

AWAKE!

From Underground to Aboveground

The work of Jehovah's witnesses in Germany advances

Death Comes at Sundown

Man's frenzied fighting has not whipped an African fly

Little Panama Battles Big United States

Why she withstood demands for military bases

Devil's Lie of Immortality

Taught by Heathendom, Jewdom
and Christendom alike



APRIL 22, 1948 SEMIMONTHLY

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AWAKE!

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

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From Underground to Aboveground

DEPRESSING were the days when democratic Germany ceased to exist, to give room for a rule of violence unequaled in the world. The 30th of January, 1933, had come. The political tension, continuously aggravated during the preceding weeks, had reached its climax. Late in the evening the loudspeakers proclaimed that the Nazis had become the masters of the land. Voices from the Deutschlandsender sounded rattling and rumbling through the air over all the provinces and rural outskirts, and assured, out of breath from the long race for power, that a happy time was dawning, that the efforts of the best ones in Germany had now resulted in the well-deserved rulership of Adolf Hitler's idea, through divine providence. These voices were breaking, excited, hasting, threatening, aggressive, and then again sentimental, whining. In the background of all these noises continuously was ringing music, marches, good old real Prussian military marches, drowned by the sounds of the loud salutes "Heil" and the clicking of the boots of the marching masses of the SA in the streets. So it began . . .

Just at the time when the concordat between the new Germany and the Vatican was in preparation, the Watch Tower Bible and Tract Society and the Bible Students Association were banned. The Nazi party and the police would see to it that, like Communists and other political enemies of the state, Jehovah's wit-

nesses would disappear entirely. But the Witnesses did not disappear. They continued to go from house to house, and to give the witness concerning the establishment of Jehovah's kingdom. Arrest followed upon arrest. The police broke into the houses of these peace-loving citizens to search for Bible books and booklets, and when some were found the daily papers would ballyhoo in a thrilling manner that "masses of communistic literature had been confiscated in the homes of biblestudents". Gradually the public began to believe the news. What the papers are bringing again and again, the public is apt to believe.

But Jehovah's witnesses and their preaching activity did not cease. The organization and work went underground. Amid great difficulties and dangers the literature of the Watch Tower Society was smuggled across borders and multiplied in secret places. Small groups, called cells, were formed. These met in homes and studied and planned to fight. District servants and their assistants, who were often women, traveled through the land carrying the encouraging and strengthening "meat in due season" from God's Word and linking in unity the little cell groups scattered throughout the land. Oftentimes the illegally-distributed literature fell into the hands of the police and in the wake of such seizures a new wave of arrests would follow.

The police would come during the night to take captive Jehovah's witnesses

without making any fuss, without calling the attention of the public in general to this campaign of suppression and persecution that they were making. But through their underground organization the Witnesses were told to loudly object to these night arrests, to make noises, to wake up their neighbors, to let them see how the Nazi masters separated husband and wife or tore parents from weeping children. Many thousands were witnesses to such cruel and brutal disruption of homes.

In the Concentration Camps

Called into play were the concentration camps, or, better, annihilation camps. Often did their doors open to receive Jehovah's witnesses, but seldom to release them. In the fall of the year 1935, Himmler ordered that none of Jehovah's witnesses, after serving his sentence, was to be released without signing a vow to renounce the faith of Jehovah's witnesses and show willingness to become a Nazi. So in the concentration camps Jehovah's witnesses remained. But even in the camp their underground organization operated effectively to bring in copies of the *Watchtower* magazine and other literature issued by the Society. Studies in this literature were held in the blockhouses. Of course, they were betrayed often and the Witnesses considered responsible were made horrible examples, but still the Bible literature got in and was studied, and strengthened and refreshed the hearts of the incarcerated.

Nobody should believe that the hard experiences of Jehovah's witnesses were limited to men. Oh no! The reports that came out of the camps Mohringen, Lichtenburg, Ravensbrueck and Auschwitz show that even hundreds of women, faithful sisters of the ranks of Jehovah's witnesses, were tortured, tormented, and oppressed in the same way, for the same purpose of annihilation. There are reports to hand so gruesomely fasci-

nating and sensational that they find no equal. The pen refuses to describe what these female heroes of faith had to endure. Just one of the many extremities of torture suffered by these Christian women was the practice of hanging them by their feet, head down, and left alone in their absolute exhausted condition to be eaten by rats and to die miserably.

Upon the outbreak of world war in 1939, hundreds of young men, Jehovah's witnesses, seventeen and eighteen years old or older, stood courageously before the military courts and professed their belief and faithfulness to Jehovah God. Almost without exception they were sentenced to death and executed by shooting, beheading or hanging. Once, in Ploetzensee, eighty were killed in one day.

Then came the momentous days of May, 1945. Terror rule of twelve long years broke in pieces and the gates of prisons and concentration camps were flung open. The troops of the Allies were marching in and from the camp gates that they flung open came marching out some eight thousand of Jehovah's witnesses. Two thousand had met their death in Hitler's annihilation camp. Those who survived the trial and left the camp alive felt somewhat like the three Hebrew men cast into the fiery furnace by the Babylonian king because they praised only God and served Him. As these three Hebrew witnesses of God were delivered from the fiery furnace, so thousands of Jehovah's witnesses lived through the ordeals.

Today they are called "victims of fascism". Actually Jehovah's witnesses were and are "fighters against fascism". The latter name is given to those who had been persecuted for political reasons, but it is denied to Jehovah's witnesses. Some political prisoners in for some minor offense and for a few months only are counted as fighters and therewith receive all advantages, whereas Jehovah's witnesses, who, in faithfulness and in-

tegrity, fought the Nazi curse for ten and twelve long years in the concentration camps are given the secondary ranking as victims. The fact is that many of the political prisoners broke down under the Nazi pressure and became soldiers in the Germany army. There was a special military formation made up only from concentration camp inmates and in these ranks fought many a "brave" communist for the flag of the Third Reich and gave his life in the fight against Bolshevism.

"Homecoming"

But of little consequence are the names the world attaches to Jehovah's witnesses. The good result was that Jehovah's witnesses, once underground, now came aboveground once more to preach this gospel of the Kingdom. The Witnesses released from concentration camps headed toward their homes, if they still had one after such long imprisonment. Many brave and faithful fighters, male and female, had lost husband or wife, children, home and property—everything. Cunning methods, like in the time of the Inquisition, sometimes enabled the wicked Gestapo to bring about a divorce by deceiving the husband or the wife and sometimes even the whole family. It was with Satanic joy that the servants of Himmler were often able to inform the concentration camp prisoner that his wife had obtained a divorce, or that he was deprived of his children.

Typical is the following experience of one faithful male witness of Jehovah, who loved God and the truth more than anything else. He had had no letters from his wife for about a year. She had not contacted him at all. In the beginning of June, 1945, he came home, released from his yoke. In the midst of ruins he found the house. It had been preserved. His heart was beating violently between hope and fear. He climbed the stairs to his former apartment. There was another name on the door. He knocked, the door was opened. He faced a woman he

had never seen before. She looked at the man, who still wore his prison garment, a striped suit like a zebra, a suit he had worn for many years, and, like many others, now wore coming home. He asked for his wife. The woman answered, stammering with compassion, that his marriage had been divorced, as everybody knew, and she had married again and moved to another place.

So she was divorced, "as everybody knew," but he had not known anything about it. With faltering voice he thanked the woman and, taking his heart in both hands, swayed downstairs. Here the lovely spring air caressed him and he tried to pray. Then two arms were pushed under his arms and two of Jehovah's witnesses, united with him in the same faith, welcomed him: "We have waited for you. Come with us and stay with us." They took him in their midst and took him home, to his new home. But not all had the same experience. Some have till this day not heard from their beloved ones. Will they ever hear?

Reconstruction of Witness Work

From underground to aboveground! But this was more difficult to do than to say. The German Branch of the Watch Tower Bible and Tract Society was situated in Magdeburg in a large building housing 220 men and women workers and a large printing plant. But how different was the picture when in the beginning of July, 1945, some of Jehovah's witnesses returned from the concentration camps and looked upon the former Branch quarters! It offered a desolate sight, not destroyed but badly damaged. German forces had been housed there for a time, and later on anyone who was homeless had taken refuge in the building. It had been stripped of everything movable, even the installations for light and water and the linoleum from the floors. Workmen from the town council started remodeling the premises. It should become, they said, a hotel for Russian officers.

However, legal action caused the return of the property to its rightful owners, Jehovah's witnesses.

In the meantime the reorganization and reconstruction of the company organizations throughout the country began. Letters of instruction addressed to all who had so far confessed to be witnesses of Jehovah called them to assemble again to take up their Bible studies and the service work of proclaiming the Kingdom. They were informed that witnesses in the full-time service of the Society prior to Hitler's mad reign were once again in Magdeburg, whence the affairs of the Society would be administered. New life entered the veins of Jehovah's witnesses. Service work began open and aboveground. More and more literature came to hand for distribution. Under appellation to the newly created first democratic laws of the military powers, nearly all of them annulling the prohibitions and bans of the Nazis and restoring the freedom of worship, Jehovah's witnesses made good use of those regained rights and liberties, and so started in the whole country a campaign of public lectures. Audiences too large for the halls heard the message in the open air.

By the late spring of 1946 conventions of Jehovah's witnesses were again being held in Germany: the first after long years of separation and privation. Because of the division of Germany into the four zones it was impossible to hold one central convention. Hence preparations were made in different towns of the American, British and Russian zones for the assemblies. The key city was Magdeburg, where 6,500 witnesses assembled for the convention. The Magdeburg convention served the Russian zone, while two cities in the American zone and eight in the British zone held assemblies for those residing there. The total attendance of these eleven convention cities was about 15,000.

Notwithstanding the fact that half of

the town of Magdeburg is destroyed by bombs and lies in ruins, the accommodation problem was solved when kind-hearted citizens placed their already insufficient apartment space at the disposal of convention visitors. Out of small food rations the brethren had brought with them enough food to be pooled and a hot meal provided for all each day. The population of Magdeburg as well as the occupation forces were amazed. No political parties had found the courage to call an assembly of such magnitude. When 684 immersion candidates, men and women, marched through the town to the bath they were watched and accompanied by Russian soldiers. Not knowing what was going on they feared a demonstration should be made and, as everyone knew, it was forbidden by military law to raise commotion. But after walking along for a few minutes beside the peacefully walking Jehovah's witnesses, and after learning the purpose of the procession, the Russian soldiers were satisfied and allowed the candidates to pass without any interference.

But the climax of the Theocratic assemblies was to be reached some months later, in the fall of 1946. The assembly for the American zone was held in Nuremberg and the assembly grounds used were the same as those used in former years by the Nazis to celebrate their pompous festivities. On the third day of this assembly sentence was pronounced against some of the Nazi war criminals. How the Lord had turned the tables on the persecuting Nazis, who for twelve long years had sought to annihilate Jehovah's witnesses! Now their rabid political party had ceased to exist and individual members of it were suffering for the party crimes, while Jehovah's witnesses were serving God aboveground once more and assembling on the former parade grounds of the Nazis.

Assembled to hear the Scriptural discourses were 6,300 witnesses, and for the public talk the attendance mounted to

9,000. The chain of assemblies that followed in other cities in other zones continued until the middle of December and the combined attendance of these assemblies of Jehovah's witnesses mounted to the grand total of 31,400.

During that month of December, 1946, there were 14,135 of Jehovah's witnesses reporting field service activity. One year later, December, 1947, there were active in the field in Germany 24,873 (in January, 1948, there were 27,650). At the rate of nearly 1,000 a month, Jehovah's witnesses in Germany have been recuperating their strength after a dozen years under the Nazi tyrants' heels, and persons of good-will see these facts and they join themselves with these fighters.

Obstacles to Reconstruction

Though the concentration camp is gone, there are serious obstacles to hinder the work in Germany, but these obstacles are being hurdled by God's witnesses, by His grace. For one thing, the publishers of the Kingdom must do their work on slim rations. Food conditions become worse daily. It hardly seems possible, because a year ago it was said it cannot become any worse. But it has become worse. The weekly food ration for adult persons in the American zone is: 5 pounds of bread, 3½ ounces of meat; ½ pound of victuals (barley, noodles or flour), 1 ounce of fat (mostly margarine), 2½ ounces of coffee substitute and 4 ounces of sugar. In addition to these weekly rations each adult person gets yearly 2 hundred-weight of potatoes. Vegetables are not available, unless one has a small garden and can grow something for himself. These rations in the American zone are, without doubt, better than those in the other zones, especially in the Russian and French zones. What can the people do if they would keep alive? They barter or buy on the black market. In other words, it is impossible to legally keep alive and strong.

Housing is acute. Millions of persons

had to flee from their homes in parts of Prussia, in Silesia and in the Sudetenland. All their possessions were left behind and they had to be accommodated in the districts and countries that remained German, and these remaining areas are half destroyed. Therefore the housing situation is extremely acute. On the door of one apartment are five or six different names. Several families living in such cramped quarters causes strife, quarrels and endless irritation, in addition to providing breeding places for crime and illness.

There is no coal. What coal Germany produces is exported to a great extent. Coal rations for the German people are ridiculously small, and in many parts of the country no coal at all is being distributed this winter. Electricity is shut off for hours, in Berlin often for the whole day. Gas is available only for one hour at noon and in the evening. These shortages, especially in the matter of coal, incites to thievery. The police chase men and women and even children carrying small or large bags of coal, coke and presscoal. There are hundreds of these persons running in the streets. The stealing is done quite openly. Everybody sees it and knows it, but who cares? One has to do it, if one does not want to perish.

With Jehovah's witnesses the situation is more difficult. They will not stoop to theft. They suffer from cold and become ill. In their meetings they often sit by candles or little oil lamps, even for the public lectures during the winter months. Emergency illumination of this kind is at hand because the electric light will suddenly go out and everyone is sitting in the dark.

However, all of this misery does not make the people any better. Instead of softening their hearts and causing them to look to the Lord for aid, their hearts become cold, cruel, brutal and malicious. With calloused indifference they read of old and sick people found frozen and starved to death in bed. The people have

become cynical and hopeless, pessimistic toward any leadership and indifferent to politics. A variety of political parties rise up to solve the situation. But the people generally are skeptical and suspicious and show indifference to these voices, and the younger ones among them take such with irony and sarcastic humor. Because of this political indifference ruling powers have felt constrained to resort to means of duress and threats in order to force the people to political activity. This oftentimes causes Jehovah's witnesses difficulty, since they will not engage in the politics of this world.

Religious Persecutors

Not only are foes found among the political groups, but the religious forces of the land seek to block the progress of the work of Jehovah's witnesses. Right after the overthrow of the Nazi power the popular fad in Germany was for the prominent clergymen and churches to overload each other with reproof, and even blame themselves for the course they had taken in supporting Nazism. They did not deny a certain complicity with the war and the conditions of terror. But the manner in which they admitted guilt and made their confessions left a bitter taste in the mouth. The rueful confessions were invariably made to publicize mock penitence or to gain some sort of advantage. With so many guilty ones it did not do any harm for these religious speakers to give voice to what the believers of their churches already knew, and it pleased the clerics for a change to show remorse, for show.

Now there is much talk about all sins' having been forgiven. And it is true, they actually seem to have received full absolution by the men of authority of the four occupying powers, including the Russians. The large churches in Germany have the protection of the state and are even allowed in an extensive way to rob smaller communities and free churches of their rights. They are entering into

their old rut of guilt by fighting freedom of worship for smaller groups. Religious pressure has caused many denials of rights against Jehovah's witnesses. Having tired of taking blame upon their own shoulders the big churches pose as pure and heap castigation upon Jehovah's witnesses, the one group that did stand staunch and blameless during the dozen years of the Nazi madness.

The poisoned arrows aimed at Jehovah's witnesses from these religious quarters come as no surprise attack. For years they have been warding them off with the shield of faith. They have fought against the onslaughts of religion from the subtle insinuation and misrepresentation on up to the violent tortures of the concentration camp's inquisition. Jehovah's witnesses are used to fighting, whether underground or aboveground. Now that they are aboveground once more and the work is going ahead and the ranks of their workers are expanding, envious and spiteful voices are at work to hinder and halt progress. The second world war has ended, but not religious persecution and misrepresentation. The days are filled with danger that cannot be banned by appeals or political decrees. Honest considerations of these facts cannot be clubbed down.

Another thing that will not be clubbed down, the gospel-preaching work of Jehovah's witnesses. The Nazis tried it and failed. The comeback staged by the Witnesses in Germany is proof of their divine backing. Despite all that can be done by enemies, Jehovah's truth will march forward in Germany, just as it will march forward in all other lands on the face of the earth. Jehovah's promise that the Kingdom gospel shall be preached in all nations for a witness unto all the world will not return unto Him void and unfulfilled. The work is sure to go forward until finished, whether that forward progress be made underground or aboveground.—*Awake!* correspondent in Germany.

Death Comes at Sundown



WHEN the twentieth century was ushered in with pealing of bells and rejoicing, 300,000 black-skinned Africans dwelt more or less peacefully along the northern shores of Lake Victoria Nyanza, in Uganda, Central Africa. Within a few months 200,000 of them were dead. In the near-by district of Central Kavirondo another 100,000 of their fellows died with them. The sword that cut them down in swaths was the hair-fine, poison-tipped proboscis of the tsetse fly, the carrier of death.

Medical books name the disease from which these thousands died trypanosomiasis, the terminal phase of which is the lingering, half-conscious stupor that has given to the scourge the common name "sleeping sickness". It is a curse of Africa. Within the past half-century its uncounted victims must number millions. Trypanosomiasis is caused by inoculation into the blood stream of one or other of the several species of the germ trypanosome, a microscopic protozoan parasite to which the tsetse fly plays carrier and host. Infection usually takes place after sunset as the dreaded fly feeds at night.

A sharp prick of pain announces the bite of a tsetse fly, followed immediately by a sense of tormenting irritation. If the fly was infected, the human victim becomes ill with fever some days later. The fever subsides and recurs with ever-increasing severity at ir-

regular periods of days or weeks. The sufferer becomes anemic, weak in body, feeble in mind. His head aches. His glands become tender and swollen. During the recurring bouts of fever a peculiar rash appears on the middle of his chest. In the white man the disease usually hastens to a speedy death, or a quick cure is effected. But in the native African the disease may linger for years before the terminal stage of sleeping sickness is reached. The disease is responsible to a large degree for the lethargy and dullness which is characteristic of many Central African natives.

Trypanosomiasis in humans, however, is not the sum total of the criminality of the tsetse fly. The sting of the tsetse is not only death to man, but death also to the domestic animals on which man so largely lives. The sting which ends men's lives in sleeping sickness carries to cattle the infection of nagana, the disease which destroys bovine herds as fire devours standing corn. Thus the geographical distribution of domestic cattle in Africa is determined by the existence of the tsetse fly, and there are vast fertile areas in which domestic animals are

maintained only with great difficulty or not at all. In Northern Rhodesia and Tanganyika the tsetse fly prohibits in approximately half the area the existence of domestic cattle. In Southern Rhodesia there is likewise a huge infected area, and in the Gold Coast colony,



in Ashanti, and in the southern provinces of Nigeria the main reason why there are no animals for transport, for manure, for meat and for milk is the prevalence of the tsetse fly and the disease which it conveys.

The trypanosome germ, like its carrier the tsetse, is divided into several species. In the tragedy of trypanosomiasis in man and beast, however, three appear predominantly: *Trypanosome gambiense*, *Trypanosome rhodesiense*, and *Trypanosome brucei*. The last-named is the game trypanosome, to which game animals are immune, but which becomes the murderous nagana-producing germ when injected into the blood stream of domestic cattle. *T. gambiense* and *T. rhodesiense* are the agents of trypanosomiasis in humans, the latter producing a more virulent type of the disease.

The Tsetse Fly

The tsetse is close cousin to the common house fly. There are twenty or more different species of tsetse, all of which are potential carriers of the trypanosome germ, but the convicted criminals are those belonging to the two groups known as *Glossina morsitans* and *Glossina palpalis*. The tsetse is about three-eighths of an inch long, is of a leaden brown color and is distinguished by the extremely sturdy proboscis which projects militantly horizontally from its head. Two other characteristics make it easy to recognize. First, when the tsetse settles, its wings overlap like the blades of a pair of scissors. Second, the vein formation of the wings is strikingly well marked and forms a peculiar diamond-shaped pattern.

The tsetse, unlike almost all other flies, does not lay eggs. Within the body of the female a larva matures from a single egg, and only when full larval development has been attained is it deposited in the outer world to continue its life cycle. And no human mother is more careful than the mother tsetse that her offspring

should be brought forth in suitable surroundings. She finds a warm, damp, loamy soil in a shady place beneath fallen trees or heavy, overhanging shrubs and there the larva is brought forth. Female tsetses repeat the birth process at intervals of from two to three weeks.

The larva immediately burrows into the warm, moist bed. Within an hour the larva becomes a pupa, enclosed in a dull reddish-brown case, divided into twelve segments and as hard as a shell. From the anterior end project two small hooks with which the pupa burrows and anchors itself in the soil. At the opposite end are two minute protuberances through which the pupa breathes. From four to nine weeks later the young fly emerges from the case and with its sturdy mouth parts, or proboscis, digs its way up through the soil to freedom. Its wings harden in the air and soon another tsetse sets off on a lifelong search for blood.

The fly cannot breed in dry or exposed areas, neither can it exist at altitudes above 5,000 feet. It is found in humid, low-lying country, where bushes or trees are plentiful and where the forests border the streams. Much of Central and East Africa answers to this description.

Until comparatively recently there were also vast areas which, although favorable to the propagation of the fly, were yet free from infestation. But the fly's rapid spread in recent years gives cause for alarm that the tsetse fly will spread over the whole range of tropical and subtropical Africa wherever conditions favor its development. From its original Central African habitat the fly has now sent a long, narrow, penetrating finger down the east coast as far south as Zululand, and the latest reports indicate that this disease-spreading wedge is now moving westward, threatening, among other areas, the Kruger National Park, South Africa's great natural game reserve. In Southern Rhodesia the invasion of the fly from the north has been

estimated to be spreading at the rate of 1,000 square miles a year. In Bechuana-land the fly is driving cattle from well-watered areas to the drier regions.

Efforts at Control

The Uganda epidemic at the beginning of the century brought forcibly to the attention of European governments with interests in Africa the havoc of which the tsetse is capable. Since then they have combined to investigate and solve the problem of the tsetse's control and eventual extermination. Their success has been limited and in some cases the cure has been worse than the disease.

The first attempt at control followed the great Uganda outbreak. As the tsetse is not born infective and becomes a disease-carrier only after it has fed on infected blood, and as the complete destruction of the tsetse seemed a colossal and impossible venture, it was decided to remove, temporarily, all humans from the Uganda shores and islands of Lake Victoria Nyanza to a distance safe from the tsetse fly. The measure was successful and the tsetse which still infested the ravaged area eventually lost the trypanosome infection. Latest reports indicate that reoccupation of the area is now taking place, but, as the introduction of a single case of sleeping sickness would be sufficient to precipitate another epidemic, this reoccupation is being strictly supervised. Some success, too, has attended use of drugs in the treatment of trypanosomiasis in man and beast.

But in his fight to eradicate the fly man has met largely with failure and disaster, for man's tactics in his war on the fly have been largely to meet destruction with ruthless counter-destruction.

Game animals have been proved to be not only the main source of the fly's blood supply but also a great reservoir of the trypanosome germs which cause both human and animal trypanosomiasis. So the order went forth to destroy all game in tsetse fly areas, and in recent decades

vast sections of the African veld have echoed to the sound of horrible, bloody slaughter, and then lapsed into empty, desolate, stinking silence. Periodically this sorry business moves various sections of the people to outraged protest, but the slaughter still goes on. And so does the tsetse fly.

The tsetse fly must have shade in which to breed. This has suggested another line of attack. Remove all shade, the theory says, and the tsetse must die. So the felling of forest and bush began, and thousands of square miles of wooded African valleys and plains rang and still ring to the sound of the woodsman's ax. Where vast forests once stretched in green, leafy beauty, the land now lies naked and unlovely.

In Zululand

Zululand, the southernmost tip of present tsetse penetration, has for many years been the scene of intense anti-tsetse measures, and results achieved there are fairly typical of results achieved elsewhere on the African continent. Of these results Mr. T. E. Harrison, a Zululand farmer, in a recent issue of *The Farmer's Weekly*, wrote bitterly.

Mr. Harrison mourns the green glory that was Zululand. He tells of forests which covered its hills and valleys, of luscious grass which clothed its plains. He tells of its rivers and streams, its "pans" and waterholes and springs, and its abundant rain. He describes its teeming game, its buffalo, wildebeest, zebra, kudu, waterbuck, nyala, mpala, rietbuck, bushbuck, duiker, steenbuck, antelope, klipspringer, warthogs, pigs, honey bear, leopards, hyenas, cheetahs, wild dogs and jackals, and its reptiles. Its birds were lovely and uncountable. It was a place of vibrant life and beauty.

Then came the tsetse fly, and in 1918 the call went out to repel the invader. The game, on which the fly fed, must be destroyed. Soon the stench of rotting, unskinned carcasses fouled Zululand's once sweet air and the vultures and car-

tion eaters, the hyenas, jackals and wild dogs grew sleek and fat, and bones whitened unendingly under the Zululand sun.

After feast came famine. The dead were consumed and there were no living to take their place. The carnivora grew gaunt and hungry, and hunger made them bold. Donkeys, cattle, sheep, goats and fowls became their prey. Farmers fought the killers with poison and killed them in their thousands. Hungry vultures and all other carrion-eating birds ate ravenously of the poisoned carcasses and likewise died. Beetles, those little creatures so essential to earth's fertility, now robbed of their natural food, the dung of animals, turned to the poisoned carcasses of birds and beasts and they too died. And last in the tragic cycle came Zululand's myriads of insect-eating birds that ate the poisoned beetles and joined them in extinction.

But tsetse fly still persisted. Deprived of its natural prey it turned to lesser life for food, to tortoises and lizards and snakes, and even the large black African ants were not beneath providing the tsetse with a meal.

Man now turned in anger to the forests. He would destroy the fly's breeding places. Soon Zululand's trees fell as soldiers fall on the field of battle. A new smell filled Zululand, not the smell of rotting flesh but of decaying vegetation. The long grass which had carpeted the floor of the forest, now unprotected, grew dry and brown under the heat of the sun. To destroy those flies that remained and which had found sanctuary in its scant shade this grass was set alight and for days and weeks vast fires burned.

Desolation was now complete. The country is black and bare. The fierce sun dries out the unprotected earth; great cracks appear. These cracks become great eroded clefts as the stormwaters, now unimpeded by the luxuriant vegetation which previously soaked them up like a sponge, race down them to the

rivers, muddy, turbulent. Zululand's finest soil finds its way to the sea. The animals which once tilled that soil with their sharp, pointed hoofs and fertilized it with their dung are gone. The beetles are gone and the birds are gone. Even the rainfall is diminished, the waterholes are dry, the springs and the streams have vanished. Zululand, once so green and beautiful, is parched, naked and empty.

But the tsetse fly remains. It is true, it has deserted the areas of desolation, but now it is found in swarms in areas where it was previously unknown, and to these new areas it carries death.

In recent months the Union government has been experimenting with the spraying of Zululand's tsetse areas with DDT from the air. Official statements report good results, but Mr. Harrison is not enthusiastic. His main objection is that the DDT destroys what little bird and insect life remains in the ravaged country. His solution to the problem, which seems reasonable, is to stop the slaughter of game at once, stop the destruction of vegetation and the indiscriminate spraying of DDT. Import animals to take the place of those that were massacred and spray *them* with the fly-killing chemical, thus dealing death to the slayer without further harm to the land or to its legitimate insect, bird and animal life. And begin the vast work of restoring to Zululand its forests and grasses and healing the havoc of erosion. The task in Zululand alone is colossal. To accomplish the same necessary task over half the continent of Africa will require superhuman power.

It is good to know that such superhuman power is soon to be exercised, not only in behalf of stricken Africa, but to the blessing of the whole misused earth. The tsetse scourge is just one more problem which will find its complete solution under Jehovah's kingdom. Then no longer will the tsetse fly bring death at sundown.—*Awake!* correspondent in South Africa.

Little Panama

BATTLES

Big United States



ON December 23, 1947, the world was startled by the news that the small but strategically located republic of Panama had rejected a treaty between herself and the United States for defense sites then held by the United States in Panamanian territory outside of the Canal Zone, and for their continued occupation for the defense of the Panama canal. Congressional circles in Washington were surprised, as were many of Panama's sister republics.

But why should a small and insignificant republic reject a treaty which apparently is so vitally important to herself as well as to the defense of the canal? When we realize that Panama is largely dependent upon the Canal Zone for her livelihood, we realize that she did not lightly and for nothing reject this pact, but that she must have had some deep-seated reason that is very important to herself. In a way she killed the proverbial goose that laid her golden eggs when she rejected that pact. The consequences, no doubt, will be bitter and hard.

Negotiations for this new treaty had been going on for more than a year, and in Panama it had been a burning and hotly contested issue during all of that time. Also, during that time numerous investigations were made by congressional and senatorial committees from the United States as to why a definite agreement could not be reached. These committees also made investigations and recommendations as to a new sea-level-type canal, either along the same route

as the present canal or along some other route either in Colombia or in one of the other Central American countries.

To find the root of Panama's rejection of the treaty we go back a few years, to the year 1903. Panama had just gained her independence from Colombia and had signed a treaty with the United States whereby permission was granted for the building of the canal. Under the terms of this treaty Panama became something in the nature of a protectorate although not exactly so. The United States had the right to appropriate whatever land she needed in the territory for sanitation or for the defense and maintenance of the canal. For over thirty years she exercised this right, sometimes unjustly, with little or no consideration for the susceptibilities or interest of the Panamanians. The Panamanians viewed with alarm the extending of U. S. jurisdiction over their territory.

In 1936, under President Roosevelt, a new treaty was signed which was designed to eliminate some of the unpleasant features of the pact of 1903. This treaty gave the United States jurisdiction only over the canal zone which includes the canal and a strip of land on each side which is leased for 99 years at an annual rental of \$400,000. It also placed the relations of the two countries upon a mutual basis, each assuming responsibilities in the defense and maintenance of the canal. Also, it guaranteed

equal rights and opportunities for Panamanians and Americans working in the zone. The most important of these provisions, and the one bearing upon the point under consideration here, is contained in Article X of that treaty, as follows:

In case of an international conflagration or the existence of any threat of aggression in which the security of the Republic of Panama or the neutrality or security of the Panama canal might be endangered, the governments of the Republic of Panama and of the United States of America will take measures of prevention and defense that they might consider necessary for the protection of their own common interests. The measures that might appear essential to one of the two governments to take, in keeping with said interests, and that might affect the territory under the jurisdiction of the other government, will be the object of consultation between the two governments.

With the outbreak of World War II, in harmony with said Article X of the 1936 treaty, Panama leased to the United States sufficient land for 134 military bases in different parts of her territory outside of the canal zone. Some of these were just small aircraft warning outposts or radar stations, but some were quite large, such as Rio Hato, where from 1,200 to 1,300 men were stationed. Heavy bombers were kept here. This base represented quite an outlay of money for the United States. In 1942 a treaty was entered into by the United States and Panama covering the use and occupation of these sites, which treaty stipulated that the sites were to be released "one year after the definitive treaty of peace has been put into force, that puts an end to the conflict of war now existent".

Panama interpreted this clause to mean that the bases were to be returned one year after the cessation of hostilities between the nations, and in keeping with this, on November 6, 1945, during a session of her National Assembly she de-

clared that according to her concept, the treaty expired one year after the treaty of capitulation signed on the battleship Missouri on Tokyo Bay in September, 1945, because this agreement was the "definitive treaty of peace that put an end to the conflict of war" then existing among the nations. This fixed the time for the return of the bases to be not later than September 1, 1946.

At that time the United States did not oppose this declaration, nor did it set forth its own interpretation of this clause. It simply limited itself to stating that it had made a treaty with Panama and would fulfill it. If the United States had at that time made known her stand on this matter, or her interpretation of this clause and her intentions as to peacetime occupation of the sites, there would probably have been no difficulty in regard to their occupation. However, eleven months passed before she formally made known that according to her concept the treaty did not expire until one year after peace treaties were signed putting an end to the theoretic state of war, and not one year after the cessation of hostilities. This declaration was made on October 12, 1946, over a month after the time limit on the bases had expired according to the Panamanian concept.

No move was made to evacuate the bases which, according to Panama, were now held illegally. This was regarded as a flagrant violation of their sovereignty over their own territory, as well as of the trust they held in the United States, and they began to clamor for the return of the bases. Naturally, as time went on and no move was made to relinquish this territory, Panamanian resentment against and distrust of the good intentions of the United States grew.

This resentment, and the wave of hysteria that resulted from the failure of the United States to return the base sites, can be better understood when we realize that Panama is an independent nation and not a protectorate or posses-

sion of the United States; also, that in the past she has been referred to as a protectorate and as a vassal state having no will of its own, unable to run its own affairs or enforce its decrees. This the Panamanians have bitterly resented, and the present situation did not help matters any.

Treaty Negotiations

Negotiations for the new treaty began about November 1, 1946. The United States asked for a 99-year lease. To Panama this meant that the defense sites would become another canal zone which would be intolerable for many reasons of her own. Besides, this was entirely out of harmony with Article X of the 1936 agreement, upon which she felt the new treaty should be strictly based because it covers such concessions of territory for defense purposes. She sought to have said Article X specifically cited in the new treaty, but in vain. This omission was important to Panama because it meant that in later years it might be interpreted to mean that delegations of authority by her to the United States would be based upon Article II of the 1936 treaty, which would be inadmissible to Panama because it covers permanent concessions of territory that might become necessary for improvements to the canal in case of an earthquake or other unforeseen contingency that might result in damage to the canal; whereas, Article X covers concessions of a temporary nature.

Panama could see no good reason why the terms of the new treaty should run beyond five years, as there was no actual threat of war at that time, although the conditions then existing could be interpreted as a potential threat of war; but if they continued to exist after the five-year term had expired the lease could be renewed. The United States finally dropped down to five years for all the bases she intended to hold except Rio Hato, for which she asked a ten-year lease with an unconditional op-

tion renewable for another ten years, at her own unilateral and absolute discretion.

To Panama the making of this new treaty was a serious matter. She was not seeking to side-step her responsibility in the matter, but if she acceded to all the demands made upon her by the United States, which seemed to forget that Panama was the one granting favors, not the one asking them, it would mean that she would have to surrender at least a part of her sovereignty as an independent nation, and this she was determined not to do. On the other hand, the United States was contemplating the building of a sea-level canal either along the present route of the canal or along some other route, and she felt that she must be guaranteed adequate means of protecting it. As the negotiations proceeded she insisted upon introducing clauses into the new treaty that tended to accentuate her powers and privileges and weaken Panamanian sovereignty. This alarmed the Panamanians as they remembered the one-sided treaty of 1903 and its consequences, and they clamored more loudly for the return of the bases, while at the same time, from the American side, came the cry that Panama refused to co-operate.

That this was an unjust accusation is shown in the fact that Panama repeatedly submitted proposals which were designed to protect her rights and yet meet the demands of the United States for defense of the canal. She insisted that the terms of the 1942 treaty should be fulfilled, and the bases all returned to her before another treaty was entered into. However, all of her proposals were promptly rejected while at the same time she continued to be accused of indifference and not wanting to co-operate.

After fifteen months, during which the controversy raged with each side demanding an early settlement of the issue, and each accusing the other of its failures, the new agreement was drawn up

and signed on December 10, 1947. Dr. Alfaro, who, as Panama's minister of foreign relations, negotiated the new treaty, resigned the day previous in protest against its terms.

Aroused Public Forces Rejection

With the treaty signed and in the hands of the National Assembly for ratification things began to happen. Thousands of letters and telegrams poured in asking rejection of the treaty. Most if not all of the political leaders and their backers voiced their disapproval and asked for rejection. Resolutions of protest came from all sections of society, but noisiest and most insistent were the student and youth organizations.

Now the students demanded that the treaty be rejected and the matter taken to the United Nations to force the United States to return the base sites. A mass demonstration was planned for December 12, the first day that the National Assembly would meet to consider ratification of the treaty. The mayor declared a ban against the demonstration. But the constitution gives anyone the right to hold such demonstration, and the students, determined to assert their constitutional rights, gathered in spite of the ban. Police attempted to enforce the ban and block off their march to the Palace of Justice, where the National Assembly was in session. The result was a street fight in which one 16-year-old boy was shot in the neck and forty others, including policemen, were injured, and twenty-five, including a number of professors, were jailed. This only made them more determined, and the next night another demonstration was held. Two days later a general strike of Panama City schools went into effect; parents and teachers joined with students in protest.

The strike spread until schools throughout the republic were closed. President Jimenez went on the air to defend the treaty and urge its ratification. He reminded the people of their contract relationship with the United States, and

their obligation to co-operate in making the canal invulnerable; also, that the decision in regard to the treaty was of enormous importance to the country.

The final meeting of the National Assembly on December 22 was accompanied by the largest popular demonstration to take place so far. For seven hours the demonstrators chanted their demands for rejection outside the Palace of Justice, while the legislators debated the burning question, hardly able to hear because of the noise outside. When final unanimous rejection was announced the demonstrators, satisfied, marched off.

Thinking men of responsibility in Panama were not in favor of the terms of the treaty, yet they deplore the action taken by the students. They would have called for a modification of the terms of the treaty, *not complete rejection*. The assemblymen in making their decision, no doubt, feared the consequences from the "ten thousand boys' sharpening their knives downstairs", as one of them put it, not only to themselves, but to the entire republic, and even to the demonstrators themselves, who had been worked up to fever pitch over the issue, and, they being of an irresponsible age, it is not difficult to imagine what might have happened.

The next day after the treaty was rejected preparations were made by the United States to evacuate the bases, while many startled American officials began their conjecture as to why the treaty was rejected. Communism and the coming elections received the major part of the blame, but it is quite evident that neither were directly to blame. The underlying reason was the failure of the United States to comply with the 1942 treaty and return the bases on time. This caused the Panamanians to lose confidence in the United States to such a degree that they had no desire to make any new concessions. So little Panama won her battle against Big United States.

—*Awake!* correspondent in Panama.

INDEPENDENCE

for

Burma



A GITATION for independence had flamed violently in Burma since she gained separation from India in 1937. Nationalists, then called seditionists, were rounded up to fill the country's jails, but this kindled the flame more fiercely rather than smothered it. Prior to Japanese treachery at Pearl Harbor (December, 1941) a small group of Burmese students headed by the late U Aung San, and including, among others, Prime Minister Thakin Nu, parleyed secretly with the Japanese for driving the British out of the country. Independence for Burma was to be the reward for letting the Japanese in. The plan worked up to a degree: the British went out in the great withdrawal of 1942; the Japanese came in. But the independence granted this country by the Japanese meant only the replacement of the British "Thakin" by the Japanese "master".

U Aung San's methods were direct, his speech terse. The action-loving Burmese swarmed round him and his AFPFL group when he promised them independence, within a year from January 31, 1947. "I'll get you independence, or else—" the Bogyoke (General) told the people, in demanding all-out support. The demand was answered. U Aung San was not fooling when he declared AFPFL would resist any attempt to deprive the Burmese of freedom. When he announced the terms of the treaty giving almost full powers to the Burmese cabinet, he had to announce simultaneously the calling off of the armed resistance movement planned by his

AFPFL against the failure of the talks.

The April, 1947, elections saw the AFPFL romp home at the polls with an overwhelming majority. By mid-May, the AFPFL general convention adopted the draft of the new constitution along lines suggested by U Aung San, and when the Constituent Assembly met for its first session at the end of the month with the AFPFL occupying 176 out of 210 seats, U Aung San tabled and won a resolution claiming sovereign independence for Burma outside the Commonwealth.

Assassination

And then U Aung San died. He died as swiftly as he had lived. Within seconds assassins' bullets snuffed out his life as he presided over a meeting of his executive council. With him went six members of the Cabinet. We let Bogyoke's own personal assistant, Boh Tun Hla, describe what happened on July 19, 1947.

I happened to glance at my wrist watch then. It was exactly 10:35 a.m. That instant there was a terrific bang. And both Boh Than Win and I flattened ourselves on the floor. Not a minute after that bang we heard the continuous tat-tat-tat of automatic weapons. Then the realization dawned on us that in that Council Chamber next to my room some assassins might be shooting down our leaders. This realization made us dash for the doors, I to that of the Council Chamber, and Boh Than Win to the one leading to the passage.

The scene that I saw the moment I opened the door to the Council Chamber was such as to haunt me all my life. The whole room

was befogged and the fumes of powder pervaded the whole scene. The Councillors who only a little while ago had been planning Burma's future were either lying dead or were dying. Bogyoke had fallen backward, chair and all, .45 and .38 empty cartridge cases on the floor. Hon'ables U Ba Gyan, Pyawbwe U Mya, U Aung San Wei, as well as the Secretary U Shwe Baw had good fortune to escape. They had time at the critical moment to fling themselves down on the floor. Just about that time, Boh Than Win, who left my room by the other door, reached the head of the stairs leading down. He met the assassins there face to face. They shouted to him to keep off, pointing their guns at him. Seeing them in green uniforms he thought at first that they were in pursuit of the assassins. But when he saw them rush past, shooting down Ko Htwe, the body guard of Hon'able Mr. Razak, and were getting away only then did he realize that those were no soldiers but assassins. In a minute they were off in the jeep with the engine running which was waiting for them, below.

The putting down in words of this now seems to take a long time. Actually the whole thing happened so quickly that it seemed to be in the twinkling of an eye.

In the Council Chamber the only one who could move was the Sawbwagyi of Mong Pawn who took a few steps towards me asking for water. I immediately made him sit down again and comforted him, but my chief care Bogyoke lay with his left breast all covered with blood. In my confusion I only noticed two wounds. My hand flew to his wrist but it was cold and clammy and the pulse had stopped. He was, alas, breathing no longer! I knew I must try to prevent a panic. The sudden news that this symbol of our unity, our aspiration to freedom, our hope and devotion has gone might turn the whole country upside down. I lied to the immediate inquirers that Bogyoke was all right and added that it was only a flesh wound on the shoulder. Then I telephoned urgently to the Fire Brigade Ambulance, the General Hospital, the Police Headquarters, Government House and Headquarters, Burma Command.

For the 24 hours following, a crisis threatened the country. Hundreds of arrests (the official figure is placed at 1,500) came swiftly on the heels of the ministerial murders. The flamboyant Dr. Baw Maw, who headed the Burmese regime under the Japanese, the dynamic U Saw, premier of Burma at the time of Pearl Harbor, the volcanic Ba Sein, who swore to overthrow AFPFL for "betraying" the country and the Aung San-Attlee agreement, were among the many known opponents of Aung San, now arrested and thrown into jail. Governor Rance acted rapidly. Within a few hours of U Aung San's death he announced that Thakin Nu, vice-president of AFPFL and the slain leader's right-hand man, had agreed to head a new government. Less than 24 hours after U Aung San fell the new cabinet was announced.

Independence

On January 4, 1948, Burma was granted complete independence by England. The Republic of Burma was born at a historic ceremony two hours before dawn on that date. The Union Jack was lowered from the flagstaff of the Constituent Assembly and replaced by the republic's star-spangled tricolor. Burmese leaders and representatives of world powers saluted the Union Jack as it was slowly lowered under a pale moonlit sky. As it touched the ground, a Burmese band struck up the republic's national anthem and the Burmese flag was immediately hoisted. The ceremony of transfer, proclaimed by a fanfare of trumpets, conch shells, and the beating of ceremonial drums, was watched by about 2,000 persons on the spacious, floodlit lawn of the Assembly building, inside the heavily guarded Government Secretariat.

In less than a quarter of an hour the scene shifted to the brightly lit Constituent Assembly hall. Here Burmese legislators in multicolored headgear, foreign diplomats in formal morning dress,

and military and naval officers in uniform presented a colorful spectacle. In a brief, simple and dignified ceremony, the president, Sao Shwe Thaik, sawbwa of Yawnghwe, declared his assumption of office and formerly proclaimed free Burma's Constitution.

Sir Hubert Rance, last British governor of Burma, sailed down the river from Rangoon in the cruiser Birmingham twenty minutes after the ceremony, to the cheers of thousands of Burmese citizens who lined the wharves and river banks to bid farewell to the last representative of British rule in Burma. The Union Jack that had fluttered from the mast of the Constituent Assembly is being conveyed by Birmingham to Britain, where it will be kept in the British Museum. As the cruiser sped its way to the open sea Rangoon echoed to shouts of "We are free" and "Long live free Burma".

Never in the history of the country has its capital, Rangoon, seen such activities of preparation, and ceremony, welcoming guests from all parts of the world. Almost \$200,000 was spent in preparation, and during the three days of celebration. All of Burma was at a high pitch.

The Burmese throne used by King Theebaw was captured by England in

the third Burmese war, in 1885. This throne has been returned to Burma. It is made of teakwood. It is 26 feet high, and cost about \$1,500 to return to Burma from Calcutta.

Gifts were given to Burma by India and Ceylon. These were holy saplings from the sacred Bo tree. Exactly at noon the gifts were taken in procession from the President's House with the saplings in gilded carriages under eight golden umbrellas. Carried to the famous Shwe Dagon Pagoda, they were reverently received by Buddhists. The procession went by the pagoda three times, then arrived at the site where Buddhists and Hindus had been showering silver coins since morning. The president, who was dressed in robes of silk and gold, planted the saplings at this site amidst tumultuous cheers. The vast crowd of spectators showered offerings of flowers and many pushed their way to get a glimpse of the plants and carry back with them a few grains of the earth, on which the saplings were planted, as a sacred souvenir.

Burma is steeped in Buddhism, and that is the real yoke that is about the neck of the Burmese people. She can never be free until she throws off this yoke, and listens to Jehovah's message. Then she will be free indeed.—*Awake!*
correspondent in Burma.



Did Jesus Wear a Bushy Beard?



The book *Light from the Ancient Past* (Princeton University Press, 1946) is quite illuminating on this point. Its author, Jack Finegan, who studied under Dean Jesse Cobb Caldwell of Drake University and Professor D. Hans Lietzmann of Friedrich-Wilhelms-Universität in Berlin, says on pages 408, 409:

"The illustration at Dura [Roman military outpost on the Euphrates river] is of special interest because the picture of Christ is one of the two oldest such representations now known. The almost destroyed painting of Christ in the Catacomb of Priscilla at Rome (p. 371 and Fig. 160) probably belongs, as we have seen, to the middle of the second century. The painting at Dura is dated even more definitely in the first part of the third century. In both pictures Christ is shown as a young and beardless man with short hair and wearing the ordinary costume of the day. These and similar portrayals are the earliest type of Christ as far as is now known in early Christian art. Later in the third century Christ appears still as youthful but with long, curly hair, and from the fourth century on the more familiar bearded type appears."

Oh, Oh, Another Slip!

Time came for the show to begin in the Victoria Theatre in Rome, yet there was no film. In desperation the proprietor rushed next door and borrowed what was supposed to be a Donald Duck opus from a priest. A few minutes later pandemonium broke out in the audience when grim-faced Black Shirts began goose-stepping across the screen past Mussolini. Moral: Never borrow films from the fascist priests.

Catching Up with Saboteurs

On December 20 five Franciscan monks were charged by Yugoslavia with organizing an espionage service, running an illegal radio station, and communicating secretly with a foreign power on economic, political and military matters. Two days later they were convicted and sentenced to prison terms ranging from three months to sixteen years. On December 21 seven friars were given sentences ranging from six months to six years at hard labor for operating an underground railroad for the escape of war criminals. On December 26 three more Catholic priests were sentenced to prison terms running from eighteen months to six years for espionage. Then on December 29 a priest and three nuns were sentenced to forced labor on the charge of helping war criminals.

Chinese Are Awakening

SHANCHOW, Honan Province—(INS). "The troubles of Shanchow typify the troubles of China. . . . The fathers at the mission . . . are beginning to be infected by the feeling of hopelessness which is sweeping the people. . . . Father Foccasarto, a sturdy, red-faced north Italian, said in a worried voice that even their parishioners, simple peasants mostly, are beginning to question the priests' presence in their midst. He said: 'We tell them that we have been in China many years, that we came to help the Chinese people and not to grow rich from them, but it is obvious they are being indoctrinated to believe that all foreigners should be sent from China. It's very difficult. There seems so little hope.'"

Tell the Whole Story!

A glaring double headline five columns wide on the front page of the *West Virginia Register*, "Official Catholic Newspaper of the Diocese of Wheeling," makes the boast: "4 Million Catholics Fought for U. S. in World War II." But the headline and the story beneath fail to tell how many *more* than four million German and Italian Catholics fought *against* the U. S. in World War II. The paper fails to tell of the host of Catholic chaplains that went along with the Axis armies and blessed their soldiers when they killed Americans. The paper fails to tell of the annual conferences of Catholic bishops in Germany that prayed God to give Hitler's armies the victory. The paper fails to tell how Catholic cardinals and popes signed concordats and made deals with the dictators against the interests of the U. S. Why not tell the whole story?

Greek Orthodox Warmonger

The patriarch of Antioch has called for the Greek Orthodox church to join the Arabs in fighting against the establishment of a Jewish state in Palestine. He proclaimed December 21 as a special day of prayer for "asking the Almighty to grant our warriors strength and victory over the forces of evil and to preserve for Christianity and Islam the Holy Land, in whose defense and preservation our lives should be sacrificed". However, if the patriarch's prayer is answered it is because he addressed it to the "almighty" Devil, for Jehovah God and Christ Jesus would never listen to such a warmonger.

The Admiral Wears Skirts

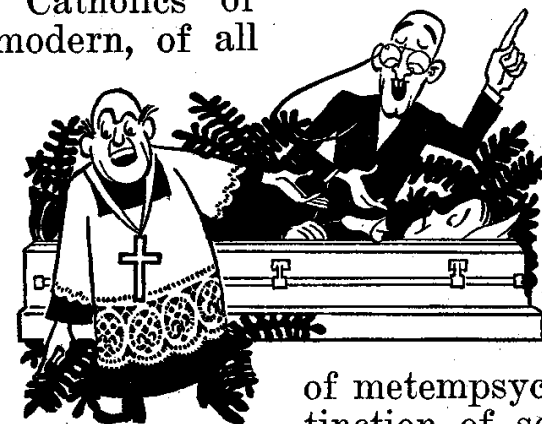
Admiral George Thierry d'Argenlieu, the former French high commissioner in Indo-China who was also a Catholic priest at the time, won the hatred of the natives because of his responsibility for the recent revolution. D'Argenlieu joined the Carmelite order in 1932, served as an admiral during the second world war, and has now rejoined the monastic order, presumably, for a postgraduate course in Vatican political tactics.

DEVIL'S LIE of IMMORTALITY



JEHOVAH God said: "Thou shalt surely die." Satan the Devil said: "Ye shall not surely die." (Genesis 2:17; 3:4) Now, who was lying? and whom do you believe? Christ Jesus, the infallible truth-teller, branded the Devil the liar. And because Satan hatched this first falsehood that there is "no death", Christ declared that he is "the father of lies". (John 8:44) Practically every sect and cult, be they heathen Hindus, Buddhists, Mohammedans, or Oriental Mystics, or pagan philosophers, or Catholics or Protestants, ancient or modern, of all nations, kindreds, people and tongues—all of them with few exceptions—have repeated this lie in their creeds until practically the earth's entire population of more than two billion believe this lie fathered by Satan!

Organized religion, as such, began to take shape shortly after the flood when the devil-worshipping Nimrod, the builder of the tower of Babel, set himself before the people in the place and stead of God. In life he was a mighty hunter and hero; in death he was deified as an immortal god. Thereafter a whole system of religious secret practices known as the Mysteries of Babylon were developed to glorify the supposedly "immortal soul" of dead Nimrod. The ever-



dead man was established," says Alexander Hislop in *The Two Babylons*, "the worship of many more was sure to follow." The doctrine of "transmigration of souls" also found root in the Chaldean belief that Nimrod's "spirit" was transplanted to a son born to his widowed wife, Semiramis, after Nimrod became a "god".

The belief in the "soul" migrated down into pagan India. In the remains of India's oldest civilization, dating back at

least 3,000 years, is found this teaching that the "soul" continues its existence separate and distinct after death of the body. Says the *Catholic Encyclopedia*: "Indian philosophy, whether Brahminic or Buddhistic, with its various systems

of metempsychosis, accentuated the distinction of soul and body, making the bodily life a mere transitory episode in the existence of the soul." In the *Bhagavad-Gita* (Hindu literature) it is written: "Birthless and deathless and changeless remaineth the spirit for ever." Or to quote a modern Hindu, Gandhi: "Those who believe in the soul—and what Hindu, Mussulman or Parsi does not?—know that the soul never dies."

The aborigines of every continent have been enslaved with the Devil's "immortal" lie, around which they have woven an endless number of superstitions, beliefs, customs and traditions. Says the Right Honorable Lord Ernle: "In the primitive philosophy of almost all the savage races of which we have any knowledge appears a belief in the distinction between the human body and



green "Xmas tree" was set up as a symbol of his "never-dying spirit". "And when once the worship of one

the soul." Writing on "Immortality in Indian Thought", 1924, A. A. Macdonell (Boden professor of Sanskrit, Oxford University) says: "Among half-savage tribes there is a widespread belief that the soul after death passes into the trunks of trees and the bodies of animals. Thus the Sonthals of India are said even at the present day to hold that the souls of the good enter into fruit-bearing trees." The aborigines of Australia believe in soul transmigration. The Fijians think that the soul is a miniature replica of the body so small that it is invisible. The Samoans, Dyaks and Sumatrans, to mention a few others, also believe the primitive lie. "In short, all the evidence goes to show that Dualism [belief in a soul separate and distinct from the body], however uncritical and inconsistent, is the instinctive creed of 'primitive man'." (*Catholic Encyclopedia*, vol. 14, p. 153)

Egyptians and Greeks Believed the Lie

Herodotus, the Greek historian of the fifth century before Christ, says that the Egyptians were "the first who reported the doctrine that the soul of man is immortal, and that when the body dies, the soul enters into another creature which chances then to be coming to the birth, and when it has gone the round of all the creatures of land and sea and of the air, it enters again into a human body as it comes to the birth; and that it makes this round in a period of three thousand years. This doctrine certain Hellenes adopted, some earlier and some later, as if it were of their own invention." Although modern research shows that the Egyptians got their religion and "soul" ideas from Nimrod's cradleland, still Herodotus' testimony is of value in showing that long before the days of the Greek philosophers the Egyptians believed and taught the Devil's lie.

Sir Flinders Petrie, Edwards professor of Egyptology, University of London (1924), says: "The dominant belief of

the Egyptian, from the beginning to end, was that of the certain immortality of the soul." In order that the "soul" might be kept warm, might not go hungry and might not be harmed the Egyptians filled the tombs of their dead with lavish furnishings of clothing, food and weapons. Also for the "soul's" protection the inside of the tomb was covered with magical inscriptions, spells, incantations, hymns, prayers and formulas, the repetition of which by the "soul" would deliver it from evil, so they believed.

As for the ancient Greeks, the *Watchtower* magazine, April 15, 1946, page 117, paragraph 2, states:

In the fifth century before Christ, the pagan philosopher Socrates taught the "immortality of human souls" to the Greeks. In his last speech, before drinking the poison cup in his prison cell, he said: "Yea, were death to be the end of all, it would be truly a fortunate thing for the wicked to get rid of their body, and, at the same time, of their wickedness. But now, since the soul shows itself to us immortal, there can be for it no refuge from evil, and no other salvation than to become as good and intelligible as possible." Socrates also said (and let those seeking life compare the religious doctrines of "Christianism" with this): "The soul, the immaterial part, being of a nature so superior to the body, can it, as soon as it is separated from the body, be dispersed into nothing, and perish? Oh, far otherwise. Rather this will be the result. If it takes its departure in a state of purity, . . . well, then, so prepared, the soul departs into that invisible region which is of its own nature, the region of the divine, the immortal, the wise, and then its lot is to be happy in a state in which it is freed from fears and wild desires, and the other evils of humanity, and spends the rest of its existence with the gods." Socrates' foremost disciple, Plato, quotes him thus in his work entitled *Phaedo*.

Jews Believed the Devil, Not Jehovah

At the time of Christ there was heated friction between the sects of the Phari-

sees, the Sadducees and the Essenes, but the one thing they agreed on was the fundamental lie about the soul. And on what did they base their belief? Surely not on God's Word as recorded by the hand of their prophet Moses (Genesis 2:17; 3:3, 19), or the psalmist (Psalms 89:48; 146:4), or wise Solomon (Ecclesiastes 3:19, 20; 9:5, 10), or the faithful prophet Ezekiel (Ezekiel 18:4, 20). True, the Talmud and rabbinical writings are saturated with the "immortality" lie. Also the spurious writings of the Apocrypha support the "detachable soul" idea, but all of these works were inspired by the Devil. It is admitted that Philo, the eminent Jewish scholar of Alexandria, got his "soul" beliefs from Plato.

Gibbon, in his *History of Christianity*, says on this point: "To the authority of the Scripture the Pharisees added that of tradition, and they accepted, under the name of tradition, several speculative tenets from the philosophy or religion of the eastern nations. . . . And as the Pharisees, by the austerity of their manners, had drawn into their party the body of the Jewish people, the *immortality of the soul* became the prevailing sentiment of the synagogue." If a greater authority on this subject is required, then call up the *Jewish Encyclopedia* itself, which testifies: "Only through the contact of the Jews with Persian and Greek thought did the idea of a disembodied soul, having its own individuality, take root in Judaism."

Why Christendom Believes the Devil's Lie

Does it not seem exceedingly strange that Catholic and Protestant Christendom today believes and teaches the same "cannot die" soul theory that the heathens and pagans have promulgated since the days of Nimrod? The *Watchtower* magazine, unsurpassed for its scholarly Bible research, declares: "It is a mistaken notion to say that the disciples and Christians of the first and second centuries believed in the human immor-

ality of the soul idea, which is purely pagan." Such early Christians believed the truthfulness of Genesis 2:17. Instead of falling for the vain philosophies of the Persians and Greeks, like the Pharisees, they accepted the inspired prophet Ezekiel's statement: "The soul that sinneth, it shall die."—18:4, 20.

Well, then, if the early Christians did not believe the lie, how does it come that Christendom does? She began this apostate course in the fourth century, and has not since reformed. Her "early fathers", such as Irenaeus, Tertullian, Origen, Jerome and Augustine, sucked up their teachings from the same stagnant pool of pagan philosophy as the Jews, and since then her belief in the "soul" has remained substantially unchanged. To quote De Pressensé: "The representatives of Christianity have often (to use the familiar figure of Hippolytus) been like those who patch up old garments, for they only put a new face on some of the worn-out errors of paganism."—Introduction, *The Ancient World and Christianity*.

If again the question is asked, "Upon what does Christendom base her belief in the Devil's lie?" then let the *Catholic Encyclopedia* answer. Therein it declares that the Church's doctrine about the soul "enshrines the principles of *ancient speculation!*" Or perhaps the answer of a Protestant is preferred. In his book *The Winning of Immortality* (1910), Professor Frederic Palmer, A.B., D.D., then a member of the Harvard divinity faculty, says:

The phrase, "immortality of the soul," which we commonly use in speaking of future human destiny, never occurs in the Bible. This is because the thought of the soul as being by nature immortal is an unscriptural one. . . . The Bible then, and more especially the New Testament, knows nothing of an immortality for man in the sense of a full existence indefinitely prolonged, which is his inherently and necessarily. . . . And yet it is undoubtedly the case that the doctrine of in-

herent immortality is commonly regarded as belonging essentially to Christianity. But so far is this from the fact, that for more than two centuries this doctrine was either unknown in the Christian Church or was rejected by it as essentially heathen. . . .

By the end of the second century Greek thought began to penetrate Christianity, and to bring with it that view of the soul which for five centuries had been current in it. It was a prominent feature of the teaching of Plato that the soul is deathless and will exist in happiness or misery for endless ages. (In the *Phaedo* by Plato the phrase, "the soul is immortal," occurs twenty times). . . . From this time onward Christian opinion comes to be more and more influenced by Greek thought in this direction. Tertullian, in the early part of the third century, expressly declares that his view is that of Plato, "I will use therefore the opinion of a Plato, when asserting that every soul is immortal." (*De Resur. Carn.*, iii) . . . In the beginning of the fifth century Augustine, who was an admirer of Plato, built his doctrine of the future punishment of sin on the premises that the soul is

in itself immortal; and the moulding power which Augustinianism exercised over Christian theology for more than a thousand years carried deep into it a belief in the natural immortality of the soul and embedded it there. —Pages 136-146.

To this may be added a statement from the book *The Evolution of Immortality* (1901), by Doctor S. D. McConnell, then rector of All Souls church, New York city. It says that the immortality of the soul idea is "a pagan speculation" that "has masqueraded so long as an elemental Christian truth that now, when the intelligent world is well disposed to receive and comprehend Jesus' revelation of a life to come, *Plato stands across the path and is commonly mistaken for Christ*".

Be not deceived—all liars are doomed to die! "Whosoever loveth and maketh a lie" will never eat of "the tree of life". This is the infallible Word of the great Jehovah God, the God of all truth, who never lies!—Isaiah 28:15; Romans 1:25; Revelation 22:15; Hebrews 6:18.



Gilead's Eleventh Class International

WHILE Nations politically drift rapidly apart, Jehovah's witnesses from all nations grow more united. The Watchtower Bible School of Gilead, in New York state, U.S.A., contributes to this unity. The majority of its thousand graduate missionaries are in foreign lands preaching the gospel, and hundreds from foreign lands have applied for entrance to Gilead for special ministerial training. When the eleventh class convened February 25, 77 of the 110 new students were from lands beyond the bounds of the United States. The roll call was answered by ministers from Australia, Austria, Canada, Denmark, Finland, Germany, Great Britain, Hawaii (5 are Japanese-Americans), India, Mexico, Netherlands, New Zealand, Norway, Sweden and Switzerland.

The school's president, N. H. Knorr, opened the new term with an address that pointed up the opportunity before the students and how each one could derive fullest benefits from the training. Such wholesome instruction in the Bible and in *Christian ministry would yield rich fruitage of peace and unity as the students upon graduation were sent to other lands as missionaries. Before dismissal to start the routine of classroom study, the president made the historical announcement that during this term a class in Japanese would be conducted to fit some for service in Japan. A language class in French will also be held.*

May the Lord's blessing attend the eleventh class as it studies, with the goal of privileged foreign missionary service beckoning it on.

"THY WORD IS TRUTH"

JOHN 17:17

Immortality and Eternal Life

ADAM could have enjoyed eternal life on earth, instead of now lying non-existent in the dust of the earth from which he was taken and made. This does not mean that he was created immortal, undie-able. Not at all, for God explained to Adam his mortal state by saying: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16,17) These words were spoken to the soul, because Adam was made "a living soul". (Genesis 2:7) While mortal, with death facing him only if he disobeyed God, Adam could have nourished himself alive forever by eating of the approved trees of the perfect garden of Eden.—Genesis 2:9.

By sinning through a violation of God's command Adam brought a halt to his prospects of eternal life on earth and he was sentenced to death and physically died at the age of 930 years. Dying at so great an age when he was under the sentence of death and living in sin, how long could Adam have lived had he remained sinless, perfect, and been permitted to remain inside Eden's garden? The answer is, Eternally.

Due to Adam's sin, the result of which has been inherited by his offspring born outside of Eden, all human creatures have been born in sin under the condemnation of death. Even an imperfect man, however, can have a sincere desire to know and to serve the Almighty God and, then by doing so, he may receive the

favor of God through our Savior Jesus Christ. Adam's second-named son, Abel, was imperfect at his birth, but he had a sincere heart's desire to serve Almighty God. Because of his faith and obedience to God he was counted a righteous man and was promised a resurrection from the dead under the kingdom of the promised Seed, Christ Jesus, who shall bruise the Serpent's head. (Genesis 3:15; 4:10; Hebrews 11:4, 35, 39, 40) It is even so with all who entirely devote themselves to Almighty God, exercising faith and obedience toward Him. Adam and Eve were under the curse of death when their children were born, and necessarily their children were born imperfect. King David confessed to this, when he wrote: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 51:5) And the apostle writes: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5:12.

Every human creature must die and must remain forever dead unless the Almighty God provides a means for man to gain life. The Bible abounds with testimony that God has made and provided the means.

Since living eternally does not necessarily mean immortality, which means a state where death is not possible from any creature cause, who then is immortal? Let Scripture answer: "Now unto the King eternal, immortal [incorruptible], invisible, the only wise God, be honour and glory for ever and ever. Amen." (1 Timothy 1:17) "Until the appearance of our Lord Jesus Christ,

which will be brought about in his own time by the blessed, only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has ever seen or can see." (1 Tim. 6:14-16, *An Amer. Trans.*) Or, for the benefit of Roman Catholic readers we quote here the Confraternity Edition of the New Testament: "Until the coming of our Lord Jesus Christ. This coming he in his own time will make manifest, who is the Blessed and only Sovereign, the King of kings and Lord of lords; who alone has immortality and dwells in light inaccessible, whom no man has seen or can see." Thus God and Christ Jesus are proved to be possessors of immortality, and at the time that Paul wrote the above to Timothy none of the Christian dead had received a resurrection from death to heavenly life, to be clothed upon with immortality.

Clearly the Bible establishes the fact that all who receive immortality must receive it from Almighty God and that no creature has it inherently. Not even God's only begotten Son, Jesus Christ, had it. But when Almighty God raised Jesus out of death He clothed Jesus Christ with immortality and gave to Him a name above every name, and therefore Jesus spoke of himself as "alive for evermore". So we read at Philippians 2:9-11 and Revelation 1:18. His devoted followers who are members of His body the church and who continue faithful even to death are promised a resurrection from the dead, at which time they are made immortal like Him, all by the grace and power of Almighty God; and this we plainly read at 1 Corinthians 15:42-44. Resurrection to immortality is the "crown of life" which is the great gift promised by Jehovah God to these faithfully following Jesus Christ even to death. As it is recorded at Revelation 2:10: "Be thou faithful unto death, and I will give thee the crown of life." (*Am. Stan. Ver.*) The fact that immortality is

the great gift of God to faithful creatures who are to be associated with Christ Jesus in heaven is proof that no man on earth has immortality.

The Devil's lie of inherent immortality, as told to Adam and Eve in the garden of Eden, is the only means by which the false and wicked doctrine of conscious torment of human souls in "purgatory" or a "hell of torment" could possibly be supported; and, of course, that is no support at all, for it is not the truth. Therefore the Devil is responsible for the false teaching of conscious torment after death of so-called "immortal human souls". This false teaching is used by religionists to frighten human creatures, causing them to serve religious men but to defame God's holy name.

The dead are out of existence. The only way for any of the human dead to live again is to receive the gift of life from Almighty God, administered to them by and through Jesus Christ, who sacrificed His life for us. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

All who desire to live eternally will give heed to the words of the Lord Jesus Christ, namely: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3) There is no other way to life save that which God has provided by and through Jesus Christ. To the religious leaders of Israel, who brought about the death of Jesus upon the tree, these words of authority are addressed: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10-12) Those who gain life with Christ Jesus in the heavenly kingdom will be graced with the unspeakable reward of immortality for their faithfulness. Those who gain the gift of life on earth under the kingdom of God will enjoy eternal life on earth in human perfection.

"Guiana for God"

A SPARSELY settled South American colony is British Guiana, but she is large enough to contain the popular religious sects such as Roman Catholic, Anglican, Congregational, Methodist, Moravian, Church of Scotland, and the Salvation Army. *Awake!* readers are acquainted with the various differences among these denominations, recognizing the first-named as having headquarters at Vatican City, Italy, and the other six being classed as "Protestants". Now, can you picture all of them attempting to work together for the avowed purpose of "winning the colony for God"?

When a local newspaper advertisement appeared in December, announcing the inaugural meeting of a "Guiana for God" campaign, the writer was stirred to investigate. So an interview was held with one of the opening-night speakers. This gentleman is a professed member of the Church of England (Anglican), and is a representative of the Christian Social Council, made up of the above seven religious bodies. This council, it appears, is launching something new and startling to the people of British Guiana. These seven organizations will co-operate in a special drive to teach the Ten Commandments, month by month. This will be done by lectures, mostly in the pulpits, with all seven sects explaining the same commandment during the month scheduled. The campaign will last ten months; a similar one in Holland covered ten weeks, and was declared to be a success.

"Guiana for God"—this raises some interesting points for discussion. Here in the very title of the campaign is an admission that organized religion has been a dismal failure in British Guiana; for these seven prominent groups, as well as others not invited to share in the movement, have been proselytizing in the colony for years. The council's secretary urges that all should help in "lead-

ing back our own country to the living fountain of God's law". Shame on you, Religion, for ever letting the Guianese stray away, right under your very nose!

According to the worried clerics, British Guiana is in a weak condition spiritually. In a published letter to the local "crusaders", the Anglican bishop of Barbados states, "We live in serious and difficult times, and we are rapidly being faced with a clear-cut alternative, either a world surrendered to the will of God, or a secularist society from which God is banished." His proposed remedy is that religion strengthen itself by banding together: "One day, please God, the churches will be fully one."

So we see Roman Catholic and Anglican working side by side, after many years of complete separation. The chairman of the Christian Social Council is the bishop of Guiana (Anglican), and the secretary is "Father" Fenn, a Jesuit priest. What will result in the "Guiana for God" campaign when the Second Commandment comes up for discussion in the different churches? With the Catholics omitting that command concerning images, and then dividing the Tenth into two commands to make up for the omitted Second Commandment, how will they co-operate in the teaching of the same commandments?

Mr. Fenn was rushed to the hospital on the day of his scheduled inaugural address, and so his speech was read by another Jesuit. One point mentioned was: "One of the great needs in the world today is unity among Christians." Now, are these choice seven religious bodies termed "Christian", and not the other sects that were left out of the crusade? Upon what standard are the Protestant denominations judged? And, if it is admitted that others outside of the campaign are also Christian, then why should not they be invited to join this

movement in order that the proclaimed "unity" may be established?

Continuing, the speaker said, "Christian co-operation does mean that we are united in common loyalty to God and common love of our neighbor for God's sake, and that we have a common aim—in the case of this campaign, to get greater recognition for the moral law . . . " Of course, the "law" now being expounded by these assorted religionists was fulfilled by Christ Jesus, and He nailed it to the tree A.D. 33. Greater recognition and heed should now be given to the command for Christians set forth in Matthew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

"Guiana for God" spokesmen are guilty of overusing the term "Christian", and further darkening the minds of peace-loving Guianese. A Christian is a footstep follower of Christ Jesus, doing

God's will as He did it. On earth for three and one-half years Christ faithfully preached God's kingdom. He never collaborated with the religionists in a hopeless "Palestine for God" campaign, but proclaimed, "My kingdom is not of this world." Today faithful Christians remain separate from organized religion and worldly schemes, and preach the Theocratic Government under Christ as the only hope for humankind. To date not one word concerning The Theocracy has issued forth from the "Guiana for God" leaders, who are blindly leading the blind down the broad road to destruction.

Awake, then, honest-hearted Guianese! Look for the true Christians that are preaching the gospel of God's kingdom. Join them in walking the straight and narrow path that leads to everlasting life in Jehovah's righteous New World. —Awake! correspondent in British Guiana.

Palestine—A Jewish Homeland?

Strife tears at the vitals of this ancient land, and the outcome is looked to anxiously by millions of people. Will Palestine be established as a peaceful homeland for the Jews? There is a true and dependable answer to this question, one that comes from the Bible, God's Word of truth. To help you gather this and other information from the Bible, the 320-page book *"Let God Be True"* has been published. One chapter is entitled "Gathering the Jews—Past and Present". Send 35c with the coupon below for your copy of *"Let God Be True"* and learn the answer to this perplexing question.



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Message to U. S. Congress

◆ In a message on foreign affairs to a joint session of Congress March 17 President Truman urged universal military training, a temporary draft to build up the military forces of the U. S., and quick adoption of the European Recovery Program. He said these were urgently needed to prevent Communist domination of all Europe. The speech, coming on the heels of the Communist coup in Czechoslovakia and Soviet pressure on Finland for a military alliance, included a strong attack on Russia and had wide repercussions. The next day Secretary of Defense Forrestal and other high officials testified before the Senate Armed Services Committee that a temporary draft was necessary to bring the military service up to the required standard. The measure for universal military training was also strongly supported. Secretary of State Marshall, speaking at a press conference, said the world situation "was very, very serious". In Europe the western nations reacted favorably, their governments welcoming the president's speech. Moscow, however, called it "saber-rattling".

Global Aid

◆ Aid to Europe was expanded to "global aid" during the last half of March. After the Senate earlier in the month passed the

\$5,300,000,000 ERP bill, the House Foreign Affairs Committee got busy on it and quickly passed it on to the House of Representatives. It was expanded to include the following:

\$5,300,000,000 for the first year of the ERP for the 16 countries of Western Europe participating in the "Marshall Plan".

\$570,000,000 for a 15-month aid program for China, of which \$150,000,000 is to be applied to military uses, the remainder to serve economic ends.

\$275,000,000 for military assistance to Greece and Turkey.

\$60,000,000 for the U. N. Children's Relief Fund.

These items brought the total global aid bill to \$8,205,000,000. The most disconcerting development was the decision of the House (149-52) to add Franco-Spain to the list of countries eligible for ERP aid. By the end of the month the entire aid program, viewed generally as a requisite in stopping Russian expansion, was approved by the House by a vote of 329-74, including the Franco-Spain provision. It was foreseen, however, that the Senate would doubtless do something about this feature. (Subsequently the provision for Spain was eliminated from the bill.)

U. S. Switch on Palestine

◆ The Palestine Partition Plan, threatening as it did important

American oil concessions in the Near East, continued to plague the U. S. Proposals for a U. N. military force to implement the plan plagued the U. N., were hesitantly considered, and dropped. Then, on March 19, W. R. Austin, the American delegate to the U. N. Security Council, said that the U. S. thought it best that efforts to accomplish partition be dropped for the present. Instead a temporary U. N. trusteeship plan was recommended. It was also urged that definite efforts be made to stamp out the guerrilla fighting in Palestine. The trusteeship arrangement could, it was indicated, be carried out by a single U. N. member nation. In Palestine the Jewish Agency expressed determination to set up a Jewish state without U. N. aid, if necessary. President Truman, in a formal statement on March 25, called on Jews and Arabs in Palestine to arrange a military truce to avert tragedy.

By the close of the month the Palestine Commission had decided to take immediate steps to set up a special police force for Jerusalem to preserve order there after the British withdraw, May 15.

Fifty-Year Pact

◆ The foreign ministers of Britain, France, Belgium, the Netherlands and Luxembourg signed a fifty-year treaty of collective military aid and economic and social co-operation, at the Palais des Academies, Brussels, on March 17. The five nations bind themselves to give "all military and other aid and assistance" if one of them is the object of an "armed attack in Europe" whether by Germany or by any other power. Attacks on non-European possessions of the respective nations will bring immediate consultation among the signatories to the pact. The five-nation treaty, according to the preamble, is to "fortify and preserve the principles of democracy, personal freedom and political liberty, constitutional traditions and the rule of law, which are their common heritage". Italy, seeking a new status as an ally, wanted to join

the pact, at the same time expressing a desire for membership in the United Nations.

Havana Trade Conference

◆ Representatives of 53 nations, in conference at Havana, Cuba, on March 24 approved a document which is to be the charter of the International Trade Organization (ITO). It establishes the structure of the organization and sets forth the policies to be adhered to by the members. The ITO will be one of the specialized, semiautonomous, branches of the U. N., and will be open to all countries that will agree to be governed by its rules. Twenty nations must ratify the charter to establish the organization. Under the policies of the ITO all governments that subscribe to its charter will bind themselves to follow multilateral practices which will lead to reduction of trade barriers, such as tariffs, import quotas and discriminations. Certain concessions, however, are made in favor of backward and war-devastated countries, who may put up barriers against importation of foreign goods, after obtaining approval of the ITO.

Inter-American Conference

◆ Toward the close of March delegations from various American countries began to arrive in Bogotá, Colombia, for the ninth Inter-American Conference beginning there March 30. Secretary of State Marshall of the U. S. at the opening meeting raised the question of possible Communist danger to the Western Hemisphere. The following day the representative of Chile urged the nations of the Americas to line up on the side of "democracy and liberty" as against the threat of Communism.

Proposal on Trieste

◆ The United States, Great Britain and France on March 20 proposed that the free territory of Trieste, established as a U. N. trusteeship under the Italian Peace treaty, be returned to Italy. The U. S. delegate, Warren

Austin, formally submitted the proposal to the U. N. on behalf of the three powers. It was at the same time communicated to Italy, Yugoslavia and the Soviet Union. The proposal was hailed in Italy with great enthusiasm and rejoicing. Coming shortly before the momentous Italian elections, it was considered in most quarters as a move intended to turn the tide of communist power in Italy. Yugoslavia offered to trade Trieste, which it does not own, for Italian Gorizia, an offer which the Italian government definitely rejected.

Geneva Conference on the Press

◆ Meeting at the Palace of Nations in Geneva, the international conference on freedom of the press got under way March 23, composed of 57 U. N. countries and 13 others not U. N. members. Nearly 600 delegates were present at the opening session. Shortly after the opening of the conference the division between Soviet-dominated lands and the other nations began to show itself. Russia sought to eliminate from the agenda a proposal for a charter of rights and obligations of the press. The Soviet also tried to put across motions to remove from the agenda any discussion of means to promote the free flow of information and of problems incident to establishing governmental information services.

Finnish Premier in Moscow

◆ The Finnish premier, Mauno Pekkala, arrived in Moscow on March 24 to discuss a Stalin-proposed pact for mutual aid. He had been preceded by a six-member Finnish delegation. The next day in the Soviet Foreign Office in the Kremlin discussions began that will vitally affect the interests of Finland's 4,000,000 people. At the close of the month it was reported that Finland had rejected a Russian proposal that under the planned mutual assistance treaty with Finland Moscow should decide when Russian troops shall enter Finland.

Scandinavian Leaders

Side with West

◆ The premiers of Sweden, Norway and Denmark, all social democrats, in addressing a crowded concert hall in Stockholm, said that their countries would "choose freedom and democracy before slavery and dictatorship". The premier of Sweden said, "One need not any longer be in doubt as to where Communism stands. It has placed itself outside of the democratic community. . . . The fight against Swedish Communists will become part of the guarding of liberty and independence in Sweden."

Izvestia on March 27 stated that the Norwegian government rightists were "selling out Norway to the United States". The article said further that "according to latest information in Oslo the War Departments of Norway, the U. S. and Britain, in obvious preparation for a Western union, have agreed on far-reaching measures such as the standardization of Norwegian armaments according to the American pattern and the leasing of Norwegian territory for American and British bases".

Concessions on Austria

◆ The Russians late in March surprised the deputies of the council of foreign ministers meeting in London by making two concessions in connection with the Austrian peace treaty arrangements. They proposed to reduce Soviet claims on Austria by \$25,000,000 and offered to extend the time allowed for the payments from two to six years.

Fist Fight in French Council

◆ The upper house of the French Parliament witnessed a fist fight on March 18. The demonstration was part of a fierce attack made by the Socialists upon the Radical and Popular Republic Deputies. Communists, denying a charge that the French Atomic organization was honeycombed with Communists, left their seats, shouting "Fascists" at their opponents and exchanged blows

with the De Gaullist deputies. The president of the council was obliged to suspend the meeting until order was restored.

Pope's Easter Speech

◆ Addressing a large crowd in what was termed one of the most political speeches he has ever uttered, Pope Pius XII, on Easter Sunday, told his listeners from the balcony of St. Peter's cathedral that a year of anxieties and dangers lay ahead. The speech was interpreted to be specially directed against Communists, who are very powerful in Italy, but they were not mentioned by name.

Italian Protestants Hopeful

◆ In view of the prominence of the clerical or religious issue in the current Italian elections the hopes of Italian Protestants have revived that a revision can be effected in the discriminations leveled against all non-Catholic groups in Italy under the laws now in force. Privileges held by the Roman Catholic church are based on the pact made with Mussolini in 1929, which was retained by the present government with the backing of the Communists. The Roman Catholic church still has a stranglehold on marriage laws, and Protestants are taxed for the support of Roman Catholic priests, who are paid by the state. No support is given to Protestant ministers. Children of Protestants must go to schools where Catholic instruction is compulsory. Italy is a democracy, so they tell us.

Costa Rican Rebellion

◆ Charging election frauds, the Costa Rican Congress backing ex-president Dr. Calderon Guardia, refused to let victorious Señor Otilio Ulate take office. Ulate's backers, in mid-March staged a rebellion and fighting spread across the country. Nicaraguan troops came to the assistance of the Government forces, and then Panama protested that this action was a violation of the American convention against intervention in another nation's internal

affairs. Costa Rica appealed to the Dominican Republic for aid, further complicating the situation.

Patrick, Dewey and Truman

◆ Governor Dewey of New York, and President Truman, though very busy men, found time to come to New York city on March 17 and bow to "St. Patrick", by reviewing the St. Patrick's Day parade. The bow was motivated by political considerations. Both Dewey and Truman are in the race for the presidency for 1949-1952 and have an eye on the Roman Catholic vote. (It is not generally known that Patrick did not become a Roman Catholic until several hundred years after his death.)

U. S. Coal Strike

◆ In mid-March 350,000 soft-coal miners of the United Mine Workers stopped work, because the use of a welfare fund agreed to by the mine operators last July was in dispute. Mr. Lewis, president of the UMW, wanted pensions of \$100 a month for all miners after the age of 60 and after 20 years of work in the mines. The representative of the operators objected that this would include miners already retired, and that the entire fund would be exhausted. The strike and the resulting coal shortage brought an order for reducing service on coal-burning passenger railroads 25 percent. At the close of the month Lewis was compelled to appear before a presidential board of investigation under the "national emergency" provisions of the Taft-Hartley law.

Printers' Strike Injunction

◆ A Federal judge in Indianapolis, U. S., acting under the Taft-Hartley labor law, on March 27 issued a temporary injunction restraining the International Typographical Union from striking against any newspaper until the National Labor Board rules on the case. The ITU printers had been striking against Chicago newspapers for four months in an effort to protect the closed

shop by refusing written contracts. The injunction forbids the ITU to cause its local unions to refuse to bargain collectively in good faith for written contracts with employers.

Surgery for Insanity

◆ A specially called meeting at the N. Y. Society of Neurosurgery was told (March 18) a revolutionary surgical discovery has effected the cure of several asylum inmates considered otherwise incurable. The brain operation is called topectomy. Brain operations for insanity have been known for some time, and the new procedure has resulted from earlier efforts in the way of operations on the pre-frontal brain area, in which fibers connecting the frontal lobe with the rest of the brain are cut. Early experiments sometimes produced changes of personality, but the latest discovery, topectomy, has no such undesirable effects.

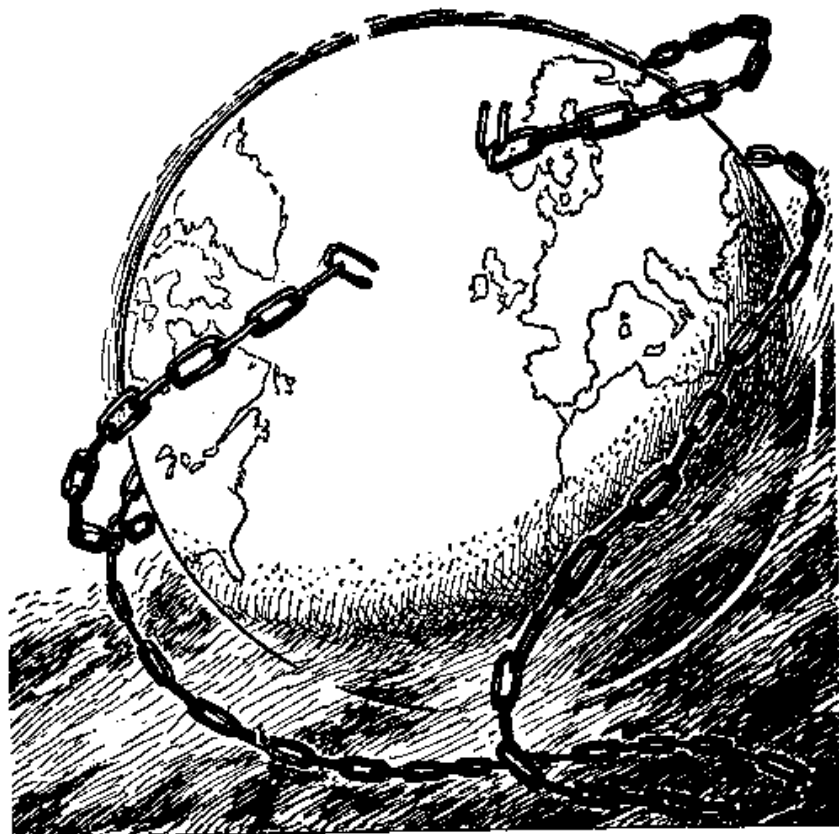
Great Discovery?

◆ At the annual meeting of the Federation of American Societies for Experimental Biology it was announced March 17 that purification in part had been effected of an active principle of living matter, with preliminary evidence that it may be the "primordial clay" out of which life fashions its vital catalysts, or enzymes, which activate the numerous and varied processes in the bodies of all living things. The partial accomplishment may lead, perhaps, to understanding the nature of cancer, or virus diseases, and other little-known facts regarding life and disease.

Storms in Midwest U. S.

◆ The advent of spring brought extensive storms and floods to the U. S., affecting Texas, Oklahoma, Kansas, Missouri, Illinois, Indiana, Ohio and New York. The toll of dead rose to 53, while hundreds were injured. A tornado raked a U. S. air base in Oklahoma, destroying numerous planes, and caused damage estimated at \$15,000,000. Other property damage was also extensive.

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