

AWAKE!

NOAH'S FLOOD IN THE FOLKLORE OF NATIONS

Traditions draw favorite theme from Bible record

Why Asia Turns to Communism

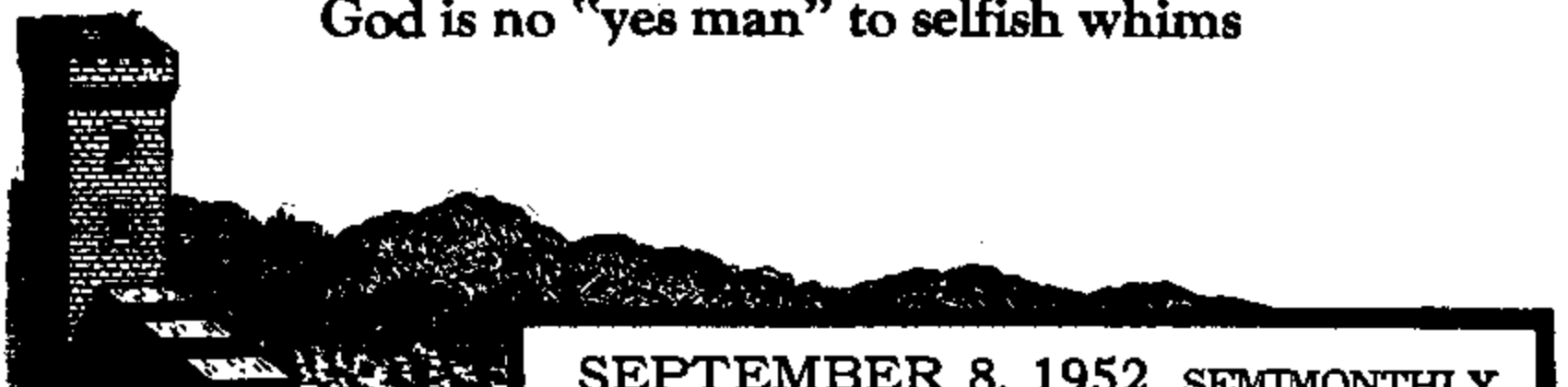
Starving people trade freedom for food

Choosing the Right Hat

Is the hat on the model the hat for you?

Futile Prayers

God is no "yes man" to selfish whims



SEPTEMBER 8, 1952 SEPTMONTHLY

THE MISSION OF THIS JOURNAL

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

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

Get acquainted with "Awake!" Keep awake by reading "Awake!"



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AWAKE!

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

Volume XXXIII

Brooklyn, N. Y., September 8, 1952

Number 17

Noah's Flood in the Folklore of Nations

World's traditions draw favorite theme from authentic Bible record

"GONE and forgotten" remains the true summary of the great majority of men and their works. Mighty cities, whole civilizations of the past have been so completely blotted out that there is even controversy as to their former location. It is indeed difficult to make a mark on the world that will be long remembered. Therefore, when we do encounter the relation of an apparently common event told and retold by many different nationalities in all parts of the earth, and find that these traditions, altered according to local conditions, beliefs and characters but based upon the same unmistakable theme, have been handed down for thousands of years, we are driven impulsively to seek the origin of such tales. An event is thus indicated that must practically stand alone in the history of mankind.

Such is exactly the case with the story of Noah's flood. Critics who scorn the Bible account find themselves faced with the unpleasant chore of laughing off more than ninety clear-cut versions of the same event found in the traditions of all nations. Though supplying a "Hollywood touch", these traditions show what a profound effect the original catastrophe left on the race. Rather than detract from the truth of the original, as Byron C. Nelson puts it, "it is only natural that memories of such an event would be carried with men wherever

they migrated after the Flood, if all men were sprung from those who were the sole survivors." This writer points out three fundamental points of similarity in nearly all the legends: (1) an ark refuge for the few survivors, (2) an otherwise global destruction of life by water and (3) a seed of mankind preserved. Finally, toward another strong indication of Bible truthfulness, he says: "The more ancient a tradition is, and the more close geographically to that central place in Asia where the Bible says the ark landed, the more reasonable and sane is the legend, the more generally like the Biblical account, and vice versa."*

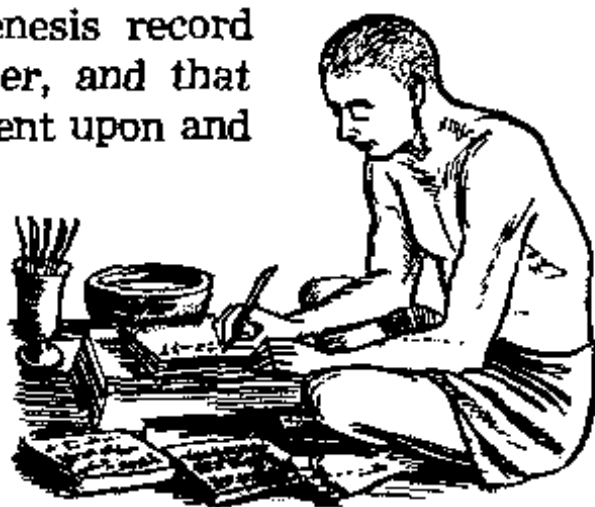
Some will argue for a series of local floods in the histories of the various peoples, thus accounting for the legends. But local floods simply do not make the sort of niche in history that inspires long-lived traditions. Furthermore, we have the similarities that Nelson names to account for. Even Marcus Dods, one of countless "D.D.'s" who came to spurn the global scope of the flood, has to admit: "Local floods happening at various times in different countries could not have given birth to the minute coincidences found in these traditions, such as the sending out of the birds, and the number of persons saved."†

* *The Deluge Story in Stone*, B. C. Nelson, pp. 166-168.

† *The Book of Genesis*, commentary in *The Expositor's Bible* series, by Marcus Dods, D.D., 1899.

But can the critics be proved wrong who claim that the Bible account is derived from the heathen traditions rather than the traditions from the Bible? Let us first reason. In these days of elaborate and imaginative motion picture stories it should be clear that original, uncolored records are inevitably garnished to suit dramatic adaptations. It is never the other way around, fanciful tales being made more realistic. Next, any honest comparison of these traditions easily qualifies the Genesis account above its rivals on these grounds, finding it free from the others' lore and sentiment. Professor Ira M. Price found that "a careful examination of all these traditions shows that the Genesis record is the purest, the least colored by extravagances, and the nearest to what we must conceive to have been the original form of these traditions".*

Now let us turn to fact. Oldest of the non-Biblical traditions are those belonging to Babylon, which date back to approximately 2000 B.C.† Here critics exult that Moses did not write the Genesis record until 1513 B.C. and thereafter, and that therefore he would be dependent upon and influenced by the earlier Babylonian legends. However, their haste lays waste to their argument. It is no longer any secret that cuneiform writing was known before the flood, thousands of clay tablets bearing that type of inscription and dated positively in antediluvian times having been discovered. In this way, Genesis tells us, the "books" or "histories" compiled by certain preflood men preserved an accurate record of affairs later to be recorded in



the Bible that occurred from creation to the deluge. Among these ancient sources were the histories compiled by Noah and by his sons.* (Genesis 6:9; 10:1) It would be consistent and easy for God's direction to see to it that Moses received the preserved written record transmitted from Noah through his son Shem's line. The Egyptians were well acquainted with cuneiform writing, and Moses "was learned in all the wisdom of the Egyptians". He was ably equipped to tap the most original flood story possible, the one written not by the postflood Babylonians but by the flood's survivors.† And now we are prepared to consider some representative traditions‡ that demonstrate an event of just the scope and dimensions the Bible relates.

The Celebrated "Epic of Gilgamesh"

The most ancient non-Biblical flood legends, from Assyria and Babylonia, are now known to have sprung from the deluge tradition that became incorporated in the celebrated "Epic of Gilgamesh".§ This was established by discovery of the "Epic" account on cuneiform tablets by George Smith of the British Museum in 1872. Apparently no original part of the "Epic", the flood story, as noted above, a very early Babylonian legend, was worked in and

* Instead of "generations", the Hebrew word *toledoth* is more accurately translated *history, historical origins*.

† See *The Watchtower*, July 1, 1948, or "Let God Be True", Second Edition, Chapter IV.

‡ Except where otherwise noted the following summary of flood traditions is derived from the accounts given in: *The Deluge Story in Stone*, by B. C. Nelson, *The New Diluvialism*, by H. W. Clark, and *The Mammoth and the Flood*, by H. H. Howorth.

§ Thus the "Epic" is the source of the historical work of Berosus of the third century B.C. which he prepared for use by the Greeks. The essentials of his flood account are very similar. His "Noah's" name is Xisuthros, who likewise builds a boat, rides out a great flood, launches birds at the climax of the experience, lands on a mountain and disappears afterward to sojourn with the gods.—Pp. 173, 174, *The Deluge Story in Stone*.

* *The Monuments and the Old Testament*, by Ira M. Price, Prof. of Semitic languages, University of Chicago, 1925.

† It is believed their earliest sources may date as early as 2100 or 2200 B.C. But they cannot rival those written by the flood's very survivors.

made an episode in the adventures of the hero Gilgamesh. Gilgamesh is referred to as ruler of Erech, and at this stage in the drama is depicted suffering from a dread affliction. Fearing death and in search of the secret of life he departs for the distant abode of his ancestor, Ut-napishtim, who dwells in an immortal state.

While asking advice, Gilgamesh inquires how it came that his ancestor was transferred alive to "the assembly of the gods". Ut-napishtim's reply describes his preservation through an earlier great flood and composes the eleventh tablet of the long poetic ballad.

Told by the gods of their determination to bring a flood of which the world at large knew nothing, Ut-napishtim followed these directions: "Forsake thy possessions, take heed for thy life! Abandon thy property; save thy life. Bring the seed of life of every kind into the ship, the ship that thou shalt build, measure well its dimensions." [Lines 25-29] Having followed all directions of construction for the craft, offered daily sacrifices and completed all loading, the narrator continues: "I embarked with all my family and my kinsfolk, with cattle of the field, the beasts of the plain, the craftsmen, all of them I took on board." [Lines 85-87] Describing the height of the flood, he says: "Violently it drove, [it raged about] the mountains. Like an onslaught in battle it swept over the people . . . No one could see his fellow; no more were people recognized in heaven—(Even) in heaven the gods feared the deluge. They took flight, they climbed up to the heaven of god Anu (i.e., highest heaven). The gods crouched like dogs, by the walls they cowered. Ishtar cried like a woman in travail, the queen of the gods,

the sweet-voiced one, mourned [saying]: (The creatures of) the former time are turned to clay.' " Finally, the crest of the deluge is reached, it subsides, the boat rests on a mountain, birds are dispatched, and at length, after disembarking, Ut-napishtim is called away to live with the gods.*



Egypt's Water God

Saves Face

Perhaps the famed Greek flood legend of Deucalion was derived from Assyrian versions. Because the head of the Greek deities, Zeus, according to this tale, wished to blot out men of the iron-race, Deucalion and his wife Pyrrha stored themselves and their necessities of life in a large coffer or box. Except for the Peloponnesus and the Isthmus, all Greece was flooded, and the very mountains of Thessaly were split asunder. Afterward these two survivors threw stones behind them, Deucalion's becoming men, those of Pyrrha, women.

Southward, we find in Manetho's *History of Egypt* (about 250 B.C.) record of a world-wide deluge of water from which one Toth was saved who carried over the "principles of all knowledge". Such a record in Egyptian annals is the more remarkable since their water god of the Nile was supposed to be a most beneficent deity. In another more typical legend all of the usual flood symptoms are found: the godlessness of men and divine wrath, preservation of a remnant of mankind, all but the watery destruction. This was altered to save the face of the water god, who must never be

* See *The Monuments and the Old Testament*, by Ira M. Price. The author reproduces "the most interesting parts" from a reliable translation of the tablet from which we have quoted.

linked with such goings-on. In a legend Howorth relates, possibly the same one, a goddess acts as executioner, thus preserving the good name of the water god.

In Italy we hear the Deucalion legend again, but told this time in the literary eloquence of the Latin poet, Ovid. Northward in Lithuania a tradition tells of a god called Pramzinas dispatching two giants, Wandu and Weyas (the water and the wind), to punish a disorderly world. From the resulting fury only a few men flee to a mountain height, where Pramzinas, indulging in some heavenly nuts at the time, takes pity and lets fall one of the shells in which the refugees hide. After subsequent scattering only an aged couple was left in this land, leaving prospects of future Lithuanians rather dim. Pramzinas also took care of this, bidding the couple to jump over the bones left behind from the upheaval. They jumped nine times and were delighted to see this result in nine more couples who became the beginnings of the nine Lithuanian tribes.

The Laps tell of a deluge drowning everyone but one boy and one girl who were carried to refuge on a high mountain by God's power. One Scandinavian tradition relates a mass drowning in the blood flowing from the wounds of a slain giant. The Welsh possess two legends of saving by means of a ship during a flood; and ancient Britons believed that "the lake Llŷn burst its bounds, and the waves of the sea lifted themselves high around the borders of Britain, the rain poured down from heaven, and the waters covered the earth".*

Flood Tales Across Asia

Back again to the site of origin of the oldest of the legends, let us spread out in the opposite direction. In the ancient

Syrian city of Hierapolis is a temple said by Lucian, in his *Dialogues on the Syrian Goddess*, to be ascribed by Hierapolitans to the building of Deucalion (the same "Noah" of the Greek legend). Over in Persia one encounters tales of a time of watery destruction of all evil forces by the forces for good. Two Indian legends, one from a collection of old Hindu poems, tell of warnings of floods forecast by fish, which advice saved some. In one case the fish was the god Vishnu in disguise.

A Vogul legend of the Russian Urals interestingly combines in its narrative a faint trace of a period of warning sounded through an earthly voice that might correspond to the preaching of Noah. A giant man and woman built boats for their protection, then warned their countrymen of impending disaster and how efforts to find refuge in any other way than by the type of boat they recommended would prove in vain. Some heeded them and made similar boats, but the flood caught and destroyed most of the populace. Altaic peoples of central and eastern Siberia claim legends quite closely resembling the Bible account, going so far as to mention loading the refuge craft with animalkind, then entering it and waiting *seven days* till it drifted free. These peoples believe the "ark" rests on the summit of one of their local mountains.*

In the Hihking, ancient Chinese classic, *Fuhi*, alleged founder of Chinese civilization, is described appearing with his wife, three sons and three daughters (note, the same number surviving the Biblical flood) as initial members of the new postflood race. Sir William Jones assures us, "after full inquiry and consideration, that the Chinese believe the earth to have been wholly covered with water."† Highly in-

* *Finn-Ugric-Siberian (Mythology)*, Vol. IV. *Mythology of All Races*, p. 366, Archaeological Institute of America, Boston, 1927. 13 volumes.

† *Asiatic Researches*, Vol. 2: re Chinese; also see *Connections*, by Shuckleford, Vol. 1, p. 29.

* *The Mythology and Rites of the British Druids*, by E. Davies, 1809, p. 226.

teresting is the report of Gutzlaff of what he saw in a Buddhist temple in China. As Byron Nelson quotes him; he saw, "in beautiful stucco, the scene where Kwanyin, the goddess of mercy, looks down from heaven upon the lonely Noah in his ark amidst the raging waters of the Deluge, with the dolphins swimming around him and the dove, with an olive branch in its beak, flying toward the vessel."

As Told in Pacific Isles and the Americas

One does not next make the long Pacific hop from Asia to the Americas without encountering the flood story, for the Pacific islands have it in profusion. Almost inevitably these tales trace the flood cause to the anger of one or more native gods. Generally a global flood is described. From the Leeward islands we hear that the ocean god, Ruahatu, was angered when a careless fisherman's hook became tangled in his hair while he was sleeping in the depths. A Fiji Island version tells of a vengeful flood brought by the god Mdengei because his two evil grandsons had slain his favorite bird. Sumatra natives think that Noah landed on their Mount Marapi, and they are said to build their stilt-elevated houses in the shape of an ark.

From tip to tip the American continents contribute a wealth of flood traditions. An Alaskan legend relates the preservation of the father of the Indian tribes along with a host of animals in an earth-desolating deluge. This fascinating story attributes the power of speech to animals of that time, but explains their loss of it following the deluge due to their having murmured against the skipper while afloat.

The English traveler George Catlin reported a very elaborate religious ceremony in memory of the flood among the Mandan Indians. Included was the calling at each village lodge by one representing the lone survivor of the catastrophe and his request

for an offering of an edged tool to be offered to the water, thus avoiding another deluge. Such tools, it is explained, were used to construct the "big canoe" in which this man was carried through the flood to safety. A representation of the ark in the form of a great canoe is present, and these Indians claimed to possess in four containers within their medicine lodge waters from the four quarters of the earth preserved since the settling of the waters after the flood.

The Pima tribe in the north of Mexico and in southern California holds to a legend involving the warning element supposedly delivered by an eagle, a warning of a flood that was repeatedly ignored. And very interesting is the notice given by Ixtlilxochitl, a Mexican historian, to beliefs of the Toltecs in the end of "the first world" under "tremendous rains and lightning from the sky, and even all the land, without the exception of anything, and the highest mountains were covered up and submerged in water fifteen cubits". He further relates the saving of a few in a closed chest and afterward their building a great tower as protection against a possible second flood. Will any miss this link with Babel?

Guiana Indians have long related a tale of a vast flood caused by waters gushing forth from a tree stump. A man restrained the waters for a time by placing a basket over the stump. But a mischievous brown monkey, hopeful of discovering some choice morsels, peeped under the basket. The waters then flooded over the land, driving the man, birds and climbing animals into a tall palm tree. Other animals were sealed in a cave for protection. A novel twist is supplied from Peru where a legend recounts a shepherd learning of a flood from his flock of llamas, and preserving himself, his wife, children and animals by resorting to a mountain peak that floated over the surface of the waters like

a ship during their height. Finally, interesting too is the legend of the Tupi Indians of Brazil who believe that one Monau, "author of all that is," once brought an earth-wide fire which scarred the whole land surface, gouged valleys and raised mountains. Professor H. W. Clark attributes such beliefs to intimate knowledge of volcanic action. At any rate, following the fire purge, out of pity Monau is supposed to have sent great deluging rains "which quenched the fire, and flowed on all sides, forming the ocean".*

Fight Against the Bible Fails

No, such imaginative pagan legends in themselves cannot be relied upon to furnish us with a truthful account of the end of an entire world civilization during the last great global revolution. But their startling repetition of a theme so obviously copied from the Biblical flood adds automatic verification to that. Furthermore, in harmony with the Bible, these accounts, so widespread among peoples of such varied descriptions, seemingly point back to a time that saw, in the words of Howorth, "a once continuous community broken asunder by some great disintegrating cause."† Comparing the Bible account with the oldest non-Biblical flood story, on Babylonian tablets, F. G. Jannaway, in his book *The British Museum with Bible in Hand*, quotes another source as follows:

"The similarities have led some of the German professors and so-called 'Higher Critics' to imagine that the inspired account is derived from the polluted pagan source. 'Doth a fountain send forth at the same place sweet-water and bitter? . . . So can no fountain both yield salt water and fresh' (James iii. 11, 12). As well

* *The Myths of the New World*; a treatise on the symbolism and mythology of the red race of America. New York; Holt, 1868, by D. G. Brinton.

† *The Mammoth and the Flood*, by H. H. Howorth, pp. 463, 464.

might we affirm that the ocean receives her supply of seaweed from the shore by gathering with her waves the dried dead piles of weed that lie upon the beach. The shrivelled weed originally came from the ocean. It was once living and fresh, but exposure to the air and sun has made it dry and putrid, and it only has a slight resemblance to what it once was. So with the ancient records of the past—they too are dead and dry, and contaminated with many traces of heathen religion'.—Page 67.

So does the Devil's campaign to pollute the pure Word of God with demon mythology and creature worship fail. The demon gods have suffered many setbacks by repeated verifications of Bible truth; yet their worst defeat is still ahead of them. Note how they quailed and behaved like frightened puppies in even the Babylonian "Epic" flood story. Imagine their dismay while toppling to destruction during the colossal rout of Satan's entire organization at Jehovah's universal war of Armageddon, pictured by the Bible flood!—Matthew 24:38, 39.

The approach of this event and the complete vindication of Jehovah's Word should cause sober reflection. Due for certain reckoning are the "fundamentalist" sectarian creeds that twist the Bible and make it appear unscientific, a source of ridicule and jest; "modernism" and its denial of basic Scriptural truths and divine power, and evolution which has sought to pervert the proved facts of science itself to discredit or even eliminate the need for God. Before joining this band wagon on the road to ruin the wise will remember the shrivelling end of all anti-God falsehoods and that "all flesh is as vegetation, and all its glory is as a flower of the vegetation; the vegetation becomes withered, and the flower falls off, but the word spoken by Jehovah endures forever".—1 Peter 1:24, 25, *New World Trans.*

WHY ASIA TURNS TO COMMUNISM

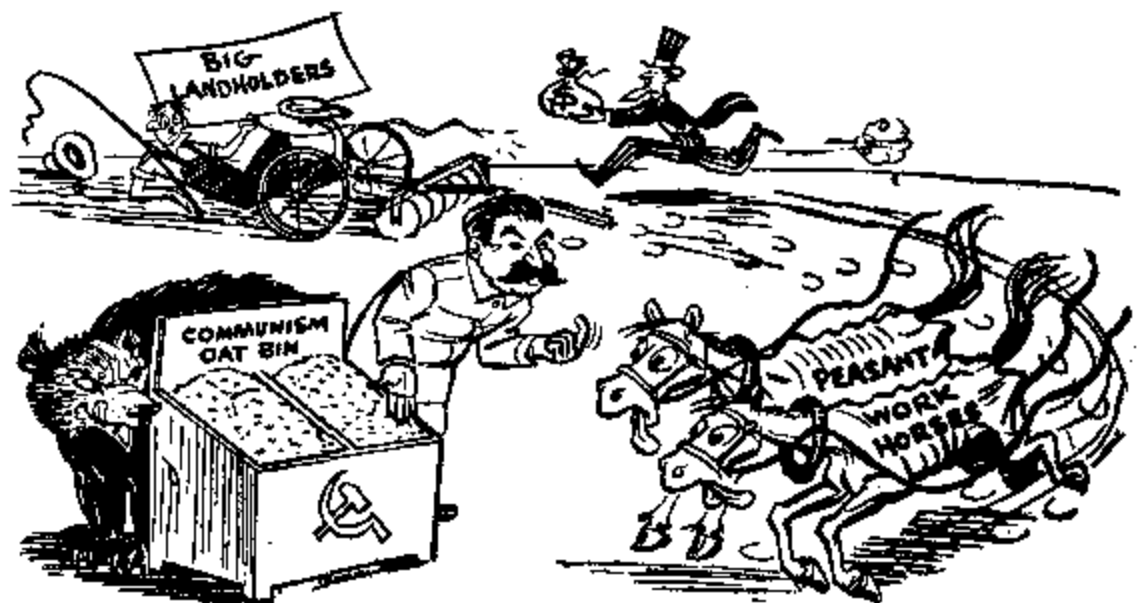
THE common people of the Middle East, Far East and Southeast Asia are the peasants. They comprise the vast majority of the population of Asia and of the world. Most of these people are hungry. They need food. They need clothing, houses, hospitalization and education. They are an overworked and overexploited peasantry. A large part of misery and hunger arises from the relationship between the peasants and the landowners.

For centuries the Asiatic peasant has lived at the mercy of the local landowner, who doubles in the role of the village moneylender. In some underdeveloped areas as many as 3,500,000 people work for a single landowner. The share of crop allotted to the peasant is so small that he could not live through the year's sowing without securing advances from his proprietor-usurer. Interest on loans cuts his share still further. In some provinces 70 per cent and more of the harvest goes to the landlords. In this way the peasant is kept in perpetual poverty and slavery. It is not for nothing that four-fifths of the human race have changed from a state of despair to a new grim resolve to come up from poverty and oppression, and that determination is growing everywhere with ever-accelerating rapidity. These masses are increasingly unhappy and are determined to free themselves from want.

The Communists have exploited this fact and placed this issue in the center of

Asiatic politics. Their successes have been great. Their "success story" is now well known in outline: the methods of indoctrinating students who can mobilize peasants, the techniques of rent reduction and land redistribution, "of village 'liberation' and class reorganization, of personal conversion and guidance by self-criticism." On the lands they conquered from Chiang Kai-shek they reduced the rents from the general 60 to 70 per cent to a more modest 35 per cent.

On the other hand, even though America has encouraged, often aided, both in dollars and in military might, China, India, Burma and Indonesia to win their national freedom, these very nations today condemn America as reactionary and imperialistic. Why? "Along the entire eastern seaboard the American is utterly unwelcome. In countries like China, Malaya and Indo-China he runs the risk of being murdered. In great cities like Singapore, Saigon and Jakarta wise Americans stay indoors at night. Where he is not hunted, the American is reviled. Never in our national history have we been so feared and despised,"



said James A. Michener in his article "Blunt Truths About Asia" appearing in *Life* magazine for June 4, 1951. Why this animosity?

American Policy in East

When India was hungry, American representatives declared that food would be used as a political weapon without reference to peoples and without due regard for their plight. Such cold-blooded power politics brought no love nor did it create good will among the Asiatics. American dollars have 'upheld only those persons who were willing to take direction from America; usually persons rejected by their own people and who followed America for the most corrupt reasons of personal power and gain'. For generations Asiatics have looked to America as a source for help, and then to be turned down cold has created a surge of bewilderment and despair that flooded Asiatic hearts.—"Why Asia Hates Us," *Look* magazine, August 28, 1951.

Regarding this policy, Prime Minister Nehru of India recently told Americans this very important fact: "The people of Asia do not bend easily. They are accustomed to disaster, invasions, floods, famine, discrimination from the outside, exploitation, recriminations, blows, indignities, threats, prison—they have had these things and more, for hundreds and thousands of years. And they are still here. . . . This sense of having endured causes India to be not too much upset by angry reaction to her course. And what is true of India, in this particular respect," said Nehru, "is true of China. They too," said he, "have suffered many, many disasters. China today might be defeated by force of arms. But 450,000,000 Chinese cannot be subdued by winning a war against them, or by visiting military punishment on them. They can be won over; but they will never be won over by force, no matter how great

the military victory."—*Collier's*, June 23, 1951.

Communism is not important to the Asiatic peoples. Food is. This hateful truth the Communists constantly push before the destitute masses of Asia: that they are hungry, while America is fabulously rich, and wasting more than Asians ever get to eat or wear. Like Esau, these hungry people will sell precious rights for a promise of a full stomach. Russian Communism presents two most attractive offers to these peasants. One is freedom from the yoke of landlordism. That each peasant will have an opportunity to own land. To own a piece of land in China holds the final key to success. The second offer is individual freedom.

Basically, Communism's concern with the division of the land among the hungry peasants is a tactical fraud. It is used simply as a means of gaining power. Once the Communist government is firmly seated in the saddle the destruction of private ownership begins. Their policy, apart from the fraudulent act of land reform, has nothing to offer the peasant save regimentation and decades of technical stagnation.

But tell this to a hungry man. Talk to him about the glory and freedom of democracy and the dangers of being enslaved to Russian Communism and he will laugh in your face. Democracy comes to the hungry in the form of bread. They cannot eat guns, airplanes or bombs. Empty promises as a substitute for food and deeds are loathsome to hungry people. The people of the East do not believe in absent treatment. America wants the Asiatic peasant to resist communism. But what is America doing to lighten the burden of the common people of Asia who are toying with communism? What is America doing to set a higher standard of living, to lift the peasant above poverty, above sickness, above exploitation and oppression? America claims to believe in "freedom and justice,

dignity of the individual and equal opportunity for all, not just for the British, the French or the Dutch, but for all the little people, the goat-herders and the tenders of the rice paddies", but what is America doing to bring these conditions to the needy of the East? Asians will say, "Do not American boasts belie her actions?"

Supreme Court Justice Douglas adduces factual material freshly gathered from a recent extended tour throughout the Middle and Far East, and here is his report: The Asiatic peoples are "puzzled and bewildered" that we Americans, "who profess such high ideals," instead of aiding oppressed peoples to secure their freedom, "throw our weight and influence and give our money and support (two billion dollars of it) to corrupt and reactionary groups such as Chiang Kai-shek's."—*Look* magazine for January 16, 1951.

The Russians have jostled the democratic world into co-operating with a bureaucratic feudalistic system until in at least a number of instances American dollars are backing oppression and corruption, the very thing it parades before the eyes of the world as being against. For example: Most Asiatics of French Indo-China are not in sympathy with harsh French regimentation; yet America has loaned France over three billion dollars, knowing full well that that money is being used to oppress the peasant and to suppress all opposition to the French in Indo-China.—*Wake Up or Blow Up*, by Frank C. Laubach.

President Truman's Point Four technical assistance program, according to Justice Douglas, is "only underwriting the status quo" of landlordism and tenancy, the very powers responsible for the plight of the peasants in Asia. On April 7, 1952, Justice Douglas stated that the technical and scientific aid offered under Point Four, amounting in fiscal 1951 to only \$19,000,-

000 for the whole world, would mean little to "the fellow at the bottom of the economic pile" because "the average return to the 99 per cent of the people who produce the crop is between 5 and 10 per cent, while the rest goes to about 200 people who own the economy", the landlords and usurers. While Mr. Truman is willing to provide a little bit of window dressing in Asia and Africa through the expenditure of a few million dollars on Point Four, "on March 7 he proposed the expenditure of about \$1½ billion in 1953 for military aid to reactionary despotisms in Asia and Africa to put down the peasant masses."

The common people of Asia no longer trust America. They are saying that "Americans are no different from other white people". Moneylenders and landlords are not loved. Any nation supporting the Kuomintang remnants now on Formosa, which have oppressed the poor for years, or the rich landlords of French Indo-China, Egypt, India and Africa, is also supporting the poverty, illiteracy, hunger and disease in which the peasants are kept. The people of the East have reason for skepticism. Harold Isaacs, in *Bold New Program*, Series No. 2, writes:

"The great gold and diamond mines and farms of South Africa . . . have been made possible by the mass dispossession and virtual enslavement of the African people. About 6,000,000 rural Africans have been pushed off their land into forty million acres, while 800,000 whites have 204,500,000 acres, seized from the blacks by the state without compensation. Deprived of his land the African was forced to work for the white or die . . . Virtual forced labor in the mines, other industries, and on white-owned farms, policed and herded, deprived of all freedom of movement, and paid from \$1 to \$12 a month."

When Egypt built a great dam across the Nile the land tripled its production. Land

values soared. Rents went up. The common people went in debt to the moneylenders at rates of 30 per cent and higher. They lost their land. In 1941, half of Egypt's land was owned by 12,000 landlords, 442 acres each on an average, 2,280,000 peasants held an average of .8 of an acre each, and millions were landless paupers. The farm family received an average income of \$36 per year—family income, not individual. Such improvement the common people do not want.

The Bell report of 1950 made the great landlords of the Philippines angry. John Collier comments on that report in the *New York Times* for October 31, 1950: "Usury, peonage, unproductive landlord-

ism, administrative corruption, must be ended." Dr. Laubach stated: "If there were no great estates there would be no Communist threat in the Philippines."

It is this kind of feudal system, with its grip on the governments, that is responsible for nine-tenths of the advances of the Communists around the world. Therefore, when American dollars are spent to uphold landlordism instead of breaking up these large landed estates and liberating the masses of people in dependent areas, these dollars fan the flames of hate against America and are one of the greatest contributing causes to the growth of communism in Asia. If Asia goes Red, Americans must take some blame to themselves.



BLESSED TOBACCO BEED

☞ If God helped the members of one religion to make more money than those of another, if the fields tilled by those who attended one church miraculously bloomed, if God changed growing conditions at the fence line of the nonbeliever, then the religion on the dollar side of God's favor would really bloom in this commercially-minded world. But he does not, despite an April United Press report from Maysville, Kentucky, which said: "Sacks of Burley seed tobacco were blessed by the Rev. Paul Brinker during a special service held at the St. Rose of Lima Catholic church. Farmers of the Mays Lick community carried the sacks down the aisles to the priest, who blessed each sack."

THE CLERGY AND THE BOX TOPS

☞ When religious organizations meddle in affairs outside their field they often antagonize parts of their own congregations. The *Rural Co-operator* (Toronto, January 8) severely criticized certain United Church officials' public views toward agriculture. One point concerned farmers and income tax. Another dealt with dairy interests and cited an advertisement in the *United Church Observer*, an organ of the United Church, which said: "Get your whole parish collecting All-Sweet carton ends. All-Sweet is the favorite spread of thousands of home-makers because it's the only margarine with delicate natural flavor! Get a pound or two of this guest-quality margarine tomorrow . . . your start toward winning \$1,000 or more for your Church!" The farm paper commented: "Christ . . . drove the money-changers from the temple with the scathing words: 'It is written: My house is a house of prayer; but you have made it a den of thieves.' We would respectfully suggest to these clergy that instead of spending their time poking their noses into the personal affairs of Canadian farmers they show a little Christian zeal in ridding their church organization of the disgusting commercialism which has crept into it. What the church needs today, quite obviously, is fewer third-rate economists and more first-rate preachers of Christian faith!"

Blossoms Provide Exquisite Food



By "Awake!" correspondent in the Netherlands

BLOSSOMS provide the costly liquid from which honey is made. The tiny bee with her ligula, or "tongue", which is about $6\frac{1}{2}$ millimeters ($\frac{1}{4}$ inch) long, draws the nectar out of the flowers. It is a sweet liquid, actually a watery solution of sugars, small amounts of phosphates, fats and minerals. This naturally sweet matter is taken along by the bee. But how? In her abdomen is found the so-called crop, also called the honey sac. This honey sac is really the bag-shaped widened fore-end of the intestinal canal. This bladder can contain 100 milligrams of honey. But, per flight, the bee does not carry more than 20 to 40 milligrams of this delicious sweet matter which she has extracted from the flowers.

While yet in the honey sac of the bee the sweet juice undergoes a change, for by certain substances as formic acid and saliva the nectar is turned into fruit sugar (levulose or fructose) and grape sugar (dextrose). By the change, which takes place in the honey sac, comes the color and fragrance of honey while fermentation

is checked by the admixture of saliva. Upon arriving at the hive the bee gives the honey to the younger brood or she deposits the honey into the honeycomb cells herself. The honeycomb contains the well-known hexagon cells made out of wax by the bee. Each cell is hermetically sealed with a thin layer of wax by the jealous bee. In this way the honey is safeguarded against deterioration. During the time that it is in the honeycomb the honey ripens. Thereafter it is fit for consumption.

Actually this stored-up honey is to serve as food for the bees to be used up later. The beekeeper, however, makes it possible for the bees to store up a larger stock of honey than they need. In this way a surplus results, which surplus is for human consumers. One can eat the honey together with the honeycomb, but in general the honey is first extracted from the honeycomb. This it is possible to do in several ways. With an instrument built especially for this purpose, a honey extractor, the honey is extracted from the combs by centrifugal force. Honey that is thus gotten out is called extracted honey. The honey that is left in the comb is then permitted to flow or drip out. The last honey is pressed out of the honeycomb. So there are thus the following sorts: comb honey, extracted honey, drip honey, and pressed honey.

The finest is the pure honey out of the honeycomb, the comb honey. This is the honey that we come across in the honeycomb made by the bees themselves (apiarists sometimes use artificial honeycombs). Pure comb honey is a nature product. It must be clear in color. Then one has fine-quality honey. The honeycombs must be well filled and sealed in white. As one eats comb honey he also eats the wax, which is indigestible but harmless. The honey one

buys in the grocery store is mostly extracted honey. This honey is the best sort of the prepared honeys. The honey is hurled out of the honeycombs by the extractor, and thus one gets a beautiful and clear product. Of lower quality is the drip honey, which is, apart from that, good to eat. This honey is not quite as pure as extracted honey. The pressed honey which follows is not entirely pure, for while it is being pressed impurities such as pollen dust work their way into the honey. That is the reason for the often somewhat sharp and bitter taste of this honey.

What Is Honey?

But what exactly is honey? The chief constituents of honey are the inverted sugars levulose and dextrose. Levulose (also fructose) is the fruit sugar which occurs in all sweet fruits. Dextrose is grape sugar which is present in grapes and also in sweet fruits and is likewise secreted by the starches of plants. Honey contains 33 to 40 per cent fruit sugar and 32 to 39 per cent grape sugar. (According to the *Encyclopædia Britannica* 40 to 50 per cent is fruit sugar and 32 to 37 per cent grape sugar.)

Further, we find in honey small amounts (1 to 4 per cent) of saccharose, that is, cane sugar. The saccharose has the inclination to turn slowly into fruit sugar or grape sugar. This conversion occurs under the influence of heat and the presence of invertase and acids which are found in honey. Further, honey contains very small amounts of minerals: iron, calcium, manganese, potassium, phosphorus, and sulphur. As it is generally known, the fermentation of enzymes is responsible for the conversion of foodstuffs. These are substances that are necessary for the maintenance of life. Not all foodstuffs can just simply be taken up into the blood as they

are. No, they must first be converted, for only dissolved foodstuffs enter the blood. As far as it can be established, the enzymes are of great consequence in the conversion of foodstuffs. Now, we find many enzymes in honey. Therefore honey occupies an important place as an article of food. Since only very small amounts of minerals are needed for the maintenance of the human body, and honey contains such minimum quantities of minerals, it is also of consequence for this reason.

Finally, honey contains water. The water percentage fluctuates between 15 and 35 per cent. (According to some scientists, between 13 and 20 per cent.) There are countries, as, for example, the United States and the Netherlands, where the set requirements for sound honey are that the water percentage totals not more than 25 per cent.

Health Food

Honey is really a prominent, natural article of food. A pound of honey provides about 1,600 calories. Thus honey serves our body with a goodly amount of energy. The caloric value of eggs is considerably less. A pound of eggs provides about 800 calories, while a pound of meat yields about 500 calories. The wise king of old did not write in vain: "My son, eat thou honey, because it is good." (Proverbs 24:13) Honey is easily digestible because the conversion of the sugars in the honey has already begun in the honey sac of the bee; therefore an important part of the digestive process on the honey has already taken place before it enters our stomach. This explains why honey can be given as supplementary food to small children from nine months to two years; daily a teaspoonful or a bit more in an ordinary glass of milk. It is in their formative years that children need sugar. Well known is the child's desire for sweets. For the child's stomach honey is better

than ordinary sugar. History teaches us that the ancient peoples (Romans and Greeks) gave their children much honey.

One can take much honey in place of sugar in tea, in cereal, in sandwiches and cooked foods. For mixing with other foods the transparent flower honey can best be used. When anyone, however, uses the same kind every day it can go against his grain. For this reason it is advisable to introduce a change. There are so many kinds. For example: Many relish heather honey, which is very pure because heather fields are not treated with artificial fertilizer or other harmful chemicals. Heather honey is dark golden brown in color and has a full-flavored and spicy taste and aroma. Linden honey is also fragrant and sometimes somewhat minty. Anyone who relishes something very sweet will enjoy clover honey, which has a pale color, yes, is almost white. Strongly aromatic is the dark-brown buckwheat honey, which is not recommended for daily use, but, on the other hand, is pleasant for a change. Rapeseed honey is light-yellow and crystallizes quickly.

When honey crystallizes, after a short or a long time, some think that there is ordinary sugar in such honey. That is not the case. Crystallized honey is pure. Crystallization proves that honey is pure. Such crystallized honey can be liquefied very easily. Place the container in warm water. But be careful what you do, for, although honey liquefies at 154 degrees Fahrenheit, many of the important constituents can be harmed at 159 degrees. If a container with honey has stood in a cool spot for a length of time it can indeed become stiff and hard to handle. But, placed in the room, it takes in the temperature of the surroundings and then too becomes softer and easy to spread.

Besides being an article of food and strengthening, honey is a medicine. George

Ebers found a medicinal papyrus in Egypt which contained very many prescriptions of which honey was the chief constituent. Honey contains inorganic salts which are important for the formation of blood-coloring agents. People with anemia and chlorosis do well to eat honey. Because honey is hygroscopic or water-absorbing it acts as a disinfectant on infected mucous membranes, and hence honey is often medicinally effective in the case of affected air passages, while the mucous-dissolving quality is also of importance. All living micro-organisms need a certain amount of moisture; the bacteria come in contact with honey and they are forced to give up moisture and as a result die. An old and simple remedy against the cough is a glass of water and lemon juice and a few teaspoonfuls of honey, of which one may take a little several times a day, or a 10 per cent solution in warm milk, which solution likewise dissolves mucous and soothes coughing.

Interesting is the observation of the American physician D. C. Jarvis that honey is capable of checking and curing the unpleasant habit of bed-wetting by its hygroscopic quality. The honey must in this case be taken in the evening. There are many persons who suffer with constipation. Honey is for such persons a simple and an easy-to-take laxative. As a laxative one can also make use of warm honey-water with an extract of senna leaves.

Blossoms provide us with a truly exquisite food by means of the busy bee. Honey is sweet, pleasant and soft. It can be kept a long time in preferably a dark, dry and not-too-warm spot. Next time you have honey remember its Source, not the bee, nor the blossom, but in the words of the Romans: "Here is honey, which God has made for your health."

Nature's Amazing Chameleon

By "Awake!" correspondent in Southern Rhodesia

NO CREATURE has as many gadgets, as many devices, as many rugged horns, as fantastic a hood, as bony a shield, and as many different paint jobs for each mood in its make-up as the chameleon. Its hands are different. Its feet are different. Its eyes are different. Its tail is different. Its tongue is different. Well, best described, the chameleon is a little bit of everything different. It is the only animal in creation that can capture its prey more than a body-length away without moving anything except its tongue.

☛ The chameleon is a slowpoke. Its every action is deliberate and drawn out. All parts seem to operate in slow motion, that is, all but its eyes and tongue. These seem to belong to this age of marvels and speed. The eyes are unique organs projected prominently from the sides of the head as cone-shaped tubes, possessing conspicuous power of independent movement. The eye fixed at the tip of the cone makes it possible for the chameleon to see its own forehead, nose, and even have a look at its other eye without undue strain. The turret-mounted eyes swivel in every direction. One eye scans the ground below for possible enemies, while the other searches overhead branches for food, but instantly, when a fly, beetle, or worm is sighted, both eyes work in unison. They judge the distance of the prey and plan the attack. The chameleon's mouth opens—fire! With bulletlike speed a long elastic tongue is shot out. The tip of the tongue, which is club-shaped and sticky, strikes the target. It never misses its mark. Once tagged with the sticky end the insect has no hope of escape. The tongue returning to the mouth is slow and can be watched. With a big gulp the insect is swallowed and the chameleon gets set for its next shot.

☛ Chameleons are said to be "one long contradiction to our general conception of a small four-footed reptile". The chameleon's tail cannot be lost in a moment's notice and regrown at leisure. It is a delicate organ, fully equipped

with muscles, nerves, and a sense of feeling. It is curled downward like a coiled spring when not used, but up in trees it is used as an extra hand for holding and grabbing.

☛ The fingers and toes of the chameleon are not arranged as ours are but they have bundles of two that oppose bundles of three in each limb—three toes on the outside and two on the inside for the feet and the other way around for the hands. This thoughtful arrangement allows for the firmest of grips on the branches and twigs. They are known to lay some twenty to fifty eggs and bury them in the moist ground. When the babies are hatched, wet and sticky, they are able to take care of themselves and get right at work with their strangest of equipment.

☛ The chameleon is world famous for its ability to change color. It uses an endless variation of green, yellow, brown, black and white. Contrary to general consensus, the color changes are not necessarily for camouflage governed by the background the animal is in. Often it uses colors that make it more conspicuous in its habitat. The chameleon will decide to change coats when the temperature has changed, or if it has been emotionally disturbed, but a greenish color is its favorite jacket.

☛ According to African legend, the chameleon was sent by God to bring immortality to mankind, but it traveled so slowly that the lizard carrying the message of death arrived first. Gullible mankind accepted the message arriving first—thus lost out on immortality. While only a small portion of "gullible mankind" believes in this race of the lizards, the great majority has swallowed the fable of immortal human souls. Death came, not from a lizard, but as a result of disobedience to God's law. Everlasting life, on the other hand, is the gift of God through Jesus Christ. (Romans 6:23, *New World Trans.*) This precious heritage is not dependent on nature's slowpoke, the chameleon, or upon mythical immortal human souls, but on the spirit and power of Jehovah God.



Blood and Oil

The Long Struggle to Give Brazil's Fabulous Treasure to Her People

By "Awake!" correspondent in Brazil

OF ALL the precious materials extracted from the earth, there is not a single one that does not drag along in its wake a legion of selfish men that, because of greed in their unending quest for riches, contaminate the morals of earth's inhabitants, whose plight becomes worse and worse. They are possessed of a burning fever that consumes them until they perish. It is for this reason that all humanity contends in the hope of more controlling power—not so much world dominion as the control of earth's riches. Today, even though gold is the most alluring, it is not gold that fomented revolutions, friction, wars and heated debates among the modern nations. It is the dark-colored oil that flows from the bowels of the earth in gushers or drilled wells.

Ever since its discovery, Brazil has been cruelly beaten, its people ruthlessly crushed beneath the heavy boot of foreigners, and its riches, mineral, vegetable or whatever other, are controlled by foreign influence that monopolizes everything.

In spite of its beauty and position, Brazil has a high percentage of illiteracy that is almost without remedy. Its commerce is dominated by trusts that do not allow this profitable prey to escape, and any undertaking to open up the rich resources of the country is immediately cut off by certain occult interests, and hardly ever accomplishes anything. Such is the problem of Brazil's oil.

The oil campaign in Brazil is not of recent date, for since the beginning of this century attempts have been made to regulate the oil situation in the country. In 1902 the first book on the subject was written, and for some years now there has been strife over "black gold".

In the book *O Escândalo do Petróleo* a partial vision is presented, showing how, at the outset, Brazil did not prosper in her national companies and the desire to stop the exploitation went to such a point that crime of every variety was used in a strong effort to hinder those who wished to see Brazilian oil flow out of the earth.

The Martyrs

Josef Bach, a German geologist, studying the soil in Alagoas since 1905, finally made certain of the presence of this precious substance and established a modest business for extracting it. This was in 1918, and on August 26 of the same year he wrote a letter to the local police asking protection for himself and his family in order that he might continue to live in that little town and proceed with the development in that zone. Measures were taken and nothing happened, but on a certain day when he was crossing the lagoon in a canoe with a different boatman from the regular one, the bark suddenly upset and he was drowned; the boatman escaped unharmed except for a bath. His disappearance served the occult interests well; complete inac-

tivity reigned thereafter in the digging for oil.

Years after, Pinto Martins, a young Brazilian engineer with big ideas, acquired from the widow the studies and rights to renew the enterprise. He went to London to start negotiations, then came to New York and from there to Rio in a sensational flight. He was acclaimed a national hero by the people. He was offered a premium of \$10,000, which he never received, because he committed suicide before the time, without anyone's knowing the motive for the tragedy.

Later, in the state of Mato Grosso, Barzetti, an Italian engineer, made studies and contracted for some land to continue the exploitation, announcing that oil wells were going to be drilled in the region. And what happened? A gunshot, from nobody knows where, mortally wounded him. All activities were stopped and the ever-increasing enthusiasm died down.

Monteiro Lobato, an outstanding Brazilian writer, participated actively in drilling and exploiting and also in spreading oil wells all over Brazil, beginning with the land he owned in Lobato in the state of Bahia. At a great personal financial loss and after many pleadings and supplications he saw the oil that was not to be discovered flow out of Brazilian soil. For this, Monteiro Lobato fell into the bad graces of the government, his oil wells were nationalized, and he was thrown out of his job as chairman of the Merchants' Exchange. The metal plates that identified the field were torn down and in their place was put up an obelisk with these words: "The first field of the national council of Dr. Getúlio Vargas' government from which oil flowed in Brazil."

Development of the Fight

Standard Oil and Royal Dutch & Shell are the two great international trusts; con-

sequently Brazil, with so many places marked with indications of oil, meant a real danger for them; so the first thing they had to do was to monopolize the potential oil-bearing land and then to catechize the Brazilians. Knowing the various weaknesses of the Brazilians, they thought: Nothing is easier than to fool these simple people, who, although they live on top of oil, do not know anything about it; they must always buy oil from us, while we calmly acquire the land that can serve us as future reserves, and as we exhaust the fields that we now possess we shall have sure recourse to our oil in Brazil.

During the past three years the newspapers have employed many blaring headlines, the people have organized mass meetings, going out and shouting in the streets: "The oil is ours"; carrying placards with such phrases as: "We urge the taking of measures; out with the international trusts," and walls have been daubed with pitch in the same words. It looked as if the thing were going ahead, but this was pure deception. During the period of May-June, 1951, the morning newspaper of Rio de Janeiro, *Diário de Notícias*, published some interesting items about the oil situation in Brazil, one of which was on the occasion of the National Oil Convention promoted by the Cedpen, when Gen. Arthur Carnaúba, chairman of the convention, said:

"Its aim will be, once again, the defense of the fundamental thesis of state monopoly, not only with reference to refining but also as to research, production and distribution. . . . To hand these over to the oil monopolies constitutes a crime against our native land. Let us avoid the necessity of our sons' being obliged to fight a battle like that in which the heroic Iranians are engaged . . . Oil is a factor of emancipation for those who know how to exploit it and an instrument of slavery for those who criminally hand it over to the international trusts.

... Reflect a little before you throw yourselves in the path of colonization and of tyranny!"

In the same paper we read further about a meeting in the Senate, at which Senator Domingos Velasco spoke: "The Brazilian Socialist Party is in favor of state monopoly. . . . All of us are called by the trusts' lawyers 'useful innocents' in the service of communism, whereas the truth is that we are in the service of Brazil. And what have we gained in our fight against the trusts that have never hesitated to kill patriots who opposed themselves to their interests?" Then he denounced a list of prominent persons, accusing them of being "useful innocents" on the side of the trusts. At the close of his discourse, the senator appealed to the president of the Republic to nationalize the Brazilian oil, as he had stated in his speeches in which he had so enlarged upon the riches of the Brazilian soil.

There was the closing of the National Center opened in 1935 for the study and defense of oil, because it was supposed that it had become infiltrated with Communists, a claim which was strongly refuted by Mr. Domingos Velasco. Some days later the *Última Hora* published a note containing parts of a document presented by a representative from Bahia, in which he asked what had happened to the national gasoline and how much had already been produced in Brazil. The magazine *Time* in its Latin-American edition published news of the release of Brazilian gasoline in Rio de Janeiro and the joyful and enthusiastic reaction of the motorists who acquired it, but in reality it had already been released some time before at a station in Guareí where a few motorists bought; the *cariocas* that bought the Brazilian gasoline said that it was just as good as the imported.

Really things began to warm up after 1949, but the very complicated problem

that for the time being presents itself has not been solved. There is a refinery in Mataripe in the state of Bahia with a capacity of 2,500 barrels a day, which guarantees enough for the consumption of that state; but Brazil has 21 states. Plans are under way to open another refinery at Capuava in the state of São Paulo with a capacity of 20,000 barrels a day. This refinery, not yet completed, already has a lot of shareholders and owns \$3,000,000, but it needs \$15,000,000 to finally get into action. The basis of shares is as follows: Only native Brazilians can be shareholders, so that the controlling interest of the refinery always remains in national hands; the maximum subscription per person will be \$75,000, and the minimum, \$150. Studies and installations will be made by a competent American firm, the Hydrocarbon Research Corporation, the same that was selected to install the official refinery at Cubatão, all to be under the supervision and approval of the National Oil Council; and the distribution of the bonds was trusted to Roxo Loureiro S/A—Investment Bankers, under contract signed and approved by the National Oil Council.

Beneath the deceptive surface some questions arise, such as, How much money borrowed from foreigners is back of this? Where did the first shareholders or founders get the \$3,000,000 for the first payment? And many others. Who can certainly guarantee that what is going on in Iran will not come to pass in Brazil? This is only the beginning. What will be the end?

The *Última Hora* of June 27, 1951, published a notice which said: "The president of the Republic in his policy of attracting foreign technicians offered the Brazilian Oil Council a group of German technicians who wish to collaborate, under the supervision of the Brazilian government, in the drilling of oil wells."

Who can be sure that tomorrow or the next day the trusts will not reveal the part they play behind the well-disguised representatives in shareholders of high financial capacity?

Brazil was represented at the Third World Oil Congress at The Hague. Assemblies and conventions have been held in defense of oil. Theses have been published in the Chamber. Lately in some filling stations are seen banners with the following inscriptions: "Bahia gasoline accepted with the same good will as the imported." This is only superficial bravery. Its depth is not easy to fathom.

What will be the outcome of this weighty and complex question of oil, not only for Brazil, but for all the other countries beneath whose soil lies the precious mineral and whose inhabitants wish to live in

peace? Who put the oil in the earth, and for what purpose? These layers of petroleum were placed in the earth by a loving, wise Creator to whom belong "the earth and the fulness thereof", who made the earth to be inhabited and the produce of the earth "for the service of man". When, soon, the new world of righteousness is in dominion of the earth, its willing subjects, the survivors of Armageddon, will enjoy the blessings of oil and all the other precious things stored in the bosom of the earth along with the knowledge of their Creator and his manifold wisdom and they will adore Him as worthy of their praise and confidence, not trusting "in princes, . . . in whom there is no help", but "whose hope is in Jehovah . . . who made heaven and earth, the sea, and all that in them is". —Psalm 146:3, 5, 6, *Am. Stan. Ver.*



"Melancholia" in Art Circles

When viewing abstract painting the uninitiated frequently get a vague impression that "modern art" does not amount to much. Sometimes the opposite is true and something that does not amount to much is hailed as "art" by red-faced authorities. *Melancholia in a Swamp* looked little different from dozens of other abstract paintings, and Sidney Key, curator of the Toronto Art Gallery, penned this to the "artist": "You are considerably interested in a variety of effects that can be arrived at through experimental use of your materials, and you seem to be aware of the accidental effects that can result from lines, calligraphy, blots and the use of a spray gun." The picture and letter were turned over to the local press and *Melancholia* became the best-known abstraction in Canada when newspapers explained that it was nothing but a piece of cardboard used by commercial artists for wiping their brushes and testing their spray guns. The 17-year-old "artist" had merely picked it out of a wastebasket, mounted and titled it. It still might be "art" to the modern mind, however, as Jerry Morris, curator of the Vancouver Art Gallery, said, "This accidental doodle can be regarded as a work of art worthy of serious criticism on two levels. The artists cleaning their brushes may either consciously or unconsciously contribute to this form and selection by the placing of their brush strokes. The man who recognized the quality of the picture in rescuing it from the wastepaper basket was to a certain extent functioning as an artist."



Choosing the Right Hat



CHOOSING the right hat is more easily said than done. Each season the styles change, the shapes radically change, and the colors become unfamiliar. But style is one of the great obscure mysteries of life. What women would give for a definite formula for choosing "the right hat"! Think of the hours it would save, the agony, and the embarrassment! Lucky you, if you are the model type! Some girls are, but they are few and far between. Such a woman can try on a large hat, the new "Cavalier" or "Caque", or a cloche, or turban, a sailor, an inexpensive, or an exclusive hat, all with equal success. But unfortunately this is not true with most women.

It would be simple enough to recommend the general shape of hat for each face if the head, neck, and shoulders, etc., conformed to type. As the case is, the round face goes with sloping shoulders just as often as with square ones. The receding

chin may accompany the long thin neck or the short plump one. The coloring of skin, hair, and eyes will differ; likewise, the age of the face. Neither do the size and proportions of the entire figure always correspond to the type of face. All these factors are to be considered, and will shed light up-

on the perplexing search for the right hat.

When hat-hunting be sure that the little model you think is "just darling" is "just darling" on you! The right choice should be the finishing touch to an outfit instead of an unrelated or unbecoming eyesore. The right hat will add, not detract, from your costume. No one will say, "What's that thing on your head?" A well-chosen hat will not be seen as a distinctive feature, but becomes a part of the person. It merely completes the costume as a whole. It is a frame for the face which, after all, should be the center of attraction. The outline of the head and hair should be closely related to that of the hat.

Selection Often Difficult

When making a wise choice, it would be well to consider the words of the newspaper columnist, Westbrook Pegler, who said: "Now it is one thing to place a wadded washrag over the eyebrow of some cute, skinny little trick of 18, stick a sprig of parsley on it and strap it beneath her pert little chin with a couple of lengths of dyed bandage. She could look cute beneath a tomato surprise or with no hat at all because she is cute, and the hat really makes no differ-



ence one way or another." But those who have had a little more aging require a little co-operation from their hats, and deserve it at the price. A hat should be an adornment. It should give you a lift. Unless it really does something for your looks, it would be best not to purchase it. The proper selection will put the smart woman at ease, giving her a sense of confidence, knowing she is correctly and becomingly groomed from top to toe. A hat is different from a shoe. While you can hide your feet under a table or a chair, you cannot exactly do that with your head.

There are mainly three things to consider when buying a hat: whether it is becoming to you, whether it combines well with the rest of your outfit, and whether it is always comfortable to wear. Lilly Daché, designer of hat models, said: "The right hat on the right head is pretty. I can make any hat becoming to any woman. But it must be designed for her, and her alone. It must be properly fitted, and it must be in proportion. This, I think, is the secret of success in anything in life: enough of this, enough of that, and all things in proportion. The big hat for the big woman, the small chapeau for the *petite femme*. The big thoughts and the big heads for the big person; the small things for the small souls."

It takes time and thought to choose the right hat. If you are in ill-health or fatigued, you require all the more care in fitting a hat to your face. Never worry about a hat's making you look older—worry does that, not the hat. If you select a model that you *feel* silly in, then, no doubt, you *look* silly and ridiculous in it. Choose a hat that makes you feel gay but at ease. Never wear a period on top of your head for a hat or a silly, provocative little creation with a flowing veil unless you are the type. And the "unpardonable sin" is to try to make one hat do for both sport and

dress. If you must economize, it is better to be a bargain hunter than a one-hatter.

Money is an important factor in the choice of a hat, and often women spend more for a hat than for a dress. One lacking taste would accomplish less with more money. A woman with good taste can frequently complete her costume with a low-priced though suitable and becoming model. The average woman can pay only a limited price for a hat. Anything beyond a certain price level cannot even be considered. If this allowance permits only one hat each season, there is all the greater need for discriminating choice.

What Hat to Wear

Very young people can wear almost anything and look good. If you are young and observe the prevailing style or mode of hairdressing you will find a great variety of hats suited to your face. While there is an asset in being born beautiful, no one need be discouraged because of irregular features. Almost everyone has some redeeming points. It may be your hair, skin, or eyes. The clever woman will learn to accentuate her good points, which will leave the unfortunate ones unnoticed.

A thin woman should avoid too large a hat; it gives the appearance of an open parachute. She should wear pillboxes or something with small perky brims and off-face brims. If you like to be conservative but smart, the tiny sailor model is best of all. If your personality permits, add a pert veil. But don't wear a veil if you feel uncomfortable in one.

Some seem to think that tall women should always wear a drooping brim. The features as well as height should determine the kind of hat to be worn and not merely whether a woman is tall or short, plump or thin. For example, a drooping brim will have a tendency to accentuate the large curved nose or the retroussé nose. A flat

brim with a straight or irregular edge makes the short upturning nose less obvious. In general angular features are not so pronounced when round brims and soft edges such as ostrich or plaitings are used. The very round face is seldom improved by a rolling brim. If you are tall and conscious of your height, wear a smart beret or a large hat. An extremely large hat can be worn to better advantage with a long skirt than with a short one. Another thing, solid materials like velvet make a hat look larger than does transparent material. If there are two hats of the same size, one made of maline and the other of velvet, the latter will appear larger. But a tall woman should never wear a period on top of her head for a hat.

Hats with wide brims should never be worn by those who are pleasingly plump and shorter than average. A hat with a definite angle, one that tilts over the right eye, will usually be becoming. Front-draped turbans are very elevating, both in height and spirit. If you like a pompadour hat, make sure it does not give you a moon-face appearance. A bright-colored hat is apt to cut your height, so have your color in your jewelry and accessories instead. If you have a dramatic personality, let the richness of material express it rather than the color in your hat.

The off-face style which sits firmly on the head is good for the lady that has no outstanding features. If you do not want to emphasize that plainness, wear a hat that accents you and your costume. The small sailor is very flattering to most women. The new flaring brim also cups the head and has a youthful effect.

How to Wear a Hat

Fashion decrees each season determine how the hat shall be placed on the head. To ignore this custom makes a woman appear out of date. No amount of accessories, dramatic or otherwise, can offset a wrong hat angle. When trying the hat on test its becomingness from all angles. Not only the front but also the rear and side views are important, because the wearer is seen from all sides. A hat chosen sitting down before a mirror is likely to be disappointing when the woman sees herself at full length. The final decision should be based upon the outline of the entire figure.

Occasionally, you will find it smarter to wear a bright hat with an all-black, all-brown, all-blue or all-green suit or dress. Then it would be well to carry the hat color to your jewelry, gloves or bag. This way your hat will not stand out and you will not become to everyone you meet "the lady with the pink hat"!

The right hat can bring out your personality, add to your costume and charm. It can "do strange things psychologically; the most conservative can be made to feel like a glamour girl, a femme fatal, or a debutante, by donning appropriate headgear. A smart and becoming hat will buoy up a woman's spirits, give her confidence and make her wit scintillate". Or so they say. Some women think they can wear anything and get away with it. While it may be true that "a woman of wit can make a man admire her even if she wears a cabbage on her head", it may also be just as true that "you can tell the quality of a woman's brain by the kind of hat that covers it". Let the selection you make speak well of you.



Today's Civilization

Civilization's Effect on Honesty

Inspector Henry A. Larsen, the Royal Canadian Mounted Police officer over a 3-million-square-mile precinct in the frozen wilds of the Yukon, the Northwest Territory and northern Quebec, visited in New York in January. In its report of his visit the *New York Times* said (January 13), "The Eskimos are still largely untouched by civilization and therefore, according to the Inspector, 'naturally honest.' 'If you happen to drop a trinket in the snow they will make a hundred-mile trip by dogsled to return it,' he explained." Perhaps the rest of the world could use a little less "civilization" and a little more of such honesty. It reminds us of a cartoon that recently appeared in a popular magazine. It shows a native girl of the South Pacific holding an American GI by the arm as she argues with her protesting brown-skinned father: "So he's civilized—I still love him!"

Topic of Most Interest

The "Inquiring Photographer" for the *New York Daily News* asked, "What topic is of most interest to people today?" The answers, published in that paper on January 8, included, "Affairs of state," "The high cost of food," "Unbearably high taxes and the somewhat related subject of corruption in government," and "The possibility of another world war". The final answer, given by Gail Mischke, a New York newspaperman, was, "Morals in general. Morals in our homes, in business, in schools and intolerable morals in government, from lesser officials to high government executives. . . . We've got to get away from money as a standard."

Black Markets Condemn World's Morals

The 1951 *Black Market Yearbook*, a detailed study of illegal dealings on the currency markets of 54 countries, is a fantastic report of globe-girdling lawbreaking. A *New York Post* column, March 7, pointed out that this yearbook was prepared by Franz Pick, an international currency expert who estimates black market trading in currencies and precious metals in 1951 alone hit the fantastic total of \$10,000 million. He says flatly, "There is no doubt that black markets are here to

stay . . . as a permanent institution of society," and "conscience has long since lost meaning for the average citizen of all nations". Yet a part of the blame for this delinquency must rest on the governments themselves. In 13 years the paper currencies of 11 countries, having 729 million inhabitants (Albania, Austria, Bulgaria, China, Czechoslovakia, Germany, Hungary, Japan, Korea, Poland and Rumania), have been destroyed. During 12 years 20 other currencies have lost at least 50 per cent of their value, and during just 27 months war preparation has contributed to devaluation of 55 currencies.

Cost of War

Under this heading the *Railway Inst. Magazine* (Perth, Australia, August 1, 1951) reported: "The International review of Diplomatic and Political Science (Geneva) estimates that the money spent on [World War II] could have provided £4,000 worth of furniture, a £12,000 house, £20,000 in cash to every family in the United States, Canada, Australia, Britain, Ireland, France, Germany, the Soviet Union and 'Belgium.'" (Changing Australian pounds into American dollars that is over \$80,000 per family.) Continuing, the report said, "In addition, each town of over 200,000 population could have been given a cash donation of: £25,000,000 for hospitals, £25,000,000 for libraries, £25,000,000 for schools."

"Social Workers" in Stinking Sewers

Marthe Richard, Paris' only woman city council member, shouted in 1945, "I will not rest until Paris is cleaned of these stinking sewers." Paris' 178 legalized houses of prostitution were put out of business. When the brothels closed, 7,000 registered whores went outdoors and underground. Reinforced in numbers they nightly patrolled the Champs Elysées and Place Pigalle, and swarmed through the nightclubs. The situation went from bad to worse, and *Time* magazine (January 14) reported Marthe Richard has "just written a new book . . . in which she now says: 'The situation has become intolerable. We have to reopen the *maisons de tolérance*. . . . The girls should be considered some kind of social workers.'"

"YOUR ^{WORD} IS TRUTH"



Futile Prayers

FUTILE prayers cause twofold harm. They bring reproach upon God and cause creatures to lose faith in him. That there is much futile praying cannot be denied. For example, during World War II, Catholic, Protestant and other religious organizations in both Axis lands and in lands of the Allies prayed to God for victory. Obviously God could not answer the prayers of both. He certainly did not answer the prayers for an Axis victory. Did he answer the prayers on behalf of the Allies? or was not their victory due to superior forces? Indicative of the reproach such prayers heap on God is the taunt of Voltaire: "It is said that God always fights on the side of the strongest battalions."

During that same conflict millions of prayers were offered for the safety of both soldiers and civilians. "There are no atheists in foxholes," we were told. Yet casualties mounted in spite of all such prayers. True, many who prayed survived, but who would claim that prayers determined the fates of those involved when all prayed?

The same principle holds true regarding prayers offered in times of peace: prayers for recovery from illness, for material prosperity, for the obtaining of a mate, for safety in travel, for victory in sports, and such like. May it not be said that the very success of the insurance business is rather strong circumstantial evidence that such prayers are not answered?

Then there are the prayers of the clergy for divine guidance and blessing upon the

United Nations, upon the various heads of state, etc. Are these being answered? When we consider the ineffectiveness of the United Nations organization, the moral tone of politics, the strife between nations and the confusion within each nation, we are forced to the conclusion that all such prayers are likewise futile.

The 1950 "holy year" furnished another example of futile praying. According to the pope it was to be "a year of special devotions and prayers, especially for world peace". Yet, although the world's greatest religious organization thus petitioned God for a whole year for peace, the year saw the East-West cold war become a shooting war with the invasion of Korea, not to say anything about uprisings and armed conflicts in some ten other lands.

Equally futile have been Roman Catholic prayers for victory in her struggle with communism. In Italy, her own back yard, she has scarcely been able to maintain the status quo for the past five years, in spite of all her prayers to God and in spite of all the money (\$1,300,000,000) sent in to help out by the United States. In the recent elections her Center coalition lost more than a million votes to the Right-wing (Neo-Fascist) and to the Left-wing parties. —*New York Times*, May 28, 1952.

Why is so much praying futile? First of all let us note that God is not to blame. The Bible assures us that he, omniscient and omnipotent, can answer prayer; that he can do for us "more than superabundantly beyond all the things we ask or conceive". And Jesus assures us that our heavenly

Father is more willing to give us good things than earthly parents are to give their children good things. (Ephesians 3:20; Luke 11:9-13, *New World Trans.*) And does not the Bible record instance after instance where God answered prayer? See 1 Samuel 1:27; Jonah 2:1, 2, 10; Acts 10:4; James 5:16-18.

If God is not to blame because so much praying is futile, then it must be the fault of those praying. Is it? It is. For one thing, certainly prayers offered to nonexistent deities are futile. "All the gods of the peoples are idols; but Jehovah made the heavens." (Psalm 96:5; 115:3-8; *Am. Stan. Ver.*) Therefore prayers offered to others than to Jehovah are bound to be futile.

Christ Jesus, on this matter of prayer, said: "If you ask anything in my name, I will do it." And again, "No one comes to the Father except through me." (John 14:14, 6, *New World Trans.*) There is no provision or authorization in the Scriptures for endeavoring to come to Jehovah God through Jesus' mother Mary, or through some deceased "saint". Prayers directed to these are futile, for they ignore the only channel of communication with God, Christ Jesus.

Prayers that fail to take God's purposes into consideration are likewise futile. God does not change his purposes to suit the whims of men. "I have purposed it, I will also do it." (Isaiah 46:11) God having purposed to destroy Sodom and Gomorrah, Abraham interceded in vain. God decreed that his unfaithful name-people should go into captivity, and so Jeremiah was commanded not to pray for them. This present wicked system of things is doomed, and therefore it would be futile to pray for it. —Genesis 18:23-33; Jeremiah 7:16; 2 Peter 3:10-13; John 17:9.

Even though we pray to the true God, through Christ Jesus and in harmony with

God's purposes, still our prayers may be futile. How so? If we do not ask in faith. Said Jesus: "All the things you ask in prayer, having faith, you will receive." The disciple James makes the same point, that unless we ask in faith, "not doubting at all," we shall not receive anything from Jehovah.—Matthew 21:22; James 1:5-8, *New World Trans.*

Many prayers are futile because the motive is wrong. Concerning this we read: "You do ask, and yet you do not receive, because you are asking for a wrong purpose, that you may expend it upon your cravings for sensual pleasure." (James 4:3, *New World Trans.*) For the same reason those who pray merely to impress men are offering futile prayers, wasting their breath as far as God is concerned. Those proud of heart likewise talk to God in vain, as Jesus pointed out in his illustration of the self-righteous Pharisee and the contrite tax collector. As for the prayer of the wicked, it not only is futile but is actually an abomination, a disgusting thing, to Jehovah God.—Proverbs 28:9; Isaiah 1:15; Matthew 6:5-9; Luke 18:9-14.

The misguided, selfish, hypocritical prayers of many professed Christians have brought much reproach upon Jehovah's name and have caused many to lose faith in God. But from the foregoing we can see that the fault does not lie with him that such prayers are not answered, but with the ones offering such prayers. Let all lovers of righteousness who pray in sincerity avoid the foregoing pitfalls when praying to God. Let them follow the pattern given us by Christ Jesus in the prayer he taught his disciples. Let them learn what God's purposes are and what we may pray for. Doing so they will find that God does indeed answer prayer.—Matthew 6:9-13; Proverbs 15:29.



Jehovah's Witnesses Preach in All the Earth



Ireland

THERE are many verdant islands on this globe of ours, but only one "Emerald Isle", Ireland. Lying west of Britain, its 28,000 square miles boast about three million inhabitants. Life in Ireland is slow-moving and the countryside is beautiful with its intensely green fields and lazily flowing rivers. Its people are humble and hospitable and likable in many ways. It would truly be a pleasant place were it not for the bitter feud that religion has created in the minds of the Irish, splitting the country in two.

In the north we find six counties holding to the English rule. In the south we find twenty-six counties, standing independently, having their own flag, disliking the British but forced to do business with them nonetheless. Officially and ostensibly their parliament in Dublin rules, but unofficially and actually their laws come from Rome. Recently this has become more and more apparent, and deep are the rumbles of discontent coming from the working-man as he faces this fact.

As in 120 other lands and isles of the sea, Jehovah's witnesses are preaching the good news of the Kingdom in Ireland. In the north they work free from physical molestation, protected by the law, and there their chief opposers are evangelical pastors. In the south, however, things are entirely different. There religion does more to help a man earn his daily bread than any college education, and the church seeks to dominate every detail of life.

The faith of the typical Irishman is based not so much on love and knowledge as

upon fear. Any unfamiliar word, any information given that differs from the usual type of Catholic conversation, regardless of its support in logic and the Scriptures, conveys only one meaning to him—Communism! The priests use great power against the parishioner who dares to read non-Catholic literature or listen to non-Catholic discussion. Thus fears of loss of employment, friends or property, or boycott, and finally excommunication, hold back many a sincere and God-fearing Irishman from taking the necessary steps to gain correct knowledge of the Bible.

A public appeal was made to the government some while back to have Jehovah's witnesses expelled from Ireland. The efforts of the Catholic Hierarchy in this regard failed because Ireland's Constitution guarantees freedom to practice religion by others as well as by Catholics; and so Jehovah's witnesses continue to preach there.

Living accommodations present the greatest problem for the missionaries of Jehovah's witnesses, for the few Protestants there as well as the Catholic population in general fear reprisals if they have as guests such "church undesirables" as Jehovah's witnesses. As long as the witnesses can keep the address of their living quarters secret from the public, as well as keep the nature of their activities secret from their landladies, all is well. But unfortunately this secrecy can never last long, for the Irishman is a curious fellow, and find out about you he most certainly will! Occasionally a fearless household will brave threats and abuse, but for the most part it is just a matter of time before the missionaries are ousted.

Typical in this regard is the experience of a full-time minister and his wife in county Wicklow: "We finally obtained a cheap room near our territory, but only for a few weeks. Almost immediately complaints were made to the police to have us ousted. These failing, our landlady received a warning that her house would be smashed unless we left. This frightened her, and although she liked us we had to go. We are now living on top of an old tram car, four miles out of town 'way up in the hills on the farm of a Protestant. We stay out of town as much as possible, as we have interesting Bible studies with ten different families and we want to continue caring for these. Returning about midnight from a Bible study on our bicycles a short time back, we were followed for about three miles by a car full of people. They stopped us in a quiet lane and three men got out and warned us to leave this Catholic country, threatening that violence would accompany the next warning if we remained. But we have stuck it out and are still here. A man nearby shows his good will by supplying us with milk at half price and by taking part in the work himself. He passes out literature to all around here in the hills and says that it will not be his fault if his neighbors get a shock at Armageddon."

In an adjoining county two natural sisters, also serving as full-time ministers, are busy taking care of thirteen home Bible studies in spite of stiff opposition. There two schoolteachers, learning about the Bible for the first time, have added to their library the *New World Translation of the Christian Greek Scriptures* and are passing on to their young students the things they themselves absorb.

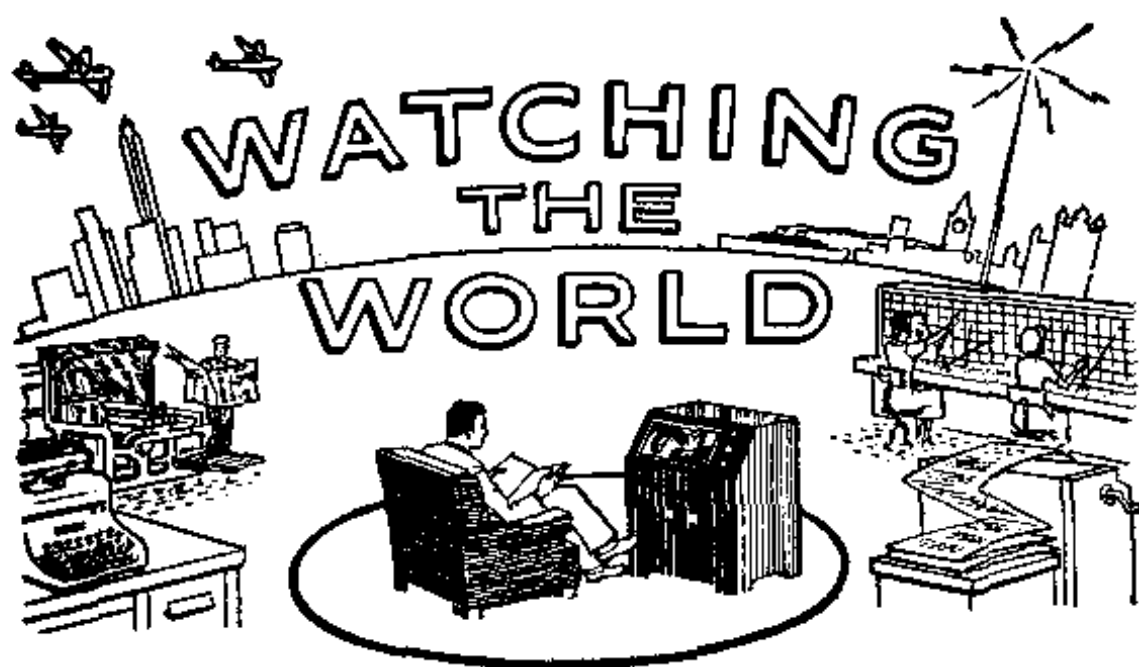
Away down in the city of Cork is a home of Gilead missionaries who have succeeded in establishing a Kingdom Hall, one of the three to be found in this country. By working quietly and advertising their meetings

only by word of mouth to persons of good will, they are able to hold their weekly scheduled meetings without molestation.

At Dublin, Ireland's fair capital, we find a strong congregation of Jehovah's witnesses working with Gilead missionaries and other full-time ministers. In three years the number of those taking part in publishing the good news of the Kingdom has doubled, the number attending the congregational meetings has trebled, whereas the number of homes in which Bible studies are being conducted has increased fivefold. Many are the happy experiences of those who go forth to preach the good news, and the prospects for greater increase in the future are truly bright. One Roman Catholic woman, denied a Bible study in her own home because of what she termed "the ignorance of my family", told that when she sits in the Catholic church she is thinking about what she has learned from Jehovah's witnesses. Roman Catholic families obtain Bibles and then read them at night so as to avoid persecution.

July 1951 the witnesses of Jehovah in Ireland were greatly cheered by a visit of the president of the Watchtower Society, N. H. Knorr, while en route from the United States to the Clean Worship Assembly at London, England. He gave an address to 32 at the Kingdom Hall in Cork, considered very good for that place, and 215 packed out the Engineer's Hall in Dublin. More than 800 heard him at Belfast.

Hundreds of humble and hospitable Irish folk respond to the first hearing of the message, only to be retarded when they are browbeaten by the church. (Matthew 13:20, 21) Still the work goes grandly on. Many an emigrant in a far-off land thinks of home and says "God bless Ireland". Well, with Jehovah's witnesses on her soil, holding out the waters of truth and life to those who wish to accept them, it can be truly said that God is blessing Ireland.



Dollars or Lives?

◆ One of the numerous well-nigh unsolvable governmental problems is what to do about trade with Russia, in view of the opinion that materials sold to her may have to be bought back with human lives. The U.S. Battle Act provides that "no military, economic or financial aid be supplied" to any nation that ships arms or strategic materials to Communist countries. Yet trade continues because Western Europe needs to sell its products to keep up employment, and needs supplies it gets from the Communists in return. A general furor was stirred up when Denmark delivered an oil tanker to the Soviet (7/8), although it was known since 1948 that the tanker was under construction, and although nearly 60 other ships are now being built for the Soviet Union in Western shipyards. Reliable sources have suggested that except for war equipment the U.S. "cannot object to Western European exports toward the Soviet bloc unless we are willing to assist in development of new sources of imports for our friends and Allies in Europe". But U.S. commercial interests want increased trade restrictions. Commercial interests force Europe to trade with Russia. Commercial interests prevent the U.S. from remedying the

European situation. Angry words fly, but money still talks the loudest and dictates the action!

In the East-West Struggle

◆ The propaganda war and armaments race between East and West continue. When Moscow proposed a Big Four conference over German unification, the West feared unlimited talks would delay German participation in the European army, but agreed (7/10) to meet on the condition that the sole subject be the possibility of free elections throughout Germany. In West Berlin Communist cold-war pressures have even included kidnapping. Germ-warfare charges are being pressed to the point that one visitor to China described the drilling of school children to rush out and pick up insects with chopsticks. In the Netherlands (7/17) an international ring was uncovered that bought Western goods with forged documents and transshipped them to Communist countries. In Malaya the British instituted a drive on the high-ranking officials among Communist raiders. (Said a spokesman: "We are very happy to kill rank and file bandits, but we believe that doesn't get us very far.") It was announced (7/13) that Yugoslavia will get jet planes, tanks and heavier guns from the

U.S. this year. Apparently each side is daring the other, while the cold war continues on both sides of the curtain. An example: When the keel was laid for a new U.S. super-aircraft carrier, the world's largest, U.S. Deputy Secretary of Defense William Foster warned (7/14) that "not even in their innermost lairs" could a foe "escape the devastating force of this mighty weapon".

"Red Dean" Stirrs Furor

◆ Hewlett Johnson, the "Red Dean" of Canterbury, who won Stalin's "peace prize" last year, and for many years has been to the left of center, stirred up another furor in Britain when he returned from a visit to Moscow and Red China proclaiming the Communists' germ-warfare charges. A petition was started asking his dismissal. The *Daily Mail* mused, "There must be some way of removing him from his high and ancient office." The *London Times* said, "There can be little doubt that, if there were any lawful means of dispensing with his services, his ecclesiastical superiors would have long since adopted it." But in Parliament, Churchill declined to launch any action, and the Archbishop of Canterbury told the House of Lords that swallowing "all the foolish, unpleasant, venomous things that are said" is "a small price to pay to keep unblurred the freedom of speech which is a vital concern in the church and the nation".

Many Reject Israel Citizenship

◆ Despite intense social pressure in many collective settlements and charges of "traitor" by a leading newspaper, thousands in Israel lined up (7/14) in a last-minute rush to "opt out", for one reason or the other, under the law that provided that all immigrants who did not declare that they wished to retain foreign citizenship would automatically become citizens of Israel. Out

of the million who still possessed citizenship in other lands, 21,499 chose to "opt out", including more than half the estimated 5,000 to 6,000 immigrants from the U.S. and considerable numbers from French North Africa, Europe and South Africa.

Mossadegh Out and Back

◆ For one year and three months Dr. Mohammed Mossadegh was premier of Iran (still called Persia by the British). His prime objective: Expulsion of the British. His success: Excellent. So good, in fact, that Iran lost the huge Anglo-Iranian oil royalties and the government's finances slid to where its expenses were \$10 million a month more than receipts. Even so, the policy won him great popularity, for the British are fervently hated. Yet his political difficulties mounted, and finally the Shah, Iran's constitutional monarch, balked. Dr. Mossadegh resigned and was replaced by Ahmad Ghavam (7/17), a wealthy landowner who has three times in the past served as premier, and who has been openly critical of Mossadegh's policies. He said regarding the oil dispute, "I hope to be able to settle the matter." He was not able to do so, however, for a hard core of fervid supporters staged fierce riots in many Iranian cities and towns, demanding that the "servant of the British" be removed. After three days of rioting and many deaths, he resigned (7/21), and Mossadegh was reinstated.

Just to Give a Report!

◆ When Prime Minister Menzies returned to Australia from recent talks in Washington and London, he gave a radio address from Brisbane's City Hall (7/15) to tell his people that he had arranged to get materials Australia could not produce, to get defense supplies from Britain and to sell

Australian uranium and food products. In keeping with Commonwealth tradition he stood up to the Communist hecklers in the audience, which became one of the rowdiest groups he had ever addressed. He called them "Communists", "yahoos," "squealing rats." When a "we want peace" chant started, he retorted, "That is what the Chinese Communists shouted [in Korea] while they were killing Australian troops." Despite the commotion, only those who started fights (24 men, 6 women) were thrown out.

South American Border Strife

◆ Trouble was brewing on the border between Brazil and Argentina. A special congressional investigating committee left Rio de Janeiro (7/17) to investigate border violations by Argentine border guards. In one instance they were charged with going thirty kilometers (18 miles) into Brazil to capture two men, in others with firing on and killing Brazilians. Argentina's interior minister explained (7/17) that large-scale smuggling, which both countries admit exists, was the cause of the difficulties. Brazil admits "the policing of our frontiers is deficient in the most populated parts and almost nonexistent in others", and says it is not complaining against attempts to halt the smuggling, but against Argentine guards operating on both sides of the frontier.

Brazilian Gold Rush

◆ In 1849 California gold drew fortune-seekers into the untamed western United States. In 1952 it is drawing adventurers northward through Brazil's jungle, past 22 waterfalls and rapids, into an area of malaria and bubonic ulcers, on the Jari river, a northern tributary of the Amazon near Dutch Guiana (Surinam). Communication is poor and little is actually known except that at least a small area is remarkably rich. Farmers are leaving

their land for the gold field and it is feared that when the poverty-stricken population has abandoned farming the gold will be exhausted, after which they will be worse off than ever. A merchant in Macapa is said to have advanced one million cruzero (about \$50,000) to prospectors and made 80 per cent profit from his share of the gold they found.

Jet Approaches 1,300 M.P.H.

◆ "The demonstration that . . . a practicable machine [cannot] . . . fly long distances through the air, seems to the writer as complete as it is possible for the demonstration of any physical fact to be."—Simon Newcomb, 50 years ago.

"At an air show . . . last Saturday, however, an Air Force major . . . said the Skyrocket had flown more than 1,300 miles an hour."—AP bulletin, July 15.

Scientist Newcomb was not alone in his skepticism. In recent years other skeptics have doubted the possibility of passing the speed of sound. The new record, which was actually 1,238 miles per hour, approaching twice the speed of sound, was made over California's Mojave desert back in August, 1951, and was released now only through accident. The announcement was supposed to mention only the new 79,000-foot altitude record. The previous record, 72,395 feet, was set by a balloon in 1935. Passing through the air at such speeds builds up so much heat that enough refrigeration equipment to cool a 3,000-seat theater is necessary to keep the pilot from roasting and the plane's structure from softening.

More Saucers

◆ People are still seeing those elusive flying saucers. Two Pan American Airways pilots reported (7/13) seeing "eight glowing red-orange disks" traveling at 1,000 miles an

hour near Norfolk, Virginia, and an air force spokesman in charge of such investigation said a few days later that sixty reports of flying saucers had been received within one two-week period. He said, "People are seeing unidentified objects in the sky at a rate almost double over last year."

Russian Train Crashes

◆ Just beyond the Oder river in Polish-occupied territory a speeding train carrying Soviet occupation forces on leave from Germany to the Soviet Union left the rails (7/9). According to the West German news agency, D.P.A., the train was near Frankfurt on Oder, just east of the contested Oder-Neisse border line when it crashed down a steep embankment into a lake, carrying 160 soldiers to their death.

The Earth Convulses

◆ In 1906 California's worst

earthquake hit San Francisco and 452 perished. Its second worst (7/21) hit hardest at little Tehachapi (population 1,700), 80 miles northeast of Los Angeles. An eyewitness said: "In 45 seconds, the light went out, women screamed and whole buildings erupted. This little mountain town became a screaming madhouse in those few moments. The water tank above the city toppled, flooding the streets. Cloud after cloud of gray dust rose in the eerie darkness, illuminated here and there by a fire which poked a yellow finger into the sky." Fires broke out in widespread communities. The entire San Fernando valley was reported blacked out. International News Service reported that in downtown Los Angeles buildings "swayed like reeds in a hurricane", driving sleepy-eyed residents from their homes. Although the quake was felt from San Fran-

cisco all the way down the coast to Mexico, much greater death and destruction would have occurred had its strongest part struck a major population center.

Like Grasshoppers

◆ Man has done many things, not the least of which is flying at a speed almost equal to that of a rifle bullet. Yet when a small part of this huge planet quivers slightly, he is thrown into consternation, his handiwork crumbles upon him, and his power is shown to be infinitesimal. Little wonder that the inspired Record says of God in relation to man: "It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers." (Isalah 40:22) Yet some men still think their way to solve world difficulties is the only way, without looking to God's Word to see what he says about it.

Two Timely Tracts

Hell-Fire

For long centuries various religions have used the hell-fire scare to preserve their power. How much actual truth is there in the idea? Is the doctrine Scriptural and Christian? Is it reasonable and just? What about the 'lake of fire and sulphur'? By letting God's Word do the teaching you will be able to learn the facts. Read this revealing tract *Hell-Fire—Bible Truth or Pagan Scare?*

"Awake from Sleep!"

That these are significant times is obvious to all the mentally competent. Yet, while acknowledging this fact, few appreciate the real meaning of these critical times. The most vital information is being side-stepped. Why? Do you want to know the truth about the world situation? Then read the tract "*Awake from Sleep!*" It will enlighten and profit you, alerting you to this day's significance, and the things that lie ahead.

WATCHTOWER

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Please send me a copy each of the tracts *Hell-Fire* and "*Awake from Sleep!*" ☐

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SEPTEMBER 8, 1953

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Time!

Time!

Time!

Time!

CALENDAR, sundial, hourglass, clock—all are inventions of man which indicate that he is conscious of the value of time. Man himself did not originate the idea of measuring time. At the very beginning of his existence, with the long future stretching out before him, his Creator instructed him in regard to this matter.

Not only did the sun, moon and stars serve for light, but they were to be for "signs, and for seasons, and for days, and years". (Genesis 1:14) The Creator is still the greatest instructor, showing man how proper use may be made of the time at his disposal. His Word is of the greatest value in seeing that our time is well spent. Study of that Word is made more effective by the version called the *New World Translation of the Christian Greek Scriptures* (containing only the so-called "New Testament"). Also, the book *What Has Religion Done for Mankind?* is a timesaver, enabling one to gain a comprehensive knowledge of the subject of religion through the ages, and particularly what is of value to us in this most significant of all times thus far. It will help you to make use of the remaining time to your enduring profit. The two books in combination are a special offer made this month on a contribution of only \$2. Take time to order copies now.



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