

Awake!

Two Kinds of Religion

PAGE 5

What About Aluminum Cooking Utensils?

PAGE 8

Uplifting Mankind

PAGE 12

Dances of India

PAGE 20

JUNE 22, 1962

THE MISSION OF THIS JOURNAL

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

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CONTENTS

Do You Triumph over Trifles?	3	'A Mild Tongue Can Break a Bone'	19
Two Kinds of Religion	5	Dances of India	20
Bible Burning Still an "Act of Faith"	7	Not Too Young, Not Too Old	23
What About Aluminum Cooking Utensils?	8	Jehovah Makes It Grow	
Shirt-Pocket Radios	11	—in Northern Rhodesia	24
Uplifting Mankind	12	"Your Word Is Truth"	
Fishing with a Gander	15	Preaching to Those Who Need It	27
Australian Railways Get Together	16	Watching the World	29

Awake!

"It is already the hour for you to awake."

—Romans 13:11

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Number 12

WHEN an elderly woman admitted to her grandchildren that she had never ridden on a train, they bought her a ticket to a nearby town where a friend

lived. Elated, she got on the train and, after arranging her packages, settled down. Soon she noticed the upholstery was somewhat torn. Grumbling, she picked up her belongings and looked for another seat. Soon she was annoyed by the whimpering of an infant across the aisle. She moved again. But here the sun seemed too bright, so she moved to another part of the car. Hardly had she begun looking out the window to enjoy the scenery when the conductor called out the name of the town. Stunned that her trip was at an end, she remarked to her friend that she wished she had not spent so much time in being annoyed.

By failing to triumph over petty annoyances many persons of all ages miss out on much enjoyment and make themselves unnecessarily miserable. Missing a bus, streetcar or subway train by a few seconds may upset some persons so much that their blood pressure jumps up. And some become upset if the train in which they are traveling is a few minutes late. Circumstances vary, of course, and the businessman with a precise appointment who is delayed by

Do you triumph **OVER TRIFLES?**

a late train may find it no trifle. But considering those things that are really trifles, do you triumph over them?

Some persons cannot triumph over a little irri-

tation such as an unexpected interruption or a momentary flickering on the television screen. Some motorists give way to heavy honking at the slightest slowdown in traffic. An untactful remark or some slight lack of consideration by a friend or neighbor can disquiet many persons for days. So one could spend a great deal of time being agitated, especially since there will be petty annoyances in every walk of life.

Service in a restaurant may be delayed and some persons, not really pressed for time, may become quite irritated, so much so that they can hardly enjoy their meal when it arrives. One person's failure to conquer a trifle may be contagious, so we should guard that the discomposure of someone else does not upset us. If one in a group turns irritable over a trifle, what could be done? Everyone's freezing up and engendering a chilly silence is not the solution. Ridiculing the irritated person is not the Christian way either. Some persons solve such matters by finding the bright

side of the subject and kindly commenting on it or by tactfully changing the conversation to some interesting topic. Talk on upbuilding and cheerful things and thus help the disturbed person conquer the trifle.

Will we let trifles conquer us or will we conquer them? One way to look at the matter is to suppose it is not a trifle. Suppose something of no little concern affects us. Even when the Christian becomes subject to some evil that is no trifle, he must learn to conquer it: "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Rom. 12:21) How much more so, then, should the Christian strive to conquer petty annoyances with the good!

The good qualities by which one can overcome petty disappointments and nuisances are those of self-control, patience and love. "Love is long-suffering and kind," says God's Word. Long-suffering and kindness are the fruitage of God's holy spirit. When faced with irksome situations this good fruitage should manifest itself in the lives of Christians, conquering the impulses to anger and agitation.—1 Cor. 13:4.

Generally the Christian conquers trifles by letting them pass by without harping on them. "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another." (Prov. 17:9) If we are seeking love, if we want to earn the love of another, we will overlook his transgression and not make it a subject of common gossip. We cannot expect the habits of others always to please us; but if we have Christian love we put into practice the fact that love "does not look for its own interests." Conquer trifles by do-

ing as the apostle Paul counsels, by "putting up with one another in love."—1 Cor. 13:5; Eph. 4:2.

Sometimes, for the sake of many persons, small faults may need to be brought to someone's attention, but the manner in which we do this shows whether we have conquered trifles. To reprove small faults with vehemence and agitation is as absurd as if a person should take a hammer to swat a fly on his friend's forehead.

Since minor irritations will enter one's life, we can learn a lesson from the oyster. When an irritation enters the life of an oyster, the creature does not like it, and he tries to get rid of it. But when he cannot get rid of the irritation he settles down to make one of the most beautiful things in nature. He uses the irritation to make a pearl. So when an irritation comes into your life, make a pearl out of it, though it may have to be a pearl of patience. This quality is to be highly valued because long-suffering is a fruitage of the holy spirit and it glorifies God.

People may disagree as to what is a trifle, and husbands and wives may view trifles differently. But by putting into effect "the fruitage of the spirit," not only trifles, but bigger things can be overcome. Really, "love never fails."—Gal. 5:22; 1 Cor. 13:8.

If a Christian cannot conquer trifles, how will he conquer the world as Jesus did? "In the world you will have tribulation, but take courage! I have conquered the world." A worldly world conqueror is not likely to triumph over trifles, but the Christian world conqueror must triumph over trifles. By doing so, he brings forth that fruitage of the holy spirit by which, as Jesus said, "my Father is glorified."—John 16:33; 15:8.

TWO KINDS of Religion

MANY persons who have found religion disappointing put all religion into the same category. To them religion itself is responsible for the rivers of blood that have been shed in fanatical religious wars. They see it as responsible for inquisitional torture chambers, for the suppression of individual liberties, for the binding of the common people to foolish superstitions and for the oppressions by political rulers who have had the blessing of the religious clergy. Such persons view religion, all religion, as a curse rather than a blessing, and understandably so. Yet there are two kinds of religion: one producing bad fruits and the other, good fruits.

According to *Webster's Third New International Dictionary*, one of the definitions of the word "religion" is: "The personal commitment to and serving of God or a god with worshipful devotion." This is in harmony with the thought that the Hebrews attached to it. Their word for religion meant service, regardless of the god served. Thus, any form of worship, whether directed to man's Creator or to an imaginary god, can be called religion. The vital question is, What kind of religion does God approve?

True and False Religion

From the standpoint of the Creator there are just two kinds of religion: the

Why are some persons repelled by religion? What kind of worship does God approve?

true and the false. The fact is that Jehovah God is the Creator and all living things are dependent upon him for existence; therefore they owe him their worship. (Ps. 95:1-7)

Any religion that takes another view of matters is out of harmony with the actual state of things, and for that reason must of necessity be false.

The worship that was practiced by the Israelites in the days of faith-

ful men such as Moses, Joshua and David was true religion; it had God's approval. It was a revealed religion; that is, their form of worship was not the fruitage of their imagination, but they worshiped in the way that God had instructed them. It was God-oriented and not man-oriented, because it centered on the doing of God's will rather than on seeking benefits for man. It was an uplifting form of worship, elevating the morals of the Israelites to a level that was far above that of the surrounding nations. As long as they paid attention to God and did his will they were richly blessed.

The nations neighboring the Israelites practiced worship that God condemned, hence, false religion. It involved frightful practices such as sacrificing children to an idol of Molech. It was the service of false gods, imaginary gods. Instead of worshiping the Supreme Being, they worshiped the things he created as well as things that they made with their own hands.

Those who responded to the teachings of Jesus Christ and were directed back into the ways of true worship did not abandon this view of matters, namely, that there are two kinds of religion. The Christian disciple James wrote of "the form of worship that is clean and undefiled from the

standpoint of our God and Father," implying that other worship did not enjoy such a standing before God. (Jas. 1:27) And the apostle Paul spoke about those who, in their religious practices, "turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things." Pointing out that this was false religion, he went on to say that they "exchanged the truth of God for the lie and venerated and rendered sacred service to the creation rather than the One who created." (Rom. 1:23, 25) Not only was it true that such idol-worshiping religions of the pagans were rejected by God, but even many of those professing to be Christians fall into the same category. As Jesus himself said: "Many will say to me in that day, 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?' And yet then I will confess to them: I never knew you! Get away from me, you workers of lawlessness." (Matt. 7:22, 23) Why? Because they were not doing the will of God. They were practicing false religion.

Basis for Determination

The basis for determining what is true religion and what is false religion is the written Word of the Creator. As it served as a guide for the Israelites and for the early Christians to lead them in the way of true worship, so it can serve as a guide for people living today. In it the true God, Jehovah, tells man about himself and how he wants to be served. His Word is the standard of truth. When a religion is out of harmony with this Word, failing to measure up to it, that religion is false. This can be verified by the fruits it brings forth.

On one occasion Jesus said: "There is not a fine tree producing rotten fruit;

again there is not a rotten tree producing fine fruit. For each tree is known by its own fruit." (Luke 6:43, 44) Like a rotten tree, false religion produces bad fruit. Because of this, the record it has left on the pages of history is revolting to people who love righteousness. Multitudes have been turned away from the true God because of what false religion has done in his name.

True religion produces good fruits that turn people to God, increasing their respect for him. Its chief fruit is that of love, love for God and love for neighbor. By exercising such love the followers of true religion are able to live in peace with their fellowmen throughout the earth. They show kindness even to those who oppose and persecute them. Because they live by the high moral standards of the Scriptures, they are honest, trustworthy and morally clean. They produce the good fruitage of God's spirit mentioned by the apostle Paul: "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control." —Gal. 5:22, 23.

True religion does not leave one confused or uncertain, but fosters firm faith in God and his Word. It reaches into one's life and changes his thinking and personality for good. It educates him in God's Word so that he can speak to others about his religion and give Scriptural proof for his beliefs, and results in a worldwide unity of believers based on love.

There is not this unity among the hundreds of religious groups in Christendom today. Their lack of unity, their lack of love, not only for others but even toward the members of their own religion, becomes evident when there are political differences and wars. Members of the same religion kill and maim one another, and this has happened more than once right in this generation. This is not the fruitage of love. It is not the fruitage of God's spirit.

Although Christendom claims to be Christian, she has produced the rotten fruits of false religion. Some of her own spokesmen have admitted that she produces bad fruitage. In a report made to the United Presbyterian general assembly by a five-man committee, one being the president of the Union Theological Seminary in New York, the failure of Christendom's religion was pointed out. Among other things it said: "The return to religion in our day has produced no corresponding moral fruitage. On the contrary, while the curve of religious interest has been rising, that of moral health has been falling. . . . Not 'too little religion' but double-minded religion, its divorce from practice, is our sickness. This fact is a judgment upon the churches and the religion they have been content to foster."

Which Is Yours?

What kind of religion do you practice? Is it the true religion? If so, you should not be hesitant about comparing it with the touchstone of true worship, God's written Word. In fact, you should regularly "keep testing whether you are in the faith." —2 Cor. 13:5.

Jesus said: "Love one another just as I have loved you." (John 15:12) Do the members of your religion love one another, or do they steal from one another, gossip about one another, lie to one another and, in times of war, kill one another? Have they followed Peter's counsel to "put away

all moral badness and all deceitfulness and hypocrisy"?—1 Pet. 2:1.

The apostle Paul said that true Christians should "all speak in agreement," that there should not be divisions among them, but that they should be "fitly united in the same mind and in the same line of thought." (1 Cor. 1:10) Are the members of your religion united in the same line of thought, without divisions?

Jesus said of his followers: "They are no part of the world, just as I am no part of the world." (John 17:16) Do the members of your religion keep separate from the political affairs of this world as Jesus did?

Peter said you should be able to make a defense "for the hope in you." (1 Pet. 3:15) And Jesus sent his followers out to "make disciples of people of all the nations, foretelling that in these last days they would publicize "this good news of the kingdom." Has your religion equipped you to have a share in that work?—Matt. 28:19; 24:14.

Whether your religion is true or false depends upon how it lines up with the Bible. If, from the Scriptural facts set out here, you have come to realize that your worship falls short of what God approves, now is the time to study the Bible to get an accurate knowledge of the will of God and to do it. Jehovah's witnesses will count it a privilege to give you personal help to gain that needed Bible knowledge, and that at no cost to you. Simply ask them.

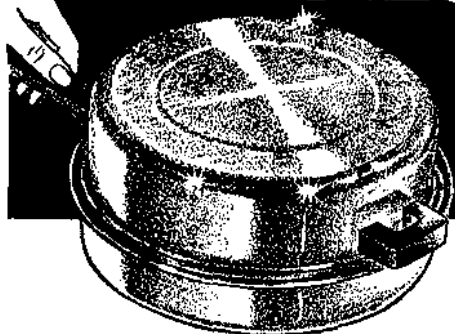
BIBLE BURNING STILL AN "ACT OF FAITH"

● In Ejutla, Oaxaca, Mexico, in the past year a priest-inspired mob ransacked the house of the overseer of a Witness congregation, which house also was being used as their meeting place. The mob then took the Bibles and burned them in the public square. The local paper said that they did it "as if they were committing an 'act of faith.'"—1962 *Yearbook of Jehovah's Witnesses*.

What
about

ALUMINUM

Cooking Utensils



Background

Aluminum compounds are among the most common of earth's elements; only oxygen (50.02 percent) and silicon (28.50 percent) exceed aluminum

compounds with their 7.3 percent. However, three one-hundredths of one percent in the soil is enough to kill all plants, even those preferring acid soil. Thus far scientists have not found any food value in aluminum and so there appears to be no such thing as an aluminum-deficiency disease.

Pure aluminum was first discovered in 1828 but continued as a costly novelty of kings until some sixty years later, when an economical process for producing it from its natural compounds was perfected. It soon began to be used for cooking utensils but not on an extensive scale until after World War I.

Today in Western lands most household cooking is done in aluminum and more than half of processed foods appear to come in touch with aluminum. At present the aluminum and tin-can industries are vying with each other for the beer-, fish- and meat-container business. Already aluminum has largely replaced tin in the frozen-fruit-juice field, even as it is replacing tin foil as a wrapper for food.

Arguments Against

No sooner did aluminum begin to serve food purposes than the voices of certain German, Swiss, British and American physicians, health department officials and food chemists were heard expressing misgivings or outright condemnation. They

WHAT about aluminum cooking utensils? Can their use harm the body? That is as controversial a subject as the fluoridation of water and as was the relationship between cigarette smoking and lung cancer until recent years. Whether the future will see aluminum cooking utensils condemned by the medical profession in general as are cigarettes today remains to be seen.

At present the great majority of authorities in medical and scientific fields give aluminum a rather clean bill of health. Perhaps the most learned and extensive defense of it in recent years is that made by the Kettering Laboratories, as published in the *Archives of Industrial Health*, May 1957, under the title "Aluminum in the Environment of Man." This report, financed by the aluminum industry, consists of ninety pages and was made by a group of scientists who consulted 1,500 books, articles and reports on the subject. It concludes with this statement:

"There is no reason for concern . . . about the hazards to human health derived from well-established and extensive current uses of such products. Nor need there be concern over the more extended uses which would seem to be in the offing."

noted the softness of the metal, how easily it is corroded by both acids and alkalies and the irritating and astringent qualities of aluminum salts that especially affect the digestive system. Mouth sores, stomach disturbances and colitis were the more common ills blamed on use of aluminum.

In 1934 Prof. Dr. A. L. Tchijevsky, director of the Central Laboratory for the Study of the Biological Action of Ionization at Moscow, Russia, reported in the learned European medical journal *Acta Medica Scandinavica*, Vol. 83, 1934, his findings on the relationship between aluminum and disease. He used as subjects patients suffering from stomach, intestinal, kidney or liver ills. In his experiments these did not know what their food had been cooked in. He found that cooking in aluminum changes the acid-alkaline ratio of food. Eating such food increased the albumin content of the feces and the severity of the ills of many of his patients. Complete cures repeatedly resulted from changing from aluminum to glass or enamel cooking utensils, but to stay cured such persons had to keep away from all food cooked in aluminum. His conclusions are that cooking in aluminum slowly and subtly harms all persons because "the aluminum salts have the property of rapidly taking away (destroying) the membrane potential of live cells," and it especially harms certain people "who are highly susceptible to the action of aluminum."

The Lee Foundation for Nutritional Research in 1946 published findings showing that aluminum salts from aluminum cooking utensils, alum baking powders or aluminum acetate in perspiration deodorants rob the body of its phosphorus and calcium. Supporting this conclusion is the observation that appeared in the *Journal of the American Medical Association*, November 5, 1961, on the practice of giving aluminum hydroxide in certain cases: "Physicians should be alerted to the fact that

aluminum hydroxide ingestion, unless carefully supervised with some knowledge of the phosphate changes in the patient, may not be as innocuous [harmless] as suggested in the brochures advocating the use of the medicament."

Writing as a homeopathic physician, Dr. H. Tomlinson, M.B., Ch.B., M.R.C.S., L.R.C.S., in his booklet *Aluminum Utensils and Disease*, published in 1958, says, as a result of his forty years of practice, that one out of three persons is sensitive to aluminum and that "the use of aluminum in the preparation of food and food products is one of the most harmful factors in modern civilization." Others have also had much to say on the subject.

O.K., but—

There has been thirty times as much material published approving aluminum cooking utensils as there has been disapproving them. However, time and again the nature of the testimony approving of aluminum is, O.K., but—. Thus *The Lancet*, leading British medical weekly, back in 1913 noted that there was no harm in using the new aluminum water bottles for drinking water *provided* one did not drink water that was left standing in them for a period of time. Similarly, the British government in 1935 approved of aluminum cooking utensils, yet made a number of references to possible harm.

Thus also in Bulletin No. 3 (1933) of the Mellon Institute appeared the statement: "The metals occur in minute quantities—a large amount would constitute a menace when taken into the body. One should not lose sight of the fact that most foods contain aluminum. It is obvious, then, that one's choice of baking powder may be a factor pushing him over a safe limit."

And just what difference in the aluminum content of food does cooking it in

aluminum make? This same publication shows that, when cooking was done in glass, the average aluminum content of some thirty foods was one half of one part per million, but when the cooking was done in aluminum it was 8.8 parts per million or 17.6 times as much. Creamed cabbage cooked with soda had only one-third of one part per million if cooked in glass but had 90 parts per million if cooked in aluminum or nearly 300 times as much! Dark pans were shown to give off far more aluminum than light pans. Potatoes cooked in their skins showed no difference.

Food Technology, December 1951, showed how variable the aluminum content of food cooked in aluminum is. Different brands varied 300 percent, the purer the aluminum the less corrosion, and food cooked in wrought aluminum utensils had some three times as much aluminum in it as that cooked in "spun" aluminum. "The most acid juice, cherry, dissolved the greatest amount of aluminum from the utensils, and the least acid juice, pear, the least amount."

The Mellon *Bulletin* further quotes a U.S. Public Health Service opinion: "In the use of aluminum cooking utensils it may, perhaps, be advisable to avoid strongly acid foods. It may also be desirable not to let food stand for many hours in the aluminum cooking utensils."

O.K., but— is also found in the Kettering report above mentioned: "The action of waters on aluminum *generally* is small. . . . In *general* cold fruit juices have but little effect on aluminum, although hot and boiling citrus juices attack it severely . . . Foods that are alkaline or made alkaline by the use of soda also attack aluminum . . . Aluminum is not recommended for storing wines . . . *Generally* fruit juices are not boiled alone; *when* sugar or starch is added, as will *usually* be the case, the protective effect will be exerted."

Aluminum with Food Chemicals (1955), published by one of England's leading aluminum corporations, while recommending its product to food processors also says, O.K., but—. "The acidity of fresh and canned fruits, . . . varying from pH 2.7 to 5.0 makes unprotected aluminum unsuitable as a canning material . . . Aluminum is usually unsuitable for use with pickles owing to the aggressive nature of acetic acid when salt is present, particularly at elevated temperatures . . . Sauer kraut [same as pickles] . . . The question of the behavior of aluminum in contact with tap water is rather involved, the severity of attack depending upon various factors."

So what about aluminum cooking utensils? In view of their widespread use they must have some general effects that deserve each one's consideration. Apparently there are some persons who are very allergic to aluminum salts, and too much is not good for anyone. So you may do well to keep in mind that hard water, baking soda and salt increase the corrosion of aluminum (and certain water softeners most of all), as also do strongly acid or alkaline foods. It would seem that, except for frying pans, which do not give off aluminum when there is grease to act as a protective, glass, stainless steel or heavily enameled cooking utensils are to be preferred, since none of these are affected by such factors. But unless one is especially allergic to aluminum he does not need to be concerned about an occasional meal prepared in aluminum, as when he is eating out. In fact, making an issue over aluminum at the time of eating out may hurt the digestive system more than any aluminum in the food!

For Christian ministers, especially, it is well to note that, apart from eating what they have found to be good for them, there are other things of far greater importance than material food.—Rom. 14:17.

SHIRT-POCKET RADIOS

MINIATURIZATION in the radio industry has worked wonders in reducing the size of portable radios. Models that vary from the size of a woman's handbag down to that of a package of cigarettes are being turned out in mass quantities. How a radio that is small enough to slip easily into an average shirt pocket can function may be a bit of a mystery to the person who is accustomed to think of a radio as a rather bulky instrument filled with many glowing radio tubes. The secret is in a remarkable crystal that was introduced into the radio industry as a component for radios back in 1948.

Carefully prepared crystals of the metal germanium, it was discovered, can be used in the place of radio tubes. As radio tubes can control the flow of electrons in a vacuum, so these crystals can control the flow of electrons in a solid. After much research it was learned how to alter the crystals in various ways so that the manner in which electrons flowed through them would correspond with the work done by the many different types of tubes. The finished crystals, properly wired inside tiny metal containers, came to be known as transistors.

Years of research were required to develop a method for mass-producing transistors with consistent characteristics. When it was discovered, the market price for them finally came down to where it could compete with the price of the familiar radio tube. Despite improved production methods, better-quality transistors made from silicon are still quite expensive. With an ever-increasing number of transistor radios appearing on the market, a person shopping for a radio should know what to expect from them and how to buy one.

Because transistors draw very little power, a transistor radio can operate on small, inexpensive flashlight batteries. This contributes to their amazing compactness and light weight. If played only about two hours a day the batteries will usually last for several months. Unlike radio tubes that heat up and burn out periodically, most transistors stay cool and rarely need to be replaced, but they

can be easily damaged by external or internal heat. As might be expected, however, small transistor radios have some weaknesses.

The tiny speakers of these radios are incapable of producing the tonal quality that can be expected in radios of conventional size. Music is poorly reproduced by them, though as the size of the radio increases, the tone improves. Generally they sound squawky and tinny. What an announcer or newscaster says can be understood when these radios are up close, but at a distance of over four feet they usually become unintelligible.

There are some portable transistor radios on the market that receive FM broadcasting. As might be expected, the prices of models that receive both FM and AM are about double that of those that receive AM only. For portable radios FM is not very practical. Because the signals from an FM station travel in a straight line like television signals, a receiver must have a good antenna, and it must be properly positioned to prevent the sound from being distorted. Obstructions such as hills and buildings tend to block or weaken FM signals. This is a serious drawback to portable FM radios and to FM car radios. As they move about the quality of their reception constantly changes. Portables work best with AM broadcasting.

There are a few things a person can look for when selecting a transistor portable radio. See if an announcer or newscaster on a strong station can be understood when the radio is played in a noisy part of the store. If it is not understandable, try another model. The volume should not change when the radio is turned in different directions. Stations should tune in easily. Compare several models for their tonal quality when playing music. The one with the best tone would be the one best to listen to.

Producing shirt-pocket radios is just the beginning of what the radio industry can do with transistors. Further research and improvements in production methods will undoubtedly result in many new and improved radios for your listening enjoyment.

Uplifting Mankind

By "Awake!"
correspondent
in
South Africa

MAN is laboring under an increased burden of his failure to solve the multitude of problems facing him. He cannot shake off the deadly grip of disease. Crime and delinquency are rife everywhere. Social and economic problems are worsening steadily. The sanctity of marriage is trampled underfoot.

While national and international tensions mount, he is threatened by a new self-made monster. The fear of atomic warfare is developing a "groundhog" psychology in him. Slowly but relentlessly nuclear explosions could produce their crop of "genetic deaths" through induction of harmful mutants. For this reason scientists fear that this monster can cause serious deterioration of public health for generations to come.

How can man be freed of his burdens? Who can uplift him out of the morass in which he finds himself?

Galton and Eugenics

Some look to eugenics, a science for which Sir Francis Galton of England laid the foundation in the last century. That term "eugenics" is one he coined from the Greek *eugenia* ("well-born").

Eugenics is the biological science of race improvement, "the study of the agencies under social control which may improve or impair racial qualities of future genera-

tions physically or mentally," stated Galton. Hence it includes the study of heredity and the extent to which good and bad qualities are passed on from one generation to another. It aims at improving health of body and mind.

Galton advocated the furthering of the productivity of the fit and the restricting of the birthrate of the unfit. However, this would require public sentiment for improvement of the race and a feeling of greater responsibility for offspring. Being a matter for human society or mankind as a whole, changes in laws and customs involved would also be required. But would men endorse this as the means to uplift mankind?

Heredity, Environment, Genetics

One's genetic potential is inherited from one's parents. It is now known that, not only superficial characteristics, but also such human traits as feeble-mindedness, night blindness, color blindness and deaf-mutism follow Mendel's law of heredity. In humans, as in animals and plants, the right kind of parentage plays an important role.

In animals the inherited instinct controls. Thus the late Eugene Marais, well-known South African jurist, poet and naturalist, carried out an experiment of classic simplicity with weaverbirds. These African finches plait a beautiful, tight, flask-shaped nest of grass or other flexible fiber and fasten it to a branch with animal hair, tied in a distinctive knot.

Marais hatched weaverbird eggs under canaries. The new weavers were induced to breed and their eggs likewise hatched under canaries. For four generations Marais' weavers were denied the care of their kind, as well as possible contact with normal weaverbird environment, and were even fed on synthetic diet. Then those of the fourth generation were given access to natural materials. Vigorously they set about plaiting nests indistinguishable from those of the Bushveld, their original home. And each was tied to its branch with a horsehair, in the distinctive knot.

Man, however, has the power of speech and logical reasoning. With him environment plays a vital role. In him two sets of factors interact: (1) the hereditary factors supplied by his parents; (2) the environmental factors in which and by which the individual develops. Each individual receives an array of genes known as his "genotype." But in different environments the same genotype can produce different personalities in individuals carrying it.

Animal and plant breeders utilize genetic principles in their efforts to improve livestock and useful plants. Medical genetics is especially concerned with the influence of heredity on conditions of medical importance, while eugenics seeks to eradicate deleterious genes for the improvement of the human race.

Now, in animals, inbreeding can bring to light recessive defects in large numbers. Such animals can then be culled, and a herd thus freed rapidly from certain undesirable characteristics. In man, however, inbreeding is rejected as incest. Nor can inbred individuals be eliminated, and they may become a serious social burden. For that reason, in his book *The Training of the Human Plant*, Luther Burbank writes: "It would, if possible, be best absolutely to prohibit . . . the marriage of the physically, mentally and morally unfit." The essence

of the problem, as he viewed it, was expressed in the words "if possible."

Marriage Customs

A wide variety of conflicting marriage customs exists throughout the world. In the majority of savage tribes unmarried boys and girls are considered free to mate in temporary unions, subject to the barriers of incest and such social regulations as prevail in their community. In other tribes chastity, especially in girls, is regarded as a virtue, and any lapse from it is severely censured or even punished. From Oceania through Asia and Africa to the Americas, examples can be found of peoples who demand continence stringently and of their neighbors who allow full freedom.

Preparatory arrangements and customs range from infant betrothal to initiation, special training for marriage, and moral, economic and health tests. The custom of gifts from the husband to his wife's family is common. This "marriage by purchase" is often a blatant commercial transaction. In some cases the bridegroom gets presents, sometimes to the extent of making the transaction a "husband purchase." Exchange of sisters is common. *Lobola*, or "bride-price," so common among the Bantu of Africa, is usually paid in cattle, the number varying according to tribe, rank and other considerations, from a couple of head to a few score.

If the bridegroom is poor, he may undertake a service contract with his father-in-law, a common custom among the Hottentots. In India the low castes usually pay for the bride, the high castes for the bridegroom. Where hypergamy prevails, that is, where girls must marry into a caste equal or superior to their own, buying a bridegroom is often an expensive business.

Endogamy is a form of marriage that forbids members of the caste or group to marry anyone who is not a member of the

group. The opposite custom is exogamy, which forbids marriage between members of the caste or group. Thus there are clans in China in which every member bears the same name; no man of such clan is allowed to marry a woman of the same name. Conceivably, communism has had a considerable impact on this custom.

One might even ask whether truly "romantic" marriages are not comparatively rare, for even in the Western world financial, political, social and religious considerations play a significant role. Differing religious conviction is frequently a bar to marriage.

With such divergent marriage customs as even this brief survey reveals rooted in the customs of the peoples of earth, how can it be hoped that regulation of marriage with a view to producing only the "best" offspring will be adopted by all mankind and will result in man's uplift?

Marriage Choice

In other respects marriage is not a matter of free choice. Affinity and consanguinity debar from marriage. Incestuous unions between near relatives are almost universally abhorred and prohibited. Throughout the civilized world marriage between immediate ascendants and descendants, as well as close cousins, is forbidden by law. Marriage of stepparents and stepchildren, as well as marriage between adopting parents and adopted children, is also quite widely prohibited. In the various provinces of South Africa small variations in these laws have existed, but presently they are being consolidated to have a uniform law throughout the Republic.

Age restrictions vary considerably and can generally be waived by a court of law in favor of couples below the normal age of consent.

In the United States some thirty states prohibit marriage between whites and Negroes, eighteen of these also between whites and Orientals. Some forbid marriage between whites and Red Indians. South Africa has its miscegenation law, which forbids sexual relationship between whites and nonwhites. In 1949 South Africa passed the Prohibition of Mixed Marriages Act, which forbids marriage between whites and nonwhites. The onus not to marry such couples is on the marriage officer, who has a difficult and unpleasant task when a near-white is involved.

In the January, 1962, issue of *Family and Child*, official journal of the South African National Council of Child Welfare, a contributor discusses scientifically planned reproduction. He elaborates on the suggestion of Nobel Prize winner Dr. H. J. Muller, expert on genetics, that sperm from geniuses should be administered to carefully selected females to produce a race of supermen. Only a few selected males would be required to keep up supplies in sperm banks. In the resultant Amazon-dominated society only the fittest females would reproduce. Males, he sadly concludes, may become redundant. If such a scheme of "scientific" adultery were taken seriously, what a travesty of human marriage it would be!

Health Necessary

More and more health is stressed. Practically throughout Europe contagious sexual disease is a disqualification for marriage, or, if concealed at marriage, a legal ground for divorce. In 1913, in the United States, Wisconsin pioneered the requirement of a medical certificate showing the male free from venereal disease. Now forty-five states require a health certificate, based on a serological test, before a marriage license can be issued.

From California came the news recently that a test has been found for sickle-cell anemia, so named because the deoxygenated red blood corpuscles lose their globular shape in the veins (but not in the arteries) and take a crescent or sickle form. This hereditary disease is debilitating, sometimes fatal, and afflicts many U.S. Negroes and vast numbers in Africa. It has been suggested that the simple blood test that detects carriers should be required by law before issuing of a marriage license.

Uplift Will Be Realized

But goodness cannot be legislated into man. His divergent social customs and ethical concepts militate against successful uplift. And even if he should succeed in establishing unity in the marriage customs of all peoples, who among imperfect men qualify as judges of those who are physically, mentally and morally fit for marriage? Who should be given the authoritarian power to impose his imperfect

judgment in these matters on his fellow-man? Should such a situation ever come to exist, it still could not eradicate sin, the underlying cause of imperfection, and so result in the real uplifting of mankind. Seeking to improve the human family by eugenics is simply scratching the surface of the situation while ignoring the basic difficulty.

For the uplifting of mankind men must look to God. They must avail themselves of the ransom sacrifice of his Son, by which they can be relieved of sin. They must look to the kingdom of God, which, guided by divine wisdom, will cut off the wicked and bring believing mankind to glorious perfection.—Matt. 20:28; Acts 4:12; Rev. 21:1-4.

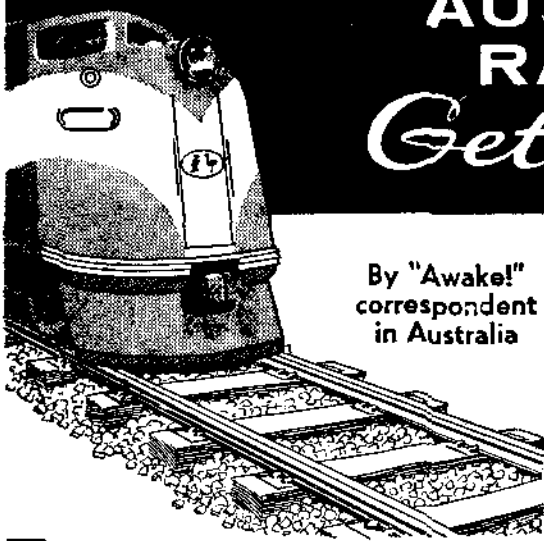
Science, properly directed, can benefit mankind. The knowledge he acquires by means of his research can protect him from needless harm, but it can never grant him deliverance from imperfection, disease and death. This only God can do.



Fishing with a Gander

- "A Scottish farmer kept a gander which had an unfortunate habit of leading his cackling harem across the waters of a nearby lake to forbidden fields on the opposite shore," says Frank Lane in *Nature Parade*. "The farmer decided that the gander must be taught a lesson. One day the bird was seized just as he was taking to the water, and a large fish-hook baited with a frog was attached to his leg. As he swam across the lake a large and voracious pike caught a glimpse of the succulent frog. A rush and a swirl, and the frog was down the pike's gullet. The hook struck home and the fight was on. The first few rounds went to the pike. The astonished gander could do little more than 'turn somersaults' on the surface of the lake. Then the contestants settled down to as strange a tug-o-war as ever took place. The gander made headway for the nearest shore as long as he could maintain his center of gravity, but this he kept losing owing to the violent surges of the invisible enemy. At last, amid the excited cacklings of the geese and goslings, the victorious gander beached upon the shore one of the finest pike the lake had ever known."

AUSTRALIAN RAILWAYS *Get Together*



By "Awake!"
correspondent
in Australia

THE time for unity had come. The occasion was the arrival of railways in Australia, and the year, 1850. It was such a simple decision for the three independent young colonies of Victoria, New South Wales and South Australia to make—merely the width of the railway lines they were about to build. Of course, they all agreed on the wisdom of building to the same width. Ah, but how wide, just what width would be suitable? As a wise man once said, "Many are the plans in the heart of a man"; and herein lies our story, one that illustrates man's need for unity and the far-reaching consequences of disunity and wrong decisions.—Prov. 19:21.

Yes, today, many are the railway gauges in Australia. But it makes little difference to the average traveler what the gauge of the railroad is. He simply wants to get to his destination as quickly and comfortably as possible without having to change trains, especially halfway there. Obviously, in a country the size of Australia uniformity of rail gauge would be a most important factor in making the young colonies still more united. It would make them feel that

they really constituted part and parcel of one and the same nation.

Of course, differing rail gauges were not invented by Australians. Traveling the world today, you can take your choice of gauges, varying from 2 feet to 5 feet 6 inches. As early as 1860 there were in Britain and America up to a dozen different rail gauges. Gauge, which is the inside distance between the two steel rails of the railway track, varies with different railway systems. Some engineers claimed that broader gauges gave smoother running, whereas exponents of the narrower gauge systems had the slogan "More miles for less money."

Before the close of the nineteenth century, unification of gauges had been effected in both Britain and America. A clear lead was given in 1845 when a British royal commission described break of gauge as "an evil which alone would neutralize half the benefits of the railway system." The Civil War acted as a force making Americans conscious of the vital importance of a uniform rail system and leading to the acceptance of the now international standard 4 feet 8½ inches by the United States. Why a fractional measure of gauge should be selected at all has puzzled many people. Apparently this measurement of 4 feet 8½ inches is related to the distance between the wheels of the Roman chariots used during the invasion of Britain. Ruts of this width were worn into the roads, to be followed by later highway vehicles and then by the British railways.

Australians have been frequently warned of the folly and weaknesses of a multigauge railway system. For one, British field marshal Lord Kitchener, in 1910, stated that their railway communications appeared to be "more favorable to an invading enemy than to the defence of the country." This point was really driven home during the Pacific-Japanese war. For instance, it took thirty-six days to move one division of troops some 2,500 miles, from Sydney to Perth, and then without their field guns. "It is fortunate," wrote Brigadier L. G. Binns, "that we were trying to support an offensive, and not fighting desperately to throw back a Japanese onslaught on our own shores." Finally, in 1943, Japanese submarines off the Australian coast disrupted maritime transport. The extra burden this placed on the overloaded rail system caused chaotic traffic jams at break-of-gauge stations. Hence the comment of one authority: "This was a degree of mobility that almost achieved, for the purpose of war, immobility." "You are not a country," taunted the Japanese, "but only five separate islands."

How the Muddle Began

About six years before the first railway line was laid Earl Grey, Secretary of State for the Colonies, wrote to Sir Charles Fitzroy, Governor General of New South Wales: "It has appeared to be highly desirable, in the event of railways being established in the colony of New South Wales, that one uniform gauge should be established with a view to the possibility of the meeting at some future, though probably distant period, of the lines, not only in the same settlement but by a junction of those constructed in the adjacent colonies." Here was wise counsel. Had it been followed, other problems would never have arisen.

During 1850 the Sydney Railway Company planned to build a railway line between Sydney and Parramatta. The company's engineer, the Irishman F. H. Shields, favored the 5-foot-3-inch gauge; and this was accepted and approved by the government in 1852. The governments of Victoria and South Australia were notified and decided to follow suit; in fact, they placed orders for rolling stock to this dimension. In the meantime James Wallace, a Scotsman and an ardent supporter of the 4-foot-8½-inch gauge, replaced F. H. Shields as engineer. He convinced the legislators that the standard gauge of England and his native Scotland was preferable to that recommended by the Irishman. In 1853 the New South Wales government permitted the company to change to the narrower gauge. Efforts by Victoria to prevent New South Wales from adopting the narrower gauge were unsuccessful; in fact, before the matter could be resolved, the Victorians had opened Australia's first railway line, and built it to the 5-foot-3-inch gauge. So a trifling difference of opinion between an Irishman and a Scotsman contributed to the disaster of Australia's rail-gauge muddle. Then to add to the confusion, Queensland and Western Australia adopted a narrow gauge, 3 feet 6 inches. South Australia, after building 250 miles of 5-foot-3-inch track also decided on the narrow 3-foot-6-inch gauge for reasons of economy.

In 1883, when the two lines between Melbourne and Sydney met but did not mesh at the border, there was hot rivalry. Both the Victorian and New South Wales border towns, Wodonga and Albury, claimed the position of interchange station, since tracks of both gauges were provided between them. Finally it was decided. Passengers and goods would be transferred at Albury, while coal, steel and livestock would change gauge at Wodonga. How an-

noying to sleepy passengers was the cry, "Albury; all change here," and particularly for those having a lot of luggage! Imagine the cost in time and money of unloading and reloading the thousands of tons of freight carried by these trains! The Albury bottleneck alone has cost the New South Wales and Victorian Railways millions of pounds in terms of freight lost to road hauliers. With the diesel locomotive, the modern railway offers the lowest ton-mile rates for freight over long distances. Motor transport has no chance of competing even if allowed to use the roads free of tax. All these advantages have been lost to Australian railways because of lack of unity. What a price to pay for wrong decisions!

Attempts at a Solution

Various devices such as a third rail, sliding wheels, telescopic axles, double flanged wheels and wheels with wide tires have been suggested to solve the problem, but none have been accepted by the railway experts. In 1921 a royal commission recommended an entire conversion throughout Australia to a uniform gauge of 4 feet 8½ inches. Total cost then? £57,000,000! This and later schemes all broke down on the score of finance.

Today a compromise scheme has been accepted under which only trunk railways joining capital cities will be unified. The first step of this so-called Wentworth scheme, the £12,000,000 Melbourne-Wodonga-Albury standard-gauge line, has become a reality. Good news indeed for almost four million inhabitants of Melbourne and Sydney and especially for passengers traveling 590 miles by rail between these capital cities. No more changing trains at Albury, 191 miles from Melbourne. Yes, it is "Straight Through in 62." Opened on January 3, 1962, only freight traffic ran over this single-line track at first. Passenger services could not begin until the

track had been firmly ironed out and consolidated by goods traffic. Now the passenger service is the fastest and most luxurious in Australia; in fact, equal to the world's best. Speeds of 80 m.p.h. are standard in superb air-conditioned carriages drawn by powerful new diesel locomotives. Three passenger trains run daily in each direction, two super luxury night sleepers and one day train. Overall time one way? Thirteen hours!

The second step of the Wentworth scheme is the extension of the standard-gauge Port Pirie-Kalgoorlie line by a further 380 miles to Perth in Western Australia at an estimated cost of £18,000,000. Survey work on this link is already being carried out, and it is expected that construction will begin in July, 1962.

The first part of the Australian continent to be discovered, Western Australia, was the last to be opened for settlement. Prior to the construction of the Trans Australian Railway in 1914-18, the sea was the only mode of travel between east and west. Between lay 1,000 miles of arid country, 800 miles of which were uninhabited except for a few wandering tribes of aborigines. In 1911 the Commonwealth Government undertook the construction of the 1,050-mile railway line from the West Australian railhead of Kalgoorlie to Port Augusta in South Australia. Constructed, owned and operated by the Commonwealth Railways, the greater portion of the work was undertaken during World War I. In the whole 1,050 miles there is not one single running stream nor any mountain or valley to be spanned.

Across the Fascinating Nullarbor

Extending for 420 miles, the Nullarbor plain is part of the Trans Australian journey. Picture an enormous limestone expanse, devoid of trees but covered as far

as the eye can see by low spreading bushes with bluish-white and grayish-green leaves. These are the blue bush and salt bush among which abound kangaroos, wallabies, lizards, bush turkeys and emus. As evening falls, the richly colored sunsets seem partly to dispel the air of loneliness permeating this vast primitive land. The stars form grand company at night as they shine with an intense brightness not seen in moister climates. Along with the natural wonders in this area is a man-made wonder, the longest straight stretch of railway track in the world. Three hundred miles without a single curve, hill, valley or tree! A dark line of timber some 200 miles from Kalgoorlie marks the western fringe of Nullarbor, one of the largest plains in the world. The goldfield city of Kalgoorlie is the terminus of the 4-foot-8½-inch-gauge Trans Australian Railway and the connecting station for passengers traveling to Perth, 380 miles away, by the 3-foot-6-inch-gauge Western Australian Government Railways.

Future Possibilities

The final phase of this plan of partial unification is a standard-gauge line from

Broken Hill to Adelaide via Port Pirie. While work on the Albury-Melbourne link was in progress, the governments of South and Western Australia both presented powerful arguments as to why the next project should be carried out in their states. The Federal Government is anxious to establish long-needed heavy industry in Western Australia. Because of the building of a £44,000,000 iron and steel industry at Kwinana, just south of Perth, the Kalgoorlie-Perth extension is to have first preference. However, when the Broken Hill-Adelaide line is standardized sometime in the future, a uniform track over 3,000 miles in length will join Perth to Brisbane. Surely a link vital to the Australian economy. This leaves thousands of miles of different-gauge branch lines still unchanged and isolated in the various states, maybe long to remain, because of the frightening financial problems involved in standardization.

Unity once lost is difficult to attain. Small differences snowball. Far better to make a report, consult together in unity and work in harmony from the very beginning, and then, how good and pleasant are the final results!

A Mild Tongue Can Break a Bone'

◆ Stressing the value of mildness is the proverb: "A mild tongue itself can break a bone." (Prov. 25:15) Demonstrating the power of mildness is the following experience of a Philippine mother:

"After I learned the truth [about Jehovah] my husband became furious. He told me to be anything but a Witness. One night he entered our room with his revolver to destroy me and the children. I prayed to Jehovah and he answered my supplication. My husband did no harm. I now made it a habit to pray morning, noon and night. When possible and without antagonizing him, I would speak of the peaceful new world and its promised blessings. Slowly my prayerful course softened his heart. After a time of bitter persecution his hatred vanished. He became reasonable, started to study and finally symbolized his dedication by water baptism. Today our home bubbles with joy, and we both rejoice to be united closer than ever by Jehovah."

DANCES OF

India

By "Awake!" correspondent
in the Far East

DURING the last few years many large cities have been visited by a troupe of Indian dancers who, with missionary zeal, have been bringing to Western audiences the culture of India by means of the dance. To people in the West their visit is like a breath of the Orient and an enjoyable entertainment. But how many of those who have seen this spectacle realize that they have witnessed a sacred religious ceremony? To the devout Hindu, dancing is a form of worship, a paying of homage to the gods by means of action and drama. A look at the program will confirm this for us, as the first dance in every performance is a "Dance Invocation." One could well ask, Who is being invoked? The answer to this lies in mythology. So through the dance let us learn something of Hindu mythology, and through mythology we shall learn something about the dances of India.

Origin

To the Hindu dancing is a sacred art. To it Hindu mythology attributes even the creation of the world, for it is said that in three majestic strides Brahma created the world—earth in the downward stride, space by the upward movement and sky with his third step.

There are many gods and goddesses in the Hindu pantheon.

Aside from Brahma, there are, outstandingly, Vishnu the preserver and Siva the destroyer, who form the Hindu trinity; but it is Siva who is regarded as the first dancer, and for that reason his title in Hindi is Nataraja, *nata* meaning "dance" and *raja* meaning "king" or "King of

the Dance." It is he, Siva, who is said to motivate the continuous activities of nature, all and everything dancing to the will of Siva. He is thought of much the same as a conductor of an orchestra. Just as the orchestra responds to the direction of the conductor, so, mythology says, all creation responds to the rhythm of Siva's dancing feet.

The picture showing Siva performing his five works is held sacred by Hindus. In this picture Siva is holding in his upper right hand a sacred drum to imply creation; his lower right hand is making a gesture that signifies protection, and the upper left hand holds a flame symbolizing destruction (Siva here depicted as having three hands); he is standing with his right foot on the demon Mayulaga, thus stamping out evil, and his left foot is raised in a gesture, showing release. Siva is wearing a man's ornament in one ear and a woman's in the other, to show that from the beginning dancing has been an art for both men and women; and in many ancient sculptures he and his



Siva and Parvati

wife Parvati are represented as a composite person, half male and half female. So dancing is attributed to the gods.

It is said to have been passed on to man this way: Knowledge of the four Vedas of the ancient Hindus was the privilege of the priests or Brahmins. The other castes, the warriors, merchants and menials, were deprived of this exclusive Brahmin right, thus provoking a revolt. The result, it is said, was that Brahma the "creator" was petitioned through Indra, "King of the gods," to invent an art that could be enjoyed by all. After solitary contemplation Brahma received inspiration for the fifth Veda, called the *Natya Veda* or Book of Knowledge and Drama. It is here that drama is believed to have been introduced as a mode of expression. Brahma, it is said, passed on this knowledge to a mortal, the sage Bharata Muni, to whom is attributed the voluminous work *Natya Shastra*, which treats minutely the arts of dancing, drama and music and is accepted as a basic authority even to this day. *Bharata* means a dance-actor, and the title "Bharata Natyam" was at one time applied to all dance forms in India, but it has now come to apply particularly to the dances identified with the temples of southern India.

Mythology says that when Bharata Muni gave his first performance in the court of Indra it highlighted the struggle between gods and demons. The gods were pleased to be shown in a good light, whereas the demons were angry when shown as evil; so they cast a spell on the players, who were unable to finish the performance. It is to forestall a similar happening that at the beginning of each performance a prayer is offered to the gods for their protection. In modern dancing this takes the form of the "Dance Invocation."

However, this differs from the original dance said to have been ordered by Indras to counteract the spells of the demons.

That dance was performed around a pole decorated with the sacred colors of the gods and is known as the "Pole Dance of Indra." It has a counterpart in the Western world in the maypole dance.

The Schools of Dancing

In existence today are four schools of Indian dancing: Bharata Natyam, Kathakali, Kathak and Manipuri.

Bharata Natyam is the most ancient, most technical and the most popular form of Indian dancing. It is noted for its solemnity and grandeur and is the typical dance of southern India. In the past it was an art jealously guarded by the female temple dancers, who danced it in the temples of Siva; but in modern times it is performed by both male and female dancers, in theaters as well as temples in both East and West.

Kathakali literally means "musical dance drama." In its native setting it is performed in the open air. The audience is called by the beating of drums, and everyone prepares for a long stay, as sometimes the program continues for three days, and a single dance can last sixteen hours. The whole program will be based on one of the well-known Indian epics of Mahabharata or Ramayana. First there is a musical introduction lasting about three hours, after which the artists appear with their dances. Each dance will deal with a mythological episode in the earthly life of Siva, taken from his incarnation as Ram or as Krishna. The costumes are very elaborate and grotesque, representing the three main types of characters: the virtuous, the heroic and the diabolic. Masks and face coloring are a part of this school and the color differs with the character, the virtuous having green faces and the demons white with red noses and beards. Men take both male and female parts, as by tradition women are debarred from this dance.

Kathak dancing is quite different from the Bharata Natyam, which is steeped in religious tradition and emphasizes gestures. Kathak puts the accent on gaiety and pleasure and is dynamic in its interpretation and its fast intricate footwork. Its sensuality is derived from Arabic influence. More and more it is becoming popular, as its colorful charm makes it more understandable to the average audience than the rigid technique of the Bharata Natyam and the complicated patterns of the Kathakali.

At the opening of the Kathak dance the body is held rigid, with the feet crossed and the right hand stretched out level with the shoulder, the head kept erect and the left hand held above it. When the music starts, the eyes become alive, the arm trembles like a leaf and the dancer whirls into the movements of the dance. The story goes that Siva once wished to confer upon a demon any favor he desired. He asked for Siva's bangle, which had the power, when held above the head and accompanied by recitation of a magic formula, to destroy the body. With it the demon planned to destroy Siva and take his wife for himself. While Siva was being chased by the demon, Parvati, Siva's wife, flatteringly praised the grace of the demon and begged him to show her his dancing skill. Overcome by flattery, the demon started to dance. During the dance the hand holding the bracelet came to be above the demon's head, and at that moment Parvati recited the magic formula, reducing the demon to ashes. It is the demon's moment of annihilation that is depicted in the Kathak dancing pose.

In the dance of Radha and Krishna, as performed after the Kathak dancing style, is a symbol of immortality as taught by Hinduism. Here we see Radha, represent-

ing life on the threshold of eternity. She is seated on the banks of the river Jumna. The ornaments about her neck and wrists represent the impurities of life, so they are removed. Life is now cleansed and she anoints herself with sandal paste and decks herself with her jewels; now they are worn as an adornment that represents life with its many virtues. Krishna calls to her on his flute and beckons, but she turns away shyly; this is life faltering on the verge of eternity. Then, overcoming her shyness, she is led away by Krishna—life merging with its divine essence, which is Nirvana.

Although men do take part, this dancing is mainly performed by women. From it has sprung a degenerate style known as the Indian nautch, which uses the more sensuous elements of Kathak for the sole purpose of arousing passion.

The Manipuri dance form is different again from the other three. It does not have the speed of the Kathak nor the vigor of the Kathakali or Bharata Natyam. It is light and airy, depicting the richness and beauty of nature. Although this form of Indian dancing is fairly recent in its growth, the dance forms go back to the nature worship of the early Aryans. During the spring festivals of Vasanta-utsava and Holi these dances are performed.

The Ras-leela dance has become part of this celebration. It is based on the stories of the earthly life of Krishna, who is supposed to be an incarnation of Vishnu, and shows him dancing with the *gopis* or milkmaids. This dance brings to mind the picture that can be seen in most Hindu homes, of Krishna standing with his feet crossed and playing a flute, wearing a garland of flowers round his neck.

The Naga tribes of Manipur firmly believe that when they dance the gods descend to earth to join in their revelry.

The Technique

Indian dancing is noted for its absence of elaborate stage settings. Scenery is used to show time and place only; the rest is left to the dancer's skill. By facial expressions called "Rasas," of which there are nine—love, fury, valor, satire, pathos, disgust, wonderment, fear and serenity—any sentiment can be expressed. By combining the sentiment with the gestures the dancer can show a person in love or an angry tiger, the twinkling of stars, thunder or lightning, and so forth. The gesture that represents Krishna, for example, is the one where the hands are held in such a way that they represent a flute. By this means one person can play many characters. In a solo dance one person can enact a story with many different characters by changing the gestures and expressions to suit the person he wishes to portray.

The folk dances may show the day-to-day happenings in the village, such as children at play, men working and women

fetching water from the well. By the way the dancer mimes, the audience can see that he is a fisherman pulling in a heavy catch or a woman carrying a pitcher of water on her head. Nothing is used to help the imagination; only the gestures and facial expressions tell the tale.

Like the dancing, Indian music has its origin in religion, and each of the basic notes is supposed to be presided over by a deity. Even the *veena*, a stringed instrument, is associated with Sarasvati, goddess of music and learning.

So many of the dances, even the music, of India are far more than entertainment; they are ceremonies of worship. They provide another means by which the "god of this system of things" appeals to the sentiments and emotions of the people in order to hold in bondage their minds, so that they reject the knowledge of Jehovah God and of his Son Jesus Christ, which is necessary to gain eternal life.—2 Cor. 4:4; John 17:3.

Not Too Young, Not Too Old

● A Christian witness of Jehovah went to a village in Sierra Leone, West Africa, to give a public lecture. The elder of the village told the children that came to hear the lecture to go home as they were too young to understand. However, the Witness, remembering Jesus' words about letting little children come to him, asked that the children be allowed to remain and hear the talk. At the end of the lecture a child of nine years from a nearby village asked a number of questions and was given the needed answers. The Witness also gave the child a tract and his address. The lad returned to his village and told his older brother that a man gave him the tract and told him and others about a new world. On hearing this the older brother and the lad came to see the Witness and inquired more about what he had said. They obtained literature, and a Bible study was arranged for and begun. As a result of this the older brother

accepted the truth of God's Word, got baptized at the next assembly and now is himself serving as a special pioneer minister where the need is great. The lad has also taken his stand. Of all that had heard the public lecture that day, only this nine-year-old lad got the sense of it. How mistaken the elder of that village was!

● Toward the other extreme is a woman in the Netherlands of ninety-two years who had read the Bible all her life but had no one to explain it to her. Then a witness of Jehovah came along and began studying the Bible with her. They studied together twice a week for two years; but, the old lady being almost totally deaf, progress was slow. Then at ninety-four years she dedicated herself, and now, at ninety-five years, she was heard to exclaim: "Oh my! I'm so happy to know the truth. I feel as if I have just begun to live for the first time in my life!"

JEHOVAH MAKES IT GROW

—in Northern Rhodesia

of the New World society
in that part of the field

GROWTH in Africa is by no means limited to natural wonders, such as luxuriant plant growth. Many areas of this pear-shaped continent have been yielding rich increase in response

to the kind of spiritual gardening that Jesus Christ sent his followers forth to do. This is the kind in which the word of God's kingdom is the seed that is planted in fine soil of human hearts to produce abundantly: "This one a hundredfold, that one sixty, the other thirty." This is the kind in which Christians, like Paul and Apollos, have been planting, watering and weeding, and Jehovah has "kept making it grow." —Matt. 13:19, 23; 1 Cor. 3:6.

Northern Rhodesia is a tiny part of the field under cultivation by Jehovah, but the events of February 3, 1962, brought to fruition a stage in the harvest work in that land which showed just how richly Jehovah has made things grow to his praise.

That was the day for the dedication of a new Bethel home, a new branch office, a new Kingdom Hall! The dedication program for the new buildings situated in Kitwe, the hub of the Copperbelt area of Northern Rhodesia, provided a wonderful opportunity to consider the development



By "Awake!" correspondent in Northern Rhodesia

Growth Since the 1930's

Seeds of Bible truth began to be sown in Northern Rhodesia early in the 1930's. African mine workers, returning to their

Northern Rhodesian homes from the gold mines in South Africa, would bring back literature published by the Watch Tower Bible and Tract Society. They shared it with their fellow villagers. Soon written requests for more literature were being received at Cape Town. These early plantings sprouted fast, and in 1938 the Society's representative caring for New World interests in Northern Rhodesia reported that 939 persons were already sharing in the preaching activity, and over 3,000 attended the celebration of the Memorial of Christ's death.

Three years later, in 1941, the number of preachers had risen to 1,415, and 90 congregations had been organized. As Jehovah "kept making it grow," a new Branch was established for the country in 1948, and by 1951 there were 17,319 preachers associated in 284 congregations.

Ten years later, as reported in the 1962 *Yearbook of Jehovah's Witnesses*, 29,882



active preachers were busy planting, watering and cultivating an ever-enlarging field; and as a result of their efforts, with Jehovah's blessing, 85,959 persons attended the celebration of the Memorial in March, 1961.

Just how prolific this growth has become can be seen in the fact that the 1961 figure for Kingdom preachers represents one witness of Jehovah for every eighty-one persons in the country.

Back in the 1930's the Society's representative and his fellow workers cared for the cultivating work from a small rented two-room building in the territory's capital at Lusaka. In 1950 expansion called for a move to a larger building in Lusaka. Further growth made an even more definite move essential in 1954, and the branch office was moved to residential property in Luanshya, some 250 miles north of the capital, in the more densely populated Copperbelt region of the country. It was not long before more space was needed. A visit from the Society's president, N. H. Knorr, in 1959, quickly settled the problem, with Kitwe chosen as the site for a new Bethel home, branch office and Kingdom Hall. What blessed advantages these buildings will bring to the growing work in this land!

The double-story Bethel home shares the frontispiece with the entrance to the Kingdom Hall, the buildings being connected by a covered way. From the entrance to the home a spiral stairway leads to the six bedrooms. Downstairs are situated a library, kitchen, laundry and dining room. Leading to the rear of the home is the single-story office block, at the end of which a right-angle wing leads into the shipping department. The decorative features are made up almost entirely of wood paneling treated to enhance the wood grain, and a black motif copied from

the frontispiece of the *Watchtower* magazine and set on a frosted glass panel above the entrance makes a pleasing identification feature. There has been much local interest in the building, as it stands unique amid a pleasant residential neighborhood.

The Dedication Program

Appreciation for this new evidence of Jehovah's blessing upon the growth of the work in Northern Rhodesia could be seen on the face of every one of the 180 attending the dedication program, held in the new Kingdom Hall. It was not possible to invite all the more than 29,000 Witnesses to the dedication, but representatives of some thirty congregations were in the multiracial audience.

Following a song and prayer to Jehovah, the program opened with an appraisal of the growth of the New World society in Northern Rhodesia by J. Fergusson, one of the early missionaries sent to the country in 1948, and now serving as congregation overseer in Kitwe. Frank Lewis of the Bethel family next spoke on the efforts put forth by the brothers in decorating the buildings. "What we must always keep in mind," said the speaker, "is that this building is merely brick, stone and wood. The more important thing is the work which will emanate from this center for true worship in Northern Rhodesia."

The branch servant, Harry Arnott, who also serves as zone servant for southern Africa, brought the program to a climax with his talk on the subject "Building on the Right Foundation." He directed the attention of the audience to the more important spiritual building at which each and every one must work hard individually, using the building blocks of faith, hope and love. He then dedicated all the new buildings to Jehovah, to be used for the advancement of His Kingdom interests.

This, he said, was like taking good things from Jehovah's hand and giving them back to Him; as King David expressed it: "For everything is from you, and out of your own hand we have given to you." (1 Chron. 29:14) Following this talk and closing prayer all present were invited to a guided tour of the buildings.

Comments by Outsiders

What effect and influence has this fast-growing New World society had upon the people in Northern Rhodesia? Commenting on the organization's ability to assemble over 30,000 Africans at Ndola, in April, 1959, the *Northern News* of April 24, 1959, said: "Whatever the reason, the mounting strength of this organization is a fact and, though many disagree with its interpretations, its teachings are based on the Bible, and any powerful Christian movement is surely an influence for the good among Africans."

Emphasizing how good this influence is, that same editorial of this principal Northern Rhodesian newspaper went on to say: "From all accounts, those areas in which Jehovah's witnesses are strongest among Africans are now areas more trouble-free than the average. Certainly they have been active against agitators, witchcraft, drunkenness and violence of any kind. A close study of the Bible is encouraged."

The Missionary Studies Department of the International Missionary Council and the World Council of Churches recently had the results of a survey published in a volume entitled "Christians of the Copperbelt."* This book too has some interesting

* By John V. Taylor and Dorothea Lehmann, published in 1961 by SCM Press Ltd., Bloomsbury Street, London.

observations about the Witnesses: "The Watchtower adherents seem at present to have won a reputation for being almost a District Commissioner's [government representative] dream of co-operative and reliable subjects!" Quoting African teachers and welfare workers whom they interviewed, the writers report that Jehovah's witnesses "are very reliable people and punctual. They have good discipline and do not drink too much." Another section

of the survey says: "The Watchtower families we learnt to know seem to be exceptionally well-adjusted and happy together."

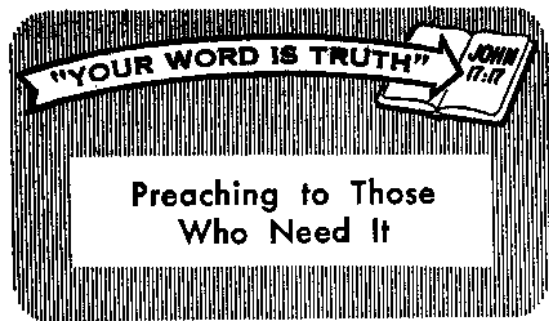
The *Watchtower* magazine has played a vital part in this growth, and, referring to this Bible-study aid, the survey comments: "No religious publication in Northern Rhodesia has anything near the distribution of 'Watchtower.'"

The planting and watering and cultivating of the seeds of truth about God's kingdom are going on apace, and the survey draws attention to this when it reports: "The women were known for their devotion of their leisure time, which is so much greater in town, to participating in 'Witnessing.'"

The New World society in Northern Rhodesia can look back on many blessed years, can look at the present with gratitude for these evidences of growth and can look to the future with the confidence expressed in the apostle Paul's words: "Now he that abundantly supplies seed to the sower and bread for eating will supply and multiply the seed for you to sow and will increase the products of your righteousness."—2 Cor. 9:10.

ARTICLES IN THE NEXT ISSUE

- How God Will Cure Race Prejudice.
- Making a Success of Singleness.
- Why Don't You Learn Another Language?
- Are You Troubled by Sleeplessness?



“WHY come to us? We are not Jehovah’s witnesses,” a Brooklyn housewife recently told a Witness who called at her door. “Why, of course not!” he replied. “If you were, you yourself would be preaching from house to house this morning and I would not be standing at your doorstep.”

Among other responses similar in nature that ministers, Christian witnesses of Jehovah, receive when calling at the homes of the people are: “We have already been to church.” “We have our own religion.” “We have our own Bible.” “Why come to us? Preach to those who need it!”

But, really, where are the ones who need it? Everywhere; for not only are there ever so many persons who do not claim to belong to any religion, but large numbers of those who do belong very infrequently attend church and many who attend know as little about the Bible as those who never do. If that seems a strong statement, then note the following that appeared in *The Lutheran*, March 21 and 28, 1962.

“Nearly half of the Lutherans in Detroit are not church members. . . . Almost a third of those interviewed . . . reported they seldom, if ever, attend; another 16 per cent claimed to attend only once a month.

“If regular church attendance is not common among Detroit Lutherans, regular Bible reading is even less common. Only 10 per cent of Detroit Lutherans even

claimed to read the Bible every day or nearly every day. Forty per cent reported that they never read it. This was clearly evident when they were questioned about their knowledge of certain Biblical personalities. A third could not identify Moses, 40 per cent could not identify Peter, and 90 per cent could identify neither Samuel nor Barnabas. For those searching a silver lining, nearly 90 per cent knew something about Noah.

“On the other hand it is startling and disturbing to note that the frequency of church attendance had no relationship to the familiarity of the Biblical heroes. Those who never attended were just as familiar with these men as those who were exposed to contemporary preaching every Sunday. This is a sad commentary on either the content or techniques of present-day Lutheran preaching, and laymen’s response to it.” With such conditions prevalent, not only among Lutherans, but others as well, there is a need for house-to-house preaching.

Nevertheless, some object, “Why come to us? We already have been to church.” Surely the mere fact that one has been to church on a Sunday morning does not mean that he could not profit from sharing in a brief Bible discussion, does it? The worship of God is not to be viewed as an unpleasant chore or duty to be gotten over with and dismissed. If one takes that view of his religion, there must be something wrong, either with the religion or the viewpoint of the worshiper. Jesus said: “Happy are those conscious of their spiritual need.”—Matt. 5:3.

In fact, anyone who believes that his religion is right should be at least as proud of it, at least as fond of it, should know at least as much about it and be at least as ready to talk about it as any devoted hobbyist is to talk about his own hobby. So, really, the mere fact that one has been to his church is no reason for refusing to

discuss the Bible with the minister at the doorstep, is it?

As for the objection: "We have our own religion"—certainly each one who has a religion of his own must believe that his is the right one, or at least superior to others. That is why this Christian witness of Jehovah is at the doorstep—because he believes he has the truth and that this truth is such good news, is so important, yes, so urgent, that it should be shared with as many as possible without delay. He feels an obligation to share his religion with his neighbor because of his love for God, his love for his religion and his love for his neighbor. Perhaps your religion is different from that of the visiting minister at your door. But if you believe your religion, if you are moved by love of God and love of neighbor, you too should be eager to share it with others. You should be aware of the Bible command: "Speak truth each one of you with his neighbor." (Eph. 4:25) If you do not feel impelled to share your faith with the one who is visiting you, then why not at least listen to find out what it is that has given the Witness at your door such strong faith that he has come to you to talk about it?

Then again, others object: "We have our own Bible. Preach to those who do not have one." But Jesus and his apostles preached to believing Jews, to those who already had the Bible, the Hebrew Scriptures. In fact, Jesus at first limited the preaching of the twelve to the Jews, commanding them: "Do not go off into the road of the nations," that is, to those who were Gentiles and did not have God's Word, "and do not enter into a Samaritan city; but, instead, go continually to the lost sheep of the house of Israel."—Matt. 10: 5, 6.

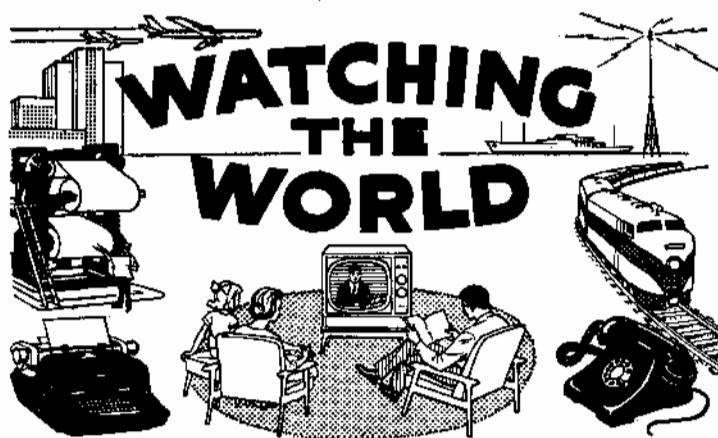
More than that, it must be admitted that it is one thing to have a Bible, another thing to read it regularly, and still another to understand what one reads. Jehovah's

witnesses often use a modern-language translation of the Bible when they call at your door, because it is easier to understand than the archaic language of 350 years ago, but if there is some other Bible translation that you prefer, they will be glad to use it as the basis for their discussion. All the various Bible translations contain God's Word of truth.

Even those who find archaic language no barrier to their understanding the Bible as well as those who read from modern-speech translations know that there is more to it than understanding the words. In this connection the Bible tells us of a certain Ethiopian court official who was reading aloud the prophecy of Isaiah in his chariot. Philip the evangelist accosted him and asked him if he understood what he was reading. The Ethiopian replied: "Really, how could I ever do so, unless someone guided me?" Philip gave him the needed help and he at once embraced Christianity. The same need for help prevails today. Happy are those who accept it.—Acts 8: 30, 31.

Even those who say, as did a very religious Brazilian housewife, "I am very familiar with my Bible," might benefit both themselves and others if they would but give heed. How so? In the way pointed out by the missionary who called on this woman. "Fine!" she said. "Then you are in a position to join us in going from house to house preaching, for that is what God requires of us." But the very religious housewife had all manner of excuses. However, it so happened that a visiting relative overheard this discussion, a woman who wanted to serve God. She was glad to make arrangements to study the Bible with the Witnesses and soon joined them in sharing the Word of truth with others.

Yes, there is no one today that is not in a position to profit from a discussion of the Bible. Preaching to those who need it includes everyone.



Atomic Weapons

◆ On May 6 the United States for the first time fired a nuclear warhead from a submarine and detonated it in the Christmas Island testing area of the Pacific. It was the fifth explosion in the current series of United States tests. The U.S. now has six nuclear-powered Polaris submarines in operation capable of launching nuclear weapons a distance of 1,200 to 1,500 miles, and thirty-five more are now either under construction or are authorized.

Big Wash Job

◆ On May 7 a brigade of brave workmen began giving the Empire State, the world's tallest building, its first washing since it went up in 1931. The job is expected to take thirty workmen six months to complete. The Rogell & Best Contracting Company, Inc., is receiving \$200,000 from the owners of the Empire State building to do the job.

Altitude Record

◆ On April 30 the X-15 rocket plane zoomed nearly forty-seven miles into space, a record for winged aircraft. Joe Walker, the pilot, said that he "could take orbit with no strain at all. The success of today's flight means there is no question that we can put a winged vehicle in orbit and land it as

I did." Walker said that the X-15 could take an orbital flight without major modifications; however, a plane designed for that purpose is now under construction.

Butter Surplus

◆ At the end of 1961 the Canadian government held in storage a stockpile of surplus butter totaling 197,200,000 pounds. The National Dairy Council called the surplus "alarming," and dairymen urged the government to subsidize a price cut to increase consumption. A suggested subsidy of fifteen cents a pound would cost Canadian taxpayers forty million dollars a year, but it is questionable that even such a price cut would encourage Canadians to eat enough butter to reduce the surplus.

Hunting Accidents

◆ A survey by The Canadian Press revealed that eighty-seven Canadians were killed in hunting accidents in 1961. Quebec replaced Ontario as the province with the highest number of fatalities, registering 26, compared to Ontario's 22. Ontario's drop from 36 deaths in 1960 was attributed to a safety training program and legislation that provides a maximum penalty of \$500 fine and six months' imprison-

ment on conviction of careless hunting. There were thirteen hunters that were prosecuted and ten were convicted.

New Atom Smasher

◆ Stanford University has been awarded a \$114,000,000 contract by the Atomic Energy Commission to build a huge, two-mile-long atom smasher, the largest and most powerful of its type in the world. It will be built about two miles west of the center of the Stanford campus in Palo Alto, California. Six years will be needed to finish the construction. The machine will differ from others built since the second world war in that it will accelerate the negatively charged electron particle of the atom, using it as the "bullet" to smash the "target" material, instead of using the positively charged proton particle. The electron, which weighs 1,840 times less than the proton, will be shot down a straight copper tube nearly two miles long at nearly the speed of light, 186,000 miles a second.

Algiers Fighting Continues

◆ On March 19 a cease-fire agreement officially took effect, ending the more than seven-year French-Algerian war. However, after a little more than six weeks of "peace" 2,543 casualties were reported, including 996 killed. This was a greater number of casualties than reported during the first six weeks of the year, when the war was still officially on. During that period there were 2,309 casualties, 826 killed and 1,483 wounded.

Interest in the Weather

◆ That people are as interested in the weather as ever was indicated by the report that Weather Bureaus throughout the United States received an all-time high of 216 million calls in 1961, an increase of ten million calls over 1960.

Syphilis Continues Increase

◆ During the 1961 fiscal year a total of 18,781 cases of infectious syphilis were reported in the United States, double the 1960 rate and triple the 1959 rate. The greatest increase was among youth. Between 1959 and 1960 a 59-percent increase was reported in the 15-19-year-old age-group and a 73-percent increase in the 20-24-year-old group. Among the reasons cited by authorities for the increase was the lowering of moral standards and inadequate parental control of teenagers.

Eisenhower Speaks

◆ On May 1 former president Dwight D. Eisenhower told the largest crowd that ever gathered in his former hometown, Abilene, Kansas, that the modern dance craze, the twist, represents "some kind of change in our standards." He continued: "When we see movies and the stage, and books and periodicals using vulgarity, sensuality, indeed, downright filth, to sell their wares," we ask, "What has happened to our concept of beauty and decency and morality?"

Religious Freedom?

◆ It is reported that when Jenaro Redero Prieto, a soldier and a Baptist, refused to kneel at a mass that his unit was attending in Melilla, Spain's fortified enclave on the coast of Morocco, he was sentenced to three years in prison by a court martial last November. Prieto's father appealed to Generalissimo Franco on behalf of his son.

Japanese Train Disaster

◆ On May 3, three miles north of Tokyo's center, a freight train ran through a blocking signal, jumped the track and sideswiped a six-car commuter train. Just when stunned and injured passengers were rising from the floor and crawling

out of smashed windows and doors, a nine-car commuter train slammed into the wreckage. Close to 400 persons were injured and 157 were killed, most of them being victims of the second crash. It was the second worst Japanese train wreck since World War II. The worst occurred in February, 1947, when 184 persons were killed and 497 were injured in a derailment outside Tokyo. The most ever killed in a train wreck in the United States was 101, when two trains crashed head-on near Nashville, Tennessee, on July 9, 1918.

Milk and Beer Consumption

◆ For the year ending last September 30, Mr. Vane, Parliamentary Secretary, Ministry of Agriculture, reported that milk consumption by adults in private households averaged just over five pints a week; whereas it is estimated that the average consumption of beer in 1961 by adults aged twenty and over was just over four pints per person. The increase in milk consumption was attributed to "the tremendous advertising campaign that has been carried out by the milk industry over the past three years."

Toll Expense

◆ According to the Automobile Legal Association, there are 3,261 miles of toll roads in the United States, 1,352 toll booths, 69 toll bridges and 10 toll tunnels. And if you go through all of them, the Association said, it will cost you \$90.25.

Canadian Population

◆ On June 1, 1960, the Canadian population, including the Yukon and the Northwest Territories, was 17,778,000—9,007,300 males and 8,770,700 females. Particularly did single men outnumber single women, and that in the marriageable age-group of 16 to 34. Accord-

ing to the Dominion Bureau of Statistics, in that age-group there were 1,433,800 single men and 1,029,700 single women, or about 10 men for every 7 women.

Churches Unnecessary

◆ In his book *Odd Man Out?* Eric James, a Church of England vicar, lamented the huge gap between the church and the people. "The Church has become far too ecclesiastical," he said. "If all the churches were burnt down overnight we should be a lot better off."

Male Attraction

◆ The United States agriculture department has developed a synthetic scent that resembles the female gypsy moth. The scent will attract male moths from a half mile away, luring them into traps. It was used in Canada for the first time last year when 12,000 acres were sprayed in Quebec near the Vermont border, and it is reported that it will be used again this year.

Reasons for Resignation

◆ Max Morris, a "successful" Miami, Florida, minister, recently resigned his pastorate at the South Miami Baptist Church. "I have resigned," he said, "not because of a hasty decision motivated by an ill-advised emotional outburst." But, he explained: "My resignation is a protest. A protest against the 'mold' into which the contemporary minister is expected to 'fit.' . . . A protest against denominational programs which require the whole week to be spent attending meetings, conferences, committees, etc., and leave Saturday night for sermon preparation. A protest against ecclesiastical machines which measure success by attendance records, larger budgets, and million dollar building programs. A protest against the idea that a pastor must be a 'jolly-do-well,'

a back slapper, a smiling, affable dunce, and a 'good mixer,' able to get along with all kinds, adept at the art of 'winning friends and influencing people.' . . . A protest against a schedule which leaves no time for prayer, contemplation and scholarship. A protest against a system which makes out of the minister everything except what God expects him to be—a spiritual leader and preacher of the word." By contrast with today's ministers, Morris pointed out that Jesus "was a disturber of the status-quo, a nonconformist. He refused to fit into the religious system of his day. It was because of his unceasing opposition to the status-quo that he went to the cross." Morris concluded by observing that these are "days that demand ministers aflame and the minister will never

catch fire by roasting weenies at a Sunday School picnic. Therefore I protest by resignation."

Consideration

◆ Late this March a band of 500 whistling swans migrating northward stopped at a muddy field near Maidstone, in southwestern Ontario. Each day they took to the air, but because one of their members was unable to continue the flight all would return to the field in the evening. An investigation by a conservation officer revealed that the swan unable to fly was apparently only exhausted, so it was removed to another place to be cared for. When the flock returned that night and could not find their ailing companion they continued on their flight northward. It was apparent that the reason they

had not left before was because they did not want to desert their ailing member.

Homing Instinct

◆ An Antarctic bird was recently taken from its seaside nesting site, and flown nearly 1,000 miles inland and then let loose. Its remarkable instinct enabled it to make its way back to its mate and young chick in ten days, even though it had to fly over cold, barren and essentially featureless terrain.

Japan's Birth Rate

◆ For the year ending March 31, 1962, Japan recorded the lowest birth rate in her history. The Welfare Ministry reported that during the year there were only 16.8 births per 1,000 persons.

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WATCH TOWER

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COURAGEOUS MINISTERS ASSEMBLIES

UNITED STATES

JUNE 29-JULY 1: Casper, Wyo., Industrial Building, Natrona County Fairgrounds. Rooming: 826 East A. Casper, Mobile, Ala., Hartwell Field, S. Ann St. Rooming: 2453 Emogene St., Mobile. Shreveport, La., State Fair Youth Center, Fairgrounds, 3200 Greenwood Rd. Rooming: 7033 Brandtway St., Shreveport.

JULY 6-8: Grand Island, Nebr., Fanner Park. Rooming: 825 N. White, Grand Island. Jackson, Tenn., Grandstand, The West Tennessee District Fairgrounds, 700 Short St. Rooming: 815 N. Royal St., Jackson. Johnstown, Pa., War Memorial Auditorium, Napoleon St. Rooming: 605 Franklin St., Johnstown. Ogden, Utah, Ogden Senior High School, 2828 Harrison Blvd. Rooming: 660 W. 24th St., Ogden. Worcester, Mass., Worcester Memorial Auditorium, Lincoln Square. Rooming: 44 Randolph Rd., Worcester. Yakima, Wash., Eisenhower Senior High School, S. 42d Ave. & Tieton Dr. Rooming: 112 W. Lenox Ave., Yakima.

JULY 13-15: Columbus, Ga., Municipal Auditorium. Rooming: 4000 Beallwood Ave., Columbus. Greensboro, N.C., Greensboro War Memorial Coliseum, 1921 W. Lee St. Rooming: 918 Glenwood Ave., Greensboro. Hammond, Ind., Hammond Civic Center, 5525 S. Sohl Ave. Rooming: 638 Conkey St., Hammond. La Crosse, Wis., Mary E. Sawyer Auditorium, 5th & Vine Sts. Rooming: 418 N. 16th St., La Crosse. Oakland, Calif., Oakland Municipal Auditorium, Tenth & Fallon Sts. Rooming: 1739 Eighth Ave., Oakland. Pomona, Calif., Grandstand, Los Angeles County Fairgrounds. Rooming: 1546 Garey Ave., Pomona. Pueblo, Colo., Grandstand, Colorado State Fairgrounds, Beulah Ave. & Summit St. Rooming: 523 E. Pitkin, Pueblo. Saginaw, Mich., Grandstand, Saginaw Fairgrounds, E. Genesee St. at Webber St. Rooming: 2112 W. Genesee St., Saginaw. Sheboygan, Wis., Municipal Auditorium & Armory, 516 Broughton Dr. Rooming: 1324 Michigan Ave., Sheboygan. Toledo, Ohio, Toledo Sports Arena, 1 Main St. Rooming: 2409 Wayne St., Toledo. Trenton, N.J., Grandstand, New Jersey State Fairgrounds, 1648 Nottingham Way. Rooming: 2044 Greenwood Ave., Trenton. Tucson, Ariz., Rillito Race-track, 4502 N. First Ave. Rooming: 207 W. Flores St., Tucson. West Palm Beach, Fla., Jai Alai Fronton, W. 45th St. Rooming: 532 Iris St., West Palm Beach.

JULY 20-22: Cape Girardeau, Mo., Arena Building, Arena Park, Highway 61 N. Rooming: 313 N. Fountain St., Cape Girardeau. Helena, Mont., Helena Civic Center, Cor. Benton & Neill Sts. Rooming: 1013 Cole St., Helena. Jersey City, N.J., Roosevelt Stadium, End of Danforth Ave. Rooming: 582 Bramhall Ave., Jersey City. Lexington, Ky., Bryan Station Senior High School, Edgeworth Dr. Rooming: 746 N. Broadway, Lexington. Lima, Ohio, Grandstand, Allen County Fairgrounds, Rte. 30S & Bowman Rd. Rooming: 1401 S. Sugar St., Lima. Northridge, Calif., Grandstand, Devonshire Downs, 18000 Devonshire St. Rooming: 7441 Tampa St., Reseda. Springfield, Mo., Shrine Mosque Auditorium, 601 St. Louis St. Rooming: 534 W. Catalpa, Springfield. Timonium, Md., Grandstand, Timonium Fairgrounds. Rooming: 1625 Bellona Ave., Lutherville, Md.

JULY 27-29: Bakersfield, Calif., Grandstand, Kern County Fairgrounds, 1142 South P St. Rooming: 1631 Lake St., Bakersfield. Canton, Ohio, Canton Memorial Auditorium, 1101 Market Ave. N. Rooming: 416 High Ave. SW., Canton. Eureka, Calif., Grandstand, Redwood Acres Fairgrounds, 3750 Harris St. Rooming: 1324 5th St., Eureka. Fargo, N. Dak., Civic Memorial Auditorium, 201 N. 4th St. Rooming: 1014 S. 19th St., Moorhead, Minn. Jackson, Mich., Grandstand, Jackson County Fairgrounds. Rooming: 219 W. Prospect St., Jackson. Orlando, Fla., Orlando Municipal Auditorium, 401 W. Livingston Ave. Rooming: 1701 Lee St., Orlando. San Angelo, Tex., San Angelo Coliseum, Fair-

grounds. Rooming: 1502 N. Magdalen St., San Angelo. Terre Haute, Ind., Memorial Stadium, E. Wabash & Brown Aves. Rooming: 303 S. 14th St., Terre Haute. Utica, N.Y., Utica Municipal Auditorium, Oriskany St. W. Rooming: 910 Kellogg Ave., Utica.

AUG. 3-5: Charleston, W. Va., Watt Powell Ball Park, 35 McCorkle Ave. SE. Rooming: 812 Bigley Ave., Charleston. Longview, Wash., Mark Morris Junior & Senior High School, 16th & Oak. Rooming: 1206 Douglas, Longview. Macon, Ga., Luther Williams Field, Central City Park. Rooming: 2230 Menden Ave., Macon. Manchester, N.H., State Armory, Cor. Canal & Salmon Sts. Rooming: 450 Hanover St., Manchester.

AUG. 10-12: Costa Mesa, Calif., Grandstand, Orange County Fairgrounds, 20391 Newport Blvd. Rooming: 2277 Canyon Dr., Costa Mesa. Peoria, Ill., Exposition Gardens, Northmoor Rd. & University St. Rooming: 127 W. Duryea Ave., Peoria Heights.

AUG. 17-19: Hutchinson, Kans., Grandstand, Kansas State Fairgrounds, 23d & Main. Rooming: 328 East B, Hutchinson.

AUG. 24-26: San Antonio, Tex., (Spanish only), Villita Assembly Bldg., 401 Villita St. Rooming: 114 Apperson Ave., San Antonio 7.

CANADA

JULY 6-8: Moose Jaw, Sask., Civic Centre, Exhibition Grounds, Main St. N. Rooming: 302 Athabasca St. E., Moose Jaw.

JULY 13-15: Nanaimo, B.C., Nanaimo Civic Arena. Rooming: 305 Pridaau St., Nanaimo.

JULY 20-22: Kamloops, B.C., Kamloops Memorial Arena, 740 Victoria St. Rooming: 260 Leigh Rd., North Kamloops. Prince Albert, Sask., Exhibition Grandstand, Rooming: 1204 3d Ave. W., Prince Albert.

JULY 27-29: Edmonton, Alta., Edmonton Gardens, 118th Ave. & 79th St. Rooming: 12425 125th St., Edmonton. Quebec, Que., (French only), Palais de l'Agriculture, Terrain de l'Exposition. Rooming: 215 rue Anna, Quebec 8.

AUG. 3-5: Hamilton, Ont., Civic Stadium, Beechwood Ave. Rooming: 641 Wentworth St. N., Hamilton. Lethbridge, Alta., Live Stock Sales Pavilion. Rooming: 125 13th St. N., Lethbridge.

AUG. 10-12: Brandon, Man., Wheat City Arena. Rooming: 834 10th St., Brandon.

AUG. 17-19: Sault Ste. Marie, Ont., Sault Ste. Marie Memorial Gardens. Rooming: 54 Wellington St. W., Sault Ste. Marie.

AUG. 24-26: Moncton, N.B., Moncton Stadium, St. George St. Rooming: 15 Granville Dr., Moncton. Corner Brook, Newf., Humber Gardens. Rooming: 34 Country Rd., Corner Brook.

BRITISH ISLES

JUNE 22-24: Belfast, Northern Ireland, Ulster Hall, Bedford St. Rooming: Kingdom Hall, Magdala St., Belfast. Plymouth, Dev., Guildhall, Great Square. Rooming: Kingdom Hall, Gordon Terrace, Mutley, Plymouth, Dev.

JUNE 29-JULY 1: Liverpool, Liverpool Football Ground, Anfield Rd. Rooming: 57b Breck Rd., Anfield, Liverpool 4. Portsmouth, Hants, Portsmouth Football Ground, Fratton Park. Rooming: Kingdom Hall, Raglan St., Portsmouth, Hampshire.

JULY 6-8: Leeds, The Queens Hall, Sovereign St. Rooming: Kingdom Hall, Stocks Lane, Town St., Bramley, Leeds. Southend, Roots Hall Football Ground, Victoria Ave. Rooming: Kingdom Hall, Fairfax Dr., Westcliff-on-Sea, Southend-on-Sea, Essex.

JULY 13-15: Coventry, War., Coventry City Football Ground, Highfield Rd. Rooming: Kingdom Hall, Holyhead Rd., Coventry, Warwickshire. Edinburgh, Scotland, Murryfield Ice Rink, Riverdale Crescent. Rooming: 5 Millar Place, Edinburgh 10.

For rooms write **Watchtower Convention** at addresses listed