

Awake!

SUPREME COURT OF CANADA SECURES FREE WORSHIP

Jehovah's witnesses victorious in decision against Quebec

Spices Add Variety to Life

Their history concerns more than food

Birds of Australia

Delightful wildlife known only in "the land down under"

Uncle Sam Never Had It So Good

But where is it leading him?



NOVEMBER 22, 1953 SEMIMONTHLY

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

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

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



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Awake!

"Now it is high time to awake."

—Romans 13:11

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Number 22

SUPREME COURT OF CANADA SECURES FREEDOM OF WORSHIP

Jehovah's Witnesses Victorious in Startling Decision Against Quebec

By "Awake!" correspondent in Canada

A LARGE bonfire on Parliament Hill should celebrate the Supreme Court of Canada's decision in the Saumur case; a bonfire worthy of a great occasion. Few decisions in the history of Canadian justice can have been more important. Few courts can have done better service than this to Canada. None has placed Canadians who value their inheritance of freedom more deeply in its debt. . . . The deliverance cannot be celebrated with the bonfires it deserves." This enthusiastic approval was voiced by Judith Robinson, well-known Canadian columnist, writing under the heading "Equal Rights to All." Like many other freedom-loving Canadians she was jubilant over the vital decision just rendered by the Supreme Court of Canada in favor of Jehovah's witnesses.

October 6, 1953, was the historic occasion. Canadian News Services and radio broadcasts were electrified by epoch-making news from the Supreme Court. Within a matter of minutes the wires were hot with the story. What were they saying? What was all the excitement? "FREEDOM OF RELIGION UPHELD. JEHOVAH'S WITNESSES WIN FIGHT OVER QUEBEC ORDER." "WITNESSES OF JEHOVAH WIN DECISION AFFECTING SOME 800 CASES IN

QUEBEC." These were typical of the screaming front-page headlines carried in major newspapers in Ottawa, Toronto, Montreal, and other Canadian centers.

Press, radio commentators and columnists caught up the story and it reverberated like magic from coast to coast. Why all this rejoicing among the Canadian people? Because their liberties were in question, and a major victory for freedom had just been won! They had watched with deepest concern the intrepid stand of faithful witnesses of Jehovah who had maintained integrity despite an unprecedented heresy hunt and bitter persecution in the Roman Catholic-controlled province of Quebec. Their stand was now vindicated by a favorable decision of the Supreme Court of Canada, which condemned the illegal censorship imposed by the city of Quebec.

For twenty years this fight had continued, round after round. This test case alone had been six years reaching its final decision. In addition to legal battles, Jehovah's witnesses have suffered lies, slander, misrepresentation, loss of jobs and businesses, wrecking of homes, beatings, stonings, filthy jails, kidnaping, mobs and riots. Arrests and prosecutions had reached

the appalling total of over 1,500, of which number 800 were still pending.

What caused all this? Why is it that peaceable Christian ministers who carry on their missionary work without molestation in every other part of Canada should be subjected to such bitter, burning hatred in Quebec? The answer can be simply given: because of Catholic opposition to the right of Jehovah's witnesses to preach the gospel of God's kingdom to the good people of Quebec.

Exactly twenty years ago, in October, 1933, Quebec City passed a censorship bylaw specifically aimed at stopping Jehovah's witnesses from distributing Bibles and Bible literature. The bylaw provided:

It is forbidden to distribute in the streets of Quebec any book, pamphlet, booklet, circular, tract whatever without having previously obtained for so doing the written permission of the Chief of Police.

An attack on this bylaw was begun by Jehovah's witnesses in 1947, with a view to having it declared an illegal suppression of freedom of worship. The trial continued for nearly two weeks. The city tried to turn the case into a heresy trial by introducing matters irrelevant to the law and asking the judge to deny the legal rights of Jehovah's witnesses on account of their beliefs. They even sought to prove that Jehovah's witnesses are not a religious denomination and do not have the rights guaranteed by law to such bodies. To this end they adopted the incredible procedure of calling clerics from other religions to tell the judge, in effect, what to do. Can you imagine a Jewish rabbi, an Anglican

cleric and a Catholic priest giving opinion evidence on the law before a secular judge? By this testimony Quebec City hoped to deny freedom to Jehovah's witnesses, but the effort was a laughable failure. (An account of the trial appears in *Awake!* January 22 and April 8, 1949.) Judge Casgrain dismissed the case. Appeal was then taken to the Quebec Court of Appeal, which confirmed the dismissal on a split decision rendered May 13, 1952. The final appeal to the Supreme Court of Canada was argued for seven days, beginning December 9, 1952. (See *Awake!* April 8, 1953.)

Historic Decision

Yes, it really was history in the making!

Why? Because the decision in this case affected not only the parties, not only the hundreds of Jehovah's witnesses on trial in Quebec, not only the thousands outside of Quebec; but every religious organization, every newspaper, every political party, in-

deed, every citizen of this great nation. Not only the citizens, but the very Federal Constitution, the interrelationship of all the provinces of Canada to the Dominion government, was on trial. One might say the nation was on trial.

Small wonder, then, that constitutional lawyers were watching the outcome with gravest concern. Small wonder, then, that Jehovah's witnesses were earnestly and fervently praying to the God of the universe, Jehovah, to direct a victory, that they might have freedom to worship Him according to the dictates of their own consciences and live peaceably with all men.



The long-awaited day of decision came on October 6, 1953, the opening of the Supreme Court's autumn term. A hushed and crowded courtroom, tense with the drama of the occasion, greeted the nine justices who filed into court with solemn dignity wearing their traditional triecorne hats and scarlet robes trimmed with white ermine.

What would the decision be? Would Canadian liberty be pushed back two hundred and fifty years according to the wishes of Quebec City? What would become of the 800 pending cases? Would persecution of faithful Christian witnesses of Jehovah be increased? The audience listened, keenly concerned.

The chief justice first announced that judgments were going to be delivered. What would he say? In measured and sonorous tones he began: "Saumur v. City of Quebec and the Attorney General of Quebec: the appeal is . . . allowed with costs."

Jehovah's witnesses had won again. Their second major victory for civil and religious liberties in the Supreme Court of Canada in three years. The prayers of Jehovah's people had been heard. It was with much gratitude that they moved out of the courtroom.

Victory came for this righteous cause with no uncertainty. The five-judge majority held that it was absolutely illegal for the City of Quebec to use the censorship bylaw to interfere with the distribution of religious literature by Jehovah's witnesses. Indeed, four of the majority, Justices Rand, Kellock, Estey and Locke, held the bylaw to be unconstitutional; that there was no power in the Province to legislate on freedom of press and worship. What a thrilling climax to the more than twenty years of fighting, and six years on this one test case! It was a vindication of the position of Jehovah's witnesses, which

had been treated with contempt by many officials and courts in Quebec.

Jehovah's Witnesses I . . . ed to Be a Religious Denomination

The city attorneys pretended that because Jehovah's witnesses do not follow the practices of the big churches of Quebec they are not a religious denomination. If not a religious denomination, they would be denied the guarantees of freedom of worship. This controversy over the elementary right of Jehovah's witnesses to have the same recognition as other religious denominations has continued in Quebec for many years. It is true that Jehovah's witnesses do not follow the practices of the larger denominations popularly regarded as orthodox. However, according to the preaching and methods of Christ Jesus and the apostles in the early Christian church, Jehovah's witnesses are strictly orthodox. According to the Bible they are orthodox.

Which view would prevail? Which would become the law of the land? The restricted and prejudiced views of the Quebec attorneys or the broad and general provisions of the law? The fanciful sophistries of Quebec's lawyers did not mislead the majority judges of the Supreme Court. The first question was definitely settled by the Supreme Court by a clear finding that Jehovah's witnesses are a religious denomination and therefore entitled to the same protection as all others.

Read now the judgment of Mr. Justice Locke, who quickly disposed of this weak-kneed and prejudiced argument.

Part of the evidence tendered on behalf of the appellant was that of Mr. H. C. Covington, a minister of the religious organization known as Jehovah's Witnesses . . . In describing the nature of the religious belief of Jehovah's Witnesses and of their activities he said in part: "Jehovah's witnesses are an unincorporated body of missionary evangelists, their primary purpose being to preach the gospel of God's Kingdom throughout the whole world, as a witness, in execution of the commission re-

corded in Matthew 24:14, and this body is a missionary society preaching throughout the whole world, in every country under the sun, save and except Russia.

"Jehovah's witnesses preach the gospel as missionary evangelists world-wide, including Quebec, by calling from door to door, doing missionary work, visiting the people and explaining to them about God's Kingdom as the only hope of mankind."

In his forthright and unmistakable manner, Mr. Justice Locke rejected the ridiculous contention of the province. He said further:

I see no difficulty in interpreting the simple and clear language . . . To claim that those who believe in God and in his Son Jesus Christ do not hold a religious belief and that to profess that belief and attempt to communicate it to others, in the manner which the Jehovah's witnesses believe they are commanded to do by the Bible, is not exercising a religious profession and an act of worship is, in my opinion, untenable.

To solidify the decision and prove indisputably that Jehovah's witnesses are a religious denomination having the same rights as all others, Mr. Justice Kerwin, himself an Irish Roman Catholic, wrote:

It appears from the material filed on behalf of the appellant that Jehovah's Witnesses not only do not consider themselves as belonging to a religion but vehemently attack anything that may ordinarily be so termed but in my view they are entitled to "the free exercise and enjoyment of [their] Religious Profession and Worship."

Mr. Justice Kellock added to the conclusive determinations of this question by holding in the present Saumur appeal:

The respondent [City of Quebec] strenuously argued that the Jehovah's witnesses were not entitled to rely upon the Act as they were not a "religious denomination" within the meaning of the statute. It was further contended that because the appellant had refused to apply for a licence under the by-law, this amounted to an "act of licentiousness" or a "practice inconsistent with the peace and safety of the province." I am of opinion that neither contention is tenable.

These determinations establish conclusively and beyond question that Jehovah's witnesses are a religious denomination.

Freedom of Worship Act

Prior to this history-making case, most Canadian legislators, lawyers and judges would have said that there were no writ-

ten guarantees of freedom of religion in Canada. During the litigation a most unusual discovery was made. There was found a forgotten Bill of Religious Liberty that was still in force. This Bill was enacted in 1852, and just one hundred years later, in 1952, Jehovah's witnesses presented it in argument before the Supreme Court of Canada for the first time.

Where had this guarantee come from? Why had it been enacted? How was it forgotten? At the time of its enactment in 1852, there had been a tremendous religious controversy between the Catholics and the Protestants. The statute was designed to put an end to the fears of each side that the other would destroy it. In 1867, at the confederation of the first four provinces, this law was continued in force. Since that time the statute appears to have been forgotten. It had not been printed in the statute books of Ontario for forty years. In Quebec it had been reprinted but never used. This ancient law provides as follows:

WHEREAS the recognition of legal equality among all Religious Denominations is an admitted principle of Colonial Legislation; be it therefore declared . . . That the free exercise and enjoyment of Religious Profession and Worship, without discrimination or preference, so as the same be not made an excuse of acts of licentiousness, or a justification of practices inconsistent with the peace and safety of the Province, is by the constitution and laws of this Province allowed to all Her Majesty's subjects within the same.

In the terms of the above statute there are two aspects: there is the guarantee of free exercise of religious worship; and the guarantee cannot be made an excuse for acts of licentiousness or practices inconsistent with the peace and safety of the province.

The city had urged the court to hold that the practices of Jehovah's witnesses in preaching publicly in print as well as orally could not be considered an exercise of worship protected by law. Worship, they said, had to be in churches. In effect, this

argues that only their way of worship, that is, inside a building, is protected. This very narrow view would destroy Christianity itself.

Mr. Justice Kellock completely rejected this argument, saying that the provincial attorneys argue

... that "the free exercise and enjoyment of Religious Profession and Worship" in the statute does not cover more than the carrying on of religious exercises in some place of worship. In that view the statute would have nothing to say with regard to such a matter, for example, as the dissemination of religious views or material, e.g., the Scriptures themselves, outside such places of worship. I do not think the statute is to be so narrowly construed. . . . The Christian religion would hardly have survived had it permitted itself to be circumscribed in accordance with the argument of Mr. Beaulieu (provincial attorney). From the beginning it has propagated itself by the written as well as the spoken word. The Scriptures themselves are a sufficient illustration of this. That propagation by such means was not, however, limited to the Scriptures is a matter of common knowledge.

Mr. Justice Kerwin also discussed the right of Jehovah's witnesses to preach publicly and in print rather than confining themselves to cathedrals and buildings. He said:

The Witnesses attempt to spread their views by way of the printed and written word as well as orally and state that such attempts are part of their belief. . . . But, if they have a legal right to attempt to spread their beliefs, as I think they have, the expressions used by them in so doing, as exemplified in the exhibits filed, do not fall within the first part of the exception.

This quotation clearly shows the view of another judge who has found that the oral and written preaching of Jehovah's witnesses is a lawful exercise of worship.

Mr. Justice Locke, in a very forceful, direct manner, said:

The appellant in the present matter has exercised what, in my opinion, is his constitutional right to the practice of his religious profession and mode of worship.

The judgments are clear that Jehovah's witnesses in publicly preaching, both orally and by means of written sermons, are only doing what Christianity has done for centuries. Such public preaching the Supreme

Court has now declared to be protected as a lawful exercise of freedom of worship.

Activities of Jehovah's Witnesses Not 'Acts of Licentiousness or Inconsistent with Peace and Safety'

The Freedom of Worship Act guarantees free exercise of religion but does not protect "acts of licentiousness or practices inconsistent with the peace and safety of the Province." The Quebec attorneys contended at great length that because of this restriction Jehovah's witnesses could not be protected under the statute. They said that criticism of the Roman Hierarchy constituted "acts of licentiousness," and refusal to abide by the illegal censorship law was "inconsistent with the peace and safety of the Province."

Mr. Justice Kerwin carefully analyzed this contention and showed it to be unreasonable. We quote his words.

The Witnesses attempt to spread their views by way of the printed and written word as well as orally and state that such attempts are part of their belief. Their attacks on religion generally, or on one in particular, do not bring them within the exception "so as the same be not made an excuse for licentiousness or a justification of practices inconsistent with the peace and safety of the Province." While several definitions of "licentious" appear in standard dictionaries, the prevailing sense of that term is said to be "libertine, lascivious, lewd." To certain biblical expressions the pamphlets, etc., of Jehovah's witnesses which they desire to distribute attach a meaning which is offensive to a great majority of the inhabitants of the Province of Quebec. But if they have a legal right to attempt to spread their beliefs, as I think they have, the expressions used by them in so doing, as exemplified in the exhibits filed, do not fall within the first part of the exception. Nor in my opinion are their attacks "inconsistent with the peace and safety of the Province" even where they are directed particularly against the religion of most of the Province's residents. The peace and safety of the Province will not be endangered if that majority do not use the attacks as a foundation for breaches of the peace.

And so another desperation argument of the Province was also rejected. Jehovah's witnesses were declared by the judges to come within the provisions of the Free-

dom of Worship Act—they are a religious denomination, their activities are a lawful exercise of worship, and are neither “acts of licentiousness” nor “inconsistent with the peace and safety of the Province.”

Empty Traffic Argument Unmasked

All the above reasons having failed them, Quebec's attorneys next tried with tongue in cheek to pretend that this bylaw forbidding distribution of literature without a police permit was not designed for censorship but for traffic control. Could any sane person pretend that a man distributing literature takes up less space on the street if he has a license in his pocket than if he lacks such permit? The bylaw had nothing to do with street traffic, but it was passed to “get” Jehovah's witnesses. The weaknesses of this pretense are made apparent by Mr. Justice Estey, who pointed out the rather significant fact that

... the by-law was passed in 1933 at a time when Jehovah's Witnesses were being brought before the courts of the Province for various offences, and in the course of the hearing of this appeal it was stated and not contradicted that distribution under this by-law has been refused only to Jehovah's Witnesses.

“But,” you might say, “the conclusions about the bad faith of Quebec's attorneys are only the views of Jehovah's witnesses!” By no means! Mr. Justice Bertrand of the Quebec Court of Appeal discussed this “traffic” argument, saying:

The attempt of the said City of Quebec to present its by-law as a simple measure of protection against the blocking of the streets and public places obliges us to be naïve to the point of believing their protests are in good faith. There is no question in the mind of Justice Bertrand that this argument was made in bad faith.

Nor is there any question in the mind of Mr. Justice Kellock, who also took a few sledge-hammer blows at the transparent pretension that the bylaw was really related to traffic.

Clearly, therefore, the by-law is not directed to the mere physical act involved in the handing to another of a document but has in view the contents of the document and the desirability or otherwise, in the view of the chief of police, as to its circulation. A document refused a licence would not involve anything more from the standpoint of obstruction of the highway or the impeding of those using it, than one with respect to which a licence is granted, and both documents, if discarded by the recipients, would equally be a source of litter. The by-law, however, is not concerned with such matters. Nothing more is needed, in my opinion, to discern the real nature and character of the by-law, namely, to provide that some material may reach the public using the streets, while the rest may not.

... the by-law can be used, as it has been, to deny distribution of its literature to one religious denomination, while granting that liberty to another or others. The by-law is equally capable of being applied so as to permit distribution of the literature of one political party while denying that right to all others, or so as to refuse to allow the selling in the streets of some newspapers while permitting others. In any or all of these cases, the same physical acts would be involved. Nothing more is needed to demonstrate, in my opinion, that such a by-law was not enacted “in relation to” streets but in relation to the minds of the users of the streets.

In these days when there is so much hypocrisy as well as both national and international double-talk and double-dealing, it does one's heart good to find a man in high position speaking fearlessly, impartially and in fairness to all. As is obvious from the reasoning of Mr. Justice Kellock, the censorship bylaw could not be magically changed into a traffic bylaw, and the most valiant efforts of Quebec's attorneys were a failure.

Censorship Law Condemned

Away back in the year 1694 (A.D.), under the reign of William III, censorship was abolished in English law. And, yet, here we find the Quebec attorneys, just two hundred and fifty-nine years behind time, trying to justify the reimposition of censorship; for censorship was the admitted use and real purpose of this bylaw. Could they succeed in turning the clock back two and a half centuries?

Mr. Justice Rand of the Supreme Court, a real champion of civil liberty, made a careful study of this question of censorship. He first discussed its history.

What the practice under the by-law demonstrates is that the language comprehends the power of censorship. From its inception, printing has been recognized as an agency of tremendous possibilities, and virtually upon its introduction into western Europe it was brought under the control and license of government. At that time, as now in despotisms, authority viewed with fear and wrath the uncensored printed word; it is and has been the *bête noire* of dogmatists in every field of thought; and the seat of its legislative control in this country becomes a matter of highest moment.

This really goes to the root of the case. Despotism cannot stand the uncensored word. True religion or good government in a democratic state need never fear criticism. It is only misgovernment and false religion that must be afraid of free discussion. Mr. Justice Rand also emphasizes that real democracy cannot exist under censorship.

The Confederation Act recites the desire of the three provinces to be federally united into one Dominion "with a constitution similar in principle to that of the United Kingdom." Under the constitution, government is by parliamentary institutions, including popular assemblies elected by the people at large in both provinces and Dominion; government resting ultimately on public opinion reached by discussion and the interplay of ideas. If that discussion is placed under license, its basic condition is destroyed: the government, as licensor, becomes disjoined from the citizenry. The only security is steadily advancing enlightenment, for which the widest range of controversy is the *sine qua non* [essential condition].

This deep and thought-provoking statement well expresses the philosophy underlying free

government of free men. It shows the necessity of public education by free public discussion. Public opinion, upon which democratic government rests, can be formed only if that public opinion can feel the free play of the currents of ideas that are abroad.

This expression parallels a similar statement of the famous American judge, Oliver Wendell Holmes, who said that "the ultimate good desired is better reached by free trade in ideas—that the best test of truth is the power of the thought to get itself accepted in the competition of the market, and that truth is the only ground upon which their wishes safely can be carried out."

Jehovah's witnesses believe in that free trade in ideas for both themselves and everyone else. Their ideas are true. They are willing to have them stand in the open market of ideas. A similar thought was voiced editorially by the *Ottawa Journal* (October 7, 1953):

The truth is that no idea can be much good if it seeks suppressed freedom to uphold it, and no idea, religious or otherwise, can be much good unless it be able and eagerly willing to meet and defeat its enemies in the free market of ideas.

Censorship destroys that open expression. It starves ideas, warps the mind, destroys scholarship, cuts off the free flow of information. Public discussion is a flowing stream; censorship, a dam creating

stagnation and every kind of disease. It affects pamphlets, books, periodicals, newspa-



pers, in fact, every form of public expression. Very few Canadians realized how close they were to losing this vital and fundamental liberty. All can be grateful that the majority members of the Supreme Court have quashed the tremendous effort of the Quebec authorities to re-establish censorship. The judgment has prevented destruction of two and a half centuries of progress.

Freedom of Worship

Beyond Provincial Power

Is freedom of worship a local matter of small importance, or a fundamental national right? If it is local, then the province of Quebec can make laws restricting or even destroying it. If it is of national importance, then only the Canadian federal government can deal with it.

The province argued that it was a purely local matter within provincial jurisdiction. Mr. Justice Locke pointed out:

If the argument is sound, then the holding of religious services by the adherents of any faith designated by the Legislature [of the province] may be prohibited.

Can the Canadian people realize the dangers inherent in the Quebec argument? Even the right to hold church services would be in jeopardy. The Quebec argument could turn Canada into another Spain, where no churches other than Catholic are allowed to be built! Jehovah's witnesses are building a bulwark against such evil. That bulwark protects the freedom of all.

A number of the judgments were eloquent in placing primary liberties such as freedom of speech and worship on the highest plane of constitutional importance.

Mr. Justice Rand said:

... freedom of speech, religion and the inviolability of the person, are original freedoms which are at once the necessary attributes and modes of self-expression of human beings and the primary conditions of their community life within a legal order. . . . That legislation "in relation" to religion and its profession is not a local or private matter would seem to me to be self-evident: the dimensions of this

interest are nationwide; it is even today embodied in the highest level of the constitutionalism of Great Britain; it appertains to a boundless field of ideas, beliefs and faiths with the deepest roots and loyalties; a religious incident reverberates from one end of this country to the other, and there is nothing to which the "body politic of the Dominion" is more sensitive. . . . From 1760, therefore, to the present moment religious freedom has, in our legal system, been recognized as a principle of fundamental character; . . . religious belief, duty and observances were never intended to be included within that collocation of powers [allotted to the provinces].

Mr. Justice Estey also placed religious liberty on the highest plane. He described it not only as a legal right, but as a sacred right, saying:

The right of the free exercise and enjoyment of religious profession and worship is a personal, sacred right for which, history records, man has striven and fought. Wherever attained they have resisted restrictions and limitation thereon in every possible manner.

These judgments are clear and definite on removing from provincial authority the power to destroy religious liberty.

Press Welcomes Victory

The decision was enthusiastically received by the press in this country. Readers of *Awake!* will be interested in excerpts from the editorials.

A VERDICT FOR FREEDOM OF WORSHIP

In upholding the right of the Witnesses of Jehovah to distribute literature in the streets, without restriction, the Supreme Court of Canada has lifted a load from the conscience of this country. Liberal-minded citizens of all religious affiliations and both major language groups have long been uneasy about tendencies toward indirect persecution of opinion. In Quebec especially, this decision in the case of Mr. Laurier Saumur should result in the dismissal of some 800 similar cases involving charges under municipal bylaws. It means that no community anywhere in Canada can require advocates of religious views to be licensed. The ruling is one of several court decisions in recent years by which civil liberty has been clarified within the provinces or throughout the country. . . . In a free country, the few must be allowed to try to change the opinions of the many, whatever the issue. Canadians can be proud that their courts are showing themselves vigilant against the intolerance that would whittle freedom away. [*Evening Citizen*, Ottawa, October 7, 1953]

FREEDOM OF RELIGIOUS PROPAGANDA

There will be approval of the majority ruling of the Supreme Court of Canada asserting the sect's right to propagate their faith by the

distribution of pamphlets on public streets. [Toronto Evening Telegram, October 8, 1953]

FREEDOM OF BELIEF

The Supreme Court of Canada, in a majority judgment of considerable significance, has established an important principle underlying civil liberties in Canada. . . . the judgment asserted that no inferior jurisdiction, such as Province or municipality, may abridge the rights and liberties which constitutionally belong to every citizen of the country, regardless of residence. . . . A very important point was made by Mr. Justice Kellock when he drew attention to the fact that the bylaw was so openly drawn that it might be applied in many different ways. He said that it established no rule except that nothing but what was permitted by the censor (as the police chief in effect was) could be distributed. The contents of the document were the deciding factor. The same bylaw could be applied against political parties and newspapers. It is apparent that to grant such broad powers to a single municipal official would be a gross infringement of elemental civil rights, whether or not the power was ever used. It could never have been intended by those who framed our constitution. [Globe and Mail, Toronto, October 8, 1953]

FREEDOM OF RELIGION

An important principle, that a man must be allowed to practise his religious beliefs, is upheld in the supreme court's close ruling in another case involving the Witnesses of Jehovah. . . . And maintenance of that principle is one which must be applauded. . . . To interfere with a man's worship is evil. The fact that the sufferer may adhere to beliefs not generally popular is beside the point. [Herald, Montreal, October 7, 1953]

FREEDOM OF RELIGION ASSURED

The majority decision of the court, holding that members of the Jehovah's Witnesses sect can lawfully distribute their pamphlets in the streets of Quebec despite the provisions of a civil by-law, goes a long way towards assuring Canadians the liberty to practise their religion openly and freely in all parts of the Dominion. [Toronto Daily Star, October 9, 1953]

Columnist Gerald Waring described the case as something that "has helped strengthen rights that are supremely important to all Canadians."

Victory and Its Results

Readers will be able to see that this decision is the conclusion of a long-drawn-out and hard-fought battle. The majority judgment means that Jehovah's witnesses and all other religious groups now have freedom of worship, freedom to distribute

Bibles, printed sermons, magazines, handbills and other religious literature. It means also that police censorship cannot interfere with religious denominations. The judgment also protects the right of citizens to hear the arguments and contentions of other citizens without police intervention. The judgment serves additionally as a well-deserved rebuke to those Quebec authorities who think freedom should be for themselves and for no one else.

Jehovah's witnesses are Christians. Their sole desire is to be free to preach without molestation, and to do so peaceably. The Catholic Church has the right to preach, and Jehovah's witnesses do not interfere with that liberty. The Supreme Court has now clearly established that Jehovah's witnesses also have the right to preach and that this should not be interfered with by the Catholic authorities. If the authorities refrain from such interference, they will avoid needless controversy that reflects no great credit on themselves or their church.

Jehovah's witnesses are preaching Christian truth in obedience to the commandments of Jehovah God and Christ Jesus. They will continue to do this in an earnest and dignified manner. Their message is one of love and hope. They do not hate anybody or seek to do ill to anybody. If they did not love the good people of Quebec, they would not go to so much trouble to open the Bible to them. They wish to point all people to the wonderful hope held forth in the Scriptures. They appeal to all honest and God-fearing people in Quebec and elsewhere to turn to God's Holy Word and learn of His righteous purposes toward humankind. By so doing men of good will will learn the way that leads to everlasting life. "Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17:3, *Domay*.

BLOOD, "A PRECIOUS AND DANGEROUS FLUID"

THAT the medical profession is being alerted regarding the dangers associated with blood transfusions is apparent from a perusal of professional periodicals, both in the United States and in other lands. A case in point is the letter of Dr. S. H. Waddy, F.R.F.P.S., that was published in the *British Medical Journal*, February 21, 1953, under the heading, "The Dangers of Blood Transfusion." What occasioned the letter was a highly technical discussion on blood in that journal, and which attracted his attention only because of his being acquainted with one of the co-authors. Continuing, Dr. Waddy wrote:

“Do not these highly technical articles on blood emphasize what a dangerous treatment transfusions may be? Frequent discoveries of antibodies and genotypes not previously suspected should make one wary of administering blood except as an urgent necessity. The great number of transfusions now being given on one pretext or another must enormously increase the risk of conflicting antibodies endangering life when a subsequent transfusion may be a necessity.

“Statistics seem to prove that there is an immediate advantage in using whole blood, but, in view of the highly technical and skillful investigations which constantly are discovering potential dangers and which are demonstrated to us by complicated formulae, ought we not to regard a transfusion of blood, not as a routine measure, but as a dangerous major operation? The Christian pronouncement of nearly 2,000 years ago, 'It is more blessed to give than to receive,' may well be true as regards giving and receiving of blood. The recipient, perhaps, is being conditioned for future unknown dangers—but what of the donor? The generous donor is willing to give blood to 'save life,' but I do not think that gallons of this precious and dangerous fluid should be wasted as a routine administration in operative technique. If a pint of blood is essential for recovery, or merely the more rapid recovery, of the patient, then surely the blood cannot be obtained from the donor without cost. Wolstein said, in 1791, when condemning blood-letting, the fashion of his day, 'Blood is no water—it is the juice of

life; a juice which after each venesection Nature replaces rapidly, but in a raw, unprepared, watery, spiritless state.' We have learned much about the 'juice of life' since Wolstein's day, but no doubt his clinical observation was correct, as also that of Marshall Hall, who denounced the same practice, calling the lancet 'a minute instrument of mighty mischief.' Some time ago when doing a short locum for a friend [that is, substituting for him in his practice] I saw two patients, man and wife, labelled as suffering from rheumatism. Neither had ever had any serious illness, but each appeared to be debilitated and only very slowly convalescing. They complained of great tiredness and lack of energy and indefinite aches and pains, which evidently suggested the 'diagnosis' of rheumatism. They said that neither had felt well since their last donation of blood. They were universal donors and both had been called upon, and had responded willingly, many times.

“I am not satisfied that the sacrifice of the donor is as harmless as is generally supposed, nor am I satisfied that a transfusion is always a good thing for the recipient. I would only submit myself and members of my own family to a transfusion if I considered it an absolute necessity, and this must be the criterion for my patients. What can I tell the would-be donors who ask my advice? I do not wish to discourage them, nor do I wish to embarrass the workers in the blood-collecting squad, but I do feel that it is time we exercised extreme economy in the use of blood, other persons' blood, and ensure that it is used only for the purpose for which most persons think they give it—to save life.”

“Dr. Waddy's points are well taken, for the blood is indeed a precious fluid—'the life is in the blood,' the Bible tells us—and may truly be a dangerous fluid as regards taking another's into our own blood stream. If all doctors limited their professional procedures to that which they would do for themselves and their families, there would undoubtedly be a significant decrease in the number of blood transfusions given.



KOOKABURRA

BIRDS OF AUSTRALIA

By "Awake!" correspondent in Australia



COCKATOO

WILDLIFE is an expression of freedom and joy. Birds in particular can delight our eyes, charm our ears, quicken our imagination, and often, when we are disheartened, they can comfort and inspire us with a profound love of life. Much of Australia is one large aviary of beauty and color, melody and song coming from tiny birds no heavier than a pennyweight, to large birds heavier than a man. In this land of birds seven hundred different species are represented. Few countries rival Australia in an air or ground display of feathered fauna.

The emu is the largest of Australia's birds. It takes second place only to the ostrich as the world's largest bird. Its build is similar to that of an ostrich, having a very long neck with a small head, entirely out of proportion to the rest of its body. From the soles of its large feet to the tip of its head the emu averages from five to six feet. Having only a small pair of "flippers," it has to depend solely upon its long, heavily built legs to keep it out of danger. The emu in full flight has attained

speed upward of thirty miles an hour. The female bird lays between seven and eighteen eggs, each weighing a pound and a half! What a breakfast that egg would make!

Large, you think? It rates only second in size to

the egg of Australia's next-largest bird, the cassowary.

Although not as large as the emu, this bird is of stouter build, with thicker, stronger legs. This fellow has a kick like that of a horse and has been known to damage the front of a motor car, when met up with on the road. It is possessor of a lustrous black plumage and is noted for its beautifully colored scarlet-and-pink wattles, which hang from its neck. Many have tried to tame it by catching it while young, but most efforts have proved unsuccessful, undoubtedly because of its enormous capacity for food and its very uncertain temper.

Here is a bird with a sense of humor, Mr. Kookaburra, known in Australia as laughing jackass, bushmen's clock or settlers' clock. This bird is known for its laughing ability. Truly it can laugh off practically any situation. Rising early with the first light of dawn, it greets each new day with a hearty laugh. To the Australian bushman it acts as a clock, hence the appellation, bushmen's clock. Its laughing seems to be infectious, for when one of these merry-makers starts to laugh, all in the neighborhood will join in the chorus, till the bushland, for a great distance around, echoes and re-echoes with wild merriment. Usually this bird has a very inquisitive nature, and when anything new presents itself "Jacky" will be there to see



LYZARD



for himself just exactly what is happening.

It is a very common sight to see as many as half a dozen kookaburras sitting on posts around a cultivation paddock or following up the plow to get the insects and beetles as the farmer is breaking his ground. It is a particularly good friend of the farmer, because of its destruction of pests, and is liked and protected by almost everyone. Its beak is about the biggest part of it. With this weapon it batters its victims to death before swallowing them. Sometimes with a small snake or reptile half swallowed, its stomach apparently fills and it dozes off, waiting for the first half to digest so it can resume its meal. However, "Jacky" never grumbles about his role in life, and, as if in fulfillment of the wise proverb "Never let the sun go down on your anger," he invariably says "good night" with a final hearty laugh.

The "Monkeys" and

"Intellectuals" of Birddom

To most persons parrots are always a source of delight and amusement. They are the "monkeys" of the Australian avifauna. Parrots are indescribably beautiful, for almost every color imaginable is represented in the six different families inhabiting Australia. Dr. Leach describes the blue mountain parrot, or rainbow lorikeet, as "a noble bird, gorgeously appareled." One really has to see this bird to appreciate how beautiful it is, clothed in a coat of feathers ranging in color from green on its back to purple-blue on the head, with the underside orange, yellow, red and many other shades.

Parrots have well been described as "the monkeys of bird life," for to see them at play, sometimes swinging upside down from the branches, at other times "kissing" one another or performing a dance for the benefit of their admirers, reminds one of a cageful of monkeys at the zoo. When the eucalyptus is in bloom in some

areas the screeching and chattering of all the various kinds of parrots become almost deafening.

Another family closely related to the parrot is the cockatoo. There are many species of cockatoo in Australia, the best known being the sulphur-crested white cockatoo. These are favorites as household pets and live to a good old age, the Australian *Encyclopaedia*, Vol. 1, saying some are known to have lived one hundred years. Like all other species of parrot they have a hooked beak and a brush tongue. "Do they bite?" Do not be foolish enough to put your finger in their jaws to find out. White cockatoos have been known to bite holes in a wire-netting cage and effect their escape from captivity. When tamed they can be trained to speak.

One of the most beautiful and rare and probably the most intelligent of all the world's wild creatures is the lyrebird. It is one of the most gifted vocalists and, without a doubt, an unequaled mimic in the bird world. This bird is naturally shy and it is only with great difficulty and extreme caution that one may catch a glimpse of it. Mr. Pratt, in his book *The Lore of the Lyrebird*, pages 46 and 47, describes how it displays, thus: "When he erects his lovely tail, the plumes rise and spread fanwise in one sweeping movement until they assume a static position forming an acute angle with the line of his back, whereupon the tips of all except the Lyre-shaped plumes (which remain laterally extended) droop gracefully forward and downward and partially screen his head from sight of an observer confronting him from a level altitude." When not displaying, the bird carries its tail like a closed fan horizontally behind it. It never erects or spreads its tail except when about to dance or sing. It is able to move each one of its sixteen display plumes separately, in any direction, to move the

whole sixteen in unison, to spread all or some of them in a fan, to erect or depress them separately or in unison.

As a mimic it is outstanding, being able to mimic all other birds in its locality and even many of the sounds made by man. Timbermen have often been sadly disillusioned by it, believing they have heard someone chopping or sawing near their camps, but when investigation is made, the cause of the sounds seems to have disappeared into thin air.

The bowerbird is another well-known mimic. This bird builds for itself a playhouse for sporting purposes. This house is built up on a mat of twigs, ferns and grass over an area about three feet square and is horseshoe-shaped. At each end of this tunnel are deposited all the bright objects the bird may see in its travels, such as parrot feathers, pieces of tin, bleached bones, shells, colored rags and anything else that glitters. The bower is also the place where the male bird woos his mate, showing off his finery and executing many remarkable actions, dancing in and out through the bower or playing by chasing each other through it.

There are migratory birds that leave Australia about March to visit Manchuria, Siberia and the Himalayas. The fork-tailed swift nests in Japan and the Himalayas, and the sea curlew favors the extensive swamps of Siberia, where it nests, raises its young and in three months undertakes the return journey, bringing with it the new additions to the family and introducing them to their homeland.

The crane is worthy of mention, for it is the highest-flying bird in Australia and can sometimes be observed as a mere speck in the sky, or it may be even outside the range of vision, unless a pair of field glasses are used. When flying high it makes a deep trumpeting noise. Perhaps the most noted feature of this bird is its

ability as a dancer, movements being performed by a whole flock at once.

This account would not be complete without a word about those beautiful songsters of the butcher bird and magpie families. These are most popular, no doubt, because of their melodious songs and bold habits. In the nesting season these birds become ferocious and will attack eagles, hawks and even man with equal tenacity, as naturalists have found to their sorrow when collecting their eggs. Nor could we forget the great monarch of the Australian skies. America has its bald eagle and Europe has its golden eagle, but not to be beaten in air superiority, Australia, too, has an eagle soaring through her clear skies on tireless wings.

The Australian eagle, well known as the wedge-tailed eagle, is among the largest in the world. Comparing the golden eagle and the wedge-tailed eagle, Gould's *Handbook to the Australian Birds*, Volume 1, page 9, has this to say: "In size they are also nearly alike but the lengthened and wedge-shaped tail gives to the Australian bird a far more pleasing and elegant contour." The Australian eagle is of blackish-brown color with deadly hooked beak and a pair of dangerous-looking talons. It is liked and protected by many because of its usefulness as a rabbit destroyer, but it is not above carrying off a young lamb.

One cannot help but think how kind and loving is the great Creator who filled the earth with gorgeous creatures, provided pleasing sights and sounds, made possible infinite variety and provided that man should enjoy all these. "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land," exults the Song of Solomon (2:12, *Am. Stan. Ver.*). Indeed such winged creatures and the pleasure they bring are a happiness to man and a blessing from Jehovah!

The Sport of Hawaiian Kings

By "Awake!" correspondent
in Hawaii



PERHAPS no other sport is so typically Hawaiian as that of surfing or riding. It is indeed fascinating to watch those agile figures balancing themselves skillfully on the surfboard, riding ever so gracefully ahead of blue-green waves and feathering white surf. No less fascinating is the actual experiencing of this thrilling sport.

¶ No one seems to know for sure just where or when surfing originated, but when the Polynesians migrated to Hawaii they brought it with them. Hawaiian royalty of old engaged in this pastime so much that it has been called the "sport of Hawaiian kings."

¶ Three things are needed for successful and enjoyable surfing: a surfboard, the right kind of waves and the skill of the rider. Old-time boards were made from koa, wili-wili or breadfruit wood. The average length of old-time boards was eleven or twelve feet and the width about two feet. Modern boards are longer, some being sixteen feet. And instead of being of solid wood they are more likely to be of hollow construction, making them lighter to paddle and more manageable. The ideal wood for surfboards has been found to be redwood, because of its light weight, strength and economy.

¶ Only on certain days when conditions are just right is it "good surfing." Like good fishermen one must get the "natural feel" of the sea to know when it is right. Submarine conditions as well as the wind have much to do with waves and long rides into shore. Would you like to take an imaginary ride on the surf in this fascinating sport? Get a board and come along! To travel out to the "zero" area, or the place where waves are born, you lie flat and face down, paddling the board along with a swimming motion of the arms overside, always heading into or at right angles to smaller incoming waves. This alone requires practice and skill of balance just to stay on the board, with plenty of arm muscle as the chief power.

¶ Now you have arrived at the right place to catch a wave. The board is paddled around

to face the shore and you keep watching back over your shoulder for those ground swells indicating that a wave is forming. The best and longest rides are always gained on waves

that are caught before they break. Skilled surfers will bother with no others. It is in these brief moments just as the wave is forming that the skill of the surfer is tested. One must lie back far enough on the board to avoid "pearl-diving," or having the nose of the board go under water, and yet not so far back that the board will drag or slow down and be passed up by the wave. Now you look back and the water is beginning to "pile up" behind you, and you begin to paddle vigorously to get your board moving at a speed to keep ahead of the oncoming wave. Now it is the right moment and you nimbly rise to your feet, with hands still gripping the sides of the board to steady yourself. You shoot ahead as you gain the full thrust and momentum of the wave—you have caught it!

¶ A long and successful ride depends upon your skill in keeping ahead of the wave and not becoming embroiled in the churning white surf just behind you. Experts have learned that a faster ride can be had by steering the board at an angle rather than straight ahead of the wave. Many a beginner loses his balance, he and the board parting company before the ride is finished. Now you feel that you are slowing down and are in danger of being by-passed, so you squat quickly and paddle frantically with your hands to pick up more speed to keep ahead of the churning power behind. You are nearing the shore and slowing down as the wave is diminishing and losing its drive in its stumblings over the coral sands beneath.

¶ You have successfully completed your ride. You have mastered the wave and a sense of exhilarating triumph and pleasure sweeps over you. In fact, you have enjoyed it so much that you are ready to turn your board around and start the work of paddling yourself back to match your skill again. Now you know why Hawaiians enjoy this sport so much, the sport of Hawaiian kings.

Uncle Sam Never Had It So Good

AMERICA'S prosperity became a slogan during the 1952 presidential campaign. Farmers and factory workers, businessmen and housewives were reminded that they "never had it so good." But the people did vote for a change. Why? Did they recognize their prosperity to be inflationary, born in the flames and fears of war? What is the source of Uncle Sam's "good times"? Will they last? And just how good are they? Let us examine the record.

The United States has less than 7 per cent of the world's population, yet in 1952 the nation manufactured 52 per cent of the world's mechanical energy, and used it to produce 65 per cent of the world's manufactured goods. Some \$350 billion was the total market value of all goods and services produced in 1952; the greatest outpouring in all the nation's history. Also retail spending was at its peak—\$215 billion. And consumers managed to salt away more savings in 1952 than ever before—a handsome sum of \$18.5 billion.

Peacetime unemployment was at the lowest mark in history (1,700,000), and employment at its highest peak (62 million jobs) in 1952. Wages too were good.

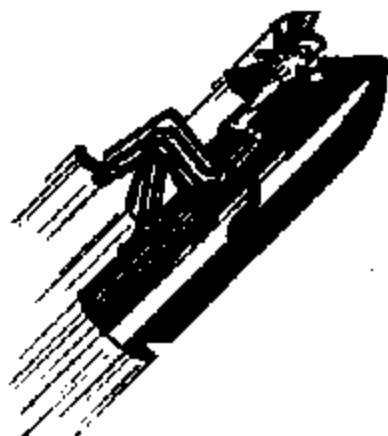


The manufacturing wage was \$71 a week; another all-time high. The nation's personal income purse swelled to a record \$235 billion; a gain of \$9 billion in a single year. Yes, from all appearances, Uncle Sam was never quite so prosperous and comfortably fixed—he

"never had it so good." But from where does all this prosperity come? Eisenhower gives these answers:

"Today our initiative, imagination and productive system are once more tied and shackled to war and the prospect of war. Our economy is a war economy. Our prosperity is a war prosperity. The Administration has never found the way to create the conditions necessary for high employment without the prop of international conflict or international tension." (New York Times, November 2, 1952) In other words, the good times that the United States is enjoying are fostered by the very thing hated most—war. In fear of war Uncle Sam has reached down into his pockets and come up with billions to protect himself. These billions meant work for millions. Pay checks were cashed. People began to shout 'Santa Claus has come to town!' as they did in the city of Barnwell, South Carolina, when the \$1.5 billion hydrogen-bomb plant was ordered to be built there. Other industries began to boom. As to how greatly Uncle Sam's living conditions have been affected by this spending spree, consider further.

The latest figures show that there are about 42,682,591 cars in the nation. Seventy out of every 100 people driving cars bought them within the past two years. There is "one passenger car for every 3.6 persons in the country, and that's prosperity." Last year these cars used 33,250,000,000 gallons of gasoline and traveled 382,994,000,000 miles. People are taking more trips and spending more on



vacations. The American Automobile Association predicts that some 66,000,000 persons will spend up to \$9,240,000,000 on vacations alone in 1953. A Texan wise-cracking over the traffic problem and prosperity in a western city offered a remedy: "Podner," he said, "why don't you rule all Cadillacs off the streets during rush hours?" The reply was: "If you did that, how would we working people get home?" Plane and train travel is away up. And the modern trend is toward less work, greater comfort and more relaxation. To this end a whole new array of electrically operated push-button equipment has been manufactured for farm and home.

Housewives dreaded the Monday wash. Today it is a process of pushing buttons. Over 3,000,000 washing machines and 600,000 driers were produced in 1952. Some 3,400,000 refrigerators and over a million home freezers were manufactured. Accent on entertainment and comfort flooded the market with 5,000,000 television sets; air-conditioning units are away up in demand, tripling their sales in the last four years. The American consumer spent 200 per cent more on furniture in 1951 than in 1937. Electricity and gas are becoming standard items in every home. Truly, the housewife has never had it so good. How about the farmer?

Uncle Sam's farms are enjoying unprecedented prosperity. *Life* magazine for January 5, 1953, reports that "in 1800, when 10 out of every 11 people lived on farms, the farmer was concerned mostly with feeding himself and his family. Today every one of the nation's 10 million farm workers must produce every year enough food for 15 other people—a \$33 billion job. . . . What he has done is to get more output from every unit on his farm—more wheat and corn from every acre, more eggs and meat from his livestock. Fertilizers and cover crops help make richer soil, improved

plants give bigger yields, insecticides and serums let more plants and animals live to maturity, and machines enable the farmer to do the same amount of work in a shorter period of time. As a result the farmer now gets 34% more crops per acre, 53% more production per animal unit and an incredible 126% more output per hour of work than he did at the end of World War I." The saying "Poor old farmer" is a thing of the past. He no longer is a water-toting, mail-order-catalogue-reading, plow-pushing slave. Today, electric pumps bring the water in, tractors push the plows, and he has some time to relax in a soft chair before a radio or a television set. His prosperity appears steady and there are no dark clouds in sight. What about the future for the rest of the nation?

Predictions Point to Prosperity

Many ask, "After military spending slows up, what then?" Military spending is predicted to reach a peak at the close of 1953, then to level off and continue at "a rate of \$53 billion a year till mid-1955." After which time, experts claim, attention will be focused on public building and civilian improvements. Simply to bring the country's schools, roads and hospitals up to par in the next ten years will require an outlay estimated officially at \$98 billion. The Bureau of Public Roads estimates that \$60 billion will be invested in the next ten years to modernize the nation's highways. In addition, the bureau figures another \$20 billion will be needed to repair and maintain existing roads. Educators say that right now schools are needed to the value of \$20 billion, and another \$18 billion is needed for new hospitals. Living conditions are predicted to go on rising steadily. Close to five million houses are expected to go up in the next four years. More automobiles, the spread of television from coast to coast, more and better home appliances, etc., are predicted to keep Uncle Sam's financial lot

a happy one in the years to come. But there are those who caution Sam to go easy.

The spending spree is not altogether a sign of prosperity. The Federal Reserve System is applying the brakes to individual business spending, because at present they owe the fantastic amount of \$300 billion. In fact, private debt exceeds the huge debt of the U. S. government and all the debts of the states and localities combined. Private and public debts add up to the incredible figure of \$552 billion, which finance experts describe as "dangerous." Ordinary families now owe approximately \$24 billion—not counting their mortgages. The mortgage debt on family homes has skyrocketed to \$59 billion, and that is not considering the debt on big apartments and farm homes. Installment debt nears \$16 billion. Just how serious these family and other debts are is not clear yet, but the staggering figures are causing serious concern in governmental circles. They are asking, What if incomes were to come down, what then? Through these eyes prosperity looks shaky indeed. Is this what the people saw when they voted for a change?

Perhaps. But that is not all they saw. They felt the fear of war, heard of corruption in high places, saw wasteful spending of public funds and experienced a loss of freedom. These were the events that Jesus and his apostles foretold would precede the end of this wicked system of things. And they are the same events to which Jehovah's witnesses point. Good times are not a guarantee of individual rights and freedoms. Only a vigilant and fearless people under Jehovah God will prosper. But a warning issued over thirty centuries ago has come true upon this generation, as it did upon the nation of Israel.

"Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day: lest, when thou

hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God, . . . and lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth. . . if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations that Jehovah maketh to perish before you, so shall ye perish."—Deuteronomy 8:6-20, *Am. Stan. Ver.*

Uncle Sam, along with fellow nations the world over, has forgotten the prophet's warning. The pseudo prosperity has gone to their heads like strong drink, and they are drunk with its influence. God is not in all their thoughts. Money is their god. Gluttony and riotous living are their friends. They minimize the spiritual and accentuate the material. Pleasure has become their search. Truth is scoffed at, integrity shunned, and honesty is no longer considered the best policy. Delinquency is definitely on the upswing. Crime is the order of the day. (Psalm 10:4; Isaiah 59:14; 2 Timothy 3:1-5) What is in store for a world suffering this mania? Read the unfailing answer for yourself at Psalm 92:7: "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." What can you do?

Flee the wicked organization now by coming over to Jehovah's New World society, that you may survive Armageddon and live. Survivors of Armageddon will experience true peace and prosperity based upon the loving provisions and promises of God. May that be your happy lot.—Isaiah 35:1-10; Ezekiel 34:25-31; Micah 4:3, 4; Zephaniah 2:2, 3.

THE existence of jet streams has been known to man for only a few years. To be exact, it was during the latter months of World War II, when B-29 bombers were raiding Japan, that pilots reported bucking west winds of 200 miles an hour at high-level flight. Weather officers, upon hearing the reports, were skeptical. But more reports of "fantastic" winds poured in, some pilots insisting that at 30,000 feet their planes simply stood still relative to the ground, and when they turned around their speed was twice what it would have been ordinarily. Some pilots' reports indicated wind speeds of 300 miles per hour! After the war meteorologists at the University of Chicago investigated these reports. They soon found that the pilots' accounts of the incredibly fast air currents were true.

❖ Briefly, what are jet streams? They are extremely fast, very high narrow currents of air that circle the earth from west to east, flowing at speeds greater than the general circulation. Usually found somewhere between 20,000 to 45,000 feet, their average speed is believed to be less than 75 miles per hour, but they sometimes exceed 250 miles per hour. (On the earth a gale of 75 miles per hour is a formidable force.) The *Britannica Book of the Year* for 1953 told of a jet stream found on October 17, 1952, above Argentina, Newfoundland, at 39,000 feet to have winds flowing at 280 miles per hour! In the Pacific an eastbound airplane on November 19, 1952, reported a jet stream at 20,000 to 27,000 feet that flowed at 90 miles an hour for 4,000 miles.

❖ Why are these high-altitude air currents called "jet streams"? Because the wind does not exist in a broad belt but rather is concentrated like a jet of air. The jet stream's width may vary from a few miles to 100 miles or more. Its depth may be only a few hundred feet or several thousand feet. To be sure, jet streams are not constant in extent, velocity or location.

❖ In the middle latitudes, such as those of the United States, jet streams seem to be most prominent. But the Southern Hemisphere has its own jet stream, the *Journal of Meteorology* (August 1952) reporting that this

stream resembles its counterpart in the Northern Hemisphere during the respective winters but probably differs considerably in summer. It was believed that the Southern Hemisphere may also have a secondary jet stream not usually found in the Northern Hemisphere. While the jet streams usually flow eastward, they sometimes flow toward the north and at other times toward the south.

❖ Of what practical importance are these streams? Well, in a sense they carry weather itself with them. A jet stream can affect ground weather by changing the pattern of lower-air movements. It can cause lower air to rise; then, as this air rises it expands, cools, and its moisture condenses in the form of rainfall. But because of their tremendous height and their meandering in the sky, jet streams are difficult to locate. Recently, jet planes have been used to track down the air-rivers, the direct surveys giving weathermen a new and important tool for ground weather forecasting. In fact, forecasters need the jet-stream measurements each day for use in deriving extended time-period weather forecasts.

❖ Jet-stream soundings are also of great importance in high-level flight planning. Already commercial jet-powered air transports are operating at jet-stream altitudes, and ignorance of the stream's location and velocity could only mean uneconomical operation. Since the jet streams generally flow eastward, if a plane flying from America to Europe could "ride" a 200-mile-per-hour stream, just think what saving there would be in fuel consumption! Conversely, a plane flying from Europe to America would have fuel consumption rising enormously if it had to cope with a 200-mile-per-hour jet stream.

❖ Some progress is being made in learning how to detect jet streams. Recently, Dr. Vincent J. Schaefer of General Electric Company said that four "specific and rather spectacular cloud types" are visual keys to the whereabouts of the high-speed streams. But as yet finding jet streams is a rather hit-or-miss proposition. Man, no doubt, has much to learn about these speedy air-rivers that circle the world in a meandering fashion.

Spices Add Variety to Life

HAVE you ever eaten a meal that was not seasoned properly or, worse yet, that was not seasoned at all? It is not very enjoyable, is it? When it comes to preparing food, a little seasoning goes a long way. Spices do for food what color does to nature. One pleases the taste, while the other pleases the eye.

Spices have added a tang not only to the dinner, but to history itself. The demand for them led directly to the discovery of America and the sea route to the Far East. They also figured prominently in wars, the rise and fall of states, and "twice remade the world's religious history, first by making Mohammedanism a world power, and long afterwards by conditioning the time and early fortunes of the Reformation." (*The Encyclopedia Americana*, 1942 Edition) During the Middle Ages spices were practically worth their weight in gold. A pound of mace cost the price of three sheep, and two pounds, the price of a cow.

Long before becoming ingredients of seasoning, spices were used for religious services. Some spices were specially used for embalming, while others were set aside for diverse sacrificial and funeral rites. These practices survive in our day in the burning of incense. Roman baths were perfumed with saffron. And saffron was also spread on the streets of odoriferous Rome to soothe the sensitive nostrils of Nero when he entered the city.

Spices also flavored many a superstition. The aromatic fruit or

the seeds of a spice plant were a symbol of friendship. When persons shared salt and cummin it meant that they were the most intimate of friends. In early times spices were given to babies to make them sleep. Stablemen spread spices in barns to drive fleas away. Among the more popular superstitions was the Hindu belief that if a basil was planted outside the home it would ensure happiness for that household. Rosemary was said to grow only "in the gardens of the righteous." A shoot of anise hung near the pillow was believed by some to keep bad dreams away. Hallucinations were said to be induced by coriander seeds. In early American history nutmeg was carried around as a good-luck charm and was considered as potent as a rabbit's foot is today.

Throughout the Middle Ages, when modern methods of refrigeration and means for preserving foods were not known, spices were indispensable to diet. Then winter meals consisted mainly of slabs of bacon from undernourished pigs, beef from scrawny cattle and very few greens. This meat was often improperly treated with unpurified salt. By the time spring arrived the meat was half rotten, but instead of throwing it away, or de-

stroying it, hungry families would spice it to make it palatable. Scurvy and endless skin diseases resulted from the sickening diet. Mothers would pour sulphur and molasses down their children in an effort to purify their blood. Meals were not only



monotonous, tasteless, colorless and pleasureless, but also difficult for the sick and the hungry to force down and keep down, and bad for them if they did so.

Hence, in the Middle Ages perhaps the first call beyond bare nominal aliment was something to make uneatable food eatable, if at all possible. There was a great demand for something to revive dying appetites and to save drooping lives as well as to make eating a satisfaction and pleasure, instead of a gruesome task. Spices, therefore, turned out to be the foremost dream of luxury that was a necessity. Absence of spices took much of the savor and joy out of eating, if not out of life.

Botanical Origin, Chemical

Composition, Commercial Use

The modern housewife is not faced with the cooking problems of the Middle Ages. Her foods are kept fresh and tasty in the icebox, refrigerator or cooler. Spices are inexpensive, and they line her pantry shelf in great variety—salts, peppers, mustards, vinegar, curry, chutney, ginger, pickles, onions, garlicks, etc., are hers to use at a moment's notice. Rapid transportation brings fresh fruits, vegetables and meats to the market daily. Meals are not affected by seasons, and greens are to be had the year round. Seldom do we eat food that is rancid or spoiled.

Most spices are imported from Asiatic countries and islands of the sea. Large quantities come from hundreds of islands called the Moluccas. These islands comprise the entire land area between Celebes and New Guinea, south of the Philippines, a total of about 35,000 square miles, with a population of only about half a million. A popular saying among the natives is that spices will grow only where they can smell the sea. A remarkable fact is that to this very day the greatest portion of spices are grown successfully on islands or near the

sea. Long before the Spice Islands are in sight, sailors know of their vicinity by the heavy fragrance borne to them by the land breezes.

The flavor of the spices is due to the presence of aromatic oils secreted in the plants, but these oils are richest in different parts of the various plants. For example: In cloves it is the flower buds that are particularly aromatic; in fact, the cloves we buy in the store are nothing but the dried flower buds of a small bushy tree. The ginger, licorice and turmeric are underground stems or roots, while cinnamon and cassia are made from the inner bark of the tree. Pepper is made from the fruit, while nutmeg is the seed, and mace is the thin outer skin of the nutmeg.

Contrary to what many think, spices are not used principally in flavoring foods and drinks. They have other uses for which there is great demand in commerce. Some spices are valuable in perfumery, confection, and scented soaps, or in the manufacture of incense. Many are utilized in medicine, such as cardamom, ginger, nutmeg, oil of cloves, etc. These are used either as flavoring or for their special therapeutic values. Clove oil is employed in microscopy. Turmeric is used in dyeing, especially by the people of India and China; other spices are valuable in various other arts.

Americans use more black pepper than all the other varieties combined. It is a commodity to be found in almost every home and in every grocery store, but how many housewives or grocers know that *Piper nigrum*, which produces the white and black pepper they use daily, is a climbing vinelike shrub, found growing wild in the forests of Travancore and the Malabar coast of India? How many know that pepper at one time was considered as precious as silver and gold? For generations, like gold and precious stones, pepper could

be found on royal tables only. There was a time when it was used as money to pay debts and rentals.

Cinnamon, like pepper, dates back into antiquity for its use and value. The Chinese used it as a main ingredient in the making of religious incense. Both cinnamon and cassia were highly valued in Biblical times, and are often mentioned in the Scriptures. In the thirtieth chapter of Exodus they are mentioned as component parts in a perfume compound that was mixed in with the holy anointing oil used by the Levite priests.

Oil of cinnamon is made from pieces of the bark of branches and trunks of the cinnamon cassia, a native plant of China, but which is grown mainly in Java today. It requires about eighty pounds of bark to make eight ounces of oil. Cinnamon leaves yield an oil resembling oil of cloves, with which it is often mixed. The ripe berries of the cinnamon tree produce a volatile oil, similar to oil of juniper, and from the root of the tree is obtained camphor. Cassia oil is obtained from the leaves, buds or bark. As an oil producer, the cinnamon tree is priceless.

Pure oil of clove and the clove itself come from the clove tree. The tree is an evergreen that grows to a height of twenty to fifty feet. But for cultivation it is pruned down to ten or eleven feet. As soon as the dainty flower buds assume a bright-red color they are plucked by hand, then spread in the shade or before a slow wood fire to dry. The quicker they dry the less loss of the aroma. On the island of Zanzibar the natives plant a clove tree for each

child born, using them as comparative records of age. In China, as far back as 3 B.C. court officers were required to hold cloves in their mouths when addressing the king. However, this tasty spice is named not after its flavor but after its nail-like appearance. The word "clove" is derived from the Latin *clavus*, for nail.

Nutmeg, too, comes from trees. The fruit closely resembles a peach in appearance. When ripening, the thick fleshy outer cover splits, disclosing the brown nut (seed) and orange-colored mace. Each tree will yield, on an average, about ten pounds of nutmeg and a pound and a half of mace each year. It takes from six to eight years for the tree to mature. Thereafter it produces fruit for seventy to eighty years.

Mustard, too, finds a prominent place in homes and restaurants, but few know that its peculiar pungency and odor for which it is popular are due to an essential oil developed by the action of water on two chemical substances contained in black mustard seed—one called sinigrin and the other myrosin. Pure mustard oil, as pressed from the seed, is not pungent and will not blister unless mixed with water. Wheat flour, rice flour or other farina is mixed with pure mustard flour to absorb a portion of the oil and in this way retard fermentation.

The history behind the spices is amazing indeed. It reflects the wisdom of Jehovah, who, in making the earth and preparing it for man's habitation, meant to please not only man's eye and ear but his taste as well. By creating the spice plants, he pleasingly added variety to life.

Archenemy of Germs

¶ The wonder drugs called "antibiotics" are always in the news. It would be well, then, to get acquainted with the word "antibiotic." It comes from two Greek words *anti* and *bios*, meaning "against life." It is a fitting name because the antibiotics act, not by chemical destruction of germs, but by interfering with their normal growth.

STRANGELY enough, the people referred to in North America by the term "Indians" are not really Indians. Columbus, when he discovered America, believed that he had reached a part of India, and in a letter of February, 1493, wrote of "the Indiana I have with me." Thus the original inhabitants of America, through Columbus' error, were dubbed "Indians," and that name has stuck so well to this very day that the real Indians are now commonly called Hindus or East Indians. Are the American Indians really "red men" as they are often called? No, the only time that they are red is when they paint themselves so. The Indian is usually of a cinnamon-brown tone.

The Indians, because of their cruel tortures, have often been vilified by the white man. It is true that some Indian tribes employed torture that were fiendish, that squaws were sometimes more cruel than others in torturing the prisoners and that their very children sometimes took their full part in the torture proceedings, being held up by their fathers to tomahawk the dying victims at the stake. But now, were the Indians unique in such savagery, that the white man can rightly single them out as star villains? Hardly! For a look at contemporary Europe at that time shows that the white man was given to plundering. What unspeakable atrocities were practiced upon the capture of a European city by Europeans! Torture was still a civil institution even in England and Scotland. As late as 1646 a woman had her tongue nailed to a board at Henley-on-Thames because she complained of a tax levied by Parliament. In truth, the Roman and Spanish Inquisitions showed really how illiterate in the highest art of diabolical fiendishness the untutored Indian was!

Not unfrequently, the tortures practiced by Indians on prisoners were merely in retaliation for cruelties committed by the white man. In 1764 the grandson of William Penn offered bounties for scalps, including \$50 for the scalp of an Indian woman and \$130 for the scalp of an Indian boy under ten years old. It was not uncommon for the whites to kill all their prisoners. To upright persons the story is depressing. When the white man first came to America he found perhaps 800

Indian tribes in all in the region north of Mexico. The white man needed their land; he took it. He sometimes went through the form of purchase in early days, but the Indian did not understand that he was giving up any right to use the land himself. Commercial swindle, land-robbings, broken treaties and massacres marked the path of advancing "civilization." History shows that Canada's early attitude and conduct toward the Indians were marked by greater humanity than was shown by the United States.

It is ironical, then, that the United States should, in a sense, owe its independence to the very people it ill-treated. For the Indian unwittingly taught the white man the value, the need, the thrill of freedom and the type of warfare that enabled the irregular colonial troops to gradually harass the British regulars to desperation and wore out even English pluck and perseverance.

So it is seldom realized what far-reaching effect the Indians had on American life and the white man in general. From the Indians the white man learned tobogganing, canoeing (in large measure) and how to make maple sugar and maple syrup. Why, the Algonkian Indian tribes contributed to the vocabulary of American-English some 140 words, some that are today so naturally English that their Indian origin is obscure: *caucus*, *chumpunk*, *hickory*, *hominy*, *moccasin*, *moose*, *opossum*, *pappoose*, *persimmon*, *powwow*, *raccoon*, *skunk*, *squash*, *squaw*, *terrapin*, *tomahawk*, *totem*, *tuxedo*, etc.

It is surprising how many of the names of the States are derived from Indian words. For example, Alabama, Arkansas, Iowa, Kansas, Massachusetts, Michigan, Missouri and Utah were all drawn from the names of Indian tribes. These state names came from Indian words: Connecticut, Idaho, Illinois, Kentucky, Minnesota, Mississippi, Nebraska, New Mexico (Mexico is a word derived from the Aztec *mexitli*, their national war god), North and South Dakota, Ohio, Oklahoma, Texas, Wisconsin and Wyoming. Tennessee came from "Tennessee," the Indian name for the chief town of the Cherokees, and Indiana, of course, is named after Indians. Indians have left their imprint on what is called the white man's civilization; no doubt about it!

"YOUR WORD IS TRUTH"



A Resurrection by Metempsychosis?

THE doctrine of metempsychosis is the theory of the passing or the transmigrating of the soul at death into new forms or bodies, whether of an animal or of a person. Hence, it is more popularly referred to as a rebirth of a soul in a new body, especially a human body.

Transmigration of souls was a Persian religious belief before the time of Zoroaster and was drawn from East Indian sources. Pherecydes, the Greek philosopher of the island of Syros, of the sixth century before Christ, taught the existence of the human soul after death; and his disciple Pythagoras, if he did not get this doctrine of transmigration from Pherecydes who taught him, got it in Babylon from the magi. A century and a half later another pagan Grecian philosopher rose up, Socrates, born 468 B.C., who through his foremost pupil, Plato, popularized the theory of the "immortality of the human soul." Quite to be expected, the ancient pagan Egyptians taught transmigration. For this reason they embalmed the dead so as to oblige the departed soul to return to the body it had once occupied and so prevent its passage into other forms, animal or plant.

A group of Jewish rabbis called the cabalists indulged in mystical interpretation of the Holy Scriptures and interwove into their interpretation the doctrine of transmigration of the soul. Says their *Zohar*, or *Book of Light*: "All the souls are subject to the trials of transmigration." They maintained that souls after many trials

finally re-entered the absolute substance out of which they had emerged. To accomplish this end they had to develop to all the perfections, through a second life, a third, and so on until they had attained the condition fitting them for reunion with God. Accordingly, the cabalists held that the soul of Adam migrated into David, and will come into the Messiah. In the time of Jerome the doctrine of transmigration was taught as a tradition to be communicated to only a select few who were supposed to have inside knowledge; and the more speculative or mystical ones among the religious fathers of the Roman Catholic Church resorted to that doctrine in order to explain what they did not Scripturally understand.

Professed Christians who speculate turn to the doctrine of transmigration or reincarnation in order to explain the resurrection. Some have expressed the view that the soul of a person who had died would be transferred to a human body that was newly being born to a married couple. They refer to Malachi 4:5, 6 and Matthew 17:10-13 in arguing that John the Baptist was literally the prophet Elijah come back from the dead. How? Why, his soul from his dead body transmigrated into the body of the babe born by natural reproduction to John's parents. But the transmigration theorists fail to note the following facts: The angel Gabriel, who announced the coming birth, did not say that John would be the literal Elijah resurrected from the dead through the process of human reproduction. Gabriel said that John would have merely the

spirit and power of Elijah and would do a work like Elijah's of old. (Luke 1:16, 17) Did Zechariah understand the angel to mean that his reproductive union with Elizabeth would result in a child's being born to him with the soul of the original Elijah superimposed upon it? No! He correctly understood that the child would be his very own son, but would perform a work corresponding to Elijah's. Malachi's prophecy was no prophecy of the resurrection of the original Elijah. It was a prophecy of a work, which work would be performed before the 'great and terrible day of Jehovah' arrived.

Nor may Jesus' birth be held forth as an illustration of incarnation or transmigration. His life was never superimposed upon a sperm that had been communicated to Mary by a husband. Joseph had not touched Mary before Jesus' birth. His birth cannot be viewed as a resurrection of the dead, for he had not died when he left heaven in order to be born as a human. It was not a case of his dying, but the miraculous power of God transferred the life of his Son, transplanting this life into the womb of the Jewish virgin, in order for him to be born as any other humans are born. Thus Jesus' birth was not an incarnation of a spirit. His birth was a real production of a perfect human child.

Bible Disproves Teaching

It is astounding that certain ones claiming to be Christians should teach such pagan theories, that into newborn bodies the germ of the dead is being injected by divine power to bring them back to life on earth. Nothing could have more condemnation by the Scriptures concerning the resurrection than such a disguised pagan doctrine. Those who advocate such demonic teachings do not take fully Jehovah's unmistakable statement: "The soul that sinneth, it shall die." "He hath poured

out his soul unto death." (Ezekiel 18:4 and Isaiah 53:12) By not taking God's Word in its pure meaning these speculating "Christians" open their minds unwittingly to the "doctrines of demons," for the demons under Satan their ruler are the source of the transmigration idea.

The Bible teaches that the human soul is the human creature himself and that the human soul dies and ceases to exist. The human soul would never exist again were it not for Jehovah's provision to resurrect all the dead that are in the memorial tombs. The resurrection of the dead is not dependent upon some immortal germ or deathless seed that carries over after the individual dies. God does not have to preserve such a thing and in the resurrection day transplant it into a body that married Christians will produce. God respects the right of a Christian father to raise up seed to his own name, and God would not cheat him of this privilege by superimposing the germ and characteristics of someone not his own but long ago born to other parents.

The resurrection is sure, however, not because of some mythical, ethereal soul, but by virtue of the ransom sacrifice provided through Christ. "Indeed, any soul that does not listen to that Prophet will be completely destroyed from among the people." (Acts 3: 23, *New World Trans.*) And everyone exercising faith in that Prophet will not be disappointed. As Jesus said: "I am the resurrection and the life. He that exercises faith in me, even though he dies, will come to life [that is, by a resurrection], and everyone that is living and exercises faith in me will never die at all." (John 11:25, 26, *New World Trans.*) Do you believe this? If you do, then you believe that the dead are dead and that their only hope for life rests with God and not in any demonic teaching of metempsychosis.



Jehovah's Witnesses Preach in All the Earth



Greece

GREECE learned of Christianity from the apostles in the first century after Christ. This might lead you to think that Christianity is received with gladness within her boundaries. Not so. There are thousands of Christian witnesses of Jehovah God in Greece, but they are often subjected to brutal treatment because they express their Christianity to others.

There is a law in Greece that forbids proselyting. By means of this law the police and clergymen have sought to suppress Jehovah's witnesses. Actually, if anyone were to stand on the street with a friend and happened to express his religious belief, no matter what his religion might be, he would be guilty of violating the law and subject to fine and imprisonment.

The law of the land provides for freedom of religion, but the clergy of the Greek Orthodox Church have wielded sufficient power to cause governmental officials to deny this right to Jehovah's witnesses. But the preaching continues. Almost every month some are arrested and linger in prisons.

In April, 1952, Jehovah's witnesses in Greece gathered for the annual celebration of the Memorial of Christ's death. The police invaded these gatherings and there were mass arrests. The court trial for the sixty arrested at Piraeus was held on May 29, 1952. All were exonerated, without exception. Some that were arrested in other cities did not fare so well. There were 6,496 who assembled in various homes throughout Greece for this celebration,

which means that only a few meeting places were disturbed by the police and priests.

Their 'hate Jehovah's witnesses' campaign is admittedly meeting with poor success. One leading Orthodox religious magazine had this bit to say: Jehovah's witnesses "keep on with their work . . . In statistics quoted in their *Awake!* magazine they boast that Greece is one of the countries wherein they have attained the widest spread in their heresy. Regrettably, they are right. In many parts of our homeland the number of their followers has so increased that these are now counted by thousands."

Cry Heresy

The clergy persist in calling Jehovah's witnesses "heretics," and they insist that Bible literature be labeled "heresy." This vicious and false charge Jehovah's witnesses deny. Christ was not a heretic nor are his followers. Jehovah's witnesses would rather suffer than label Bible literature "heresy." In the theological circles of the Greek Orthodox Church everything that is not Orthodox is a heresy. For the Orthodox Church or for government officials to force one to declare himself a heretic is contrary to their own law of freedom of worship and conscience, and it most certainly is a contempt for the rudimentary dignity of free peoples everywhere.

Jehovah's witnesses in Greece have complied with all the reasonable and just regulations and laws. There is no reason for a ban on the distribution of their literature. Their publications are not libelous or

subversive. Bibles and Bible study helps have nothing to do with politics. The only honest reason the clergy can give for their un-Christian conduct is that they fear the spread of truth by Jehovah's witnesses. So, together, clergy and corrupt officials conspire to prevent the flow of truth to Jehovah's witnesses and to all others in Greece who desire truth and righteousness. This organized opposition has not stopped the flow of Bible truth into Greece. They are more active in Greece than ever before. There is no fear among them. The clergy admit that they have not succeeded in holding back the spread of truth. This year a greater number than ever engaged in the work of preaching the good news of the Kingdom. More than four thousand voices are joined in unison in praising Jehovah publicly and from house to house.

What the Future Holds

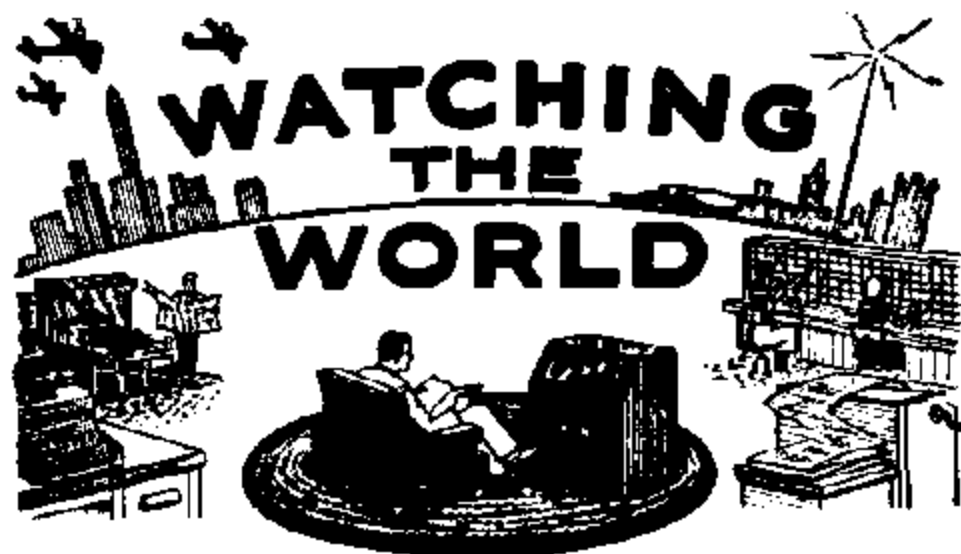
The Watch Tower Society maintains a small printing plant in Athens and through this establishment it has been possible to provide the *Watchtower* magazine regularly. Bound books have also been produced. When the Society's president visited

Greece during the past service year plans were made for the establishment of a new and larger Bethel home and printing plant in Greece. Contributions for the erection of the new building have begun to pour in and it appears that the plans are heading for success. The brothers in Greece are overjoyed to think that they may soon have a fine, new modern building for their headquarters, a place that will be representative of the work of telling about Jehovah's new world of righteousness.

The spirit and confidence of the brothers in Greece is great. If you were to go there tomorrow you would be able to attend meetings for worship. You would be able to join with Jehovah's witnesses in going from house to house in some communities. You would find the spirit of love such as no other people in Greece now have. Persecution has not stopped the onward march of the good news in Greece. Along with thousands of Jehovah's witnesses around the world, those in Greece see in harmony with one another and join their voices in the great shout of praise to Jehovah that is circling all the earth.

? DO YOU KNOW? ?

- What recent Canadian Supreme Court decision was worthy of "a large bonfire on Parliament Hill"? P. 3, ¶1.
- Why a fight for freedom was necessary in Canada? P. 3, ¶4.
- That Canada actually did have a long-forgotten written guarantee of freedom of religion? P. 6, ¶9.
- How a recent Canadian Supreme Court decision will affect all Canadians? P. 11, ¶5.
- The medical danger of giving and receiving blood? P. 12, ¶3.
- Why Australia's curious kookaburra is known as the "laughing jackass"? P. 13, ¶4.
- How parrots earn the title "monkeys of bird life"? P. 14, ¶3.
- How expert surfboard riders get a fast ride? P. 16, ¶6.
- Whether American prosperity is permanent? P. 18, ¶3.
- What Scriptural warning is given to the prosperous? P. 19, ¶3.
- How high-speed upper-air jet streams were discovered? P. 20, ¶1.
- How jet streams affect aviation? P. 20, ¶6.
- What effect spices have had on history? P. 21, ¶2.
- That the principal use of spices is not in the kitchen? P. 22, ¶5.
- In what sense the United States owes its independence to the Indians? P. 24, ¶4.
- Who originally taught the doctrine of transmigration? P. 25, ¶2.
- Whether transmigration is true? P. 26, ¶2.
- Whether the Greek 'hate Jehovah's witnesses' campaign is succeeding? P. 27, ¶5.
- Why Jehovah's witnesses have been opposed in Greece? P. 27, ¶7.



Troublesome Trieste

◆ Trieste is often called Europe's "dynamite keg." For the past seven years it has been just that, frequent disputes erupting between Yugoslavia and Italy for control of the territory. In 1948 the U.S. and Britain came out for returning Trieste to Italy. But when Yugoslavia broke with the Kremlin the West did not wish to offend Marshal Tito by giving Trieste to Italy. To get out of a predicament the U.S. and Britain asked Rome and Belgrade to negotiate a settlement of the dispute. This failed. To encourage a settlement the U.S. and Britain announced (10/8) their intention to withdraw their troops and leave Zone A under full control of Italy. Italy expressed "satisfaction," but its premier threatened to resign if the Big Two backed down on their promise to give Italy Zone A. In Belgrade angry demonstrators shouted "Trieste or death." Pro-Yugoslav demonstrators in Trieste itself shouted "We will give our lives but not Trieste!" Tito called the West's decision a "great blunder" and threatened to send in Yugoslav troops if Zone A was given to Italy. The U.S. State Department reassured Italy (10/23) that it would get Zone A. Meanwhile Tito's U.S.-made Patton tanks were moved near the frontier,

ready for action. And troublesome visions flashed before some U.S. officials, who feared the day might come when Americans might have to fight against American weapons now being given away.

Crisis in British Guiana

◆ In October the eyes of the Western world were focused on British Guiana, Britain's only possession on the South American continent. Though the colony has a population of only 437,000 and is 99 per cent jungle, largely impenetrable, it became the center of attention when pro-Communist leaders made an attempt to entrench communism in the Western Hemisphere. When the colony's first elections were held in April, the red-tinted People's Progressive Party won a landslide victory, gaining 18 out of 24 seats in the House. The leftist party's leader, Dr. Chetti Jagan, became prime minister. The British governor, alarmed at the turn of events under the six-month-old Constitution, appealed to London to take action. Posthaste Britain rushed military and naval forces to the colony, declared martial law, dismissed the legislature and suspended the Constitution. In London eleven charges against the leftist party were presented; some of them were: subverting loyalty of police, fo-

menting strikes, flooding the colony with Communist literature, spreading racial hatred and planning to secularize church schools. Formal action upholding the suspension of self-government in British Guiana came (10/22) by the House of Commons vote of 294 to 256. The U.S., fearing further entrenchment of Communist power within Christendom, declared that it was "gratified" at Britain's "firm action."

Egypt: Formidable Talk

◆ Tension over the Suez Canal military base was heightened in October by talk. When the British deputy foreign secretary, Lord Salisbury, reported that Britain had not yet reached agreement with Egypt even on general principles, he said: "If the Egyptian government cannot come so far to meet us we shall just have to face the necessity of a permanent continuation of the present situation." Responding to this, Col. Gamal Nasser, Egypt's deputy premier, warned Britain (10/9): "This government has never believed for a moment that talks constitute the only means whereby the Fatherland's objectives may be achieved." Col. Nasser emphasized that the "period when the British treated Egypt's governments as mere playthings has entirely passed."

Indo-China War Intensified

◆ For seven years the Communist-led Vietminh forces have been safely entrenched in the province of Thanhhoa in Central Vietnam. Against these forces France launched its most powerful offensive in two years (10/15). A successful offensive against Thanhhoa is believed to be a serious, even decisive blow against the Vietminh. French commando raids have also been increased. In one parachute operation at Laokay, the door to China, about 800 para-

troopers landed more than 125 miles inside the Vietminh lines. The objective was to try to halt supplies from China to the enemy. Another reason for increased commando raids is to show the Vietminh that French forces can now attack the most distant regions of territory and force them to disperse their troops. Thus in Indo-China the full-scale war that began in December, 1946, continued unabated.

Amazing Population Rise

◆ The people of Latin America are multiplying two and a half times as fast as the population of the rest of the world. At present Latin America has about the same population as the total for the U. S. and Canada. But if this skyrocketing population trend were to continue unchanged to the year 2000, Latin America and the West Indies would exceed the combined U. S. and Canadian population by 250 to 550 million. The fastest-growing Latin country is Costa Rica, which adds 3.2 per cent a year, to compare with the U. S.' 1.7 per cent.

Peru: Religious Row over Image

◆ More than 400 years ago the city of Lima was given a statue that supposedly worked miracles. Given the title "Grand Marshal of the Armies of Peru," the image has been regarded as the country's principal religious protector. Recently this most venerated image came into the news when some Peruvians charged that the image had been replaced by a modern imitation. The trouble seems to stem from the fact that a priest found the image's facial features "too masculine," so he worked five months on "Our Lady of Mercy" to give it a "more tender expression." Regardless of what the image looks like, whether it be original or imitation, Peruvians would do well to read the Bible's appraisal of images—es-

pecially Psalm 115:3-8 and Jeremiah 10:14, 15.

Man Wages War on Rabbits

◆ The "Land of Fire" is under fire. Twenty years ago Tierra del Fuego, the most southerly major inhabited island in the world, had no rabbits. But it seems that a Chilean farmer imported two pairs and set them free. That did it. Today's estimates of the island's rabbit population vary from 5,000,000 to 12,000,000. Since eight rabbits consume as much pasture as one sheep, real peril faces the Chilean and Argentine ranchers. To repel the rabbit attack the ranchers have gone to war by arming themselves with tons of wire mesh for fences, deadly gases, shotguns and shells. But the rancher's chief weapon is a twenty-cent bounty paid to peons for each rabbit skin. This has proved to be an effective measure, but a costly one. Also the ranchers fear sabotage: They suspect that some peons are breeding rabbits under cover so as not to lose a steady source of extra revenue. Perhaps the only happy ranchers in the "Land of Fire" today are those who like rabbit meat.

Jet Fighter Shatters Windows

◆ When the U. S. Air Force gave the first public demonstration of its new F-100 Super Sabre fighter (10/20), it also demonstrated, somewhat unexpectedly, the power of pressure waves. As the jet, flying at speeds greater than 720 miles per hour, pulled out of its supersonic dive, pressure waves boomed to the ground, causing six large plate-glass windows and twenty-seven smaller panes in an airport administration building to shatter. Terrified children cried and clung to their parents. Thus, with sonic booms, smashed glass and terrified children, was demonstrated the air force's first operational jet fighter to exceed the sound barrier in level flight.

Atomic Power for Industry

◆ The opening of a new era in power for the U. S. was foreseen when Thomas Murray of the Atomic Energy Commission announced (10/22) that the U. S. is beginning the construction of its first large-scale atomic energy plant for peaceful use. The plant, to be completed within three to four years, will cost "tens of millions of dollars." It will be capable of producing 60,000 kilowatts of electric energy—enough to supply a city of 60,000 to 100,000 inhabitants. The major problem in peaceful use of atomic power is the cost of the nuclear reactor. However, since the reactor produces plutonium as a by-product, it is believed that the cost can be cut considerably. By selling the plutonium to the Atomic Energy Commission, industry may thus be able to make electricity from atomic power a serious competitor of electricity from coal, oil and water power.

The Maldives: Food Shortage

◆ One of the heads of the Maldivian government, Ibrahim Ali Did, has revealed a harrowing tale of distress: the people on the scattered group of islands in the Indian Ocean are starving. He said: "Even fishermen cannot venture out to bring in fish, the only food that can be found in the Maldives, as they have been enfeebled from lack of food." Negotiations were completed with the government of Ceylon (10/12) for a grant of 5,000 bags of assorted foodstuffs to feed the starving people.

Nobel Prize Winner

◆ Winston Churchill admits that he never cared much for Greek and Latin, but it was different with English. Once he declared: "The only thing I would whip [boys] for is not knowing English." As a boy Winston Churchill learned his English well, for he went

on to write 27 books over a 53-year period. For his historical and biographical writings and for his "scintillating oratory," the Swedish Academy of Literature announced (10/15) that it had awarded to Sir Winston Churchill the \$35,000 Nobel prize for literature. The award says the words well chosen, uttered at the right time and bravely spoken are the most powerful things in the world. Churchill's outstanding power in the use of words is represented by such works as the 14-volume history of World War I and his speeches during World War II. When British voters turned him out of office for six years Churchill found time to pen 1,800,000 words of World War II memoirs. Comprising five volumes and written after he passed the age of seventy (he will be 79 November 30), these works are generally accepted as his greatest literary effort.

A sixth and final volume of war memoirs was recently published. Entitled "Triumph and Tragedy," the book's theme is, as reported by the *New York Times* (October 23, 1953): "How the Great Democracies triumphed, and so were able to resume the follies which had so nearly cost them their life."

Triumph over Tragedy

◆ Concluding the preface of his new book, Winston Churchill says: "I have called this Volume 'Triumph and Tragedy' because the overwhelming victory of the Grand Alliance has failed so far to bring general peace to our anxious world." But Sir Winston does not say why the tragedy of war stalks the earth triumphantly. This is the reason: Satan the Devil has been hurled down from heaven and is now causing man's unpre-

cedented tragedies. (Revelation 12:12) "How long shall the wicked triumph?" (Psalm 94:3, *Am. Stan. Ver.*) Christ Jesus explained that when you see the world's anxious condition, 'men becoming faint out of fear and expectation of the things coming upon the inhabited earth, its wars, earthquakes, food shortages, all happening concurrently, then know that "this generation will by no means pass away until all these things occur." (Luke 21:26; Matthew 24:34, *New World Trans.*) Thus this generation will see God's kingdom crush all nations of the earth, destroy Satan the Devil and bring in a new world. (Daniel 2:44; Hebrews 2:14) Only God's kingdom can completely triumph over tragedy: "He [Jehovah, not the U.N.] maketh wars to cease unto the end of the earth."—Psalm 46:9, *Am. Stan. Ver.*; Revelation 21:1, 4.

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