

AWAKE

SCIENCE IN THE ROLE OF SAVIOR

Is it the way to one world or to no world?

Pine Tree Riches

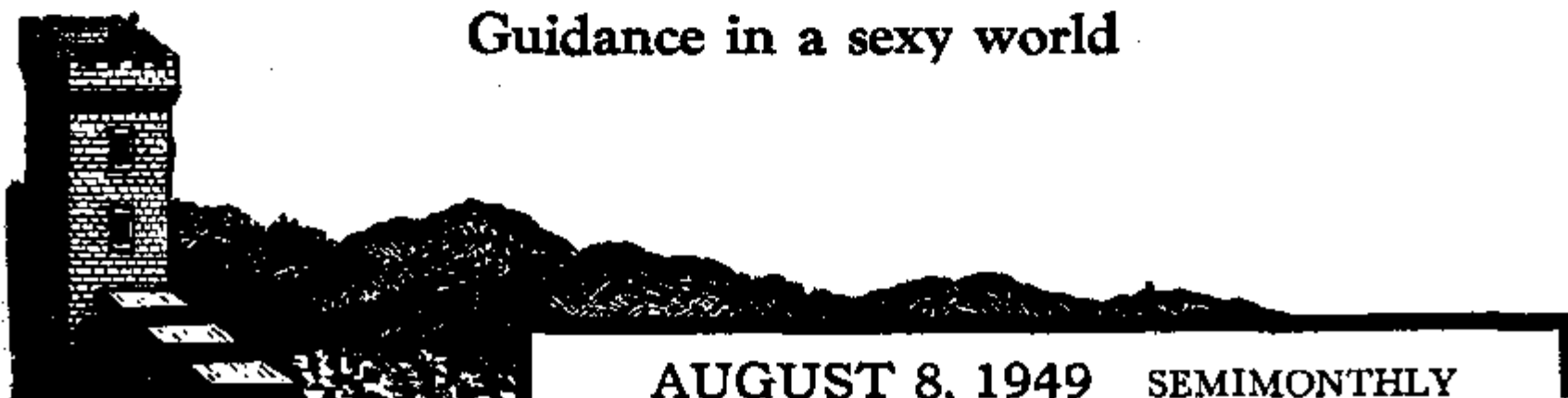
How products of the pine figure in our daily life

The Hummingbird

A pugnacious featherweight jewel

Sinning Against One's Own Body

Guidance in a sexy world



AUGUST 8, 1949 SEMIMONTHLY

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 tread upon; 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.

"Awake!" uses the regular news channels, but is not dependent on them. Its own correspondents are on all continents, in scores of nations. From the four corners of the earth their uncensored, on-the-scenes reports come to you through these columns. This journal's viewpoint is not narrow, but is international. It is read in many nations, in many languages, by persons of all ages. Through its pages many fields of knowledge pass in review—government, commerce, religion, history, geography, science, social conditions, natural wonders—why, its coverage is as broad as the earth and as high as the heavens.

"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 XXX

Brooklyn, N. Y., August 8, 1949

Number 18

SCIENCE IN THE ROLE OF SAVIOR

ONE world or no world. Those are the stakes many put upon the present struggle for world unity. Scientific advances have shriveled the earth till nations on opposite sides of the globe are as next-door neighbors. But does this world neighborhood spawned by science draw close in a brotherly embrace of neighbor love? More often it is an embrace of death. Warring nations have been thrown into a clinch, into fighting at close quarters, into position for national fingers to clutch at neighbor throats. Into the hands of neighbor nations science has heaped fiendish means of annihilation. Have the advances of science only advanced mankind to its destruction? Some scientists recklessly suggest we may even be facing globicide.

Many persons cast science in the role of savior. Instead of viewing it as the way to "no world", they see in it the way to gain "one world". As hope in other saviors wanes the tendency is to grasp ever more frantically at the straws that remain. Science is one such straw that a drowning world now desperately grabs. It is often held out as a savior. This was done last September when the American Association for the Advancement of Science celebrated its hundredth anniversary. An association announcement said: "'One World of Science' will be the keynote of the centenary, for science is the same the world over and it now appears that the best hope of man-

kind's becoming one world in purpose and objectives is through the unifying influence of science." In a foreword for the program Dr. Edmund W. Sinnott, president of the association, declared:

Science is universal. It recognizes no national boundaries, is limited by no racial prejudices, follows no dogma or party line. Whether a discovery in science is made by an Englishman, a Russian or a Japanese is not important. All that matters is the soundness of the work itself. When a scientific paper is published no one asks if it were written by a Negro, a Roman Catholic, a Jew or a Seventh-Day Adventist. The paper is judged by what it is, not by who did the research which it reports. Good scientific work is being done by Republicans, Democrats and Communists. In a perilously divided world, this free spirit can be of greatest service to mankind.

Science a Savior in Disguise?

And when the seeds of research are sown and their fruit harvested in the form of bombs, and when the evil fruitage is rained down upon innocent men and women and children, we can be assured that it makes no difference to them whether it was a Negro or white man, a Catholic or Protestant, a Democrat or Communist, that made the bomb that blew them to bits. Those who worship at the shrine of science counter with an enumeration of the modern conveniences it has provided, and boast of life-saving methods it has developed. But science's

best is dedicated to killing; life-saving is secondary. It is a simple procedure. Science cures diseases, then makes germ bombs to spread them. Its surgery patches men up, then its bombs blow them apart. Scientists split the atom, next they split cities. Simple, indeed.

If science is a savior, it has disguised itself well. Dr. Urey, atomic scientist, said last year: "Atomic bombs have been developed to the point where we can't expect to use them in large-scale war and have the human race survive." Henri Laugier, United Nations official, recently warned: "Destruction is here, within reach, is actual, and can be precipitated by a sudden act of individual or collective folly. On the other side lies the prospect of building slowly and painfully, but assuredly, the golden age which will place the immense riches of science, both acquired and to come, at the service of man's well-being and happiness." Retired Rear Admiral Ellis M. Zacharias, U. S. navy, asserted that aside from the atomic bomb science has developed weapons "that could wipe the last vestige of human, animal and vegetable life from the face of the earth". At Fulton, Mo., in March of 1946, Winston Churchill cautioned: "The Dark Ages may return, the Stone Age may return on the gleaming wings of science, and what might now shower immeasurable material blessings upon mankind may even bring about its total destruction."

Science has been defended as blameless on the grounds that it only accumulates knowledge; others are at fault for misusing that knowledge. In this vein was the comment of Dr. Jacques Maritain, of Princeton, made last April at the Massachusetts Institute of Technology's Mid-Century Convocation. He proclaimed: "The human person is threatened today with all-pervading slavery, not through the fault of science but through that of the enlarged power granted by science and technology to human foolishness." Warring humans

have repeatedly proved their foolishness. Why should science continue putting weapons in the hands of fools? If you put a loaded gun in the hand of a child, in an idiot's hand, in a maniac's hand, are you not responsible for any murders that follow? Science must bear responsibility when it puts fiendish weapons in the hands of globicidal maniacs.

Does this mean, then, that scientific research should be stopped? No; but that knowledge should not be misused. It means that scientists should not use their knowledge to build weapons of destruction, that as men grow in knowledge they should also grow in moral integrity to direct them in humanitarian uses of their discoveries. Man's strength on the materialistic front and his weakness in spiritual resources was stressed at the aforementioned Mid-Century Convocation of the Massachusetts Institute of Technology. Doubt was expressed as to whether man was wise or rich enough spiritually to take proper advantage of the opportunities opened to him by scientific knowledge. Consensus was that "while man was winning the battle against nature he was in danger of losing the battle against himself and that this failure created a real threat that the very fruits of his victory against nature might lead to his extermination".

Religion a Guide for Scientific Learning?

At this point someone will pipe up that more religion is needed to give the required moral tone and spiritual strength. Faithful adherence to Bible precepts would convert science from destructive to constructive pursuits; but which one of the popular religions of Christendom could supply that kind of integrity? The Church of England? Not so long ago it approved the use of atom bombs in warfare, and archbishop of York, Cyril F. Garbett, declared: "The Christian, despite all his hatred of war and his passionate desire for peace, must recognize that war is not the worst of all evils."

Then perhaps the Roman Catholic Church can break the war fever? "Father" Edmund Walsh, vice-president of Georgetown University, said: "If they [Russia] get the atom bomb—and in quantities—God help us." He then estimated that they would have the deadly secret in three years, and the report stated his belief: "America's hope for salvation is to keep ahead in the development of the weapon and thus keep its present advantage." Would a true Christian look to a bomb for salvation? Incidentally, Walsh was the one who gloated during 1940 that the Nazi war aims were the re-establishment of the Holy Roman Empire, which was a Germanic empire. Little hope from the church that backed the Axis Powers, and is now the power that keeps Franco in the Spanish saddle.

Then what about Protestantism as a reservoir from which to draw spiritual guidance for humane use of scientific discoveries? Only a few months ago the American Council of Christian Churches, representing fifteen Protestant denominations, called for "a complete and frank showdown" with Russia, asserted that "in the name of opposing appeasement the United States is actually participating in appeasement"; and in its resolution added:

For us to have the atomic bomb and, in the name of a false morality born of a perverted sense of self-respect and pacifist propaganda, to await the hour when Russia has her bombs to precipitate an atomic war is the height of insanity and will, when the fateful hour comes, be a just punishment upon us. It is a betrayal of Christian principles and common decency for us to sit up and permit such a revolutionary force to gain advantage for the enslavement of the world.

Organized religion is so anxious to use the atom bomb as its "church sword" against Russia and thereby make secure her precarious place in the world that she goads men to misuse science in bloody war. A glance at the history of wars

fomented by religion should eliminate it as a possible check on misuse of scientific knowledge. Moreover, science and religion make rather strange bedfellows. Often the religions of Christendom have denounced scientific findings; for example, at one time they condemned the telescope and microscope as instruments of unholy prying into God's secrets. They have been quick to quote Paul's admonition to avoid "profane and vain babblings, and oppositions of science falsely so called". (1 Timothy 6:20) The word Paul used which is rendered *science* really means *knowledge*, and it is only the false and not the true that is to be rejected. But Christendom's religions swing like a pendulum from one extreme to the other, first rejecting all science then embracing it all.

When Science Becomes Folly

The Bible can supply the spiritual values that will enable men to use knowledge properly, and the Bible has nothing to fear from mature and proved science. Scientific investigation continually adds to the proof of the Bible's authenticity. It is only the unproved theory and wild speculation that clashes with it, and it is the oppositions of such falsely called science that are to be avoided. It is not mature science when a scientific guesser chips off a piece of rock, gazes at it long and carefully, and then with an assumed air of great and infallible wisdom announces how many millions of years ago it was soft mud. He is merely parroting the prattle of his predecessors.

The same folly is found relative to the unproved theory of evolution. Note the following seriously advanced proposals of some scientists, as published in the *Los Angeles Times* of March 20, 1949:

Scientists are beginning to think seriously of projects so colossal that the stupid laugh and the wise are frightened. A project which noted authorities consider is a distinct possibility for the future is the reconstruction of the universe! . . . The reconstruction of the

universe has been suggested as the ultimate goal of physical science by noted men in this country and England. Perhaps the first to talk about it seriously is Dr. Fritz Zwicky, California Institute of Technology physicist-astronomer who is engaged in research, objective of which is to shoot tiny man-made meteorites out of the earth's gravitational field. Some of these missiles, it is expected, never will return to earth, but circle the latter like miniature moons.

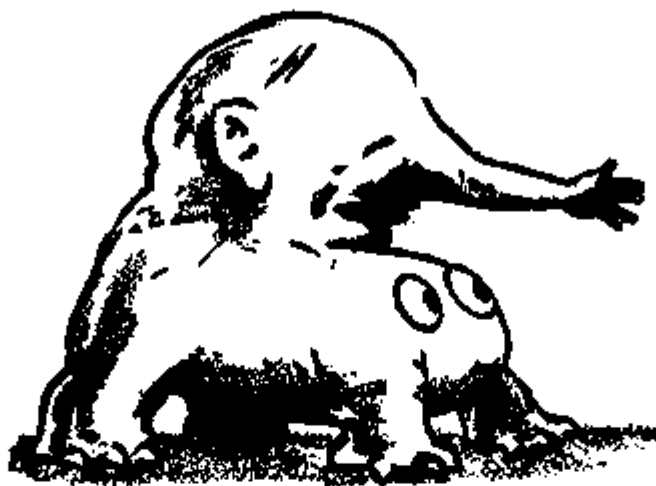
"Reconstruction of sections of the universe," asserted Dr. Zwicky in a talk delivered in England, "remains a distinct possibility for the future . . . and which we might just as well visualize cold-bloodedly, since it appears inevitable, is the reconstruction of the universe. . . .

In the wake of the realization of large-scale nuclear fission there will, no doubt, follow plans for making the planetary bodies habitable by changing them intrinsically and by changing their positions relative to the sun. . . ."

Stimulated by Dr. Zwicky's thoughts, British scientists have projected their own thoughts so far that, by comparison, the Caltech authority appears a reactionary. In a two-hour address, delivered recently by Dr. Olaf Stapledon, of the Liverpool University faculty, the speaker suggested that, if moving planets closer or farther from the sun proves difficult, it might be well to breed a race of more durable creatures. . . . An entirely different sort of creature might have to be bred to populate outer planets such as Jupiter, Saturn and Uranus. "It would be necessary," Dr. Stapledon explained, "to create a man of very small stature to cope with excessive gravitation. . . . It might be possible, however, to support the relatively heavy human brain in a small mammal by throwing man into the quadruped position. The four legs would have to be greatly strengthened and, at the same time, the head would have to be pushed far backwards so as to distribute its weight between fore and hind legs. Since

the front legs would be occupied in bearing weight, what about hands? My only suggestion is that the nose might be greatly elongated into a trunk, equipped with delicate grasping instruments like fingers. It would be desirable to have two trunks, if not three. . . . The eyes would have to be projected well forward from the thrown-back brain pan. Otherwise, Homo Jovianus would be unable to see where he was stepping." [Accompanying is

an approximate duplication of an artist's conception of this evolved "man" that was published with the article.]



Such nonsensical gibberish spued out in the name of science does more harm as the hypocritical babblings of Christendom's clergy does

to respect for the Bible. Only men blind in their own conceit and drunk on their own "wisdom" could vomit out such foolishness. And only moderns hypnotized by science could stomach it. What idle babble, when puny men speak of shuffling planets like a deck of cards, and evolving elaborate freaks when they cannot even bridge simple species! At the outset the article said the stupid would laugh and the wise would be frightened. But for the comfort of those who laugh at this "wisdom", we quote 1 Corinthians 3:19: "The wisdom of this world is foolishness with God."

Science in the Role of Destroyer

Science has yet to prove its power to save. Its potential to bless is great, but men have turned its blessings into curses. Leaders of this world's politicians, commercialists, militarists and religionists fail to harness scientific knowledge for good. Even the scientists cannot control the knowledge they discover. With increased knowledge comes increased power. Power for what? Power for bigger bombs? Power for deadlier gases? Pow-

er for murderous bacteria? radioactive clouds? Earth satellites from which to aim down guided missiles of death? Power to kill more and more innocent men, women and children? to conquer more nations and continents? to control the seas of water and air?

When you see science's impressive parade of tanks and artillery, warships and submarines, bombers and fighters, do you also see the gutted cities, the maimed soldiers, the dying women, the dead children? As you swell with patriotic pride at the display of might do you see the endless rows of white crosses that sprout from the earth in the wake of the seeds of death the paraders will sow? Does the cannon's boom echo back to your ears the casualty lists? As the jet planes streak across the sky with exhausts hissing like gigantic snakes, do you hear in their swishing roar the voice of prophecy foretelling ruined cities bleeding on the earth's bosom? In the red rubble at the feet of scientific warfare do you read the record of science's failure as a savior of mankind?

Or have you been blinded to these tragedies by the glittering, dazzling, idolized monument to modern science? Polished and beautiful outwardly, but inwardly full of dead men's bones. (Matthew 23:27) Bible principles are too impractical for this hard-headed world of realists; so it turns its worship to materialism. The Nazis worshiped the god of science, and their god destroyed them. They took up the glittering sword of science, and they fell by it. Science turns on the civilization it was to serve. On its altar are offered nations, cities, mankind. With religion's blessing and in the name of God and humanity, freedom and peace, the sacrifices to wargod Mars are made bloodier under the lash of scientific knowledge.

In times past men were destroyed by

lack of knowledge. Now they are destroyed by their knowledge. Their knowledge puffs them up and hides from them the true knowledge of Jehovah God. When will they realize it? When will they awake? For the majority, when death knocks, when they are about to be put to sleep forever. Momentary misgivings may assail them from time to time, but the living pace is too fast for them to slow up for a close look, and they are swept on in the torrent. Only when the onrush is slowed by the clawing hands of death will their glittering temple of science fall, its tinselled glory fade, its fascinating grip and hypnotizing spell be broken, its giant womb be seen as barren of the best fruits. Only as life irretrievably ebbs from a worn-out or broken body, as consciousness slips from a mind intoxicated by the heady, sparkling champagne of modern science, only then at that tardy time will true values be flashed clear on the dying brain. The sobering comes too late; the excessive imbibor of science-worship passes out for the last time, dead to the New World.

The Savior of One World

The New World? Yes, and it shall be One World. It is the promised world of "new heavens and a new earth" that God so loved that He gave His only begotten Son, that "whosoever believeth in him should not perish, but have everlasting life". (Isaiah 65:17; Revelation 21:1-5; John 3:16, 36) True and mature science will have its place in that world, after it has been purged of its present speculative follies. But such scientific knowledge, even when exclusively used for blessing, will not be cast in the role of world savior. The one Savior of that united world of righteousness is identified in God's Word: "I, even I, am Jehovah; and besides me there is no saviour." —Isaiah 43:11, *Am. Stan. Ver.*

"Keep away from the worldly, empty phrases and contradictions of what they falsely call knowledge, through professing which some people have made a failure of the faith."

—1 Timothy 6:20 *An American Translation.*

For Feminine Fancy

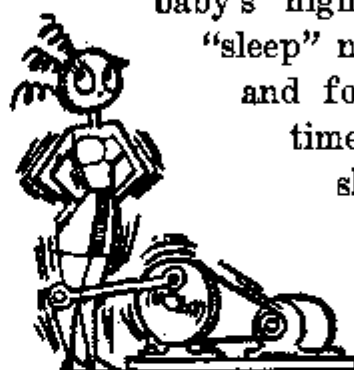
After years of urging parents to let the offspring have their way for fear that checking their cute rampages of savagery and destruction would only sow seeds of adult mental ills, the child psychologists are now doing an aboutface. Though the swing back to the spare-the-rod-and-spoil-the-child theory is in its infancy, many of the leaders in social science have been forced by the facts to admit that the lessons learned at Mother's knee do not make as lasting an impression as those learned while stretched across Daddy's. The New York Sunday *Mirror Magazine*, May 1, reports that Dr. Mahler, of Columbia University, is the sparkplug of this counter-revolution. In most cases she advises disciplinary measures ranging from slight disapproval to restriction of freedom, but adds that if exceptional unruliness in the child is the rule, "obeying a normal reaction clears the air." The back of a hairbrush speaks much louder than words.



Banana skins have been called nature's germ-proof wrapper. Science now comes forward with the suggestion that their power to stop germ penetration may be due to an anti-germ chemical like penicillin and streptomycin. A banana antibiotic may prove active against fungus infections as well as against germs of the bacteria class. United States Department of Agriculture researchers found that apparently bananas produced two antibiotics, one that fights fungi and is in both pulp and skin of green or ripe bananas, and the other active against bacteria and found only in the skin of ripe bananas. Researchers also discovered two antibiotics produced in the sweet potato plant. One combats fungi, and the other not only stops the growth of certain germs but kills them. Work on both the banana and sweet potato anti-germ chemicals is very preliminary, and whether they will be useful in medicines depends on future tests.



Have you ever seen a nylon stocking run without a feminine leg in it? Or a shoe with no foot in it wander around all day? Or shirts develop frayed collars and cuffs without being worn? Well, according to a report in *This Week* magazine that and more happens in the privately owned laboratories of the United States Testing Company, Inc. The reason for all this is that manufacturers want to know how their products will stand the gaff—and UST supplies the Gaff, with a capital G. The testing laboratories look like a crazy house of Rube Goldberg inventions, what with scores of odd gadgets that flex the tops of hose rapidly and roughly, that methodically reduce a baby's high chair to soggy ruin, that "sleep" new mattresses by rolling back and forth a few hundred thousand times till they wear out, that walk shoes on a flywheel, that dunk garments in human sweat, and that even wear girdles on metal hips that bend and twist.



The New York *Times Magazine* reports a social revolution taking place in the ranks of older women. For them a wage-earner's life begins after forty. Statistics prove it. Of the more than 20,000,000 women in the United States over forty-five, about one half are listed by the Department of Labor as "gainfully employed". They find work in all but nine of the 480 general occupational classifications, though most of them are employed in what is traditionally known as "women's work", such as houseworkers, seamstresses, beauticians and waitresses. After these services, women are most numerous in clerical work. It may surprise many to know that 100,000 women over forty-five are farm owners and managers. At the same time, the group in which is found the smallest number of older women is that of farm workers. Whether the trend in older women workers continues depends on economic conditions, say the experts.

PINE TREE RICHES



SMELLY pine tar, rosin and turpentine do not particularly interest the average person. However, if the importance of these materials, their everyday usefulness and their valuable service to mankind are pointed out, perhaps people will look down their noses at these extracts of the pine forest with just a little more respect. One cannot say he or she is not interested on the grounds of never having come in contact with these materials. Why, the very words you are now reading are glued fast to the paper by the aid of rosin used in the printing ink for this magazine.

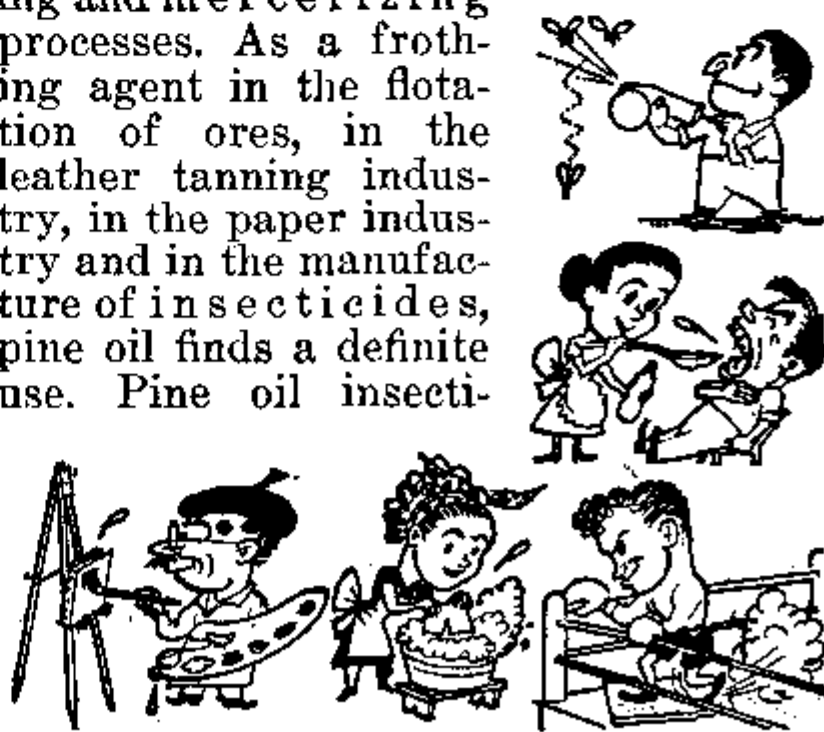
Women as a rule take no interest in the technicalities of chemistry, yet, because materials from the pine are found in so many products, they too enjoy the chemical riches of the pine forest. Take, for example, the oilcloth and linoleum in the kitchen that are waterproof, flexible, easy to keep clean, durable under wear and economical in price. Chemicals from the pines help to make them so. For the same reason good matches are made good, a thing much appreciated around the kitchen. When the leather belt on the old washing machine begins to slip, and the harassed housewife daubs on a little belt dressing, her praise is really sung for the sticky rosin in the dope.

All about the house, on the walls, the woodwork, the furniture—from baby's crib to the broomhandle on the back porch—are paints, lacquers and varnishes all containing rosin, straight or in some modified form. More than 250,000 barrels of rosin a year are used directly in varnish kettles. You did not know this? Well, if it had been left out you would soon have protested, for the gloss would be missing and the protective films

on the chairs would be so soft you would stick to them every time you sat down. Besides the rosin component, anti-skinning agents and other pine tree chemicals, including turpentine, are used in the manufacture of paints.

Besides paints, there is a host of other products that take advantage of the super solvents of the terpene series extracted from the pines. That "pretty-upper" item called shoe polish is one of the most common of these products. Others include furniture and auto polishes, wax emulsions and preparations containing natural oils, fats, organic compounds and synthetic resins. Some of the finest synthetic color pigments, known as resinated colors, are given a treatment of rosin acid to bring out their full beauty and luster.

Pine oil is a very important material, and it finds any number of places where it serves man's needs better than other substances. In the textile industry it is used for degumming silks, as a spinning oil, and in the scouring, bleaching, dyeing and mercerizing processes. As a frothing agent in the flotation of ores, in the leather tanning industry, in the paper industry and in the manufacture of insecticides, pine oil finds a definite use. Pine oil insecti-



cides fortified with DDT are effective against flies, mosquitoes, ants, moths and bedbugs. Pine oil sprays are also used around barns, in garbage pails and on city dumps, and an insecticide containing turpentine is used against cotton insects.

Ever So Many Other Uses

Into the huge soap kettles of the nation go many tons of rosin, which, when treated with caustic soda, comes out as laundry soap. Or first as an intermediate for the making of a certain perfume base, other pine tree chemicals finally wind up as pleasant scents in delicate soaps. Some 360,000 barrels of rosin are used for sizing certain surfaces of paper. In a process resembling soap-making, rosin finds use in special oils and greases. Cutting oils and metal cleaners used in machine shops, electrical insulating compounds, roofing compounds and sprays used on sand molds for steel, iron and non-ferrous castings in the foundry contain materials from the pine's reservoir of chemicals. More recently an industrial heavy alcohol made from rosin is being used in the manufacture of chlorinated rubber. During the war other piney materials went into synthetic rubber tires.

That wonderful invention called "fly paper" must share its glory among the materials out of which it is made, including products of the pine. Rubber cements and other adhesives must do likewise. Into the manufacture of patent leather, and heel and toe boxes for shoes, go some of these materials. In the slaughterhouses of the country a mixture of rosin is used to take the hair off hogs. Pitch from the pine tree is used by breweries of the country, and other pine tree chemicals serve as "wetting agents" in inks, glues, starches and latex mixtures. Concrete is made more flexible and more durable against freezing and thawing, and more resistant to salt solutions, when certain resins originating in the pines are included in the mix. Or

when small amounts of the pine's resins are mixed with ordinary soil, the soil is waterproofed and stabilized, and consequently this treatment is useful in road-building and in the construction of airplane fields and auto parking lots.

In the back hills of Tennessee, turpentine is said to be effective as a cough medicine, possibly because the patient after a couple of doses decides it is better to stifle the cough in order to escape further tortures from the treatment. Be that as it may, highly refined terpenes, venice turpentine and pine oils and tars find their way to the shelves of all drug stores in many pharmaceutical preparations including liniments, ointments and salves. Pine-tar cough medicine is a familiar article, and pine-tar shampoos are still a favorite with many people.

Turpentine is the starting point for the making of synthetic camphor used in plastics. To mention camphor calls to mind a bit of history. When the Japanese took over Formosa in 1895, and gained a monopoly on natural camphor, they ran the price up until in 1918 it sold for \$3.75 per pound. Then chemists learned to duplicate it synthetically, and by the time the second world war came 2,000,000 pounds a year was being turned out at a price one-tenth that of 1918.

Among the users of rosin and turpentine are the world's greatest musicians and artists. No violin virtuoso, or "hill-billy" fiddler for that matter, would think of playing without first having the bow properly rosined so it "takes hold" of the strings. Great masters of oil and canvas, revelers in paints, easels and brushes, will never accept a substitute for turpentine as a thinner for their rich colors. Even pugilistic artists of the boxing ring, before attempting to spread their opponents "on canvas", first powder the canvas with rosin dust to make certain of sure footing.

These modern-day uses of extracts from the pine tree are a far cry from what they were used for in the days when

windjammers and sailing vessels plied the sea lanes of the world. Then, the pine's resins were exclusively used to caulk and pitch the seams of hulls and waterproof the rigging, and hence the oozings of pines acquired the name "naval stores".

Extracting the Riches of the Pines

Jamestown, Virginia, the first English settlement founded in America, in 1607, began tapping the natural wealth of the vast pine forest that extended from North Carolina southward to Florida and westward to the Mississippi. The following year this first American industry began exporting naval stores to the Mother Country, which, in turn, issued strict regulations for the care of the infant industry. Now a documentary relic of those colonial days, these regulations, entitled "Instructions for suche things as are to be sente from Virginia", said in part:

Pyne trees or firre trees are to be wounded within a yarde of the ground, or boare a hoal with an agar the thirde pte into the tree, and lett yt runne into anye thing that may receyen the same, and that wch yssues owte will be Turpentyne worth £25 Tonne. When the tree beginneth to runne softelye it is to be stopped vp agayne for preserveinge the tree.

There was good reason for this concern over "preserveinge" the trees, considering the butchery methods employed in those days when it was thought the resin from the deep slashes was the tree's sap. When it was later learned that the sticky pale-yellow oleoresin was manufactured by the tree after the inner bark was wounded, then only shallow "boxes" were cut, and this added many years to the life of the trees. In modern turpentine farming, a business that keeps some 300,000 people busy, trees at least 20 years old and measuring about 10 inches in diameter are cut 4½ feet from the ground. Such trees yield about one gallon of crude resin during a season. A late development consists of

peeling a band of the bark off all around the tree and spraying the bare wood with a chemical called 2,4-D. This irritates the tree, thus increases the flow of resin and lengthens the life of the tree.

For 300 years the turpentine industry and lumbermen cut off practically all the virgin timber of the south, leaving behind them millions of stumps as scars on the land. Then someone found out that those stumps were richer in gum than the trees, and so during the last three decades enterprising companies have uprooted and reclaimed the resinous wealth from these old stumps. It is estimated that there is a 20-year supply of virgin stumps still in the ground. Half of the 2,000,000 barrels of rosin, all of the pine oil, and at least a third of the turpentine today come from stumps.

After the stumps are cleaned and shredded into small chips two methods are used to extract the chemicals. In one of these methods, called steam distillation, huge stills are filled with chips and hot steam passes up through the wood, melting out the rosin and driving off the turpentine and other volatiles with the steam, which latter materials are recovered by condensing. The spent wood is then used for fuel to generate steam, or it goes into the making of paper. The second method of extraction employs air-tight retorts or digesters in which the chips are heated on the outside until the wood is turned into charcoal. All the turpentine and tar oils are driven off as gases which are condensed, but no rosin remains or is obtained with this process. After the initial extraction the crude chemicals are refined, broken down into fractions, or they are treated with other substances, until in the end there is a long list of materials that can trace their origin directly to the long-needed southern pines.

Though impressive, the list is not complete. Continued research will find more ways for more people to enjoy more of the pine tree's resinous riches.

INDIAN DRESS IN

Guatemala

IS THERE any woman who has not gone to her wardrobe and with a sigh complained that she just did not have a thing to wear? What to do about it? Well, in these modern days it is simple. Just go downtown and browse around a little, and presto! she picks up a charming little creation that is just right, the latest mode with chic and style, just the thing to make her look tall or short, alluring or smart (or at least so said the saleslady); and now milady goes home with a "lift" that is intoxicating to her ego and does wonders for her morale. She goes home happy as a lark, her pocketbook a little flattened, but what does that matter? She has a new dress! Human nature being much the same all over the world, it is with interest that we take a look into the costume and dress of the native Indians of Guatemala, the only descendants of the Mayan race whose styles in clothing and attire have changed but little with the passing of time.

The theme of their clothing is color, all shades, hues and variations, with a mingling of textures and weaving which astound modern experts. Intricate patterns that make the cloth look like tapestry, or shadow cloth of pure white, cross-stitch designs, tufting, plain homespun, checks, plaids, stripes or what have you, all done on hand looms, or, at the best, a foot loom which has changed but little, if any, in the past centuries. The Indians borrow their colors from the vivid blue of the sky, or the purple hues of a volcano at sunset, the reds and scarlet of the poinsettias, the bougainvillea, the green of the forests.

Yes, even the dyes for her yarn come from nature, from plants and tree bark, insects and mollusks. They developed secret formulas both for the dyes and for the setting liquids used to hold colors fast as long as the hardy threads held

together. Red, the color of fire, they associate with warmth, life. Blue, the color of their skies, suggests nobility. Yellow to the ancient tribes was the color of sorrow, and green signified eternal life. Purple was always a favorite, and after the conquest when the Indians saw it used for robes of the priests, they adopted it for their own ceremonial textiles.

Traditionally, each woman weaves her own attire, weaving into the cloth the tribal symbols of her family, figures which have been familiar to her from infancy, the art being taught to her by her mother, and her mother's mother before her. Many are proud of their work, and justly so, and put into their weaving all the art and fine work that their skill allows. Often it takes a woman a month or six weeks to weave her blouse. The cheap, carelessly done work is for the tourist; her garment is made with great care and worn with pride. No piece, however great the pride of the artist, was ever made completely perfect. Even in the finest textiles to be worn by the highest dignitaries or used in the most sacred rituals, one small patch would be left undecorated or made with different colored threads. 'Only the gods and their works are perfect.' What Indian would dare to equal them?

Blouses and Skirts

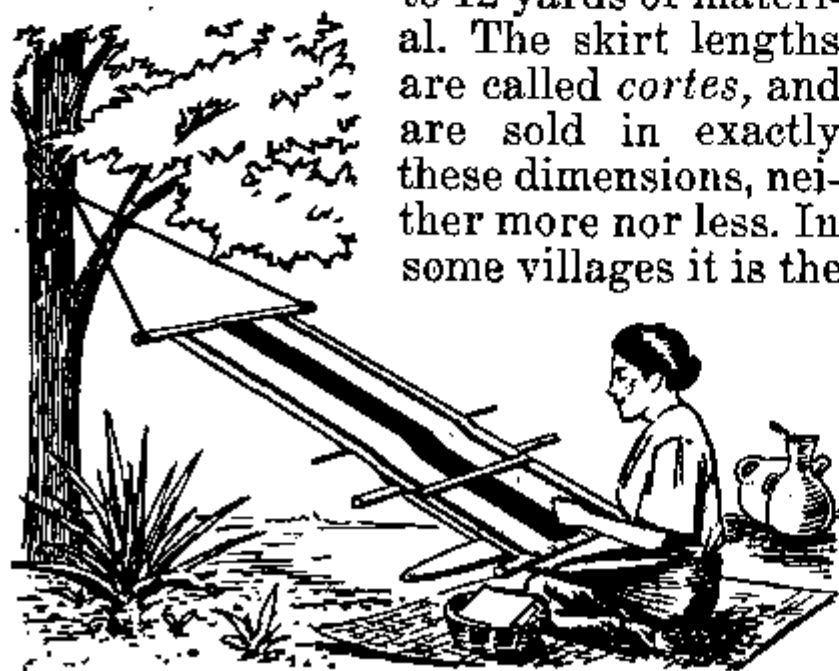
The *huipil* or blouse of the Indian woman is her chief showpiece and one of which she is very proud. Its construction



is primitively simple, a simplicity that adds to its beauty. Two strips, a yard or more in length, are woven on a hand loom. The two strips are sewed together with bright-colored yarn, a strip is cut out, or left unsewed to allow for the neck, and the *huipil* is finished. These vary in different sections. While some are stitched under the armhole, some are left loose so as to hang slightly over the belt. Sometimes the brown skin shows between the *huipil* and the skirt. Or sometimes it is worn long enough to give extra length, serving the purpose of a petticoat, at which times it is tucked inside of the skirt.

Usually it is a heavy and modest covering; only in the section known as Coban the brown skin shows through the blouse. It is said that when the "fathers" of the church came to this section they found the Indian women wearing nothing but the skin provided by mother nature, and they were so "shocked" that they offered them their mosquito netting to make blouses; whence come the white net blouses used by the Indians of Coban to this day. Even yet in the hot coastal villages, the women go without blouses.

Next come the skirts, which are varied also, but actually fall into two classes, those that are tightly wrapped around the hips, and the pleated kind, very full and gathered and which require from 8 to 12 yards of material. The skirt lengths are called *cortes*, and are sold in exactly these dimensions, neither more nor less. In some villages it is the



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custom to wear the skirts down to the ankle, long, graceful and flowing, others wear them only to the knees, while others halfway to the ankle. This is less complicated than the ever-changing hemline of the modern miss, first long, then short. To save wear, the pleated skirts are hemmed on both sides so that either one can serve as top or bottom. How is this for practicality?

Everything in "Purse"

The belts are an important part of the dress, as they are often necessary to hold the upper and the lower garments together. Some are brightly colored, while others are plain; some in intricate designs with fringes and woolen balls that dangle in rhythm with their steps. If stiff and narrow, the sash is wound many times about the woman's waist. If wide, it is looped around from two to five times to form a firm girdle, giving her strength to balance her heavy load that she carries on her head. In addition, the sash serves as purse or pockets for the candles to be burned at the village church, for the pennies she has earned selling her wares at the markets, or for any other thing she might want to conceal or put away for safekeeping.

Then there are the shawls; generally used for wraps. When not in use they are folded over one arm or worn with a casual air on the head. But most common of all they are used to carry the babies on their mother's back, thus leaving the arms of the mother free to balance herself, or to do her work.

Any modern woman knows that her frock, no matter how dashing, cannot be exactly right without her hair done in just the right and correct manner. Hence long periods are spent in the beauty parlor, sitting for hours under the driers, putting "permanent" curls in her tresses in order to appear her best. Her Guatemalan sisters give a lot of attention to their hair too, and there is a variety of tribal ways to wear one's hair. Hats are

never worn, absolutely never, and if they were to use them they would seem odd, and it would be difficult indeed to find a chapeau that would fit in with their multicolored costume. They are far prettier in the native way of fixing their hair with bright ribbons and halos.

A word also about their jewelry. This is varied; they especially like old silver coins, strung in a necklace with bright-colored beads. The heavier the coins, the better; the old Spanish pieces of eight are in great demand among the highland Indians, and some wear strand after strand around their neck. There are also beautiful silver love chains, some with silver cubes and sometimes with pendants which are quaint, cut-out figures made from flat silver. In some villages unmarried girls wear quantities of ornaments but discard all except one necklace when they marry. In other villages it is the married women who gleam and tinkle. The well-dressed Indian also wears earrings of gold or silver. Some pierce their ears in several places through which they slip thin woollen strands and knot them in small tassels.

The footwear is the simplest of all: *most commonly it is nothing more than* their brown feet. In the city it is common to see simple sandals called *caites*, consisting of a leather sole and thongs to tie it about the ankle.

Free from Style Dictators

These Indians are not swayed by a central style center such as New York or Paris; they rather cling to the styles of their village, while in another village just a few miles away the styles may be entirely different. One sectional costume shows a blouse of white into which have been woven little men and women holding hands; also with a child between them, and these are done in shades of green, orange, purple and blue. The skirt is red, with green and yellow stripes, while the sash that is wound tightly around the waist is of red, purple, orange, green and black.

In another section close to the beautiful mountain lake Atitlán, the women also use a blouse of white background with all sorts of little figures woven into the cloth, little birds, chickens, animals, and for good measure a few cross-stitches woven into the material. Then around the neck is more embroidery done by hand, of more little animals. The skirt is of red, blue and white, the shawl done in the same colors. The blouse of Cubulco looks as though it were an all-over embroidery design of flowers, circles, and rickrack effect done in bold red, yellow, green and white on a dark-blue background. The skirts of San Marcos are as gay as sunshine in their orange and yellow hues, partly if not all woven in silk threads. The blouses of Coban are of pure white, but around the neck is another riot of color, the same birds, dolls and little animals to be seen, done in the brightest colors that catch the eye and imitate the colors of the bright flowers of Guatemala.

Do not think for one minute we are going to slight the men; they too go in for design and color. There are those of a section known as Todos Santos whom some call "*Uncle Sam Boys*" (although they have never heard of Uncle Sam, and do not particularly care about hearing). They wear red-and-white-striped trousers, which look something like the ghastly pajamas worn by some, and a dark-blue jacket completes the outfit. Around their head is wound a red scarf, and on top is perched a straw hat. In Chichicastenango the men wear striking costumes which have been borrowed from the sixteenth century. These consist of knee pants and a jacket done in a brownish black wool which comes from the black sheep of the mountains.

The men of Sololá attire themselves with sort of panties or shorts (without elastic) made of red-and-white-striped homespun with little figures running crosswise in the material. Over this he wears a sort of apron, or skirt of black-

and-white-checked wool, fringed at the bottom, resembling the Scotch kilt. Sometimes his pants show from under the apron, coming just below his knees, or sometimes they are worn above the apron, giving the appearance of not wearing any pants. In hot countries the pants are rolled way up reminiscent of the G string. The laborers wear just a piece of cloth over their back to protect them from the hot sun, always with a machete in hand, sometimes making a fierce-looking appearance.

Almost all the men wear hats, sometimes both hats and scarves. First the scarf is wrapped around the head, then comes the hat. Some use a black straw hat, with a flat crown resembling a black sailor hat worn by milady. Around the brim is wrapped a red plaid kerchief with blue and white mingled in. Quite a dashing *hombre* when completely dressed! The men too wear sashes, some of plain red or purple wool, others for ceremonial wear are embroidered with tribal designs.

The Indians of San Martín Chili Verde use a quaint combination wedding costume, the wedding blouse becomes the wearing apparel for the bride, the lower half of the sleeves going to the groom, which are sewed to the upper half of his sleeves. As the designs on each portion are alike, one can identify man and wife.

"Pockets" and "Work Clothes"

Every Indian must carry his little bag, which is almost part of his dress. Bags are the pockets of the village men, whose costumes, when invented, did not include pockets. Some of these are of wool, handsomely woven in black and white using as decoration a row of horses with little men on top. This comes from the ancient thought of the Indians that the horse and rider were one. Other bags are woven of sisal, hemp or jute fiber in a tight or loose mesh in all shapes and sizes. These bags or *bolsas* are handy holders to carry their food, money and papers.

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On the back of the Indian is worn a *cacaste* or carry-all. Ordinarily a carry-all is not a part of costume, but those worn on the backs of Indian traders and bearers during most of their waking hours must be considered articles of dress in Guatemala. A wooden crate set on short legs, a *cacaste* is between three and four feet high. It is the Indian badge of servitude, a peculiar contrivance which consists of several shelves. It contains a vender's merchandise, chickens, oranges, or anything they have to carry on their long journeys. To the outside is tied a small bundle of resinous firewood, small onions and garlic, a coffee pot, a box of matches, a raincoat and extra poncho. When fully loaded it may weigh as much as 200 pounds. This is carried by a wide leather headband which crosses the forehead just below the hairline.

So Guatemala is not just a city and land of churches, plazas, buildings and roads. The dominant note above all comes from the Indian masses. In the yesterday of the past, conquerors claimed the land of the Mayans, adding great cathedrals and beautiful fountains, but the Indian art and dress continue on. Today the fountains are still flowing, and graceful, erect Indian maidens with their primitive water jugs go for water. They are garbed in weavings of great beauty, combining the old with the new and enriching a land of entrancing charm. Dress is not the biggest problem of their lives, but as in all parts of the world it is a dominating factor.

It is said that a leading Paris designer has her "scout" out among the villages, whose observations may lead someday to a "Guatemala Season". So, ladies, do not laugh at the color schemes of the Indian's dress; maybe someday you, too, being slaves to fashion, may find yourselves in brightly colored skirt and blouse, embroidered with little animals, dolls and birds, a frock with a "new look" as old as the people of Guatemala. —*Awake!* correspondent in Guatemala.

Inside Story About Aluminum

☛ Aluminum is good for a lot of things. It is light in weight, although classed as a "heavy metal". It makes a fine metal for the construction of equipment where lightness is an important consideration and where the metal does not come into constant contact with the hands. Yes, aluminum is good for many things, but it is not good for your insides. And, since some of the soft metal comes off in the cooking process, enough damage is done to make one sit up and take notice.

☛ The facts on the subject are an inside story, but, since your insides and those of millions of other people are involved, Dr. C. T. Betts, of Toledo, Ohio, has brought out facts which were being covered up. He found from personal experience, experiment and observation how injurious aluminum can be. He has issued an interesting pamphlet on "How Does the Government Suppress the Truth About Aluminum?"

☛ The pamphlet includes a personal narrative. In 1913 Dr. Betts was told by three physicians he had but a few months to live. Dr. Betts is alive today. He cured himself by discontinuing the use of aluminum cooking utensils. He had found that aluminum in contact with mineral water produced gas. He noted how aluminum or alum, mixed with soda and sulphuric acid, was sold as baking powder, to make gas in the dough. The same chemical reaction occurred in the stomach when aluminum that had come off into the food contacted gastric juices.

☛ He saw that cherries cooked in aluminum and allowed to stand in the vessel left little pits or holes in the metal; jello made in it tasted bitter; other foods prepared in it became dark or almost black; some seemed to be covered with a powdery substance; and still others could not be prepared in aluminum at all. He gave some of these interesting facts to Charles Howard of the Toledo Times, who published them in the Sunday edition as a good story. Alas, poor Howard! He was fired the next day, although he had been managing editor for thirteen years.

☛ That was in 1925. By that time the government of these free United States had instituted an investigation, and the Averill report was issued on the effects of alum and aluminum. Dr. Betts got hold of a copy and put it into the hands of the printer. The federal authorities demanded that he refrain from using any part of the Averill report, and medics and scientists also wrote him demanding that they be not quoted. Dr. Betts, knowing what he knew, defied the order and published the book "Aluminum Poisoning". He was arrested.

☛ Among the many testimonies in the pamphlet as to the harmfulness of aluminum in foods the following are given:

"It is my opinion that the primary result of the introduction into the digestive tract of aluminum compounds would impair the protective lining of the intestine and thereafter the effects upon the other cell growth of the body, including the blood cells, would be cumulative."
—Dr. H. G. W.

"My conclusion is that salts of aluminum are harmful in the human body."—Dr. V. C. V.

"Regardless of absorption, aluminum can exert an irritating action on the mucosa of the gastro-intestinal tract without absorption and in the manner already stated it may exert a deleterious action on the food, so changing its quality as no longer to exert the nourishing effect it would have exerted in the absence of aluminum."—Dr. A. P. M.

"Aluminum is classed with the heavy metals. . . . When taken internally, the action is due to chemical local action on the stomach and intestine—the acid liberating upon the union of metal and protein penetrating to the tissue with an astringent effect. The local reactions are loss of appetite, pain, and discomfort, nausea, vomiting, purging, congestion, hemorrhages resulting from irritant and corrosive action, ulcers, may result from bacterial action on dead tissue."
—Dr. H. A. M.

☛ No, aluminum is not good for your insides.



Compulsory Celibacy, Vice or Virtue?

A CONTROVERSIAL question of long standing is whether Catholic priests and nuns should be allowed to marry. The correct answer is so simple and easy to find that it is surprising that anyone in this enlightened age does not know it.

When God called out of Egypt a people for His name, separated them from the heathen and set up with them a typical Theocracy, He arranged for them to have a priesthood. Those priests were consecrated and set apart to minister before God in His service. Instead of forbidding them to marry they were encouraged, even obligated, to do so in order that the family of Levi might not want a man for God's service.

The Greek Scriptures, written after the coming of Christ, did not prohibit marriage or set up a compulsory celibacy for the apostles, the bishops (overseers), deacons or elders (presbyters). The Catholic Douay Bible shows that the apostle Paul makes no distinction between consecrated public servants, a position assumed by the clergy class today, and the others in the congregation when he writes that "marriage [is] honourable in all", and again, "let every man have his own wife." (Hebrews 13:4; 1 Corinthians 7:2, *Douay*) Contrary to the compulsory idea, Paul expressly stated that it was proper for "a bishop to be blameless, the husband of one wife". Likewise, he says, "let deacons be the husbands of one wife." (1 Timothy 3:2, 12, *Douay*) Again, this approved apostle of the Lord, in writing to Titus, tells him to set things in order in the church in Crete, and to "ordain priests in every city", such as "be without crime, the husband of one wife".—Titus 1:5, 6, *Douay*.

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If celibacy is compulsory and mandatory upon popes, cardinals, bishops, and even the lowly parish priests in an organization that claims it is the true apostolic church, then how is it that many of the apostles themselves and other prominent ones in the early church were married men? Philip the evangelist was a married man who had at least four daughters. (Acts 21:9, *Douay*) The brothers of the Lord Jesus—James, Joseph, Simon and Jude—who were prominent figures in the early church, were, no doubt, married men. (Matthew 13:55; 1 Corinthians 9:5, *Douay*) According to some ancient opinions, the apostle Paul himself was a widower. At any rate, he asserted he had the right and privilege to have a wife if he so desired, "even as the rest of the apostles." (1 Corinthians 9:5, *Am. Stan. Ver.*) Or take the case of the apostle Peter, who the Roman Catholic Hierarchy insist was the first pope: if celibacy is compulsory, then what was Peter doing with a mother-in-law?—Matthew 8:14, *Douay*.

While the Bible nowhere makes celibacy a mandatory requirement for God's devoted servants, it does speak favorably of voluntary singleness. It was Christ Jesus who said: "All men take not this word, but they to whom it is given. For there are eunuchs, who were born so from their mother's womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it." (Matthew 19:11, 12, *Douay*) Christ himself was an example of one of those who "have made themselves eunuchs for the kingdom of heaven", not physically as some have erroneously in-

terpreted this Scripture, for indeed He remained whole and perfect in body, an unblemished sacrificial "Lamb". Jesus voluntarily made himself a eunuch by refraining from marrying in order that He might devote His entire life to God's service without responsibility to a wife or family.

This is the substance of Paul's advice to young men and women as set forth in 1 Corinthians 7:1-35. Says the apostle: "As to the matters of which you wrote me, It is an excellent thing for a man to remain unmarried. But there is so much immorality that every man had better have a wife of his own, and every woman a husband of her own." The apostle was not off-center on this matter. He did not enforce celibacy or insist upon it as the inflexible rule of life for each and every Christian. What Paul is saying is this: If it comes to choosing between immorality and wedlock, then the servant of God who has no control is free to choose, and should choose to do the honorable thing; he should marry. "But if they cannot control themselves, let them marry. For it is better [not only for themselves, but also for the whole community] to marry than to be on fire with passion."—1 Corinthians 7:1, 2, 9, *An American Trans.*

Origin of Compulsory Celibacy

There being absolutely no Scriptural authority and no Christian or apostolic precedent in the Bible for prohibiting priests and nuns from marrying, one naturally wonders where the Roman Catholic Hierarchy, and to some extent the Greek and Russian Orthodox clergy, got the ideas of compulsory celibacy, monasteries and convents. Centuries before Catholicism opened up shop in Rome the Buddha priests in Burma, Siam and China had monasteries where their priests vowed celibacy, poverty and obedience to their superiors. Buddhism, in turn, was an offspring of the ancient paganism set up by Nimrod and his queen mother, Semiramis. Says

Alexander Hislop in *The Two Babylons*, page 219:

Now, while Semiramis, the real original of the Chaldean Queen of Heaven . . . was in her own person, as we have already seen, the very paragon of impurity, she at the same time affected the greatest favour for that kind of sanctity which looks down with contempt on God's holy ordinance of marriage. . . . Strange though it may seem, yet the voice of antiquity assigns to that abandoned queen the invention of clerical celibacy, and that in the most stringent form. (Ammianus Marcellinus' *History*, lib. xiv. cap. 6, p. xxvi)

This then explains why compulsory celibacy is so widely spread among the priestly class of paganism, both male and female. The Vestal virgins of old pagan Rome, whose duty it was to keep the fires burning in the temple of Vesta, the goddess of fire, were bound to perpetual virginity, the same as Catholic nuns of today. But, unlike the nuns, if they slipped and lost their chastity, *Webster's Dictionary* says, they were buried alive. The pagan priestesses of Scandinavia's old goddess, Freya, were likewise doomed to perpetual virginity. Prescott, the historian, was "astonished to find so close a resemblance between the institutions of the American Indian, the ancient Roman and the modern Catholic" in the matter of celibacy. Describing the religion of the Incas, he says:

Another singular analogy with Roman Catholic institutions is presented by the virgins of the sun, the elect, as they were called. These were young maidens dedicated to the service of the deity, who at a tender age were taken from their homes, and introduced into convents, where they were placed under the care of certain elderly matrons, *mamaconas* [mother superiors], who had grown grey within their walls. It was their duty to watch over the sacred fire obtained at the festival of Raymi. From the moment they entered the establishment they were cut off from all communication with the world, even with their own family and friends. . . . Woe to the unhappy maiden who was detected in an

intrigue! By the stern law of the Incas she was to be buried alive.—Prescott's *Conquest of Peru*, vol. i, p. 103.

The whole idea of trying to serve God by shutting oneself up in a monastery or nunnery is an ascetic notion inspired by the Devil and practiced by the heathen. To the contrary, Christ and the apostles hastened from house to house and went among the people in the markets and public places, telling them about God's kingdom and praising His name. They set the proper example of godliness and commanded that others do likewise. (Matthew 10:1-18; 28:19, 20; Acts 20:20; 1 Corinthians 11:1; 1 Peter 2:19-21) It was the holier-than-thou heathen Gymnosophists of Egypt that believed perfection in piety was obtained by living like a hermit, monk or nun. It was the pagan cults of the Essenes and Therapeutae that retired from the world, clothed themselves in peculiar dress, inflicted self-tortures and vowed themselves to chastity, thinking thereby they had God's approval. But, alas, such self-denials, including celibacy, brought them no salvation!

Vice or Virtue?

In the case of the pagans compulsory celibacy plunged their priesthoods deep in the pool of pollution. "The excesses," says Hislop, "committed by the celibate priests of Bacchus in Pagan Rome in their secret Mysteries, were such that the Senate felt called upon to expel them from the bounds of the Roman republic. In Papal Rome the same abominations have flowed from priestly celibacy, in connection with the corrupt and corrupting system of the confessional."

Not only sexual crimes in the confessional but whoremongering in the convents have been testified to by many individuals who have had first-hand knowledge. "Father" Chiniquy, to mention only one witness by name, after being fifty years in the Church of Rome, was well able to set forth some appalling

facts in his book, *The Priest, the Woman and the Confessional*. The April 8, 1949, issue of *Awake!* reported conditions as they are in Latin-American countries due to the papal edict against the marrying of priests who lack self-control.

The Roman Catholic Hierarchy may wink at such adultery committed by her sinful "celibates", but Jehovah neither winks at nor excuses these abominations committed in His name. He will utterly slay such fornicators, even as He did the priestly sons of Eli (Heli) who carried on sexual intercourse with the women at the door of the tabernacle.—1 Samuel (1 Kings, *Douay*) 2:22; 3:14; 4:17.

Writing to Timothy, the apostle Paul warned that after his day wicked men under the inspiration of the Devil would try to force upon Christians the pagan doctrine of compulsory celibacy.

We are expressly told by inspiration that, in later days, there will be some who abandon the faith, listening to false inspirations, and doctrines taught by the devils. They will be deceived by the pretensions of impostors, whose conscience is hardened as if by a searing-iron. Such teachers bid them abstain from marriage, and from certain kinds of food, although God has made these for the grateful enjoyment of those whom faith has enabled to recognize the truth.—1 Timothy 4:1-3, *Knox*, Cath. New Test.

It is papal Rome that forbids the eating of "certain kinds of food" on Friday and during Lent, that has listened "to false inspirations, and doctrines taught by the devils", and as a consequence bids her priests and nuns to "abstain from marriage". But those "whom faith has enabled to recognize the truth" are not "deceived by the pretensions of impostors". They know that voluntary virginity "for the kingdom of heaven" is indeed a virtue, whereas compulsory celibacy forced upon those who are neither able nor willing to control their burning passions is a tyrannical vice of the worst sort.



The Hummingbird

A PUGNACIOUS FEATHERWEIGHT JEWEL



IT IS as concentrated as a vitamin pill, and not much bigger. It weighs in at scarcely one-tenth of an ounce, but does not hesitate to attack the larger birds and has even been known to chase hawks. This little feathered fighter is all engine and fuel pump, having proportionately tremendous wing muscles and the biggest heart of all birds in comparison with body size. He can fly fast and far, or get nowhere as he hangs suspended in the air with propellers pulverizing the air as they hum at the rate of seventy-five beats a second. He shames the clumsy helicopter, and explodes into high gear from a standstill and can stop just as abruptly when he slams on his air brakes. And as he does his helicopter act with body motionless and wings a-blur, his iridescent plumage catches the light of the sun and reflects and refracts it till he seems transformed into a glowing jewel on wings. Yes, sir! these little hummers are worth a closer look.

Though the smallest of birds, they are by no means the smallest family. The *Trochilidae*, or hummingbirds, boast approximately 488 species, with 150 or more subspecies or geographic races, making a total of more than 600 recognized kinds. These tiny mites are found only in the Americas and adjacent islands, and range from the Strait of Magellan to Canada and Alaska. Different species are more abundant near the equator and in the Andean region of South America. In the United States the some sixteen species are found mainly in the Southwest, and only one species, the ruby-throat, ranges

east of the Mississippi river. In the summer this little bird midget migrates north from Florida or the West Indies, or even flies from Yucatan across the Gulf of Mexico non-stop—a hop of 500 miles. Its range stretches from Panama into Canada.

Feathered Gem, Winged Jewel

Within the hummer family there is wide variation in size and appearance. The smallest bird in the world is Helena's hummingbird of Cuba, a scant two and a half inches in length, with a wing only one and a third inches long. In contrast with this dwarf is the giant hummer of the central and southern Andean mountains that is eight and a half inches long with wings measuring five inches. But the smallest members of the family need not feel inferior in the bird community, for there is more bird packed into their tiny frames, both as to beauty and fighting spirit, than in others that are several times larger.

Variations in the form of the tail are noteworthy. Most species have feathers of ordinary length, forming a square or slightly notched tail, but in contrast there are long-tailed hummers with tails three or four times as long as the rest of the body. Most remarkable are the racket-tailed species. The lateral feathers are greatly elongated with the tip narrowed then expanded so that it resembles a racket.

But it is at the throat, especially of the males, that brilliant splashes of iridescent color impart striking effects. With these there are often peculiar feather developments,

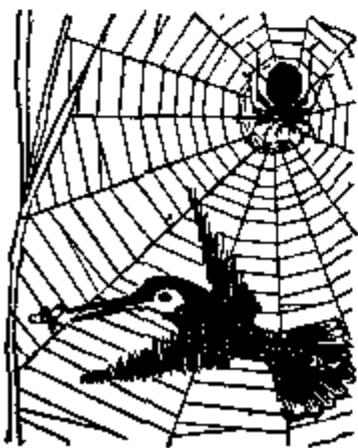


such as crests or gorgets, that provide increased surface for dazzling color displays. To describe them one resorts to the mode of description used by Biblical writers when detailing the splendor of spirit creatures seen in vision. Color effects are referred to as metallic or compared with precious stones. For example, some hummers are called ruby-throated, Atala's emerald, blue-chinned sapphire, etc. Little wonder they are spoken of as feathered gems and winged jewels!

But why the iridescent quality to the coloring? Why the metallic luster and radiance? And why does a throat at one time dull black suddenly glow ruby red or sparkle emerald green or sapphire blue? It is done with mirrors. The microscope reveals that the coloring is not so much in the feather pigment, but that the sheath overlying the dark pigment in the tiny feather divisions known as barbules is either smooth and highly polished or has many minute lines on or under its surface. This sheath acts either as a mirror to reflect or as a prism to refract the light into rainbow colors. The colors vary according to the angle of the light, changing in intensity and hue as the little midgets dash about their business.

More than a "Sweet Tooth" to Satisfy

One nosy featherweight, the sword-bearer, packs a beak nearly five inches long, longer than the rest of the bird. Another has a bill less than a quarter of an inch. Most of the species have straight bills, but the sicklebill has one so curved that it forms one-third of a circle. These special adaptations are designed for feeding in different flowers, the sword-bearer plunging his beak into long, trumpet-shaped blossoms,



while the sicklebill sticks his hook nose into the private quarters of orchids and other peculiar blossoms with curved throats. It is such flowers with deeply buried nectaries that specially attract the hummers. Here they

fear no competition from bees; only the butterfly with its long tongue can reach the natural honey-pots of such blossoms, and the pugnacious hummer can rout it in a hurry.

The tongue is unique in that it consists of two hollow tubes, one within the other, and it can be extended for some distance. Just how the nectar ascends through the tongue is unknown. But the hummer's quest for food is not exclusively to satisfy a "sweet tooth"; he also craves strong meat. As he makes his rounds of the blossoms he considers his private property he not only sips their nectar but also eats the many tiny flies, bees, beetles and other insects he corners in the corollas. He also dines on whirling clouds of gnats, seizing them one by one in flight as he spins and turns and hangs on vibrating wings.

Some hummers in the forests pay scant notice to blossoms, but search the moss-covered bark of the trees in their forest haunts for animal food. The Lucifer hummer of southern Mexico stoops to thievery to get his meat, visiting great spiderwebs to pick off the caught insects. He moves circumspectly through the maze of web to avoid being entangled himself, and darts to safety when some of the larger spiders resent this pilferage and rush at him. But some spiders find themselves on the hummer's menu. After the nutriment has been extracted from the insects, the indigestible parts are



pelleted and regurgitated to empty the stomach for another meal.

Aerial Stunts

They need all the food that they can get, for these little feathered dynamos squander energy recklessly. Like a glowing comet in feathers one will streak into your garden on a summer day to make his rounds of the blossoms. One moment it is hanging in mid-air with beak in one flower, the next it makes an eye-baffling movement in an upward, backward, curving arc to almost instantaneously transfer its attention to another blossom. Now the little buzz-bomb zips sidewise, a greenish blur, now down, now up, something like a bee, but with a darting speed that makes the busy bee look like a lazy loiterer. From time to time it emits a weak chirping sound, for it is only a few hummer species that are gifted with a pleasing song. Momentarily it perches on a twig, then is off like a shot at a speed of fifty-five miles per hour, its long bill piercing the air like the needle nose of a supersonic plane. As it zooms off one strains eyes to follow, but futilely.

When several are present at the feeding grounds the impression of their vibrant, nervous energy is multiplied many times over. The area seems in constant turmoil as the hummers dash thither and yon to chase rivals from favorite flower or perch. The restless little mites seem to have as much energy as split atoms. And they explode into battle on slight or no provocation. The males frequently fight when paths cross, putting on an aerial display that is a marvel to behold. Some species, like the rufous hummer and the Allen's hummer, are more than commonly aggressive in a family noted for pugnacity, and have been known to drive large hawks to flight by vigorous and explosive attacks.

Ability to perform aerial feats is put to work by the males when they go a-courting. Costa's hummer, for instance, will ascend to an elevation of a hundred

feet or more, then swing down at dizzy speed past his girl friend at rest on a low perch. Missing her by inches, the little show-off swings past and rises to an altitude equal to that of his starting point, on the opposite side. During this flight he produces a loud whirring sound as air whips through flight feathers. His diving and rising in imitation of a jet-propelled pendulum over, he finishes off his stunting with a retreat of eye-defying zigzag turns. Other male hummers stage similar stunt shows for the females, and as the gents whiz back and forth the heads of the little ladies flash from side to side to miss none of the gyrations.

Home and the Home-Wrecker

It does not take much of this sort of thing to convince the female that the male is a genius. Mating, nest-building and egg-laying follow with the high speed typical of hummingbird living. The nests are made of soft plant downs formed into a cup-shaped structure no bigger than a quarter. In most instances it is put on top of a small branch, where it is sewed firmly in place with spider-web with the female's needlelike bill. It is artfully camouflaged with bits of bark and moss and lichens, till it passes for a knot on the limb. Often the nests can be discovered only by the furious attacks by the females when one ventures too close to the home. Some species attach their nests to leaves on the end of twigs, so that they hang in mid-air. In such cases the nests are often balanced or steadied by a well-placed stone.

In the nest are generally deposited two small white eggs, which in the smallest species are scarcely larger than a pea. Occasionally there is only one egg, and rarely three. Two broods, and possibly three, are reared each season. When the little hummers hatch they are about the size of a dime, and from their constant demands for food the parents must think them all gullet. Apparently they

need no flying lessons, for their first flight appears to be a good imitation of their parents' maneuverings.

The exquisite fashioning of these wee birds, their jeweled beauty and vivacious temperament should make the most stolid gasp with admiration. Cavorting on humming wings and flashing their colors in the sunlight, they reflect dazzling praise to the consummate skill of the Master Workman that made them. But it is a sad commentary on man that these gems of creation should fall victims to his insatiable greed. Since the days of the Aztecs when cloaks of hummingbird skins were worn by the "nobles" of Montezuma's court these little birds have been hunted. Indians sometimes wore hummingbirds as earrings. In the Victorian era when vain overadornment was in vogue the slaughter increased, until many species were on the verge of

extinction. The United States outlawed such hateful traffic by forbidding the importation of wild-bird plumage, but yearly thousands of hummers fall to the clay balls of the South American Indian's blowpipe to be sold in Europe.

Others are shot by collectors or for scientific research. While "nature lovers" may have benefited somewhat by these collections, yet the snuffing out of so many little lives is too big a price to pay. Man has repeatedly proved himself to be supremely selfish. He is such a bloody destroyer, and surely the most selfish creature on earth! How much better it will be when only human creatures that appreciate the earth and its inhabitants of fin and foot and wing will live. Then all living creatures can be observed and enjoyed as they live in their natural habitat. None will then hurt nor destroy in all Jehovah God's creation.—Isa. 11:9.



Chinless? So What?

☞ We suppose there are still people who believe a receding chin indicates a weak character, a jutting chin means you are brave and determined, a low forehead denotes low brainpower, and so on. This alleged "science" of character analysis by facial features has been taking body blows from real scientists ever since the criminologist Cesare Lombroso announced in the 1890s that you could spot a felon by looking at the shape of his head, set of his eyes, appearance of his mouth and nose and cheekbones, etc. You can't. Many a crook is handsome and honest looking; plenty of ugly-mugs are fine fellows or girls. A research project at the University of California has just tied the conclusive scientific can to the legend about an in-growing chin being a sign of limp will-power. After an exhaustive examination of numerous skulls, the dentists engaged in this study have found that the shape of the skull is most likely to determine the angle of the chin. If you have an extra-long cranium (middle and back part of skull), your lower jaw, which is hooked to the cranium, will be pulled back somewhat, and you'll have a receding chin. Or the lower jaw may simply be underdeveloped for a variety of reasons. Character has nothing to do with it, and it has nothing to do with character. However, if you let yourself be affected by this weak-chin myth or any other, you may quite conceivably become a weakling, a coward, or even a crook. One truth which seems established beyond doubt is that most people have an all but infinite capacity for kidding themselves. The sensible thing to do, it seems to us, is to take the looks the good Lord gave you and make the best of them—with the help, if necessary, of beauty and charm experts like Antoinette Donnelly. Then, forget any notion that your face shows your inner nature. You'll make fewer mistakes about other people, too, if you don't snap-judge them by the way Providence slapped their features together. —Quoted from the editorial page of the *New York Daily News*, May 7, 1949.

Religion's Quest for Converts

Church Membership in United States

A new census of religious bodies in the 1949 Southern Baptist Handbook claims church membership has passed the 80,000,000 mark, and constitutes 54.9 percent of the nation's total population. Forty-eight Protestant groups, with a membership of more than 50,000 each, report a total membership of 46,665,747, to compare with 45,031,194 in 1948. The 26,075,697 reported by the Roman Catholic Church shows an increase over 1948, which was 25,268,173. Jewish congregations and smaller groups make up the total membership reported as 80,246,124. Congregations number 265,845.

Want Schools to Do Church's Work

Much discussion has raged over use of released time for religious instruction in public schools. A sore spot was touched when Dean William B. Spalding, of the University of Illinois College of Education, declared that the use of any school time for religious instruction should be outlawed, and added: "I think it is a shocking confession on the part of the churches of this country that their programs have failed to draw young people."

Sacrificing Freedom for "Dignity"

On March 5 it was announced in Rome that the Ministry of Justice has filed seventy-one complaints against Italian deputies, forty-eight of them Communists, for defamation, political violence or offenses against the dignity of the pope. It is not reported what those "cited for allegedly defaming the pope" said about him. When religion seeks protection behind the state's sword, it must be vulnerable. How different from persecuted Jesus and His true followers!

Inducing Awe by "Flattering Titles"

Some of the pope's titles are: Vicar of Christ, Successor of the Prince of the Apostles, Supreme Pontiff of the Universal Church, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Bishop of Rome, Sovereign of the State of the Vatican City and Patriarch of the West, Abbot and Vicar of St. Peter. Such pagan titles are blasphemies against God and Christ, but awe credulous persons. Of true worshipers the Bible states:

"I know not to give flattering titles; in so doing my maker would soon take me away."—Job 32:22.

Mormon Antics to Convert

Missionaries of the Church of Jesus Christ of Latter-Day Saints (Mormon) toured cities in Europe as a basketball team, and after playing the game would preach to the assembled crowd. Apparently they consider sports a greater attraction than their message. Also "hot" jazz bands. Recently 15 Mormon missionaries have toured parts of the United States as a jazz band blowing off the latest in "bebop" and swing, with an eye to converting people. Dance sessions open and close with prayer.

Clare Boothe Luce Converts by Fads

This Catholic convert suggests that her Church pattern a program for conversion on the mushrooming tactics of the Pyramid Friendship Clubs. On paper, her scheme has America Catholic in no time at all. Incidentally, she must be aiming conversion speeches at the Communists, for in Seattle last November she said: "Catholicism and Communism have the same fundamental."

Apathy Religion's Foe

Protestant preacher Neibacher, of New York, said Communists "do not concern me half as much as does the indifference on the part of so-called Christians". His plea was to the Church one-tenth of everything—talent, ability, personality. And, certainly, money. He climaxes his tithe plea: "Suppose each of us gave to the Church one-tenth of our total income, and not only one and one-half percent as statistics indicate." While supposing, suppose the orthodox churches gave a tenth of something? For instance, one-tenth of the Bible teaching they claim to offer.

Restive Under 'Dog Collar'

"Rev." Archie Markby, of London, blew his top last March, saying: "It's high time we found another symbol. The 'dog' collar is an oddity. The collar has been ridiculed, sneered at and joked about more than anything else, except mothers-in-law. Besides, people seem to think anybody who wears one is a weed." Well, Archie, maybe they have read Isaiah 56:10,11.

"THY WORD IS TRUTH"



JOHN 17:17

Sinners Against One's Own Body

SIN against a person's own body involves immorality as to one's own sex functions. The apostle Paul makes this very clear with an illustration. At 1 Corinthians 6:15-18 he writes to fellow believers: "Do you not know that your bodies are parts of Christ's body? Am I then to take away from Christ parts of his body, and make them parts of a prostitute's? Never! Or do you not know that a man who has to do with a prostitute makes one body with her? For 'The two,' says the Scripture, 'shall become physically one.' But whoever is united with the Lord is one with him in spirit. Fly from immorality! Any other sin a man commits is something outside his body, but the immoral man sins against his own body." How? By tying his body to a sinner and making himself one flesh with such sinner.—*An Amer. Trans.*

Such immorality is sin in God's sight, and especially so on the part of Christians who are consecrated to Him through Christ and who have turned their backs on such a worldly thing. If they deliberately go after such a thing and take it up again as a regular practice, they deceive themselves if they think they will have God's mercy. They are sinning willfully and grieving His holy spirit which He once put in them, and such sin has no forgiveness. If not recovered from, it can lead to second death, annihilation, it being the "sin unto death".

This sexy world today induces toward immorality, just as it did there at Corinth, Greece, in the apostle's day. So he even advised the marriage of Chris-

tians under certain circumstances in order for them to avoid taking part in such general immorality or fornication. Continuing on from the above comment upon sexual uncleanness he says: "As to the matters of which you wrote me, it is an excellent thing for a man to remain unmarried. But there is so much immorality that every man had better have a wife of his own, and every woman a husband of her own. The husband must give his wife what is due her, and the wife must do the same by her husband. A wife cannot do as she likes with her own person; it is her husband's; and in the same way a husband cannot do as he likes with his own person; it is his wife's. You must not refuse each other what is due, unless you agree to do so for a while, to devote yourselves to prayer, and then to come together again, so that Satan may not tempt you through your lack of self-control."—1 Corinthians 7:1-5, *An Amer. Trans.*

Of course, the prevalence of sex looseness about some strong Christians may not affect them, in which case they are able to keep their moral cleanness without resorting to honorable and decent marriage as an escape from human weakness endangering one to sin. That Christians are free to marry, and that there is no disgrace, but rather wisdom, in doing so under certain conditions, the apostle goes on to show by these words: "But if they have not continency, let them marry: for it is better to marry than to burn." (1 Cor. 7:9, *Am. Stan. Ver.*) Burn? Yes, but not in a theological hell of fire and brimstone, stoked by asbestos red devils. Such an interpreta-

tion of the apostle's language is ridiculous and unscriptural. The Greek verb that the apostle used in his original letter, besides meaning literally to burn, also means in its passive form *to be excited or inflamed*, as at 2 Corinthians 11:29. So as the apostle uses the word here at 1 Corinthians 7:9 it means to be excited or inflamed with passion according to the law of sex.

With this the rendering by *An American Translation* agrees: "But if they cannot control themselves, let them marry. For it is better to marry than to be on fire with passion." Also Moffatt's translation: "Still if they cannot restrain themselves, let them marry. Better marry than be aflame with passion!" Why so? Because it is better to seek satisfaction with a lawful wife and according to the divine purpose of marriage than to be uncomfortable with passion. Such passion may prevail upon one to take a wrong step in morals or it may interfere with one's fixing his desire and attentions upon serving God.

But now there comes the case of a person that falls victim to the practice of self-abuse or masturbation. One case in Scripture is usually cited as masturbation. Concerning this we read the following circumstances: "About that time Juda separated from his family and went to an Adullamite named Hiras. There Juda saw the daughter of Sue, a Chanaanite. He married her and had relations with her. She conceived and bore a son, whom he named Her. Again she conceived and bore a son, whom she named Onan. She bore still another son and named him Sela; she was at Chezib when she gave birth to him. Juda took a wife named Tamar for his first-born, Her. But Juda's first-born, Her, was wicked in the sight of the Lord, so the Lord killed him. Then Juda said to Onan, 'Go to your brother's wife, perform your duty as brother-in-law, and raise up descendants for your brother.' Onan knew that the descendants would not be his own, so whenever he had relations with his

brother's wife, he wasted his seed on the ground, in order not to raise up descendants for his brother. What he did was evil in the sight of the Lord, and he killed him also."—Genesis 38:1-10, *Catholic Confraternity*.

The footnote of the 1948 Catholic Confraternity translation reads: "It seems that Her was guilty of some kind of sexual sin. Onan committed the sin of contraception which takes its name from him: onanism." (Page 89) *Onanism* is generally taken to mean self-abuse or masturbation. But the sin of Onan here was plainly not self-abuse before relations with Tamar. What he did, he did not commit for the pleasure of it. He did it to avoid begetting children that would not legally be his own. So his sin consisted primarily in willfully side-stepping or counteracting the obligation of levirate marriage, while hypocritically appearing to undertake such obligation. That was mainly why God slew him, and not for common masturbation.

Still this does not deny that self-abuse or masturbation is uncleanness and contrary to the law of nature and hence wrong in God's sight. A person may say, 'Well, I will not commit fornication with someone of the opposite sex, but I will indulge in self-abuse for satisfaction and to avoid the sin of fornication.' But whether one does the one act or the other, one is sinning against the same God of righteousness. (Leviticus 18:23, 24) Whereas the law of the land or the Christian congregation may not get after one for committing the sin of self-abuse, yet it is an unnatural vice. It eventually results in great degradation mentally and physically. Rather than smother the flame of passion this way, it would be better physically and spiritually to follow the advice above given by the apostle. But if one is unfortunately married or does not choose to marry, then avoid circumstances where such sin is indulged in. Seek Christian association. Keep your mind on pure spiritual things. Pray God's help to overcome.

Catholicism Absorbs Heathen Gods

BRAZIL is a vast country that has been colonized by a wide variety of peoples, the Germans, Italians, Portuguese and the Japanese. In addition to these nationalities that make up the present population of Brazil, is the African, who is here not because he asked to be but because he was forced to come as a slave. The importation of the Africans began about 1531 and continued for nearly three hundred years. During this period from three to five million Africans were imported to work on the large coffee and tobacco plantations and in the gold and diamond mines. Because Bahia served for at least two centuries as the principal port of entry, Bahia itself and surrounding cities has the highest percentage of Negroes, ranging as high as 55 percent in some cities.

Since the very beginning, the Negro was the slave, the one who served, whose value ranged from \$2 to \$120. He was therefore not educated nor well cared for, and to this time he remains sick, undernourished, illiterate and uninformed. The African believes in no law of averages, or that a person by his own efforts or ability might rise a bit higher than his fellows; no, to the contrary, he believes that his god is showering upon him blessings and goodness. In the same way, no one ever becomes ill or has misfortune simply because that is the lot of us all at times, rather it is because his god is displeased or angry and must be appeased. And they believe in some ninety gods.

The Catholic church has for centuries endeavored to cause the Negro to forget his own religion, superstitions and fears and accept only the religion, superstitions and fears as taught by the Catholic priests, but this has been to no avail. The Catholic church, seeing that her efforts were in vain, has incorporated into the church all members of the fetish cults. For this reason, at the present

time, if the chief members of the cults do not have a special mass in honor of their gods, these become angry, after which they have to offer a special sacrifice to get on good terms again. Also the names of the principal or most powerful gods have been switched to those of the Catholic saints, so that now they think of Ogun as Saint Anthony, Oxóssi as Saint George, Oxalá as God, Xango as Saint Jerome, and Iemanjá as Mary, etc.

Perhaps the Condomblé or ceremonial dance is the thing of greatest importance in the fetish religion of the African. It is their belief that during the ceremonial dances the invocations made by the drums cause Ogun, Oxóssi, Naná, Iemanjá, Iansan, or whatever might be the god to which a person has been dedicated, to come and enter the head of the dancer. The god then uses the person as his horse and rides at his will an hour, hours, or days at a time.

As the god enters the head, the dancer stops a few seconds, the eyes close tight, then his presence is attested by an abnormal psychic state, accompanied by violent, spasmodic muscular movements, particularly of the neck, shoulder and back muscles. After an elapse of a minute she stops her jerking and jumping as a chicken with its head chopped off and begins to dance in time to the drums. Her eyes remain closed throughout the ceremony, as she dances around and around the small circle with the other dancers for hours, unaware of what is taking place, stopping only when the music stops for short intervals to rest the drummers. During these ceremonial dances, it is practically always the women that become subject to the power and influence of the gods. Some of these ceremonial dances call for sacrifices of animals, whose blood is taken into the pegi or sanctuary and placed before one of the numerous gods who are represented by images of Catholic saints.

On the first of January of every year "*Bom Jesus dos Navegantes*" (a life-size image of Jesus on a cross) makes a voyage of about four miles around the coast. To many, this event also seems of great significance. While thousands of people wait for hours in the blazing sun for him to complete the trip, some 3,000 people are waiting in more than 150 small sailboats some distance off the shore for the tide to come in so that the boat that is carrying the image can embark. *Bom Jesus dos Navegantes* probably would not get so much attention if it were not for the fact that he is a special protector for all those that travel by sea or water. Seriously though, this is really an important event; proof is, that in the boat with *Bom Jesus* is the mayor of the city, four Franciscans and two priests to give any needed guidance.

At about 2:40 p.m., the boats are seen nearing the shore. Another twenty minutes and the boat that is carrying *Bom Jesus* has been cut loose from the yacht

that has been pulling it. The Franciscans are supervising the men laboring with long poles to edge the boat to the shore. After the boat lands, the priests and Franciscans lift the image over to the waiting crowd, that by this time is yelling, screaming, applauding, shooting rockets and throwing sand at each other. These sand fights in a matter of seconds clears an area of about 50 square feet, for, after all, the people came to see the successful landing of *Bom Jesus*, not to get sand in their hair. Yes, *Bom Jesus* did it again. Having now made another heroic landing as safe and sound as a pea pod, he is carried by the crowd to the church some 150 yards from the shore. As the image nears the church, Mary comes out to meet him. After they meet, however, Mary takes the back seat and follows *Bom Jesus* into the Church. So after such an exhausting voyage, he will get a chance to rest up until his boat ride around the coast next year.—*Awake!* correspondent in Brazil.

Equal Rights for All

Who would be so foolish as to maintain that in the earth today there are equal rights for all? Even the efforts of the few who claim to believe in this righteous principle are feeble and to no avail. Is such a cause then without hope? Do not despair! God, who is 'no respecter of persons', promises that in His kingdom 'every man shall sit under his own vine and fig tree', each will 'enjoy the works of his hands' and that God will 'satisfy the desire of every living creature'. Furthermore, the time when these blessed conditions will prevail upon the earth is nearer than you may have dared to hope. Learn more now concerning God's provisions for righteous men by reading the booklet *The Kingdom Hope of All Mankind*. Only 5c a copy.

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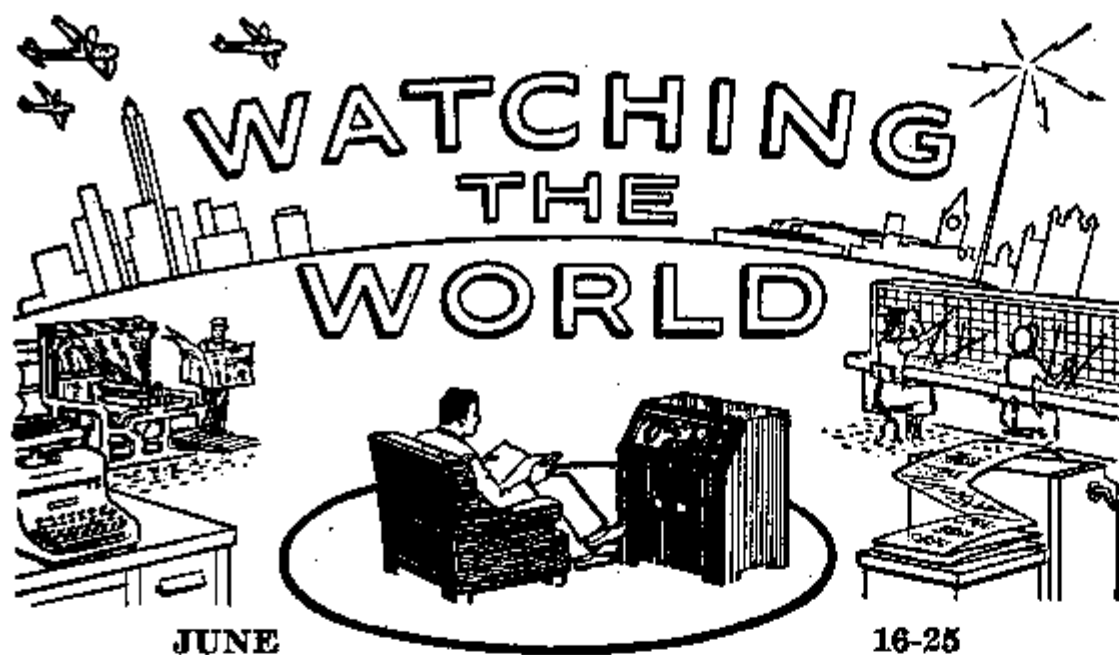
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Commission on Human Rights

◆ The U. N. Commission on Human Rights after six weeks spent on drafting the future covenant on human rights ended its fifth session June 20. In its tentative form the covenant sets down numerous articles outlawing arbitrary arrest, torture, slavery, servitude or forced labor. It outlines provisions for fair trial of accused persons, freedom of religion and rights of assembly. The commission also moved to request Secretary General Trygve Lie to study the question of permitting individuals and organizations as well as sovereign governments to bring charges of human rights violations before the United Nations organization.

Guard Force for U. N.

◆ Secretary General Trygve Lie on June 24 presented to a special U. N. committee his new plan for a guard force, to be called the "United Nations Field Service", and an international panel of peace observers, a "Field Reserve Panel". The newly suggested force is to be recruited from national governments for communications and transportation work and for security of U. N. premises and personnel in the field. The men will under special circumstances be authorized by the Assembly to carry side arms.

U. N. on Fish-Farming

◆ In reports received by the United Nations Scientific Confer-

ence on the Conservation and Utilization of Resources it was shown that fish-farming is one of the means of combating acute food shortages in Asia. It was estimated that in the Philippines alone more than a million acres of swamps and mud flats could be turned into productive fish ponds. Fish-breeding in paddy fields has increased rice crops up to 15 percent. In Japan the area of carp-rearing rice paddies was increased to 7,400 acres in 1946, producing 3,894,000 pounds of carp in one year.

Finale at Paris

◆ The Paris Conference of Big Four Foreign Ministers, the sixth since the war, ended June 20. The "agreements" reached were inconclusive, and as to Germany simply confirmed what had been practically settled previously. The ministers agreed, however, that at the U. N. General Assembly in New York next September the four-power representatives would talk about a new Foreign Ministers conference. On Austria the Big Four agreed that Russia would receive \$150,000,000 in six years in payment for German assets in Austria and that Russia would have long-term rights to oil and Danubian shipping in Eastern Austria. The Big Four instructed their deputies to complete a draft treaty for Austria by September 1. And so the Paris conference ended.

Bigot! Bigot!

◆ Choosing an occasion ostensibly far removed from politics, Cardinal Spellman linked it adroitly with political and financial concerns, when on June 20 he addressed the Nocturnal Adoration Society at Fordham University, making the Barden Bill for Federal Aid to Schools his subject. The incongruousness of the occasion was only heightened by the cardinal's all-out hysterical attack on Congressman Barden, who only sought to safeguard the public treasury from grasping religionists. The eminent cardinal referred to Mr. Barden as a bigot; a favorite charge to stir up religious animosity. Including "flag-draped coffins" and "lambs" in his tirade, the cardinal made the hypocrisy of the whole maneuver sickeningly evident. Commenting on the outburst later, Bishop G. Bromley Oxnam of the Methodist Church said, "Anyone who disagrees with the cardinal or who objects to the hierarchy putting its hands in the public treasury is a bigot." Other voices also rose in defense of the Barden Bill as the Catholic hierarchy put on a vehement campaign to have it killed.

Textbook Inquiry

◆ Much indignation was aroused in mid-June over the request by the House Un-American Activities Committee to more than seventy institutions of higher learning and boards of education for a list of textbooks used by them. Dr. Henry M. Wriston, the head of the American Association of Universities, said that this move was little better than the book-burning exploits of the Nazis. Angry members of the committee said they had not been consulted about the textbook check-up. A follow-up letter was sent out saying that "the committee does not desire to interfere in any manner with academic freedom, nor does it intend to censor textbooks". But the committee chairman said there was no intention of calling off the survey.

Hysteria over Reds

◆ The U. S., said President Truman June 16, is experiencing a wave of hysteria over Reds as a result of the spy trials and loyalty inquiries going on. He claimed the hysteria did not affect the executive department, and said he would root it out should it get in there. He said every war in U. S. history had brought on similar aftermaths of suspicion.

U. S. Slav Congress

◆ The American Slav Congress, designated a subversive agency by Attorney General Tom Clark in 1947, was (June 25) labeled by the House Un-American Activities Committee as an organization dominated and directed by Moscow to "subvert the 10,000,000 people in the U. S. that are of Slavic birth or descent"

Housing Bill for U. S.

◆ Provisions of the Housing Bill raised some sharp words in Washington in mid-June and two hoary-headed congressmen even came to blows over it, making up afterwards. The real estate interests condemned the measure as socialistic and objected to the cost of \$20,000,000,000. The president said that this was a lie, and the cost would be only half of that sum. Yet the authorized cost of \$19,300,000,000 was admitted. The realty men did not think that the politicians would leave \$9,300,000,000 untouched, and insisted that the proposed cost per housing unit was exorbitant.

Point-Four Fund

◆ President Truman on June 24 asked Congress to approve and finance that part of his "bold new program" which seeks provisions of technical assistance for the underdeveloped regions of the world. This is point four in his program as announced on Inauguration Day. He requested \$45,000,000 to carry out this feature. The aim is to encourage an outflow of private investments to take part in the effort to improve economic conditions in such areas.

White House Fund

◆ President Truman on June 23 signed the provision for rebuilding the age-weakened White House. There will be \$2,000,000 in cash provided and \$3,400,000 in contracting authority for the complete renovation and modernization of the executive mansion.

U. S. Steel Strike Possible

◆ The U. S. Steel Corporation June 16 clashed with the CIO United Steelworkers Union head-on. Among other things which the corporation refused it turned down talks on pensions, saying there was no provision for such discussion in the present contract. The union said it might seek government help to collect pay for lost work time if a strike developed as a result of this refusal to discuss pensions.

Cutting ECA Funds

◆ The proposal to cut \$740,000,000 from the total Economic Cooperation Administration (Marshall Plan) funds brought warnings in mid-June from Administrator Paul G. Hoffman that the results would be disastrous to Europe. Governor Dewey, returning from a tour of Europe, stressed the importance of the ECA to recovery. Hoffman intimated he might resign if such a drastic cut were made in the appropriations. Senator McKellar of the Senate Appropriations Committee said hotly that Hoffman's resignation "might be the best thing for the nation and the American people".

Sweden and Religious Freedom

◆ A Swedish Government commission which has been holding sessions for six years has drafted a bill that will incorporate far-reaching provisions to liberalize the status of both the Roman Catholic Church and other non-Lutheran churches in Sweden. The bill is to be introduced into parliament next year and will give non-Lutheran churches relief from taxation as well as authorize their ministers to perform marriages.

Peer Quits Labor Party

◆ Lord Milverton, formerly Sir Arthur Frederick Richards, on June 23 announced his resignation from the Labor party in a dramatic and forceful speech condemning the Labor government's bill for the nationalization of the iron and steel industry. He told the House of Lords, "The road on which we are traveling leads to a precipice at the foot of which clearly emerges the totalitarian state." At the conclusion of his speech he walked from his seat on the Labor party side to the other side of the house, where the Liberals were seated, the smallest of Britain's three principal parties.

Wage Increases Rejected

◆ The British National Union of Railwaymen, whose members have been carrying on Sunday strikes, on June 17 rejected the wage increases offered by the management of the state-owned railroads. Representatives of the 450,000 railway workers unanimously declined to accept the offer of six pence to two shillings and six pence a week more for the lower-paid men. A separate wage concession to London subway workers, passing by the principle of an all-around increase, was also rejected.

Czech Catholic-Communist

Clash

◆ In Prague the Communist police on June 16 placed the palace of Archbishop Josef Beran under guard and searched the consistory. The chancellor and a priest were arrested. The archbishop on June 18 declared that he would never make an agreement with the state that would infringe on the rights of the bishops. Any "confession" that might come from him was not to be believed if contrary to this decision. Addressing the congregation in the cathedral on the 19th the archbishop was shouted down by Communist Catholics.

On the 20th Czechoslovak President Gottwald and other government and Communist officials, including the priest minister of

health, were excommunicated by the Vatican. The priest-minister was held responsible for the forming of a Catholic Action group which does not have Vatican recognition and which seeks to co-operate with the Communist government. All its members were excommunicated.

Next day the Czech premier, Zapotocky, in a radio address accused Archbishop Beran of ordering priests to "participate in political actions against the republic". He declared "law and justice must be used against marauders, provocateurs and those who call for disorder and unrest". He said the government welcomed the spontaneous Catholic Action movement and would protect the "thousands of patriotic priests who want to work for the benefit of the republic". The Catholic separatists added their support to the words of Premier Zapotocky, saying the bishops together with the archbishop were "misusing the church for a political struggle against the state".

Death of Premier Sophoulis

◆ The 88-year-old Greek premier, Themistocles Sophoulis, who had the support of the United States, died after a stroke at Athens June 24. King Paul called upon Constantinos Tsaldaris, deputy premier, to form a new government. The fight for supremacy was on. Sophocles Venizelos, labor minister, told Mr. Tsaldaris that neither wing of the Liberals would support him.

Indonesian Settlement

◆ The United Nations Commission for Indonesia announced June 22 that agreement had been reached by the Commission and the Dutch, Indonesian Republican and Federalist delegations that Dutch troops would withdraw, beginning June 24, completing withdrawal a week later. June 25 the Indonesian Republic announced the execution of the Indonesian Communist leader, Tan Malaka, together with three other Communists, including the former Republican premier, Amir

Sjarifuddin. These executions took place nearly three weeks earlier.

Chandernagore Joins India

◆ The French settlement of Chandernagore on June 19 voted for union with India, which surrounds it on all sides. The little "country" has 50,000 inhabitants.

Blockade of Red China

◆ The Chinese Nationalist Foreign Office on June 20 officially notified foreign envoys that a blockade was being declared against all ports under the control of the Communists, to go into effect on the 26th. Several Nationalist P-51 fighters began raiding Shanghai the same day. The attack came after Nationalist broadcasts had warned that air raids were being planned against Communist coastal cities.

Recognition of Red China

◆ In Washington de facto recognition of Communist China was under discussion by state department "experts". But a group of 21 senators (June 24) called upon President Truman for assurance that the U. S. would not recognize the Communist regime in contravention of the general anti-Communist policy of the government.

Paris Recognizes Viet Nam

◆ The French government on June 19 announced that it would make public the Viet Nam agreements of March 8, granting full internal sovereignty to the new state. The action followed the proclamation of former emperor of Annam, Bao Dai, as head of the government (June 18), with French approval.

Japanese Storm

◆ The Japanese government reported June 22 that the death toll resulting from typhoons in mid-June was 106, while 910 were reported missing. Some 600 homes were destroyed and 3,000 damaged.

Philippines Ban Divorce

◆ President Elpidio Quirino of the Philippines on June 19 signed

a new civil code that prohibits divorce among professing Christians (Catholics) there.

Hawaiian Waterfront Strike

◆ An emergency fact-finding board sought in mid-June to find a basis for settling the Hawaiian longshoremen's strike that was paralyzing shipping. An effort was made to get the strikers to return to work while the investigations were being made, but an early strike-end was doomed when the CIO International Longshoremen's and Warehousemen's Union served notice (June 17) that the waterfront strike would continue until all the disputes were settled.

Deluding Reports of Cures

◆ Pope Pius XII in mid-June undertook to criticize unfavorably reports of remarkable cures. He was not referring, however, to cures claimed for Lourdes and similar Catholic shrines, but to medical claims of "sensational discoveries and radical victories" in the fight on cancer.

Tuberculosis Drug

◆ At a conference on the experimental approach to tuberculosis held at the New York Museum of Natural History, successful tests of the mold-derived chemical neomycin on animals were announced on June 25. The animals had been given deadly doses of human tuberculosis germs, against which the drug protected them. Other tests must be made before the drug can be tried on humans.

Electronic Filing Machine

◆ A new research machine, combining electronic controls and microfilm records, was announced in the Department of Agriculture June 22. It is called a "rapid selector". Measuring 6 x 8 x 3 feet, the cabinet contains controls capable of selecting any one of 10,000,000 subjects out of documents haphazardly photographed on reels of films which are fed into the machine. The films pass over a selecting eye at the rate of 60,000 pictures a minute.

Man and His Hope

Naturally, one of the fundamental interests of all people centers around mankind. Where did man come from? Are earth's affairs directed by a higher power? What are the future prospects for man? Is it folly to hope for better things than those prevailing on earth today?

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