

AWAKE!

THE APE HAS HAD HIS DAY

Has the ape become the "forgotten man" of evolution?

The Mysterious "Flying Saucer"

Plausible theories to nonsense

Dancing and the Bible

The Biblical viewpoint on modern dancing

Praying the Lord's Prayer

Now you can understand its rich significance



JANUARY 8, 1953 SEMIMONTHLY

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

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PUBLISHED SEMIMONTHLY BY
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.

117 Adams Street
N. H. KNOX, *President*

BROOKLYN 1, N. Y., U. S. A.
GRANT SUITER, *Secretary*

Printing this issue: 975,000

Five cents a copy

Languages in which this magazine is published:
Semimonthly—Africans, English, Finnish, French,
German, Hollandish, Norwegian, Spanish, Swedish.
Monthly—Danish, Greek, Portuguese, Ukrainian.
Office Yearly subscription rate:
America, U.S., 117 Adams St., Brooklyn 1, N. Y. \$1
Australia, 21 Boroferd Rd., Strathfield, N.S.W. 2s
Canada, 46 Irwin Ave., Toronto 5, Ontario \$2
England, 34 Craven Terrace, London, W. 2 7s
South Africa, Private Bag, P.O. Klondfontein, 7s
Trinidad

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Entered as second-class matter at Brooklyn, N. Y. Act of March 3, 1879. Printed in U. S. A.



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AWAKE!

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

Volume XXXIV

Brooklyn, N. Y., January 8, 1953

Number 1

TOLERANCE—Missing in Action!

In Puerto Rico

Would it shock you to know that the archbishop of San José ordered all parish priests to preach sermons on June 1 against the Costa Rican newspaper *La Nación* merely because it carried full-page paid advertisements sponsored by the Baptist mission, setting forth that church's concepts of the Scriptures? The Roman Catholic editor replied to the archbishop that he believed Costa Rica's constitutional guarantee of freedom of worship and expression was justification for publishing the advertisement. Apparently the archbishop, who together with his staff withdrew their subscriptions, failed to agree. That such conditions exist in much of the world today will no doubt amaze many.

In Colombia

A proposed solution to Colombia's bitter religious strife, which strife has already caused the murder of 25 non-Catholics, was recently published in *Time*. Its report of the solution, proposed by Colombian Catholic José Maria Chaves, who teaches at Queens College, New York, said: "Protestants should agree to a missionary quota, stop publicizing persecution unless new attacks occur, limit preaching to churches, avoid attacking Catholic dogmas and priests. The Roman Catholic Church and the pro-Catholic government should agree to denounce and punish anti-Protestant

assaults, guarantee freedom of worship." Just how great is such a proposal of liberty? What if Christ had agreed to it? A missionary quota: He could have sent out, say, just 20 of the 70 evangelists, kept the others home in order to maintain peace with the scribes and Pharisees.—Luke 10.

Stop publicizing persecution: Paul could have eliminated 2 Corinthians 11:24-27 about his beatings, and mention of the stoning of Stephen could have been left out of the Bible.

Limit preaching to the churches: Christ could not have converted the apostles Peter, Andrew, James and John at the seashore, given the sermon on the mount, preached by the sea to a great crowd, nor could the apostles have taught in the market places and publicly and from house to house.—Matthew 4:18-22; chapters 5 to 7; Mark 4:1; Acts 17:17; 20:20.

Avoid attacking dogmas and priests: By agreeing to such a proposal Jesus could not have called religious leaders hypocrites, blind guides, whited sepulchres, beautiful outwardly but filthy inside, and could not have pointed to the danger of following such leaders.—Matthew 23.

But Colombia is Catholic, Catholics protest. So was Palestine Jewish in Jesus' day, but he did not shut his mouth, tell his disciples to be quiet, thank the Jews for the privilege of breathing Jewish air, nor did his followers refrain from writing

about their persecutions. It is only after non-Catholics would agree to such restrictions that it is suggested they be given 'religious freedom' and that the "Church" denounce the murder of non-Catholics (which it has not done).

If Catholics were subjected to such conditions in non-Catholic lands the cry of "Intolerance" would shake the world, yet this is the proposed "tolerance" for or against which *Time* said "Colombia's Catholic hierarchy would probably cast the decisive vote". It is also the solution the apostles rejected when they said simply: "We ought to obey God rather than men." —Acts 5:29.

In Spain—And the Pope's View

A similar situation exists in Spain. The August 27 *Christian Century* discussed intolerance there. "In February of this year Rev. Carlos Molinos, pastor of the Spanish Reformed (i.e., Episcopal) Church in Seville, suffered considerable bodily injury from an attack by goons belonging to Catholic Action who had been stimulated by local Catholic authorities. At the same time his church was looted and vandalized."

Another instance: "An agent of the British Bible Society in Madrid, tired of waiting for the slow importation of single copies of the New Testament, had some printed and bound in the city. Government authorities discovered what was going on, entered the bindery, and confiscated and destroyed about 2,000 copies. That was on May 29, 1952. . . . Publication of anything by Protestants is unlawful."

Another problem: "One difficulty that is encountered is that of getting official

permission to open a new church or to reopen an old one. For example, there is a new church building in Badajoz. There is no legal reason why permission should not be given to hold services in it. The granting of such permission is a matter of administrative discretion for the local officer, and he won't grant it. There are many similar cases."

Yet the *London Catholic Herald*, August 8, carried the headline, "Persecution in Spain? 'Absurd.'" Perhaps it is the *Catholic Herald* that is absurd, for just seven days later Spain's outspoken and controversial Cardinal Segura declared: "It causes one real pain to see the tolerance shown toward non-Catholic sects among us." He believes that "Spanish Catholics are not bound by Article 6 of the Spanish bill of rights". What does that article grant? That "no one will be molested for his religious beliefs nor in the private exercise of his cult". That is merely a promise that you can think and assemble, while most people today believe "liberty" includes the right to use the mouth too. Yet Segura rejects even this limited liberty. He says the 1851 concordat "categorically rejects tolerance of cults in Spain", and until he gets word from the pope he will consider Catholics not even under the obligation to grant the right of private worship to others.

What is the Vatican's position? It maintains a distinct and incriminating silence. The *Christian Century* thinks Segura is throwing a legal technicality at the pope to get an official Vatican statement on tolerance toward non-Catholics. It commented: "If he can make the pope commit himself, he's a better man than we think he is."

Why is it you do not believe me? He that is from God listens to the sayings of God. That is why you do not listen, because you are not from God.
—John 8:46, 47, *New World Trans.*



HAS the ape become the "forgotten man" of evolution? Once the proud simian was led from the zoo to a pedestal and exalted by Darwinians as the ancestor of man. Charles Darwin even went so far once as to compare monkey and man, with the man coming out second best. The point at hand was the tendency of an American Ateles monkey to forever shun brandy after once having been made drunk on it, thus proving itself, Darwin quipped, "wiser than many men."* But rather than worrying over whether this makes monkey the descendant of man instead of vice versa, we are bound by fairness to note that evolutionists now generally pass by the ape while tracing man's lineage.

Lecomte du Nouÿ says plainly: "It can be stated that no actually living form is the direct ancestor of another. Man does not descend from the monkeys. Amongst the fossils, many so-called 'intermediary' forms are perhaps nothing but unsuccessful attempts at adaptation, freaks, either contemporary, anterior, or posterior to the true intermediary forms."† A brief look at the leading nominees for link between man and the animal primates is enough to tell us why Du Nouÿ speaks thus so disparagingly of them.

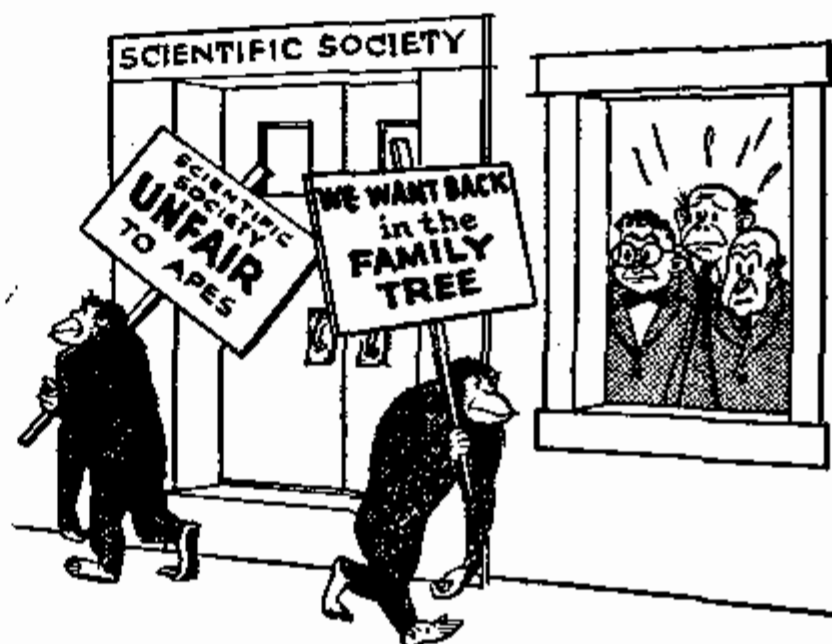
* *The Descent of Man and Selection in Relation to Sex*, C. Darwin, pp. 396, 397, in edition combined with *The Origin of Species*, Cerf & Klopfer, Modern Library, New York.

† *Human Destiny*, p. 94.

Before the Pan-African Congress on Pre-History held at Nairobi in South Africa in January, 1947, one of the later "links" was hailed by Professors Le Gros Clark and Graham Weddell, both of Oxford, with typical evolutionistic confidence, as the answer to the question, 'Did man come from a monkey?' Said Professor Clark: "The answer is 'No, there was an ancestor that was both man and monkey, a middle creature with the characteristics of both.'" Referring to some of the bones composing the South African family of claimed links, Professor Clark said: "Here we have man in the making." Referring to the long-sought "middleman" between man and something else, Professor Weddell said: "This seems to be that creature."*

The three divisions of these South African "links" are *Australopithecus*, *Plesianthropus* and *Paranthropus*. Their parts consist of teeth, fragments of skull and jawbone and pieces of wrist, arm and thigh, etc. However, a substantial part of the bones are so obviously human that as Dr. Robert Broom, another proponent for these links and a fanatic evolutionist, confessed of one of his finds: "This jaw has so many characteristics that if it had been found in any other country, every anato-

* Quotations from British papers *Evening News* and *Daily Mail*, Jan. 22 and 23, 1947, in pamphlet, "More About Those Missing Links," by D. Dewar.



mist would have declared it to be human." But of course its locality changes all that, changes it from human to something else. To *what* else neither Dr. Broom nor anyone else can be sure, so a long name is supplied and a new "link" is born! Would "every anatomist" scrap all he knew of anatomy, blind his eyes and quash his intellect to go along with Dr. Broom? Perhaps, if all were such pious devotees of evolution as he. But Dr. P. Kenneth Oakley of the Geological Department of the British Museum declares: "These so-called Australopithecines . . . are more recent than the oldest fossil remains of true man." This is enough to quench any flame in his afterthought that, "it is nevertheless possible that they represent a late surviving remnant of the stock from which in some other part of Africa man 'evolved.'"^{*}

Man's Ancestors "Unknown", "Extinct"

Why do modern evolutionists so carefully preface their remarks with statements that shy away from the ape? They are most sensitive on this point and are almost sure to howl 'prejudice' or 'ignorance' if accused of advocating that man sprang from the ape. We are helped to understand possible reasons for this timidity when the long, unsuccessful struggle with would-be "links" is recalled. Scraps of such former favorites as "Java man", "Piltdown man", "Peking man" and "Neanderthal man" have been successfully exposed as either fraudulent combinations of human and animal remains or so like modern man that, as Sir Arthur Keith said of "Galley Hill man", supposedly the earliest known inhabitant of England: "He is so modern in build that we might meet him on the streets of London today and pass him by unnoted."[†]

The difficulty was pointed up years ago by the renowned Professor Virchow while addressing the Twentieth Congress of the German Anthropological Association: "In vain have [Darwinism's] adherents sought for connecting links which should connect man with the monkey. Not a single one has been found. This so-called proanthropus which is supposed to represent this connecting link has not appeared. No true scientist claims to have seen him."^{*} The equally famed Professor Branco of Berlin University's Palaeontological Institute declared: "Palaeontology tells us nothing on the subject—it knows no ancestors of man."

The result of these critical reverses was to plunge the ancestry of modern man into a gloom as deep as that brought upon evolutionists by the failure of the ape to supply a clear line of descendants to Homo sapiens.[†] Already in his day Haeckel struggled with difficulty to answer the challenges for proof of man's ape descent. He artfully built up the now-familiar argument that the exact *type* of ape from which man came is no longer in business. But with supreme confidence he said: "It is certain that man has descended from some extinct mammal; and we should just as certainly class this in the order of apes if we had it before us. It is equally certain that this primitive ape descended in turn from an unknown lemur, and this

^{*} Quoted in *God or Gorilla*, by A. W. McCann, 1922, pp. 17, 18.

[†] *Ibid.*, p. 54.

[‡] It is well here to mention that evolutionary school which links man's ancestry with the lemuroid tarsiers, the modern representative of which is a furry ratlike little animal with monstrous eyes and ears, long ankle bones and a hopping gait. Says E. A. Hooton: "Particularly because Tarsius sits erect, feeds itself with its hands, has a short snout, frontally directed eyes and a brain in some respects well developed, ingenious anatomists have made it the hero of a sort of scientific Just-So story of primate evolution. . . . A slight difficulty may indeed obtrude itself when one considers certain specializations of this, our ratlike ancestress. We ought with such a pedigree to have the gait and pedal extremities of a kangaroo, and eyes like teacups, millstones or towers." —*Apes, Men and Morons*, 1937, pp. 54-55.

^{*} *Illustrated London News*, June 7, 1947.

[†] *Ancient Types of Man*, by Sir Arthur Keith.

from an extinct marsupial.”* A “primitive ape”, “unknown lemur” and an “extinct marsupial”. At least we have Haeckel’s word for it that this is all “certain”!

Having a strong desire to trace man’s ancestry by way of “Piltdown man”, H. G. Wells appealed to Sir Ray Lankester for authority to base such a conclusion on the Piltdown fragments and publish it in his *Outline of History*. But Lankester chilled that idea with this succinct reply: “I think we are stumped and baffled! The most prudent way is to keep the jaw and the cranium apart in all argument about them.”†

The “Neanderthal men” have been tossed mercilessly about. In 1911 Sir Arthur Keith testified it was certain that “the Neanderthal type represents the stock from which all modern races have arisen”.‡ But just four years later he completely reversed himself, declaring the Neanderthal races had completely died out.* In a pamphlet explaining exhibits in the American Museum of Natural History, Professor Osborn referred to the Neanderthal race as the immediate predecessor of modern man;† but in his book, *Men of the Old Stone Age* (pp. 233, 234), he asserts: “We cannot assert that there has never been an infusion of Neanderthaloid blood in the groups belonging to species *Homo sapiens* (modern man) but what seems to be quite certain is that any such infusion can have been only accidental, for there is no recent type which can be considered even as a modified direct descendant of the Neanderthals.” (!) Commenting on Osborn’s conflicting positions, A. W. McCann offers this justifiable sarcasm: “Was there ever such contradiction,—‘the Neanderthal race

is the immediate predecessor of modern man, yet no modern man can be considered even as a modified direct descendant of the Neanderthals.’ The oak is the immediate predecessor of the acorn, yet there is no acorn which can be considered even as a modified direct descendant of the oak.”*

So Many Ways of Saying “Ape”

What do evolutionists really mean when they say man did not descend from an ape? Of course he did not. But if they agree to this what do they mean by saying: “There was an ancestor that was both man and monkey, a middle creature with the characteristics of both.” And by simply making the simian ancestor a “primitive ape”, an unknown quantity, do they make it any less an ape? It is certain that our acquaintance with the specific creature, whatever he was, could have but little effect upon his anatomy!†

It is certain that Hooton clearly and honestly makes no paleontological bones about the matter when he says: “The ancestors of man and of the gorilla, chimpanzee, and orang-utan probably started ‘from scratch’ as *generalized apes*.”‡ [Italics added] And again: “In the succeeding Oligocene period, the ancestors of the Old World monkeys and the common ape ancestors of the present anthropoid apes and man were already flourishing in the Old World.”‡

Mr. Hooton points thus unmistakably to the ape.

In the December, 1951, issue of *Scientific American*, the article, “The Scars of Human Evolution,” by Wilton M. Krogman, catches the eye. Opening his article in the customary evolutionary way, with a slam at the Bible, Mr. Krogman busies himself with a criticism of the human body

* *The Evolution of Man*, by Ernst Haeckel, 1906, pp. 204, 205.

† Quoted in *God or Gorilla*, p. 42.

‡ *Ancient Types of Man*, Keith, 1911.

* *The Antiquity of Man*, Keith, 1915.

* Amer. Mus. of Natl. Hist., Guide Leaflet No. 52, p. 8.

* *God or Gorilla*, McCann, pp. 62, 63.

† *Apes, Men and Morons*, Hooton, 1937, pp. 24, 25.

‡ *Up from the Ape*, Hooton, Rev. ed., 1947, p. 53.

structure, in the midst of which he says: "We have inherited our 'basic patents' . . . from a long line of vertebrate (back-boned) ancestors: from fish to amphibian to reptile to mammal and finally from monkey to ape to anthropoid to *Homo sapiens*."

"From monkey to ape to anthropoid to *Homo sapiens* [modern man]."—May we quote you on that, Mr. Krogman?

Describing the reactions of patients under insulin shock therapy, the January, 1952, *Science Digest* notes a stage of *grasp reflex* and *foot reflex* of which it says: "In terms of evolution they are thought to represent definite 'throwbacks' to the simian, or ape, level of development. In short, the patient is now living in that very ancient age *before* *Homo sapiens* first appeared."*

"To the simian, or ape, level of development," please note!

It is quite clear that evolutionists prefer to plead ignorance and talk in riddles and have no prying questions. The ape was too confining, looked too ridiculous on man's family tree for even a child to stomach. So they sought to ditch him. But the simian "silent partner" does not ditch easily. Either man springs from lower animals or evolution is a lie. And talk of "middle creatures", not one of which has ever been established, does not sweeten this bitter pill. William Howells talks of *imagining* "a kind of changeling; not a real animal but a creature who became successively all the animals man has ever been"; and after naming the general stages from marine life upward, concludes: "Man, therefore, is a modified fish."†

He may as well be a fish—or a reptile

* In the article, "Fish to Man—in an Hour!" by John A. Blake. Though the writer is a Fellow in the American Association for the Advancement of Science, this article is far from deserving scientific status. At least it does nothing for the "advancement of science".

† *Mankind So Far*, 1944, pp. 17, 18, by Wm. Howells, research associate, American Museum of Natl. Hist. and asst. prof. of anthropology, Univ. of Wisconsin.

or a bird or an ape. This is "not a real animal" anyway—it is all in fun!

Said Sir Arthur Keith: "Between the lowest known form of mankind and the highest kind of anthropoid lies a wide intermediate zone which we bridge at the present time by *hypothetical* missing links."* [Italics added] The hopelessness of such positions is shown up by Austin Clark, an evolutionist: "Each species is always separate from every other species." He details the many vast gaps in supposedly "evolutionary lines" and concludes: "If we are willing to accept the facts at their face value, which would seem to be the only thing to do, we must believe that there never were such intermediates, or in other words that these major groups from the first bore the same relation to each other that they do at the present day." And finally: "In the light of all the evidence available at the present time there is no justification in assuming that such a thing as a 'missing link' ever existed, or indeed could ever have existed."†

In short, the uncharitable truth seems to say that the ape made fine evidence for evolution as long as the public could not differentiate between science and fairy tales. But when this condition changed, the ape had to be stowed away and his alleged relationship with man soft-pedaled by mysterious unknown "middlemen". Now true science can snatch the ape back from oblivion to draft him in the war against evolution.

The ape has had his day. The evolutionists brought the nighttime over legitimate scientific research that followed. Now comes the inescapable morning-after and the time for setting things straight, for putting the ape back in the trees, man back on his feet and evolution in its grave.

* *New Discoveries Relating to the Antiquity of Man*, Keith, 1930, p. 22.

† *The New Evolution—Zoogenesis*, A. H. Clark, 1930, pp. 130, 131, 168-169, 226.

CAPTAIN LAWRENCE W. VINTHER of Mid-Continent Airlines on January 20, 1951, was ordered by the control tower at the Sioux City airport to investigate a "very, bright light" above the field. According to *Life* magazine for April 7, 1952, Captain Vinther "took off in his DC-3 with his copilot, James F. Bachmeier, and followed the light. All at once the light dived at the DC-3 almost head on; it passed silently and at great speed about 200 feet above its nose. Both pilots wrenched their heads back to see where it had gone, only to discover that the thing had somehow reversed direction in a split second and was now flying parallel to the airliner, about 200 feet away, heading in the same direction. It was a clear moonlight night and both men got a good look at the object. It was as big or bigger than a B-29, had a cigar-shaped fuselage and a glider-type wing, set well forward, without sweepback and without engine nacelles or jet pods. There was no exhaust glow. The white light appeared to be recessed in the bottom of the plane. After a few seconds the object lost altitude, passed under the DC-3 and disappeared. A civilian employee of Air Intelligence was a passenger on the flight, saw the object and confirms the description by the pilots".

Now what was it that these three men saw? All three men are responsible persons and trained observers. Could this have been an optical illusion? Hallucination? Mirage? Reflection? Is it reasonable to conclude that three different trained ob-

servers would have simultaneously the identical illusion or hallucination? It would hardly seem possible.

Dr. Craig Hunter of Berkeley Springs, West Virginia, technical director for a Washington medical instrument supply firm, stated: "I realized my eyes were not playing tricks on me as I watched [the saucer]." He went on to describe the object as being "about 50 to 150 feet in diameter and was about 25 to 30 feet thick at the center. It was trailing a streamer about 200 feet long and 10 inches in width. . . . I do a little private flying, and I have never seen anything like the thing I saw last night. It definitely was not an airplane". What did he see? balloon? meteor? a bird? Again, hardly possible.

On a bright sunny day one of United States' top astronomers was driving from Clovis to Clines Corners, New Mexico. "His wife and his teen-aged daughters were also in the car. . . . The whole western half of the sky was a 'confused cloud sea'. All at once, as the car headed toward these clouds, 'all four of us almost simultaneously became aware of a curious bright object almost motionless' among the clouds." The astronomer with his family watched it for "about two and a half minutes", then it disappeared behind a cloud bank. "This remarkably sudden ascent thoroughly convinced me," said the astronomer, "that we were dealing with an absolutely novel airborne device."

A photographer driving through Albuquerque, New Mexico, just before sunup

on February 18, 1952, saw two bright lights in the sky. "They were hovering above Tijeras Canyon. . . . It was probably the most astonishing thing I've ever seen. Those things were soundless. They were not jets or vapor trails. I've seen hundreds of jets and vapor trails."—*Life*, April 7, 1952.

Plausible Theories to Nonsense

What are the people seeing in the skies? Flying disklike objects have been sighted in almost every section of the earth: Australia, Malaya, South Africa, Hong Kong, Korea, Japan, Europe and England. Commander Robert B. McLaughlin, U.S.N., wrote: "Close questioning of the observers, prior to the official report that went to 'Project Saucer' at Wright-Patterson Field in Dayton, Ohio, produced an almost unanimous judgment that the object was discus-shaped and that it was a flat white color. High-powered binoculars showed no exhaust trail, no stream of light or other evidence of a propulsion system. And no sound. What was it? I am convinced that it was a Flying Saucer and, further, that these disks are space ships from another planet, operated by animate, intelligent beings."—*True*, March 1950.

Dr. Walther Riedel, once chief designer and research director at the German rocket center in Peenemünde, now engaged on secret work for the United States, told *Life* reporter: "I am completely convinced that they have an out-of-world basis." Dr. Maurice A. Biot, one of the leading aerodynamicists in the U. S. and a prominent mathematical physicist, said: "The least improbable explanation is that these things are artificial and controlled. . . . My opinion for some time has been that they have an extraterrestrial origin." Dr. Lincoln LaPaz, head of the Institute of Meteorics at the University of New Mexico, spiked the attempts to pass the

fireballs off as meteors. Said he: "I have never seen a natural meteor with the characteristics of the yellow-green fireballs. Meteors blow up with a loud explosion. These disintegrate with complete absence of sound. Sightings here and in Scandinavia lead me to believe that fireballs and the so-called saucers may be guided missiles—some possibly ours, some possibly Russian. In any case, they are Earth-born. It is possible that the yellow-green fireball is not the missile itself but the remaining part of a missile in the final phase of self-destruction. It does not explode—it simply evaporates in a flash of light."—*People Today*, September 10, 1952.

Now the question that presents itself is: What are the people seeing? Are they visitors from another planet? A secret weapon owned by Russia or the United States? Did sensitive radar instruments pick up droplets of water or reflected lights? Is it possible that the one to two thousand sightings by more than five hundred people, among whom are top-notch scientists, astronomers, physicists, pilots, military personnel and men prominent in public life, misinterpret ordinary objects, such as airplanes, balloons, birds, stars or meteors for flying disks? The feelings of Air Technical Intelligence Command were stated bluntly by an intelligence colonel: "These reports came from sincere people. They are not crazy; they are not crackpots. They are seeing something; we have to find out what."

Gordon Dean, chairman of the Atomic Energy Commission, definitely erased them as being products of United States research. Said Dean: "There's nothing in our shop that could account for these things, and there's nothing going on that I know of that could explain them."

In an effort to clear the air of flying saucers and take the heat off the Air Force Intelligence Section, Major General

Roger M. Ramey, director of operations, did his best to explain away the flying saucer: "Some people see things that aren't there," said General Ramey. "Some people describe things they haven't seen. . . . There are some reports of incredible things from credible people." After six years of study, he was "reasonably well" convinced that there is no such thing as a "flying saucer". As for the thousand or more sightings, General Samford, director of intelligence, declared that many things such as ice formations, missiles, meteors, birds, and honest misinterpretations of natural phenomena account for all but twenty per cent of the sightings. *Time* magazine, August 11, 1952, stated that the air force, in an effort to explain the unexplained, "plans to distribute 200 special cameras to competent observers and has ordered some powerful new telescopes that will scan the sky continuously from horizon to horizon."

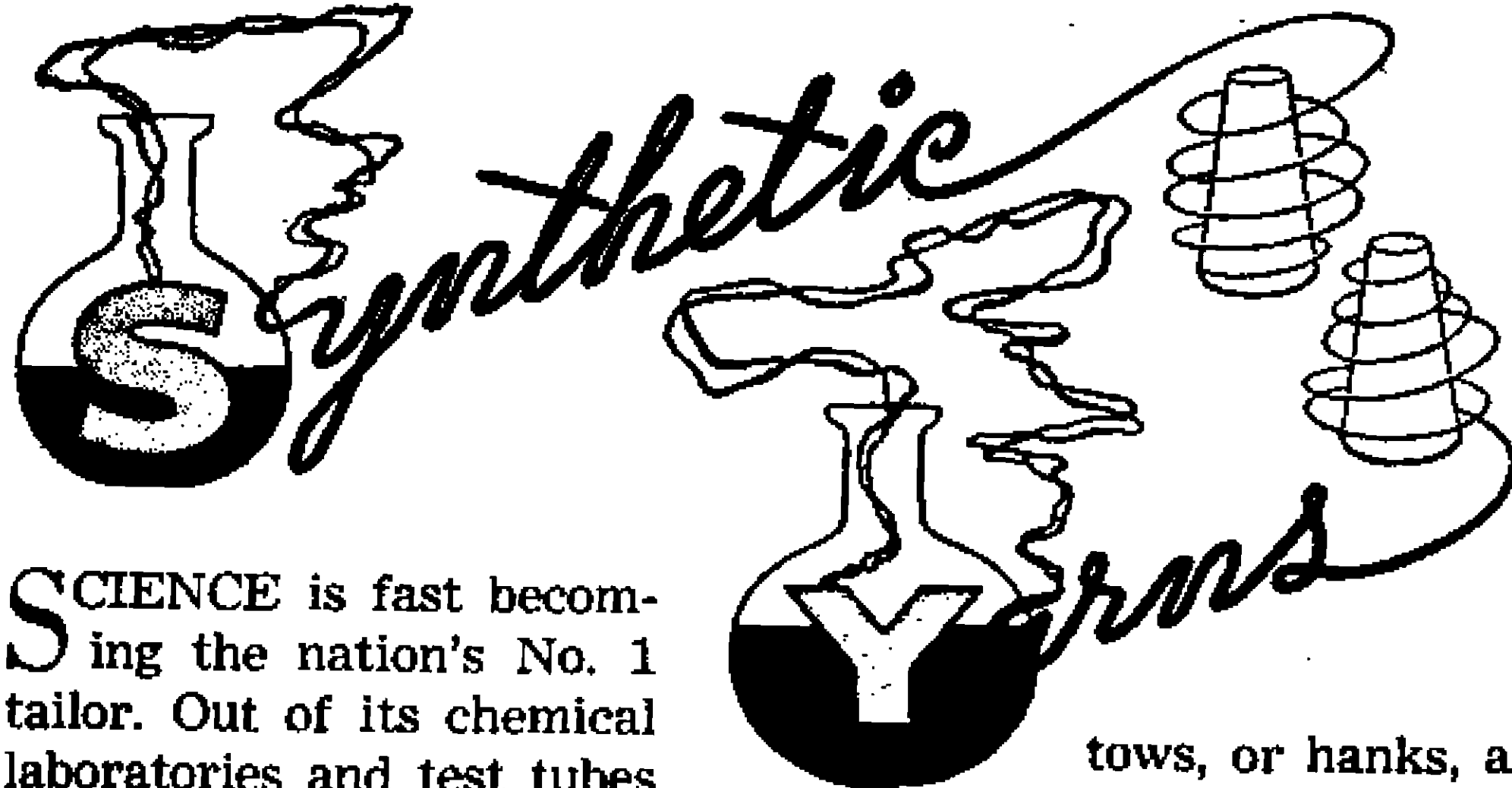
So far "not one 'saucer' has been reported as the result of astronomical observations", wrote Dr. C. C. Wylie, professor of astronomy, University of Iowa. "Looking over all the stories in magazines and newspapers reporting flying saucers, this lack of astronomical data is impressive. In spite of the fact that astronomical telescopes and cameras are working in all parts of the country every clear night, that thousands of meteors have been observed by radar, and that astronomers are regularly interviewing persons who have seen spectacular meteors, not one 'saucer' has been reported in astronomical work.

"The fact that each saucer has been reported from only one point suggests that most have been spots of reflected light. Sunlight reflected from bright surface produces, at the critical angle, a bright, silvery, round or oval spot, with no sign of the airplane, or bird, responsible. . . . The fact that each saucer has been ob-

served from only one point means that the heights and speeds are mere guesses. Without at least one pointing from a different location, the height is unknown. It was pointed out years ago that the question of the reality of the saucers could be quickly answered by having each story investigated promptly, as meteor reports are now being investigated in parts of the country. Fact could be separated from fiction and fancy in this way, as it cannot be for these old reports. The sensational features of most stories would be quickly eliminated, and should a real object be found, its path, height, and speed could be easily calculated."—*Science News Letter* for June 14, 1952.

The almost unanimous opinions of 200 scientists from 12 countries gathered for the Third International Astronautical Congress were that flying saucers are perhaps nothing but optical or atmospheric illusions. Dr. Otto Struve, professor and head of the astronomy department at the University of California at Berkeley, said there was no evidence to support the idea that the phenomena described as flying saucers are of extraterrestrial origin. He pointed out that the earth is the only planet capable of supporting intelligent forms of life within our solar system. Thus he debunked the space-ship theory.

One thing certain, top scientists and military authorities are not lacking in theories. The mysterious saucer may prove to be caused by phenomena of nature or optics; or the proposed theory by Dr. Menzel that saucers are aerial mirages created by light reflections; or electrical discharges in the upper atmosphere; unusual meteorites, or a new position of the earth in the universe, as some claim. Whatever the case may be, the fact remains it has not been determined accurately what the people are seeing.



SCIENCE is fast becoming the nation's No. 1 tailor. Out of its chemical laboratories and test tubes flow yarns that look and feel like silk, cotton and wool, but are synthetic fibers made of mineral and vegetable matter. "The 'woolen' suit you wear tomorrow may be made of corn, spruce trees or peanuts," wrote Michael Day. "Your wife's fluffy 'cashmere' sweater already may have as its basic ingredient the same stuff that's used to make anti-freeze for your car. Milk, brine, crude oil, oxygen, nitrogen, natural gas, glass, chicken feathers—all are basic materials for an assortment of new man-made textile fibers, each one chemically tailored to contain special properties.

"Out of our modern brew pots are coming woolly blankets and clothes that won't shrink, satinlike overcoat linings as warm as wool, laboratory aprons that acid won't touch, cottonlike skirts that will hold a hundred pleats after being soaked in a jug of water for a month. There are fabrics for curtains that won't wrinkle, stretch or shrink. There are sunproof, mothproof, waterproof, fire-resistant and mildewproof fabrics. There's a fluorescent satin that glows in dark or daylight. There's even an incredible cloth that looks, feels and acts like cotton—except for one thing. Drop it in a bowl of tap water and it disappears.

"Nearly all of these new materials are made by extruding one of a number

of basic chemicals through a spinnerette, where it is forced out through tiny holes in long, shimmering strands that instantly are run through chemical baths to solidify them. By using the filaments individually, by gathering them into

tows, or hanks, and by crimping, cutting, brushing or combing them in different ways, different fibers are created. From them are produced materials that are fuzzy, like wool, sheer as silk, compact as cotton or linen." This revolution in synthetics proclaims a new day for the textile industry. Dr. Roger Adams, of the University of Illinois chemistry department, stated: "Just as the automobile replaced the wagon, synthetic fibers will replace the natural fibers within ten to twenty years."

Synthetics Not Second-Best

The synthetic tailors carefully emphasize that the synthetic fabrics are not wool "substitutes". They have their own separate and peculiar properties. These men stress that the importance of the synthetic fabric lies not only in what the yarn is doing now but in its intrinsic qualities and what it can do for the people tomorrow. For example: Look at this light topcoat. It would be difficult to imagine one warm in it on a cold day. Yet the coat is warm—amazingly so. The secret, its lining. On one side it is smooth and shiny, like the lining in your coat. But on the other side it is glazed. Tiny metallic particles have been sprayed and baked into it. These mirrorlike particles reflect escaping heat that the body creates. This new metallic fabric our scientific tailors called Milium.

are that it, has a tendency to glaze under an iron at normal pressing temperatures; it tends to pucker in the seams; and sparks from cigars or cigarettes will melt a hole in dacron before they can be brushed off, whereas it would only singe a woolen garment; also suit prices are too high.

The fluffy blanket, lighter and warmer than wool and as soft as mashed potatoes, is made of another synthetic fiber called Dynel. It comes from acrylic-vinyl, and, according to Union Carbide, it is the only organic fiber that will not support fire in fine textiles. Dynel is used in the draperies and bedspreads of the "fireproof" liner "United States". While it is noncombustible yet it can be ironed only at very low heat, otherwise it will shrink and stiffen. High heat will set a crease in it and neither water nor wrinkling will remove it. According to *Popular Mechanics* for June 1951, "dynel men in the home office of the company will show you some startling exhibits. There's a pleated woollike dynel skirt hanging in a container of water. 'I think it's been there two months—or is it three . . . ?' says the man. Every pleat is as knife-sharp as the day it went in. In a container of pure Clorox there were placed two pieces of dynel and wool. Now there's just dynel. The wool is a hazy fuzz on the bottom of the jug, where it fell after being dissolved by the chemical."

Looking into Corn and Nuts

The textile experts got their heads together and figured if wool is a product of the protein from grass eaten by sheep, and silk is the protein of mulberry leaves eaten by silkworms, why not cut out the intermediate stage, and produce fiber straight from protein? The experiment paid off. Modern farmers look at their corn fields and think of well-dressed people instead of fat hogs. Our scientific tailorshop has made corn a father of another

new synthetic fiber, Vicara, which is soft as down and silky to touch. Its basic ingredient is zein, a protein in corn. Vicara can be blended with worsteds and wool knits, adds sheen to gabardine, absorptiveness to nylon, contributes warmth to rayon, and support to the drape and shapeholding qualities in suits. Its weakness: it cannot stand alone. It is claimed to be the nearest thing to wool man has made.

Protein is also extracted from the monkeynut and, through the gadget known as the "spinnerette", Ardil is produced. This test-tube yarn has a creamy texture, it can be dyed any color, and it is absolutely creaseless. It will be ideal for lovely light, soft-to-the-touch evening wear. Moths refuse to come near it.

Ramie is the toughest member of the vegetable fiber family. It is several times stronger than cotton. Ramie never feels wet, no matter how long it is immersed in water. Because of its resistance to dampness it is bound to find itself in crib mattresses, baby blankets, baby diapers, etc.

A good many housewives may not know it but they might be wearing the solids that settle to the bottom in a bottle of sour milk. The name of this cow-derived textile is Aralac. Aralac is the first animal member of the synthetic textile family to make its debut. As such, it is like sheep's wool, elastic, soft and warm. It has successfully been used as a blending fiber in suits, coats and dresses.

In view of the great advances in synthetic textiles one wonders if the sheep are not bowing out as the horse did to the tractor and as the silkworm to nylon. Will wool be able to hold its own against the onward march of synthetics? Everything is being done to keep the woolen industry alive, but in the event that it must bow the bend will not be great, because sheep have not only wool to offer but meat as well.



DANCING is universal, among all peoples, in all ages. To the "primitive" man dancing was a sacred duty, a sacrificial act, a gift, a propitiation. To modern man dancing is almost strictly confined to pleasure and pastime. Nevertheless, dancing has always had the same effect regardless of the day and age: the urge to be light, to be free, to float through space, to swing and sway with rhythmic motion, to forget reality and everyday life, and let imagination, fancy and vision have free reign. It was the rhythmic means of interpreting the joys and sorrows, the dramatic essences of life itself.

The whole idea and object of modern dancing obscures the very serious aspect it once held among the peoples of antiquity and among Asiatics of today. Dancing from historical times has always been subordinated to religious uses primarily.

Dancing was mostly imitative. The rhythmic beat of the feet might represent the running of the deer; the flowing motions of the hands, the sway of branches or grain; a savage leap, the kangaroo; or the graceful waving of the arms, the flight of birds. While men were at war, women danced imitating acts of warfare. Hence, the names of such dances as war dance, kangaroo dance, dog dance, bear dance, etc. The dance interpreted some event in life.

The women of the Upper Rejang danced at a time when a child was to be born, to facilitate delivery. At the birth of a son

the Kayans of Sarawak danced in the streets, leaping high in the air, a petition to their god that the child would grow to be tall and strong. At weddings women joined hands and danced, while the men played music, clapped their hands and sang. The dance at the marriage rite suggested fertility. During new and full moons women performed the same dance out in the fields to petition the moon-god for a fruitful year. Sali, the priests of the old Italian god of vegetation, danced and leaped, so that the crops would grow high. The Arabs danced around camels destined for sacrifice. These circle dances were an act of consecration of some central object and its protection from evil influences. The Kayans circled a sacrificial pig for the same purpose. The circle dance round a tree or a flowering branch was a thankful gesture to the god of vegetation. Circle dances were also imitative of the planets and stars in their orbits. Natives thought they assisted the stars in their courses with their circle dances. The dance round bonfires was for the sole purpose of scaring the evil spirits that injure crops, beasts and the community. There were burial dances to frighten evil spirits away from the deceased, and dances on graves to prevent "the ghost from roaming". Dances to honor and impersonate the dead.

Wherever music and singing are mentioned in historical records, dancing is im-

Dances of Other Nations

The Charrua in Uruguay and the Guarani in Brazil consider some of their dances too sacred to be exhibited or even mentioned to strangers. In many parts of Africa the religious mating dance has been reduced to a dance of lust. The "hip and belly dances" of the South Seas, New Guinea, the Caroline Islands and sections of Hawaii, according to Curt Sachs, have "only the purpose of sexual stimulation. But the original goal was magical: coitus movements, like all other sex motives, promote life and growth. The pelvic dance of the Bafioti in Loango is Ancestor worship, directed towards past and future

generations. It glorifies the transmission of existence to those who are yet to come.'"
—*World History of the Dance*.

The Dakota Indians of North America danced to the worship of the sun. The Blackfoot Indians worship the Pleiades. The aborigines of Australia also "sing and dance to gain the favor of the Pleiades".
—*The Indian Tribes of the United States*, by Schoolcraft.

So from the pages of the past, dancing is seen to be deeply rooted in pagan antiquity both among the cultured and the uncivilized. It was regarded as essential seriousness and not a pastime for sensation and pleasure.

SINGAPORE

By "Awake!" correspondent in Singapore

RUDYARD KIPLING may have had in mind the barriers that existed between the East and West, when he wrote: "East is east and west is west and ne'er the twain shall meet." Politically speaking, these words have never been truer than today when we see added to the unsurmountable divisions of the past the ever-widening ideological rift between the "eastern and western blocs". However, the city of Singapore seems to have defied the above-quoted principle at least from a physical standpoint. Up and down her streets walk peoples of different races, nationalities and languages.

¶ Around her to the east and west are poor starving neighbors, but she flourishes as a land of plenty. Her secret and her charm lie in her strategic location. When the gates of the Suez canal opened, it tended to funnel all shipping between east and west through Singapore as a natural gateway, thus giving it the distinctive title of "the crossroads of the world". Here she stands as a gigantic warehouse where ships flying the flags of all seagoing nations of the world dock to deposit certain goods and load up with other wares.

¶ To add to the glamour of Singapore are many nearby rubber plantations and the discovery of tin ore. These ensure a prosperous

future for the rapidly growing city. To keep stride with events, Singapore's transportation has taken on a modern trend. The bullock and horse carts as well as the ricksha have become extinct.

¶ Any city's importance is measured by its strategic value in time of war. From a commercial and industrial viewpoint the Far East, with its wealth of essential materials such as rubber, tin and oil, which are indispensable to modern civilization, presents a rich prize to be sought by contending sides in event of world conflict. A map will show what a vital spot Singapore and Malaya occupy in the strategic picture of the world today. They are situated in a key position between East and West and serve as a link in a chain of defenses from the continent of Australia to America.

¶ The Communist bloc, realizing the importance of Singapore's strategic position, is slowly but surely reaching out with its tentacles toward Singapore, through strife and revolution in China, Burma, French Indo-China and Malaya. The West is awake to the fact that Singapore must be kept an ally of the "free world". She is wooing the city's political sympathy not by revolutions but by pouring out dollars to help build up the underdeveloped areas. The struggle continues.



DANCING has always been a source of enjoyment to both old and young in all generations. It is an instinctive mode of expression, "the mother of arts." In rhythmic patterns the body creates vivid representations of a world seen and imagined, and as stated by Sachs, while "music and poetry exist in time; painting and architecture in space. . . . the dance lives at once in time and space. The creator and the thing created, the artist and the work are still one and the same thing". Every dance, like hats and clothing, songs and dietary fashions, reflects the tastes, outlook and "even sometimes philosophic judgments of the dancer".

Because dancing has always been closely associated with tribal dances, pagan rites and rituals; also dedicated to pagan gods and a part of phallic worship and other degenerate practices, and to some extent still is, it gives rise to the question whether it is proper for Christians to dance. If so, what dances are proper and what dances improper?

"The term 'dancing' in its widest sense," according to *Encyclopædia Britannica*, Volume 7, "includes three things:—(1) the spontaneous activity of the muscles under the influence of some strong emotion, such as social joy or religious exultation; (2) definite combinations of grace-

ful movements performed for the sake of the pleasure which the exercise affords to the dancer or to the spectator; (3) carefully trained movements which are meant by the dancer vividly to represent the actions and passions of other people. In the highest sense it seems to be for pro-se-gesture what song is for the instinctive exclamations of feeling." None of these characteristics mentioned above, such as emotion, spontaneous activity, graceful movements, joy and exultation, belong to any one group or generation, no more than singing, or clapping of the hands or thighs, which are closely associated with dancing, can be said to be of pagan, Hebraic or Christian origin. These expressions are not human inventions or creations, but are natural and provide a safety valve or an outlet for pent-up energy and emotions.

History of Modern Dancing

While it is true that pleasurable dancing has overlapped religious dancing all through the classic period in European history, degenerating "into the excesses and comic obscenities of the phallic processions, traces of which remain in the Thracian folk play of today", still, this cannot be said of all dances, especially our modern dances.

The minuet was a gay and lively French dance, but on being brought to court it soon lost its sportive character and became grave and dignified. Minuets that are now danced on the stage have imported into them "steps and figures which do not belong to the minuet at all, but are borrowed from all kinds of other dances". The bolero is a comparatively modern dance, having its birth in the days of King Charles III. Its origin is the ancient zarabanda, a wild and licentious dance, which is no longer heard of. Folk dances

paralleled the development of the ballet. They were termed folk dances to distinguish them from those of the more cosmopolitan groups. The dance reflects the times the people lived in. The movements of the dance are natural and instinctive, allowing for abandonment and freedom of expression. In the dance almost anything goes, emotion is given full play without any premium on formal technique, and their appeal was that of directness, vigor, simplicity, and vitality. Folk dances, as stated by Margaret H'Doubler, "give a convincing impression of being genuine and sound. They were meant to be shared and understood." Under the artful hands of many dance mechanics many folk dances have found their way into the ballroom. The polka made its debut in 1835 at Prague. Josef Neruda had seen a peasant girl dancing and singing the polka, and had noted down the tune and the steps. It was introduced in Paris in 1840 and swept all Europe and England like a storm. Americans take credit for the barn dance. Farmers who wished to build a new barn called on neighbors for help. After the barn was completed a barn dance was held on the newly built barn floor. The dance is still popular, but not necessarily confined to barn-room floors. No doubt the most popular dance of the nineteenth century was the waltz. The style or the way the dance is waltzed today comes from Germany. But the *Volte* waltz was a French creation, where it has been danced "for the past four hundred years". However, the waltz did not become popular in English ballrooms until sometime after 1816.

It was only after Puritan influence had died out in America that the waltz, the square dance, and the English folk dances were permitted to enter. Strangely enough, they have their origin in medieval festivals. Folk dances are old ritual dances converted for social purposes. Country dances, the

square, the long and the round dances are derived from the processional and the circular dances of the May Day festival. —*Dance*, by Margaret N. H'Doubler.

Some years ago the *American Weekly* quoted Arthur Murray as saying that the popular steps the world was dancing were borrowed from the pagan Indians. "The Navaho and Zuni Indian tribes of New Mexico were the first to invent 'truck-in', 'the shag' and 'doin' the Susie Q'," said Murray. He went on to say that "centuries before modern dances combined these steps into the 'Big Apple' and 'peeled and stomped it to cider' on the dance floor, the red men went to town with their Dog, Eagle and Sun dances, and the steps are exactly the same". Further he showed that La Conga, the craze of a few years ago, was a perfect imitation of the dog dance of the Tesuque and San Ildefonso pueblos of New Mexico. The Apache devil dance is the father of the big apple. "The steps of the shag and the rhythm of the beat are primarily Indian. The red men had no saxophones to swing to but the fast two-step or fox-trot is a drum beat which the Indians knew how to tomp out. The Susie Q and the Rhumba and the Charleston swing have their counterpart in the Indian Eagle dance." Said Murray: "The modern steps naturally have more variety than the Indian steps. This is because modern dancers dance for enjoyment and make up new steps when they feel like it. When the music gets hot they exaggerate their motions. But the Indian doesn't dance for enjoyment and his music remains the same. It's a very serious business with him, a ceremony which he performs reverently."

The Biblical Viewpoint

The fact that so many dances have beer and are of a lascivious character, with amorous gestures and wanton dalliances

thing was strictly prohibited by the Mosaic law.

The Hebrew Scriptures are silent as to Israel's dancing the "circle dance" that the pagans danced in honor of the sun and stars. No mention is made of their dancing around idols, other than the golden calf, for which they were punished. Nor is there any record of mourning or burial rite dances. And war dances are unheard of in Israel's history. This silence does not speak for sanction of the dances, rather prohibition.

Victory Dances

While war dances were excluded, victory dances were not. On "occasions of triumph, any woman, whose nearness of kin to the champion of the moment gave her a public character among her own sex, seems to have felt that it was her part to lead such a demonstration of triumph or of welcome; so Miriam (Exodus 15:20), and so Jephthah's daughter (Judges 11:34), and similarly . . . a chorus and dance of women led by Deborah, as the song of the men by Barak (comp. Judges 5:1 with Exodus 15:1, 20)". The coming out of women to dance "implies the object of meeting, attending upon, and conducting home. So Jephthah's daughter met her father, the women of all the cities' came to meet and celebrate Saul and David, and their host, but Miriam in the same way 'goes out' before 'Jehovah' the 'man of war,' whose presence seems implied". Michal, Saul's daughter, "in accordance with examples of Miriam, etc., should have herself led the female choir, and so come out to meet the ark and her lord. She stays with the 'household' (ver. 20), and 'comes out to meet' him [David] with reproaches, perhaps feeling that his zeal was a rebuke to her apathy. It was before 'the handmaids,' i.e., in leading that choir which she should have led, that he had 'uncovered' himself;

and unkingly exposure as she thought it, which the dance rendered necessary—the wearing merely the ephod or linen tunic." (McClintock and Strong's *Cyclopedia*) David's dancing was not improper nor indecent. It was one of joy and an expression of thanksgiving to Jehovah God for victory and the ark.

Appealing Factor Lacking

Modern dancing does not have this appealing factor behind its steps. Their songs are not praises to Jehovah, nor are dances danced in honor to him. Immoral, unclean, suggestive dancing cannot be said to find support in God's Word, any more than one can say that the fruits of such conduct receive his approval. (Galatians 5:19-21) If the style of the dance must be questioned as to whether it is right or wrong, proper or improper, then it appears advisable to take the safe course by holding to a clear conscience. (1 Peter 3:16) As recently stated in the *Watchtower* magazine: "Sexually suggestive or passionate dancing to blaring jazz is not for Christians, though proper dancing and music cannot be condemned."

Since the Scriptures do allow for this manner of expression and relaxation let it be seasoned with moderation to the praise of God. As to the proper time, place and dance, let reason, intelligence and God's Word be the determining factors. The Christian Greek Scriptures prescribe or tell of no religious dances to be performed in the congregational meeting places, such as performed by the Shakers in their religious gatherings, converting the place into a dance hall. As to motive and purpose of the dance let your conscience, tempered with an accurate knowledge of God's Word, decide that too. Let three things influence your judgment—God's Word, his spirit, and a good conscience.

Come to New York—Let's Eat!

THE fact that nearly eight million people can sit down to dinner daily and, through an amazing hodgepodge of transportation and distribution methods, each get a share, is a part of the never-ending miracle of New York. All but one borough, the Bronx, are isolated from the mainland by water, and must depend on boats, tunnels and bridges for the importation of enormous quantities of food. The two vehicular tunnels, Holland and Lincoln, handle principally the truck transportation. For the most part, what comes by rail must stop at the New Jersey water front, and depends on New York's fantastic fleet of ever-chugging tugboats to shove it back and forth.

☐ Additionally, some food from the west reaches the city by crossing the Hudson 150 miles to the north and coming down its eastern side along the beautiful "water-level route", switching off the passenger line and grinding into a West Side Manhattan freight yard, where land values are so high that building skyscrapers over the freight cars was considered.

☐ After midnight hundreds of trucks from the south and west tangle in the snarl of the Washington Street market, near the dark and silent skyscrapers of the financial district. Transcontinental road giants, smaller trucks of nearby farmers, and local delivery vehicles jockey to deliver and pick up food; then get it to New York's myriad of grocers in time for the day's trade. The builders of this aged two-block-wide, half-mile-long area would be amazed to see their ancient warehouses and tenements, relics of another day, come alive nightly as a focal point for the modern transportation of fruit and lettuce from the West Coast, citrus from Florida, apples from upstate New York, eggs and produce from the farms of the Midwest, melons from the South, potatoes from Maine and Idaho.

☐ The largest part of the food handled here comes from New York. California is next; Florida, third. It has been estimated that

12 per cent of the national total of fresh fruits and vegetables arrives in New York, and despite twelve other markets, railroad and steamship terminals and chain-store warehouses, the old Washington Street stand remains the largest and most colorful.

☐ The city's daily five million quarts of milk comes by both truck and train, some of it on huge flatcar tanks that, once they reach New York, can be slid directly off the railroad cars onto trailer trucks for delivery.

☐ The quantities of food consumed are fantastic. A short time ago it was reported that 1,400 carloads of perishables are consumed daily, plus, roughly, 28 trainloads of canned and packaged foods. Someone even figured out that you could get 320,000 eggs in an average eight-room house. If you packed the cellar and attic as well, hut, said the statistician, that would keep New Yorkers satisfied only one hour! The city consumes the equivalent of two dozen 1,000-pound beef animals in ten minutes, and two and a half carloads of fruit in a half-hour!

☐ That nearly eight million people can be fed daily with never a serious hitch in the system is an astounding fact, taken for granted by New Yorkers, and rarely thought of by visitors. This summer, however, visitors to New York will enjoy a different type of food. When Jehovah's witnesses assemble in Yankee Stadium, July 19-26, the spiritual food this world is doing without will be served up in quantities that will make even New York City take note. Joyous assemblers will partake of spiritual delicacies far in excess of anything the city's transportation has ever provided in the way of literal food. Be there. Join with them. The nation's transport will provide for your physical nourishment, and the Lord Jehovah will certainly provide a superabundance in a spiritual way.





Jehovah's Witnesses Preach in All the Earth



Nigeria

FOR a few moments let's forget the mad rush of modern machine-age living and set out on a long journey to tropical West Africa. Ah, here we are! in a typical native village of the large and populous British colony called Nigeria, a country as large as Texas and New Mexico put together, having a population of between 20 and 30 million.

Notice the houses in this village? Just humble mud dwellings grouped on either side of a winding dirt road, with tropical plants and trees giving welcome shade. Many people can be seen around, some sleeping under trees, others sitting in groups talking and drinking palm wine; still others engaged in repairing bicycles or weaving mats, while the women are busy pounding corn or yam for the evening meal. Some of the men are wearing khaki shorts with a shirt or singlet, others white or colored native gowns; while the women are wearing a loose blouse called *buba* and a *lapa* consisting of several yards of cloth around the waist. Some may be heard speaking in English, others in one of the more than forty native dialects or languages.

All at once we see a group of people entering the village at one end. They are neatly dressed and carry small bags or cases. They look happy and one of them is carrying a large metal horn or megaphone. The group breaks up and scatters to various parts of the village, going from house to house, all except the one with the megaphone, who walks down the center of the road announcing a public lecture

to be given two hours later. You recognize them, don't you? They are Jehovah's witnesses, well known throughout the towns and villages of Nigeria.

It was less than thirty years ago that the Kingdom message was first heard in Nigeria. In 1923 the first Bible lecture by them was delivered in Lagos, the capital city. In 1928 there were just seven of them preaching the good news, but ten years later these seven had increased to 427. At the present there are upward of ten thousand active witnesses throughout Nigeria. But back to our village and let us see what is happening.

By now the whole village is filled with discussions. Each witness has from two to twenty persons gathered around him. Literature is being examined, questions are posed and objections raised. The demand for Bible study aids in the form of Watch Tower publications is great, not only in English, but also in Yoruba, Ibo and other native tongues.

The time for the lecture has now come. The man with the megaphone has been up and down every road and pathway in the village making announcements, and the other witnesses have visited every house and compound. The witnesses break off their discussions and proceed to a large open space in the middle of the village under a huge mango tree. A table is brought out from a nearby house, and as dusk is fast approaching, a kerosene gas lamp is provided for the speaker. The witnesses form a neat semicircle before the speaker and soon the villagers, some three to four hundred, are crowding be-

hind. A brief announcement is made and the lecture begins. Darkness has now fallen and all is quiet save for the voice of the speaker and occasional outbursts of applause as, Bible in hand, the speaker drives home his points to the evident satisfaction of his listeners. The lecture finished, the people crowd around the witnesses, pressing to have their questions answered and asking for more information.

But what kind of people are these villagers? The peoples of Nigeria can be placed in three general classes. First, the Moslems, mostly in the north and also among the Yorubas in the west, of whom there are probably more than ten million in the country. The majority of these are illiterate and show little interest in the Kingdom message. Secondly, the pagans, mostly juju or fetish worshipers, among whom are found those that worship sticks, stones, bones, snakes and all kinds of different objects. Among these are also found the witch doctors and medicine men and in some few remote areas those who still practice cannibalism. And then there are the so-called Christians, most of whom came originally from the pagans and were proselytized by the different religious missions established throughout the land, representing almost all the chief sects of Christendom.

Like their brothers in other lands, Jehovah's witnesses in Nigeria gather together regularly for assemblies and conventions. Remarkable results are often achieved by means of such assemblies. For instance, an assembly may be arranged in a village where there are no witnesses at all, and six months later there will be a congregation of some thirty ministers as a result of that one assembly. Sometimes these assemblies draw great crowds, as was the case at Onitsha last December, when 1,200 witnesses gathered for an assembly and more than 8,000 came to hear the public lecture.

It is not unusual for persons of good will to come forward at the close of an assembly and ask the witnesses to destroy the idols they formerly worshiped. An appointed place will be fixed and these dear people come carrying armfuls of fetish objects, "holy" pots, bones, images, magical charms, and the like, and dump them all in a large heap on the ground. Joyfully the good-will persons join Jehovah's witnesses in smashing up these idolatrous objects and setting them on fire, or dumping them in the river, while other witnesses gather around singing songs of praise to the true God, Jehovah. All of which reminds one of Gideon breaking down the idol in his father's house and the Ephesian converts to Christianity in the time of Paul burning their books on magical arts.—Judges 6:25-27; Acts 19:18-20.

Even the long-established custom of polygamy does not stop these good-will people from embracing and acting upon the truth when they understand it. At one assembly 52 persons were baptized, including a chief who had formerly led the opposition against Jehovah's witnesses. Calling together all the prominent men of the community he announced that from now on he was one of Jehovah's witnesses. Being a polygamist, he publicly freed two of his wives, retaining a third as his real and lawful wife, and sending a letter to the minister in charge of the local congregation of Jehovah's witnesses advising him that he had now ceased to be a polygamist and was conforming to the Christian rule regarding marriage. Asked by his colleagues how he would manage now with only one wife, since he was a chief (who must always have at least three or four—sometimes having as many as twenty-five), he said that he had finished with the "chief" business also. He could not serve two masters.

Cold Fear in Kenya

◆ "We will free Kenya from fear," assured British Colonial Secretary Oliver Lyttelton. Yet fear remains. "Native" snipers and knife-wielders prompted British troops to round up every member of the Kikuyu tribe in a 250-square-mile area, drive off their cattle, and pull down their huts. Emergency powers allowed the governor to take crops and livestock from whole villages for crimes committed in their vicinity. The oldest Legislative Council member wanted to "hang the Kikuyu in batches of 25 in public, and send witnesses of the executions back to the Kikuyu reserves to spread the joyful news". Such attitude, it was feared, might drive even more Kikuyu natives into the Mau Mau, and convert the clash into a Black-White struggle. Some Mau Mau agents, it was believed, were Kremlin inspired, and reports from the Belgian Congo indicated a similar society was developing there to "kill the Whites and Christians".

Reds Batter Baghdad

◆ Iraq's five million people are mostly poor, uneducated peasants, ruled by the big landowners, and having little voice in their government. They hear of enormous oil riches, but get little tangible benefit from them. Known Communists exploited the discontent, and opposition groups staged street demonstrations. A roaring mob was whipped up out of the slums of Baghdad (11/23). Carrying banners protesting "forged elections" and "foreign imperialism" it looted stores, attacked the British embassy and the U.S. Information Service, charged the *Iraq Times* building, the police station, and practically seized the ancient city of 400,000. The next day the regent ordered the army chief of staff to take

over. He jailed extremist leaders, instituted martial law, dissolved all parties, arrested 500 Reds, and suspended seventeen newspapers. He promised lower taxes and reform of the electoral law. The city was calmed, but Iraq's problem remained.

Mexico's Unusual President

◆ The throng glittered with braid-crusted uniforms and solemn full dress suits. The man for whose inauguration they were assembled (12/1) was dressed conservatively. Adolfo Ruiz Cortines had none of the flamboyance traditional with Latin-American presidents. At 61 he is a small man, who worked his way up from bookkeeper in a clothing store to civil servant, congressman, governor of Vera Cruz, minister of the interior and finally president of Mexico. With his knowledge of statistics many Mexicans believe he knows their country's problems. With his frugal living they think he is an example of honesty. At his inauguration for a six-year term as Mexico's president he promised less tolerance of corruption and a higher public morality.

Venezuela's Election

◆ Venezuelan politics have long been dominated by its aristocratic military clique, who turn out the parties they dislike. The country's first direct and democratic election was in 1947, but within a year the army forced the government out of office. It promised free elections, but harassed the opposition, jailed its leaders and censored its press. More than four years later the elections were finally held (11/30). The military junta (ruling council) was sure of victory, but when the results began coming in an opposition party was definitely in the lead. The junta immediately imposed a news black-out, and when only half of the two million votes were counted it announced it

was leading and that Col. Marcos Perez Jimenez, a leading member of the junta, was taking over as president. Some observers suspected that the government really lost, but it seemed that Perez Jimenez would remain the president.

The New Cardinals

◆ The cardinals are the princes of the Church of Rome. They select new popes, and often have other responsible positions, either in the Vatican or over large sees elsewhere. Their number was set at 70 by Pope Sixtus V in 1586, and the majority are traditionally Italian. However, when Pius XII appointed 32 new cardinals in 1946 (23 have died since then) the centuries-old tradition was broken and Italy did not rule. Twenty-four new appointments were announced (11/29), bringing the College of Cardinals back up to its full strength. The new list included J. Francis McIntyre, archbishop of Los Angeles; Aloysius Stepinac, archbishop of Zagreb, Yugoslavia, whom Tito charged with collaboration with the nazis; Paul-Emile Leger, archbishop of Montreal; and eleven Italians, bringing the Italian share up to 27. The new cardinals will be formally installed at a consistory to be held at the Vatican in January.

Alaskan Air Crashes

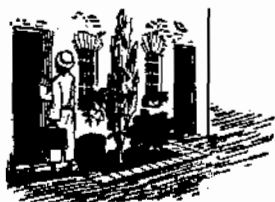
◆ Six fatal accidents within four weeks have recently driven home the perils of military air travel in the Alaskan area. First a troop plane crashed in Alaska (11/7) with 19 casualties, a navy patrol bomber came down in Washington state (11/12), and another Alaskan plane killed 20 (11/15). Eight died in a crash (11/17) at Billings, Montana, and six days later a military transport crashed in Alaska with 52 aboard. Then 37 more were killed (11/28) when a plane returning mili-

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