every part of her and everything she produces is considered useful to man, she is holy and sacred to the Hindus. Even her excrement is hallowed with the rest of her. Not a particle of it ought to be thrown away as impure. Cow urine is considered as the best of all holy waters, a sin-destroying liquid which sanctifies all that it touches. And, as far as a Hindu is concerned, nothing else purifies like cow dung.

This outstanding combination of devotion to man-made gods, heroes and animals is recognized by the Brahmans without objection. This means, then, that these leaders of the Hindu religion, instead of encouraging the intellectual progress of the nation, have been an influential force in undermining such advancement; for these devotions and beliefs, sanctioned by the Brahmans, have filled the people with all manner of superstition and fear.

Reincarnation a Basic Doctrine

The basic doctrines of Hinduism are Karma and reincarnation. According to the teaching of these two doctrines one is called to account for his deeds during present life and must through rebirth in higher or lower positions in society eat the fruits of past actions. With this teaching in mind we can appreciate that the Hindu's faithful keeping of caste regulations and participation in religious rites and festivals is to insure for himself a higher position in society in the next embodiment.

The ultimate goal of all Hindus is the attainment of nirvana, or reunion with

the "Supreme Soul" of the universe. It is believed, however, that not until the soul has been trained to be absolutely indifferent to things of the flesh and the pleasures of earthly life will it be fit for this reunion. For this reason devout Hindus have subjected themselves to all manner of austerities and asceticism, leaving homes, families, and all comforts, seeking separateness from the world in order that they might prepare their souls for reunion with the "divine".

Expensive "Holy Men" and Priests

The wandering ascetics of India make up an outstanding feature of Hinduism. These ascetics are called Sadhus, or "holy men", and are readily recognized by their scant clothing, ash-besmeared bodies, the string of beads around their necks and their calahash begging bowls. Their distasteful and unkempt appearance, they will tell us, is simply evidence that the things of the world and the pleasing of their flesh no longer matter to them. Often an ordinary layman will turn ascetic to return a favor to a god, fulfill a vow, or just honor his god and gain merit. The professional ascetic, however, seeks primarily to culture his soul and work toward nirvana.

These "holy men", usually called *Yogi*, hold that a period of meditation is most necessary if their goal is to be reached. The belief is that although by asceticism and self-torture the senses may be mortified and subdued, yet without meditation on the "Divinity" and his attributes it would be impossible to get that superior knowledge so essential to reunion. We can approach an understanding of the philosophy of this ascetic as he lies inactive and almost motionless in the ashes of some bonfire or under some green tree while in deep meditation when we consider the Indian saying "It is not exertion, but inertia, that is the path to liberation".

As to maintenance of the ascetics, they do no work and are not expected to. The

community considers it their right to feed these devoted ones, and the ascetics consider it their right to be thus fed. Some in the community may occasionally be seen doling out rice to the "holy men", but, in most cases, the ascetics with their begging bowls come to the homes of the people. And, because of the people's fear of being cursed by these "holy" beggars, they are seldom turned away without food. Despite the pious claim of the "holy men" to be working toward salvation, imagine, if you can, the expense to the people in supporting the 5,500,000 ascetics who wander throughout India.

Probably an even greater expense is borne by the Hindu people in their support of the priestly Brahmins, however. For almost every service the Brahmins render they are well repaid by feasting and gifts. So well are they repaid, they often depend solely on this means of support. Feasting and gifting in harmony with the expectation of the priests more often than not results in far larger debts than families can afford to pay. Yet, the Hindus continue to bear this expense because they believe that without the services of the Brahmins ceremonies would be without effect. When considering facts like these, and further, that there are 14,893,300 Brahmins, the poverty of India is not so hard to understand.

An interesting relic of Hinduism is the notorious custom of child marriage. Though the British by passing the Sarda Act tried to put a stop to child marriages, the practice has not altogether ceased. The fact that this custom has been dearly held by the Hindus is not surprising to us when we realize that the Hindu law prescribes "that a man of thirty should marry a girl of ten; a man of twenty-one should marry a girl of seven". The Laws of Manu add that "a father may give his girl before the proper age if the bridegroom is good-looking and worthy". The parents themselves have been generally afraid to delay the marriages of their children because of

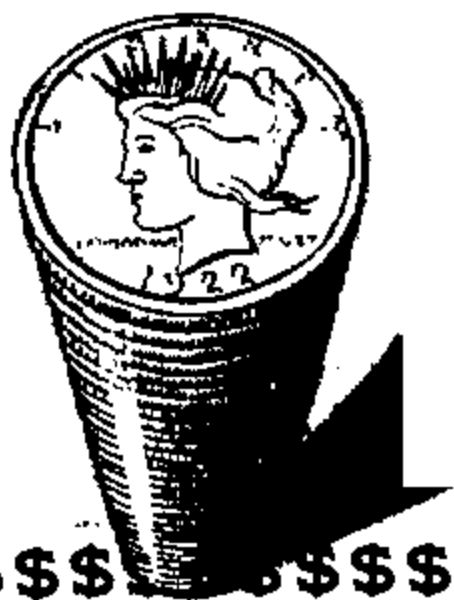
these religious decrees and for fear that public opinion would make marriage for their child difficult later.

Similarly, the subjugation of India's women is chargeable to the religious laws of the book of Manu. They say that "a woman is never fit for independence, or to be trusted with liberty, for she may be compared to the heifer on the plain, which still longeth for grass". The women of India have been put in a position lower than that of the cattle, and it is believed that those who in the process of reincarnation are born as women were the worst of Hindus. Their reincarnation as women is in punishment for their black deeds in the past.

Among the everyday opportunities for Hindus to care for their spiritual welfare and acquire merit come making pilgrimages, attending festivals, reading the sacred books, and bathing. To the merit-seeking Hindus bathing has long played an important part in the performance of religious rites. It is of such importance that it precedes almost every act of worship, and every temple of any size has either a pond or a tank for the ablutions of the worshipers. The most holy place for bathing is at Allahabad, in northeast India, where two other sacred rivers meet the Ganges river. The water of this river, the Ganges, though in reality filled with all sorts of refuse and other debris, is to the Hindus holy water. Mere contact with the water is said to wash away all sin; and because of its outstanding sin-removing power, it is bottled and sent to the farthest parts of India for use as medicine or for sacramental purposes. Pilgrimages to the sacred places in India are made most often when festivals are being held; for then not only does the pilgrim acquire merit for his pilgrimage, but for being in attendance during the festival as well. During these festivals, constantly being held throughout India, upward of 100,000 are often present.

The beliefs and ritual of the Hindus are supposed to be based on the ancient writings of the Vedas, although actually most of the Hindu doctrines are not mentioned in these writings, which date as far back as 1000 to 1500 B.C. Much of modern Hinduism has been based on supplements to the Vedas of much later origin. These books, the Upanishads, Puranas, and the Laws of Manu, were written under the careful supervision of the Brahmans. They outline the social obligations of the Hindus and the ritualistic precepts and ceremonial practices over which the Brahmans preside. The ancient Vedas, divided into four parts, contain *mantras* or hymns and prayers to be used on various occasions as well as other information concerning ritual and worship. Whereas these sacred writings can be read by the upper three castes of Hindus, the right to interpret is held solely by the Brahmans. For a Sudra, the lowest caste Hindu, to even hear the Vedas being read is forbidden; and the Brahmans must never teach such the laws governing expiation of sin. Despite these facts, it is said that to listen to the reading of the Vedas is to acquire merit.

The religious practices and beliefs of the Hindus have obviously worked injury to them. The devout adherence to caste regulations by all orthodox Hindus, instead of resulting in their progress, has resulted in their enslavement and subjugation. Their superstitious beliefs and devotions continue to stand as a blockade to their intellectual advancement. As India's 5,500,000 "holy men" and 14,800,000 Brahman priests persist in preying on the meager earnings of the people, India falls into deeper poverty. Only when India fully realizes the nature of the heavy yoke under which she has bowed for the last 3,000 years and musters the courage to shed that religious burden, only then will she be able to straighten up and look ahead with hope for the future.



WILL BRITAIN SURVIVE HER CRISIS?

is made here to present a factual survey of the situation.

Let it be stated at once that in the writer's opinion the present crisis does not appear to be altogether the fault of the Labor Government. It is war's aftermath, brought about mainly by the shortage of dollars, the wide disparity between

A HEAVY cloud hangs over Britain. The roseate morn of Socialization under an ever-hopeful Labor Government has turned into a day gathering blackness. The sun of Labor planning and nationalization seems to have reached its zenith in a period of economic and financial difficulty that is unprecedented, and the second half of the government's term of office is entered upon amid gloomy conditions. Back to war-time austerity but mildly expresses the grim outlook for the British people during the coming winter. In some directions the economic stringency will be more keenly felt than during the most burdensome period of the war. But apart from the great concern of those who realize the gravity of the position, the public appear to be not unduly perturbed. The stolid attitude which was so marked during the war period seems to be, "If the worst comes to the worst, we'll face up to it and see it through."

In getting a proper focus on the situation here in Britain, it is necessary to have in mind that some elements are only too ready to make political gain from what may appear to be the collapse of the legislative efforts of the Labor Government. As against this, there have been mistakes on the government side as admitted by Mr. Herbert Morrison. Amidst the welter of arguments from both sides and steering a course to avoid the propagandism so rampant, an effort

Britain's imports and exports, and the impossible "non-discrimination" and "convertibility" clauses of the American Loan Agreement, that has forced the British government to suspend the convertibility of sterling. No other government could have averted the situation, which is basically one of financial strangle hold due to money congesting itself in the United States and no longer relating to the production and distribution of goods. It is not so much a question of a further loan, helpful though that will be in putting some nations on their feet again, but of a reconstruction of the currency systems of the world to enable them to meet and deal with modern economic conditions, as making for equitable trading and mutual help between the nations. In illustrating this, Mr. Ernest Bevin, the foreign secretary, referred to Uncle Sam as the big boy who has all the marbles; and until there is a redistribution of these the game of international trade cannot go on.

Some businessmen who were opposed to the American loan in the first instance, because of the two clauses already mentioned, appreciate that the justification for its acceptance lay in the laudable desire to save war-worn Britain unnecessary hardship, to re-equip the nation's industries and to gain time for recovery. But they still think it would have been better to refuse the loan and to take the harder road of more severe austerity.

The complaint is made from the American side that the loan has been drawn on much too quickly; but it should be realized, among other things, that after the signature of the agreement American prices jumped 40 to 50 percent, and this has had a major part in accelerating the exhaustion of Britain's dollar resources. Now that even the last \$400 million of the loan is not available, Britain is forced to make drastic cuts in imports; but care will have to be taken that essential raw materials and food are not so seriously affected as to hinder the nation's industrial production, which is the key to reducing the wide gap between imports and exports.

The government has already made some austere cuts which reduce still further the meat ration. It has abolished the basic petrol ration, which means an end to motoring for pleasure; banned traveling for pleasure outside the sterling area after October 1; prohibited the import of certain "luxury" and other goods, including books except on license; and there is every indication that coupon and point values will be so adjusted as to make the country manage on shorter commons and fewer clothes. On the industrial side, drastic restrictions are to be imposed on "non-essential" industries in the government's plan for the expansion of exports. Industries not on the "priority" list will have their supplies cut and will be affected by the direction of labor for which the government recently obtained Parliamentary powers.

There were many misgivings in regard to the granting of these powers and the Opposition party in Parliament had some hard things to say. However, with its superiority in numbers, the government was able to carry through its measures in regard to man-power. The assurance has been given, however, that the direction of man-power from non-essential to essential industries will be mainly on a local basis, thus minimizing hardships. The whole object, so the gov-

ernment claims, is, of course, the maximum production for export, consistent with the minimum satisfaction of domestic needs to ensure that result.

On September 12, Sir Stafford Cripps, then president of the Board of Trade, in outlining the government's export plan, said the immediate target was to increase the present monthly average by at least £30 million, which is about one-third. It might be necessary to cut capital investment in Britain by £200 million a year. It was hoped to step up exports next year to 160 percent of the 1938 figure.

"Work or Want"

It is now for the government to enlist the wholehearted support of the entire nation. From the general comments and attitude of the people it appears that it should not be a too difficult matter once the people are fully awake to the gravity and urgency of the situation. As one means of bringing forcefully to the people the grave implications of the crisis, huge posters, "Work or Want," are displayed on the hoardings throughout the country. The Trades Union Congress, recently held in Southport, showed a sense of realism in stressing the importance of increased production as distinct from restrictive practices which it has been rather chary of condemning in the past; and the same theme is being constantly preached by Cabinet ministers, politicians of all parties and industrialists generally.

The irony of it is that simultaneous with these urgent appeals the very industry that is the basis of the nation's economy and its great hope of increasing export trade is the scene of a needless and disastrous strike which has lost hundreds of thousands of tons of coal to the nation. At this writing, however, a settlement is being effected. Many people strongly criticize the government for not dealing with the strikers firmly, but the government's reply is that the dispute is one for the miner's union; and

in any case they seem loath to interfere in any way with trade union opinion or policy. And so the loss of coal has continued, affecting seriously many industries and jeopardizing the winter supply of coal, gas and electricity to the domestic user. If anything is calculated to bring down the Labor Government in Britain it will be its inability to deal with the fundamental problem of increased coal production through the obstructive tactics of extremists in the trade union ranks. It seems that the danger spot is already showing red—perhaps in a double sense. However, on September 11, it was announced that Britain's 700,000 miners had put forward new proposals for overtime working, with local arrangements for extra hours; so this may in due course lead to the much-needed improvement in the coal situation.

On August 16, Mr. Winston Churchill, in a political radio broadcast, criticized the government for wrongfully putting Socialist theory before the needs of national recovery. The choice now before the nation, he said, was between a system of competitive selection and a system of compulsion. "Industrial compulsion in peacetime and all its consequences will result in an ever-diminishing standard of production, standard of living and of respect for law and of an ever-increasing army of officials fastened on the top of us all." A week later, on the radio, Mr. Herbert Morrison, lord president of the council, admitted that the government had made mistakes. They had, perhaps, delayed too long in handing out drastic decrees, in the hope that the people would voluntarily do what was necessary for the country. We have planned, he said, to create a sort of planned society in which much of the driving force would come from the bottom upward rather than from the top downward. This candid statement by Mr. Morrison certainly seems to give some foundation for the criticism of lack

of leadership and realistic planning, which continues to be made by businessmen and industrialists; and if the government embarks upon the nationalization of the great steel industry as urged recently by the T.U.C., there will be the loudest protests and forecasts of ruination by the vested interests concerned.

Religion the Usual Failure

Religion, of course, has nothing practical to offer in the crisis. At the end of August, the archbishop of York in his diocesan leaflet put forward the very "mushy" suggestion that the prime minister call a round-table conference of all political parties "to save Britain from ruin". As expected, this has fallen on deaf ears, and a request on September 10 by the same ecclesiastic that he address the miners on strike was turned down flat as "serving no useful purpose", a phrase which well describes the inefficacy of religion's contribution to all national and international problems.

However, in spite of the dark and depressing winter that now faces the nation, Britain is far from "down and out". Her people have recovered from the extreme tiredness and great physical and nervous strain of war, but the effect of continued food rationing tends to handicap the full vigor of national effort. There is every reason to believe that Britain will revive whether the government survives or not. Mr. Bevin has put the nation's difficulties at two years. There will be big adjustments.

For example, besides the transfer of labor into essential industries, the armed forces are being reduced so that more men may enter agriculture and industry; and we shall have to do without many of the things that, after a long absence, have this year been appearing in the shops. Prices, too, are certain to increase; in fact, in consequence of the five-day week just granted to the miners, the higher cost of producing coal is already reflected in the price per ton and

will affect the cost of nearly all industrial products. The government's new farming policy is not only expansive, but designed to make as well-balanced an agriculture program as is possible so as to reduce import of foodstuffs, and is welcomed by farmers as a British stabilizing factor in the national economy.

The fact that British exports in July, at £110.3 million, were the highest in any month since 1920 shows that those concerned with the exporting industries have not let the grass grow under their feet; in volume the shipments were 25 percent above those for the corresponding months of 1938. Motorcar exports were 50 percent above prewar, totaling 13,854 units, chiefly to Empire countries.

As to the attitude of the people to the Labor Government at this juncture, this can perhaps best be judged by the recent by-election in Liverpool. Quoting from the *Sunday Observer* of September 14, 1947 (not a Labor newspaper), "Labour's victory at Edge Hill by a clear majority over combined Conservative and Liberal polls was a blow to Conservatives. They had not expected to win the seat but believed that Conservative and Liberal votes together would outnumber those of the Socialist candidate." It further states, "Two years after the General Election the party [Conservatives] has not yet succeeded in gaining a seat." These by-elections are generally accepted as an indication as to which way the wind is blowing. If that is so, then despite weaknesses, the people still support the Labor Government with their votes.

It appears that the people are torn between the two extremes presented by the political parties. The Tories or Conservative party, of which Mr. Churchill is the leader, warn the people that they will be regimented out of existence and there will be no private enterprise left, but instead, an army of officials with regulations governing one and all. There is much to be said for this viewpoint, for today government regulations are on the increase and it is difficult to get anything done without first having to apply for a permit and then waiting so long that one tends to lose interest and give up. The frustration that hangs about the people is due largely to the restrictive regulations that hamper free and unfettered enterprise.

From the Labor side the cry goes up that they will never return to the terrible days of unemployment such as this country experienced before the war. The reason for this condition is due, they say, to the system that operated when there were no controls, no planned society. At least, under Labor direction there will be equality of sacrifices.

To those who know that neither a labor government nor any other kind of government by imperfect men can legislate for the growing difficulties that are now afflicting the people, there is hope in God's perfect government now at the door. With the increasing afflictions burdening the people down beyond measure, there is hope that some will turn their hearts and minds to take heed to the words of the permanent Governor of all nations, Christ Jesus, and live.—*Awake!* correspondent in Britain.



Yugoslavia Bars Boogie Woogie



A decree published early in 1947 in Yugoslavia forbade the teaching or dancing of the conga, the big apple, boogie woogie and trucking. Penalty announced was a fine of 1,500 dinars or up to 45 days of compulsory labor. Also outlawed were fortune telling, hypnotism, spiritualism, graphology, or any other form of prognostication.

For these transgressions the fine is 50,000 dinars and up to three months' compulsory labor.

Marvels of Migration



WONDER of wonders! There is nothing about birds that inspires man's admiration or stimulates his imagination more than their seasonal migrations. Where do they go in the

wintertime? How do they know when and where to return? What enables them to fly to distant lands, over unmarked terrain and open ocean, through the darkness of night and the thickness of fog? Millions of these feathered creatures travel thousands of miles over waste land and water for the winter season, only to return the following spring, and they have been doing it longer than man has been upon the earth. It is indeed a marvel how the birds with their much lower intelligence than man can accomplish these feats without the aid of chart or compass, radio beam or radar. Moreover, these aerial travelers hold no respect for international boundaries, nor are they burdened with human institutions of visas, passports, customs regulations and tariffs. Their Creator owns the earth and they are governed by His supreme laws of nature.

The puzzle of bird migration is not a modern one, for the ancients as far back as Aristotle, Herodotus, Hesiod and Homer observed, but could not under-

stand, the annual disappearance and reappearance of the birds.

Many centuries later, when it was learned that the birds of Europe went to Africa each year, it was thought that the storks carried the smaller birds across the Mediterranean as air freight. In more recent times much information has been obtained by both amateur bird watchers and professional ornithologists. The systematic placing of more than 3,000,000 tiny aluminum bands with serial numbers on the legs of wild birds since 1922 has added volumes to man's definite knowledge of migration.

Migratory habits differ. For example, some birds, like the Ross's gull, red-legged kittiwake and emperor goose, travel only short distances south of their breeding grounds in the Arctic. Chickadees, red-breasted nuthatches and crossbills will stay in northern woods through the winter if there is an abundance of food. The Carolina wren, western quail, bobwhite, cardinal, screech owl, tufted titmouse, ruffed grouse, house finch and woodpecker, as well as the meadowlark, blue jay and song sparrow, sometimes travel no more than ten miles in either direction in the temperate climates. For this reason they are sometimes called "permanent residents". Among birds like the robin there seem to be both southern and northern varieties, and when it comes time to migrate the southern birds move farther south and the

northern variety then move down to occupy the vicinity vacated by their cousins. There are other birds, like the Maryland yellow-throat and palm warbler, that change this procedure: those that summer farther north pass over the southern variety and winter farther south.

While many birds remain in the United States during the winter, the majority travel to Central and South America and the islands of the Caribbean. Half of the fifty species found in New England spend the winter in Cuba and Puerto Rico, while the other half wing their way on down to South America. The golden plover is a long-distance flyer. Nesting in the Arctic tundra, the eastern variety, when it comes time to migrate, travel down to Labrador and Nova Scotia. From there they fly directly south over the open Atlantic to South America, a hop of 2,400 miles, which takes at least 48 hours of continuous flying. So wonderful is their flying mechanism that they consume only two ounces of body fat as fuel on this strenuous flight. Reaching South America the plovers continue on down to the Argentine pampa, where they remain from September to March.

However, the "champion globe-trotter and long-distance flyer of the bird world" is the Arctic tern. He and his kind are found far above the Arctic circle in the summer, one nest being discovered only seven and a half degrees from the north pole. After a ten-week stay in the north he flies to Europe, down the west coast of Africa, and on to the Antarctic, where he spends his winter. On the return trip he circles up the east coast of South America and arrives in the north to complete a trip that has touched four continents on a 24,000-mile tour. In this way he lives four or five months of the year in continuous daylight and the rest of the time he is on the go.

The mysterious migration of the chimney swifts took longer to solve than that

of the Arctic tern. Aristotle, it is said, put forth the theory that instead of flying away in the winter swifts buried themselves in the mud and hibernated with the frogs and turtles. As late as 1878 Elliott Coues made a list of 182 papers supporting this theory. For many years in this century it was known that large numbers of these birds gathered each year in Georgia and Florida, but where they went from there no one knew until 1944, when some of the 375,000 banded swifts were discovered high up in Peru.

Principal Flyways

Practically all the North American birds, at least 768 species, use seven main boulevards or flyways in traveling south and north. As mentioned, some fly directly from Nova Scotia to South America, while others hop from island to island from Florida to South America. Many species use the "bobolink" route, taking a shortcut across the Caribbean from Cuba to South America. Little ruby-throated hummingbirds that seem so delicate and incapable of long-distance flying make the 500-mile leap over the Gulf of Mexico from the Southern States to Central America without going around through Mexico. Other popular routes funnel down through Mexico and the Isthmus. Cliff swallows that live in the northeastern part of the United States, by using this route, fly 2,000 miles farther than they would if they flew directly south.

During the "big push" wave after wave of orioles, vireos, flycatchers, gnatcatchers, indigo buntings, sparrows, rose-breasted grosbeaks and warblers (more than forty species of warblers alone) can be seen at certain spots on the Texas coast. Sometimes birds migrate outside their regular routes, as, for example, a flock of 3,000 hummingbirds may be seen detouring around through Texas rather than flying across the Gulf.

Nor do all birds use the same route over which to return in the spring.

Shore birds, sparrows, blackbirds and waxwings migrate in flocks with close formation, but hawks, turkey vultures, swallows and swifts, blue jays and warblers travel in flocks with a very loose formation. Some flocks of birds, like Canada geese, maintain the family group while traveling in flocks, but most perching birds drive away their young, which usually leave for the south ahead of the adults. Winter wrens, grebes, great horned owls, belted kingfishers, and others, avoid crowds, preferring to travel in the solitude of their own company rather than in flocks. There is also a difference in the sociability of various species. Sparrows, shore birds, blackbirds and swallows may be seen together as they travel to and from their winter and summer quarters, but birds like the nighthawks, crows, kingbirds, bobolinks, waxwings and crossbills stay with their own species.

The majority of the small birds rest and feed during the day and migrate at night. Day travelers are strong-winged birds, like the hawks, gulls, cranes, pelicans, loons, swallows and swifts. The golden plover is one of the few birds that fly either by day or by night. Birds making the strenuous dash across large bodies of water avoid the heat of the day and fly by night. An astronomer once reported that as many as 9,000 birds per hour passed through the line of vision of his telescope and interrupted his stargazing.

Marking Times and Seasons

The return of the birds in the spring is as sure a sign of the season as any. "For, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land." (Song of Solomon 2: 11, 12, *Am. Stan. Ver.*) Man can also mark off the times of the year

by the departure of these unfailing season prophets, that is, if one is alert. Orchard orioles, arriving in southern Pennsylvania in early May, stay only two and a half months, and depart by the middle of July. Shore birds also start moving south in July. The huge circling flights of swifts and swallows around sunset in the late summertime and the noisy parliaments of blackbirds are sure signs that shortly they will be departing. Other birds, the snowy owls, redpolls, goshawks and Bohemian waxwings stay until severe winter conditions force them to move.

Returning in the spring of the year the Canada goose moves north with the thaws and the advance of a mean temperature zone of 35 degrees Fahrenheit. In contrast, the blue goose that winters in flocks of 50,000 in Louisiana seems to know that its special breeding grounds north of Hudson bay are still frozen shut; so it lingers in the south until the end of March and then makes a practically nonstop flight to Baffin and Southampton islands. The movement of a few other birds, such as the robins, bluebirds, meadow larks and blackbirds, seem governed to some extent by the weather. Orioles, warblers, tanagers, and, in fact, the majority of birds, seem to watch the calendar rather than the weather and arrive at their nesting grounds at definite times regardless of the weather.

Most migrating birds move rather slowly during the first stages of their northward journey, speeding up as they get closer to their breeding grounds. Black-pool warblers may advance 30 miles a day during the first ten days of May and then during the last five days of the month they average 200 miles per day. As a group robins take almost eighty days to travel 3,000 miles from Iowa to Alaska. Purple martins spread their arrival in Florida out over a period of four months. The black-and-white warbler moves across the United States

at the rate of 20 miles a day. The gray-checked thrush, on the other hand, after spending the winter in Peru, Ecuador, Colombia and Venezuela, make their appearance in New Orleans April 25, and a month later they are 4,000 miles away in northwestern Alaska. In the matter of mating, the males of some species, like the robins, arrive first at the breeding grounds. Shore birds, geese and ducks usually choose their mates in the south and honeymoon along the way north.

There is another type of bird movement known as "vertical" migration. Chickadees, juncos, rosy finches, nutcrackers, pine grosbeaks, Townsend's solitaires and mountain birds camping in the lofty mountains during the summer, glide down to the valleys for the winter and experience as great a change as if they traveled several hundred miles south. A variation of the regular migration flights is the seeming wanderlust indulged in by young blue herons, black-crowned night herons, snowy and American egrets, herring gulls, snowy owls, evening grosbeaks and Bohemian waxwings. They oftentimes journey several hundred miles north before going south.

How Do They Do It?

Science now knows where the birds go in the winter, but many other questions they are not able to answer: How do the birds know when to leave, where to go, and how to find the way to their destination? True, the reasons advanced as to how the birds know, and the arguments supporting the same, are legion, but none have been proved. Theories of evolution and effects of the glacial ice age are hatched up in an effort to explain the phenomenon called "instinct". Other theories involve weather, food, vitamins, glands and sunlight. Cold weather cannot be the driving force, for some species leave for the south in early July; neither they nor their ancestors ever saw a snowflake. A food shortage cannot be the reason, since many birds leave jun-

gles teeming with insects to return before, not after, the arrival of northern insects. Vitamine deficiency would not cause birds to forsake the blooming tropics for a land just breaking into bud. Variations in gland secretions due to sunlight is only another theory. The inclination of the sun, the quantity and quality of sunlight, is also advanced by some ornithologists as the cause.

A more baffling question than these is, How do birds learn their way south? If migratory habits are due to the great ability of birds to remember landmarks and geographical locations, as some think, then how are golden plovers able to fly 2,000 miles over open ocean and find a few tiny islands in the mid-Pacific with pinpoint accuracy and without elaborate scientific instruments? Penguins accomplish a similar feat. Young cowbirds, European cuckoos, and others going south for the first time in their lives, are not piloted by the older birds, which follow later. There is absolutely nothing to prove that birds have a super gyroscopic directional finder or that they are sensitive to the electro-magnetic waves of the earth.

With all their modern scientific wisdom men today are as far from solving this riddle as was Aristotle. With more force than when first spoken nearly 2,600 years ago Jeremiah's words compare the faithful migration of the birds with the ways of unfaithful Christendom today. "Yea, the stork in the heavens knoweth her appointed times; and the turtle-dove and the swallow and the crane observe the time of their coming; but my people know not the law of Jehovah." (3:7, *Am. Stan. Ver.*) Jehovah himself asks earthly man the question: "Doth the hawk fly by thy wisdom, and stretch her wings toward the south?" (Job 39:26) No, indeed not! Man is so far beneath Almighty God that he is unable to even understand or comprehend the deep mystery of migration.

Living in a World of

Plastics



THIS chemical age, look at it! If it were possible to hurl yourself through this speeding modern world, taking a quick glance at every vocation, industry and activity in life, you would see that it is fast becoming a world filled with synthetic plastics. All about us, from morning to night, plastics are constantly present in every form, size and shape. Follow the modern family around for a day and see how true this is.

Starting the day off with a brisk shower in a plastic-tiled room behind a decorated plastic curtain, the man of the house next runs his plastic-encased electric shaver over his beard, cleans his teeth with a plastic-bristled, plastic-handled brush, grooms his hair with a plastic comb, and dresses. His clothes are held in place with plastic buttons, garters, suspenders and belt. The wrinkle-proof tie he puts on is made so by a treatment with plastics. His efficient wife, in dressing for the day's activity, puts on her plastic foundation garment, nylon underclothes and stockings, makes her toiletry with a plastic vanity set, and picks out of her great variety of plastic jewelry earrings, bracelets and necklace to match her ensemble.

As the two eat their breakfast out of colorful plastic dishes that form a pleasing contrast with the plastic-topped table, and hear from the plastic-incased radio the weather report of scattered showers for the day, neither of them is conscious of the many plastic items about the kitchen—the heat-resistant handles on the cooking utensils and toaster, the ice trays in the refrigerator that will not freeze to the shelves, the light switch on the wall—all are plastics.

Drinking down a last cup of coffee made from water that was filtered through a plastic resin water softener and purifier attached to the waterline in the basement, the husband hurries off to work, taking along his plastic raincoat and umbrella.

He never worries about his trousers' not being pressed, for they are treated with a special plastic that holds the crease in for the lifetime of the material. From his plastic neoprene shoe soles to his plastic-impregnated crush-proof and weather-proof Fedora he leaves the impression of a modern businessman as he steps into his car and drives off. The steering wheel and dashboard are made of plastics; the windshield is shatter-proof because of the plastic sandwich filler; and under the hood the distributor cap, ignition insulation and water hoses are also plastics. The five-ply nylon cord tires are fifty percent stronger than the older type. The custom-built plastic fenders are 4 of the 12,000



that were made this year, fenders which spring back into shape if dented or bent.

Plastics in Business and Industry

The modern office of this man is virtually all plastic. The plastic floor material stays like new without waxing or polishing. The wall panels are either molded or fabricated from plastics, some of one color, others of harmonizing colors. The relief maps hanging on the walls are molded out of plastic and can be taken down and rolled up without damaging the mountain peaks. The office fixtures and equipment, the keys on the typewriters and adding and accounting machines, and the handles on the filing cabinets are of plastic. The ruled ledger sheets were printed from plastic plates. The seat covers on the chairs are long-lasting imitation leather made of plastic. The letter openers, fountain pens, telephones, and many other things about the office, are also plastics. Why, even the lacquer used on the furniture is nothing more than a plastic that was dissolved in a solvent which evaporated as soon as it was sprayed on the surface. Notice the flashy advertisements and circulars on the desks! This is due to the high-gloss plastic resins used in the printing inks.

Comparatively few people work in plastic-paneled offices like this, but those in other vocations are also surrounded with innumerable plastic articles. Industrial, chemical and electrical workers constantly use plastic gaskets, belting and acid-resisting tubing, carborundum grinding wheels bound together with plastics, plastic-handled tools, plastic lubricants that withstand more heat and pressure than oils and grease, and sensitive electronic devices imbedded in solid plastic. Painters use plastic-bristle, plastic-handle brushes to apply paint made of plastics. Farmers use equipment having many plastic parts. Modern miners wear plastic helmets and operate electrical machinery having parts made of

plastics. Fishermen going down to sea now use plastic sailcloth and fishing nets. Old briny sailors sheltered by transparent plastic shields no longer have their faces beaten by the gale on a storm-tossed sea.

Medical science, dentists and doctors, are finding more and more use for plastics. Hospitals have lucite oxygen hoods that give patients full vision with greater comfort. Surgeons use nylon sutures, and in removing portions of the delicate duramater that envelops the brain they have replaced it with flexible plastic. In the human "spare parts" department there are plastic teeth, plastic eyes and plastic limbs. A newspaper columnist who lost his arm in the recent war says that these plastic arms are a great advancement over the former "abominations which are ineffective, cumbersome, obsolete and brutal".

Air travelers that board the new DC-6 luxury transport planes with laminated plastic luggage find themselves surrounded with more than 300 applications of 20 different plastic materials. Similarly travelers by bus and train see the beauty and utility of modern plastics put to use. In the field of sports and entertainment there is an endless application of plastics. There are billiard balls and bowling balls, rowboats and tennis rackets (including the strings), bathing suits, and transparent ones, too, all made of plastics. And what about the fabulous motion picture industry? The very principle of the projector is the transparent plastic film base upon which the emulsion is anchored. Cameras and even lenses are now cast in plastics. As a novelty a New York band leader recently equipped his orchestra with transparent plastic violins, clarinet, guitar, viol, cello, and drums.

Plastics in the Home

While her husband is at the office the wife of the modern businessman is busy taking care of her prefabricated plastic

home which may be a glorified version of the 10,000 homes recently purchased by the Brazilian government. Every room has a definite plastic accent. Not only are the floors, walls and ceilings of plastic composition, but also the furnishings: the upholstery, carpets, lamp shades, curtains, draperies, table covers and window shades, if not made entirely of plastics, have been treated with the same in order to improve their appearance and durability. Plastic-like chemicals are used to render fabrics rotproof, mothproof, waterproof, stainproof and flameproof.

In one corner of the living room the piano with its plastic keyboard no longer has sticky notes in damp weather, because it is equipped with plastic pounders. In the other corner the plastic console contains many nonbreakable plastic phonograph recordings. Yes, grandma's knitting needles and the children's toys are also plastic. Throughout the house the exotic ornamental gadgets made of plastics and the flowers in their plastic pots add a touch of novelty, life and beauty. Outside the house the plastic screens on the windows do not rust and stain the siding. In the back yard the plastic clothespins do not mark the laundry and the plastic line does not sag. Look, the plastic garden hose shows no sign of cracking due to sunlight.

When the housewife takes her plastic handbag that matches her plastic baby buggy and goes shopping she looks at the transparent plastic mailbox that tells her at a glance if there are any letters. Baby is happy with its plastic rattles and safe too with its plastic panties. In the grocery stores there is any number of items that are wrapped in plastic cellophane. In the department stores there are scuff-proof plastic shoes for the kiddies. And when purchasing clothing and fabrics the intelligent shopper looks at the label for shrinkageproof, mildew-proof and wrinkleproof qualities—properties imparted by chemical plas-

tic treatment. If, perchance, one passes some of those horrid-looking nuns' hoods and wonders how they are kept so white, it is because they are plastic impregnated.

Know Your Plastics

In a world of plastics both housewife and husband must know a little bit about these synthetic compounds themselves if they are to buy intelligently and avoid misconceptions. What are plastics? how are they made? and what are their different characteristics, advantages and shortcomings? In their home library these people have practical books on the subject, bound, of course, in plastic covers. From these they learn that there are some twenty different basic plastics that are marketed, in several hundred different forms: blocks, bars, rods, tubes, sheets, films, fibers, powders, liquids, adhesives and pellets. Each plastic has a particular application depending on its brittleness, flexibility, elasticity, density and porosity and its resistance to acids, alkalis, water, light, heat, fungus and electricity. Hundreds of colors are available from which to choose. Some plastics are molded by injection, others are extruded; some are used for fabrication, and others for lamination. More than 1,000,000,000 pounds of plastics were produced last year, to compare with 1921's production of 27,000,000 pounds. Today it is a billion-dollar-a-year business employing 100,000 persons and spending annually \$5,000,000 for advertising.

To simplify matters for the public, trade names have been given to plastics in place of their chemical names. DuPont's nylon designates the substance that is formed when adipic acid combines with hexamethylene diamine. Bakelite is a trade name for phenol-formaldehyde resin. Saran used in upholstery is the name of vinylidene chloride made by Dow Chemical Co. Koroseal is a flexible synthetic made by the B. F. Goodrich

company. Water-clear acrylic resins are known as lucite and plexiglas. Celluloid (an older name), known as artificial ivory, was first discovered by the Hyatt brothers in 1869. Artificial silk called rayon is still in great demand.

The mile-long list of uses for plastics is due to their great variety of physical and chemical properties, which fact forcefully demonstrates the need of choosing the right plastic for the right job. There is one plastic, G.E. silicone rubber, that will not melt at 520 degrees Fahrenheit yet remains resilient and flexible at 55 degrees below zero Fahrenheit. There is another plastic, styrofoam, that is tasteless and odorless, and expands to forty times its original size, so that a plank of it 9 feet long, 10 inches wide and 4 inches thick weighs only four pounds. Russia has a plastic that is only one-twentieth as heavy as water. The lightest plastic so far made is 20 to 30 percent stronger, yet 40 percent lighter, than aluminum, and its impact strength is 30 times that of other plastics. This ratio of low weight to great strength makes some plastics very useful in aviation.

The modern telephone using another synthetic is an example of plastics doing a better job than other materials. Not only can they be turned out quickly by mass production, but, unlike wood or metal, they will not chip or rust, never need painting, and are pleasing to the touch—not cold, like metal, nor rough, like wood. Some plastics are suitable for the making of optical lenses. Extremely low conductivity makes other plastics useful as electrical insulation, and, unlike rubber, vinylite insulation will not support burning. Not all the 24,000,000 pounds of nylon manufactured in 1946 was used for ladies' stockings. Aviation, tire and other industries are using it. Gaskets and washers of nylon are now made. Nylon armor plate for airplanes is capable of stopping a 30-caliber bullet.

Another important application of plas-

tics is in conjunction with such materials as wood, cloth, paper, steel and concrete. Used on fabrics urea and melamine formaldehyde resins impart fire-, water- and mildew-resistance, and reduce shrinkage to 3 percent. In the plywood industry the plastic adhesives, which have practically done away with animal glue and casein, produce bonds so waterproof and strong that the lamination is used for boat and airplane construction.

Eye-appeal in this color-conscious age is one of plastic's greatest selling points. The simple beauty of the clear plastic is novel; the pastel, opalescent and mottled designs give unique beauty; and the solid colors, some dashing, rich and warm, and others cool, quiet and soothing, satisfy man's ever-changing whims. These are only a few of the interesting things that may be learned on the subject of living in a plastic dream-world.

Notice Regarding Petition

In recent weeks petition sheets and leaflets have been sent to some of the company organizations of Jehovah's witnesses. The Petition sheets are addressed to the United Nations Security Council and member nations of U. N. and petition that the Vatican be tried as a war criminal before a World Court, and that President Truman and certain newspaper publishers be tried for treason. The Petition then refers to certain sources for evidence on the charges made, and among these references is the Watchtower Society. The leaflet that accompanies the Petition runs in similar vein, and also cites the Watchtower Society as a reference. The Petitions seem to come from a Mr. Horack in Pennsylvania, and the leaflets from the editor of Van Syne's *Science News*. Notice is hereby given that the Watchtower Bible and Tract Society has not authorized the use of its name as a reference, is not a backer of the Petition or leaflet, and has no interest whatsoever in it.

GUATEMALA

IN THE highlands of Guatemala, almost in the center of the country, lies "the valley of the Panchoy". It is surrounded by volcanoes, Mt. Agua, Mt. Fuego and others. The setting is beautiful; the climate, ideal. A warm sun covers the scene, while soft breezes stir the trees. The nights are cool and pleasant.

In this beautiful valley many centuries ago lived the Mayan Indians, builders of one of the highest civilizations known on the American continent. From one standpoint their lives seemed simple. They planted their crops of maize, waited for the rains to water them, and harvested them in the dry season. Their fundamental needs were supplied. But they also had their "nobler" classes, their rulers, their priests and their educated men. These had leisure to study and to improve in the arts and sciences. By careful study of the stars and the seasons they worked out a calendar more accurate than used by us today. They built remarkable cities with imposing public structures and great temples. The latter were in many instances built upon lofty pyramids and reached by great staircases. Monuments with hieroglyphic inscriptions recorded important events.

The most important factor in Maya civilization was religion. The priestly caste supervised offerings which were to be made of food, animals, birds and cloth. A third of the crops raised by the Maya people went to the priests, who in time built up an elaborate theology, polytheistic in form. There were twelve major gods and many lesser ones. To this day the Mayan Indians cling to some of their old pagan gods, though they are nominally Roman Catholic. They have simply added the worship of

the virgin Mary and other saints to their old religious practices. But that is getting ahead of our story, which begins about the time the white man appeared on the scene. The Mayans had retrograded and their civilization had fallen into decay. The noble buildings and imposing temples were abandoned to the elements and the encroachments of the jungle. The people continued to carry on their farming activities, however, very much as before, and continued building their homes, of simple design, as they had for centuries.

The Coming of the White Man

Early in the sixteenth century, when Cortez, in the name of His Catholic Majesty Charles V, carried on his conquests in Mexico and adjacent lands, Don Pedro de Alvarado was sent into Guatemala to conquer that land and its people. There were numerous battles, but in the valley of the Panchoy the Indians received Alvarado without a fight. To them the warriors were fearful personages, their faces strange, and, riding, as they did, on huge horses (unknown to the Indians before), the people were disposed to consider the intruders gods. These "gods", however, manifested an abnormal craving for gold, and demanded it in no uncertain terms, wanting more and more. At one time Alvarado required each of the inhabitants to bring him daily a reed the size of the little finger, filled with gold dust. The native chiefs collected the gold ornaments of the people in efforts to satisfy the greed of their conquerors. But there was no satisfying them, and many bloody battles were fought between Indians and Spaniards. Eventually the Spaniards re-

placed the Indians as ruler, founding the city of Santiago de los Caballeros, a name chosen in honor of the "patron saint" James. It was also called Antigua. A new era had begun.

Alvarado, not satisfied with being a ruler, sought additional power and honor. In partial fulfillment of his desire he was given a wife of royal blood, but the young bride died on the way to the "new world" with her husband. Returning to Spain again, Alvarado was given the sister of his first wife, named Beatriz. Beatriz returned with him to Guatemala. Alvarado was killed in battle with natives in Mexico, and his ambitious widow assumed the title of Gobernadora, the first and only woman to rule an American country. In Santiago thieving, gambling and drinking increased to scandal. Disasters came in the form of fires and storms, and ominous rumblings together with frequent tremors shook the earth. The terrified people were disposed to blame their gobernadora, who, however, referred to herself as "the hapless one".

Disaster reached a climax when on an inky night, at the stroke of twelve, a severe quake released the pent-up waters that had filled the crater of Mount Agua, near by. It spilled over the sides, sweeping everything before it. Beatriz, frantic with terror, climbed to the chapel on the roof of her palace and threw herself prostrate before the image of the Virgin. The next morning she was found dead, her hands clutching a crucifix.

More Religious Government

A new government was now formed and the bishop was named as associate ruler. The land was rich. There were all kinds of metals, including gold and silver, while forests and fields yielded other riches. With cheap labor to build homes, cathedrals and palaces, the city rose from its initial tragedy to a position of eminence. Various religious orders founded monasteries and convents;

first came the Franciscans, then the Dominicans, and finally the Jesuits, who pressed to the front in riches and power.

The churches increased in number, huge structures of stone and concrete with great domes and belfries. Much of the material used in their construction was brought from Spain, which took weeks of dangerous ocean travel. Reaching land, the goods must be carried on the backs of Indians for many miles, climbing upward from the seacoast to the city itself. Native products in abundance also went into the building of the churches, and many of the paintings were done by local artists. Silver and gold and jewels in abundance were lavished upon the churches and the images worshiped in them, while the sunlight, pouring through numerous windows, lighted up these treasures with a blaze of glory. At night hundreds of candles in silver candelabra and chandeliers heightened the brilliance of the scene and awed the simple people. Hanging before the high altar in one church was a silver lamp of many lights that required three men to raise and lower it.

All these religious edifices required the work of many years, as they were built without the aid of modern machinery and tools. Some of the walls were six or eight feet thick, and the domes rose to tremendous heights. One can only partially grasp the splendor and luxury in which the priests lived, deriving enormous incomes from wheat, sugar cane, cattle, sheep, mills and mines, not to mention gifts made by the devout. Indians did the work.

The incomes of the religious orders were also great. The Dominican order alone had an income of 30,000 ducats of gold, annually, and for their pleasure and recreation nothing was wanting. In their cloisters there were spacious gardens, fountains with fish, and flowers and birds, and fruits and herbs in abundance. Images, covered with gold and silver and jewels, too, were there. In one

monastery garden there was a pond a quarter of a mile long, the bottom completely paved with tile of beautiful colors.

Convents too were treasure houses of silver, gold, tapestries, paintings, sculpture and jewels. In some of the convents there were complete sanitary systems which modern engineers view with amazement. In one there rose a strange tower, Torre del Retiro, where each nun went into seclusion once a year. Some called it the Tower of Martyrdom, and grim tales were told of what happened to the sisters when they had climbed the outside stairway for all to see, and entered the formidable walls.

The concentration of wealth in the hands of the church and its religious orders brought great power, political and economic as well as religious. Education, too, was in the hands of the church, which controlled the colleges and university.

The Terrible Inquisition

To maintain its power and deal effectively with all who dared question its methods, the church resorted to the bloody Inquisition. Torture and death awaited those who even dared murmur against the unrighteous conditions that prevailed; the opulence of the church being balanced by the poverty of the people generally. The eyes of the Inquisition were everywhere. Critics were hunted down and brought before the dreaded court, being forced by tortures to confess whatever they were suspected or accused of having done. The rack was much in use. Another "persuader" was the device that dropped water on the heads of prisoners, day in, day out, monotonously, unvaryingly, perpetually, with maddening regularity, until the victim would go insane or the cell filled with water and drowned him.

Many were those who were burned at the stake, children lighting the funeral pyres of their fathers, their mothers. These executions, and others, were car-

ried out in the public squares and the whole populace turned out to witness them. People hardly dared think, let alone talk. The Inquisition held them all in fearful subjection.

Antigua was the center of the Inquisition for all of Central America, the "Holy Office" of the Inquisition holding sway for almost 250 years, from 1572 to 1820. The Jesuits played the leading role in this grim business. The house of the Inquisition was opposite the Jesuit college.

Arrogant in the exercise of their evil power, the Jesuits were practically independent both of Rome and Madrid. But their day was coming. It came in 1767. King Charles III ruled Spain and was frantically seeking to discover new sources of income to fill his empty coffers. He turned to ways and means of reducing the wealth of the church. The religious orders were his enemies, and, when the Jesuits finally challenged the sovereignty of the king himself, he banished the order from all Central America and confiscated their properties. In Antigua, while the Jesuits were "saying early morning mass" in their church (these hypocrites always go through their religious mockeries), the soldiers surrounded the church. The captain entered, reading the edict of the king of Spain, banishing the Jesuits and their order from the shores of Guatemala, never to return.

Antigua, which the king once had called "La Muy Noble y Muy Leal Ciudad de Santiago de los Caballeros de Guatemala" ("The Very Noble and Very Loyal City of Saint James of the Gentlemen of Guatemala"), often experienced earthquakes. Twelve times the buildings were shaken to the extent that they must be rebuilt in part. Floods and droughts, too, and eruptions of Mt. Fuego were the portion of the city. But the end came for Antigua in 1773. Early in the year tremors began to shake the city. The people were in

terror. Many slept in the fields or in their coaches in the plaza. On July 29 came an exceptionally severe shock, and the whole populace fled into the streets for safety. Then, a little later, came a shock so terrible that within two minutes the city was strewn with crashing walls. Every church in the city was destroyed or damaged beyond repair.

The city was abandoned and the capital changed, even though the religionists fought the change, loath to leave behind the scene of their power. But resentment against the church of Rome was at fever heat. The political element saw that a change of site would help to free the country from ecclesiastical tyranny. As to the north, thirteen small colonies were fighting for liberty, an epic struggle for religious freedom was fought with words in Guatemala; and met with partial success. In 1871 all monastic orders were banished.

Now Antigua lies amidst its old ruins. Time and the elements have softened the jagged lines. Vines cover broken walls, and coffee is grown where monks used to walk and live in splendor. The Jesuit church is now a market place, where Indians bring their wares to sell, and talk with others who have come for the same purpose. Little is said of the Inquisition. Few documents were left he-

hind when the office was abolished, and the histories say little about this time. However, it has left its mark, for when today one talks to the people and mentions the Jesuits, they shudder. They can point out in the ruins the dungeons where the victims of the Inquisition suffered and died.

The tumbledown churches in Antigua are used by the natives as factories doing weaving on hand looms. Chips fall from the carpenter's bench in the old cloisters. Little children, together with their dogs, play among the old ruins, and in dusty patios the women wash their clothes at fountains and pilas. Gone is the greatness and the wickedness of the past. The sunshine falls upon a quiet and peaceful scene as some ten thousand people carry on their common tasks in the presence of the old ruins. No monasteries or convents now mar the scene nor do monks and nuns plot to defraud the people. But religion still has its votaries, and the people do not possess that freedom which knowledge of the truth alone can bring. Many are doubtless hungering and thirsting for righteousness, and their full deliverance will come as with knowledge of the Scriptures they turn completely from religion to worship God in spirit and in truth.—*Awake!* correspondent in Guatemala.

Subterranean Power Plant

¶ The very essential raw material for chemical industry, namely, power, is one of the first targets aimed at by a hostile nation in time of war. Consequently Norway is blasting a hole 3,000 feet deep in a mountain to house a generator plant that will produce 180,000 kilowatts from water tunneled in for a distance of 14 miles. When completed, in 1954, it will be the first power plant of its kind ever built.

Invisible Wire

¶ Now manufactured is tungsten wire so microscopic that 1,000 feet reeled on a bobbin is invisible to the unaided eye, that a 20-layer stack would only equal the thickness of a newsheet, that a pound would make a strand 950 miles long. The wire is 18/100000 of an inch in diameter. It is the smallest produced in the tungsten department of Westinghouse lamp division, and is designed for an amplifying tube.

"THY WORD IS TRUTH"

JOHN 17:17

Execution of Satan Deferred, Why?

FOR following Satan the Devil in the disobedient course that he suggested, the first human pair Adam and Eve were sentenced to death, in accord with God's law previously published to Adam: "In the day that thou eatest thereof [that is, of the forbidden fruit] thou shalt surely die." (Genesis 2:17) Deferment of the execution of the sentence upon Adam and Eve could continue only for a day; and they did surely and actually die within that same day that they sinned. A day with the Lord God is as a thousand years toward man; and within that first thousand-year period of human existence both of them died. (See 2 Peter 3:8.) Adam and Eve were driven out of the garden of Eden and, as a part of their punishment, were required to earn their bread in the sweat of their face and to fight thistles and thorns. Adam was deliberately wicked and died that way, and his end is destruction, as indicated by 1 Timothy 2:14 and Psalm 145:20. At the time of pronouncement of the sentence upon Eve and Adam in Eden Satan the Devil was also sentenced to death, but his execution was deferred, till beyond now.

Sentenced to death? Yes, for God said to Satan the Serpent: "Thou art cursed . . . dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:14,15) Bruising the heel of the seed of the woman turned out to be a

violent death in the case of Jesus Christ, and, equally so, if not more so, bruising the vital member or head of the Serpent means death to the great Serpent, Satan the Devil. It has not occurred yet, but is sure to take place shortly, at the "battle of that great day of God Almighty", the battle of Armageddon. (Revelation 16:14-16) Why has execution, however, been deferred till then? Has it been in order that Satan the Devil might serve all this while as the infernal superintendent of a "fire and brimstone" hell for Adam and Eve and other dead wicked souls? Not at all, for no such fiery hell for living souls exists, what though the religious clergy Catholic and Protestant do teach the existence of such a diabolical place. If not for such a purpose, why, then, was the execution of destruction upon Satan deferred till yet in the future?

The Scriptures of God's Word make it quite clear. Satan the Devil, seeing that Adam was not immediately put to death, no doubt reasoned that God could not put him to death and be consistent with himself. Satan would reason: 'If God puts Adam to death, that is an admission that God's creation is not perfect. If He does put Adam to death, then that means that His word cannot be trusted.' Satan would reason that, however the matter turned out, he would be able to prove that God is not all-powerful and therefore is not able to put a man on earth that would remain true and faithful to God. Moreover, in earth and in heaven all creation would look upon God as imperfect, hence not all-wise, all-just and all-powerful, with the result

that all creation would give honor and glory to Satan because he had thus exposed God. These conclusions of ours respecting Satan are justified from the course that we see that he took. Satan challenged Almighty God, saying in substance that God could not put a man on earth who would stick faithful and true to Him, because Satan would be able to make all men curse God. As illustrated in the case of Job of the land of Uz, "Satan answered the Lord [Jehovah], and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." (Job 2: 4, 5) That challenge raised the question as to who is supreme!

By God's accepting Satan's challenge and giving him time and opportunity to prove his challenge, and then by Satan's failing to prove his boasts, it would show Satan to be a liar. It would establish in the minds of creation that God is supreme, and would furnish them a basis for their faith and obedience to Him. So, God did accept Satan's challenge. At that time He announced to Satan that in due season He would have the testimony delivered throughout all the earth that God is all-powerful and that then He would exercise His power to destroy Satan and all his base works. The Lord God so informed Satan when He declared to Satan's visible representative down in Egypt: "I would have exerted my force and struck you and your people with pestilence, till you were swept off the earth; but this is why I have kept you alive, to let you see my power and to publish my fame all over the world." (Exodus 9:15,16, *Moffatt*) That stern declaration, as aimed beyond Pharaoh of Egypt to the wicked master whom he served, certainly meant that God would permit Satan a free hand to do all he could in opposition to Jehovah God and against mankind, and that in due time God would prove Satan a liar and His own self supreme.

God did not permit Satan to continue his wickedness for Satan's benefit. He did it to furnish an opportunity to all intelligent creation meantime to choose between right and wrong and thus have an opportunity to prove their own integrity toward Jehovah God. Those proving their integrity would be rewarded by God with life everlasting, but those who held to the Devil would with him suffer everlasting destruction. The Serpent and all his brood or seed would be crushed out of existence. That fate of the Serpent was emphasized in the words at Ezekiel 28:13-19: "Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth [while in Eden]; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee [in Eden]. . . . I will destroy thee, O covering cherub, . . . thou shalt be a terror [in that fate of destruction], and never shalt thou be any more." And at Isaiah 14:9-15 the Lord God also says to Satan the Serpent: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, . . . thou shalt be brought down to hell, to the sides of the pit." That means death for him!

Thus the permission of wickedness in the earth over the past sixty centuries has afforded the opportunity to all creatures to prove their integrity toward God or to fail to do so. Those failing or refusing to do so do thereby prove themselves entirely unworthy of everlasting life. This destiny proves that the human soul, and even Satan the Devil, is not immortal, and that a creature cannot be willfully wicked and continue to live on forever. It establishes the rule that only those who render themselves willingly in obedience to Almighty God, Jehovah, can have eternal life.

But Why Light a Candle?

THE Benedictine Convent of Perpetual Adoration at Clyde, Missouri, lets it be known that anyone sending in 50c will have a candle burned for him for a day and a night in the Sanctuary of Perpetual Adoration. Of course, in these days of fluorescent lighting this appears to be a high price to pay for candlelight; but one suspects that there is probably a reason for this preference for candles, assuming that the "Sanctuary" is not located beyond the reach of electric service. One's suspicions are confirmed when one learns that some special religious significance is attached to the burning of a candle, which, by the way, must be made, not of just any kind of wax, but of beeswax, at least in part. We learn from the Baltimore Catechism of Christian Doctrine that "The [Roman Catholic] Church blesses whatever it uses. Some say beautifully that the wax of the candle gathered by the bees from sweet flowers reminds us of Our Lord's pure, human body, and that the flame reminds us of His divinity."

John Cardinal Newman said that the Catholic Church was prepared, should occasion arise, "to transmute the very instruments and appendages of Demon [Devil]-worship to an evangelical use." (*An Essay on the Development of Christian Doctrine*) Among such appendages of demon-worship the cardinal mentions "the use of temples, and these dedicated to particular saints . . . incense, lamps and candles". These, he says, "are all of pagan origin, and sanctified by adoption into the church." Our present interest is in the beeswax-candle business and its origin. Keep your eye on the bee.

In the Vatican is preserved, among other pieces of statuary, one of Mithra. He was a lion-faced god, his name Mithra meaning "The Enlightener". He is shown standing upon a sphere, a symbol of the sun. This identifies him with

the sun-god so common in pagan worship. In other sculptures, not preserved at the Vatican, Mithra is shown as a lion carrying a bee in his mouth. In the Chaldee language the word "dabar" signifies both "bee" and "word". Christ is called "The Word of God" in the Bible. Mithra was the counterfeit "Word of God". Christ is also "the lion of the tribe of Judah". Mithra was a false "lion", not of the tribe of Judah. Judah means "praise"—of God. But Mithra opposed and did not praise God.

The Mediatrix and Other Tricks

Another name for Mithra is Mesites, meaning Mediator. Christ is the true Mediator; Mithra, the counterfeit. The mother of this god Mesites was Aphrodite, also known as Amarusia, which name means "the mother of gracious acceptance". There comes into view at this point a combination of mother and son, goddess and god, that has formed the basis of all pagan religions and is to all practical purposes the basis of the religion of the Church of Rome today, which ascribes to Mary the office of Mediatrix, ignoring the fact that Scripture states there is but one Mediator between God and man, Christ Jesus. Amarusia was also known as Mylitta, meaning "mediatrix".

In the book *The Cabinet of Catholic Information* we are told, "It was befitting that Mary, who was to be the mother of God and Mediatrix between her Son and the sinner, should not be conceived in sin." In the same spirit Mary is addressed with such titles as "Gate of God", "The New Heaven," "The Fountain of all Divine Grace," etc. The name of the mediatrix goddess of old Babylon came from Melitt, meaning *interpreter*. The feminine form in Hebrew is given as Melitza, from which comes Melissa, meaning *bee*, the "producer of sweetness" or just "the sweetness". A Catholic

prayer to Mary runs, "Hail, our Life our Sweetness and our hope," but while Mary herself is thus identified with the sweetness of the honey, Christ Jesus is likened to the wax candle. Says the Catholic booklet *Sacraments* (page 4): "The wax produced by the virginal bee represented Christ's most spotless body." The 'virginal bee' (Melissa) is Mary herself, of whom Catholic writing says, "She has held omnipotence itself in her arms, and He gave, as it were, this attribute (omnipotence) to her; she is the dispenser of the infinite blessings of redemption."

Observe that the trend of all these unscriptural sentiments is to deify Mary, a creature, to whom omnipotence is ascribed, making her to all intents and purposes the equal in some respects of Christ Jesus, while in other respects she replaces or even excels Him. Obviously the purpose, of which Catholics are ignorant, is to obscure Christ Jesus and His redemptive work, and replace Him by a woman; which is identified his-

torically with the pagan "mother of god", and whose worship continues today in the practice of burning beeswax candles.

With all this information before us, we read once more the advertisement of the Benedictine Convent. "For an offering of 50c a large wax candle will be burned for a day and a night; for \$3.50 one week; for \$12 an entire month, both day and night." At the outset we might have demurred at burning the candle day and night, which is like burning the candle at both ends, and seems unnecessarily wasteful in these days of high prices. But with the added knowledge that all this is just paganism carried over to our day, we say with conviction, Nothing doing. We do not want to honor the old heathen sun-god even the least little bit, nor do we want to dishonor the true God by preserving rites once used in worship of the Devil's Mediatrix. Anyway, if light is needed, use electricity. It is cheaper, gives better light, and presents a better opportunity to study the Bible for spiritual enlightenment.

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Reviving the Comintern

◆ The Russian Communist party in 1919 founded the Communist International or Comintern, also known as the Third International. Its purpose was to further the world-wide revolution of the proletariat or working class. In May, 1943, the Executive Committee of the Communist International voted and announced that they would propose to all sections of the organization that it be dissolved. Its subsidiaries in 90 countries approved the move, and the Comintern was at an end.

October 5 of this year a dispatch, published in the Soviet paper *Pravda*, announced that a conference representing the Communist parties of nine European countries, including France and Italy, had been held in Poland. At this conference it was decided to establish and maintain an "Information Bureau", with headquarters in Belgrade, by means of which the Communist parties in the various countries of Europe would be able to co-operate more closely in combating what was called U. S. "dollar imperialism". This move was widely referred to as a revival of the Comintern, and considered to have been made in opposition to the Marshall plan.

Pravda issued a denial that the Communist Information Bureau was a revival of the Comintern and said it did not signify at all "the restoration of a single world

Communist organization with centralized leadership such as the Comintern used".

Food-Saving Efforts

◆ Early October saw wide efforts in the U. S. to conserve food in order to supply European demands. In Washington there was great activity. In response to an urgent presidential invitation, a 26-member citizens' food committee met in Washington on October 1, and were told of the setting of a goal of 100,000,000 bushels of bread grains to be saved by the U. S. for European aid. This figure represented the difference between the 470,000,000-bushel limit said to be available for export and the 570,000,000 absolutely necessary to meet America's share in the program of aiding distressed people in other lands.

The committee adopted a resolution which stressed, strangely, the conservation of meat, poultry and eggs, for it takes grain to produce them. The execution of the program was left to the voluntary co-operation of the people. Truman urged housewives to save a slice of bread a day.

On October 4 the committee announced that it had reached a grain-saving agreement with the U. S. brewing interests that they would release 200,000 bushels of wheat which would otherwise have been used to make beer.

The next day President Truman moved to curb speculation

in the grain markets to keep down rising prices.

The Citizens Food Committee on October 11 sent telegrams to more than a thousand mayors throughout the U. S., urging them to back up the food-conservation program by establishing local citizens' food committees. The president two days later wired 48 governors asking them to get back of the campaign.

Troubled Middle East

◆ In the Middle East the Arab League representatives pledged the support of their respective states for Palestinian Arab opposition to dividing up the country and giving half of it to the Jews. Arab troops, to show they meant business, massed on the Palestine border, but their number was uncertain. The threat of a "holy war" was not taken seriously in most quarters. But the Arabs are determined to prevent large immigrations of Jews when and if Britain withdraws from Palestine. The Jewish Haganah "army" was reported to be sending shock troops to strategic points along the frontiers of Lebanon and Syria. In the U. N. discussions the sentiment was in favor of the partition of the "Holy Land".

The Balkan Border Patrol

◆ The United Nations October 8 approved the setting up of a Balkan border policing commission to keep an eye on things in that danger spot. The approval was given when the question of the guilt of Yugoslavia, Bulgaria and Albania in the border incidents that have troubled Greece were set aside. Although these charges were part of the draft resolution, their omission in voting brought the result desired by the U. S. Attacking postponement of the vote on these paragraphs, Vishinsky, representing Russia, said, "Eating the raisins and leaving the cake to eat later is a violation of the Assembly rules."

Indonesia in the U. N.

◆ Early in October the United

Nations Security Council took up further consideration of the Indonesian problem, having received an interim report from the six-nation consular commission in Batavia, which stated that fighting there continued in spite of the Council's cease-fire order. Dr. Eelco N. van Kleffens, of the Netherlands, stated that numerous atrocities were being committed by the Indonesian troops and that the Indonesian Republic persisted in inciting violence and sabotage after the cease-fire order. He said the Netherlands troops in Indonesia were forced to act in order to meet Republican violence. In view of these conditions, it was contended that it would be impossible for Netherlands and Indonesian troops to withdraw to lines drawn before the hostilities began. Dr. van Kleffens said such a course would expose many persons to "terrible acts of retaliation". Sir Alexander Cadogan, of Britain, on October 11 proposed that a provisional line be drawn to divide the territories held by the Dutch forces and the Indonesians.

Security Council Change

◆ The Security Council of the United Nations is composed of 11 members, five of whom, the Big Five, are permanent. The terms of three of the six non-permanent members expire with this year: Brazil, Australia and Poland. Argentina is to replace Brazil, and Canada, Australia, on the geographical distribution principle. Soviet Russia wanted Ukraine to be appointed instead of Poland, the U.S. wanted Czechoslovakia, but that nation declined, and the U.S. then favored India. By mid-October no decision had been reached in solution of the resulting deadlock.

British Cabinet Shake-up

◆ Prime Minister Attlee on October 7 ousted eleven ministers and undersecretaries from their posts and appointed younger members of the Labor party to take their places. The change provides young administrators in

key production posts to work with Sir Stafford Cripps, who was appointed minister for economic affairs. The move was said to be made to increase the efficiency of the government in the economic battle ahead of Britain. Cripps is virtually economic dictator and is now practically number-two man in the British government.

Churchill Challenge

◆ Winston Churchill, of Britain, at the Conservative party's annual conference, on October 4 called upon the Labor government to arrange for a new general election soon. Said he: "This ancient country at the height of its fame was turned bottom upward [by the last election] and is only now recovering its poise. Because of the abnormal and unprecedented conditions prevailing in 1945, the government have no moral right to deny the electorate a free expression of their opinion at an early date upon an entirely different situation." At an earlier meeting the party accepted the need for certain controls and centralization of government, and the nationalization of some industries.

Loan to Britain

◆ Jan Christiaan Smuts, prime minister, announced on October 9 that the Union of South Africa had agreed to lend Great Britain £80,000,000 (approximately \$320,000,000) in gold to meet the present economic situation. The loan will come in the form of 9,275,000 ounces of fine gold, boxed for shipment.

"Intervention" in Chile

◆ Charging intervention in its internal affairs by two Yugoslav diplomatic representatives, Chile's government in early October ordered them ousted from the country. The Yugoslavs were said to have instigated work stoppages and to have engaged in activities harmful to hemispheric security. The charge also linked their activities with the new Communist

"Information Bureau". Yugoslavia rebutted by severing diplomatic relations with Chile, and intimated that Chile was influenced in its action by "other states". Unidentified gunmen attacked the Soviet Embassy in Santiago, Chile; and the Chilean government offered its apologies to the Russian ambassador, promising a full investigation.

"Pro-Soviet" King of Rumania

◆ King Michael, of Rumania, in mid-October, staged a unique spectacle when he read, amid pompously impressive court surroundings, a speech which had been greatly influenced by Communist forces in the government. He said, though reluctantly, that Rumania's foreign policy was based upon "friendship and co-operation in all fields with the Soviet Union, which is the constant defender of peace, of democracy and of the independence of people".

Communists Win in Rome

◆ In the Rome elections of the second week in October the Communist-dominated People's Bloc came out ahead of all other parties. The general conclusion drawn from the elections is that the Communists are holding their own, but have not advanced noticeably, provided the results shown in the Rome elections hold good for all of Italy.

Strikes in France

◆ A wave of strikes, backed by Communists, swept over France in mid-October. Subways were tied up in Paris, and workers in power plants were kept from striking only by the granting of a pay increase. Railroad employees were also demanding higher wages.

Indo-China Struggle

◆ French officials reported October 13 that their troops, moving along the frontier between Indo-China and China, had reached Kao Bang, 150 miles inland. The object of this campaign is to cut off Indo-China from China's

Kwangtung province, where there is an active Communist faction. The Indo-China Nationalist Movement has received much aid in the way of arms from Kwangtung.

State Department Loyalty Test

◆ The U. S. State Department, in order to safeguard itself against espionage, promulgated a sweeping set of rules October 7. By these rules the secretary of state is authorized to discharge any employee who is considered to be disloyal or a risk to the safety of the United States. Investigations in progress for several months have resulted in the discharge of twelve employees thus far. Said the N. Y. Times, editorially: "A person can agree exactly with every one of the 'Security Principles' . . . and still object to the final result, which seemingly is that an American citizen can be tried without a jury, without a bill of particulars being rendered, without being given an opportunity to confront his accusers. Then he can be found guilty without explanation of about as serious a charge as we can think of at the moment." The Times did not happen to think of the medieval charge of "heresy".

No War Soon?

◆ On October 1 U. S. Secretary of Defense Forrestal said that "American business does not want war and neither does labor". The president of the Soviet Supreme Military Tribunal, Vasily Ulrich, in Moscow stated that little danger exists of a new war now. In a magazine article he asserted: "International conditions at the present time are such we can assume peace has been secured for a long time, irrespective of efforts of aggressive elements in imperialistic countries to start a new conflict."

Yugoslavia Sentences Priests

◆ Two Roman Catholic priests in Istria were given prison sentences October 3 for stirring up

a riot. Another priest, whose denomination is not given, was killed in the disturbance. One of the Roman Catholic priests was given six years at hard labor; the other, one month.

Juliana Becomes Regent

◆ Queen Wilhelmina, of the Netherlands, on October 14 laid down the scepter for the first time during her long reign to begin a complete rest from official duties until December 1. Princess Juliana temporarily took over the royal power as regent. The regency law will remain in force after December 1, so that in case of need the princess can again be called upon.

War Dead Returned

◆ The first of America's war dead were brought back to the U. S. on October 10. The steamer Honda Knot came through the Golden Gate at San Francisco, bearing the remains of 3,028 men who lost their lives in the Pearl Harbor attack and other Pacific battles. It was received with military ceremonial. Flags on San Francisco buildings flew at half-staff and church bells tolled.

Notable Plane Rescue

◆ In a tense rescue operation in the North Atlantic in mid-October the passengers and crew of an amphibian plane, the Bermuda Sky Queen, were removed to the Coast Guard cutter Bibb. The plane was forced down because strong head winds resulted in using up the fuel before the crossing from Eire to Newfoundland was half completed. Rescue measures were all the more difficult because of high waves, but the 69 occupants of the plane, including two babies, were finally safely aboard the cutter.

"Brainplane" Returns

◆ The so-called "Brainplane", the Skymaster, returned from England to Newfoundland on October 7, again entirely without human handling of the controls, and without mishap. The plane had to be landed by the

pilot because the landing area had no facilities for radio-beam landing.

Fission Products Injurious

◆ The effect on creatures, including humans, of radioactivity from products of atomic fission have been under study at the University of California for five years. October 2 it was announced by the scientists that the investigations revealed that creatures subjected to radioactivity showed a deposit of radioactive elements in a thin layer of tissue surrounding the marrow cavity of their bones. They stated that such elements, if deposited in appreciable amounts, would cause serious injury to the individual.

Cutting Out the Worry

◆ Noting that patients who had their frontal brain lobes shot away in World War I were care-free, Dr. James Watts concluded that the cure for worry and anxiety-crazed persons was to cut out the region of the brain that apparently did the worrying. In his report to the International College of Surgeons meeting in Chicago, on October 2, Dr. Watts said that the operation had good results and did not affect the person's intelligence.

Rejoining Severed Limbs

◆ In early October the Chicago Sun reported the prediction of a New York surgeon that it will soon be possible to rejoin completely severed limbs to the body successfully. Experiments already have shown successful results in the case of human fingers and of whole limbs of dogs, according to Dr. L. W. Crossman, of the New York City Hospital, addressing a meeting of the International College of Surgeons in Chicago. In the case of the dogs used for the experiments, the leg was amputated, placed in an icebox for 24 hours, and then rejoined, so that after healing the animal was able to use it again. Poor dog! How unfortunate to be "man's best friend"!

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