

Awake!

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FEBRUARY 22, 1970

THE REASON FOR THIS MAGAZINE

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 ties; it is unhampered by traditional creeds. This magazine keeps itself free, that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth.

The viewpoint of "Awake!" is not narrow, but is international. "Awake!" has its own correspondents in scores of nations. Its articles are read in many lands, in many languages, by millions of persons.

In every issue "Awake!" presents vital topics on which you should be informed. It features penetrating articles on social conditions and offers sound counsel for meeting the problems of everyday life. Current news from every continent passes in quick review. Attention is focused on activities in the fields of government and commerce about which you should know. Straightforward discussions of religious issues alert you to matters of vital concern. Customs and people in many lands, the marvels of creation, practical sciences and points of human interest are all embraced in its coverage. "Awake!" provides wholesome, instructive reading for every member of the family.

"Awake!" pledges itself to righteous principles, to exposing hidden foes and subtle dangers, to championing freedom for all, to comforting mourners and strengthening those disheartened by the failures of a delinquent world, reflecting sure hope for the establishment of God's righteous new order in this generation.

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Awake!

"It is already the hour for you to awake."
—Romans 13:11

Volume LI

Brooklyn, N.Y., February 22, 1970

Number 4

How does the

THE National Council of Churches is the largest federation of religions in the United States. It is said to be made up of 33 Protestant and Orthodox denominations with a combined membership of about 42 million persons.

These churches say they represent God. Thus, one should expect the Council to be in harmony with God's requirements, for God's own Word says: "This is what the love of God means, that we observe his commandments."—1 John 5:3.

It was of interest, therefore, to read the following from the New York *Times* of December 5, 1969: "Mrs. Theodore O. Wedel, a 61-year-old former church executive, defeated a militant black candidate today to become the first woman president of the National Council of Churches." Mrs. Wedel is an Episcopalian. Yet, the *Times* noted: "The Episcopal Church is one of the few Protestant denominations in the country that still refuses to ordain women."

Episcopalians thus find themselves in a dilemma. They do not ordain women as church leaders. Yet one of their women members is now the head of the organization of which they are a part.

NATIONAL COUNCIL STAND WITH GOD



When God created man and woman, he equipped each of them with wonderful mental and physical qualities to care for their respective roles. God created the man to be family head: "A husband is head of his wife." (Eph. 5:23) The woman was excellently suited for her role—that of wife and mother.

However, we also read: "The head of every man is the Christ," and "in turn the head of the Christ is God." (1 Cor. 11:3) In the Christian congregation, men are to take the lead. But they are not to try to take over the role of Christ, acting as if they are mediators between their fellow worshipers and God. (1 Tim. 2:5) In the same way, women are not authorized by God to take over the men's role of presiding and instructing in the Christian congregation. God's Word says: "I do not permit a woman to teach, or to exercise authority over a man." (1 Tim. 2:12) And: "It is disgraceful for a woman to speak in a congregation," that is, in a manner that challenges the headship of men.—1 Cor. 14:35.

But if there are things the woman does not understand, what then? Instead of disputing with those to whom God has given the assignment, God's Word says: "If, then, they want to learn something, let them question their own husbands at home." *U.S. News & World Report* of December 15 states: "Disputes over such issues as black power, the war in Vietnam and draft resistance are raising large questions about the future of the National Council of Churches." Over these disputes a woman now presides, contrary to the principle that only men are to preside in the Christian congregation.

How does the Council measure up in other regards? Earlier in 1969 a commission of the Council condoned student violence in the belief that "God is in some way present in the midst of these movements, and we would be prepared to see in them His creating of a new order." But nowhere does the Bible teach this. Jesus did not promote communism, capitalism, socialism, revolution or any other such philosophy. He taught that God will replace all present systems with the kingdom of God.—Matt. 6:10; Dan. 2:44.

Christians, Jesus commanded, are to preach "this good news of the kingdom . . . in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:14) But of the Council's actual work, two ministers said: "*The National Council of Churches does not have as its primary objective the preaching of the gospel of Christ . . . It has become an ecclesiastical power bloc, aiming for a powerful super-church, which would be the instrument of revolutionary, social and political change.*"

That the Council has deviated so far from God's commands should come as no surprise when we consider the spiritual health of its member churches. A poll tak-

en of Council delegates found that 33 percent of them doubted that "God really exists," and 62 percent doubted that "miracles actually happened just as the Bible says they did." An Episcopal minister said of the Genesis account of creation: "It's a myth in the true sense." Another maintained that the Ten Commandments 'were out of date, irrelevant to modern society.'

Episcopal theologian J. Fletcher said that in some cases 'fornication could be more moral than married love, lying more Christian than telling the truth, stealing more acceptable than respecting private property.' Episcopal minister F. Wood told an all-girl college: "There are no laws attached to sex. I repeat: absolutely no laws. . . . Premarital intercourse . . . can be very beautiful." And ninety Episcopalian priests classified homosexual acts between consenting adults as "morally neutral," declaring that it may even be 'a good thing.'

But God's Word declares: "Do not be misled. Neither fornicators, nor idolaters, nor adulterers, nor men kept for unnatural purposes, nor men who lie with men, nor thieves, nor greedy persons . . . will inherit God's kingdom." (1 Cor. 6:9, 10) Do you believe God, or the clergy who say the opposite of what God says?

Is your church a member of the Council? If so, it shares responsibility for what the Council says and does. And what the Council is saying and doing is contrary to what God's commands are. Hence, the Council is in fact turning its back on God, and is responsible for misleading others to do the same.

What about you? Are you a member of a church that belongs to the Council? Do you think you will please God by remaining part of any system that proves 'by its fruits' that it has turned away from God and is influencing others to do the same? —Matt. 7:19, 20.

IS THIS FREEDOM

DO YOU want to be free? Likely you do. Indeed, every sane person wants to be free.

Freedom is a most desirable condition for man. This means the freedom really to enjoy life.

Does freedom exist in this world? Many persons would say that there are quite a few lands where people have freedom. Especially in the Western world are there countries where the people generally have their liberties protected by law.

Freedom at Home, on Streets?

However, if you live in one of these lands commonly regarded as free, ask yourself: Do you feel free to walk down any street at night? Do you feel free to enjoy any park after dark? Do you feel free to leave the doors and windows of your home unlocked?

Even in the most democratic lands, large segments of the population are fearful of walking down dark streets. They avoid parks at night. They have locks on the doors and windows of their homes. And their places of business are similarly protected. Is this freedom?

In *Look* magazine of November 18, 1969, a reporter accurately described the present situation by stating: "Fear has become a dominant factor in the nation's life. People told me they were more afraid than they were a few years ago. Small-town residents hesitate to visit the big cities. Women are afraid to go out at night. Many city-factory areas become ghostly armed camps at night, with dogs, searchlights and alarm systems alerted against intruders. More home doors are locked. The old breezy reception of strangers is contracting. Assault is accepted as a normal risk."

Even in suburban areas and small towns, people often do not feel secure in their own homes because of mounting crime and violence. One resident in a seemingly peaceful suburb remarked: "I'm terrified in my own home."

Thus, even in "free" countries large segments of the population live as though they were being besieged by an enemy army. Really, then, how free are persons who have to live like that?

Freedom in School?

Throughout the world, high schools, colleges and even grade schools are plagued by disorders. Students who want to pro-



How free are you to walk outdoors at night?

ceed with their education are at times denied that freedom by the disruption. In Japan, as elsewhere, some schools have been shut down for long periods because of protests and rioting.

In New York city a band of about twenty youths invaded a high school during classes. They tied two teachers to their chairs and taped their mouths shut. The youths then harangued students with political tirades. In another instance, a group of demonstrators was invited into the school to discuss grievances. While the talks were in progress, several of the group went into classrooms and told the children to go home. In many other instances, teachers have been assaulted, students intimidated, classes broken up. In one city, it is reported, teachers are so terrified that three out of four now carry guns to class!

Without a doubt many student protesters are genuinely disgusted with the horrible conditions in the world. They see injustices, prejudice, poverty, war, and they are indignant. Yet, other students also feel incensed at these things but do not choose to resort to disruption or violence. They want to be able to continue their education. So when the forms of redressing grievances disrupt classes or result in violence and injury, is this not an interference with the freedom of other students? Is it freedom when teachers quit out of fear?

Economic Freedom?

The economic situation also works against freedom in many cases today. For example, in most countries prices constantly increase. But wages do not always keep pace. There are large numbers of persons, particularly the elderly, whose incomes do not rise much, if at all. They may be on fixed pensions or "social security." Often the maximum payments of

such pensions are pitifully small considering the prices of food, clothing and shelter these days.

In this regard *Look* declared: "People on modest fixed incomes are desperate, wondering if they are to be pauperized by a flood of worthless paper money. Some women shoppers have become hysterical over vaulting grocery and meat prices." Is this freedom?

Then too, is everyone really free to do work that he wants and enjoys? How many people do you know who actually have the kind of work that brings them genuine satisfaction? Is it not a fact that people more often work at what they can get, or what pays better, rather than at what they really like? Even those who may prefer a certain trade sometimes find themselves unable to use it because of various policies of management or labor unions. Is this freedom?

Also, how free are you even to breathe fresh air? About 150 million tons of pollutants are now spewed into the air each year, most of it potentially lethal gases. Large corporations continue to pollute the air even when there are laws against it. They merely pay the fine, which is usually small, and go right on polluting. Is endangering the health of others not a perversion of freedom?

Freedom at Sports Events?

When the New York Mets baseball team won the title in their division, their fans rejoiced. But then what happened? The *New York Times* reported: "The Shea Stadium playing field looked like the pock-marked surface of the moon yesterday. But no American flag was flying, because it had been stolen. In fact, almost everything not tacked down was snatched by rampaging fans."

The head grounds keeper said in disbelief: "I've never seen damage to a field

to this extent." From 1,000 to 1,500 feet of the sod on the playing field was ripped out, taken as "souvenirs" by the crowd. And the field was littered with papers and cans.

Does freedom mean that one has the right to seize and destroy the property of others? If your neighbor ripped out your lawn, defaced the walls of your house, smashed the windows and stole your furniture, would you regard these actions as expressions of freedom? Or would you regard them as criminal acts?

Freedom Within Law Beneficial

True freedom does not mean the absence of laws that are right and beneficial. To enjoy freedom safely it must be within the framework of law.

The universe is kept in marvelous harmony by the physical laws that God has put into operation. These physical laws work for the good of man. For instance, do you feel oppressed by gravity? It keeps you from flying off the earth to certain death. It enables you to move about without the constant strain of weightlessness.

However, what if you were to deliberately ignore the law of gravity and jump from a high building? You would fall to your death or be severely injured. You cannot ignore physical laws without paying a penalty. Yet, when you work within their framework, you reap the benefits.

If there were no physical laws to govern the universe, creation would be in anarchy. Human life would soon be extinguished. How grateful we should be for these dependable physical laws! Because of them we know that the sun will come up each day. The earth will continue in its proper orbit, with proper tilt and rotation. The laws of growth will remain constant so that plants and trees provide food.

Man can never liberate himself from these physical laws. He either enjoys free-

dom within their bounds, or he ignores them, to his own hurt.

Laws for Human Behavior

Are we to think that God would cause physical laws to come into existence, but leave mankind without laws to govern his social behavior? Not at all.

The Creator's laws for mankind have been written down and preserved so that we could know the best way to handle our affairs. (2 Tim. 3:16, 17) Of their quality the Bible says: "The law of Jehovah is perfect, bringing back the soul. The reminder of Jehovah is trustworthy, making the inexperienced one wise. The orders from Jehovah are upright, causing the heart to rejoice."—Ps. 19:7, 8.

However, was man not created a free moral agent? Yes, he was. It is a wonderful gift from God. But that freedom must be used within proper boundaries—those that God sets. And God purposed that this freedom should be relative, not total.

There is a critical need for proper boundaries to man's freedom. Why? So that he does not enslave himself or interfere with the freedom of others. And when a person does obey God's laws, he finds himself enjoying the highest form of freedom there is.

Enjoying Freedom Under God's Laws

Today, there are hundreds of thousands of people all over the world enjoying such freedom. Who are they? They are Jehovah's witnesses.

Why can it be said that they enjoy the highest form of freedom? Because obedience to God's laws results in the elimination of things that oppress others and that deny freedom even to oneself. As a result, they are able to enjoy among themselves freedom from war, hatred, racial prejudice, exploitation, injustice and crime, as well as religious superstition. All this has a

marvelous liberating effect. Knowledge of God's laws results in real freedom; as Jesus said: "The truth will set you free."—John 8:32, 40.

Does obeying God's laws mean oppression because it provides boundaries to freedom? No more than the law of gravity is oppressing. Jehovah's witnesses certainly do not feel their enjoyment of life hindered or restricted by God's right laws. For while God's laws provide proper boundaries, at the same time they allow a wide area where the individual can enjoy his free moral agency. Yet committing any act that harms oneself or others is not freedom but is criminal in God's sight.

True Freedom Ahead

Those who obey God's laws appreciate that they are under obligation to obey the laws of the nation in which they live. (Matt. 22:21) Hence, the Christian is not authorized to take matters into his own hands when he sees injustices. Freedom does not entitle him to riot, smash, hurt and kill. God's law states: "A slave of the Lord does not need to fight; but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil."—2 Tim. 2:24.

This does not mean that Christians ignore the many injustices that arouse the righteous indignation of many people today. Indeed, obeying God's laws means hating these injustices, for the Bible says: "O you lovers of Jehovah, hate what is bad." (Ps. 97:10) In fact, when there is a conflict between the law of man and the law of God, the rule from God's Word is: "We must obey God as ruler rather than men."—Acts 5:29.

But should not the person interested in what is right try to correct wrong situations? True, he can do what is possible within the boundaries of God's laws, and man's. But all righteously disposed per-

sons must take into account this fact: God does not purpose to change this present system of things or to save it! It is so far gone in corruption, injustice and lawlessness that God's clearly stated purpose is to destroy it as might be done to a condemned building. He will replace it with a righteous new system of things under his heavenly government in the hands of Jesus Christ.—Dan. 2:44.

No, God will not try to save this decaying system with all its wickedness and bloodshed. Instead, he will take it out of the way altogether. That is why it is futile for humans to try to change things by violence. They cannot. Indeed, the Bible warns that conditions will go from bad to worse until God himself brings an end to them by annihilating wicked people.—2 Tim. 3:1-5, 13; Ps. 37:9, 10.

Even those who obey God's laws now do not enjoy freedom in the fullest sense. Why not? Because they, as all other people, are still enslaved by the law of sin and death inherited from our first parents. (Rom. 5:12) They still get sick, grow old and die.

However, God-fearing persons today can look forward to being released, not only from this wicked system, but also from bondage to sickness, old age and death! This freedom will come to mankind during the thousand-year reign of Christ, which is now near at hand. Great will be the rejoicing in that new order when God "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more."—Rev. 21:4.

Thus, in God's new order, freedom within the proper bounds of God's laws will be enjoyed to the full. That is why the psalmist could foretell: "The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:11.

Caring for YOUR INDOOR GARDEN

THE beauty of a well-tended garden with its flaming colors and cool green contrasts is appreciated by people the world over. For today's millions of city dwellers, however, the pleasure of growing things is likely to be limited to indoor plants. Even many outdoor gardeners, when autumn's chill approaches, begin to look around their homes and plan an indoor garden to brighten the gray winter months.

"But what plants will grow best in my home?" you may ask. Well, that will depend primarily on what atmospheric conditions—light, temperature and humidity—your home offers. Proper soil, sufficient water and adequate feeding also are important, but these can be varied to suit the plants chosen. Fresh air, too, is important, although most plants must be protected from cold drafts if they are to prosper.

The origin of each plant will tell you much about how to deal with it. For instance, ferns grow in cool shady forests. Thus they can do well in the home even where sunlight is limited. Cacti thrive in hot, arid deserts, and so will survive even though temperatures rise and the air becomes very dry in the home.

Light Requirements

The well-being of plants is dependent upon their receiving a proper amount of light. As a general rule flowering plants



By
"Awake!" correspondent
in New Zealand

need much more light than do foliage plants. Insufficient light will cause plants to grow leggy, have weak stems and pale leaves, with few or no flowers.

Do you have in mind a north window for your garden? In such places where light is at a minimum, you might consider growing ivy or peperomia. For a touch of color you could add an Afri-

can violet or two, but be careful to keep the leaves from touching the cold window-pane.

Other foliage plants that do not require a great deal of light include: bromeliads, Chinese evergreen, rubber plant, snake plant, pothos, and any of the nearly 250 varieties of philodendron. In a bright, though not necessarily sunny location, a pot or two of begonias or impatiens set among your foliage plants will add a pleasing variety of color.

On the other hand, if you have plenty of sun, your choice widens to include almost all flowering pot plants. And what a fine display coleus and other foliage plants will make for you in a sunny location!

Proper Watering and Feeding Vital

How much and how often to water a plant depends on many factors, including the size and type of plant, the soil, room temperature and humidity. Even the kind of pot in which the plant is growing is a factor. Frequently people give their plants too much water. This can kill them just as surely as will lack of water.

The simplest and most reliable way to tell if your plants need water is to poke your finger into the topsoil a half inch or so. If it feels dry, apply water generously, but do not let the pot stand in the excess. On the other hand, do not wait until the leaves become limp before watering, since by this time the plant has been weakened.

Proper drainage will lessen the danger of overwatering. To facilitate drainage, pots should have a layer of gravel or stones in their bottoms or adequate drainage holes. If they do not, the soil becomes waterlogged, the roots decay and the plants die. So make sure that the plants have good drainage, and water them only when they show need of it.

Here are some general tips: Flowering plants and those in peak growing condition need more frequent watering than do dormant ones. Plants with thin leaves generally must be watered more often than those with tough leathery leaves. Plants growing in a hot, dry room will need more watering than those in a cool room. Also, sandy soil dries out faster, and thus plants grown in it generally need to be watered more often than do those in clay soil or soil with humus. It is a good practice to loosen the topsoil frequently to aerate it.

Your plants need not only water but food as well. A complete fertilizer suitable for most house plants includes nitrogen, phosphorus and potash. Commercial house-plant fertilizers contain a formula of these elements. Flowering plants should have fertilizer added as they start to bloom, and both plants in bloom and foliage plants usually do well on twice-a-month feedings. However, feeding should cease as the plants enter their dormant or rest period. And always remember to water plants before fertilizer is added, to prevent burning the tiny feeder roots.

Right Temperature and Humidity

Room temperatures that are comfortable for you will be suitable for most house plants. A few require cooler conditions than we ordinarily find in our modern heated homes, but this requirement should be determined before you purchase your plants. Humidity, on the other hand, may present a problem, especially during the winter months when heated rooms approach desertlike conditions. Both flowering and foliage plants do best when the humidity is around 50 percent or higher. Plants tend to shed their leaves when there is not enough moisture in the air around them.

One way to provide the humidity that your plants need so much is to fill a shallow tray with pebbles, add water, and then set your pots in the tray on top of the pebbles. The additional humidity that this will provide in heated rooms not only will be healthful for your plants but no doubt will benefit you and your family also. A weekly spraying with tepid water, too, will add humidity and will keep your plants' leaves clean as well.

Disease Prevention

Prevention is your first line of defense against plant diseases and pests. Keeping plant leaves clean can aid in preventing plant disease.

Although most house-plant insects are too small to be seen, their presence is noted by the damage they do. Aphids and mites cause malformation or yellow patches on the tops of leaves. If this should occur to your plants, isolate diseased ones until you are sure that the problem has been eliminated.

If you suspect that insects are troubling your shiny-leaved plants, a good washing will often eliminate both the adult insects and their eggs. An easy and effective way to wash such a plant is to cover the top

of the soil with paper. Then with your fingers straddling the stem to prevent the soil from falling out, tip the plant over and swish the entire plant in lukewarm soapy water. Rinse and set in a dim place until the leaves dry.

In advanced cases of infection a commercial spray may be needed. An aerosol pesticide is easy to use, but be sure to study the container label and follow directions closely. Spraying is wisely done out of doors. But the main thing is to prevent disease by keeping your plants healthy.

Repotting

As your plants grow and prosper, the time will come when repotting will probably need to be considered. Actually flowering plants bloom best when the roots are rather pot-bound. But it is time to repot if the roots have started to grow out of the bottom of the pot and have formed a solid ball of roots. Large, well-established plants may need repotting about every second year, while rapidly-growing young plants should be checked more often.

Choose a pot only a size or two larger than the old one. Either clay or plastic pots are suitable. In the event you desire to reuse a pot be sure that you wash it first. Hot sudsy water and a stiff brush will remove old soil and algae that may contain disease.

As for the soil to use, the condition or texture of potting soil usually demands greater consideration than its richness or nutrient content. For proper soil texture, a mixture of one-half loam, one-fourth sand and one-fourth peat moss or humus will satisfy most house-plant needs. Outdoor garden loam is generally too heavy for indoor plants.

Before repotting you will have to remove the plant from its old pot. It is best to do this when the soil is moist to avoid

damaging the roots. A good way to get the plant out of its pot is to hold your hand on the soil, with the plant's stem between your fingers. Then turn the pot upside down and give the bottom of the pot a sharp knock. If the soil is moist the entire root system should come out easily.

The following is a good procedure in repotting: First, cover the bottom of the new pot with a few large pieces of broken pot or pebbles. This will provide good drainage. Add a layer of potting soil. Then place the root ball of your plant on this layer and fill up around it with more soil. Press it down firmly and water well to settle the soil around the roots.

An effective way to water a newly potted plant is to immerse the pot up to its rim in a bucket of water. The water will enter the bottom of the pot through the drainage hole and will seep up through the soil. When the topsoil is moist you can be sure that the plant is properly watered. Set the newly potted plant in a shady spot for two or three days before returning it to your indoor garden.

Propagating New Plants

There are many ways of starting new plants, such as by cuttings or slips, divisions, air layering, and, of course, seeds. The best time for taking cuttings is when the plant shows strong growth. Snip off a three- to five-inch piece from the tip of the plant. Then remove the bottom two or three leaves from the cutting, and place it in the rooting medium.

Cuttings of philodendrons, begonias, coleuses and many other soft-stemmed plants root easily in water alone. In most cases, however, plants root better in a plant medium such as peat moss or sand, or a mixture of both. Perlite and vermiculite are also excellent rooting mediums as they hold water well and are disease-free if a fresh batch is used each time.

Cuttings from woody-stemmed plants often need a little encouragement to root, and this may be supplied by means of a rooting hormone. Dip your cutting in water, then in the hormone powder, and tap the cutting to remove any excess powder. Next, poke a hole in your rooting medium to avoid scraping off the powder when placing the cutting in the soil. Finally, place the pot in a bright area, but not in the direct sun. To speed up the rooting you might try covering the cutting, pot and all, with plastic material. The idea is to hold humidity in, forming greenhouse conditions as nearly as possible.

Leaf cuttings of the wax begonia and gloxinia can be made in the following way: Make slits or cuts in the veins of the leaf in three or four places. Then lay the leaf on moist sand, with the cut side down. Next, peg the leaf down with toothpicks or small stones, and insert the stem of the leaf in the sand. New plants should arise from the cut areas.

A very successful method of propagating such plants as snake plants, bromeliads and African violets is by what is called plant divisions. This method involves separating crowns or side plantlets from the parent plant. This can be done by carefully working a sharp knife down between the main plant and plantlet, removing the plantlet with its root system intact. Then

pot this new plant in good soil, water well and set it in a shady spot for a few days before adding it to your indoor garden.

Yet another method, called air layering, is most useful in producing new plants from some hardy plants, such as the rubber plant, that tend to lose their bottom leaves and present a leggy, unattractive appearance. This is what you can do:

Cut a notch in the stem, and fasten a wooden splint to brace the weakened stem. Then wrap the cut portion of the stem with moss that has been soaked in water and squeezed to remove excess moisture. Now cover the entire ball of moss with a piece of plastic, securing it at top and bottom, perhaps by a rubber band or thin wire. In time roots will develop in the moss; you will be able to see them through the plastic. When the moss is filled with roots, sever the plant just below the new root system, and pot it. It should be remembered that all newly rooted plants should be pampered along with extra moisture, less light and higher humidity until they take hold.

An indoor garden can reward one in many ways. There is the constant drama of opening buds, unfolding leaves and growth of new plants. But whether you have few or many, the success of your house plants depends to some extent on the care that you give them.

Clergy Ignorance of the Bible

• A witness of Jehovah in New York writes this interesting incident: "I was a former Sunday-school teacher in the Presbyterian church. After studying the Bible with Jehovah's witnesses for a while, I questioned my minister about such teachings as the Trinity, and I discovered that he could not answer any of my questions from the Bible. This minister claimed that there were other human creations of God besides Adam and Eve. I asked him to show me this in the Bible. He did not have a Bible with him, so I handed him mine."

"Well, this clergyman fumbled through the pages of Genesis, and when I saw that he could not find the creation account, I told him to turn back a few pages." This clergyman could not locate the creation account that is found in the first two chapters of the Bible! How can clergymen who are ignorant of the Bible lead their congregations into the path of pure worship?

Thoughtful GIFT-GIVING

"THANK you very much." These words are among the nicest in any language, for they voice appreciation for a gift, a compliment or a favor. And the more thought and effort put into what is offered, the warmer the thanks and the greater the appreciation. Yet, as you have no doubt observed, some gifts are gratefully accepted while others may not be received with enthusiasm. Why is this? One factor may be the motive of the giver. Another may be the gift itself; and often the manner in which it is presented determines how it is received.

Our Motive Important

Gifts do much to draw people together and maintain friendships, because kindness begets kindness. The motive, however, is often as important as the gift itself. When last have you questioned your motives in giving gifts? When you give gifts, is it usually because you feel obligated to do so, or do you truly give from a generous spirit? Do you give largely out of regard for the occasion, or is it because of interest in the person? Are your gifts offered freely, or do they have strings attached?

During the Christmas season especially, millions of dollars are spent on gifts. And although it is advertised as the season to be jolly, many persons at that time are just the opposite. Some go into debt to meet their gift obligations. They frequently give because it is the custom and not

because they really want to. No wonder, at the end of the holidays, they are usually "spent" financially, physically and emotionally. Their giving has not brought them the happiness it should, since it was not done from a generous heart. Rather, gifts should spring from a spontaneous feeling of warmth and kindness toward the receiver, drawing the two closer together. We should feel free to give someone a present whenever we want to and can afford to, not because of dates on a calendar.

Giving Practical Gifts

Once we are satisfied that our motive is proper, we can then examine the kind of gifts we give and what they accomplish. For instance, are your gifts practical? In other words, is the item given something that the receiver will truly use to good advantage? Will it give pleasure for just a day or is it something that will be used with pleasure for many years? On the other hand, may it be simply put away on a shelf or tucked into a drawer? Practicalness is a factor to consider, but by no means the only one.

Another thing to keep in mind is that the cost of a gift is not really a true gauge of its value. An inexpensive item may be more highly valued than an expensive one that is not needed or wanted. A child can draw a picture with just a few crayons and a piece of paper. But that picture will not be appraised monetarily by his par-

ents or grandparents. They will proudly show off his "masterpiece" to others. A sweater, hand knitted by a loved one, may cost little to make but be more highly cherished than an expensive one purchased in a store.

Some gifts have a sentimental value, for they serve as a reminder of the giver's thoughtfulness. For example, a husband may give his wife a toaster that she needs. It may be a practical gift, one the whole family can use. Naturally, she thanks him for it. Yet it may not be appreciated by her as much as a personal item, such as a pin, a necklace or an article of clothing. For whenever she wears such item, it will remind her of her husband and will give her pleasure over the years. Can you not remember a personal gift that your mate gave you some time ago?

Nevertheless, not all women are the same. Some may prefer a practical household item over a personal one for themselves. This does not make them any less feminine. It only highlights their practical side. So a husband should take all the facets of his wife's personality into consideration when selecting gifts for her. And the same is true of a wife when selecting a gift for her husband.

Graciousness is necessary when giving, and it is also needed when receiving gifts, whether from family or from friends. There are so many little courtesies that friends do for one another that are beyond repayment. For instance, when a friend regularly performs a service for you, do you sincerely thank him? In time, do you perhaps take the service for granted? There are many ways appreciation can be shown if it is genuinely felt. There are also ways you can unintentionally insult someone if you are not careful. Objecting to his generosity, insisting that he should

not do it or that it must be repaid may make the situation awkward and deprive him of much of the joy of giving. That, of course, no one means to do, but sometimes it happens.

Gifts to and from Children

Gifts may sometimes be received with indifference by adults, but rarely by children. They just love to receive presents. As far as gifts to children are concerned, the parents are naturally the best judges of what their children need and prefer. So their gifts are often practical.

It is those outside the immediate family circle that may find it difficult to select presents. That is why, when they are in doubt, they usually settle on toys. These not only keep a child occupied during his waking hours but, if they are chosen properly, can do much to help him develop both mentally and physically. Some toys are designed to develop his mental concepts. Tricycles and scooters do much to develop his muscular coordination. Others strengthen his dexterity, stimulate his imagination and foster his creative ability. Play phones, dolls, crayons, clay, building blocks and puzzles fit into this category. However, since toys play a part in developing a child's mental attitudes, those toys that have violent themes—guns, tanks, grenades, and the like—can result in lasting harm. Surely no one wants to harm those for whom he has affection.

Children should be, not only the recipients of gifts, but givers as well. What about your children? Are they encouraged to give to others? If they can sew, knit, paint or cook, do they ever give as presents what they make? Do they have any special talents? At an early age they can be taught that these are really gifts from the Creator and should be freely shared with others and not held onto for a price.

An embroidered handkerchief, a knitted pot holder, a painting or a pan of cookies that they have made affords an excellent opportunity to get them started in giving to others. It does much to build up their feeling of worth and self-respect. Why should they be deprived of the happiness that comes from giving? Yes, wise parents realize that it is not only what they give them or do for them but what they have taught them to do for themselves and others that will help them become responsible adults and turn out successfully.

Time—A Most Valuable Gift

Many persons give material gifts rather than devoting some of their time to others. Yet the time is often more highly valued. What loving wife is it that does not cherish the time that she has alone with her husband? Similarly, children, surrounded by a roomful of toys, may still feel lonely if their parents do not take time for them. Giving of oneself to others may be more time-consuming, but the ones who do so find the results much more satisfying. Is it not true that the families that spend time together usually stay together?

There are any number of things that all the family can do together. Why not visit a local museum, a printery or a national park. Take a boat ride, spend a day at the beach or lake, enjoy a picnic or a walk in the woods. Together, cultivate appreciation for the gifts that come from the Creator—life, food, clothing, shelter, and all the little things that contribute toward happiness.



Devoting some of your time to your children is one of the most valuable gifts of all

In many homes, adjustments need to be made to give to one another more generously that precious gift of time. Some parents rarely see their children because they send them off into the street, to the local movie house or a neighbor's house rather than spend time with them. Others may not allow their children to play on crime-ridden streets, but they let them spend a large part of the day in front of the TV set, where they receive a steady diet of crime and violence, simply because it keeps the youngsters occupied. How much better it would be in their preschool years to read to them, and to teach them to draw, paint and help around the house. Help them to develop good, clean habits that will carry over into their adult lives. Time spent with your children pays rich dividends in the future.

The gift of one's time can also be extended to relatives and friends. Especially is it appreciated by older persons. What aged parent prefers a material gift over a personal visit from his children? It takes very little to contribute toward the happiness of older persons: an unexpected visit, a surprise long-distance telephone call, a loving letter. Why not try it?

Yes, much pleasure is derived from receiving gifts, especially when we give to others freely from the heart, thinking of what will benefit and please them. As Jesus Christ aptly expressed it: "There is more happiness in giving than there is in receiving."—Acts 20:35.

PEOPLE WHO ARE

SMALL IN SIZE

If you were struggling with some physical handicap, such as lameness, would you want others to view your condition as a joke? You rather would appreciate their manifesting empathy. And so it is with those who are unusually small in physical stature.

The Bible tells us of a tax collector named Zacchaeus who was "small in size." Because of this he climbed a tree so as to be able to see Jesus Christ. This illustrates the handicaps facing persons who are small in size, especially those who are between three and four feet tall. They may have difficulty when wanting to mail a letter or ring a doorbell. Getting small enough clothing, especially shoes, also presents a problem to them.

Those who are unusually small in size mainly belong to one of two groups: midgets and dwarfs. In the case of true midgets, everything about them in a physical way is 'mini'—their head, their body, their limbs, their physical strength—but not their mental and emotional powers. The smallest midget on record was an Arab who grew to a height of only one foot, one and a half inches. About one in a million births results in a midget, most of whom are of normal size at birth.

Midgets usually are the result of a deficiency of the growth hormone secreted by the forward part of the pituitary gland situated at the base of the brain. However, at times nutritional deficiencies or unhappy homelife may be the causes or contributing causes. Those midgets suffering from a deficiency of only the growth hormone are able to rear children, who usually are of normal stature. Thus one pair of midgets, a little over two feet tall, reared fourteen children, all of whom attained average height. Some midgets, though, are unable to have children.

Dwarfs are faced with a different problem. They suffer from a bone disease, a failure of the cartilage to form. While the human growth hormone has been found helpful in youthful

midgets, no remedy has been found for dwarfs. As a result of the defect the limbs of dwarfs are very short, whereas the rest of the body is of normal size. And whereas midget mothers can bear children only by cesarean section, dwarfs appear to have no difficulty in having children, who, likely as not, may also be dwarfs. As with midgets, dwarfs are of normal size at birth.

Midgets, however, do have some advantages. Midgets change little in appearance as they get older. As a group they are extremely healthy.

Midgets also have a higher rate of metabolism, about one and a half that of people of average size. Thus we are told that a sixty-pound midget can eat as much as a man three times his weight!

It is easy to understand why midgets and dwarfs do not want to be stared at, laughed at, or viewed as freaks or curiosities. They want to be accepted as people on the basis of their abilities, their skills, their attainments. One English dwarf, three and a half feet tall, was outstanding as an actor and a sculptor and had an unusually high IQ. He said, "I don't feel like a dwarf inside!" Among Americans who are small in size are those with college degrees, electronics engineers, lawyers, and so forth. Many drive their own auto, having extensions fastened to the pedals, and some even fly their own airplanes. In fact, they seem to be determined to demonstrate that they are not one whit behind people of average size. This seems to be borne out by the fact that two-fifths of them choose mates of conventional size.

So, when you meet one of these persons who is small in size, treat him like the fellow human that he is. He will appreciate it. And, after all, that is the right thing to do, for does not God's Word say: "Just as you want men to do to you, do the same way to them"?—Luke 6:31.



BACTERIA THAT FEED YOUR FAMILY

TINY bacteria, too small to be seen by the unaided eye, produce a nourishing food for you and your family. It is a tasty food that can be enjoyed just as it is, or it can be used to enhance many other foods. This delicious food is cheese.

There are many varieties. But, of course, the ones you see in a market are not all of them. All together, there are approximately four hundred different kinds. When you look at the variety of cheeses where you shop, do you ever wonder how they are made and what makes one differ from another?

Cheese is usually made from cow's milk, but the milk of any animal can be used. In India there are cheeses made from buffalo's milk, and in the Middle East camel's milk is used to make a cheese called Krutt. Laplanders make one from reindeer milk, and in Nepal yak milk is used. The milk of goats and sheep is also used in a number of countries.

But when you look at a glass of milk and a piece of cheese you do not see much resemblance, do you? Yet the one comes from the other. Bacteria make possible the remarkable transformation of milk to cheese.

Preparing the Milk

If you were going to make cheese, how would you go about it? First, remember

that milk is ideally suited to the growth of microorganisms, so it can easily become contaminated. For that reason the containers as well as the utensils used in making cheese must be sterilized. If the wrong type of bacteria gets into the milk, your cheese-making efforts may not succeed.

To give a freer field to the bacteria used for making cheese, heat the milk so as to destroy a portion of the microorganisms already in it. Then put in the bacteria needed to transform the milk to cheese. It is a type of bacteria that produces lactic acid by fermentation of the milk.

The bacteria can be obtained, either in liquid form or in a powder, from companies that specialize in producing high-quality cultures. When the powder is put into a small amount of sterilized milk, the bacteria are reactivated. Regard this milk as your starter culture or mother culture. Carefully protect it from contamination by other microorganisms.

It takes about twelve to eighteen hours for a mother culture to become ready for preparing a bulk starter of milk. Then when the bulk starter is ready, mix it into the vat of milk that is to be made into cheese. This bulk starter should amount to about 4 percent of the entire vat.

Once the bulk starter has been mixed through the milk, a fermentation process begins. This establishes an acid condition

in the milk as a result of bacterial action. To aid the activity of the bacteria, warm the milk to 85 degrees Fahrenheit for the first hour or so.

Forming the Curd

At the moment when the rising acid condition of the milk is just right, mix in some rennet. Rennet contains the enzyme rennin, from the cells in the stomach lining of a calf. Manufacturers obtain rennet by processing the lining taken from the fourth stomach of calves.

Rennet acts as a catalyst, causing a chemical action in which the casein in the milk coagulates as an insoluble, visible curd. If the acidity of the milk is at the optimum level, the curd will become firm in about forty to fifty minutes, filling the entire vat with a solid mass. It is much like yogurt in appearance.

The temperature at which rennet produces a curd that is best suited for many varieties of cheeses is approximately 86 degrees Fahrenheit. After the rennet has been stirred through the milk, stirring must stop, and the milk allowed to remain absolutely quiet while coagulation takes place.

Cutting the Curd

The solid mass of curd needs to be broken up so as to allow the serum or whey to drain out. A wire knife consisting of a series of parallel wires is usually used by cheese makers for this purpose. It is inserted in the curd and is used in such a fashion that the curd is cut into quarter-inch or half-inch cubes. Sometimes larger cubes are cut when a cheese is desired with a higher moisture content.

As the acid acts on the casein in the curd, the curd undergoes changes in its physical properties. It mats together and becomes smoother, firmer and more elastic. A cutting machine is then used by

cheese makers to cut the matted curd of certain cheeses into small pieces.

In some instances the curd is salted at this point, but in others the salting is done later by soaking the brick of cheese in a salt solution. The pieces of curd are now packed into molds, and these are subjected to pressure of four to eight tons.

The amount of pressure varies according to the type of cheese that is being made. In some instances no external pressure is applied. This is so with Roquefort cheese. If it were compressed too compactly, no air could seep into it, and that would prevent a desirable mold from forming within it.

Cottage cheese is handled differently. Instead of allowing it to mat it is washed two or three times to remove the acidity. Pasteurized cream can then be added to make the cheese creamy. Since cottage cheese does not ripen, it cannot be kept for very long and so must be eaten while fresh.

Ripening Cheese

From the presses the cheese goes to a storage room for the ripening process. This also involves bacterial action that causes a breakdown of fat, protein and carbohydrates. Enzymes produced by the bacteria bring about these chemical actions, and they continue throughout the ripening period.

For the ripening process to go well the temperature and humidity of the storage room must be carefully controlled. The temperature may range from 40 to 60 degrees Fahrenheit, depending upon the type of cheese, flavor, texture and appearance desired.

The time that a cheese stays in this temperature-controlled room varies according to the type of cheese. It may be from two to forty-eight months. During that time the bacteria and the enzymes

they produce bring about chemical changes in the cheese, causing it to become softer, more pliable and to have a more aromatic flavor. Cheese coloring is obtained by adding a coloring agent.

Pests

As might be expected, there are pests that can ruin cheese. One is the cheese mite. It is a very small insect that resembles a spider. When cheese mites have infested a cheese they leave its surface covered with a brown dust. In a short time they can reduce a cheese to a heap of dust.

Another pest is the cheese fly. It deposits eggs in the cracks and crevices of very old cheeses. The maggots hatch from the eggs and penetrate the cheese as they feed on it. Then they stay in a hollowed-out place until they develop into flies. The cheese, of course, is ruined for human consumption. Still another pest is a virus called bacteriophage, which can be very destructive in a cheese plant.

Varieties of Cheeses

Cheeses are classified as belonging to eighteen distinct types, and these are usually divided according to texture and flavor. The texture may be soft, medium or hard, and the flavor may be mild, medium or sharp.

A soft cheese may include a ripened cheese such as Camembert, as well as an unripened one such as cottage cheese. The latter is the simplest of the cheeses.

A medium or semisoft cheese is a ripened cheese. It includes such cheeses as Limburger and Munster.

The hard cheeses are also ripened cheeses and include Swiss and Cheddar. About ten pounds of milk are needed to make one pound of hard cheese.

A very popular variety is processed cheese. It is made by mixing and heating several lots of natural cheese. After the addition of an emulsifying agent this mixture becomes a homogeneous plastic mass. People like to use it in cooking because of the smooth way it melts. However, an undesirable feature is the fact that chemicals are used to emulsify, color, preserve, stabilize and thicken it.

There is indeed a great variety of delicious cheeses from which you can choose. All of these cheeses are excellent protein foods that contain vitamins, calcium, phosphorus and other minerals. And in view of the important role bacteria play in cheese making, when you put cheese on the dinner table you might say that bacteria are feeding your family.

Why No Greetings?

At 2 Kings 4:29 we read that the prophet Elisha, when sending his servant Gehazi on an urgent mission, ordered him not to greet anyone along the way or to return greetings. Even Jesus at Luke 10:4 gave a similar command to the seventy he sent out to preach. How strange, since these faithful servants of Jehovah were kind and friendly! To understand the reasons behind these commands we need to consider the customs of the Bible lands.

Oriental greetings often involve much time. When two friends meet each other there is bowing, gesturing and repeated expressions concerning each other's welfare. These opening formalities may take several minutes. The conversation frequently continues with other complimentary speeches and a long exchange of news. This can take as long as a half hour. So God's servants on those occasions were commanded not to pause for such lengthy greetings because they had to be about an urgent work!

Briefs from Mexico and the Bahamas

ON "PEACE ON EARTH" ASSEMBLIES

TEN assemblies simultaneously in Mexico? Yes, that is what was arranged to take place late in December 1969. One suitable, central auditorium could not be obtained. Also, regional assemblies would ease the burden of many humble Mexican families. The prospect thrilled Witnesses throughout the land. Knowing that delegates from all parts of the land would need accommodations, Witnesses at the assembly cities began to prepare. Some even built extra accommodations on their homes and obtained extra beds and blankets. With delight they anticipated the large gatherings.

In Mexico City itself the Mexico Arena was the place of rendezvous. Its ample space was fully utilized by the 28,580 who attended the main lecture of the assembly. The program was entirely in Spanish, though English sessions were provided for some of the visitors from other lands. Here they learned something about the growth of the number of Witnesses in Mexico—from 82 in 1931 to 43,161 in October 1969.

Right in the midst of the tourist season in Acapulco the assembly there convened in the Arena Coliseo. The baptism of 225 persons in beautiful Acapulco Bay offered a strong contrast to the crowds of pleasure seekers. The main talk, delivered by the Watch Tower Society's president, N. H. Knorr, was intently heard by 9,528. Conventioners heard that in one village in this region, with only thirty homes, there are twenty-five active Witnesses.

Tuxtla Gutiérrez, in the state of Chiapas, was the scene of another "Peace on Earth" Assembly. Not until the 1920's did the accurate knowledge of Bible truth penetrate this area. Now, in this city alone, there are four groups of Jehovah's wit-

nesses busily engaged in their cultural and educational service. In the whole state of Chiapas there is one Witness for every five hundred inhabitants. For the main lecture the attendance climbed to 8,045. Said the manager of the bullfight ring that was used for this assembly: "There was not even such a large attendance when we inaugurated this place."

Around the Gulf of Campeche

The peninsula of eastern Mexico, embracing the states of Yucatán, Campeche and Quintana Roo, was served by an assembly of 4,955 in Mérida. This is a region of tropical heat even in December. Within easy reach are numerous monumental ruins of the Mayan empires. Even in this city Mayan architecture has surely influenced the Spanish.

How heartwarming it was to sit down with native Witnesses and appreciate the genuine unity as all listened to the splendid program. One could observe in many the distinctive Indian features, prominent lower jaw and high cheekbones, coppery color, oblique eyes, straight hair, beardless chins, average height about four feet ten inches. How colorful their native dress, too! Above all, how humble and friendly!

Across the Gulf now to another seaport city—Tampico. It is located in a rich oil area. Here the 3,428 delegates to the "Peace on Earth" Assembly were too many for the available accommodations. Happily, through the kind arrangement of the proper authorities, a school was made available, and it housed 452. It also provided a theater in which a special instruction meeting for full-time educators could be held.

South along the coast, now, to Veracruz, ancient port, for an assembly attend-

ed by 8,240. Ten Witnesses at one out-of-town place pooled their resources and hired a bus for travel to and from the assembly. Imagine their delight when thirty newly interested ones gladly joined them in the daily trip.

West and North

Northwestward from Mexico City, 408 miles away, lies Guadalajara, population over a million. Here, in a city whose history reaches back at least 420 years, another peaceful assembly was held. Delegates enjoyed glorious springlike weather, for the city stands 4,761 feet above sea level. Roses and shade trees abound. Until recently it has been difficult to make much progress among a conservative, religiously inclined population. But little by little they have been yielding to study and understanding of the Bible truth, so much so that there are now sixteen organized groups of Witnesses in the city. At the assembly there were 4,900 for the main discourse.

At Monterrey another happy assembly of 10,724 convened. Here a family totally unconnected with the Witnesses offered the use of their outdoor pool for the baptism. That day this family had front-row seats as 273 persons were immersed. The mother asked many questions and was so satisfied with what she heard and saw that she asked that a Bible study be conducted with her family.

Among the 5,960 who attended the assembly in Ciudad Obregón was a group of circus performers. The owner of the circus and most of his troupe are Witnesses. So they canceled some engagements,

stowed their gear in a safe place, and enjoyed all the sessions of the assembly, even participating in one of the dramas.

"It is a pity that this assembly has to end. Life should always be like this." The speaker, up to six months ago was a Roman Catholic priest. He was one of the 4,879 persons who attended northern Mexico's assembly in Ciudad Juárez. In spite of cold and heavy winds, this outdoor assembly proved to be a real blessing to those who came. They bundled up with blankets and, despite even snow flurries, sat through the sessions with attention riveted on the platform.

The "Peace on Earth" Assemblies in Mexico were truly peaceful and instructive. A total of 89,239 persons attended the main talk and 2,757 in all were baptized. Surely a grand result!

In the Bahamas

One month before the Mexican assemblies, delegates were arriving at Nassau to enjoy an assembly held in an unused airplane hangar. It had been transformed into a clean, colorful, large Kingdom Hall. Local Witnesses, of whom there are 425, rejoiced at the presence with them of foreign visitors. Even the children, bright-eyed and intelligent, sat quietly through the sessions. Attendances kept increasing until a peak of 1,066 at the main lecture was reached. You can imagine the joy of Witnesses who came here twenty-two years ago. Twenty-two persons presented themselves for baptism, too, and gave added encouragement as all now prepare for stepped-up activities in the spread of the Kingdom message in the days and months ahead.

WATER THAT TRAVELS

- Cold Antarctic water, flowing deep in the Atlantic Ocean, has been traced as far north as New York city, 7,000 miles away. And cold water from the Arctic has been traced all the way to the Antarctic.

LIFE AMONG

CANADA'S ARCTIC "PEOPLE"

By "Awake!" correspondent in Canada

THE cold Arctic lands of Canada still are inhabited mainly by the Eskimo. It is generally assumed that sometime in the distant past their ancestors crossed the narrow Bering Strait to settle as the sole native occupants all along the top of North America as far east as Greenland.

Eskimos call themselves "Innuit," which word simply means "men" or "people." They now number some 50,000 or more, a large number of whom live in northern Canada. These are a friendly and hospitable people who are known for their good humor. They all speak the same language, although it varies somewhat from area to area.

The Innuit are generally shorter than their white neighbors to the south, and their skin is slightly darker. On the other hand, they are lighter than the American Indians, to whom they are related. Both belong to the Mongoloid stock. Eskimos have straight black hair, slanted eyes, high cheekbones and wide faces. Their appearance is very much Oriental.

Eskimos are physically suited for their cold climate. For example, being of a short stocky build, they hold warmth better than does a person who is tall and thin. Also, they have a thick layer of flesh on their face.

Until about seventy years ago the Eskimos were left much to themselves. True, whaling ships set up summer camps among

them during the nineteenth century, and even earlier explorers and fur traders had contacts with them. But not until this century have Eskimos maintained close touch with the outside world. Thus, particularly since the end of World War II, there has been quite a change in their way of life. Many live much differently than did their parents and grandparents of a relatively short time ago.

Homes of Snow

Today a snow home is becoming a rare sight. However, Eskimos still build them, especially the small overnight igloo that is constructed when an Eskimo travels his trapline. Within an hour he can have a shelter that will provide protection against the biting Arctic winds. A more permanent dwelling takes a little longer to build, but it can be completed by nightfall.

The only tool required for construction is a long-bladed knife to cut out blocks of frozen snow. When the home is completed it has the appearance of a globe cut in half. It is usually around eight to ten feet in diameter, depending on the size of the family. The height from the floor to the apex averages between six and seven feet. Some igloos are entered by a tunnel that goes part way around the outside so that actual entrance to the home is completely shielded from the wind.

The family sleeps on a low platform of snow on which a bed of willow twigs is laid and then covered with caribou furs. Sometimes the furs extend halfway up the walls and their edges are secured between two layers of snow blocks. The heating system is simple—a "kudlik," which is a shallow bowl-like object carved out of stone. In this the fat of a seal or whale is burned. It does not generate much heat, but it is certainly missed when the fat supply is depleted. In times past an energetic Innuit might build several igloos during the winter, especially if hunting necessitated frequent moves.

Providing a Livelihood

Hunting and trapping have long been the Eskimo's means of livelihood. If hunting was poor in one locality, he would move his whole family to an area where animals and fish were more plentiful. Sons would accompany their fathers on the hunt, receiving practical training on how to become providers. Whale, walrus, seal, caribou and the famed polar bear were main items of diet, but these were supplemented by smaller game such as birds and fish. Generally the meat was eaten either dried, frozen or raw.

The responsibility of Eskimo women has always been to care for the domestic chores and to clean and prepare the skins for making articles of clothing. The art of softening the skins so that they can easily be sewn into parkas, mitts and mukluks (sealskin boots) has been handed down from mother to daughter for generations.

During the short open-water season Eskimos make a sealskin kayak for fishing and traveling. It is light enough to be carried in one hand, being made of strong waterproof skins stretched over a light wooden frame pointed at each end. With

a double-ended paddle one can propel this small boat over the water at an amazing speed. A larger boat made by Eskimos is the umiak. This can carry more than one person and is also made by stretching skins over a wooden frame.

An Eskimo often depends heavily on his "husky" dogs, a breed that have furry outer hair and another coat of fine hair close to the skin that prevents them from ever getting "soaked to the skin." These dogs have been used to pull three kinds of sleds. The komatik is the largest, sometimes being twenty-two feet in length. This sled is usually pulled by a team of nine dogs, sometimes fan-hitched or in pairs, with the lead dog out in front by himself. Also, toboggans have been used that have canvas sides and two wooden posts at the rear for steering. These are pulled by from three to five dogs. And yet another type of conveyance is the basket sleigh. This is raised off the ground by means of runners. Side rails are provided for protecting the load and to give the driver handholds.

Modern Changes

Although dog sleds are still in use, they are being replaced by the motorized toboggan. These are very much in demand by Eskimos. In fact, it has become a personal ambition of many to own one. But this is only one of the major changes in modern Eskimos' way of life.

Instead of the nomadic life of their ancestors, the Innuit are congregating in settlements alongside white workers, and they are engaging in such occupations as mining, oil drilling, bush flying, and so forth. Thus, rather than dwelling in igloo homes of snow, many live in low-cost pre-fabricated houses provided by the Canadian government. Many of these homes are electrically equipped and have modern plumbing and forced-air furnaces.

Nevertheless, most Eskimos still rely on trapping and hunting as a means of livelihood. But since fur prices are very unstable, these Eskimos are being encouraged by the Canadian government to supplement their income by means of such projects as soapstone carvings, sealskin prints and the making of the Eskimo "Ookpik," a small humorous-looking doll. Many of the Innuit show real talent for such arts.

Not long ago the education of Eskimo youths was limited principally to what they received from their parents to prepare them for the obligations of adult life. As recently as twenty-five years ago there were very few regular schools in the Canadian arctic. But now there are sufficient to provide every boy and girl of school age a regular secular education.

The diet of Eskimos still consists mainly of meat and fish, but it now includes a wide variety of other foods. Until recently food had to be ordered a year in advance from the south, and the annual supply ship would deliver canned and dehydrated foodstuffs during the brief open-water season. Even though the bulk of supplies is still delivered by ship, there is practically year-round communication with the world to the south by means of air services. These bring in mail and fresh foods, sometimes two or three times a week, and also make it possible for people of the north to enjoy access to other modern conveniences.

The introduction of such foods and better health facilities has served to increase the Innuit population quite rapidly over the past few years. Years ago infant mortality among Eskimos was very high, not

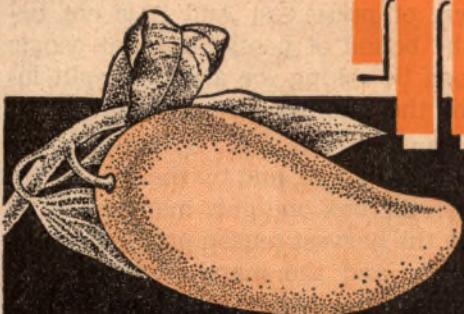
only because of disease, but also due to the practice of infanticide.

Infanticide was common because in this land where there were no vegetable foods and no roads, a mother had to nurse her child and carry it everywhere on her back until it was around three years of age. To care for another child during this period would have been beyond her strength. Thus, even though Eskimos are known to be fond of children, they did not hesitate to destroy a newborn babe, especially a girl.

Yet another change in the life of Canada's arctic people has been in their religion. In times past they worshiped nearly every phenomenon of nature. A sky-god called Silla was given the attributes of a su-

preme being. And a female deity called Sedna was worshiped as the one controlling the supply of seals. But by the mid-twentieth century nearly all Eskimos had become at least nominal Christians due to the preaching of Protestant and Catholic missionaries.

In the last few years, however, many have come to realize that these religions of Christendom are Christian in name only. Thus many Eskimos, who have come to love and respect the Bible, are responding to the good news concerning God's kingdom preached by Jehovah's witnesses. Some of these are now actively engaged in helping their fellow Innuit to learn of Jehovah God's promises for life in his righteous new order. It is indeed appropriate that Eskimos prefer to be called "Innuit" ("people"), for in God's new order humans will not be divided into national groups, but will simply be the 'people' of God.—Rev. 21:3, 4.



Mango

-THE MILD AND MELLOW

By "Awake!" correspondent in Mexico

VISITORS to most of the tropical and subtropical regions of earth are likely to encounter that mild and mellow fruit—the mango. Have you ever eaten it? It is not likely if you have not visited a land where it is grown, for it is not too suitable for export purposes. But to give you an idea how it impresses the taste buds—it has been described as a combination of peach, apricot, pineapple and strawberry.

On your first sampling of this kidney-shaped, golden fruit, you may not quite agree. In fact, some persons on first tasting it have been known to say, "Ugh! This tastes like turpentine!" Since it is an aromatic fruit, the aroma, when extremely strong, reminds one of turpentine. But spinach, Russian caviar and French champagne do not always commend themselves at the first trial. One has to cultivate a taste for them.

Since the mango is so mild and mellow, a number of expressions have come into common use, expressions that feature the mango. For example, "What a mango!" means "What a beauty!" Or, "Don't cry; suck on your mango!" suggests something more pleasant that aids one to forget his troubles.

This delectable fruit grows on trees, beautiful trees, thick, dark green and attaining a height of 40 to 50 feet. Some

have been known to reach 90 feet. Grafted mango trees may bear fruit after two or three years; it takes five years for a newly planted tree. The first crop may yield only about 150 mangoes, but when the tree reaches its peak it may bear as many as 5,000 or even more. For best results the trees are spaced some 60 feet from each other. The slender, dark-green leaves may measure as long as 12 inches. The blossoms take the form of tiny pink flowers that grow in small clusters at the ends of the branches.

There are many varieties of mangoes. In fact, there are so many that in India alone some 500 varieties have been described. They vary in size from that of an ordinary apple to a fruit that may weigh as much as three pounds. Too, they vary in color. The fruit is covered by a thin leathery skin. There is a large, flat seed almost as long as the fruit itself, enclosed in a thick husk. Some like to roast the mango seeds and eat them. The flesh of the mango may vary as to consistency. In the poorer quality it will be found that many tough fibers grow into the pulp. The better quality fruit can be eaten with a spoon, it is so tender.

Mexico is a land blessed with numerous delicious fruits. Its large markets feature hundreds of fruit stands offering pine-

apples, apricots, peaches, apples, grapes, watermelons, cantaloupes, pears, grapefruits, mammees, sapotes, oranges, tangerines, bananas, figs, and a great variety of berries. Yet, when the Manila mango is at its best, from May to August, the entire market sparkles with its golden color.

Some Mango History

It appears that the mango originally grew wild in southeastern Asia. It reached America sometime in the 1700's. In 1900 the United States government introduced Indonesian and Philippine varieties, popular because they are largely fiberless, and they thrived in southern Florida. The Manila mango is a strong favorite. It has bright yellow skin, delicious tender pulp and a very thin seed—all of them commendable features from the standpoint of marketing.

On the northwest coast of Mexico there are many varieties of mangoes that have been crossed with other fruits to produce even greater variety. For example, one can get the pineapple mango, the peach mango, and so on. In the south there is a variety known as *petacón*—very large, about the size of a large eggplant, and weighing more than a pound. Also there is the very tasty Paradise mango, from the vicinity of Acapulco, quite similar to the *petacón*, but having a much more attractive skin, a blend of rich autumn colors.

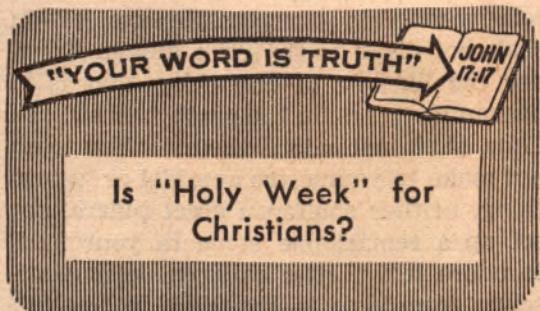
Once you have eaten a peach in its skin, you will have some idea of the problem faced when you want to eat a mango in the same manner. Some adults and most children, after eating a mango in this fashion, look as if they had washed their faces with the fruit. To avoid this there are special forks available, and some become so experienced in their use that they do not get one drop of the mango juice on face or plate. It is an art. Of course,

it can also be eaten with ice cream or in the form of preserves. And it is not beyond the bound of possibility that people may soon be asking for a mango split instead of the familiar banana split.

One can buy this fruit by the kilo, by piles of four or five, and by the box. When one buys the box one gets mangoes of all sizes. In the harvest season prices are very reasonable, and the mango becomes the popular dessert. Mango vendors are not confined to the marketplace either. One can see them, balancing boards filled with beautiful mangoes, dodging the traffic at street crossings, seeking to interest drivers in their delicious merchandise.

Even apart from its delicious fruit, the mango tree will always be popular, for it is both ornamental and a provider of welcome shade. The bark and the resin both have medicinal properties. As timber the mango tree is not quite so popular, for it rots easily. And, of course, the very fact that it is readily killed by frost, limits it to the tropical and subtropical areas. It is claimed that in some parts of Asia this tree has been cultivated by man for at least 4,000 years.

Picture for yourself a mature mango tree, some fifty feet high, beautifully symmetrical, and loaded with thousands of golden mangoes that peep out from behind the dark foliage. Does it not remind one of the dawn of human history when "Jehovah God made to grow out of the ground every tree desirable to one's sight and good for food"? (Gen. 2:9) How considerate of human needs the great Creator has been! Sunshine, rain, and all the other ingredients for producing delightful foods are part of his generous provision. The mango is one more of the unnumbered taste experiences provided for humankind by a Benefactor who delights in man's happiness and well-being.



AS "Holy Week" approaches in El Salvador, persons of all ages talk about it. To some, these eight days of "Cuaresma" or Lent, which in Central American countries fall in the months of March and April, are by far the most sacred days of the year. They therefore instill in many religious persons a temporary feeling of piety. To others, however, this is merely a time to indulge in recreation that often leads to loose conduct.

During this week it is noteworthy that morals run low, and lawlessness and disorder are commonplace. For example, a leading journal, *La Prensa Gráfica*, in its issue of March 27, 1967, reported: "70 DEAD, 986 WOUNDED ON HOLY WEEK." These are staggering statistics for such a small country as El Salvador, especially since this was the toll during only a four-day period.

The religious custom of abstaining from meat is observed by many at this time. Thus, in most Catholic homes it is common during "Holy Week" to eat sun-dried, salty fish.

Also, worshipers start saving money months in advance of "Holy Week" in order to purchase expensive material, usually of purple and black, from which they make long, priestlike garments. These are worn during the main religious pageantries on "Holy Thursday" and "Good Friday," the latter being the most prominent day of "Holy Week." Younger and less devoted

ones also save, but they have in mind particularly the vacation days that usually run from Thursday to "Easter Sunday."

The "Good Friday" ceremony begins with removing the image of Jesus from a cross in the church. The image body is anointed with very expensive perfume and is placed, with its wounds in full view, in a glass casket. Now the procession starts. Thousands of mourners follow the image, which is carefully set atop a heavy wooden platform. The heavier the platform, the better is considered the sacrifice made by those who carry it through the streets.

The procession spends the whole day touring the city, and the mourners, dressed in long black garments, follow along behind. Block after block the carriers, who may number as many as fifty, are replaced by new ones. Each carrier pays as much as four dollars to have the privilege of bearing the image of Jesus for one block. At each stop the procession makes, and it makes several in a block, people explode firecrackers, mixing their sighing with sounds of merriment.

Of interest, too, are the colored sawdust designs for which large expenditures also are made. Towns like Antigua in Guatemala and Sonsonate in El Salvador are renowned for their enormous, colorful and beautifully designed sawdust "rugs." The bigger and more expensive these are, the more esteemed is the family in front of whose house the "rug" is made. When the procession passes, the marchers trample the "rug" until it is completely destroyed. People apparently get satisfaction from setting up such an impressive sawdust display, having attention drawn to themselves and their home.

However, the questions should be considered: Is "Holy Week" a proper religious observance for Christians? Are the celebration and its rituals based on God's Word the Bible? What does the Bible say

in connection with the "Holy Week" festival? It would be wise to determine the answers.

First of all, one wonders about the lawlessness, immorality and disorder connected with "Holy Week." Would a truly Christian celebration be marred by such wholesale disregard of the teachings of Jesus Christ and the Holy Bible? Really, such fruitage is not compatible with something Christian, something that is truly fine and praiseworthy.—2 Cor. 6:14; Jas. 3:11, 12.

As might be expected, therefore, nowhere in the Bible do we find instructions about keeping such a "Holy Week" festival. In fact, customs and procedures followed during the celebration actually conflict with Bible teachings; for example, the custom of abstaining from meat during "Holy Week." The Bible points out that such abstinence for religious reasons would be a feature of apostasy, saying: "There will be some who abandon the faith, . . . They will be deceived by the pretensions of impostors . . . Such teachers bid them abstain from . . . certain kinds of food, although God has made these for the grateful enjoyment of those whom faith has enabled to recognize the truth."—1 Tim. 4:1-3, translated by "Monsignor" R. A. Knox.

Jesus Christ said that God is properly worshiped "in spirit and in truth." (John 4:24, *Douay*) Can these words of Jesus be harmonized with the "Holy Week" practice of holding a religious procession that features an image of Jesus? To the contrary, the honor and homage paid to a material, physical image is clearly in violation of the Bible principle: "We walk by faith, and not by sight."—2 Cor. 5:7, *Dy.*

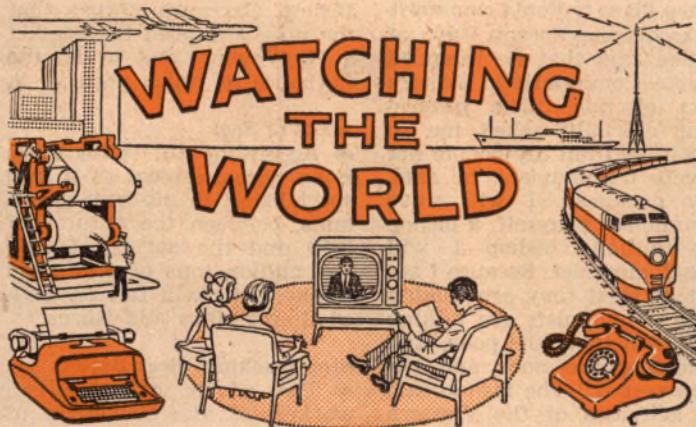
However, some "Holy Week" observers may claim that it is not the image that is honored, but the one whom the image represents, Jesus Christ. Yet God's straightforward commands bar even such

relative worship of images. He says: "Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath . . . Thou shalt not adore them." "You shall not make to yourselves any idol or graven thing, neither shall you erect pillars, nor set up a remarkable stone in your land, to adore it." "Little children, keep yourselves from idols."—Ex. 20:4, 5; Lev. 26:1; 1 John 5:21, *Dy.*

Consider the lack of wisdom in honoring a helpless thing made of wood, stone or precious gems. It is lifeless, merely the work of a man's hands. It cannot reason as a person does. It cannot speak, even as a doll is unable to converse with a child. It cannot hear one's petitions, nor see impending dangers and then cry out in warning. Little wonder, therefore, that God's Word shows the foolishness of honoring an image as is done during "Holy Week."—Isa. 44:9-20; 46:5-7; Ps. 134:15-18, *Dy.*

There is only one celebration that the Bible instructs Christians to observe, and that is the memorial of Jesus' own death. Notice how this celebration was instituted and made a requirement for Christians. The Bible explains: "At length when the hour came, he [Jesus] reclined at the table, and the apostles with him. And, accepting a cup, he gave thanks and said: 'Take this and pass it from one to the other among yourselves . . .' Also, he took a loaf, gave thanks, broke it, and gave it to them, saying: 'This means my body which is to be given in your behalf. *Keep doing this in remembrance of me.*'"—Luke 22:14, 17-19.

It is this annual celebration, and not a "Holy Week" festival with its unscriptural customs and rituals, that a true Christian should keep. For Christians, this memorial of Jesus' death is a means of uniting them in true worship and of giving proper recognition to Jehovah God's merciful provision of Christ as mankind's ransomer.



Peace Assembly in Nigeria

◆ The "Peace on Earth" Assembly at Ilesha, Nigeria, drew a crowd of 97,201 at its public meeting. The convention was held in seventeen languages, in whole or in part. There were 3,425 baptized. The press and radio publicity was excellent. The military authorities ordered all roadblocks to allow all the chartered and private vehicles that were headed for the assembly point to pass at any time during the night. The assembly was held shortly before the Nigeria-Biafran conflict came to an end. The book *The Truth That Leads to Eternal Life* was released at the convention in the Yoruba and Efik languages, and the entire shipment was taken by those at the assembly.

Politics from Pulpits

◆ The *Arkansas Democrat* editorially took the clergy to task, and for good reason. It said: "Too many of today's clergymen have strayed far and away from the teachings of Christ and from the profundity of the Old Testament prophets." The clergy of today condone sexual promiscuity, they participate in riots, take part in marches that precipitate violence and willfully break laws that they do not like. "Such alleged men of

God," said the editorial, "such unscrupulous pretenders, such vipers in sheep's clothing are a curse to the cause of Christ and to their own country. Because of these deceivers and cheats, respect for the clergy in general has possibly reached its lowest station in history."

Divorces Soar

◆ Two years ago New York state liberalized its divorce law. Before that time it had one of the lowest divorce rates in the United States, but since it liberalized its matrimonial law divorces in the state have more than tripled. From an annual average of fewer than 4,000 divorces granted because of adultery under the old law, the state courts are now processing more than 18,000 divorces on this and a number of other reasons.

Unusual Weather

◆ As 1970 began in the U.S., the worst snowstorms in memory hit New England, and there was snow as far south as Florida. In parts of Alaska, temperatures were 30 to 40 degrees above normal, whereas the Midwest was struggling with temperatures about 30 degrees below normal. In Britain, health officials wrestled with a flu epidemic. Over 4,185 deaths were attributed to the disease. Ninety-five percent of the deaths have been among

persons fifty-five years old and over.

Die of Lead Poisoning

◆ Buckshot that misses its mark nevertheless is responsible for killing hundreds of thousands of waterfowl each year, said *Science News* for January 10. The spent shot in lakes and marshes is eaten by birds and waterfowl as if they were seeds or grit. The lead affects the nervous system and the birds die a few weeks after eating the shot. It is estimated that 2 or 3 percent of the American waterfowl population is lost to lead poisoning annually.

A Different Man

◆ Dr. Benjamin Boshes, chairman of the Department of Neurology and professor of psychiatry at the Northwestern University Medical School, said: "In World War II the American boy was a person who didn't want to hurt anybody—who didn't want to kill. Now we've produced a different sort of man." In World War II, many American soldiers would not fire their rifles in combat. Now, it's a question of ammunition conservation. In Korea only half the men would fire their weapons. In Vietnam, Boshes said, the men turn the switch on the M-16 to automatic and blast away at everything in sight. The problem is to get the men to stop shooting, not start. "I'm disturbed by the transition of the American boy," Boshes said, noting that they are an angry lot. He added: "Frankly, even a year or two ago, I wasn't so concerned about what was happening in Vietnam as I was with what will happen here when all of those angry people come back."

Dollars for Smoking

◆ Senator John J. Williams asked the following question on the floor of the United States Senate: "Why spend millions emphasizing the dan-

ger of tobacco while at the same time spending more millions to subsidize its production?" The Public Health Service spends some \$2,500,000 a year to warn about smoking and lung cancer, whereas the American government today spends an average of \$50,000,000 per year to subsidize the production and sale of tobacco products. Perhaps it is because the government has about \$750,000,000 invested in inventories of tobacco, Senator Williams said.

The Most Violent Years

◆ The final report of the National Commission on the Causes and Prevention of Violence said: "Violence in the United States has risen to alarmingly high levels. Whether one considers assassination, group violence or individual acts of violence, the decade of the nineteen sixties was considerably more violent than the several decades preceding it and ranks among the most violent in our history."

Annihilation Warning

◆ A scientist, John Platt of the University of Michigan, believes that there may be even less than a fifty-fifty chance of the human race surviving until 1980. In support of his 1980 prediction, Platt says the world is being overtaken by a "storm of crises," which he lays out in the form of a chart. Nuclear war or chemical and biological annihilation head the list and could occur anytime, by his estimate. On a global level, he rates the danger of famines next. He places the management of communities and cities, slums, participatory democracy and racial conflict as number three in his chart of crises in the world. Platt directed his warning at his fellow scientists to do something to solve these and other major crises threatening the world. Exactly how scientists are to save the world, Platt did not say.

Bishop Plans to Vote Communist

◆ Archbishop Joseph Raya of Galilee said that he intended to vote Communist in Israel's next election. "The government officially asked me to step in and tell my people not to vote Communist," he said. "My goodness, I will vote Communist. I myself, a bishop—a Catholic bishop—I will vote Communist. Because I see that at least they are talking—the Communists are talking—about helping the poor. And protecting the poor and the dispossessed." The bishop said the activities of the Western church in Israel introduced "a big element of hatred—of division" among the people. "They buy people with their money to be Roman Catholic," he said. "They buy them from Orthodoxy with bread, with schools, with influence, to leave their church, their mentality, their culture—their soul. That is one of the reasons the Christians in Nazareth are turning Communist."

"A Disaster Area"

◆ In 1946 Olde Davenport United Church of Toronto, valued at \$400,000, had a membership of 1,000. Today it averages only about 120 worshipers on Sunday. The church has become a community service center. Traditional worship is confined to an hour or so on Sundays. Minister Stewart B. East of Islington United Church has labeled Toronto's west end "a disaster area" for United Churches and said fifty congregations were in trouble, with a dozen fighting for survival; and Olde Davenport United Church is one of these.

Priests Foment War

◆ In a pastoral letter, Bishop Jose Carranza of St. Rosa de Copan, Honduras, accused the priests as being responsible for the recent war between Honduras and El Salvador, in which more than 4,000 lives were lost and tens of thousands were rendered homeless.

Bishop Carranza stated that the priests dubbed the conflict a "holy war" and urged the Catholics to take part in it.

A Lot of Soot

◆ According to William H. Bohn, vice-president of a firm specializing in air-control systems, between the autumn of 1969 and the spring of 1970 one million tons of soot from smokestacks will fall on United States cities and towns.

Stop Smoking, Sleep Better

◆ The advice of research workers at the University of California Medical Center is to give up smoking and sleep better as a result. Their study has indicated that when heavy smokers stop smoking their sleep patterns eventually change for the better. Those who stopped fell asleep quicker and stayed asleep longer. They even enjoyed pleasant dreaming periods.

Birth-Control Program

Protested

◆ The Colombian government's Institute of Social Security Clinic began a program of distributing contraceptive devices to individuals. This brought a wave of protest from the Chancery Office of the Archdiocese of Bogotá, Colombia. *El Catolicismo*, the Catholic weekly, asserted that President Carlos Lleras Restrepo failed to fulfill an agreement "that, in this matter, the Government would proceed in accord with the Church authorities." The nationwide contraception program, said the paper, could be the beginning of the deterioration of church-state relations in Colombia.

Chaplain System Assailed

◆ Roman Catholic Bishop Antulio Parilla Bonilla from Puerto Rico on January 13 called for the abolition of the military chaplaincy. "The men in the stockades told me they get little spiritual help from the chaplains," the bishop

said. "Chaplains are army men first and churchmen second." The bishop's demand was interpreted as an indirect criticism of Cardinal Cooke of New York, who, as military vicar of the Catholic Church, serves as spiritual leader of Roman Catholics in the armed services and as a bishop to the Catholic chaplains.

Work Time Lost

◆ The Labor Department reported in Washington that more but smaller strikes in 1969 added up to a decline from 1968 in work time lost due to strikes. Nonetheless, there were 5,600 work stoppages in the year, and the man-days of idleness due to strikes totaled 45,000,000.

Battle with Shoplifters

◆ Shoplifters are stealing more goods from stores than ever before. According to retail authorities, pilferage loss-

es in stores for all of 1969 will be nearly \$2,500,000,000. In Los Angeles a store official noted a 30- to 40-percent increase in thefts during 1969. "It's being done by normally honest people who wouldn't dream of cheating their neighbors, yet think it's all right to steal from a big store." Over half of all shoplifting is done by youths. Much of it is done by drug addicts. The two major reasons cited for the rising tide of this kind of stealing is the growing trend toward self-service in stores, which places more temptation before shoppers, and the climate of leniency in the courts toward offenders.

Woodstock West

◆ An estimated 300,000 young people were attracted to the American West Coast's largest "rock" festival, which was held east of San Francisco. Mick Jagger, leader of the Rolling Stones and organizer

of the festival, was thoroughly disgusted by the time the one-day festival ended. Four persons died at the festival: one was stabbed to death, one drowned, and two were run over by automobiles. Hundreds were treated for drug overdoses. Some spectators and musicians were roughed up. Said Jagger: "It was supposed to be lovely, not uptight. What happened? What went wrong? If Jesus had been there, he would have been crucified."

What People Believe

◆ According to a recent Gallup poll in Australia, nine out of ten men and women believe in God, and more than six out of ten believe in Heaven. Analysis of people's religion showed that some of the basic beliefs of the Roman Catholic Church were rejected by about one-third of those who claimed to be Catholic.

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